

The Wesleyan.

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FROM THE PAPERS.

Church processions have been interdicted throughout the communal district of Nevers (Department of Nivernais, France).

The Convention of the Episcopal diocese of Illinois has rejected the proposal to amend the canon so as to allow women to vote at the election of wardens and vestrymen. Bishop McLaren opposed the amendment.

If your Christianity has to be bolstered up all the time by external evidences, and you have no internal evidence in your heart, then your Christianity isn't worth bolstering up. Let it go down with a crash and begin again.—Nashville Ad.

Of the baptism of Ahmed Tewfik Effendi, the Church Missionary Intelligence remarks: "This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation."

Speaking of the singing of the average quartette choir, the Methodist darts to say: "As usually sung and played from the organ loft, the hymns might as well be in Italian or Choctaw as in the vernacular, so far as the hearing and understanding the words is concerned."

Dr. Dobbs, in the National Baptist, says that the man who complains of \$10 in a year for pew rent, went to the Barnum show last week, and took his wife and his five children, paying \$1 each for reserved seats. He is going to take a cheaper pew, and is in favor of reducing the salary of the minister.

The Interior, jubilant, as it has the right to be, over the restoration of fraternity between the Presbyterian General Assemblies, North and South, says: "And now we strike our tents, and start on the long march, short or long, as the forbearance of God with human stubbornness may make it, to organic union."

In spite of the frequent and severe attacks upon the Revised Version, Canon Farrar believes that it will come to be regarded by ever-increasing numbers as one of the best boons which has been bestowed upon them by the learning, the fearlessness, and the faithfulness of the ripest scholars and divines whom the nineteenth century can boast.—Central Ad.

What minister can be found who will not subscribe to this sentence taken from an editorial in the Christian Register: "We have constantly observed the fact that the most lenient critics of church and ministers are those who do the most work, give the most money, and learn by experience in trying to do good how much easier it is to have good intentions than to get the satisfaction of seeing them carried out."

At the last meeting of the Troy Conference, New York, which has about three hundred preachers, they received no invitation to hold the next Conference at any one of the two hundred and fifty pastoral charges. The talk is they will have to take up a collection to pay the expense of the preachers at the hotels at Saratoga. Is not this a growing spirit, even among our own hospitable Virginia people?—Richmond Ad.

Revolutions never go backward, it is said. Be that as it may, there is one revolution which the brewers and distillers may be very certain will never beat a retreat. The use of intoxicating drinks as a beverage once regarded as a necessity, then as unnecessary and injurious, is now considered as the greatest of evils and the source of nearly all the crime in our country. It will soon be regarded as itself a crime.—Western Ad.

The use of money in elections is the most obvious of our public perils; and it is, perhaps, only a very small compensation to know that much of the total spending goes no further than the agents and workers who prey upon candidates. This pillage of candidates is so tremendous a fact in this city that all nominations are made as near to the election as possible in order to make the period of persecution short.—N. Y. Methodist.

"Penny-wise—pound foolish" is a church in Alabama, the name of which is withheld. They wanted to build a house of worship and asked the pastor to resign, that they might save the amount of his salary to put into the building. Prophecy: They won't build.—Baptist Nation. You are right, brother. We have seen the plan tried once or twice, and not only did they not build, but the churches degenerated into mission stations.—Biblical Recorder.

A Chicago paper says, "West Point is a place on the Hudson River where young men are taught dancing at Government expense."

A pew in Trinity Church, New York, having been sold at \$3,000 at the annual sale, it is estimated that, supposing the purchaser goes regularly every Sunday, each attendance will cost him about \$60; and, as the service does not last more than an hour or thereabouts, \$1 a minute is the rate at which he purchases the glad tidings that the apostles were commanded to sow broadcast throughout the world. "The poor have the gospel preached to them."

Dr. Nevius, a missionary among the Chinese, says he carried four thousand dollars through the famine region in China and slept with it in his room, without a guard, and although the people were starving, none offered to touch a cent of it. For ten years these honest people cannot, by the recent act of Congress, be permitted to come to this country, to be corrupted in business morals. Congress may have builded better than it knew.—N. Y. Independent.

When Emerson last visited England he went one Sunday to the church in Stratford-on-Avon, and seated himself near the monument to Shakespeare. There was an unusually fine sermon, and at its conclusion the congregation dispersed, but Emerson still sat, silent and absorbed. After a little time, a friend touched his arm and reminded him that the sermon was over. "The sermon" exclaimed the philosopher, starting from his reverie, "I did not know there had been one."—N. Y. Tribune.

The Christian at Work has taken pains to ascertain the opinions of twenty-eight clergymen of various denominations as to whether the new version is an improvement on the authorized version, whether it should supersede that, whether it should be received permanently, or whether another new version is desirable. The general belief, as expressed, is that the new version is an improvement; but that it has many remediable defects, and nearly all think another version desirable.

The Des Moines Register says: "A hundred men in Iowa, the boys of twenty years ago, have been made drunkards by drinking beer at the beginning where one has been made a drunkard by whisky. It is one of the astonishing things in the history of temperance discussion, that beer so long enjoyed the advantage of public opinion that it was a harmless sort of drink. * * * Many boys are educated into drunkards on this drink who would probably have never drunk but for it, as they would never have begun on whisky."

The Bishop of Rochester (Dr. Thorold) presided at a large Church Missionary meeting at Blackheath. In a powerful address he spoke of the heroism and grandeur of the work of Missions. The great need of the Church, in order to Missionary success, was the fresh baptism of the Spirit. He also referred with strong commendation to the well-known book by the Rev. W. Arthur, M.A., an ex-Wesleyan President, entitled "The Tongue of Fire," which, he said, left impressions on his mind thirty years ago which he had never lost.—Evangelical Churchman.

The following protest and plea in behalf of his own profession is entered by The London Lancet: "During the last ten days various names of gentlemen have been mentioned as likely to receive titles and honors for services more or less obvious to the public. It disappoints us to notice the conspicuous absence in these intimations of the names of men who have attained world-wide eminence in our own profession by reducing the calamities incident to disease, or by perfecting the processes by which it is either prevented or removed. How long is this slur to rest on our Government? How long will life-saving genius be the only genius unrecognized?"

Salvation Army measures will not make a Salvation Army. Now that is true, and I mention it because I want to express an opinion about one tendency already observable in the "measures" of the Salvation Army. I refer to dancing. If the "hallelujah waltz" is to be one of the "measures" of the Salvation Army there may soon be more of other things than of salvation in the great movement. Dancing is a carnal ordinance, and as such is to be totally condemned by those who come out from the world. Many of those who most need the help of the Salvation Army are persons to whom dancing and its connected evils have proved very injurious. I hope the evil will be checked betimes.—London Methodist.

THE DIVIDING LINE.

Society is divided by a great many lines. There are those who draw the line between poverty and wealth, and thus divide the world into two classes—the rich and poor. Others make other artificial distinctions. While the world is thus busy with its classifications, God walks through human society, and draws his line of separation in these words:—"Come out from among them and be ye separate; "Whoever will be a friend of the world is the enemy of God." This divine line is not merely nominal, for the same names are to be found on both sides. It has no reference to external conditions, for it runs right through wealth and poverty. It is not intellectual, for the learned and the unlearned are associated together on either side. It is a spiritual line separating the world of moral darkness from the world of moral light. It separates the holy from the unholy, the true children of God from the slaves of the devil. It is synonymous with the great law of separation between the spirit of Christianity and the spirit of the world. It does not mean, therefore, that a Christian must be literally separated from the commerce, trade, and industry of the world, but that he must be morally separated from those principles which control its activity. The maxims of trade and the principles of religion usually are two very different things. The world says: "Make all you can, honestly, if convenient; if not honestly, make all you can." A Christian must say: "Make all you can honestly or not at all." The world says: "Business is business, and religion is religion." The Christian says: "Religion is business, and business must be religion." The world says: "Live for to-day." The Christian says: "Live for eternity." The world says: "The great aim of life is to lay up treasure on earth." The Christian says: "The supreme aim of life is to lay up treasure in heaven." The world says: "Live for self." The Christian says: "Live for the glory of God and the good of man." This is the meaning of God's line of separation. It runs between two men working in the same office, and dealing with the same account books. It runs between two persons eating at the same table, and divides them as far apart as the east is from the west. It is of such a character that two persons may sleep together in the same bed and yet be separated as widely from each other morally as heaven from hell. Jesus Christ, in whose footsteps a Christian must follow, walked this line without deviation during his earthly sojourn. He was not a literal separatist. He did not live in seclusion upon the mountains, away from society. All the people heard his voice and felt the power of his life. He mingled with publicans and sinners, and yet was as free from contagion as the sunbeam is from the polluted medium through which it passes. This dividing line of God is pre-eminently spiritual. A man may walk it as steadily when arrayed in finest broadcloth as when dressed in coarsest osenbergs. A gold watch in the side pocket does not make a Christian lose his balance any more than would a silver timepiece. It is as possible for a man to be as big a sinner with his hair parted on the side as in the middle. A woman may go to hell in a calico frock as easily as when robed in silk and satin. God's line pays little attention to mere externals. It is drawn deep down in the soul, dividing the whole world into two classes. On the one side are the pure in heart—God's true aristocracy, and on the other side are the impure in heart—the devil's rabble.

