

The Wesleyan.

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FROM THE PAPERS.

"I sometimes think," said Mr. Beecher, one Sunday morning, after reading an unusually large number of notices, "that I will quit preaching, and do nothing on Sunday but read notices."

The highest and perhaps the only claim to dignity that man possesses is the fact that in the Bible he hears a voice above and beyond nature telling him of his connection with Almighty God.—*Jewish Messenger.*

The *Christian Intelligencer* says it is no more against the rules of the Dutch Reformed Church for women to pray in special meetings than it is for them to teach in Sunday-schools, sing in choirs, and so forth.

With your Bible in hand, the present condition and prospects of the Jews in Europe are strongly suggestive of swift-moving changes and fulfillment of prophecy. The wrath of man shall praise the Lord, and the word of the Lord shall abide forever.—*Nashville Ad.*

A teacher can hardly show worse stupidity than in imposing upon a naughty pupil an extra lesson as a punishment. The learning of a lesson ought properly to be full of interest and enjoyment, and anything tending to make it a weariness is a mistake.

It may, the *Morning Post* says, be mentioned as a noteworthy circumstance that among the majority who supported the Gladstone Government in the division on the 31st ult. were five newspaper proprietors whose journals had all denounced the closure the day before.

James A. Garfield once said: "If there be one thing upon this earth that mankind should love and admire better than another it is a brave man it is a man who dares to look the devil in the face and tell him he is a devil." Which is precisely what has been said in Chicago by Dr. Herick Johnson when he arraigned the theatres there as earthly, sensual and devilish.—*Presbyterian.*

When a single issue of one of our great papers, which makes a practice of making reports of the kind every week, reports 5,430 conversions occurring in the Methodist Church, it is time for the croakers about the efficiency of our church and join the ranks of those who work for God and give him the glory of the results.—*Vermont Messenger.*

England does not take kindly to the fact that the agitation in Ireland is largely sustained by funds contributed in the United States, and by naturalized Irish-Americans. But the only consolation offered by the American press up to this date is that of reminding our English brethren that the proceeds of Confederate loans made in England largely contributed to keep up the rebellion.—*Central Ad.*

In an interview with Minister Phelps, the Khedive of Egypt said he did not hesitate to express his preference for American sympathy and co-operation over that which had been offered from Europe. Referring to American schools and colleges, he said America gave, but asked nothing, while other nations asked everything and gave nothing. That must go to the credit of our foreign missionary work.—*N. Y. Independent.*

The claim of the Catholics, made in their official directory, to a Catholic population of 103,000 in the territory of New Mexico in 1870, has been neatly taken up by the *Presbyterian Journal*, which shows that the entire population of the territory in that year was only 91,871, and wants the Catholic authorities to explain where the extra 11,000 or more came from. Claims of that kind would make any denominational newspaper a laughing stock.

The "elite society" is often quite ignorant of the great moral movements of the day. In a company of well-dressed people, a sleek, fat, and well-to-do woman of half average intelligence, something was said about "Zenana work." "What is this Zenana work?" inquired one of the ladies. "It is something like Kensington work," which I understood very well. It is far from being an aesthetic stich, as many a devoted Christian woman in India has learned. *Zenana Herald.*

Upon the question as to the propriety of opening a Museum of Art in New York, Dr. William M. Taylor, of the Facinity, talks sharply. "All this talk about the refining efficacy of art is a bit of the rant of culture, which is as inferior to any man who knows what Athens was morally in the very heyday of its artistic excellence, or who has studied the history of Rome under Nero, or of Italy under the Pontifical of Leo X., or of France under Louis XIV. If the originals did so little in the re-

fining line, the fragments and copies of them in our museums will do less."

A colored Baptist of this city was recently discussing a change of pastors in the "First church." "You see, Dr. Burrows spoke in his sermons about the bad place in a mighty plain way. The nice folks didn't like it." "But doesn't Dr. Hawthorne tell them of hell?" "Yes, boss; but he's keeful about using ugly words to polite folks." Chloroform, if used only to ease a bad tooth, is wrong, to help in pulling a tooth is right.—*Richmond Ad.*

The House of Representatives of the General Assembly of Connecticut recently passed a bill of interest to the Denomination. It amends the State law relating to the Denominations, so that women as well as men may vote on the election of trustees of any church. In the debate on this it was explained that it often happened that a sufficient number of male members were not present to legally elect trustees, while there was nearly always a full attendance of the female members.—*N. Y. Ad.*

Senator Bayard has contributed to *The Christian Union* a short letter on success in public life, in which he states his conviction that such success does not at all involve disregard of the canons of punctiliously honorable action. He says of the young American who engages in politics that "the discovery of much weakness and unworth may often pain and disappoint him, and he may weary of the work and long for rest; but his hands can be as clean and his soul as white at the end of the journey as when he set out upon it."

A North Carolina correspondent of the *Christian Register* says: "Ignorance and 'mean whiskey' are the twin demons of Southern life. Nine tenths of the violence, and all the manner of uncleanness that riots in this land, is the direct outcome of liquor among the vast swarms of low-down black and white population. The temperance pledge and the school-mistress, vigorously worked for a quarter of a century, would lift up this State to one of the most prosperous and attractive of American commonwealths."

Mrs. Fawcett, the studious wife of the blind English statesman, has come to high honor. Her "Political Economy for Beginners" is being translated into two of the native languages of India, Canarese and Marathi. Her "Tales in Political Economy" is also being translated into the latter language and into Swedish. Probably to Mrs. Fawcett this is no more surprising than was to Harriet Martineau the republication in America of her little primer stories on the same subject. Those who turn over in these days the dusty books in a grandmotherly garret are apt to come upon these primers, their covers pink, their pages yellow with age.

A correspondent of the London *Times*, writing from Siberia, says: "In a prison a man was repeatedly found in his own cell the worse of liquor. His wife brought milk, and the officers tasted it, but still the man got drunk. At length it was found that he was drinking a false bottom and a hole in the handle. What will not toppers do for drink? On my arrival at Werchne Udinsk I heard of a woman smothering drink by putting it into pigs' entrails. And one gentleman, through whose hands many thousands of exiles had passed, gave it as his opinion that the crimes of 80 per cent. of the exiles were traceable to drink."

The suicide of a member of the Vanderbilt family awakened a momentary interest last week. The deceased bore the name of his father, but received little of the father's sympathy. He suffered greatly from disease; but more from his dissatisfaction with the small share of his father's inheritance than from the disease growing out of that fact. And yet his relatives would have recognized the small state as an ample fortune. Many a poor boy, making his way up by steady industry, has had a far happier and more useful life. Wealth is far from being an unmixed blessing. Poverty is seldom altogether a curse.—*N. Y. Trib.*

The Rev. Wm. Arthur makes an appeal to British Wesleyans to put Methodistism on a better footing in Oxford by the creation of a suitable church. Such an appeal should be promptly and generously responded to. Mr. Arthur's name is all-potential in Wesleyanism, and he wields his influence very quietly. Calm, deliberate, impressive, without any gesture, free from elocutional artifice and above the devices of professional orators, he speaks with authority and conviction on all public occasions. And his sagacity and statesmanship are equal to his commanding influence as a minister and preacher. The two ministers appointed by the last Conference to Oxford are Welsh and Scotch.—*Christian Union.*

WILLIAM TAYLOR'S EXPERIENCE.

I was justified by faith and obtained peace with God, on the 28th of August, 1841. I was so filled with love for God, and sympathy for poor sinners, that I went to work at once trying to bring perishing souls to Jesus, and have been on that line ever since; so that I never had any time for backsliding, and no inclination. I realized that the salvation I had experienced was a great thing—an acquittal from the penalty of death by a judicial decision of the Judge eternal, through the merit and mediation of my Advocate in his Court; a notification of it from the Throne by the Holy Spirit; and an inward application of the blood of Jesus, purging out the lusts of the flesh, and putting in the fruits of the Spirit—the grandest work the Lord ever did at one time for any poor soul. I determined from the start to be wholly the Lord's and entered the itinerant ranks of the ministry September, 1842, about a year after I was saved, but in grappling with the complications of my spiritual warfare, I found that my faith was sadly lacking; first, through remaining ignorance of spiritual things, and of my own mental and moral constitution. I could not distinguish clearly the difference between temptation and sin; nor between thoughts of evil, and evil thoughts; nor between heart-alienation from God, which is inadmissible, and the involuntary wandering thoughts arising from the associations of memory, the fittings of fancy, and endless waking dreams, which are unavoidable; nor between emotionable sensibilities—inclinations or disinclinations—and the responsible acts of the will which make up the moral character. I was the victim of my ignorance on that line, not overcome, but terribly perplexed. Again: I did not know the line of distinction between the physical man—the appetites of the body and the affections belonging to them, and the mental appetencies of my soul and their affections; and the attributes of my spirit nature ally me to God and eternity—and "the carnal man;" the one from God, the other from Satan, but had daily victory over sin—was indeed graciously preserved from sinning by Him who had saved me and said, "Go and sin no more." But I was conscious of much remaining carnal nature, which, though it seemed to saturate my whole being, did not involve guilt, for it was a sad inheritance for which I was not responsible; yet it involved me in great trouble and perplexity, and I knew it was my duty to get rid of it as soon as possible. My faith was trammelled by a mixture of legalism; not a theory, but in fact. I never trusted to anything I had done, but was continually "renewing my covenant," and really trusting to something I was going to do. I had to realize in my utterly impotent struggle, that the work of salvation, from first to last, could be wrought only by a divine Saviour. Thus the Holy Spirit by teaching, disciplining, and drill running through a period of four years, exercised my senses to discern good and evil, so that I could intelligently receive and trust Christ for all that he stood for, and for nothing else, or more. Thus, also, self was crucified, and all hope in future works, in same as in my past works, abandoned; and thus, in the vale of utter self-abasement, my spirit found

its home in Jesus—and in him a perfect remedy for every woe, a perfect supply for every want. I was thus sanctified wholly in September, 1845, and at once commenced preaching it as the duty and privilege of all believers. In all the years since, in spite of my errors of judgment, the Lord Jesus has kept me in union with himself, and used me somewhat for the advancement of his kingdom.—*Guide to Holiness.*

AFTER THE RESURRECTION.

Until the Resurrection the Twelve were disciples; after the Resurrection they were apostles. Before the Resurrection they were learners; after the Resurrection they were teachers. Before the Resurrection they doubted, their hearts were hardened, they did not understand the Scriptures; after the Resurrection they were endowed with the Holy Ghost, they received tongues of flame and power from on high, they went everywhere preaching the Word.

Shall it be enough for us that we fast in our Lent, and burden our churches with their glad Easter flowers, and then shall we forget the outpouring of Pentecost? Before this time believers should have humbled themselves before God; they should have prayed for the revival of his work; they should have begun to receive the blessings into their own hearts; now let them open their hands to receive the blessing, if it has not already come in the conversion of souls unto Christ.

