

The Wesleyan.

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NOTES AND COMMENTS.

In its beginning a revival of religion may be checked by a very little thing. At such times the Christian should watch his words and actions with double care.—N. Y. Adv.

When one "leading" in public prayer turns away from speaking to God and speaks at the people present he is not likely to find audience above or below.—Red. Telescope.

Dr. Dorchester says that 1885 will witness the completion of a hundred years of temperance work. A correspondent suggests that it ought to have its centennial celebration in every pulpit and every platform in the land. Why not?—Independent.

When a "holiness paper" goes so far as to publish a column and a half puff of a patent kidney-medicine under a religious heading, it is time to ask when this mingling of things sacred and things mercenary is to stop. It is a Boston paper to which we refer.—Nash. Adv.

The Christian at Work thinks the marriage service ought to be amended. Instead of requiring the newly wedded pair to promise to keep together "so long as ye both shall live," the clause ought to be amended to read "or until ye are duly divorced." That would have saved 1,789 lies in New England alone last year.

The German missionaries in Ranchi, India, arranged for a grand demonstration in honor of Luther, in which 35,000 native Christians took part. It is a striking comment on the far-reaching influence of a single life that the children of the jungle should thus be found celebrating the birth of one who lived and died on the other side of the globe four centuries ago.

"Many of the heads shaken at the old Bible are empty," says one of the bishops of the Irish Episcopal Church. He was quite as sharp in his definition of an "Agnostic," a title which some men of note are rather proud to wear. He says its most exact synonym is "Ignoramus." Evidently a Bishop whose "head is level."—Richmond Adv.

The Rev. Dr. C. H. Carey, of Richmond College, reports to the Watchman that his students led 1000 persons to Christ, and established 14 Sunday schools in their vacation last summer. In December four of his students left for Africa, sent out as missionaries by the Coloured Baptists of the South. Let Acadia College not forget that Dr. Carey is one of her graduates.—Christian Visitor.

We make a new acquaintance, spend some time with him on a journey or at the house of a friend. We have made an impression of some kind which will remain as long as the memory of personality. Will this impression always be a force on the heart? Will it be a gleam of light to the right way, a thread in a strong coil to hold him to truth? If all was right as to our hearts, and we were not blameworthy timid, this is the case. It is profitable to inquire.—Western Adv.

The Living Church has the following: "It seems to us that our theological seminaries are sorely lacking in agencies to promote a high type of spiritual life among those preparing for Holy Orders. Of intellectual culture there is a fairly high standard; there are good libraries and able professors. But who hears of retreats, quiet days, spiritual instructions, free conferences upon spiritual matters frequently afforded to those who are preparing to take upon them the yoke of the priesthood?"

A society of wealthy Catholics is organized in Italy, pledged to prevent Protestants getting valuable property. In one case the English Baptists were prevented from buying the site of an old Catholic church by this society, and on the corner they have put up a marble slab, probably six feet by four in size, on which an inscription in Latin recounts and records for posterity the triumphant rescue of that spot from the grasping hands of heretics, etc.

A correspondent of the London Commonwealth writes: "Many of your readers must be acquainted with the hymns of that sweet singer, Dr. H. Bonar. He has written them for over 30 years, and they have been sung in churches all over the globe. Yet it was only last Sabbath they were used in his own church in Edinburgh, and with what result? One of his office bearers rose and left the church because of this innovation. That such things should be credible in this enlightened age! Dr. Bonar is Moderator of the Free Church this year."

Dr. J. C. Long tells of a quaint old brother who used to pray: "Lord, use me—use me up completely—but Lord, use me up economically." Let all pastors of large churches say Amen! It is a prayer which they may offer to their people. Pastors are the servants of their churches, and the churches have a right to use them. But, brethren do not abuse them. Do not load them with unbearable burdens. Do not wound them with neglects, nor sting them with complaints. Make their yoke easy and their burdens light. This is the Master's way; let it be yours.—Religious Herald.

Beginning with a fifty-cent piece, ten years ago, the gift of a little orphan boy, the Thornwell Orphanage, a Presbyterian charity, located at Clinton, S. C., has grown year by year, until it now owns a farm of 125 acres, a beautiful seminary building capable of accommodating an orphan school of 150 pupils, two stone residences filled with orphans, and the nucleus of an endowment, now reaching \$5,000; besides having supported for eight years a family of forty orphans at an average cost annually of \$2,500.

One of Glasgow's merchant princes has been uttering a strong protest against church bazaars. Mr. James Campbell, of Tillieschewan, he pointed out that about 25 per cent. of the actual amount raised was spent in outlay; it was hard on poor shopkeepers, and if the Christian community could see their way to give money for laudable objects without resorting to bazaars he would be very happy. He hoped, ere long, the revival of Christian principles would have the effect of sweeping away bazaars altogether.—Evan. Churchman.

Why is it that some professing Christians, whenever they speak in meeting or talk anywhere of religion, do nothing but bewail their own unworthiness, unfaithfulness and coldness in spiritual things? Have they no other experience to talk about? Such confessions of weakness and inconsistency in the presence of young Christians have a bad influence. How glad many would be to hear these self-condemned people change the current of their talk, and rejoice for once in the assurance of salvation.—Rel. Intelligencer.

An English contemporary says: "The Church of England has had few more remarkable clergymen than the Rev. Robert Walker, who ministered for sixty-six years in the parish where he was born, and where he was buried. He was clergyman and schoolmaster—teaching in the church, for there was no schoolhouse. He sheared his own sheep, spun his own wool, made his own clothes and those of his family, made his own shoes, gathered his peat for fuel, made his own candles, and while thus labouring, preached the Gospel every Sunday in the lowly little church of Leathwaite."

At St. Patrick's (National) Cathedral, Dublin, lately the congregations were asked to make liberal offerings, funds being greatly needed, chiefly owing to the debt of £4,000 still uncollected for the late repairs and drainage. In response the contributions of 4,100 persons towards the maintenance of the worship of Almighty God in the National Cathedral amounted to £33 0s. 3d., which is less than the current expenses of one week. Is it any marvel that the successor is reported to have said at a recent service that many people seem to think more of the quality of the life they live than of the quantity of the collection plate than of their offerings to God.—Methodist.

The Rev. J. D. Felton, of New York, said in a late sermon: "To-day Romanism is more an enemy in America than in any other country. The Cardinal has supreme control of this city. The Pope can do more with the Romanists in New York than with those in Rome. Every Romanist converted, every run shop closed, every school opened, every child brought into the Sabbath school weakens Romanism in America. A priest said to me the other day: 'Either the Republic must die that Rome may live or vice versa.' The religion of Rome is largely man made. You can hate Romanism, but love Romanists with all your might. The manner in which they claim the right to read the Bible is full of encouragement. I feel that in this great city the battle will be fought by praying, not by fighting people."

Treat a stranger who comes into your church in such a way that he will not feel like a stranger when he comes a second time.

A KEEN REBUKE.

One bright woman brought one hundred and fifty young men to terms by a very ingenious performance at a medical clinic at Blockley Almshouse last week. Three of the fifteen students at the Woman's Medical College occupied seats in the lecture room, and while waiting for the lecturer, who was belated, the class indulged in some noisy demonstration, which was finally directed in the way of playful banter to the women present.

Suddenly Miss A. M. Field, one of the female students, who is widely known as an eminent Baptist missionary in China, arose, and as she began to speak the noise was changed to respectful silence. Gentlemen," she said, "I have been for eighteen years a missionary in China. The Chinese have no medical science, and superstitious rites are chiefly relied on in the treatment of disease. All the people are in need of medical aid, but the women are the neediest. A Chinese woman would under no circumstances go to a male physician for the treatment of any disease peculiar to her sex. She would be prevented by her own womanly delicacy and by all the notions of modesty held by those around her. She would suffer lifelong agony rather than violate her sense of propriety. Her father, her brothers and her husband would even let her die rather than allow her to be treated by a male physician. Full of sorrow for the sufferings of these women, I have been looking in Christian America to see what hope of help for them might be here. I have been glad to find that in some of our great medical schools earnest and self-sacrificing women are fitting themselves for a work of mercy in Asia and other lands. Unless such women learn to do such work well there is no physical salvation for those afflicted ones. And in behalf of those women, who have no medical care while they so sorely need it, I ask from you the courtesy of gentlemen toward ladies who are studying medicine in Philadelphia."

As Miss Field sat down she was greeted with a cheer, and a member of the class rising assured the ladies in a very gallant speech that no annoyance to them was intended. The timely remarks of Miss Field had touched the inborn courtesy of the young men and taught them a lesson they will probably never forget.—Phil. Record.

OUR INDIAN WORK.

The Rev. C. M. Tate writes from Bella-Bella, B. C., Dec. 11, 1883, to the Mission Rooms: We had a very nice trip over the N. P. R., spent one Sunday in Chicago—where the Rock River Conference was in session—and the next Sunday in Portland. Found Brothers Crosby and Green in Victoria. The former had been visiting Queen Charlotte's Island, and could get home only by going around by Victoria. The latter I suppose was down to get his winter supplies. We had an informal District Meeting and talked over our district affairs. Brother Watson thought it a good chance to hold his missionary meeting, so he made hasty arrangements. It was held on Sunday evening. The house was crowded, and it was a glorious occasion. "The most successful missionary meeting Victoria has ever had," so say some of the office bearers.