It is hardly necessary for us to say it is very difficult to see this line in the soul of the average Christian in the church to-day. Though in the hour of regeneration his soul was on the right side, yet his frequent vi-

sions to a sinful world on the other side have almost covered or rubbed out the line. It would require a microscope with magnifying power greater than any ever invented, and an archangel's piercing eye looking through the telescope to detect this line of spiritual separation in the lives of many professing Christians. If a celestial visitor should come to this world as a committee of one to ascertain where the grandest displays of fashionable dress were to be seen—in the sanctuary, or the lighted halls of the world; who engaged in the light fantastic step with more grace—professing Christians or pronounced worldlings; who were the most enthusiastic patrons of the theatre—communicants at God's table, or revelers at the banquet of sin; he would be greatly puzzled to arrive at a conclusion. And yet a Christian ought to be so positive in his separation from the world that the lowest act of his life would be infinitely above the highest act of the most respectable moralist. The middle wall of partition is almost broken down, and the church and the world are exchanging amorous glances. In many places of our Methodist Christian separation is an unknown element of experience. Many of our preachers wink at the violation of discipline. The church is compromising her piety and forfeiting the world's respect. We need just now an anathema from the General Conference whose thunders shall arouse preachers to their duty and compel them so to exercise godly discipline that the worldlings in the church shall either repent and do better or else withdraw and join some denomination that cares very little either for their calling or religion.—Texas Ch'n Ad.

REV. DR. RIGG.

The article on Methodism for the new edition of the "Encyclopedia Britannica" has been written by the Rev. Dr. Rigg. We must congratulate the Methodists of this and other countries on the editor's choice of an exponent of our history and principles. In Dr. Rigg we have a man who not only possesses the literary faculty in a very high degree, but one who is steeped in Methodist lore. From his earliest days he has turned his attention to the study of the history of his own Church. We have heard that, when he was "head boy" at Kingswood, a gentleman came one day into the school, and after complimenting the head master on the discipline he exercised, asked him if he might have the privilege of hearing a Latin oration. The masters were appealed to, but each declined the honour. Turning to the boys the head master said, "James, will you oblige this gentleman?" "What will I speak about?" said James. "Tell him why Mr. Wesley founded this school, and give him some account of the subjects which are studied here." After pausing for a moment or two young James Rigg proceeded to deliver an historico-scholastic oration which astounded the visitor. The latter, at its conclusion, expressed his surprise not only at the correctness of the Latin, but at its elegance, and left the place with very elevated ideas of Kingswood scholarship. From that time to this Dr. Rigg has pursued his investigations into the intensely interesting subject of Methodist history. In addition there is no man in the country who has a more thorough grasp of the principles on which our Church rests. When he was scarcely out of his probation he published his admirable little book, "The Principles of Wesleyan Methodism Ascertained by Historical Analysis, and Defended by Scripture and Reason," and for the last thirty years he has intently watched the development of our Church system. In his Encyclopedia article we may expect to find a clear statement of John Wesley's ecclesiastical views. The fiction of his High Churchmanship after his conversion,

or, at any rate, after the important year 1746, will be shattered. We may also expect to see a clear definition of the relationship of Methodism to the Established Church; and we can only devoutly hope that after the article appears the Ritualist will cease from troubling, and thereby give the weary Methodist apologist some chance of a little well earned rest. We have no doubt that the history of the troublous times which have periodically shaken our Church will be written with great skill and fairness. As that history must be recited we are thankful that the task has fallen into such competent hands. There can be no doubt of Dr. Rigg's loyalty to Methodism; we also expect to see the demonstration of the spirit of justice and mercy, without which it is impossible to write usefully about our internal controversies.—Methodist Recorder.

INDIVIDUAL APPROPRIATION.

"He hath made with me an everlasting covenant, ordered in all things and sure." "With me!" What individual appropriation of the covenant is here! There is no holding back from a false sense of humility. No; but honor put upon God's blessed word. If God has said it, it is the very essence of humility to believe his word, and the very height of presumption to doubt it. We do not, we dare not, call that humility that will say to our fellow-man, "I do not believe what you tell me." We call it shameful. We brand it as a reflection on our character. And yet—strange inconsistency—God speaks to us, tells us he loves us, and has died for us, and left us nothing to do but accept his finished salvation; and yet, says, the heart of man secretly whispers, "I cannot believe it; it is presumption for me to believe it!"

We offer to God the insult we dare not offer to a man. What serious inconsistency! Would that men reflected on this when they so readily throw back the taunt of presumption on the Christian's humble confidence! Would that they could see how he honors his Saviour, while they, in the ignorance and pride of their natural hearts, insult him and throw dishonour on his word! "With me," reader. Clasp the precious truth to your heart. Never rest satisfied until you can say "My Lord, my God." He loved me, and gave Himself for me. "My beloved is mine, and I am His." "He hath made with me an everlasting covenant, ordered in all things and sure." Cold, worthless religion, if I cannot use such language. What good has it done me if I may not appropriate its blessings and promises, its joys and comforts? "With me" is God's own word. "With me" is the message the Spirit brings. "With me" is the heritage of the weakest believer in Christ. "With me" must be the language of the soul if there is to be peace and comfort in life, or calmness and confidence in the hour of death. Rest not, then, till you can use David's language. It is the very essence of all true religion. It is this which distinguishes it as divine from every other which is human. Believe what God says, and rest assured you have never fully honored His word until you do.—Light and Life in Christ.

TRUE HOLINESS.

Sometimes we hear objections made to speaking of holiness with any adjective or qualifying word appended to it. It has been said there is only one kind of holiness, and hence it is claimed we need not use the phrase "scriptural holiness," or "Bible holiness," because there is no other. We are persuaded, however, St. Paul had a different view of the question. In writing to the Ephesians he exhorts them that "they put off concerning the former conversation the old man which is corrupt according to the deceit-

ful lusts; and be renewed in the spirit of your mind; and that they put on the new man, which after God is created in righteousness and true holiness." We presume there was another kind which was not according to the truth. There is now, and ever has been, that kind of holiness, which by way of distinction, may be designated true holiness. We are well persuaded that the kind which prompts men to say hard and severe things, and render a harsh and uncharitable judgment concerning others, is false. Some persons have doubtless been deluded and led to an erroneous estimate of themselves, who have found their greatest satisfaction in detecting the faults and infirmities of those about them, but have been strangely ignorant of their own. True holiness is the full development of the fruits of the Spirit, which are, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These so dominate in the heart and influence the life that there is nothing in the character or conduct contrary to them. There is no acrimony, no wrath, no envy, no malice, no ill-will about the nature, or in the life of those who are truly holy. What a blessing would come to the world and the Church if all who profess holiness enjoyed and practised that kind which is according to the truth.—Christian Standard.

THE SILENT HOUR.

When Mary Lyon planned the routine of daily life at Mount Holyoke Seminary she set apart one hour morning and evening for the "silent hour." Each young lady was to spend this hour alone with God. She must be absolutely alone. Her studies must be laid aside, her usual occupation left, and a brief period passed apart from the world. The time could be passed in quiet reading or in devotional thought. If a girl chafed to give the hour to writing, to study, or to idleness, there was no law to prevent it, save the law written upon the heart.

The wisdom of this rule is seen in the experience of forty years. If, some, perhaps, at first, it became at last to many a restful and blessed hour, bringing rich and choice blessings. Young ladies have thus been taught to think upon subjects of the supremest importance, and the habit has followed them since leaving the sheltering roof.

Do not others equally need this time for meditation and prayer—aye, more, is there not an imperative demand for a "silent hour" for business men, amid the toil, and whirl, and turmoil of active life? We spend our years as a tale that is told. Sunrise and sunset crowd each other with fearful rapidity, so hurriedly does life move in our day. Our energies are bent constantly to the care of self and the circle of dear ones around us. The sharp competitions of trade, the constant annoyance which comes to us from contact with selfish characters, the fret and worry of life, demand one hour or at least one half of that time, for absolute rest of soul, in which, lifted into a divine atmosphere, we may breathe the air of heaven. We shall thus be better fitted for earth's conflicts.

Gratitude is a means of grace. Many a mortal would be consoled in his mere annoyances could he get a glimpse of the real trouble from which God saves him. Others in comparatively light affliction, would cease murmuring could they realize the heart-break that abides with some one else. There is always firm ground for thanksgiving to God for deliverance from that always possible greater trouble.

Just in proportion as you gain a victory over the evil which you have become aware of in yourself will your spiritual eyes be purged for a brighter perception of the Holy One.—Christianity.

Nature is too thin a screen. The glory of the One breaks in everywhere.—Emerson.

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OUR HOME CIRCLE.