The great revival of the first Christian Pentecost seems very wonderful to us; but it is not wonderful. It was according to that ordering of the spiritual nature of man which still exists. When the Twelve Apostles and the believers about them, men and women, were full of joy and faith, and were with one accord in one place, and told the story of Christ to souls that could not deny it, then the conversion of thousands was to be expected. All that was needed was, with the Holy Spirit helping them, to speak, to speak, to dare to speak and tell of the love, and death, and resurrection of Christ, and the resurrection of the dead.

Generally, the priests declare that they do not remember the facts recorded by the witnesses. Frequently they give a false account to them, even when there is confirmation by other witnesses. This system of denial must be abandoned by the Committee of Inquiry, and serve to a priest that he was telling the truth all the members of his congregation were his and purifiers.

AS USUAL.

The Roman Catholic priests in Belgium are just now engaged in a vigorous war against the new Elementary Education Law. A letter now before us, written by the Rev. K. Arnet, furnishes an account of an official investigation made by the Government into the causes and methods of this priestly hostility.

The witnesses called by the Committee of Inquiry deposed to the most shameful proceedings on the part of the priests, most of whom have recommended disobedience to parents from the pulpit, and sown trouble and disunion in many households. To prevent the molestation of the pupils and the schoolmistresses in the very church in one important parish the burgomaster was obliged to send four gendarmes; while the *procurer du roi*, wearing his scarf of office, also attended to enforce the non-molestation of the teacher and her pupils. Everywhere we hear of infamous retaliation made by priests upon mothers who continue to send their children to the lay schools. For instance, a poor widow, having lost one of her two children, asked the priest to say a mass ("une messe d'ange") for the repose of his soul, and was answered, "I shall not say a mass for the child; besides, you are punished by Heaven; your other child will die also, and all this is because you have sent your children to the lay school."

At this point a cry of indignation arose from all voices present, and the priest begged the President of the Inquiry to protect him. "Although I deprecate any manifestation of feeling," answered the President, "I can, nevertheless, not refrain from telling you that the indignation of the public is justifiable. Do you not yourself perceive the odiousness of your conduct toward this poor widow, who having lost a child, needs consolation? Instead of this you menace her with a second misfortune, instead of consoling her with Christian words! It is true that you cannot understand the grief of a mother who is bereaved of her child. It is true that you cannot realize the sufferings of a father who loses his beloved child; but allow me to tell you that your conduct to Madame Tumbis is unchristianity of a civilized man!" These words, pronounced with feeling and conviction by the President, produced a profound impression on the auditory. The priest retired amid the howlings of the immense crowd assembled in the court-yard of the school, and escaped down a back street.

Prof. Austin Phelps, of Andover, thus concludes in the *Congregationalist* a very interesting article on the croakers who cry out that "the old faith is dead."

THE OLD FAITH NOT DEAD.

Early in the autumn I have heard three or four crickets under the health-tone, serenading each other with voices sharp and shrill, which seemed as if they were a

thousand strong. They made the whole house ring. But the solemn earth moved on its way, the autumn passed into winter, the crickets died and were no more heard. Such a passing racket are the harpings of a few skeptical minds upon this everlasting claim that our faith is defunct, our theology obsolete, our pulpit dead. As to any real force in these flings at the old theology, either in giving it its death-blow, or expressing its history, they remind me of Robert Southey's answer to a flippant critic who declared that the "Edinburgh Review had crushed Wordsworth's Excursion!" "Crush the Excursion!" said the brother poet, pointing up to the mountain peak of Wordsworth's home, "You might as well try to crush Skiddaw!" So say we to those dapper critics of the theology and of the pulpit which are built into our history. "You cannot crush Skiddaw!" Yes, "the strength of the hills is his also."

METHODIST WORK IN FRANCE.

A work has been begun at Havre for the benefit of English sailors. Regular services are held every Sunday, and two during the week. They are well attended and are followed by more private meetings in Mrs. Seymour's drawing-room, where sailors and ladies "take it in turn to speak or pray." The Hon. Miss Waldegrave has undertaken to support a visitor for the ships and boarding houses. Thousands of our seafaring fellow-countrymen pass through the port of Havre every year, and till lately it seemed as if no man cared for their souls, but now, through God's blessing on our work, not a few are partakers of true religion, and are not only protected from the evils which abound in all seaports (especially Continental ones), but are turned "by the grace of God into missionaries whenever they go."

God has raised up a most promising cause at Honfleur, chiefly through the instrumentality of some esteemed and deeply-loved Christian brother, Count Bobrinsky. Two rooms have been taken, in which every night French and English services are held. No fewer than thirty English and Norwegian sailors have lately been converted within a period of three months, and several French workpeople. The Frenchmen are accustomed to stay behind after the congregation is dismissed, for the purpose of conversing on what has been said, and our brethren regard and treat this as a special opportunity for removing the difficulties which each may involuntarily have. Miss Waldegrave, Count Bobrinsky's daughters, and Lady Beauharnois, the greater part of the work among the sailors, and Mr. Whelpin, a plebeian with a large family, are all engaged to do a similar work in our own towns rather than spend their time in getting up bazars, and thereby give occasion to a great deal of idle gossip in the case of the converts. Altogether Havre and Honfleur present a spectacle of industry, by which the work of evangelization is being

The line of Christian work is being carried on in Havre, and Honfleur, and other ports of the Channel, which seemed as if they were a

No man is more miserable than he that hath no adversary.

OUR HOME CIRCLE.

GLORY, HONOR AND PEACE.

Romans ii, 10.
I stood upon the threshold of the year;
Athwart my way a heavy curtain fell;
I knew that it must rise as I drew near,
And what might lurk behind no man could tell.
What would I see if I might have my choice?
I am not humble, my desires increase;
Knowledge I long for, power, fame's praising voice,
Yet, sometimes tired, I would give all for peace.
Beside me came a form, a radiant face
With shining eyes; there was a voice that said,
"Fulfill the one condition, then I place
Bright glory's crown on thy ambitious head."
There came another, dignified and calm,
With stately bearing, low and earnest tone;
"Fulfill the one condition, Honor's palm
From God and man I give thee for thy own."
A third, with eyes like summer sky and sea,
Murmured in notes whose sweetness sang of rest,
"Fulfill the one condition, thine shall be
The Peace beyond all knowledge—gift the best."
Instruct me, beatitudes three! I will not cease
To do thy work! I cried; then wond'ring, stood,
They vanished, singing: "Glory, Honor,
Peace,
Shall come to every man that worketh good!"
—Susan M. Day, in Christian Union.

NOT HIS MOTHER'S FACE.

It was only a hospital groan! That was not anything unusual, and why should it be expected to attract particular attention, among the doctors and nurses in a place where the walls seemed designed to echo suffering sounds.
But this was a new groan. The surgeons had been busy with a fresh subject that morning, and had taken up their instruments and departed to other duties.
"It's a chance if that last subject pulls through," they had remarked, and one gentle-faced woman among the corps of nurses had heard it, and her mild blue eyes had been dimmed for a moment at the thought of the suffering one who seemed little beyond boyhood.
She hovered near him all that day, and the sight of his face was a pain to her. His right limb had been amputated. The surgeons had done their work well; hundreds of times right in that same room they had performed the same operation, upon patients who had gone away at last from the hospital seemingly as sound as ever, but for the lost limb. Then, why not expect the same from this last subject?

I will tell you. Jim Hardee had kept no resources of strength in reserve upon which he could count in a great physical emergency. He had, in fact, overdrawn; he had, through nights of dissipation, and days of reaction, undermined his constitution, so that any assault of disease would easily take the citadel of his life.

"It will be a quick consumption," the new doctor said to the new nurse. "Poor, poor fellow!"
The doctors usually did not have time to say as much about hospital patients. Generally they hurried away after the fewest professional words possible.

The hospital was really a very unpleasant place, and why should they stay when other patients awaited in pleasanter homes their ministrations. Perhaps it was because this one was a new doctor that he found time to say a word out of his regular professional line of duty. I cannot say as to that; and perhaps it was because the woman with the gentle face was a new nurse, that she had a tear for the young man. I cannot tell that either. But I can tell that about a week after the amputation, the new doctor, in his rounds, stopped several minutes at the bedside of the young man, and when he left there were tears in his eyes, and he said to the nurse, "I was obliged to tell him that the chances are against him—that he cannot live. He would have the truth, but it is so hard to tell a young person that he must die! You had better talk with him, Miss Devine."

That very afternoon the nurse had her talk with him, and learned his story.

"You see, there are some things I want righted," he said; "and now that I know I can't live, I must ask some one else to try and right them. I've been a dreadful boy myself; I know it now. I've lost money, and time and all, through drink; but there's one thing—I've no family to disgrace. My father and mother and sisters are dead."

"My father was a gentleman, and my mother—if she had lived, I couldn't have gone wrong I think; of course I couldn't expect other mothers to look after me, but I used to think sometimes, if a woman who was something like what my own mother was, could have said a word to me, I could have been saved."

"But I didn't find many women, many mothers, that came up to my idea exactly."

"At last I had a friend, and I loved him so much, that sometimes it seemed I could have died to save him harm."

"I had begun to drink then; I don't think my friend knew it, and I said nothing at first to lead him to suspect it, for I felt that I could not do without him then—he was all to me!"

"But about his mother—I went there once, and as soon as I set my eyes upon her, I said she had a face as sweet and gentle as my mother's was."

"She was very kind to me, too; and I longed to tell her of my faults and temptations, so that I might get a word of help and comfort from her sweet, womanly lips, for I had no doubt she had them ready for me, she seemed so like my mother."

"It might have been a month after that night, that I had a night of intoxication—I, so young and so proud."

"I did not go to my place of business for a week. I was very naturally discharged from my position. I don't blame them, I said to myself, they are men, they haven't women's tenderness and pity!"

"O how bitterly I thought of my folly, and repented in a way, too, and made resolutions to do better!"

"Oh, I longed then to see my friend and tell him all."
"He did not come to me, he does not know where to find me, I argued, my worship for him made me reason in that way."

"When I, at last, found a new position, I made up my mind that I would go to my friend's house, and even if I found him cold towards me, I felt sure the sweet-faced mother would interpose a word for me."

"I remember how excited I was as I rang the bell that night. The servant left me to wait in the parlor—my friend Ned wasn't home, but I had asked for his mother."

"Soon I heard footsteps, and the lady stood before me. But how was I shocked to see no look of love for me, no hand of welcome held out, but instead an expression of hardness, and almost of hatred."

"I am almost ashamed to tell how I pleaded to be taken back into the old friendship, how I begged for one word of pity and love, and received nothing but scorn from first to last."

"I ran down those steps and out into the street, not really in my right mind."

"Maddened in my disappointment at not receiving what my soul had day and night hungered for—cursing the woman; cursing my own folly that led to it all—I vowed then to have vengeance."

"It was an awful oath—but I swore I would be revenged, through my friend. If I could not be allowed to go up to him, he should come down to me. I would not be separated from him! It should be heaven or hell for us both, which I did not seem to care."