We are now in the midst of a good work among our people. Some that have long held out against the gospel invitation are now seeking the Saviour. About twenty have declared their desire to be followers of the meek and lowly Jesus, and determined to give up their heathenism entirely. Some that were the most desperate in wickedness, seem to be humbly sitting at the feet of Jesus. Where once the heathen drum and the wizard's song was heard, hymns of praise

are now offered to the only true God; and class meetings are now held in the very houses where dark scenes of cruelty were once practiced. "God's word has made this change." So said an Indian in the meeting. We trust that such an influence for good will be created in our village this winter that the outside tribes will be constrained to seek the Lord.

My heart grieves for the poor people at Bella-Coola, and I wish I could be at liberty to go to them. An occasional visit does not seem to produce any fruit. If we had the right sort of man to place there, it would soon be one of our best stations. A few may say they do not want the missionary, but that does not nullify the command of Christ, and I feel confident that in a very short time, many would flock to the side of the missionary.

Weekends is a hard place, but the softening influence of the gospel is equal to the hardest. Bro. Pierce is doing faithful work there, both among whites and Indians.

FAITH OR FACTS.

We are very apt to say that we are saved by faith. But the question arises whether it is our faith that saves, or the facts upon which our faith rests. Many talk and act as though it were our faith that saved us, entirely apart and independent of the facts, and consequently, instead of being concerned to find out about the facts, their whole interest is centered around their faith, whether it is a living faith or a feeling faith, or a saving faith. Now all this is folly; for no kind of faith, be it ever so living or feeling, could avail in the least to save us, if there were no facts upon which the faith could rest. A saving faith is a faith that believes a saving fact; and the important thing in our experience is to find out the saving facts.

I may receive word that a relative has died and left me \$50,000, which is deposited in a certain bank. "I believe it, and immediately say, 'I am rich.' I might say that my faith has made me rich. But if there had been no fact of real money deposited in the bank for me, no amount or kind of faith would have made me a penny richer. And in such a case as this my common sense would tell me that it was of no use concerning myself about my faith, but that the only important thing would be to find out the facts. And in religion the same common-sense rule ought to prevail. Let us concern ourselves about the facts. Does God love us? Does he send us a message of forgiveness? Is the Lord our Shepherd? Will he care for us? Is he on our side? Is his will always the best? Does he ever neglect or forsake us?"

Find out the facts in regard to these things, and let all thoughts about your faith go; and before you know it your faith will be all you could wish it to be.

If our faith were but more simple,
We should take him at his word,
And our lives would be all gladness,
In the sunshine of the Lord.
—Hannah Whitall Smith.

A PLEASING VISIT.

The Wesleyans in South Africa have recently been interested by a visit from Samuel Nathabathe, a native African, a description of whose work appears in the October number of the English Missionary Notices. His faithfulness has touched the hearts of the English Committee. A contemporary thus summarizes the story: A native from the interior of Africa was converted at Natal, returned to his own people as a missionary, and for nine years has been laboring among the heathen and savage people, unknown, unpaid, unvisited by missionaries, and unrecognized by any church. In this time several hundred have been converted through his labors; and at one time he and two hundred converts were driven

from their own tribe because they were Christians, and compelled to find homes in a strange country. The preacher and the people have remained true to Christianity in the face of persecution, and have held fast to the Wesleyan Church, in which the leader was converted, although tempted to leave it by missionaries who desired to add this promising interest to their own work. The place now occupied by the preacher is two hundred miles in the interior from the farthest Wesleyan station, and his out-stations reach within fifty miles of the Limpopo river, the northern boundary of the Transvaal. It is now proposed to take up the work, send an English missionary there, and carry on the mission vigorously. In view of this case, who can say that the natives of Africa are incapable of exercising intelligence, constancy, courage and faith in the cause of Christ.

THE INSPIRATION OF THE CHRISTIAN LIFE.

What is there in human life that does not pass into the mystical? In physical life you have not solved the problems of its quality and causation when you have proved laws of force and chemistry, and gravitation, and electricity; you have simply demonstrated its modes. All physical analysis runs up into mysticism—the inscrutable mystery of life—that which causes the operation of all laws—which causes motion and growth, and assimilation as the indwelling of the Spirit of God in the soul of man causing his religious vitality, and motion, and growth.

Or take the analogy of human relationships. We are all familiar with the influence of one man upon another—how friend or lover enters into the affections, takes possession of them and through these changes our character and rules our life; it is our commonest experience of the power of life. And yet how utterly it refuses to lend itself to analysis. This mystery of human inspiration is an indwelling that is utterly inscrutable. "I will come in to him and sup with him;" is this a mere figure of speech? Does it mean no more than the assuasive sympathetic influence of man upon man? Is it to be superlatively interpreted as the mere influence of teaching or example? Of course Christ does influence us in this way, his words of divine truth do influence our thought. His example of peerless holiness does influence our heart, just as those of any good man might do.

But is this all that is meant by Christ's indwelling? This would not be a sufficient explanation of the life of a vegetable or an animal. Is the spiritual life of the soul so inferior a thing that so contemptuous an explanation of it suffices? Is it not the Probability that it follows the analogy of the lower domain of physical life? Can we conceive of life, in any form of it, as self-caused? Is not all life God-quickened?—a mystic product of some divine force that we can neither explain nor deny?

Is not my spiritual nature a witness? What is my susceptibility to Divine quickening? What is my capability of religious thought and feeling? I have a religious character that I can neither destroy nor ignore. And when Christ tells us that the Spirit of God speaks to this nature of mine, quickens it, enters it, dwells in it, all that is in me responds. I feel the harmony and the preciousness of the assurance, and its truth is tested by my consciousness. A new life is unquestionably produced within me, and is not this the most rational explanation of it?

This, then, is the fundamental thought, the great and blessed secret of a man's religious life,—"Christ in you the hope of glory." It is a consciousness in religious life which is full of inspiration, the source of all that is greatest in its achievements,

of all that is most blessed in its experience. So Christian men gloriously struggle in the battle with evil, patiently bear with God's processes of discipline, triumphantly rejoice in their hope and glory. Theirs is "the higher life," the witness of the Spirit with their spirit, the "peace that passeth all understanding, keeping the heart and the mind," the "joy that is unspeakable and full of glory." "He abideth with you, and shall be in you."—Henry Allon, D. D.

FEARING RESULTS.

Many persons would become Christians were it not that they fear the results. "I shall lose caste among those whose friendship I highly esteem."

The subject of holiness would be much more generally received were it not for fear—fear of popular remark, fear that we shall not occupy as commanding positions among our associates as at present, fear of a certain form of persecution. Ministers fear it will affect their appointments, that popular churches will not ask for them, and that their chances for church promotion will be diminished.

When one of the members of Parliament said to George Fox, "They must have you at Smithfield!"—"I told him," said Fox, "I was over their fires and feared them not." This is the true apostolic spirit—the spirit which is sure to conquer.

Fear of what people will say—fear of becoming unpopular—has ruined millions, and is to day keeping back untold numbers from the performance of duties to which they are strongly and repeatedly urged by the Word and Spirit of God. When shall fear give way to faith, and when will men act with reference to eternity, and not to time?—Chris. Witness.

How were you and I and others brought to embrace the Saviour? By a great sermon or marvellous manifestation? Or by a kind word, a look, a tear, or the persevering faithfulness of a friend? Could the truth be known, it would be found in the great majority of instances that the humbler means have secured the decision. It is not for any one to say that because he is not a missionary, minister, or other official, he has nothing to do.

There is an anecdote told of Rev. Mr. Wray, who at advanced age died recently in Pennsylvania. He had been a missionary in India, and had been the influence of his holy life, that a little heathen girl, when asked what holiness was, replied, "Holiness is living as Mr. Wray does."

When Christians get in earnest, we may be sure they can surprise and amaze the world now as well as in the days of Pentecost. They only need to work together, and they can break down any giant evil like intemperance or bribery in politics.

Life is not made up of great sacrifices and duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort.

The church without accessions of new converts to nurture and train, is as joyless as a family without children. Converting power is the mark of the true New Testament Church.

Luther used to say that "he was never employed about any fresh work for God, but he was either visited with a fit of sickness, or some violent temptation of the devil."

I would rather have a church of five and twenty members, than a crowd of twenty times that number.—Dr. John Hall.

OUR HOME CIRCLE.

THEY ARE ALL GONE. They are all gone into the world of light. And I alone sit lingering here!

AN EPISODE IN DR. MOFFAT'S LIFE.

BY T. P. BUNTING. (Continued.)

Let an old man be garrulous. I cannot help telling about Roby, though I wander a moment from my story.

It was in the presence, then, of this benignant dignitary that Moffat, a plain Scotch lad, without introduction or pretension, found himself that memorable Monday morning.

He had scarcely left the shop before a sudden thought startled Jones's brain. "Mary! Mary! Mary! Mary!"

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one inspired Psalmist this is a "round world," a flat circle, rather than a globe; not merely "the whole earth," with the winding valley-paths—often, however, turning sharply at some spur of hills, of which "the strength is his also."

Moffat took up his abode at Davyholme; attended to his gardening; read, as time allowed, the book R. M. prescribed; was happy; tried to be useful; and fell in love with Mary, and she, perhaps more badly with him; but no engagement was formed.

After some time, Moffat had got on well with his studies; and Roby, who had kept a wise and loving eye on him, told him one day that he was now prepared to recommend him to the Directors of the London Missionary Society for acceptance and employment by them.