NEW EVERY MORNING. Every day is a fresh beginning. Every morn is the world made new.

All the past things are past and over. The task is done and the tears are shed.

Yesterday now is part of forever; Bound up in a sheaf, which God holds tight.

With glad days, and sad days, and bad days which never.

Let them go since we cannot re-live them Cannot undo and cannot atone;

Here are the skies all burnished brightly, Here is the part earth all reborn.

Every day is a fresh beginning; Listen my soul, to the glad refrain.

A GIRL'S DISCOVERY. "Whatever the missionary spirit may be," said Bess, meditatively.

"Well, I don't suppose that matters particularly, does it?" replied Nina, opening her note-book.

"I'm not at all sure that it doesn't matter," said Bess; and I don't care about Shakespeare just now, either.

"Annie looked so bright," Bess went on, "and she asked us to go just as if it was as nice a place as the Shakespeare class or the symphony concert."

"I'm sure I don't," said Nina. "It seems queer and out of place, somehow, for girls to be mixed up in missions."

"Well, we are not so remarkably bad, either," replied Bess, candidly; "and we are members of the church, too."

"The missionaries themselves! Why, Bess Howard!" cried Nina, shaking with laughter.

"Well, don't I know it?" returned Nina, calmly. "I said we weren't especially good."

"But why aren't we?" I'd like to know how they feel, and how the first missionaries felt.

Nina caught at the suggestion. "All right. Do I and when you get it all straightened you can tell me."

bring it over to-morrow and now we can go on with our Shakespeare.

"I don't care one bit about the three Mrs. Judsons," responded Bess, with spirit; "and I wouldn't read it if there were three thousand of them."

The end of it was that Nina, running up to Bessie's room one day, found her friend crying over her bible, and stopped short in sheer amazement.

"Why, Bess Howard! what on earth has happened?" she began; but something in the face that met her own checked her words.

"I've been looking for the missionary spirit," she said with a little smile.

"Oh—and you've found it!" said Nina slowly. "Well?" "I remembered that the apostles were the first missionaries," said Bess, with the same bright earnest look in her eyes.

"Well?" said Nina again, after a moment's pause. "Well, I supposed I knew what the spirit of Christ was—but when I tried to put it into words I couldn't—and so I read the Gospel to find out. It makes such a difference—reading to find out things—and oh, Nina, it seems to me that the spirit of Christ is just the spirit of service."

There was a long pause. Bess sat thinking about the grand words she had just read, and Nina turned to the window and stood looking out silently.

That was all. But there were two new members at the next meeting of the Mission Circle, and some days later Nina was discovered in the library so absorbed in the lives of the three Mrs. Judsons that her crowd work lay unheeded on the floor.

CONCERNING JEWELS.

It is no sin to own jewels, but it is a sin to let jewels own us. It is a sin for one whose soul is ravished by Jesus Christ to lavish the money God intrusts to him or her on extravagant ornamentations, especially when such outlay scripps the gifts made to benevolent objects.

Last summer I came upon a striking illustration of the difference between the value of jewels used for self and jewels for the Lord.

much for its own sake, as because it is the abode of a truly royal family. The king, Oscar II., is a noble and upright sovereign, and his queen, Sophia Wilhelmina, is an exemplary Christian.

She inherited an immense fortune from her grandparents, and being unmarried, she had the strong temptation to expend much of it upon personal luxury; but, like Mary she has "chosen the better part."

When the Princess Eugenie built her hospital she found her ready funds inadequate; so she sold her jewels to finish and furnish the building.

Verily, is no gold so precious as when it bears the "image and superscription of Christ," and no jewelry so lustrous as when it is taken from self and given to the Saviour.

I thought to find some healing clime For her I loved; she found that shore, That city, whose inhabitants Are sick and sorrowful no more.

I asked for human love for her The Loving knew how best to still The indute yearning of a heart, Which but infinity could fill.

Such sweet communion had been ours, I prayed that it might never end; My prayer is more than answered; now I have an angel for my friend.

I wished for perfect peace to soothe The trouble's anguish of her breast; And, numbered with the loved and called, She entered on untroubled rest.

Life was so fair a thing to her, I wept and pleaded for its stay; My wish was granted me, for lo! She hath eternal life to-day.

SYMPATHY FOR THE DRUNKARD.

I tell you there is not a village or town in this country that sustains and supports the liquor traffic but is bound in honor to furnish places of refuge for every poor victim of the drink.

smile, there he will take his first glass. So it we wish to prevent this evil, we must assail the drinking customs of society that are made fashionable and respectable.

He turned the corner, and then drew a long sigh of satisfaction. "My boy, sweet, pause, clean, lovely!" I was proud of him.

After a time of comparative quiet another storm has burst upon the sun. Two or three weeks ago the great disk of the luminary shone in the telescope with hardly a spot or a variation anywhere in the brilliancy.

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A STORM IN THE SUN.

Presently a congeries of little spots broke forth like an eruption, surrounded by faculae in growing waves and tortuous banks.

OUR YOUNG FOLKS.

One worked in colored crews, Adorns Aunt Esther's chair; Through half a dozen winters It still has blossomed there.

One nods among the ribbons Of Blanche's Paris hat; One feeds from grandpa's meadow Could hardly vie with that.

Another delfly painted Upon a satin screen Spreads out its buds and blossoms The lamp and me between.

But these are dainty trifles; The Daisy I would choose Can love and laugh and frolic, Play tag and wear out shoes.

She pulls her pretty namesakes, And strews them in the hall; We only smile and call her The sweetest flower of all.

Ruth Mariner in the "Congregationalist."

JACK'S REZURLUTIONS.

Jack started for school in a brown study. He took out his diary and wrote: "Resolved that I'll be xtry good if I have a chance."

fearful energy upon a ball of glowing gases. But those gases are in the most unheard-of and marvellous condition.

Jack swallowed the gingerbread nut bag. There on the table lay the diary, open at the "Rezurlutions."

Jack hesitated. "How the boys would laugh to see a fellow taking her to ride; and just think of the fun I'll lose if I don't go chesnutting with them!"

ASHWORTH AND FINNEY.

In 1860 President Finney visited England as an evangelist, and was desired by the Rochdale ministers to come to that place and preach.

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"I feel I have nothing to do at Rochdale," Ashworth's Life.

POUR DAIRIES.

One worked in colored crews, Adorns Aunt Esther's chair; Through half a dozen winters It still has blossomed there.

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Willis of the washerwoman, as she put up the desired luncheon.

"She's better, ma'am, but she don't gain so fast as if she could get out some of these nice days."

Jack looked at the diary, open at the "Rezurlutions."

Jack hesitated. "How the boys would laugh to see a fellow taking her to ride; and just think of the fun I'll lose if I don't go chesnutting with them!"

GIRLS, HELP FATHER.

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"Well, I shouldn't wonder if you can, Lucy," he said reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

Very patiently did the hopeful daughter plod through the long lines of figures, leaving the gay worsted to lie idle all the evening though she was in such haste to finish her scarf.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter that is capable of making one," said the mother, with a little pardonable maternal pride.

There in a class of dangerous steadily regular but the over it young le more apt to vantag as I cou harder apparen was qu of her c "Is a teacher. "She air of pr so much "How day" he "Oh, tone, w about it you; it two-on b "The they?" "Or of great s "But better t "Dun about it her for I was Marcyva as "Oa father's and wit helping ing in th halt and time b "How o just th shall se are dep he prote dustry to "Never honest o hands, b "I'll Then he "Cha has a r she? I with the "She boys if I tar-kett from th dipped i in a ton you to c "It's under h of us to "Cha "Ye please rogish h her but cream l rather f him aft And he as to w Mrs M great b of this wiser l It was h are not ing the here an cream, dust w

THE SABBATH SCHOOL.

There was a fair-faced young lady in a certain Sabbath-school whose class of boys had arrived at the dangerous age; yet she held them steadily.

well to remember that every Sunday we are teaching future missionaries; and as that is so, it cannot be unimportant to work the class and school so that these boys and girls may be helped in their training for their great work.

It is rather discouraging to find out, on the authority of Dr. F. H. Hamilton, who spoke last night before the New York Academy of Medicine, that we have not yet obtained the upper hand of the plagues, whom, as a class, he does not regard as depraved.

INFORMATION.

The horrors of war are nothing to the horrors of Neuralgia. Immediate relief may be had by bathing the head with *Johnson's Anodyne Lintment* and snuffing it up the nostrils.

Remember This.

If you are sick, GOLDEN ELIXIR will surely make you well again, when all else fails.

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

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

If you are wasting away with any form of KIDNEY or urinary disease, STOP TEMPTING DEATH this moment, and turn for a cure to GOLDEN ELIXIR.

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

If you are a frequent or a resident of a malarial or miasmatic district, barricade your system against the scourge of all continents—ague, biliousness, malaria, yellow, typhoid, and intermitting fevers—by the use of GOLDEN ELIXIR.

If you have rough, pimply, or scabby skin, bad breath, pains and aches, or feel miserable generally, GOLDEN ELIXIR will give you fair skin, rich blood, the sweetest breath, health and comfort.