"It took me months to accomplish my purpose, and then I had the satisfaction of being near my friend, of hearing his loved voice. Again and again we met at a saloon; we drank together, we smoked, we spent our evenings this way."

"Then one night he was taken home, an intoxicated young man."

"I saw his mother once after that, and the change in her face told what the trial had been."

"They removed to another city soon after, and I was left to mourn my loss, and to sink deeper into sin, and this broken leg witnessed to my last drinking day, and you know all the rest."

"The eyes of the listener could not hold the tears that had long been welling up, and they dropped one by one, some falling upon the bright hair of the sick man."

"You are exhausted now, she whispered; another day you can finish."

"But he shook his head."
"I must say all now, I may not stay long. I want to tell you that even before I came here, and was free to think as I ought to about my life, and all, that I began to feel terribly that I had led my friend into wrong, and his poor mother's face has haunted me. Many a time in my sober moments I said to myself, 'I will write to her, and tell her how sorry I am.' But I would remember her look of scorn, and I had not courage. After I really began to take hold of the promises that you read to me, you seemed to know from the first just what I needed. I felt if only I could be sure Ned would believe too, that a dreadful sinner can be saved, should be so happy; for somehow I've been thinking, since his mother scorned me, that she might not know how to lead a sinner."

"I will write," said Miss Devine, as he finished; "I will write to her to-day."

"Each morning for a week the rapidly failing hospital patient asked with eager voice:
"Have you heard?"
At last a morning came, so bright and beautiful that it could not seem that its day would carry death as well as life in its bosom.

The young man did not ask if there was any news that morning. He asked his nurse to read again the penitential Psalm; and as she finished, he pressed her hand, saying:
"You have helped me to die in peace."

Then his mind began to wander, and he seemed to be living over the past.

At last the light of reason shone again in his face. He lifted his head, and looked toward the door as if expecting some one.

The door opened; two persons advanced to the bedside.
"Ned!" he cried as he lifted his hands, and the words were almost a shout.

The mother of Ned pressed close to the dying one. He looked into her face, but whether what he saw there, or whether a gentle voice calling to him over the border, brought the answer, "Mother," to his lips, none could tell.

And so he passed on to peace. And his friend Ned closed his eyes with the Christian's hope in his heart. But the woman, in losing a blessed opportunity, had lost for her own crown a soul that might have been the brightest jewel in it.

She had lost it because she had neglected her opportunity, a blessed one, of using her mother tact, and love, and pity, to save one of the many unfortunate ones to whom gates of interpenance are opening at every turn. What mothers will find here a lesson?—Church and Home.

THE QUEEN'S HOUSEHOLD.

The number of officers and attendants of all kinds who form the Queen's Court is not far short of a thousand, many of whom hold hereditary posts, and nearly all of whom receive liberal, and it may be thought in some cases extravagant salaries. The principal officer is the Lord Steward, who has absolute control over the entire household, and whose slightest command must be instantly obeyed by every officer and servant belonging to the court, excepting those of the Queen's chamber, stable and chapel. He has authority to hold courts for administering justice and settling disputes among the domestic servants of the Queen. This part of his duties is, however, rarely performed; and although he possesses very extensive patronage in the appointments of subordinate officials, etc., the more active duties of his position are left to the Master of the Household, an officer who constantly resides within the precincts of the palace. The Lord Steward appears at court on all State occasions; and the salary he receives is two thousand pounds per annum. The office is a political one, and is in the gift of the ministry of the day.

Next in rank to the Lord Steward is the Lord Treasurer, who has no particular duties to perform, but is supposed to act as deputy to the Lord Steward (in his absence) at all State ceremonies; and for this service he receives the respectable salary of nine hundred and four pounds per annum. The Comptroller of the Household is another office of a similar nature, with nominal duties and a similar salary.

The Master of the Household is an important officer, if we judge by the amount of his salary, which is eleven hundred and fifty-eight pounds per annum. He, as the real deputy to the Lord Steward, has full control over Her Majesty's domestic establishment, and has, moreover, a large staff of officers to assist him. In addition to his own Secretary who has three hundred a year, there are attached to the Board of Green Cloth—which consists of the Lord Steward, the Treasurer, Comptroller, and the Master, and has the power of adjudicating upon all offences committed within certain limits of the palace—another Secretary, with three hundred a year; three clerks with good salaries, who keep all the accounts of the department; a Secretary to the Garden accounts, a Paymaster of the Household, an office-keeper, three messengers, and a "necessary woman." The Master has also the privilege of dining at the Queen's table.

Next in order comes the Clerk of the Kitchen, with a salary of seven hundred a year and his board; and to aid him in his work he has four clerks, who keep all the accounts, check weights and measures, and issue orders to the trades-people; he has also a messenger and a "necessary woman." Besides these officials of her Majesty's Kitchen, there is the chef, with a salary of seven hundred a year; and four master-cooks, at about three hundred and fifty pounds per annum each—who have the privilege of taking four apprentices, at premiums of from one hundred and fifty to two hundred pounds each—two yeomen of the kitchen, two assistant cooks, two roasting-cooks, four scourers, three kitchen-maids, a storekeeper, two "Green Office" men, and two steam apparatus men. And in the Confectionary department there are a first and second yeoman, with salaries of three hundred and two hundred and fifty pounds respectively; an apprentice, three female assistants, and an errand-man; and in addition to these there are a pastry-cook and two female assistants, a baker and his assistant, and three coffee-room women. The Ewer department, which has charge of all the linen, consists of a yeoman and two female assistants only.

Among all this army of officials, we must not forget to mention the Poet Laureate, who is an officer of the Queen's Household, although he receives but one hundred pounds per annum for his services, or only a seventh part of the sum allotted to the chief cook.—Chambers' Journal.

"NO LETTERS."
I say at noon, "I shall have one to-day."
Lay at night, "I shall have one to-morrow."
But day and night go creeping slow away,
And leave me with my sorrow.

And is he sick? or is he dead, or changed?
Or, happily, has he learned to love another?
If I could know him careless or estranged,
My pride my love a light another.

Last night, indeed, I dreamed a letter came,
Ah! welcome! than any first May blossom!
And then I heard my mother call my name,
And hid it in my bosom.

And, cheated woe, and heard the night wind
Saw,
And hid my wet eyes in my lonely pillow,
And dreamed again, and saw a nameless grave,
Half hidden by a willow.
—Howard Glyden.

UNHELPFUL CHARITY.
The wise and humane way in which to give alms is as much a subject of careful study as any other social problem, and the most earnest and intelligent students of the subject, such as members of boards of charity, devoted and active clergymen who often dispense the bounty of wealthy parishes, public-spirited citizens who dedicate their time and labor to the relief of poverty and suffering, are all agreed that in no work is co-operation more indispensable. Probably half of the money annually given in charity in the city of New York is wasted, or worse than wasted, because it directly promotes pauperism and increases crime. A great proportion of the grog shops in the city are maintained by the money given in alms upon the street. No man or woman who gives in the street knows anything whatever of the person to whom the money is given, except that he or she looks poor. The alms are not given in charity, but to get rid of the applicant; and the applicant in most cases is asking, not for bread, but for a dram. Crime and poverty grow together, and grow apace, and it is ignorant, heedless and selfish alms-giving which diligitly fosters them. There are excellent aid societies attached to churches. But for many reasons there is no common understanding among them. Their operations overlap. Three or four, or more, are helping the same persons, and as help in itself is often held to be a religious duty, there is often not the necessary inquiry to ascertain whether the help ought to be given. In all such ways there is an enormous waste of money, time, labor, sympathy, and no adequate or satisfactory result is accomplished. Meanwhile there is no doubt that all the money, time, intelligence and labor which are necessary to relieve poverty and suffering in the city are ready at hand, and only the method to make them effective has been hitherto wanting.—Harper's Weekly.

DISGUISED.
When I looked first on sorrow, in affliction,
I backward shrank, the figure seemed so dead,
Slow stepping toward me with low-bowed head,
And sable garments, like embodied night;
I saw no line of beauty and no grace
In shrouded form or bowed and veiled face.

One terrified, unwilling look sufficed,
With lifted hands I screamed my troubled sight,
And cried, "Begone!" But sorrow came more near—
Wiped my wet eyes, and whispered, "Do not fear."
Together we must journey to the end,
I came disguised, but drop my mantle here—
Behold me and believe me now thy friend.
Again I looked, and lo! I saw 'twas Christ.
—Adonias.

A WORLD OF WORK.
There is nothing should be taught sooner than that this is a working world, and that labor, physical or mental, is a necessity for the whole progeny of the tiller of the ground and sewer of fig-leaves. Mothers try to spare their daughters the necessity of labor (by taking the burden on themselves), much more than fathers do their sons. In fact my experience is that men, as a rule, are lazier than women. The boys are made to work and earn for their fathers before the mothers think that the girls can do more than hem their ruffles or trim their hats. Mothers take pride in their daughters' soft hands and round cheeks, when their own hands have become hardened and their own cheeks hollow. The danger of this is that the soft hands and smooth faces become the first thought of the daughters and a selfish and idle life is the result. Daughters, you have but one mother; care for her and spare her. "No love like mother's love," unselfish, thoughtful, unreasoning often for herself but always taking thought for the children. An idle life is always a selfish one. No heart is so naturally good as to escape the demoralizing effects of days without labor, that bring nights without weariness.

The Congregationalist says of John G. Whittier: "While his form does not bend beneath the weight of 74 winters, and while the deep black eyes have lost none of the kindly light of former years, time has left a few touches here and there since last we met him. But the simple, direct speech, the unassuming manners and the gentle 'thee' and 'thou' were the same as ever. It is pleasant to catch a glimpse of him, clad in a long cloak, as he strides across one of the sunny paths on the Common, and to know that he is able to leave his Danvers home to enjoy brief visits among such old friends as Mrs. Judge Sewall and at Governor Clafin's hospitable home in Newton. Now that Mr. Longfellow is gone, Mr. Whittier will be enshrined in the hearts of his friends, especially those in Massachusetts, with renewed tenderness."