He went to London to be inspected and examined. One morning he stood before the awful Board, and side by side stood a young fellow who was called John Williams. Both underwent the usual purgatory; both were accepted; both were designated for missions in the South Seas, and were directed to attend again.

Both attended accordingly. But ere the Directors could proceed to business, up stood one of their number, the grand old Dr. Alexander Waugh. I must not wander again to tell about him. Who wants to know may buy his Life at some old bookstall, or borrow it from some one who has known how to buy and keep pregnant biographies.

Ere he sailed he went to say farewell at Manchester and Davyholme. At this latter place, he asked Mary to go with him. "No," said the father, with prompt and absolute denial. Then the young man asked whether he might write to Mary sometimes; and the father thought it hard to refuse that. The end was, that in about two years Mary went out to marry him. By and by she became the mother of the brave wife of David Livingstone.

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ALLAHABAD.

The ride from Benares to Allahabad—about three hours—is through an interesting portion of the Gangetic valley, still wide, generally fertile, well cultivated, and full of towns and villages and an immense population.

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sought after in the darkness for so many years? He is not poor. He has received fortunes from his admirers, and it is said he has dispensed to the poor and needy. I could but feel emotions of pity as I turned away from the poor old man, and breathed the prayer that his seemingly gentle and kindly soul might find rest in the bosom of the unseen Father of whom he spoke so reverently.—Bishop R. S. Foster, in Zion's Herald.

I WISH I HAD KNOWN IT BEFORE.

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner.

Her sister went to the next room for a book of poems, and while she was gone, the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible, opened it, and began to read in a subdued voice:

"That is beautiful," she said; "that will create a sensation! Who wrote it? Where did you get it?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"Not I; I have never been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but not to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

"I wish I had known it before," she said, over and over, until she fell into a sleep from which she never woke, and that word of regret was the last word upon her dying lips.

"BE YOU A LADY?"

We remember reading somewhere an anecdote of the ludicrous consternation of a poor emigrant laborer, who for the first time heard his employer spoken of as a "gentleman."

As a young lady walked hurriedly down State street upon a bleak November day her attention was attracted by a deformed boy coming towards her carrying several bundles. He was thin, slender, twisted his limbs most strangely as he walked, and looked before him with a vacant stare.

"Let me hold those other bundles while you pick up what you have lost."

"I hope you haven't far to go." The poor fellow seemed scarcely to bear the girl's pleasant words; but looking at her with the same vacant stare, said—

"Be you a lady?" "I hope so, I try to be," was the surprised response.

"Why?" asked the listener, with curiosity quite aroused. "Cause I've seen such as called themselves ladies, but they never spoke kind and pleasant to me 'cepting to grand uns. I guess there's two kinds—them as thinks they's ladies and isn't, and them as what tries to be and is"—Youth's Companion.

TOUCH IT NEVER.

Children, do you see the wine in the crystal goblet shine? He not tempted by its charm: It will surely lead to harm.

LITTLE WORKERS.

In the crowd of ladies and gentlemen who were watching the laying of the railroad track over which our wounded President was to be borne to his cottage by the sea stood a little boy. As he watched the work go on, the desire woke in his heart to do something to help.

purpose was born in a big, true heart. All this the laborer was wise enough to see, and he gave him the hammer, saying: "I'm afraid, me boy, it's a heavy job for you; but go ahead and try."

And so he did. He struck with all his might, and the workman helped him on by striking every other blow, until at last the spike was driven home, and the little boy who had helped run to his father, saying:

"I've done something for the President, haven't I, papa?"

Yes; he had done something for the President, something for himself in the building up of character, and something for the boys and the girls of the land in showing them that the children can help along, if they only think they can.

God calls the children as well as the grown people to help in the building of his great kingdom. Indeed, there is work to be done which none but they can do.

Now, listen, little people: there are no idle Christians, big or little. Every one who knows God—really knows him—works with him, and can't help it.

The children we were talking of a little way back seemed to think it was some hard outside work that they were called upon to do, and they shrank from it; quite naturally. They did not see that God only wanted them to do the most natural thing in the world, which is just to look up to him as our great Father, and to let his divine life flow into them, and then flow out toward others in all the sweet ways of love and helpfulness which in Jesus were so beautiful.

We are workers together with God when we let him subdue in us our hot, impatient tempers; when we come to him to be made true, and kind, and patient; when we trust him to make us unselfish, so that we really love to have others first, and it is joy to give up our own good things that they may be made happy.

For "this is the work of God:" to believe him, and love him, and obey him. Ah! if we do that, we shall be workers indeed, and God will be glad, and the world will be brighter and better for our having lived in it, and our own hearts and lives will be full of a deep, sweet joy that no words can tell.—Christian Union.

THE CHRYSAEUM.

1. The Pr... 25) Our... these men... were sore... Their feet... there was... In this sor... But they a... God... They... that they w... ed in His... a good conse... ed a happy... ruler... did... Praying sa... prayers we... find; not a... single act of... chanting (A... ers heard th... sad inmates... sleep. But... sent a won... prayer (ver... 2. God's... the most... mentioned in... the twenty... king of Jud... 3. Korah... destroyed by... the ground... an earthquake... one of the... ed the cr... Mat. 27:51... our text was... but probably... and expect... some divine... place. It as... the prison... and saw that... open. He to... escaped and... answer for t... despair, dre... would have... saw it. He... to the jailer... never had... He thought... way in which... stripes, retur... word to the... may be too... ing, or of wh... science was... never left be... bo in a grate... the earthquake... of his life... had shown h... this caused h... flow quickly... came (verse... need all to... tense engerr... must all be... vation for bo... and Silas w... word of the... his house.

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THE WESLEYAN
FRIDAY, FEBRUARY 8, 1884.

SPECIAL NOTICE!

BEFORE the FINAL REVISION of our LISTS of SUBSCRIBERS is made, we again respectfully and most urgently request those who are in arrears to forward the amounts due immediately. The Ministers will greatly oblige us if they will refer to their Lists of Subscribers and report to this office on the name of each Subscriber who is one year and upwards in arrears. There are far too many of this class. We do not wish to strike off the name of any Subscriber, but we cannot afford to send the Paper FREE to those who are so well able to pay for it.

S. F. HUESTIS.

PROPRIETORSHIP.

In no words is the twofold duty of a disciple more tersely and forcefully expressed than in Paul's description of the Manichaean believers. "They first of all gave their own selves unto the Lord and unto us by the will of God."

On this subject of proprietorship decision is eternally important. Men forget that sanctity or sin, heaven or hell, divide at this point. Here, and not in the neighborhood of some great act of sin or righteousness, lies our great danger. Here half-measures are suggested. "I will give to the support of the Church, I will join her membership, I will engage in her work," says the called one. "Ye are not your own, ye are bought with a price," answers the Spirit. At this point angels watch, devils ply their plan of delay, and Christ, in whom and not in the heart of angels there is joy when a sinner repents, marks with intensest interest the issue.

Oh, the tremendous importance of that word "gave!" Oh, the joyousness of the Christian life when the subject given by a free agent is a man's own self! "I have made up my mind to do just as God may direct," said a young friend the other day in answer to a question. Need we say that he was happy. With such a consecration all friction ceases and the human will is lost in the Divine. In other words, "I live, yet not I, but Christ liveth in me."

Leaders in Christian work should see that the pattern of these Macedonian Christians is emphasized in their teaching. We have childhood enough in the Church, and dwarfhood enough; we need more manhood, such manhood as is developed by a penitential, intelligent, complete and accepted consecration—such manhood as moves steadily along with the Star Bethlehem clear in view while others only grope their way.

A PLEA FOR EARLIER HOURS.

A movement much to be desired in this age of combinations is one for the formation of an "Early-Retiring Association." Never was a more severe strain put upon the mental powers than now; never was a full allowance of rest more necessary than at present, in view of the stern competition in business, the constant arrival of stirring intelligence, and the demands upon both ministry and laity for Christian activity. Yet never were there so many hindered to the enjoyment of mind, rest, nature's great boon to man—at once her preventive of disease and her provision for a happy and useful life.

In all quarters influences conspire to thwart nature in her purpose thus to bless man. The lecture is announced "to commence at eight," an hour at which our fathers used to think the evening well advanced; the train brings in our mails at an hour which tempts the wearied man to seat himself before the fire for a quiet midnight "read"; the guest who meditates an early departure from some pleasant evening scene finds himself thwarted by the announcement of supper at an hour when his head should be on his pillow; the resident in the neighborhood of the skating rink marks that place ablaze with light as he turns off the gas in his home; and even the ordinary religious service, with its succeeding class-meeting, or Bible-class, or choir-practice, or trustee meeting becomes a temptation to set nature's laws at defiance.

A casual remark by a minister the other day led to some conversation on the injury to morals and religion resulting from this perversion of nature's provision. The physical results are frequently noted, though the more serious evils are not always the most direct. The weariness and listlessness which for a time can be mastered by a great effort are lightly treated, but who can doubt that one important cause of the sudden deaths almost daily announced is the strain put upon the physical system by lack of regular rest at proper hours. More important still is the moral effect. We say nothing of the results of late hours upon the half grown boy or girl who is moving homeward at some hour between eleven and morning—none will deny that these and their seniors should be elsewhere at that hour—but we claim that the results must be apparent in the confusion of the family gathering in the morning, when each is striving to reach his place of duty at the appointed time—the parents unfitted by loss of sleep through waiting for their children, the children unfitted for their own peculiar duties by the midnight glare and sleepless hours of the place of gaiety. Other things being equal, the home of early hours and regular habits is by far more likely to be the abode of peace and harmony, and its inmates are much more likely to go forth day by day to spread around them an atmosphere of peace and happiness.