In short, it cures ALL diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys, etc., and \$50 will be paid for a case if it will cure or help, or for any thing nature or injurious found to remain.

FELLOWS' SPEEDY RELIEF

ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague, and all malarial, Bilious, Scatlet, Typhoid, Yellow and other fevers so quick as *Fellows' Speedy Relief*.

Truly a Household Friend

The uniformly gratifying and often astonishing results attending the use of *Fellows' Speedy Relief* since its introduction, render it desirable and proper to bring it to the notice of all classes.

MACDONALD & CO., HALIFAX, N.S. Steam and Hot Water Engineers, Importers of Cast and Wrought Iron Pipe, with Fittings, Engines, Boilers and Machinery.

BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO

VESSELS' FASTENINGS AND FITTINGS. Public Buildings, Residences & Factories supplied with Warming Apparatus and Plumbing Fixtures,

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia.

25 DUKE STREET SMITH BROTHERS

ANNOUNCE THE COMPLETION OF THEIR Spring Purchases!

EVERY DEPARTMENT THOROUGHLY ASSORTED. Their STOCK this SEASON is the LARGEST and most ATTRACTIVE THEY HAVE EVER SHOWN!

WHOLESALE DRY GOODS. PRELIMINARY ANNOUNCEMENT.

The Saskatchewan Land and Homestead Company (Limited.) Authorized Capital \$500,000.00.

Provisional Directors: EDWARD GURNEY, Jr., Toronto; Daniel McLEAN, Toronto; Rev. A. SUTHERLAND, Toronto; Rev. E. H. DEWART, D.D., Toronto; DENNIS MOORE, Hamilton; JOHN T. MOORE, Toronto; RICHARD BROWN, Toronto; JOHN J. WITFLOW, Toronto; SHERIFF GLASS, London; Rev. S. J. HENDER, London; Rev. W. BRIGGS, Toronto; CHARLES D. WARDEN, London; H. E. CLARKE, London; Rev. LEONARD GAETZ, London.

THE STOCK LIST consists of numerous and widely-distributed, bona-fide subscriptions to the Capital of the Company, liable to call, at reasonable intervals, in the discretion of the Directors.

THE OPERATIONS of the Company will be conducted upon a basis of prudent liberality, but will strictly limit all classes of settlers from the well-to-do farmer, the merchant or manufacturer; and at the same time afford a fair compensation for the capital invested.

ARRANGEMENTS are being made with the Government, pending which, reference to locations would be premature. It may be presumed that the utmost care and discrimination have been exercised in making selections, as will be very evident when details are furnished.

MOVED TO 139 HOLLIS ST. (2 DOORS NORTH OF SACKVILLE ST.) CORNER GRANNILLE & SACKVILLE STREETS. NOVA SCOTIA MACHINE PAPER BAG MANUFACTORY THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST.

M. A. DAVIDSON, CUSTOM TAILOR. Has removed to 139 HOLLIS STREET, and is showing a full line of carefully selected goods suitable for the seasons.

CLIMATE CURE.

There are two justly definite positions concerning this climate question which we consider well settled. The first is that unless there is reason to believe that the climate at home is specially unfavorable for the invalid, it is better for him to remain at home, and have the best possible treatment there.

The second proposition is, that if a change of climate is found necessary, then it should, if possible, be permanent, or at least be protracted until every trace of the disease is banished.

There is too much waste of time and money in taking short trips to avoid March winds. Lives may have been saved in this way, but only to prolong the sufferings.

In Bermuda we met an old gentleman of over seventy years, who came of a consumptive family, and who was compelled to leave his home in Boston at the age of twenty-one. He never returned to Boston excepting occasionally during a few months of summer, and when we saw him he exhibited no more evidence of consumptive tendency than of measles.

BLIGHT ON FRUIT TREES.

A correspondent of the *New England Farmer* gives his experience in dealing with blight upon fruit trees and wormy fruit: "First, whitewash the trees with a strong wash made of quicklime, just as the buds begin to stir in the spring."

USEFUL HINTS.

To remove grass stains, wash with cold water and soap, until the stain disappears; warm water sets the color. One of the chief offices of a good nurse is to think for her patient. An invalid should never be teased with the exertion of making a decision.

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.

REST AND COMFORT TO THE SUFFERING—Brown's Household Panacea.

has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache.

UNIVERSAL LINIMENT IS USED.

An external application for sprains and Bruises, Sore Throat, Quinsy, Stomachic and Swelling in the Bones and Muscles, Paralysis or Numbness in the Limbs, Fains and Stiffness of the Joints, swellings and Tumors in the Neck, Face, Head, Neck, Side, Neck, Throat, Rheumatism, Gout, Tic Douloureux, (Neuralgia), or Pain in the Nerves, Milk Leg, White Swelling, Chilblains or Frost Bites, Singing, and useful in all cases where Liniments, Rubefacients, Blisters, sinapisms or any other kind of Counter Irritant is required.

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woman, as she lunched. "mam, but she as if she could these nice days," the gingerbread after his chest on the table lay the "Rezartu- words caught have a chance," novan's words mind, and the and brighten at enjoyment as himself that said, if this is a body would ex- it," he said to his energies to but the voice you were sick little-street, did like to get How the boys stow taking st think of the n't go chest- It's too much There on ea th the voice kept a good chance. brave if you at." Now he to go chest- an and take All at once stairs three ay, Mrs. Don- ink Maggie with me this mamma very be afraid to real nice out ed up in sur- and then she y. "There's world would I'll bliss bbed out. mbered mam- tenderly. ary at night: le 'cause I ood if I did nday School FATHER." stiff I can said Farmer to "figure at were get- her?" said her bright all be glad plain what wonder if I reflecte- figures, are d if I did then after arithmetic you in five to do, and help if you ver was a ts in my grow any on specta- the hopeful the long the gay evening haste to as reward father, who y for her- ones, sit- chair, en- ne before the hearty a thou- all sense y might p when a said the y farmer daughter ing one," little par- would be e Wilber; th. How e use and many think of If ask- service, reluctant that robs- n to gram- er. Give rest in d not fretting d you all Children ence on do on

THE WESLEYAN

FRIDAY, JUNE 16, 1882.

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

ON THE EVE OF CONFERENCE.

The members of our Conferences meet this year under favorable auspices. Never, perhaps, have the "signs of the times" been more rich in encouragement. Our modes of working have in many quarters received that initiation which is the most satisfactory sort of sanction. Services which once challenged unkind remarks and even awakened bitter opposition have become so general in use that they are no longer distinctively our own. Not less worthy of remark is the widespread acceptance of those doctrines which Wesley and his followers pushed to the front amidst so much keen discussion and strife. That Arminians have equally good standing with Calvinists among American Congregationalists has been of late asserted by the *N. Y. Independent*, and confirmed by the leading organ of the denomination in that New England which, with all its recognised moral and religious acumen, was so slow to mark the value of Methodist influence. That "haughty New England Puritanism" should extend to Methodism a cordial right hand of fellowship and welcome our ministers to her pulpits, as she now does, on equal terms with her own creed is an important but by no means solitary fact. Said a writer in the *N. Y. Advocate* recently, with much truth: "If the religious history of the past reveals anything; if the theological drift and complexion of Christendom to-day portends anything; these I think go clearly to show that Arminianism, and not Calvinism—the Arminianism, I mean, of Arminius himself and of Wesley, and not the Pelagianism that unhappily has sometimes been known by that name—is to be the prevailing orthodox creed of the future." And yet, despite the facts that our plans have in many cases become common to the Church at large and that our doctrines have been readily received in other gulphs, our numbers as a distinct branch of the Church below have exhibited remarkable growth. What, in view of the removals which have sent so many of our membership elsewhere, may be our official count cannot yet be stated, but our census showing, too recent to be here repeated, has given evidence of a growth so large as to surprise even those whom God has permitted to be instruments in setting forth our doctrines and polity. Nor are we alone in such pleasant surprises. If we but cross the ocean, our Irish brethren, in spite of their old-fashioned losses by emigration—which must almost drag the minister's heart from the green isle—are gladdened by added numbers; and across the Channel our fathers and brethren are rejoicing with the joy of harvest. From the Southern General Conference there has just gone forth a band of strong and earnest workers, encouraged by success and full of energy for the future. From every quarter there is much to encourage.

The above facts are not mentioned by way of boasting. They are recalled that they may inspire confidence in our mission. Some brave soul, disposed to attempt large things for God, may put on a more cheerful courage. Some dispirited man, coming from an isolated and sterile field, may grow strong as he contemplates them. And in our Conference sessions they should call forth a humble and thankful spirit, prompting to more frequent acts of prayer and praise. Doxologies should begin as well as end our gatherings. Apart from the special direction which is vouchsafed in answer to prayer, a little more of the "silent awe that dares not move" would well become the churches in which we meet, wittle it would be a safeguard against that dissipation of mind which not seldom during Conference seasons disturbs the spiritual equilibrium of our pastors and lay-delegates. If we have not ceased to look for conversions at Conference—and God forbid that we should—more frequent prayer and praise in the course of our sessions would be an important means to that end.