OUR YOUNG FOLKS.
HOW WE PLAYED "SOUTH AMERICA."
Yes, right out of doors—teacher and all. You ought to have been there; it was just fun! We had studied hard all the week and had our lessons ever so well. For Mr. Gray said that as soon as we got it all learned, so that we could, we might go out on the green and make a little South America of our own. Friday afternoon we had the last lesson; Mr. Gray didn't hear a word of it. He just dismissed the class, and then hurried up with the other classes and dismissed school at three o'clock—all but us I mean. But they knew what was coming, and nearly every one stayed to see the fun. First some pieces of paper were handed us and we made pictures of all the living things we could think of, inhabiting South America; also some forests and a lot of cities. Such pictures! Some

of us had to laugh right out to see them, but soon they were all cut out and ready for use, and then we all went out on the green. There, with an old axe and hoe, a narrow strip of turf was removed to mark the outline, and with these turfs we built up the plateaus and mountain ranges, smoothing down the valleys and sticking up stones for snow-capped summits. Then down through the valleys we made rivers of twine. Next came the locating of capital cities. Each scholar had a city to locate, and he fastened it by means of a little stick stuck through the picture into the ground. Then the forests, animals, etc., were located in the same way, and our work of creation was pronounced "finished." But the best of all was the general review. We scholars stood in a row at the south, while Mr. Gray traveled clear around, from Aspinwall to Panama, by the way of Cape Horn, asking all sorts of questions, and playing we were his guides to tell him all about the country. I didn't suppose we could tell half so much as we did, but he asked his questions in such a way that we couldn't help answering right, hardly. For instance, take some of the questions and answers about Brazil. Stepping near the Amazon he asked:
"In what country am I now?"
"Brazil." "Will I need my overcoat to keep me warm?" "No, sir; you are in the torrid zone where it is very hot." "What great broad current of water is this?" "The Amazon." "A very noted stream?" "Yes, sir; the longest river in the world—nearly 3,000 miles long—over 200 miles wide at its mouth." (Panning himself with his hat and wiping the sweat from his forehead) "It is warm. Will I be safe to go in bathing here?" "Oh, no! Don't you see that big alligator? He would eat you up in a minute." "What do you suppose is in that little box yonder on the water?" "That, sir, is a turtle." "Are they plenty?" "Very. The natives live on their eggs part of the year." (Stooping to the ground.) "Poor old wasp! who tore your wings off?" "No, no! That's an ant—a fire-ant!" "Will he bite?" "They have been known to drive the people out of a village." "Hal! do I see a forest yonder?" "Yes, sir; that is the Selvas." "Can I get through it?" "Not without an axe, for the trees and weeds are thick, and tangled full of vines."
"When I see that great snake hanging from the boughs! That is a boa-constrictor, and he is lying in wait for his prey—look out!" "What huge animal is that with such a long upper lip?" "A tapir." "What highland is that away off in the distance?" "The Brazilian Highland, and those are the Great mountains." "Which way do I get to the diamond region?" "South. The diamonds are in the highlands." And so we went all the way round and when we got through we left the whole thing just as it was and it is there yet. Now when I think of South America, I don't see the map as I used to, but I've better ideas, and should I ever visit that grand division I think it would look natural to me.—N.Y. School Journal.

ENCOURAGEMENT.
An amusing story is told of a little fellow named Artie, one of three brothers, whose parents had brought them up to be brave and self-reliant. He couldn't do much, but what he could do he did with all his might.

And as their parents were Methodists of the good old fashioned kind the boys were in the habit of hearing—at such times—the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sabbath day these children were left at home, with many cautions to be careful.

Hardly had the parents left ere the woodwork near the stovepipe was discovered to be on fire and out of the children's reach; but with wonderful activity and energy, the eldest climbed upon the table and put out the flames.

When the father and mother returned they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts, praised them for their courage.

"How did you manage, Tommy, to reach the fire?"
"Why," said Tommy, "I pushed the table up to the wall and I got upon that."

"And did you help brother, Jimmy?" to the next.
"Yes, sir; I brought him a pail of water and handed him the dipper."

"And what did you do?" said the proud father to his pet, the youngest of the group.
"Well, papa," said Artie, "you see I was too small to help to put out the fire so I just eased by and hollered 'Amen.'"

TEMPERANCE AND CREDIT.
Young man, if you contemplate a business career, you cannot look after your habits too carefully. Your aim in life is to be successful; with bad habits it is impossible to be successful or respected. Matters that seem of small importance to you may become in future the turning point in your career, either up or down, as they have with many a man before you. In illustration of this we take the following anecdote from one of the New York dailies:
Horace B. Clafin, one of the most prominent and wealthy dry goods merchants of New York, was alone in his office one afternoon when a pale, careworn young man timidly knocked and entered. "Mr. Clafin," said he, "I have been unable to meet certain payments because parties failed to do by me as they agreed to do, and I would like \$10,

000. I came to you because you have been a friend to my father, to my mother, and might be a friend to me." "Come in," said Clafin, "come in and take a glass of wine."

"No, I don't drink."
"Have a cigar, then?"
"No, I never smoke."
"Well," said the merchant, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room, "I thought perhaps you might—good day, sir."

"Hold on," said Mr. Clafin, "you don't drink?"
"No."
"Nor smoke, nor gamble, nor anything of the kind?"
"No, sir."

"Well," said Mr. Clafin, "with tears in his eyes, 'you shall have it and three times the amount, if you wish. Your father let me have \$5,000 once, and asked me the same question. No thanks—I owed it to you for your father's sake.'"
Selected.

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I backward shrank, the figure seemed so dead,
Slow stepping toward me with low-bowed head,
And sable garments, like embodied night;
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And cried, "Begone!" But sorrow came more near—
Wiped my wet eyes, and whispered, "Do not fear."
Together we must journey to the end,
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BOOK COMMITTEE.

The annual meeting of the Eastern section of the Book Committee will be held, D.V. at the Book Room, Halifax, on Thursday, May 4th, at 9.30 a.m.

The Executive Committee will meet on the previous evening at 7.30.

John McMurray, Chairman.

THE WESLEYAN FRIDAY, APRIL 21, 1882.

RELIGIOUS CENSUS OF THE DOMINION.

The first volume of the Canadian Census of 1881 has been published. It supplies valuable information regarding the numerical standing of the various denominations and enables us to calculate their actual and relative progress during the last decade.

DOMINION OF CANADA.

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Roman Catholic, Church of England, Presbyterian, Methodist, Baptist, and Bible Christians.

The bodies forming the Presbyterian group in 1871 were:

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Church of Canada and Lower Provinces, Presbyterian Church in Canada, Church of Scotland, Reformed, and Undistinguished.

In 1871 the Methodist bodies were:

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Wesleyan Methodist, Methodist Episcopal, Free Wesleyan, Primitive, and Undistinguished.

The Baptist bodies were the same in 1871 and 1881, namely:

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Baptists, Free Will Baptists, and Wesleyan.

We now give the returns by Provinces and as far as possible by individual Churches, omitting for want of space statistics of some of the smaller denominations:

ONTARIO.

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Roman Catholic, Church of England, Presbyterian, Methodist, Baptist, and Bible Christians.

The figures above given for the Methodist Church of Canada in 1871 represent the numbers at that date belonging to the separate Churches united under that name in 1874, including all reported in the Census of 1871 under the generic name of Methodists, viz:

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Wesleyan Methodist, Wesleyan Connection, and Methodists (undistinguished).

The total Methodist population of Ontario in 1871 was 462,306; in 1881, 611,603; increase 28 per cent.

The figures given for Presbyterians include the entire Presbyterian population as follows:

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Church of Canada and Lower Provinces, Presbyterian Church in Canada, Church of Scotland, Reformed, and Undistinguished.

NOVA SCOTIA.

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Roman Catholic, Presbyterian, Baptist, and Bible Christians.

The Presbyterians given above include the entire Presbyterian population as follows:

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Church of Canada and Lower Provinces, Presbyterian Church in Canada, Church of Scotland, Reformed, and Others.

In giving the Baptist and Free Will Baptist numbers for 1871 we have corrected the obvious error in the Census of that year by which nearly nine thousand persons belonging to the former denomination in Annapolis County were credited to the latter.

NEW BRUNSWICK.

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PRINCE EDWARD ISLAND.

We have not been able to avail ourselves of the last census taken in Prince Edward Island before the Province entered the Dominion, and therefore can give only the returns for 1881.

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Roman Catholic, Presbyterian Church in Canada, Church of Scotland, Church of England, Methodist Church of Canada, Baptists, and Bible Christians.

QUEBEC.

The Roman Catholic population in 1871 was 1,019,850 and in 1881, 1,170,718, a gain of 14 per cent.

PROTESTANT POPULATION.

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Church of England, Presbyterian, Meth Ch of Canada, Bible Christians, and Free Will Baptists.

The bodies forming the Presbyterian group were as follows:

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Church of Canada and Lower Provinces, Presbyterian Church in Canada, Church of Scotland, Reformed, and Others.

The following figures may be interesting as showing the growth of the various Methodist denominations of the Dominion from 1871 to 1881.

Table with 4 columns: Denomination, 1871, 1881, Rate of Increase. Rows include Wesleyan Methodist, Methodist Episcopal, Free Wesleyan, Primitive, and Undistinguished.

The seemingly rapid growth of the small body of Bible Christians is to a considerable extent due to the accession received from Prince Edward Island.

Let us glance at the three great Protestant Churches of our Dominion.

In 1871 the Church of England numbered 494,049; in 1881, 574,818, a gain of 17 per cent.

In 1871 the Methodist bodies were, as we have already shown, the Churches uniting in 1874 to form the Methodist Church of Canada numbered at that date 428,571; that Church now numbers 562,963, a gain of 30 per cent.

In 1871, as we have already shown, the Churches uniting afterward to form the Presbyterian Church in Canada numbered 524,607; that Church now numbers 629,280, a gain of 20 per cent.

It should be mentioned, however, that some 25 or 30 thousand adherents of the Church of Scotland did not enter the United Church, while on the other hand the rate of increase of the Presbyterian Church in Canada was very appreciably augmented by the relatively large Presbyterian population of Prince Edward Island, not included in the census of 1871.

We have no space for lengthened reflections. These we may offer at some future time. We gratefully recognize the mark of Divine favor indicated in the expansion of our own beloved Church. In the great progressive Protestant Province of Ontario she outnumbers not only every individual Church, but singly the totality of every group of Churches under a common name. Second now in the whole Dominion, her relative rate of growth, if maintained, will place her first long before the end of another decade is reached. Possibly, but this we must leave for those thus inclined to decide, these statistical returns may shed light on some of the problems which are looming up for our ensuing General Conference. They certainly show that a wisely adjusted unification of moral and spiritual forces may be a great power for good. Perhaps, we venture to add, they show that there cannot be any very serious lack in ecclesiastical machinery which under God has accomplished such results.

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the progress of Roman Catholicism he so combined a courteous recognition of the presence and civil rights of others as to secure the esteem of all who were at any time associated with him in the performance of public duties.

His body lay in state in the glebe house and cathedral, where many visitors looked in. To not a few the propriety of this adornment of a decaying body in rich official robes seems doubtful.

One thinks of one of the latest utterances of Ney, the French Marshal whose faithfulness to Napoleon's fortunes cost him his life. Just before the execution, the proper officer commenced the reading of the sentence with a repetition of the various titles which the Emperor had conferred upon his favorite.

He checked the officer with the words: "Say only, Michael Ney, soon to be a heap of dust." But Rome seizes with avidity every opportunity for display.

A copy of the Budget speech of the Hon. J. J. Rogerson, Receiver General of Newfoundland, has been forwarded. Mr. Rogerson at the outset remarks that he has no "figures of speech," but only "facts" for the consideration of his listeners.

He might have observed that there are facts and facts. The facts here adduced are in the main pleasant. The Receiver General had estimated the Customs Revenue for 1881 at \$900,000, but the receipts from that quarter exceeded the estimate by \$17,000.