But the most injurious effect of the evil is likely to be seen from the religious standpoint. From all quarters we hear the affirmation that the world's great need is more religion in the home. That the home is the real starting point of the Christian life and a most important place for its development, few will doubt. The place of private prayer and the family altar have as a rule held a prominent place in the history of those families whose influence has told upon the weal of their neighbors and the advance of the Church. And just here it is that the late hours prescribed by present custom have their most unfortunate effect. The minister to whom we have alluded was having a plain talk about Bible reading with some of the members of his charge, when close questioning brought out the painful point of the neglect of family worship by some by whom it was once carefully observed. And yet such neglect in so-called Christian families is generally reached by steps, and not by a leap. The hour of worship in the evening becomes a matter of mere convenience: an attempt is made to adapt it to the later arrivals, but this soon results in the absence of the weaker and more drowsy members of the household; then an effort in turn is made to meet the convenience of these, and finally any attempt to recognize an Almighty protector is made by but two or three of the household. Such irregularity must tell on the opening hours of the day. In the haste and hurry to reach business at the appointed time little of the sacredness of worship can be preserved; the service in such cases becomes almost a travesty upon something sacred; occasionally it must be neglected and soon it is altogether set aside, and the influence of the family altar, the last tie, it may be, to hold to sacred moorings some wayward boy or girl, is yielded up, and the Church and the world soon wonder that pleasures once prohibited and society formerly avoided have taken possession of the once Christian home.

The gradation downward of many once pleasant and godly homes may be traced to the adoption of fashionable hours. Should not Christians then seek to promote such a social revolution as will give life all its necessary social pleasures, but at no such risk or cost?

IN THE EAST.

It now seems improbable that the rich territory of the Soudan will be given up to the slave dealers. As explained by Sir Samuel Baker, than whom no living man knows more of the country, its government would be a less difficult matter than some have imagined. If, as that traveller is said to have stated, the movement is not religious but an outbreak of despair, the introduction of a new system of government, with British guarantees for its thoroughness, may go far to remove the dreaded difficulties.

What is being done in the Soudan is somewhat uncertain, but there appears to be no doubt that a sad defeat has been experienced by Baker Pasha,

two thousand of whose troops are reported to have been cut in pieces, after a short fight. A brief period must put an end to the increased suspense. What Baker can do as a British soldier, with such troops as accompany him, and what Gordon can accomplish as a diplomatist and soldier among a class over whom he has in the past exercised a marvellous influence, must soon be known. Their destruction would excite sorrow rather than surprise; their success would hasten the virtual occupation by Britain of an immense territory which a great part of the world desires in the interests of humanity to see under British control. Everywhere the world grows sick of Egyptian rule. A government which could appoint the leading slave dealer of the country to the command of her army, and send on a drunken wretch as chieftain of Darfour at this critical period, deserves only what it has received in Scripture measure—unmingled contempt.

If this paper shall be read by a single individual—sad facts prevent us from limiting the advice to men alone—who may be tempted in any way with wines or liquors, or "beer," we commend to his notice some remarks of Henry Ward Beecher in a recent sermon. The case is one of thousands: "I feel sore at heart now. One of the noblest natures that used to sit in these seats, one I loved and who loved me; whose hand was as large in its generosity as a prairie; who had all the prospects of a noble and useful life, who could restrain himself and stop when he'd a mind to. But he has gone down to such a degree of intemperance that his friends have given him up in despair. How many of that kind have I seen; and the time past did not suffice for him, or for them. They say: 'To be sure, I smoke; but only seven to ten cigars a day; but it is not a necessity for me—I can give it up.' Or, 'I know I drink a little; but it is not a necessity for me; I can give it up to-day.' But they don't; and they don't next year, or the year after; and when they hear the roar of the tide of perdition, over the verge of which they will plunge finally, they can't. The time when men ought to stop is when they first see the peril; when there is time enough to bring the higher qualities of the mind to sit in judgment over the lower."

The Rev. S. B. Halliday, assistant pastor of Plymouth Church, Brooklyn, writes to the N. Y. Tribune a letter of caution to persons intending to go to either New York or Brooklyn for employment. Mr. Halliday says: "Multitudes out of work for weeks have already exhausted the little store saved from their season's earnings, and are obliged to resort thus early to public charity for food and fuel. In this condition of things people living away from the city are coming here in great numbers where they are certain to meet with disappointment and suffering." After giving two painful instances—one of a family which had gone from Canada—Mr. H. adds: "If the papers throughout this country and other countries as well will give this warning they will help to prevent the disappointment and suffering so sure to come to those who would resort here. Hardly any sort of service called for from the common labor to the highest skilled or the most competent accountant that could not be duplicated a hundred fold for almost the smallest compensation that could be named."

A Charlotte County correspondent of the Religious Intelligencer gives this comment on rum's doings. Who will say that the drunkard suffers alone?

Two men by the name of Price and Stewart on their way home from St. George to Woodland on Saturday night last, lost their way and were out all night. They were both badly frozen, Stewart so much that it is thought that in order to save his life, both his feet and one hand will have to be amputated. Price has a wife and ten children, and Stewart a wife and three children, all of whom must suffer, none can tell how much, on account of the wrong doings of those who ought to care for them. But what of the miserable creatures who sold the rum? They escape punishment, and yet they of all others ought to be punished. Such men (if it be right to call them men) are the meanest and the basest creatures of our race. When will the time come that the rum vendor will be made to pay and suffer too (rather than poor helpless women and children) for their evil doings? But if man is indifferent, God will avenge!

The following note from the Rev. S. T. Teed, on the progress of Methodist Union in Prince Edward Island, will be read with interest:

You and all who are interested in the successful consummation of Methodist Union in Prince Edward Island, will be pleased to hear that the outlook in that direction, as it regards the P. E. Island District, is encouraging. Early last autumn very harmonious preliminary arrangements were made by the Methodist and Bible Christian churches at Summerside, and the two congregations have been worshipping together for several months. More recently at Charlottetown steps have been taken to unite the two denominations, with very encouraging results. For some time past united religious services have been held which have been fruitful of good. The ministers and members of both churches have worked cordially together, a spirit of harmony and brotherly love has been evinced delightful to witness, and sinners have sought and obtained the pardoning mercy of God. A largely attended informal meeting of the United Quarterly Boards, was held on the evening of Jan. 29th. Very great unanimity prevailed, and it was unanimously resolved to enlarge the second Methodist Church to accommodate that portion of the Bible Christian congregation who may desire to worship therein. An influential committee was appointed to attend to the matter forthwith. The whole affair, considered by many to be critical, has been judiciously managed, and much credit is due the ministers and lay brethren for the prudence and sagacity which is producing such satisfactory effects.

Our readers generally have heard of the destruction by fire on Sunday morning, the 27th ult., of Trinity Episcopal Church, Hamilton, Bermuda. The Rev. J. S. Coffin, superintendent of the Hamilton circuit, writes:

You will be grieved to hear of the destruction by fire of Trinity Church, which occurred early last Sabbath morning. At 3.30, there was no sign of fire about it, and one hour later it was one mass of flames from end to end. Whether the building had been prepared for such speedy ruin by the use of petroleum we cannot tell, but the fact of the bell-ropes (the bell is hung on a frame work near the church), having been found cut, when it was sought to ring an alarm, would seem to prove the agency of an incendiary. This magnificent structure was over twenty years in building, and had been finished and had an organ which cost \$3,500. The total amount of insurance is \$15,000. Our Trust Board met after service on Sabbath evening and instructed me to tender to the rector "Wesley" Church, for daily and Sabbath afternoon use. As other arrangements were in progress with a view to supplying these services, our offer was declined, but nothing could exceed the spirit of grateful and Christian courtesy with which the Vestry met us on the occasion.

A St. John's correspondent of the Morning Chronicle denies the assertion that Bishop McDonald was attacked by Orangemen, and asserts that the Bishop was not molested in any way, but permitted to go on in his mission of mercy. The writer adds:

At the investigation Sergeant Winslow, Constable Fahey and others swore that Head Constable Doyle was armed, and endeavored to keep both factions from coming into collision. He stood in the front, faced danger, and bravely strove to do his duty. Nearly all the Roman Catholic prisoners have sworn that Doyle had a revolver in his hand and used it. One man who swore thus, when asked to describe the revolver, said it might be a foot long, more or less, and on being cross examined, he swore he had never seen a revolver in his life. There is what some would call "tall swearing" done on this investigation. It is generally believed that Doyle was not armed; but no stone will be returned to prove that he was.

A higher compliment is seldom paid to a secular paper than that extended the other day to our esteemed contemporary, the Yarmouth Herald, when a liquor firm in this city ordered its discontinuance and wrote to the publishers: "We would advise you to change the nomenclature of your paper to that of Temperance Advocate, as the greater part of it consists of temperance matter." With more faithfulness on the part of the press on this subject, the fight against a giant evil would be far less difficult.