What about plans for the future? Shall we throw off all care because of past prosperity? Again we say, not using hallowed words as mere expletives—God forbid! While we may safely assume that our present modes of working have received such sanction as proves their general value, let us beware of following too literally the oft-proffered advice to "let well-enough alone." Success is a calamity when it makes a man proof against any improvement upon present methods. Such success has sometimes soon changed the places of the victor and the vanquished. In the absence of "burning questions," the church machinery will be wisely watched, and necessary legislation with a view to its improvement will not be neglected. But machinery is only a subordinate agency. As this year, in services specially arranged for the purpose, the ministers of one of our Conferences look back upon the single minister whose work one hundred years ago, with that of a few pious Yorkshire laymen, was the work of Methodism in this part of the American continent, let them not forget that the secret of our early success lay in consecrated agents. Duncan McColl tells us that at one of the early American Conferences he met Asbury and some of his coadjutors, and that, while at the request of the Bishop one told his experience, "the whole of those godly men fell on their faces adoring the Lord Jesus." That they went forth to conquest was not strange. Our Episcopal contemporary last week sent forth a bugle blast inciting the Church to earnestness; we prefer to call our pastors and people to consecration. Mere earnestness may have the power of the iceberg; consecration has the grander power of the sun.

SACKVILLE.

The number present at the closing exercises at Mount Allison was probably smaller than it would have been had political topics been less engrossing. Very favorable opinions have been expressed by all who had the privilege of attending. Reference has already been made in our report to the able sermons of the Sabbath. Time did not permit Dr. Sprague to give the whole of his lecture on St. Paul's view of the atonement, but the lecturer's many friends will soon have an opportunity of reading it in full from the printed page. We look forward to it as at once a valuable addition to our theological literature and a strength to the reader's faith. All of joy and hope gathers around that great central truth that Christ Jesus came into the world to save sinners. Through the very brightness which this fact has spread over earth we are apt to lose sight of the great fact itself, and in the good this gospel has wrought to glorify men and not God in men.

The standard attained by Mount Allison students under the training of President Inch and his able staff has not been lowered by the class—a young lady included—which has just graduated, though the virtual abolition of the University of Halifax makes their success less prominent than formerly. The closing exercises of both Academies were watched with much interest. Those who listened to the young ladies at Lingley Hall must have involuntarily paid a warm tribute to the teaching ability of Principal Kennedy, the Chief Preceptress—Miss Wilson, and the associated teachers. Few, we imagine, can trace out the difficulties through which Principal Paisley and his assistants reached a so successful issue at the end of a term rendered so trying from its very commencement by the destruction of the Academy building.

The faithfulness of the several ladies and gentlemen connected with the College and Academies received suitable recognition at the meeting of the Board of Governors. Professor Byrwash leaves the College in order to enter again upon the active work of the ministry. A worthy successor in the Chair of Science has been found in W. C. Goodwin, Sc.B. who will soon enter upon his duties. Miss Wilson, we understand, finds her work too arduous, and is therefore not likely to return to her important post. Joseph L. Black, Esq., and Rev. Howard Sprague, D.D. were elected representatives of the Board of Governors by the Alumni. Rev. Dr. Pope was chosen President of the Alumni Society. The large sum of \$57,000 has been raised for the Institutions during the year. A pleasing incident at the meeting of the

Board was the arrival of a cheque for \$10,000 from a friend who has not permitted his name to be given to the public. May he long enjoy in private the pleasure which such a deed will give him, and may others be stimulated by his example. Many thousands of dollars are yet needed to bring our work into a thoroughly effective condition.

SUGGESTIVE.

The Presbyterian General Assembly recently held its annual session in Chicago. Thence it sent greetings to the Southern Methodist General Conference in session in Nashville. In the *N. Y. Independent's* report of the proceedings of the General Assembly we observe a paragraph which is suggestive at a time when our colleges are being treated in some quarters as too small and too numerous:

The Assembly wrestled earnestly with the decline of the number of candidates for the ministry. Dr. Briggs, of Union Seminary, in the report of the committee, urged more prayer, more thorough training, and more presbyterial watchfulness. The decline complained of has two roots: first, the world in the Church; and, second, the lack of a properly distributed system of academic and collegiate education. The centralizing tendency, which would heap up the educational advantages of the country in a few great universities, is not favorable to a supply of ministers. Most candidates are poor. They cannot afford a thousand dollars a year; besides, colleges distributed through the West will make an educational atmosphere. This subject has slumbered for a year in the hands of a special committee, who apparently have very little heart in the thing. At the proper time it will probably be taken out of the hands of that committee and referred to the Board of Education, with instructions to devise some plan for locating and nurturing colleges and academies in the Western States.

Dr. W. H. De Puy, the assistant editor of the *Christian Advocate*, had a rough passage to England. Fortunately for himself he was able to be an interested observer. This is his description of one unequal contest:

An elderly gentleman from the West simulated the philosopher in a paternal lecture to his two grown-up daughters, who accompanied him, in which he assured them that "reason shows" that the surest way to ward off sea-sickness is to "exert determined will power, and keep walking on deck." "But, father," said one of them, "I really begin to feel sick now." "Come quick, then, and I'll show you," said he; and seating the action to the word, he pulled them up from their steamer chairs, and drawing their arms in he began a rapid promenade on the open deck. As an interested observer, I watched for the result of the experiment. It soon came. "Father, I can't stand it: I must sit down," said one of the daughters; and she did, though her father tried to restrain her with main force. The old gentleman and the other daughter then quickened their steps under his additional hurried exhortation to "keep walking—keep walking." On their third short round I could see that the old man seemed to grow more desperate, and just as he passed by me he turned suddenly toward the ship's rail, and made his unwilling spasmodic obeisance to the mythical god of the sea. The subjection was complete. Neptune was conqueror.

In this cruel style Dr. J. E. Edwards writes to the *Southern Christian Advocate* concerning the disappointment of some young men who "in the most charitable view of the subject might have been persuaded, in the event of their election, to accept the office of bishop." The Dr. says:

"It is damaging to the subjects of this infatuation in more ways than one. It leads to a costly outfit for the General Conference, in the way of boots and beaver, and fine black clerical suit. It imposes upon the victim of this delusion unnatural restraints. He must button his coat, put on affected dignity, speak like an oracle, look out for the popular side of all questions, and keep his friends upon the qui vive to prevent him from running his craft into dangerous waters, lest he should 'fall into a place where two seas meet, and run aground with the fore part stuck fast, and the hinder part broken.' The General Conference did not elect them. They were disappointed, and unless the great affliction should be sanctified, they will be less useful in the future than in the past, in the sphere of labor to which they are adapted, by reason of the disappointment. 'Blessed is the man that expecteth nothing.'"

A change has this week been ordered in the hour for the meeting of the Stationing Committee of the N. B. and P. E. I. Conference, and several changes in the list of ministers' homes. See fifth page.

The Itinerary has its disadvantages, but we regard them as less serious than those which attend a change of ministers among churches favoring a settled pastorate. The following case, from the *Boston Journal*, is of course a rare one: "Our local columns have lately contained reports of a church in one of our Massachusetts towns, which has installed a pastor after a nine years ineffectual quest. Two hundred and forty candidates had been heard, and the final settlement was accomplished over the protests of a minority, which broke up one council on the score of technicalities and endeavored to prevent the action of the second. Restlessness and the critical habit grow upon such a congregation until it clamors for a fresh candidate each Sunday very much as the Roman populace used to shout for a new victim in the arena. Spiritual barrenness and an absence of religious activity are as sure to attend such a system as night is to follow day."

Ponder these words which we clip from the *N. E. Methodist*. What should be the purpose of the circuit in calling a pastor, what the object kept in view by the preacher as he packs his library and takes his family—if he has one—to a new field, if it be not to seek for hid treasure: "Men find what they are looking for if they find anything. First of all success attends those who determine to achieve it. This is as true in matters of religion as any other. If ministers and people lay themselves out to win souls from death to life, they succeed. No matter how weak or discouraged the church, the result is sure if the proper means are employed. The preparation essential is the baptism of the Holy Ghost. The work to be done is to consecrate special effort to accomplish the object desired, and then with persistent faithfulness follow the unconverted with prayers, and tears and personal solicitations until they are led to Christ. The humblest Christian filled with God may win souls to the path of life."

Rev. Thomas Crosby writes to the *Christian Guardian* that \$2000 of the \$4000 needed to purchase the Mission Boat for British Columbia has been subscribed. In the course of a speech at the Montreal Conference a few days ago Mr. Crosby stated that out of the 100,000 Indians in the Dominion not more than 13,000 were reached by Christian teaching. We were therefore moving within limits when we stated not long since that by far the greater part of the 86,000 whose religion was "not given" were Indians who never saw the face of a missionary. What a field for Christian work on our own continent! It is not strange that our Conference representatives have sometimes, in the interests of Home Missions, to hold back our Missionary managers. Certainly these men of the West, whose former lands we are offering to the European, come within the range of the Saviour's command: "Go ye therefore and teach all nations."