This increase was principally derived from tea, sugar, molasses, fruits and spirits. An increase from the last named article is the only fly in the ointment: to use a familiar phrase, it "costs more than it comes to."

With this fact, we presume no one is more familiar than Mr. Rogerson, who is one of the most earnest and outspoken advocates of temperance in Newfoundland. A total revenue of \$1,004,503 reduces a debt balance from \$77,000 to \$45,000 at the end of the year.

The revenue of the present year is estimated at \$1,005,000. This, after defraying all necessary charges for the public service, will leave an estimated balance of \$3,500 to the credit of the colony on the 31st of December next.

With such prospects the Hon. Receiver General of Newfoundland need have no regret over the absence of "figures of speech" in his annual statement.

If a widely circulated newspaper paragraph has any truth in it, further contributions of "Peter's Pence," will not be needed by the Pope. According to this paragraph that dignitary expects to purchase for the Vatican the largest topaz in the world, which weighs seven pounds, and upon which famous lapidaries of Naples have been working since 1832, fifty years ago.

It has carried upon it representations of Jesus at the Last Supper. Nor can the imprisonment of that gentleman be sufficient理由 to worry the hearts of devout Catholics as in so many cases it has done. "Late in the evening of Jan. 12," says a correspondent of the *Civiltà Evangelica* at Rome, "an accident happened to a carriage drawn by two runaway horses in the Via Tordinona. One result of this occurrence was that a poor woman was run over, and so much hurt as to have to be taken to the hospital. It attracted, therefore, the attention of the police, who found the driver extremely reluctant to say anything about his passengers. 'But,' says the narrator, 'though they did their best to prevent recognition, by a readjustment of their wraps, they were not quick enough to prevent a sharp-eyed guard from perceiving that one of them was no less a personage than Pope Leo XIII., the much-lamented prisoner of the Vatican! Alas! alas!'"

An organ recital was conducted by Prof. Porter on Thursday evening of last week at the Brunswick St. Church. Nearly one thousand dollars have recently been expended on the organ, which is now one of the finest in the city.

We observe that the same contractor has been engaged to rebuild the organ purchased by the Centenary (St. John) congregation from the Mechanic's Institute. Several important stops will be added, and the instrument finished in the most improved style.

Persons present at Brunswick St. Church on Sunday evening speak of the congregational singing as very fine. We may also remark that the use of familiar tunes, in which the congregation can join, is giving additional interest to the services at Grafton St. Church.

When choirs thus lead the service of song, rather than monopolize it, they prove a rich blessing. "Let all the people praise Thee, O God, yea, let all the people praise Thee," said David, the sweet singer of Israel. We have worshipped in churches where the choir made obedience to this in-

junction difficult, if not sometimes impossible. In such cases the church becomes a concert hall; and loses to a large extent its character as a place of worship.

Bishop Bowman, of the M. E. Church, has been dangerously ill at his home at St. Louis. At latest advices symptoms were somewhat more favorable.

Two months ago he landed in California, after having visited the missions in China and Japan. At once he began to preach and lecture as though invulnerable. In spite of physical warnings he maintained this high pressure until he found himself utterly prostrate.

The *Northwestern Advocate* says: "Bishop Bowman may recover, but he will forever bear the scars received in such a campaign of over-work. He may be added to the list of speedy victims. Such valuable lives are lost, perhaps not so clearly through the amount of work they do, as by the want of relaxation in intervals of hard labor. It is not so much the work done, but the conditions of work, that kill. Pastors and churches need episcopal personal help and stimulus, and they are not blamed because they seek and obtain them. However, the fatal results of over-pressure are—fatal to the bishop, nevertheless. The long list of casualties includes Kingsley, Thompson, Clark, the two Havens, and others who died earlier than their entitled expectation of life."

The unsettled life of the Methodist itinerant, "never at one stay," has doubtless lessened the contributions of Methodism to general religious literature. So much greater, therefore, is the honor belonging to the men who, in spite of serious disadvantages, have reached vast congregations by the pen which they could never have addressed with the voice. The writer of "British Notes" in the *Christian Union* remarks: "The Methodist clergy continue to enrich current literature by their contributions. 'A Commentary on Romans,' published some years ago by the Rev. Joseph Agar Beet, has reached a second edition, and now Bishop Elliott and other learned prelates of the Established Church are proud to name Mr. Beet as amongst the foremost liberal scholars of the day. The Rev. John Townsend has just issued a learned work entitled 'The Great Schoolmen of the Middle Ages,' which has received a flattering notice from the *London Tablet*, the organ of Cardinal Manning. Mr. Beet's Commentary will be published in New York, and so will Mr. Townsend's work."

We learn from the *St. Croix Courier* that a branch of the "Woman's Missionary Society of the Methodist Church of Canada," was formed at St. Stephen on the evening of the 11th inst. The Rev. H. Sprague explained the origin and read the constitution of the Society, after which a resolution to form a branch was unanimously agreed to. The following officers were then elected:— Mrs. T. Howard Sprague, President; Mrs. M. C. Stevenson, Vice-Pres.; Miss Veasey, Recording Sec'y.; Mrs. J. D. Chipman, Cor. Sec'y. and Treas. Further arrangements were to be made this week. This is, we believe, as the *Courier* remarks, the first branch of the Woman's Missionary Society formed in New Brunswick.

According to the Census just published, the population of the city of Halifax is thus divided among the various religious bodies: Roman Catholics, 14,705; Episcopalians, 9,332; Presbyterians, 4,992; Methodists, 3,711; Baptists, 2,648; Universalists, 256; Free-Will Baptists, 56; with a small number of adherents to other systems of religious belief. A gentleman of this city, to whose painstaking study we are indebted for the very careful figures given in relation to the census in our present issue, also gives us the following as the per centage of progress in the city among the denominations named during the last ten years: Methodists, 50; Baptists, 31; Presbyterians, 18; Episcopalians, 15; Roman Catholic, 15.

Large numbers are lost to our churches—in some cases, we fear, lost also to God—through removals. Pastors may be less careful than they should be in providing members of their churches and congregations with letters of recommendation to the pastor nearest to their intended new home, but frequently the delay in the presentation of these notes by the persons most interested is followed by sad consequences. Dr. Deems, pastor of the Church of the Strangers, New York, says that there are enough Christians in the city with neglected church letters in their pockets to make two of the largest churches in the place.

The Boston University School of Law well maintains its high position. Most of the instructors in this School are regularly engaged in the practical administration of law, either on the bench or at the bar. Attendants upon the School enjoy unusual facilities for observing the organization and working of courts, as no less than six courts are holding their sessions almost continually, within less than five minutes' walk from the School. The Department is located in the Wesleyan Building, No 36 Bromfield Street. We observe in the Catalogue and Circular for 1881-82 the names of three students from New Brunswick and one from Nova Scotia.

We are asked to call attention to the fact that at the Financial Meeting of the Annapolis District it was ordered that the Conference deputation for the Educational meetings should fix the time of meetings and acquaint superintendents of circuits with the date.

BRITISH COLUMBIA.

The *St. John Sun* publishes a letter from Rev. Benjamin Chappell to a friend, dated "Nicola, March 8th. He writes: 'My life is such an itinerant one, that unless I snatch the moments my correspondence gets greatly behind. I returned last week from a round of between 500 and 600 miles, and start off again tomorrow 20 miles to Sunday's work, then 85 to marry a couple, then 70 north of that, then likely 75 south of that, and so on and so on. One could not begin to go the same distances in the climate, or indeed with the horses of the east. I think I am better than when I left, and the work is becoming both easier and more congenial. I should not wonder that if one lived amid this stillness for a time, he would be uncomfortable until he got back to it again from the din of life. One cannot describe how quiet it is here in the interior—I firmly believe that it is the quietest place in the world. At first it was almost frightening in the sudden change from the rush of city life—no sound or motion on mountain or prairie or lake, in leaf or blade or cloud; it seemed as if nature were so fast asleep that you could not even hear her breaths, and feared lest your footfall might awaken her. And the remembrance of how far one would have to go to get into the bustle of life, gives one to feel that he has got the great rushing, struggling nineteenth century at a good arm's length. This has its disadvantages, as well. Every circuit has its discouragement, which simply means that everywhere the conflict of the ages between good and evil is still going on. Here, I am sorry to say, it is very much one-sided. When Judge Robertson died I felt like saying, 'Help, Lord, for the godly man ceaseth,' yet all have not bowed the knee to Baal, and in their remoteness love and serve God. Yet spiritually, as well as physically, the country needs irrigation. It is sometimes discouraging to notice the lack of appreciation of religious ordinances after coming 4,000 miles to conduct service for them. They will not, from whom better we would be expected, go 400 yards to attend. Some Sundays ago, the three shop-keepers and the blacksmith were all too busy to give an hour of the sacred day to religious purpose. As one who has had the training of Charlotte-town Sabbaths (next to Scotch) I do not expect or intend (as they said I would) to soon get used to it. Then with those who attend service I try to speak to them as men whom I can see but seldom and whom I may not meet at the bar of God, and yet, yet, Satan blinds the eyes and we have to say, 'Is it nothing to you all ye that pass by?' Yet I do not get discouraged—surely not yet. When we remember the Saviour's patient pleading when on earth, and his disappointment and discouragement at the last, 'And ye will not come to me that ye might have life,' and that now for many years He has been standing at the door of these rebellious hearts if they would just open and let Him enter—it is too soon for me to be discouraged, certainly. This thought is always strength and patience and long suffering, not indeed unmix'd with humility, for fear lest my own lack of spirituality and earnestness may be in part the cause. I hope that you have had a good winter spiritually. The Lord bless St. John. It is very dear to me. The Lord bless Queen Square. It has a very hopeful and kind people. In writing about other things I forgot to say that I received in good condition the papers so kindly sent, and that they have been distributed in such ways as I think were profitable as well as acceptable.

REV. DR. CROOK, ON THE LAND LEAGUE.

A Washington telegram to the *New York Tribune* states that the Rev. Dr. Wm. Crook, of the Wesleyan Methodist Church of Ireland, who, with the Rev. John Ker of the same Church, recently came to America on a special mission preached in Foundry Church, Washington. After the sermon Dr. Crook explained the object of his mission to be to collect money in aid of home missionary work in Ireland. The disestablishment of the English Church had had the effect of leaving a considerable number of church buildings in the Catholic districts without pastors, and these were available for the use of Methodists if the means could be raised to support the work. In the course of his appeal Dr. Crook incidentally mentioned the Land League. He said: "This Land League is not a Methodist movement. There is not a Protestant

of any Connection in sympathy with it. It is a scheme gotten up for the ultimate purpose of trying to root out Protestantism from every part of the land, and no effort is to be left untried to root out what is called the Protestant garrison; and the thing is carried on under the name of the Land League. There is not a country on the face of the earth where there is a better Land Law than in Ireland now. I don't mean to say that it was always so. There was a time when the people had a good deal to complain of; when landlords could raise the rents and eject for non-payment; but the landlord has no power to raise the rent now, and the tenant cannot be put out now except for not paying the rent.