Public sentiment in several quarters seems to favor the enforcement of the Canada Temperance Act. From Charlottetown, Woodstock, Cornwallis, the New Brunswick border and Sackville, come news of vigorous action. The use now made of the law may increase the desire for its destruction, but it will also present the strongest reason for its preservation upon our statute books. Its too frequent careless treatment by temperance men has caused it to be lightly esteemed.

Many of our readers may have observed an statement in a city paper reflecting somewhat severely upon an esteemed minister of our church in this city, the Rev. W. G. Lane. Without entering into any details at present, we advise them to delay judgment in the case. Whatever conclusion may finally be reached, we believe that the public generally will feel only sympathy with Mr. Lane in this matter.

THE ARMY AND NAVY IN BERMUDA.

The *New Era* of the 23rd ult. describes at length a pleasant entertainment, provided by the Methodists of Hamilton, Bermuda, for the Methodist of the army and navy on that station. Tea was provided in the basement of the church, which was decorated with British and American flags, and with the beautiful flowers which abound at this season in the islands. After tea, the Rev. J. S. Coffin took the chair, and welcomed the men, and in some well chosen words pleasantly stated the object of the gathering. In addition to recitations by the men, and also songs by the men and by the choir, were speeches by Mr. Wm. A. Mount, manager of the Naval Stores Department, Ireland Island; Professor Wells, of Union College, New York; Rev. J. Wier, of Somerset; Rev. Mr. McKeen, of the Presbyterian Church, Hamilton, and A. M. Oadney, Esq., of the announcement by the Chairman that the hour for closing had arrived, one of the soldiers, followed by a seaman, thanked the ladies and others in behalf of their comrades, and all joined in singing the National Anthem.

Professor Wells said, after a pleasant allusion to the flags intertwined over the desk:

I am glad to meet and greet the champions of Tel-el-Kebir, and compliment them on the good work done in driving back the cruel Arab and the ignorant Musselman. I believe they have the full sympathy of America, in endeavoring to keep Egypt in a condition to be at least a safe thoroughfare for the civilized world between Occident and Orient. England, with her intelligent and patriotic Christian army may thus do much to counteract the evil influences of the Turk. I believe the future destinies of the world are largely in the hands of the Anglo-Saxon races, as the propagators of Christian civilization and that if England and America join hands in this laudable endeavor, they shall exert a controlling influence. One blood, one tongue, and one Christian aim will evidently give us the victory over all opposing powers. It is our duty and our interest therefore to join hearts and hands in sympathy as the folds of yonder flags entwine each other. I know this to be the sentiment of the most thoughtful and influential of my countrymen, and assure you that we have no sympathy with any in our midst who would make our country a rendezvous for dynamites or any other disturbers of the good feeling that now exists between us.

And soldiers, I am well pleased to see you here to night as the guests of these friends who are entertaining you with a feast of good things and a flow of soul. And I admire you for finding a pleasure in these things of a refined and intelligent character. It is to intelligent and Christian men of England must confide her interests on the battle field if she would secure success. The more intercourse that exists between the soldier and the citizen in any country, the better for any good cause. I believe in even the standing army being a citizen soldiery as far as possible, so as to be the friends and supporters of the people as well as of the nation. The man who, on the field of conflict, thinks of home and the dear ones for whom he is fighting, wields a braver and more dangerous weapon. Armies are to be counted less by men than by an intelligent and sympathizing spirit; and we know in America the value of having men who with intelligent brains and strong arms add the additional influence of loyal and sympathizing hearts. The soldier of the future is to do as much by the olive branch as by the sword—and if the women of England and America join in such conflicts we shall be sure of triumphs that will make us lasting friends and that the virtual rulers of the world.

One esteemed Scotch friend and brother, Mr. Oudney, said he was glad to see to-night that his idea had been put into tangible shape; and he was proud to find himself in the midst of some of the heroes of Egypt, and addressing so respectable a body of British soldiers and British seamen. He was also pleased to know that there were soldiers there to-night who had fought side by side with his countrymen (the gallant Scottish heroes) who in concert stormed the battlements of Tel-el-Kebir, and routed their enemies from their strongholds. He might be thought by some as too highly tinted with Scotch clannishness; but he is so, it did not detract the fact that when England has battles to carry by the charge she invariably places the Scottish soldier in the front; and this he considered in itself a convincing

evidence of her confidence in the 84th (York & Lancaster) when on that momentous occasion in Egypt, she placed them side by side.

YARMOUTH.

The pastor and congregation of Providence Church, Yarmouth, deserve to be congratulated on the successful termination of the effort to improve their sanctuary. A correspondent writes:

The consummation of the heavy undertaking involved in the repairs, renovation and enlargement of our church is to the people a cause of special thanksgiving to Almighty God, and of congratulations among themselves. Commenced with a genuine purpose to promote God's glory, it has been completed without friction, the whole amount of cost, four thousand dollars—provided for, nearly all the pews disposed of, and so far as human appearances indicate, a grand advance movement of the cause of God in our midst secured. The presence of the Revs. J. Shenton and J. J. Teasdale—two former pastors much beloved and esteemed—together with the Rev. J. A. Rogers, all contributed largely to the success of the re-opening services and made Sabbath, the 27th of Jan., a day of wondrous interest and blessing to the crowded congregations that convened in Providence Church.

We take a brief sketch of the services from the Yarmouth Herald of the 30th ult. Special revival services were to be commenced this week. May they prove a special consecration!

On Sunday morning last Rev. J. A. Rogers commenced the revival services of the day with devotional exercises, after which the Rev. Job Shenton, of St. John, N. B., preached an able and eloquent sermon to a large congregation. At the conclusion of the sermon the formal dedication service was impressively conducted by the Rev. Mr. Hartz, the pastor. A collection towards defraying the balance due on the work of reconstruction was also taken. In the afternoon a Sabbath school service was conducted under the superintendence of A. F. Stoneman, Esq., the children leading in the singing. The service, which was of a very delightful character, was followed by addresses from Revs. McIntosh, Teasdale and Shenton. In the evening, Rev. J. J. Teasdale, of Halifax, delivered a powerful discourse to a crowded audience.

Large donations towards liquidating the debt were received during the afternoon and evening—the collections for the day amounting to about \$400.

On Monday evening, after the sale of the preference of seats in the new portion of the church, a reunion of the congregation was held, at which it was decided to raise the required balance. This was done amid much enthusiasm, and the church and congregation have the satisfaction of knowing that no burden of debt now remains to disturb the serenity of their enjoyment of their beautiful and comfortable place of worship.

On Tuesday evening Rev. Mr. Shenton delivered an interesting lecture to a large audience in the basement of the church—subject, "Lessons from the Life of the First Hebrew Premier." The life of Joseph was retold with great beauty and impressiveness.

MANITOBA.

Miss Yeazy, of St. Stephen, has kindly forwarded for publication the following letter from Rev. W. W. Colpitts, read at a public meeting of the St. Stephen auxiliary of the Woman's Missionary Society. Mr. Colpitts writes from Nelson, Man., in November:—

I have frequently thought of a promise made you at last Conference to write something about this far away mission-field—something that you might perhaps find of sufficient interest to read to your "Ladies' Missionary Society." But I have been so busy that I have had no time until the present, and indeed I doubt that I would be now writing had not a severe cold not made me a prisoner at home to-day.

It was my appointment to preach missionary sermons last Sabbath at Beaconsfield and Manitoba City (Bro. Colwill's circuit). Though feeling far from well, I got off early on Saturday morning, having nearly forty miles of a drive before me. The day was grand—real Indian Summer, the trail fine for driving. Passing near a thicket of poplar I observed a fine prairie chicken sitting on a branch. I invited it to accompany me—and it accompanied. Turning a mile south from the trail I found a Methodist family glad to see me. They have been here for about five years and are getting settled nicely—living in the house of oak logs, yet, cracks stopped with mortar; but an event had occurred a week or two before that glorified the whole surroundings—a little baby boy had arrived, whom I hope to dedicate to God in baptism soon. After dinner I found mine host was going to Manitoba City. I was glad of a guide. Two miles from Darlingford we encountered a wolf on the trail and he seemed in no hurry to give the right of way. I drew my gun from under the seat and proved to him the "survival of the fittest." I expect his skin will help to defend me from the "blizzards." Without further adventure I arrived at Bro. Colwill's boarding place just as the shadows were lengthening over the plain. Here I

found a family come from industry had comforted, than they were years in the Sabbath school to my class, held in the night, and the parents had done it, a child, hungry, pale, cold, and small. More of the same kind were in a very short time, and I was glad to see them. The children were in the school, and I was glad to see them. The children were in the school, and I was glad to see them. The children were in the school, and I was glad to see them.

The people do not want and support of the government of the day, as it is a matter of course. The children were in the school, and I was glad to see them. The children were in the school, and I was glad to see them. The children were in the school, and I was glad to see them.

far as money the people and are living they are able them with a dozen bar simply place their cattle in debt for and all are upon this year live. An injured the abundance very little in it. Many of that the printed to the some of our most straits will be grants.

PERSONS.

The Rev. the North-western visiting the conducted by Methodist various opinions work now do by Dr. Edw interest:

No worship cape a blessed crowded Rockford, Ill pastor, and eyes saw last fairly hunger Sunday the feast at 9 a.m. 10 at night, a tion. Sixty at the various by the unquestionable being has even of God's presence these ministr appeals of the Friday previous seekers" was Merrill and Dr. L. H. and many of house was 1,400 people a service in afternoon. The visit was appreciated. At half past 10 and was "choked" was no reason. The crowd was precisely side the altar was had been cleared was repeatedly filled again in evening. The impressive, and forgot it. The shirring, and coming. The revival is a true of conference office in time Harrison is ex

For the Wesleyan. OUR EDUCATIONAL WORK. No. III.