Through the year we have called attention to several publications of the American Sunday School Union. The annual meeting of the Society was recently held at Pittsburg. Nearly two thousand schools, containing nearly 70,000 scholars, have been organized during the last year. The Rev. W. C. Paxon, one of the missionaries of the Union, at its annual meeting, said: "I could take you this evening into a place in Southwestern Texas and show you a Sunday-school which, for five years, has met under the shadow of a live-oak tree, and has hardly missed a Sabbath in all that time." The Sunday-school Union is doing a noble work to preserve intact the Sabbath day, and to keep alive the knowledge of the Word of God.

The *Chicouto Post* says: The Alumni and Alumnae meeting on Tuesday was simply a social reunion at the Ladies' Academy. The evening passed very pleasantly.

The following are the Alumnae officers elected:

President—Mrs. W. C. Brown, Pictou, N. S.
 Vice-Presidents—Miss M. L. Angwin, M. L. A., Dartmouth, N. S.; Miss Leora Tweedie, M. L. A., Grand Lake, N. B.; Mrs. Josiah Wood, Sackville.
 Secretary and Treasurer—Miss Annie Inch, M. L. A., Sackville.
 Winner of the Mathematical Scholarship for 1882—Miss Lillie Eaton, Canard, N. S.

The Montreal Conference was opened on the 31st ult., and closed on the 8th inst. Rev. E. A. Stafford was elected President and Rev. M. L. Pearson, Secretary. On the 7th inst., the members of the London Conference met at Woodstock, Ont. The ballot for President resulted in the choice of Rev. W. Williams, and that for Secretary in the election of Rev. J. Philp. An inquiry into the doctrinal views of Rev. Dr. Burns, whose letters in reference to the Thomas case were published some months since, is causing some excitement. Our Montreal brethren seem to be moving in the direction of an extension of the pastorate. After considerable discussion the Conference resolved to memorialize the General Conference to change the law, to allow ministers to be appointed to the same circuit for a fourth or fifth year, providing two-thirds of the Quarterly Board are in favor of it, that the minister himself is willing, and that two-thirds of the Montreal Conference are in favor of it.

We hear of little else this week than politics. On Tuesday next the question of "in" and "out" will be virtually settled. Some will soon be congratulated on their success; others will soon feel that a bubble has burst. The extent over which our readers are scattered, and the difficulty in ascertaining definitely who are the candidates in some remote counties, have prevented us from attempting a list of candidates. The candidates themselves will no doubt make their intentions fully known to all whom it may most concern. Christian men will need to "watch and pray" lest they "enter into temptation." The right of franchise should be highly valued, and thoughtfully exercised. From the way professed Christians use the franchise in the coming week, and respect the right of its free, unbiased use by others, some most important conclusions will be drawn—conclusions that may effect eternal destinies.

The *Church Guardian* of last week sends forth a stirring appeal to the "Churchmen" of the Dominion. Here are some of the questions by which it seeks to arouse them:

"Are you prepared to see yourselves outstripped in the race by those who were born in your cradle, whom your arms have fondled, who have drawn the milk which sustains their infant life from the breast of your, our Spiritual Mother? Are you ready to stand by, and see them, as they grow to maturity, snatch your own children from your very embrace, and by their zeal and restless activity pass you by in the contest for the Master's honor? Will you calmly look on while you are resolutely thrust aside and told to stand out of the way, to make room for more burning love and more ardent longing for soul?"

Says the *South Bend (Indiana) Register*, "Some thirty-one years ago Jonathan Beckwith, a young lawyer of decided promise, bought a pint of whiskey, and getting drunk, wandered out on Terra Coupee prairie, on a cold winter night, and was so badly frozen as to lose his reason and the use of his limbs, and has been ever since, till his death two weeks ago, an inmate of the county poor-house, an insane cripple, and his keeping has cost the county no less than eight thousand dollars! This is the amount that the tax-payers of this county have had to pay, that one man might pocket a few cents profit on a pint of whisky."

One would judge from our secular journals that evil had made rapid advance of late in our Dominion. There is evil enough, as we all can see, but it is some satisfaction to know that many of these statements may be qualified as an old gentleman once qualified his statement that he had been "kilt six times," by adding, to the great relief of the listener—"in a manner." But, seriously, is it not a deplorable thing that an election of representatives to make our laws and govern our country, should involve so much mud-slinging? It is this which renders political life so disgusting in the eyes of many of our best men.

We learn from the *Presbyterian Witness* that George Munro, Esq., has endowed a third chair at Dalhousie, and that the Board of Governors of that College have succeeded in obtaining the services of Dr. Schurman as Professor of English Literature. It is understood that under other circumstances the high attainments of Dr. Schurman would have been

transferred to the Upper Provinces. In this securing to Dalhousie another two thousand dollars per year Mr. Munro is throwing down a challenge to the wealthy friends of other Provincial Colleges. As the *Witness* remarks, Mr. Munro's "munificence to Dalhousie is unexampled in Canadian history."

The *Canadian Methodist Magazine* for June ends the fifteenth volume. Its list of articles, original and selected, illustrated or otherwise, shows ability and good judgment. Dr. Allison, Superintendent of Education for Nova Scotia, contributes a short and moderate article in reference to some proposed changes in our polity. Like that of Mr. John Macdonald, of Toronto, Dr. Allison's letter suggests rather than discusses certain views. We presume that no essential changes in our polity are likely to be made at the ensuing General Conference yet these communications from leading laymen of the Church will not therefore be without their value.

An American Methodist paper, twice as large as the WESLEYAN, and so well supported that it is more independent of advertisements than we can yet afford to be, makes this earnest appeal: "Please do not send us that three or four column essay for publication. Our readers do not want it, we do not, therefore, want it, the very men who vote to 'request publication' do not want it. Condense your points into a few hundred words and we will see about it. You may as well ask a publisher to print your large book manuscript in a pamphlet, as to expect a newspaper to print that which ought to go into a quarterly."

Full returns from the English Districts are in. The net increase in membership is 12,574; the number reported on trial is 39,299.

REV. B. CHAPPELL.

From a note just received from Mr. Chappell, dated Nicola Valley, B. C., May 21, we learn with regret that his health is unequal to the demands of the extensive field over which he is travelling. Convinced that a minister "needs large reserves of strength to begin with," he awaits the appointment of a successor. Mr. Chappell writes:

There will be no difficulty, I would think, in filling the vacancy; the difficulty will rather be, with the sweeping westward wave, to choose from the many who will wish to come. To meet advancing tides of immigration, to lay foundations and build upon them is work that any one might covet. The circuit will be far more during the next five years than it has ever been before. Through some three hundred miles of it, the Canada Pacific Railroad will be under construction. Before twelve months it is expected communication will be effected from the interior to the coast by rail and steamer, a journey that is now difficult, dangerous and expensive. Railway work will give market for ranch produce, and a corner in cattle gives unusually high prices for beef. As cattle are becoming scarce in Washington Territory and Oregon, these prices are likely to advance. Thus after many drawbacks the upper country seems to be entering upon years of plenty. What it will be after the Railroad is built, it is difficult to say. "A sea of mountains" said Blake, and that it must ever be; the Switzer-land of Canada's future; yet with railroad west and east it will be much more than it has been, and what is now one circuit will in all probability in a few years be three or four.

METHODIST UNION.

The following report upon this important question was accepted by the Memorial Committee of the Montreal Conference, and then by the members of that Conference with scarcely a dissenting voice. We observe, with satisfaction, that our Montreal brethren have not forgotten that we at the East, "where Methodist divisions are practically unknown," are more than mere interested spectators of the action of our Western brethren:

Rev. S. Bond presented the following report of the Memorial Committee, which read as follows:—

"The Methodist Union movement, including memorials and resolutions adopted by the Kingston, Brockville and other district meetings, having been formally brought under the attention of the Methodist Church of Canada assembled in the city of Montreal in June, 1882, so as to call forth the sentiments of this Conference touching this grave and vital question; the large committee to whom the subject has been referred respectfully recommend the Conference to adopt the following resolutions:

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1. "That we hail with devout satisfaction the earnest expressions and efforts in favor of merging the Methodist Church of Canada, the Methodist Episcopal, the Primitive Methodist and the Bible Christian Churches of Canada in one united Methodist Church for British North America." ...

THEOLOGICAL UNION. The Annual Lecture of the Union was delivered by Rev. H. Sprague, D. D., on Monday evening, June 5, in Lingley Hall, on the subject: "St. Paul's Doctrine of the Atonement." ...