There is a faction in Ireland that doesn't want to be satisfied. There is a party there whose grand grievance is that they have no grievance and they come over to America and get a good deal of money for the purpose of keeping the pot boiling in Ireland. So long as money is sent in from America to feed agitation, there will be agitation in Ireland.

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KENTVILLE HOME MISSION.

of Conference, are necessarily precluded from taking part in any discussion of questions of this nature that may come up in those bodies. It is scarcely requisite to add, what will be questioned by none, that of the laymen who are not members of the District meetings a large percentage are as profoundly interested in the changes that may be proposed and are quite as well qualified to form a sound judgment as those who may attend.

Perhaps it will not be regarded as wholly gratuitous to state that inasmuch as in certain preachers' meetings, notably those of the cities, changes of a by-law that radical character have been introduced, and inasmuch as some of the preachers composing said meetings are expecting to enjoy the honor of representing their brethren to the Annual Conference, it seems only reasonable to assume that they should take their contemplated constituents into their confidence and candidly tell them before-hand what they propose to do for them. It would not be well, we think, to attempt to spring important constitutional questions upon the Conference for discussion. The brethren referred to have nothing, it may be presumed, to fear from a full and public discussion of their plans.

With respect to the question of union there can we suppose be but one opinion in regard to its desirability—provided it does not seriously infringe the rights and privileges of those already united. One in doctrine and aim it seems an important desideratum to have the nearly seven hundred and fifty thousand of the Methodist population of this Dominion of ours brought into line as members and adherents of a single denomination, instead of existing, as at present, under half a dozen different designations.

Without attempting in this note a discussion of any of the important points raised by "M." and willing also to commend your respected correspondents in regard to a few of the changes outlined by him,

Yours very truly, T. A. N. B., April 15, 1882.

PERSONAL.

The London Methodist of the 7th inst. reports Dr. Gerrase Smith to be "very dangerously ill."

The Rev. William Kellynack, D.D., of Sydney, New South Wales, by the unanimous vote of his brethren has been elected to the office of General Secretary of Missions. Dr. Kellynack has rendered efficient service to Methodism in the Southern World.

The Yarmouth Herald notices the return home of Mr. and Mrs. T. M. Lewis, after a six months absence, during which Mr. Lewis has been an inmate of the Massachusetts General Hospital. His health is yet poor but he hopes for improvement when the weather grows warmer.

The Rev. E. M. Saunders, of this city, is now associated with Rev. J. E. Hooper in the proprietorship and editorial management of the Christian Visitor, of St. John. Probably no man in the occupation would do better service in this new position than Mr. Saunders. His connection with the Visitor will no doubt increase its popularity in Nova Scotia.

A Barrington correspondent informs the Yarmouth Herald that Joseph A. R. Homer, Esq., the newly elected Representative for British Columbia to the Dominion House of Commons, is a son of the late Joseph Homer, Esq., of Barrington. He went to California during the early gold excitement, and finally settled with his young wife—who was a daughter of the late George Wilson, Esq., of New Westminster, B. C.

The office of Deputy Minister of Justice has been wisely filled by the appointment of Geo. W. Burbridge, Esq., of St. John. N. B. Mr. Burbridge is a son of Mr. Arnold Burbridge, of Cornwallis, and a brother of Mr. D. H. Burbridge of this city. He was educated at Mount Allison College, from which he received the degree of A.M. After having studied law in St. John, he was admitted to the New Brunswick bar in 1872. His professional career has been a highly successful one.

LITERARY, ETC.

Harper's Magazine for May is already published. It presents a varied table of contents, and its illustrations are up to the usual high standard. Among the contributions of several poets is a long eastern poem by Edwin Arnold—a poem of great beauty and depth, called Love and Death. The second paper, French Vistas, is beautifully illustrated. The editorial departments are filled with timely and interesting matter.

The American Sunday-school Union, Philadelphia, publishes A Fruitful Life—a biography of the late Stephen Paxton, missionary of the Sunday-school Union. In the introduction, the Rev. Dr. Goodsell asks, "What can God do for the world by means of a boy that is poor, and lame, and stammering in his speech?" He thus answers his own question: "Great things! Read this volume and see; and then go and do as it teaches." We repeat his question. The reader who finishes his book and any reader will be obliged by his interest to read it through—will be varied views of frontier life, and the vast Sunday-school work of the United States. He will have derived inspiration, too, from a rare record of Christian courage, perseverance and enterprise. This book will fill a useful place in every Sunday-school library.

N. B. AND P. A. I. CONFERENCE.

The examination of candidates and probationers of the New Brunswick and P. E. Island Conference will be held in the Methodist Church, Fredericton, April 27th and 28th, Sackville, May 2nd and 3rd, Charlottetown, May 2nd & 3d.

J. J. COLTER, Sec'y. Exam. Board.

MOUNT ALLISON

The Sackville Transcript of last week says: The Rev. Dr. Pickard and Dr. Inch reached home on their return from Ottawa on Saturday morning. We understand that in consequence of the illness which had, very recently, been pressed on behalf of two Methodist Educational Institutions—one at Montreal, the other at Cobourg—their canvass for the building fund of the institutions in our village was only moderately successful. They, however, express themselves as much pleased by the very kindly manner in which they were received by all upon whom they were allowed to call at the Dominion Capital. The following subscriptions are reported:

- Sir Albert J. Smith.....\$200 00
Sir Charles Tupper..... 100 00
Sir Samuel L. Tilley..... 50 00
The Hon. Mr. A. McLean..... 40 00
Senator A. B. McLean..... 50 00
Isaac Burpee, M. P..... 100 00
Mr. Blake, M. P..... 25 00
Senator McFarlane..... 20 00
McKenzie Bowell..... 20 00
G. E. Casey, Esq., M. P..... 100 00
C. W. Weldon, Esq., M. P..... 25 00
Borden, Esq., M. D., M. P..... 20 00
John Pickard, Esq., M. P..... 20 00
G. G. King, Esq., M. P..... 20 00
James Johnson, Esq..... 20 00
A. P. Bradley, Esq..... 20 00

THE FRENCH WORK.

Louis N. Beaudry, pastor of the First Methodist Church, Montreal, acknowledges the following sums received in aid of the various departments of his mission work. This list does not include money received in aid of the Institute, which is acknowledged by Rev. Prof. Shaw.

- Elie de la Perrelle, Papeete, P. O. \$40 00
Mrs. Rev. J. Shenton, Sackville, N. B. 1 00
Mrs. Charles Dixon, " 5 00
Rev. Dr. Pictet, " 5 00
Mrs. Geo. H. Starr, Halifax, N. S. 20 00
Miss Black, " 10 00
Mrs. L. A. Wilmet, " 10 00
Rev. Mrs. Shannon, " 4 00
Rev. Mr. Smith, " 4 00
W. G. Ray, " 3 00
Master Harry E. Huettis, " 5 00
R. J. Sweet, " 5 00
J. B. Black, Windsor, N. S. 4 75
Levir Myers, Yarmouth, N. S. 3 00
Rev. T. Rogers, Grand Pre, " 1 00
Mrs. A. Lewis, Brighton, Ont. 1 00
H. C. Bowman, St. Albans, Vt. 1 00
N. B. Reed, Fair Haven, Vt. 1 00
Rev. J. B. Howard, Milbrook, Ont. 1 00
E. Kemp, Nova Scotia, N. Y. 2 00
James H. Keen, Colborne, Ont. 5 00
B. Fairchild, M. D., Milton, Vt. 1 00
Rev. D. Haszard, Strathroy, Ont. 1 00
Mrs. L. G. Master, Louisa, P. Q. 2 00
Mrs. N. J. Gray, Almonte, Ont. 2 00
Fembroke, " 4 00
F. Woodworth, Burlington, Vt. 4 00
G. S. Bowdoin, Antwerp, Ont. 1 00
G. Brownell, " 1 00
Mrs. M. E. Sandford, Hamilton, Ont. 5 00
A. Friend, Montreal, " 1 00
A. Friend, " 1 00
Rev. J. Barrie, Bryson, P. Q. 1 00
Joseph Austin, W. Troy, N. Y. 1 00
Rev. C. E. Morrow, London, Ont. 2 00
J. W. Lotten, Toronto, " 5 00
J. M. Keeler, Spruce Bush, Ont. 1 00
Rev. J. W. Pepper, Eden Grove, Ont. 1 00
M. Baxter, Fenwick, Ont. 1 00
Miss A. S. Gill, Brockville, Ont. 30 00
Lady Friend, Lyb, Ont. 2 00
Mrs. Mary D. Dumas, Fair Haven, Ont. 1 00
Mr. Louis H. Haysner, Haynesville, N. Y. 1 00
H. H. McLachlan, Tempepton, P. Q. 1 00
Rev. D. Winter, Montreal, P. Q. 1 00
Miss C. Payne, Wilton, Ont. 1 00
Geo. Lindley, Iron S. C., Bridge, P. Q. 1 00
Miss Eliza Story, Brockville, Ont. 2 00
Mrs. E. A. Frosty, Fair Haven, Vt. 1 00
Mrs. Pauline York, Cropleyville, N. Y. 1 00
Hester McChesney, " 1 00
Mrs. W. Sawyer, Sawyersville, P. Q. 2 00
Master J. Fred Moore, Dundas, Ont. 2 00
Miss Emma Lillis, Vesta, Ont. 2 00
Rev. W. Somerville, Arundel, P. Q. 2 00
A. Friend, St. Thomas, Ont. 2 00
Mrs. R. Richardson, Belleville, Ont. 2 00
Mrs. H. K. Perkins, Montreal 5 00
Wm. McGill, Kingston, Ont. 5 00
Fred J. Atkins, Toronto, Ont. 2 00
Mrs. Fanny Ware, London, Ont. 7 00
Rev. W. Kettlewell, Jerseyville, Ont. 1 00
R. Cochran, Charlevoix, P. Q. 2 00
E. D. Lawrence, Watford, P. Q. 2 00
John Francis, Madoc, Ont. 3 00
Miss E. J. Young, St. Rose, P. Q. 5 00
Geo. E. Fellow, Windsor, N. B. 5 00
Mr. M. Tisdale, Montreal 10 00
Mr. K., Ottawa, Ont. 10 00
A. Friend, Pictou, Ont. 1 00
Geo. Green, Bayfield, Ont. 2 00
A. Lady Friend, " 1 00
Union Lovefeast Coll., Montreal 14 45
Rev. Vincent de Loranger, Fonthill, Ont. 7 00

FRENCH METHODIST INSTITUTE, MONTREAL.

Contributions previously acknowledged \$435 30. Received during March, 1882:— W. H. Orr, Toronto..... 20 00 Hen S. L. Shannon, Halifax..... 4 00 WILLIAM I. SHAW, Treas.