That the State is justified in supporting any other than a purely elementary system of public instruction may be fairly questioned. It is within the province of the Government for instance to build roads and bridges. Along those roads and bridges the peasant can walk as well as the prince. But if the State constructs a road from which the poor are debarred, may not that properly be denominated class-legislation. So when governments subsidize the higher institutions of learning, does it not appear like the construction of a royal road along which the peasant cannot walk. Yet he paid his share of the money that built the road. It will scarcely be considered a satisfactory answer to this to say that the peasant may send his son along this road to eminence and distinction. Certainly he may, but can he? Granted this point, with what has preceded and we stand face to face with two facts: (1) The State has no right to teach religion; (2) The State has no right to enact class-legislation.

Now the religious training of the young cannot be ignored. If it is not the province of the State, whose is it? There can be but one answer to this question. It is the sacred duty of the Church to see to the religious training of her young. This training begins in the home and is continued in the Sabbath-school, which is the preparatory department of the denominational college.

Now the higher education of the youth of the country cannot be ignored. It is the duty of the State, whose is it? There can be but one answer to this question also. It is the sacred duty of the Church to provide the higher education for her sons and daughters. The writer is firmly convinced of the desirability of uniting religious with secular instruction from the outset. If primary schools could be established throughout the country on a denominational basis without State support, it would be a step in the right direction. But this is impossible. The Church therefore must see to the religious training. She is seeing to it in the home, in the Sabbath-school, and in her distinctively denominational institutions. It is the bounden duty of the Church to support her institutions of learning where the distinguishing tenets of her creed are taught and inculcated till they permeate every department—arts as well as theology. How are those institutions to be supported? As stated in the first of these letters, two opinions are held by our people, (1) that as our institutions are performing a certain portion of the educational work of the State, they should receive State aid; (2) that the Church compromises her dignity and independence by accepting any such aid from the State. In connection with the first mentioned view there have been certain side-issues in this Province which have intensified the conviction. But so far as the principle is concerned those side-issues count just nothing at all. That our institutions are performing a proportionate share of the Educational work of the country, is admitted. But in connection therewith and inseparably interwoven with it, those institutions are doing that which we have seen the State has no right to do. If it be said the convictions of the students are in no case tampered with, it will not be denied that a religious influence pervades those institutions. That influence is not Calvinistic, or rationalistic, but Methodist. What right have we then for either asking or accepting State aid for doing that which the State itself has no right to do? But it is answered that not a dollar of Government support ever went to our Theological Schools, therefore it is not for religious instruction but secular education that the State aid should be given. Then it is but fair to enquire: why in that case are those institutions supposed to be Methodist institutions? There is a religious influence pervading every department of our institutions, or there is not. If there is, it is Methodist, if there is not they are purely secular institutions with which our Theological Schools are affiliated. In the latter case, McGill could with almost equal propriety be called a Methodist College as either Mount Allison or Victoria.

LECTOR.

NOTES FROM CAPE BRETON BY REV. W. H. EVANS.

Having just returned from Gabarus I will jot down a note or two concerning our work in this eastern part of our Conference. I spent last Sabbath assisting Bro. Oysterbridge in the dedication of his new church. The day was very favorable, beautiful sunshine, moderate temperature, and at night a grand moon light. The congregation at both services was good, considerably filling the church.

It is a plain, substantial structure fifty feet by thirty, with sixty six feet, has seating capacity for two hun-

and fifty people, and cost two thousand five hundred dollars. It reflects the highest credit upon the zeal, liberality, and enterprise of the trustees and people.

God was eminently present in the services of the day. We closed with a fine prayer meeting in which many publicly to consecrate themselves to the Saviour. Being detained by a storm, I had the pleasure of preaching to them again on Monday evening. A goodly number came forward and knelt together at the altar of prayer. The special services are being continued under very favorable auspices. I have been much pleased with the devotion and excellent judgment shown by Bro. O. in administering affairs at Gabarus. He was sent here at a critical time, and has succeeded by the blessing of God, in bringing things to a satisfactory consummation. The spirit of unity and love has supplanted that of discord and enmity.

I was glad, after waiting so long, to greet the young man sent to Ingonish. I think he will make an excellent supply, having devotion, zeal, and courage, essential qualities for that mission. It is probably one of the hardest mission stations we have in the Province of Nova Scotia.

After returning home from our last Conference I deemed it advisable to go down there and give them a few Sabbaths, as they had been left without a supply. On reaching North Sydney I found a little vessel that was to leave that night. Just as the moon was rising we pushed off from the wharf and pursued our course until the break of day when I landed under the shadow of Cape Smoky. Calling up Mr. Cowen, who resides there in the summer, he kindly took me in. After lying down on the couch for a few hours I got breakfast, and he sent me over to the North Bay in one of his boats, somewhat the worse for the voyage. I arrived in due time at Ingonish, and found a pleasant home at John M. Burke's, Esq.

I preached to them on Saturday night, also twice on Sabbath, administered the Lord's Supper, and visited the Sunday-school. The condition of things here gave me the impression of great indolence and feebleness in the Christian life and work. Bro. G. W. Whitman left a monument of his zeal in a neat little church, built almost entirely by his own hands. After the inside is finished it will be a comfortable place of worship. After having been detained some days by a gale I was rowed twelve miles to Hill's harbor, where a horse awaited me to convey me to Cape North. Accompanied by my young friend McDonald, we travelled the remaining half of the distance in true itinerant style. At sundown we arrived at the Cape, and I received a good Methodist welcome from Mr. McDonald and his good lady.

I gave them the same number of services as at the latter place. The Sabbath was a high day. Our little church was filled to overflowing morning and evening. I regretted exceedingly that we had no young man there as they were ripe for a good revival. I wish I had had time, like my esteemed predecessor, when making an official visit, to climb to the summit of the "Sugar Loaf" or one of those lofty peaks, and view the landscape over. I could however do nothing more than stand at their base and imagine what was to be seen from the height above. The sight of those hills carried my mind back to my boyhood days, when I rambled among those grand old mountains of Wales, and played among stones declared by tradition to be remnants of the worship of the ancient Druids.

On Monday morning I bade adieu to the kind friends and after rowing until noon we put into Hungry Cove or, to give it its modern and more euphonious name, New Haven. Here we were hospitably entertained by Mr. and Mrs. McLeod, a good Presbyterian family. After exchanging our boat for another with sail, we put out again to sea. For hours we beat up against the wind, and at five o'clock I was landed, by request at Green Cove, resolved to walk the balance of the way. Fortunately I met there a brother of Mr. Burke, who generously volunteered his service as guide to Ingonish. Entering one of the buildings I put on a suit of fisherman's oilcloth. Thus arrayed, forward we tramped through bushes, over rocks and brooks, and fallen trees, the most execrable road in creation, terminating at length, the seven long miles, utterly exhausted, and glad to throw my weary limbs on the couch in the home of my kind friend Mr. Burke. As there is no carriage, road from Ingonish to Cape North, twenty-four miles, the distance has usually to be walked, and in the winter time on snow-shoes. I give this page of experience to show what difficulties some of our Probationers joyfully encounter: out of love for Jesus and precious souls.

I have nothing special to report of our work in Sydney. I wish I could write you of a powerful and extensive revival,

but I am continuing the years of sowing, intensely longing, as others have done, for the reaping time.

Yours truly, W. H. EVANS.

MEMORIAL NOTICES.

I am waiting, only waiting, For the summons from above, I am ready now, all ready For the Father's call of love.

I am waiting for the angels For the bright celestial band, They are coming soon to bear me To the blessed glory land.

DEATHS AT ROSS BAY.

Mrs. Jacob Seaboyer, of Ross Bay, Lunenburg Co. exchanged worlds on the 14th July, 1883, in the eightieth year of her age. Nearly forty years ago, when on a visit to Halifax, she obtained the knowledge of forgiveness of sins, whilst attending revival services amongst the Methodists. On her return home she united with the Methodist Church at Ritey's Cove, remained faithful to the end, and for the long period of sixty one years faithfully performed the duties devolving upon her as a wife and mother, and now her sorrowing husband and children rise up and call her blessed.

There can be but little doubt that the shock caused by the tidings of the mysterious death at sea of her son-in-law, Mr. Israel Foster, on the 30th May, 1883, on whom she and her still more aged husband were depending for maintenance, had a great deal to do with the fatal one of paralysis by which she was suddenly removed. Though not able to speak to those who so anxiously stood by her during the last moments, the pressure of the hand, the look of the eye, and the memories of by-gone years, all assured us that it was well with her.

Mr. Israel Foster, to whose mysterious death reference has already been made, mysterious because no one on the vessel appears to have seen him fall overboard, was a member of the Baptist Church at Port Medway, but there being no church in this locality, he worshipped when at home regularly with us. He was of most peacable disposition and held in high estimation by all his neighbors, and his death has been deeply felt throughout the community. But a few days before word came of his loss, his wife received a letter from him in which he referred to the uncertainty of life and his desire and determination to be prepared for a better life.