1. One character of St. Paul's treatment of the work of redemption, throughout his letters, is that his notice of the earthly life of the Redeemer as related to it begins at the end. 2. The relation of Christ to the world is more practically defined by St. Paul to be a relation to the sins of the world. 3. The relation of Christ to God under these three particulars—(1) He dies by the appointment of God. (2) He dies as the expression of the love of God. (3) He dies to illustrate and honor the justice of God, so as to make possible the exercise of mercy toward sinful man. 4. St. Paul describes the atoning work of Christ by several general terms, each gathering up some of the particulars already specified, and all taken together present a full view of his doctrine of atonement. ...

... upon this im- ... of the Montreal ... members ...

CONFERENCE TRAVELLING ARRANGEMENTS. Members of the Nova Scotia Conference coming to Windsor over the Windsor and Annapolis Railway, will pay a first class fare; and will be taken back for one third of a single fare, on presentation of a certificate signed by Secretary of the Conference. Good from 19th till 29th June. J. M. PIKE. Windsor, June 13, 1882.

FOLLOW THEM. An earnest Sunday-school superintendent of this city, from whose school hundreds have gone forth to other places in the Dominion or the neighboring Republic, recently wrote to James P. Magee, Esq., of Boston, to ascertain, if possible, the welfare of several families who had left this city some time since. ...

My Dear B. O.—Your letter of the 30th ult., addressed to J. P. Magee, was handed me to-day. The matter you suggest is one that I have often thought of, and had hoped might be brought about. It seems therefore quite providential that your very thoughtful and wise letter should have been handed me this morning. I shall next week look up the families you name, and shall very gladly and faithfully take a pastoral interest in them and all that you may hereafter name. ...

With high regard, I am, your brother, OLIVER A. BROWN.

A VEXED QUESTION. The Rev. James Bickford writes to the Watchman: The recent South Australian Wesleyan Methodist Conference will be chiefly remembered for its courage in finally grappling with the Children's Fund question, and settling it, as we have reason to believe, for all time to come. ...

IRELAND. Rev. Oliver McCutcheon, one of the deputation from Ireland to America, speaking at Kingston, said that Methodism was the means of preserving Protestantism in some portions of the country. ...

NEW BRUNSWICK AND P. E. ISLAND CONFERENCE.

Rev. Douglas Chapman, President. Rev. H. P. Cowperthwaite, A. M., Secretary. Rev. R. W. Weddall, A. B., Journal Secretary. The Stationing Committee will meet at Fredericton on Tuesday, June 27th, at 2.30 p.m. ...

CONFERENCE PLAN. Of preaching and other appointments Tuesday, June 27. 8 p.m. Preaching by Stephen T. Teed. Wednesday, 28. 7 a.m. Preaching by Aquila Lucas. 9 a.m. Conference opens. 12 noon Conference Prayer meeting. 7.30 p.m. Conference Mission Meeting. ...

MINISTERS AND THEIR HOMES. Since the "List of Homes" was printed on our sixth page, the following changes have been reported: Brewer, W. W. Barker House. Fisher, G. W. A. Lockyer, King St. James, Silas, Horace Dayton, St. Mary's. ...

The announcement is made of the death of the nineteenth representative of the Universities' Mission to Central Africa, the Rev. C. A. Janson. He died near Lake Nyassa, falling a prey to the climate. ...

PERSONAL.

The Rev. W. S. Whittier was inducted on Monday evening last into the pastorate of Chalmers Presbyterian church in this city. Hon. Alexander McKenzie, whose sudden illness last week awakened serious apprehensions, is reported better. ...

METHODIST NOTES. At the recent meeting of the Western Book Committee at Toronto the sum of \$2000 was voted to the Superannuation Fund from the profits of the business. Rev. John Johnson sends us precious news from Petite Riviere: "Last Sabbath was a memorable day to our people at Petite Riviere and Broad-Cove. Fifty one persons after due trial were recognized as church members. ...

At Union Road, P. E. I., the Rev. G. Steel a short time ago gave the right hand of fellowship to thirteen persons brought to God at the recent special services. Nine have already joined the Bible Christians. On Sabbath week he baptised five adults at Brackley Point Road and afterwards received fourteen persons into the Church according to the Discipline. ...

The Rev. L. N. Beaudry said the other day that there never was a time when calls were coming from so many places where the French were waiting to hear the truth, and appeals came from the New England States for help in the way of men. They could do with twenty-five more missionaries. He intimated the case of St. Theodore as a great success. ...

A service of more than usual interest was held in our church at Hantsport yesterday. The pastor preached on the subject of Christian baptism to a large and attentive audience and afterward baptized four adults. ...

ABROAD.

The Primitive Methodist Church in England contributed last year £33,225 for the cause of Missions. The first single subscription for building a new church at Harlem, N. Y., was for \$25,000. A new church at St. Louis, Mo., was dedicated recently by Bishop Simpson. ...

GLEANINGS, ETC. THE DOMINION. The public schools of Toronto have subscribed over \$200 for the Ryerson monument. During May sixteen thousand immigrants landed at Quebec for the North West. Last week Parrsboro' harbor was reported to be full of vessels loading lumber and coal and unloading merchandise. ...

Rev. James MacLaren, a retired clergyman, committed suicide on the 6th inst., at Greenville, near Hamilton, by hanging himself with a pair of buggy reins. Nearly all the lumber drives had reached Fredericton on the 11th. The total will be a total of 130,000,000 feet for the market from the St. John river districts. ...

Timothy Rajo, a wealthy, respectable citizen of Ottawa, has been arrested for being implicated with the Sparrow boys, in uttering counterfeit ten dollar bills. Isaac McKenzie, a noted desperado, is in the custody of the Portland, N. B., police, charged with an attempt to shoot his son Isaac, at whom he fired six shots from a revolver. ...

The steamer Soud got off at 3.30 p.m., on Sunday. The damage was not so bad as anticipated. The steamer Worcester, which left Halifax Saturday evening for Boston, broke her shaft when near Cape Sable. The steamer Carol was to tow her to Boston. ...

GENERAL.

The Chignecto Post says of Oxford: "This enterprising little village is going ahead very fast. Among the new things is a foundry and machine shop prepared to do any sort of casting. The new machinery for the woollen mill is about in place. The engine is the finest with the exception of one just like it in the Maritime Provinces. The mill will have a capacity nearly double what it has been. ...

The brigantine "Oban," from Sydney for St. John's, with a cargo of coal, ran on the rocks near Langley, on the 16th inst., and it is believed will be a total loss. Cargo not insured. A steamer at St. John's from Montreal reports that when passing French Island, St. Pierre, on Friday morning, saw the steamer "Para," cattle laden, in shoal water and aground. ...

The remains of Garibaldi were interred in the cemetery at Capre on the 8th inst. The funeral began at 8.45 and closed at five o'clock. A storm of wind and rain raged the whole time. Cremation could not be carried out. The body showed scars of ten gun and bayonet wounds. In the House of Lords on Monday, Lord Dalhousie moved the second reading of the bill to legalize marriage with a deceased wife's sister. ...

The Irish bishops have issued an address to their flocks promising the support of the clergy to the people in peacefully agitating for their rights, but condemning, as the worst enemy to the country, men who recommended illegal acts, particularly those belonging to secret societies. The bishops condemn the recent horrible murders but believe them due to evictions, which it is the duty of the Government to stop at any cost. ...

The news from Egypt is depressing. The Standard's despatch from Alexandria reports that 1,500 troops have arrived there from Cairo. The project to carry off the Khedive, Derwis, Pasha and the British and French consuls to the citadel is freely discussed. Reuter's correspondent at Alexandria states that Europeans are leaving there as fast as they can. The consuls issued a proclamation exhorting Europeans to remain tranquil and expressing confidence that the army will be able to maintain order. ...

LONGARD BROS.,

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Manufacturers of all kinds of & Brass Copper Work for Engineers, Plumbers, and Vessels Use.

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Public Buildings, Churches, Factories and Residences

Steam and Hot Water Heating Apparatus. HOT AIR FURNACES & PLUMBING FIXTURES.

Cast and Wrought Iron Pipes and Fittings, PUMPS, SHEET LEAD, LEAD PIPE, Etc., Etc.

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Blue Black Writing Fluid.

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SALESMEN WANTED TO BEGIN WORK AT ONCE ON FALL SALES, 1882.

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Steady employment and good salaries to successful Agents. References required. For terms, address STONE & WELLINGTON, Nurserymen, Montreal.

J. W. BELL, Manager. May 19-30

CARD. The Subscriber is about to engage in the practice of Dentistry at Halifax. His room will be at No. 70 Granville St., over the office of the Hon. Dr. Parker, where on and after the 10th of January he will be prepared to make appointments.

J. E. MULLONEY.

ROBERT WALLACE

194 UPPER WATER STREET, IMPORTER AND DEALER IN WATCHES, CLOCKS, AND JEWELRY.

Of which he has a great variety and will sell at LOWEST CASH PRICES.

REPAIRING AND CLEANING WATCHES executed on the premises by experienced workmen. All work guaranteed.

AGENCY FOR THE GENUINE WILLIAMS SINGER & NEW WILLIAMS SEWING MACHINES.

Read the Record of September Trophies.