The Marchioness of Ailsa, one of the daughters of Lord Blyntyre, is an active Christian worker. Besides engaging personally in the proclamation of the Gospel and the promotion of temperance, the Marchioness has for a considerable period been devoting herself to practical efforts for furthering the temporal as well as spiritual welfare of the population in the vicinity of her husband's castle in Carrick, her latest benefaction being the erection of a block of model tenements for workmen and their families in the town of Maybole.

The Church Missionary Society having offered to contribute £500 per annum towards the support of a Church of England Bishop of Japan, a similar sum to be contributed by the Society for Propagating the Gospel, the Evangelical Protestant Union have memorialized the Committee against the payment of any missionaries who are not thoroughly evangelical.

WHAT CAN BE DONE.

The Freeman (Baptist) says: We have met in the "Mission Field" for December with a singularly striking illustration of what can be accomplished in the way of giving to the missionary cause by a few. There is a village in Yorkshire with a population of 978, but the clergyman of which cares for the millions that are perishing as for those in his own parish. The contributions to the exchequer of the Propagation Society from this village, lately sent up to the treasurer, amounted to £151! Nor was this large sum made up mainly of the gifts of the rich. One laborer's box contained thirty-nine shillings, and a maid-servant's £4 17s. This parish has sent forth a clergyman to labour in Africa, and one of its natives—a son of the soil—is to-day doing clerical work in North-West America. The village is Kirby Misperton, and its rector the well-known Rev. Geo. Body, in whom as in Canon Knox Little, Primitive Methodist zeal strangely rivals Ritualistic formalism, but whose evangelistic fervor makes him, as it ought to make every preacher of the Gospel, thoroughly in earnest in the advocacy of the cause of missions.

A GREAT WRONG.

No speaker at a public meeting in Exeter Hall was listened to with more attention than the truly venerable Rev. Daniel A. Payne, senior bishop of the African M. E. Church, and no one spoke with more natural grace and true modesty. He presided with great dignity one day, and won the respect of all, during the Ecumenical Conference. The other day on the Jacksonville and Fernandina railroad, having paid for a first-class ticket, as he was seated in the car by the side of a white minister in conversation, he was peremptorily ordered by the conductor into the "colored car," which was also a smoking car. Upon his refusal to go, the train was stopped, and he was thrust out with his heavy baggage. He was obliged to walk five miles, although he is over seventy years of age, to reach the town. Shame on the company, and their mercenary servants! If there is any law in the land that can meet such brutal discrimination in color and heartless wickedness we hope it will be invoked.—Zion's Herald.

A JUST PROTEST.

At a meeting of Baptist ministers in Philadelphia, a resolution was adopted protesting in the name of Christianity against the arrest of Godfrey Hubert, Baptist pastor at Skiemo, Norway, who was recently sentenced by the courts of justice in Norway to pay a fine of thirty dollars for baptizing a convert, both of whose parents were members of the church. This is characterized as "not a rash act of a mob, but the formal action of the courts of law, which stands in painful contrast to the fact that every year hundreds of thousands of immigrants from Scandinavia are welcomed to the United States to enjoy citizenship and the fullest liberty in the exercise of their religious sentiments." It was resolved to request the Secretary of state to instruct the American minister in Sweden and Norway to inquire into the case.

METHODIST NOTES.

We learn from the Bridgewater Telephone that \$220 were collected by a Fancy Sale and Tea meeting at that place on Easter Monday.

Tenders are asked for the erection of the new Academy at Sackville. Plans and specifications may be seen on application to Dr. Inch or Rev. C. H. Paisley, A. M.

Rev. T. Marshall, Dorchester, has received and accepted the unanimous invitation of the Quarterly Official Board of the Point de Bute circuit to assume its superintendency at the close of the coming Conference.

Unabated financial efforts are being made by the Centenary (St. John) congregation. The latest was a parlor concert at the residence of E. F. Dunn, Esq., which was largely attended and successfully conducted. Rev. D. D. Currie, on behalf of the membership thanked those who had so willingly lent their services.

Funds are being raised for the purchase of a large cabinet organ, soon to be placed in Charles St. church in this city. At a successful parlor concert, at the residence of Mr. J. Wesley Smith, \$45 were collected. This, added to a previous concert and social, also conducted by Mrs. Smith, has added more than \$100 to the fund.

A neighboring pastor writes in reference to the Oxford circuit: The annual missionary meeting was held in Oxford on the 13th inst. Messrs. Craig, of Spring Hill, and Morton, of River Philip, were present. The receipts of the meeting were in excess of the circuit contributions of last year. Bro. Stevens, who has been supplying this circuit for a part of the year, holds a high place in the regards of the people.

A correspondent of the Union Advocate states that at Campbellton, N. B., on Sunday evening, the 9th inst., six persons were received into membership. The Methodists of Campbellton are about to enlarge and generally improve their church. Specifications have been made and advertisements are out for tenders. The work is to be completed and the church ready for re-opening by the first of June. A noble response is being made by those who have been asked to contribute the necessary means, and the committee hopes to have the church free from debt when completed.

The Liverpool Times of 29th ult. says: "The Methodist people of this town surprised their pastor on Wednesday evening of this week, and after spending several pleasant hours, (one incident of which was the administration of baptism to a dear little child,) Mr. Hugh Houston, in a neat speech, presented to Mrs. Jost, on behalf of the company, a purse of \$49.00, besides a large variety of articles for family use. Mr. Jost replied, thanking the friends for this very unexpected, but, very pleasing expression of their good feeling. Three very excellent lectures, by Bros. Hickey, Williams, and Fisher, have recently been delivered in the basement of the Methodist Church, Liverpool, under the auspices of the "T. M. W. T. B. M.", the proceeds of which have been applied to local church purposes. The new Hymn Book was introduced on Easter Sabbath in the Methodist Church.

The African Methodists have six churches in New York city, representing four denominations.

The American Conference are taking strong ground in favor of President Arthur's veto of the Chinese Bill.

Revival meetings at Hedding Church, Poughkeepsie, N. Y., have resulted in over 300 accessions to the church.

At a recent session of the New York East Conference a vote was passed giving a preacher a right to a parsonage a week after the close of the Conference.

Bishop Hunt of the Methodist Episcopal Church was to deliver the two annual sermons on the Sage Foundation before the Cornell University, on Sunday last.

The General Conference of the Methodist Episcopal Church, South, which meets May 3d, will be composed of 254 delegates, representing 39 Annual Conferences. The delegates will be very largely new men. Of the 152 clerical members of the Conference of 1878 only 63 have been elected to the present Conference.

Rev. Dr. W. E. Lambuth, of the Methodist E. Church, South, will go to Edinburgh in May, accompanied by Mr. Park, who is preparing for medical work in China. They go with the intention of finishing their studies during the summer and will go thence to China in the fall.

The college at Foochow, China, is awakening more and more interest. The want of students' halls and teachers' alone prevents its being frequented by hundreds. One of the highest officials in Foochow has sought to secure admission for his three sons next term. In a year from now the college may have a few reliable tutors of its own training.

A remarkable all-day meeting, commencing at 10 o'clock, a. m., was held in Cincinnati at the close of twelve weeks of evangelistic services under the direction of the Rev. Thomas Harrison. The leading Methodist ministers of the city and vicinity were present. The audiences were very large. It was calculated that over twelve hundred had been converted at the altar of one church (St. Paul), during this period. Over 1,600 different persons have knelt at the altar.

The whole number of students at Syracuse University, N. Y., is 335, of which 135 are young ladies. There are twenty-seven young men in preparation for the ministry, and there have been twenty conversions among the students. One of the converts is a wealthy young Brazilian, who has announced his intention to become a Methodist minister, to preach in his own land, and when he comes into possession of his property, to endow a South American chair in the University. Dr. Sims, said that the assets of the University were \$635,000, while its entire debts amounted to only \$100,000.

A memorable revival is reported from the Liverpool (Wesley) circuit, Eng. As the result of special services at St. John's Chapel, over 180 persons professed to obtain special spiritual blessing, either in the form of conscious pardon, having their backslidings healed, or realizing the blessing of entire sanctification. At St. Peter's Chapel more than four-score persons are reported to have decided for God and found peace in believing. At the last public service, after a sermon by the Rev. J. C. Greaves, more than forty were enabled to press by faith into the blessedness of a full salvation, and joyfully testified that the blood of Jesus Christ cleansed them from all sin. The blessed Spirit has been powerfully working among the children of the two schools, and between sixty and seventy of the senior scholars have given their hearts to God and professed faith in Christ.—Methodist.

A correspondent of the N. Y. Methodist says that the Chinese college under Dr. Allen, of the M. E. Church, South, has "rapidly assumed proportions undreamed of." He has for want of room been forced to turn away applicants who pressed for admission on their knees. Thus writes Dr. Allen: "Two months before the time of opening the schools, our register contained the names of 320 young men and boys, without counting one of the sixty pupils who formerly belonged to our Trinity School. Among them are graduates in Chinese literature, and many young men who have already taken a full course in the Chinese classics. The most striking feature of the whole being that these young men are, with hardly an exception, from the best families resident at Shanghai, and represent Canton, every part of the country, from the extreme north, to Peking in the extreme south." What is no less wonderful, the Chinese themselves have contributed funds sufficient for the current expenses of one year.

GLEANINGS ETC.

THE DOMINION. Woodstock, Moncton and Sussex are to have new post-offices erected this year.

The P. E. Island Steam Navigation Company intends having an iron screw steamer built this summer on the Clyde.

The P. E. I. Local Legislature was dissolved on Saturday. It is said that the elections will take place on the 8th of May.

Three school buildings were burned near Berwick last week. It is said that there has been some bad feeling at the location of them.

A joint stock company has been formed in Winnipeg, with a capital of \$50,000, to start a zoological and recreation garden in the suburbs.

Operations at the Sugar Refinery were re-commenced this week. The company has several vessels loaded with sugar on the way to this port.

Moncton is to have a new paper, of which Mr. J. E. B. McCready is to be the editor. Mr. McCready has had many years of experience in journalism.

Four cousins, whose age aggregated 234 years, all shipmasters of Cape Island, dined together on board the schooner Dreadnought last Sunday.—Chronicle.

At a meeting held in Lunenburg on Wednesday a Marine Insurance Association was organized. It is to be known as the "Lunenburg Marine Association."

A deputation of Montreal ladies presented the Governor General with an address to the Queen, to be presented on her next birthday, signed by 50,000 Canadian ladies.

The New York Commercial Advertiser states that the Beaver steamship line has made contracts for the transportation of 7,000 immigrants from England to the Canadian North-West.

The Allan steamer Parisian arrived on Friday morning with over 900 immigrants, most of whom are for the Canadian North-West. All are apparently in comfortable circumstances.

A despatch from San Francisco states that Capt. Corning, of the burned ship Novara, and his boat's crew, arrived safely at Honolulu. A boat with the first officer and the remainder of the crew has not yet been heard from.

The Yarmouth ship Novara, before reported burned on the voyage from Shields to San Francisco, was one of the finest of the Yarmouth fleet. The vessel and freight, valued at \$65,000, was insured in Yarmouth offices for \$14,000, and in Halifax offices for \$30,000.