Mrs. Israel Foster, widow of the above, died on the 5th August, 1883. A day or two before death, she expressed to me her confidence in the atonement of Christ and submission to His will. During the same evening she was overheard in prayer, presenting each of her four little children, the youngest only a fortnight old, to the Father of the fatherless; from that time she appeared free from all anxiety in reference to them. Life's dark mysteries are all now solved to her.

Thus in six weeks there came to our aged friend, Mr. Seaboyer, these three deaths and then what must have been almost as painful, the moving away from the old home, and from the community where he had lived for nearly eighty-eight years, to sojourn for a few more days with his eldest daughter until he shall hear the Master's call. May the all-sustaining and sanctifying grace of God be fully and constantly realized by him and his.

D. B. SCOTT.

WILLIAM GREENWOOD.

Died at Port Clyde, on the night of October 9th, 1883, William Greenwood, aged 74 years. The above sentence is short and seems cold when spoken of the departing of a well-tryed and well-proved Christian from earth to heaven. Death did not come without warning to our brother. For some years he has known and felt the sickness which finally laid him down in his long sleep. Brought face to face with death and yet having time to wait for it, he took counsel with God to see that the foundations of his faith were firm. Forty years ago he had believed on Christ to the saving of his soul, led to it by indirect means rather than by direct effort. His father's home had been the stepping place and preaching place of some of our pioneer ministers in Shelburne Co., and perhaps to the prayers of those men as much as to any earthly influence his conversion in his own house, apart from any special effort, was due. During those forty years we know not what temptations troubled him or what trials over-bore him; we found him nearly three years since holding fast his profession, fervent in his love to God and the Church, faithful (as his sickness permitted), in the duties belonging to Christians and longing for the summons to the other world. He continued for more than two years in this way and his interest in all religious work here, and in the blessed hope of the man of God in the future increased in its intensity to the end. Having heard him speak so often of Christ and Heaven we were not surprised that when speech failed he smiled a welcome to death and point-

ed upward to indicate his own hope and joy. By the side of such death-beds and in communion with such faithful souls we learn to look up to Him who is our help, and who "hath abolished death and brought life and immortality to light through His gospel."

A. HOCKBY.

BREVITIES.

The school directors of Monongahela City, Pa., require every lady teacher employed to sign a contract not to marry during the college year.

People who persist in travelling barefoot around a newly carpeted bedroom often find themselves on the wrong tack.

Mr. Tenyson finds one great advantage in being a Baron. At State dinners his turn for soup comes before it gets coated with a thin layer of cold grease.

"Hack? Hack? Hack, madam?—why I was a most hacked to pieces by the average!" exclaimed Aunt Tabitha on emerging from a crowd of hack-drivers at the depot.

Several ladies lost their house plants by freezing last winter. There is no excuse for such negligence. Three tons of coal at eight dollars per ton will carry a dollar's worth of house plants through the winter safely.

Randolph Caldecott carries an artist's commonplace book, and whenever he sees a striking or odd feature, be it eye or nose or mouth, or limb, or coat, book and pencil and it is sketched for future use.

"There is one thing about babies," says a late traveller, "they never change. We have girls of the period, men of the world, but the baby is the same self-possessed, fearless, laughing, voracious little heathen in all ages and all countries."

When Beaconsfield was young the Duke of Rutland sneered at him. Disraeli had a long memory. Returning from Berlin in triumph, after many years, somebody said he would be made a duke. "I a duke!" he exclaimed, with feigned resentment. "Make me a duke! Why, Rutland's a duke."

The largest man-eater shark was caught in Australian waters—the *Caraparon*. It was thirty-six and a half feet in length; its jaw now graces the cabinet of the British Museum. The largest shark ever captured on this coast was killed off Block Island. It was a pelagic form—a bone shark, and when hauled alongside a sixty-ton schooner, reached beyond the bow and stern, being over seventy feet in length.

The cheapest postal service in the world is that of Japan, where letters are conveyed all over the empire for two sen, about seven tenths of a penny. This is the more wonderful, considering the difficulties of transit over the mountainous and irregular country, which has less than 100 miles of railway, while waggons can only pass over a few of the chief roads, and the steamers connect but a small number of coast stations.

Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence or learning; and these three never converted anyone unless they were kind also. The continuing sense which a kind heart has of its own need of kindness never dies, but extends the invisible undulations of its influence over the centuries.—F. W. FABER.

General Charles Gordon, generally known as "Chinese Gordon," was only thirty years old when placed in command of a division of the Chinese army. He always went unarmed in battle, even when foremost in the breach, directing his troops by waving a little cane. As he was uniformly victorious in his engagements, his Chinese soldiers considered his cane to be a magic wand which insured his protection and their triumph. The General is of a lofty and admirable type, honest as he is brave.

At a certain Conference there was in attendance an unusual large number of college professors, most of whom were members of the Conference. The constant iteration and reiteration of Prof. A., Prof. B., Prof. C., became tiresome and slightly monotonous. The monotony, however, was broken when a jolly old brother gravely moved that the number of professorships be increased, and that old Bro. X—a not very brilliant, but a devoted and pious man—be appointed a Professor of Religion to the Conference.

Mr. J. J. Witt, the original publisher of "Uncle Tom's Cabin," has sent to an American paper an account of the circumstances under which that book appeared. He says that he might have obtained the copyright for fifty dollars (£10); but ultimately other terms were arranged, by which the author got a cheque for \$10,000 (£2,000) on account within a few days after publication, and shortly afterwards another cheque for the same amount. The book first appeared in two volumes; and of this edition no fewer than 320,000 copies were sold in twelve months.

The astronomical day begins at noon; the civil day begins at the preceding midnight. The civil reckoning is therefore twelve hours in advance of the astronomical reckoning.

Prof. Huxley says that in his voyage around the world and in all his studies of savage life, he found no people so miserable, wretched and degraded as those who exist in the poorer quarters of London.

For Croup, Pain in the Stomach, Bowel Complaint or Chills, use Perry Davis' Pain Killer. See adv. in another column.

Within the past few years 90 schools with 130 teachers have been planted in the strongholds of Mormonism by money from New England and elsewhere, and the number is rapidly increasing.

BE CAREFUL WHAT YOU EAT.—The best medical authorities declare that worms in the human system are often induced by eating too freely of uncooked fruit and too much meat, cheese, etc. Whatever may be the cause, Freeman's Worm Powders are speedy and safe to cure; they destroy the worms, and contain their own cathartic to expel them.

The first town to be entirely lighted and have its tram-cars driven by electricity will be Montreal, on the Lake Geneva, a company having obtained a concession for the purpose. The motive power will be derived from the water of the lake.

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, lambrago, and any kind of pain or ache. It will most surely quieten the blood and heal, as its acting power is wonderful. Brown's Household Panacea being acknowledged as the great Pain Reliever, and of double the strength of any other. Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy for the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts.

It is estimated that there is one sheep in the United States to every thirty-four acres of territory. In England the ratio is one to one and a half acres.

RHEUMATISM.—Rev. M. Sadler, pastor of the French Methodist Mission Church, Montreal West (Edifice St.) says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success until Graham's Pain Eradicator was used, one bottle of which gave her complete relief."

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 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 cts. a bottle, feb 10.

Notics may be especially called to an advertisement headed Invigorating Syrup, which may be found in our columns this week. The proprietors, G. Gates Son & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years. The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold. They say it should be kept in every household.

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- 8vo., or Pulpit Size, Pica Type, Lead. Persian Morocco, gilt edges..... \$4.00 Morocco, gilt edges..... 5.00 12mo. or Old People's Size, Pica Type. Cloth, sprinkled edges..... 1.50 Roan, sprinkled edges..... 2.00 Morocco, gilt edges..... 2.50 Morocco, extra gilt, gilt edges..... 4.25 18 mo., Small Pica Type. Cloth, sprinkled edges..... 80 Roan, sprinkled edges..... 1.10 French Morocco, red edges..... 1.25 French Morocco, limp, gilt edges..... 1.40 French Morocco, boards, gilt edges..... 1.80 Morocco, limp, gilt edges..... 2.00 Morocco, boards, gilt edges..... 2.50 Calt. Marble edges..... 2.00 Morocco, extra, gilt edges..... 2.50 24mo, Brevier Type. Roan, sprinkled edges..... 80 French Morocco, limp, gilt edges..... 1.00 French Morocco, boards, gilt edges..... 1.10 Morocco, gilt edges..... 1.50 Small Flat 32mo. Pica Type. Cloth, sprinkled edges..... 0.30 Roan, sprinkled edges..... 0.45 French Morocco, gilt edges..... 0.70 Morocco, limp, gilt edges..... 1.00 Morocco, boards, gilt edges..... 1.10 Morocco, extra gilt, gilt edges..... 1.50 Large Flat Crown 8vo. Brev. Type. Cloth, sprinkled edges..... 0.80 French Morocco, limp, gilt edges..... 1.20 French Morocco, boards, gilt edges..... 1.25 Morocco, limp, gilt edges..... 1.75 Morocco, extra gilt, gilt edges..... 2.25 Levant Morocco, limp, kid lined, yapped gilt edges..... 2.75 Full Morocco, gilt edges, with boxed edges like Bagsters Bibles..... 3.50 Large Type edition Crown Octavo. Morocco, gilt edges, boxed edges..... 5.00 Morocco, kid lined, gilt edges, yapped..... 6.00

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As a result of Methodist Union, the Sunday School periodicals of the United Methodist Church shall be adapted to meet the fullest demands of the highest requirements of every Methodist school. Nothing more nor labour shall be spared in making them the best, the most attractive, and the cheapest Lesson Helps in the world. The last year has been the best in their history. It is determined that the next year shall be better still.