At Toronto Permanent Exhibition, open to the world, Sept. 14, 1881, a first class medal was awarded. The only prize given for Family Sewing Machines.

At Montreal Permanent Exhibition, open to the world, a first Class Medal and Two Diplomas were awarded. He only prizes given for Sewing Machines, Sept. 21, 1881.

At Kingston, Ont., Agricultural and Industrial Fair, Sept. 22nd, 1881, a First Prize was awarded. The only prize given to Sewing Machines.

At Halifax Dominion Exhibition, Sept. 26th, 1881, a Diploma for best Sewing Machines for manufacturing were awarded. The only prize given for Family and Manufacturing Sewing Machines.

STRANGE BUT TRUE. THE ONLY SURE CURE FOR DROPSY READ THE FOLLOWING

Messrs. C. GATES & Co., Cutson's Point, Nov. 20, 1881.

Gentlemen—I should have written to you before, but neglected to do so. I feel it my duty to send you the following information, from gratitude to you and the benefit of those suffering as I was.

About five years ago I was greatly afflicted with Rheumatism and Dropsy; my legs were swollen to an enormous size; I could not even get from my bed without the aid of my wife for several days at a time.

I tried all kinds of patent medicines, and a number of bottles of Dr. Thomas' Electric Oil and Johnson's Liniment, but found myself worse.

I applied to several doctors, from whom I received no benefit. In the following summer I went to Halifax, to the Provincial Hospital, and lay under the doctors' treatment for eight weeks. I had my legs tapped twice and bled several times. I suffered day and night—everything but death I then left had institution and returned home, having received little or no benefit, and expecting never to get any better.

I was then advised by a friend to resort to your valuable medicine, No. 1 Syrup and No. 2, and No. 3, Bitters, with a box of Nerve Oil and Vegetable Laxative. The first few bottles I used I did not feel much better, but when I had taken six bottles the swelling was going down in my legs, and my whole system began to feel better.

In all I used but twelve bottles, and I am now enjoying the best of health. I am thankful to God that he made your medicine an instrument in His hands of saving my life.

Yours very truly, W. E. SHAFFER.

Sworn to before me, at New Dublin, this 27th day of December, 1881. JOHN GAUL, J. P.

HENRY W. C. BOAK Barrister and Attorney-at-Law, Solicitor, Notary Public, &c.

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LADIES' AND GENTLEMEN'S SILK UMBRELLAS.

Ladies' Satin Parasols, Sunshades And by steamer now due we shall complete with many new additions in this department.

New Laces and Lace Goods. All the newest and most popular styles. Embroideries.

A very large assortment; best value in trade. Trimmings, Gimps and Fringes. The largest stock we have ever imported, and the best value.

Kid Gloves! Kid Gloves!! Some especial makes, and the new hook fast. Sewing. 2 to 10 buttons.

Ladies' Silk Handkerchiefs, Ties and Scarfs.

India, Muslin & Lace Scarfs The New Silk Ribbons, (small the leading colors, &c., &c.)

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STONE & WELLINGTON, have an Agent in this city soliciting ORDERS FOR NURSERY STOCK—don't fail to secure their NEW GRASS FERTILIZER which is the Grasp for our Climate. Our people will do well to patronize them. Address or inquire for J. O. CHRISTIE, No. 137 North Street. jan 20

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MENEELY & KIMBERLY, BELL FOUNDERS, TROY, NEW YORK.

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Good Black Broadcloth Suit, made to order.....\$22 75

Serviceable, all Wool, Tweed Suit, made to order.....15 00

Very Fine, do, do, made to order.....17 75

A very large assortment of goods from which we make our Celebrated Trousers to order at \$4.75. CLAYTON & SONS. march 11-1y

1882 - SPRING - 1882

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April 28



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BUCKEYE BELL FOUNDRY. Works of Brass, Copper and Tin for Churches, Schools, Fire Alarms, Fences, etc. FULLY WARRANTED. Catalogue sent free. VANUZEN & TIFT, Cincinnati, O.

NEW RICH BLOOD! PAR-ON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months.

Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold every where, sent by mail for eight letter stamps.

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Nov 25 1y

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S. F. HUESTIS - Book Steward

Receipts for 'Wesleyan.'

Table listing donations to the Wesleyan Book Steward, including names like J. G. Bigney, W. Williams, and amounts.

DISTRICT MEETINGS.

MIRAMICHI. The Annual Meeting will be held (D.V.) in the Methodist Church, Campbellton, New Brunswick, on Wednesday, June 21st, at 10 o'clock, a.m.

MARRIED

On the 7th inst., at the Queen Square Church, St. John, by the Rev. John Road, Lorenzo G. Crosby, of Yarmouth, N.S., to Lottie A., youngest daughter of the late Jas. Ferguson, of Anherst, N.S.

At the parsonage, Salisbury, on the 8th inst., by the Rev. Wm. Penna, Mr. Neal J. Morrison, of Sussex, to Miss Annie M. Rice of Salisbury.

At the residence of the bride, on the 7th inst., by the Rev. C. W. Dutcher, Mr. Wellington Thompson to Miss Elizabeth, fourth daughter of John Halliday, Esq., of St. Stephen.

At the parsonage, Pettoctiac, on the 3rd inst., Milledge H. Beckwith, to Mrs. Eliza M. Carrall, both of Salisbury, N.B.

At Lockport, May 1st, by Rev. William Brown, Ebenezer Sharp, of Charlottown, Queens, to Louisa L. Cook, of Lockport.

At Woodstock, on the 7th inst., by the Rev. W. W. Colpitts, Mr. John Wallace to Miss Abbie A. Boyer, Esq., both of Woodstock.

At the residence of the bride's father, on the 31st ult., by the Rev. James Strothard, assisted by the Rev. J. S. Addy, W. H. Westerspoon, Esq., to Susan, second daughter of Robt. Mills, Esq., all of Granville Ferry.

At Stellarton, on the 4th ult., by the Rev. L. K. Thurlow, Mr. James Skinner to Miss Mary A. Hapney, both of Vale Colliery.

At the "American Hotel," Grand Falls, on the 3rd inst., by the Rev. T. Allen, Mr. George A. Wade, of Grand Falls, to Miss Emma K. Goslin, of Andover, all of Victoria Conn. Y. N.B.

At the residence of the bride's father, Charlotte, on the 7th inst., by the Rev. H. P. Cowpenhwaite, Mr. Warren J. Miller, of the firm of Miller Bros., Charlottetown, to Miss Emily Louisa, eldest daughter of William Weeks, Esq.

On the 33rd ult., at the residence of the bride's father, Mr. E. C. Turner, Mr. Alva F. Atherton, of Houlton, Maine, to Miss Laura E. McCormick, of Belleville, Carleton Co., N.B.

On May 28th, at Malagash, Joseph West, aged 43 years.

On June 5th, at Malagash, Fred, son of Beldan Treen, aged 23 years.

At Cornwallis, May 2nd, of consumption, Edgar, third son of Wm. Rand, Esq., in the 24th year of his age. "Blessed are the dead who die in the Lord."

On May 30th, at her residence, Waldeck Line, Mrs. Mary A. Triemer, aged 58 years. For many years a member of the Methodist Church.

At Yarmouth, June 1st, W. Frank Moses, son of Nathan Moses, Esq., aged 32 years.

At Windsor, June 8th, after a severe and protracted illness, Rachel, beloved wife of Capt. John Morris, aged 61 years. "To die is gain."

On Saturday, 3rd inst., of meningitis, Katie, eldest daughter of Rev. John and Maggie Murray, of Sydney C.B., aged 6 years and 10 months.

MUSIC BOOKS BY

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(32) is a new Grand Opera, just out. It is by S. G. Pratt. The subject is a noble and heroic one, and the scenes are capable of being made most attractive. Will soon be given, Miss Annie Cary taking the principal role.

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75 cents. By Geo. F. Root.

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PREACHER'S PLAN

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SUNDAY, JUN 18th, 1882. 11 a.m. BRUNSWICK ST. 7 p.m. Rev H P Doane Rev K Brecken

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WELLAND CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 3 on the line of the old Welland Canal.

A map of the locality together with plans and specifications of the works to be done, can be seen at this office and at the Resident Engineer's office, Thorold, on and after TUESDAY, the twenty-seventh day of June next, where printed forms of tender may be obtained.

Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

MURRAY CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Murray Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the seventh day of July next, for the formation of a Canal to connect the head waters of the Bay of Quinte with Presqu'ile Harbor, Lake Ontario.

A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after Thursday the Eighth Day of June next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$5,000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

TRENT NAVIGATION.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth Day of July next, for the construction of two Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The work at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of Tender can be obtained. A file class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works shall be accompanied by an accepted bank cheque, as follows:

For the Fenelon Falls work \$1,000 Do Buckhorn Rapids work 500 Do Burleigh Falls work 1,500

And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rate and prices submitted, subject to the conditions and terms stated in the specifications. The cheques thus sent in will be returned to the different parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary, Department of Railways and Canals, Ottawa, 22nd May, 1882. jec

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