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Was never so popular and so useful as it is now. We shall accept every possible improvement to keep it in the very foremost rank of Lesson Helps. In order that every teacher in every school of the Methodist Church may have the best of the most unassisted Teacher's Monthly.

ITS PRICE WILL BE LOWERED

from seventy-five to sixty-five cents per copy and from sixty-five to fifty cents on all copies more than one for an address. This gives the school which can take only two or three copies an equal advantage with the school which can take a large number. Thus FIVE CENTS A MONTH

Pleasant Hours

Has nearly doubled its circulation during the past year, and has everywhere been ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special premiums shall be given to Christian Missions, supported by the Church in Japan and among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrated articles on these subjects, together with poems from the pen of some of the high places of the field, will be a conspicuous attraction. It is a quarterly eight-page paper, issued every fortnight, at the following low prices:

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Began last January, has leaped at once to popularity and success, having reached already a circulation nearly as great as that of Pleasant Hours a year ago. They are two papers—like in size, price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches. The Home and School Missionary sentiment is really to Queen and Country, and in wit and humor, and both have copious Lesson notes. Many schools circulate these papers instead of library books—finding them fresher, brighter, more attractive, and much cheaper.

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Will be brighter, better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight, instead of twice a month, so that at no time will the schools be three weeks without a shining presence, as now happens four times a year. It is just what the little folk of the Primary Classes need—full of pretty pictures, short stories, poems, and easy Lesson Notes.

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Has been enlarged from twenty to twenty-four pages a quarter—nearly six pages a year for eight cents! It will give full text of the Golden Text, Home Readings, Connecting Links, Outlines and Questions, Brief Explanations, Questions from the Methodist Catechism, Opening and Closing Exercises, The Creed, Ten Commandments, and Form of Temperance Pledge. Price, two cents a quarter, or eight cents a year. We cannot send single numbers of this, nor less than five, as the postage alone on a single number would be half the subscription price.

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Contain the substance of the Scholar's Quarterly, but not quite so fully. They will be sent in quantities of ten and upward to any address a five and one half cents a year each, or \$5.50 per hundred.

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Gives Review Questions, Responsive Reading, Hymns, etc. Very popular. By the year, twenty-four cents a dozen; \$2.40 per 100; per quarter, six cents a dozen; fifty cents per 100. The above rates are all post paid. Subscribers will be sent free to any address. Send orders early, that we may promptly meet the increased demand. Send us nothing less than the year's subscription, including the special List and a year's number.

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The Wesleyan and either of the Premium books will be sent from this date to January 1st 1883—to all who will send us two dollars—

Let every subscriber make this offer known to others, and send us up a good list of new subscribers during this month.

S. F. HUESTIS.

Receipts for 'Wesleyan.'

- Rev J S Phinney for Prof A D Smith, Albert Balmer each 2 4.00
- Rev Dr McMurray for George Pattison, Isaac Vaughan, Mrs Francis each 2 Levi Wiles 1.50 7.50
- Rev J C Ogden for Elkanah Baker 2.00
- Rev D Chapman for Dr Palfin, J B Snowball, Samuel Irvine, Thomas Hamilton, F O Peterson, Joseph Tweedie, Thomas Fountain each 2 Self 1 15.00
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- Rev J Brock, T M Lewis, Mrs James Cranley, Mrs James Chisholm, Mrs Jos Kiecup, Mrs George Morris, Mrs G M Barst, Mrs Edgar Porter.

MARRIED

At Green Harbor, on the 22nd Jan., by the Rev J. L. Dawson, A. S., Daniel Williams, of Jordan River, and Mary, eldest daughter of Mr. George Williams, of Green Harbor.

At Albert, on the 20th ult., by the Rev. L. S. Johnson, Mr. Daniel N. Baldwin and Miss Bertha G. Stiles, both of Albert, Albert County.

At Advocate Harbor, Cumb. Co., N.S., by Rev. J. W. Howie, on the 29th ult., Mr. Oliver Knowlton, merchant, to Miss Annie Loomer, all of Advocate.

At the residence of John Machum, Esq., Union street, St. John, on the 19th Dec., by the Rev. H. Opie, Mr. Alfred G. Machum to Miss E. R. A. Howe, both of Peterborough, N.B.

At the residence of the bride's father, on the 16th Jan., by the Rev. R. Opie, Mr. Albert E. Burgess to Miss Edith M. Luch, both of Jerusalem, N.B.

At the residence of the bride's father, on the 30th Jan., by the Rev. R. Opie, Mr. William S. Luch to Miss Alice Johnson, both of Jerusalem, N.B.

On the 21st ult., at the Methodist Church Port Mouton, by the Rev. J. G. Higney, Capt. Joseph D. Verge, of Port Mouton, to Etta F., daughter of John P. Smith, Esq., of the same place.

At the residence of the bride's father, Jan. 30th, by the Rev. J. Craig, assisted by the Rev. A. D. Moton, A. M., William C. Stewart to Miss Grace, daughter of William Jackson, all of Westchester.

DIED.

At Sydney, C.B., suddenly on the 21st ult., Miss Kate Muggah. The deceased was for some years a member of the Methodist Church.

At Lawrencetown on the 25th ult. Mrs. Caroline E. Whitman, widow of Hon. W. C. Whitman.

At Dorchester, on the 18th ult., Rufus Chapman, in the 61st year of his age, son of the late John Chapman.

At Chebucto street, Halifax, of diphtheria, Walter, son of William and Annie Toppie, aged 2 years and six months.

At Digby on the 24th ult., of consumption Lavina, daughter of Capt. James Dunnham, of Yarmouth in the 22nd year of her age.

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PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, FEBRUARY, 10, 1884.
11 a.m. BRUNSWICK ST. 7 p.m.
J. J. Teasdale. B. C. Borden
11 a.m. GRAFTON ST. 7 p.m.
B. C. Borden. J. J. Teasdale.
11 a.m. CHARLES ST. 7 p.m.
J. L. Spangale. F. H. W. Pickles.
11 a.m. KAYE ST. 7 p.m.
J. L. Batty. W. G. Lane.
11 a.m. COBURG ROAD 7 p.m.
W. G. Lane. J. L. Batty
11 a.m. BEECH ST. 7 p.m.
F. E. Whitham. F. E. Whitham
11 a.m. DARTMOUTH. 7 p.m.
F. H. W. Pickles. J. L. Spangale

ST. LAWRENCE CANALS.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for St. Lawrence Canals," will be received at this office until the evening of the 21st day of February next, for the construction of a lock and regulating weir and the deepening and enlargement of the upper entrance of the Cornwall Canal.

Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal and middle division of the Antigonish Canal, and the deepening, etc., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapide Plat Canal, together with plans and specifications of the respective works, can be seen at the Resident Engineer's office, Dickerson's Landing; and for the works at the head of the Galops Canal, at the Lock Keeper's house near the place, and in each case plans, etc., can be seen at this office on and after Tuesday, the 29th day of January next, where printed Forms of Tender can be obtained.

Contractors are hereby informed that trial pits are to be sunk on the CORNWALL RAPIDE PLAT sections of the works, and they are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and to be accompanied by a letter stating that the person or persons tendering have carefully examined the locality, and the nature of the material found in the trial pits, etc.

In the case of firms there must be attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$4,000 must accompany the tender for the Cornwall Canal works. The tender for the Rapide Plat works must be accompanied by a bank deposit receipt for the sum of \$4,000. The tenders for the deepening, etc., at the head of the Galops Canal must also be accompanied by a bank deposit receipt for the sum of \$4,000. (Couchees will not be accepted) must be enclosed over to the Hon. Minister of Railways and Canals, and will be returned if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the prospective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

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VOL XX

NOTES

What have pastor to make in sympathy Richmond A

"The people a Kansas con brother pre prays with his gestive way

One fourth women with Jesus! Let the fly-leave read, "Go ye preach the g

Matthew A ture is, "to been thought Acquaintance the highest co has been thout its lids.—Chr

The Christ know, "Why money to infl church would lous and shoe can laugh at, corrupt pract

"Brethren, system in you down a pine around it. If you must tak Florida Confer

An English that there is in every ton much, to be would acquire extracting th than by purch ern lottery.—

The faculty now consider and of prom of Doctor of as President V uly redeemed and cheapen reckless benfo le, es causa ho

To judge fr exchanges, to think it is gratulation for pastor's salar full. It ough very remarka people to pay Baptist.

Rev. Leon not fall in wit so many are Matthew Ar Arnold is of litary bullie is the ring le England in t tious dogmatic

Said a certa tending camp really though but I went found half a d and telling was the very big sermon la feel so bad, at my mind that all."—Bible B

A good past brethren were in quite a dilu prayer meeting sent, and thetngs staring hi his way out" Said he, "I speak. The a least the apost I do not quite did mean, but speak!"—Unio

Sir John Lu the other da science and of the English a misfortune. I however, some science. In of the science leg day, and t popular that keep their gi were obliged day.

The London an editorial "Preaching" sa often ask wh while to read s answer is not really great p many, of every cannot be too fary sermons t they cannot ha study of the originality, the repress it."