A paragraph in the agricultural report, referring to the lazaretto at Tracadie, Gloucester, N. B., states there are now twenty-two inmates, representing all the stages of leprosy. One death occurred and seven new cases were admitted.

In the Senate on Friday the Deceased Wife's Sister's Bill passed its third reading on a division of 11 to 34. The objecting Senators have given notice that they will appeal to the Governor-General not to sign the Bill, and if he does sign, they will appeal to Her Majesty to disallow the Bill.

The Messrs. Churchill, of Hantsport, have on the stocks one barque and two steamers, all nearly finished. The larger steamer is to run from St. John to Farrisboro, Hantsport and Windsor. The smaller is to replace the Pinare, now running between Windsor and Summersville, touching at two or three intermediate points.

A memorial tablet to the late Professor Hart, who died while carrying on his researches in Brazil, was placed in the Sage Chapel at Cornell last week. The tablet is of stone with cut letters illuminated in red and black, and bears the following inscription: "Charles Frederick Hart, M. A. Born at Fredericton, N. B., August, 1840. Professor of Geology in the Cornell University 1868 to 1878." It is understood that the tablet was put up by President White.

A despatch from St. John's of the 18th inst. says: The hull of the steamer Lion, lost last fall near Baccalieu, was discovered yesterday by fishermen, about one hundred yards from Red Head, in sixteen fathoms of water. The disabled sailing steamer Lion has not yet arrived.

The schooner Edward Albro, belonging to Mann & Co., was crushed in the ice some days ago south-west of Cape Race. The crew were rescued by a French vessel and landed at St. Pierre. The schooner was bound from Barbados to Harbor Grace with molasses.

The director of the bank of Sicily, formerly syndic of Palermo, has been adjudged by brigands, who demand £5,000 pounds sterling ransom.

Pierola, the late President of Peru, is on his way to Paris. Pierola states that the Cuban occupation of Peru may be considered certain for several years.

The Minister of the Imperial household announces that the coronation of the Czar will take place in August at Moscow. The festivities will last a fortnight.

Three persons, who were reported to have perished while ascending the Alps near Penterbach on Easter Sunday, have been discovered alive, but in a starving condition.

The chairman of the Congregational Union of England and Wales for this year is a Scotchman. The Moderator-elect of the English Presbyterian Church is an Irishman.

A despatch to the St. James Gazette from Stuttgart says that the statement published in the Paris Clarion that the King of Wurtemberg has been converted to Catholicism is officially denied.

England has 26,114 breweries, with an annual production of over one thousand millions of gallons; Germany, 23,940, producing 800,000,000 gallons; United States, 3,293 breweries, 300,000,000 gallons.

The Duke of Cambridge, commander-in-chief of the forces, in a general order praises the steadiness of the English volunteers recently under arms. It is the general opinion of the press that the praise is fully deserved.

Among the resolutions passed by the French Congress of Free-thinkers, which has concluded its labors, were three demanding the separation of Church and State, the abolition of religious subsidies, and the suppression of the Papal Embassy.

The State Department has instructed U. S. consuls in Russia to furnish it with authentic information touching the reported persecutions of Jews in Russia. This information will be communicated to the Committee of the House, as soon as it is received.

The Australian Frozen Meat Export Company, Limited (of Melbourne), has entered into a contract with the Ocean Steam Navigation Company, under which the whole of the available space in four of the company's steamers will be fitted up for the frozen meat trade.

During the past year 67,185 persons were arrested in New York City, the vast majority of whom were arrested for drunkenness and crimes resulting from drunkenness. But even this large number was a decrease of over 20,000 compared with 1876.

Dr. Lamson has had respite extended to April 28th. The Home Secretary warns him that at that time sentence will be carried into effect unless some very impracticable event should occur to warrant a stay in the execution, or better evidence than that heretofore offered shall be produced to support commutation.

The Washington Star credits a member of the Mason Court-Martial with saying to a reporter of that journal: "I would have a great deal of sympathy with Mason, and his family, too, if he had not said two weeks before he fired the shot that he was going to do something that would bring him \$100,000."

This query was submitted to the householders of the city of Waterford (Ireland):—"Are you in favour of the entire closing of public-houses, beer-shops, taverns and spirit groceries on Sunday in the city of Waterford?" 3,496 householders replied "yes," and 290 "no," showing a majority of 3,205 in favor of Sunday closing.

The official list of Irish suspects detained in prison on April 1st numbers 611, of whom 28 are reasonably suspected of murder as principals and 7 as accessories. Eleven are charged with treasonable practices, 24 with shooting with intent to murder, others with arson, intimidation, unlawful assembly, etc.

"Shall women be admitted to the Medical School of Harvard College?" is a question that has for some time agitated the board of management of the Institution. The question was referred to a committee, who have just presented an elaborate report adverse to their admission. This report was adopted by a vote of 12 against 11.

At the French Academy of Sciences recently M. Blavier, mining engineer, called attention to the disappearance of the sardine from the coast of Brittany, where it used to bring in the fishermen 15,000,000 a year. He attributed this to a change in the direction of the Gulf Stream, which also accounted for the mild winter and early spring.

A Philadelphia court has ordered Mr. J. W. Keely to reveal his secret to the motor company which goes under his name. It has been the impression among many people for a long time that Mr. Keely has no secret to reveal, and it was owing to the fact that many of the stockholders of his company came to believe this that the court proceedings were instituted which terminated as above.

At Boston the Aurora Borealis on a recent night was so brilliant as to cause great interruption to telegraphic messages. So heavily charged with electricity was the atmosphere that one Washington circuit was operated for a time without the use of a battery. Such general interference with the working of wires has seldom if ever been known in the Boston office.

The American railroad companies, whose interests require the destruction of 20,000 acres of forest annually, are taking an active interest in the growing of artificial forests. In Kansas the Union Pacific and Santa Fe roads have experimental forests for 600 miles beyond the Missouri River, and the Kansas City, Fort Scott, and Gull, is turning its attention in the same direction. At their little station of Farrington, in Crawford county, they have a forest of 600,000 catalpa-trees, and large numbers of other varieties, all doing well.

MEMORIAL NOTICES.

DEATHS ON THE BRIDGETOWN CIRCUIT.

EUGENE P. TROUP.

In the person of Brother Troup... add at rest. On Sabbath last (Easter Sunday) a concert was given by the school which proved very successful.

OBADIAH PARKER.

Just one week from the day on which we buried Brother Troup, we were called to the same community to lay Brother Parker in the tomb.

MRS. M. J. LOWDEN.

who departed this life, Feb. 8, 1882, in the seventy-fifth year of her age.

MISS LIZZIE PYE.

passed away to the "better land" in quiet peace on the 13th ult. She was eighty-one years of age.

W. W. DUNBARTON, N. B., April 5, 1882.

CANNING CIRCUIT.

We are glad to report progress in some departments of the work on this circuit. Our Sabbath-school, under the efficient management of Stephen Sheffield, Esq., has grown in numbers

God to immerse, or put any person into water, as an act of baptism. There is no such collection of words in Scripture as Baptizo into water; I baptize into water (eis uater). This challenge I laid before Mr. McDonald.

God is Love, in which nine classes took part, was rendered without break or hesitation, and the piece, "Home in Heaven," composed of eight recitations with accompanying music, was given with effect.

Financially, we have been doing something in the way of donations, as well as through other channels. On the 31st ult. we held a successful meeting of this kind at Kingsport.

Through the Mite Society and Sewing Circle, the one organized in the autumn to create a permanent fund for parsonage purposes, and the other recently established with a view to wipe off indebtedness incurred through the expenditure of some two hundred dollars in reconstructing the outbuildings and repairing the house, the ladies exhibit a laudable interest in providing for the comfort of the minister and his family.

It is due to the parties concerned to acknowledge in this public manner the receipt of a very neat sleigh, which came in the form of a Christmas present. We have received many other expressions of kindness, which show that the people on the circuit are not unmindful of those who labor among them "in the word and doctrine."

While we have thus referred to the more pleasing aspects of our work, there are events that sadden us in their recital.

On Feb. 14th we committed to the grave all that was mortal of the late

MRS. M. J. LOWDEN, who departed this life, Feb. 8, 1882, in the seventy-fifth year of her age. Sister Lowden had been for many years a consistent member of the Methodist Church. She was converted under the labors of Rev. Henry Pope, Sen., during a very extensive revival of religion which took place under his ministry. It was a time of real awakening, of deep conviction, and of joyous, conscious spiritual transformation.

CANNING, April 11, 1882.

THE DISCUSSION AT NORTH SYDNEY.

(Continued.)

Having now glanced at the Divine classification of infants, and finding that God puts them among men and women, elevates them to the rank of all this; we have a right to demand of our Baptist brethren when the Lord changed his mind in regard to this matter, and withdrew from infants the high and honorable position His grace conferred on them? In view of the fact that the office and calling of God are without change, and His change, ever made, must be founded on very decided terms.—Where is the revoking edict?

Following up these thoughts, we say that Baptists not only maintain us out of rights divinely bestowed, but they can immerse into water only by the force of inference. We demand, and now renew our demand, to be shown any positive command in the Word of

God to immerse, or put any person into water, as an act of baptism. There is no such collection of words in Scripture as Baptizo into water; I baptize into water (eis uater). This challenge I laid before Mr. McDonald.

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BREVITIES.

It makes a great difference in the force of a sentence whether a man be behind it or no.—Emerson.

There is more real religion in paying one hundred cents on the dollar than in some of the most eloquent prayers ever delivered.

Strangely enough the grandfathers of Abraham Lincoln and John Wilkes Booth are in the same churchyard in England.

An innocent person asked an editor the difference between prose and poetry, and the editor replied that the prose was read.

A lecturer is telling "How we Hear." It is easily told. Somebody tells a friend of ours and tells him not to tell. That's the way we hear.

When a man is honest simply because it is his policy to do so, he is already saving up money with which to buy his ticket to the penitentiary.

With many readers brilliancy of style passes for affluence of thought; they mistake butte cups in grass for unmeasurable gold mines under the ground.

In the awful mystery of human life, it is a consolation a moment to believe that our mistakes, perhaps even our sins, are instruments of our education.

"O dear!" exclaimed Edith to her doll, "I do wish you would sit still. I never saw such an uneasy thing in my life. Why don't you act like grown folks, and be still and stupid for a while?"

"Pa, why do they call 'em high schools?" "It is because we pay so much for 'em, my son. You'll understand these things better when you get to be tax-payer."—Louisville Courier Journal.

As in a journey you must see milestones after milestones fall into your rear, otherwise you remain stationary; so in the grand march of a noble life, one paltriness after another must disappear, or you have lost your chance.—Blackie.

The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object. It is but the repeated authority of the reason over the impulses, or of the judgment over the inclinations, or of the sense of duty over desire.

In Sparta it was a law that men should worship the gods with as little expense as possible. There are now enrolled on the church books in the United States enough Spartans to make three thousand new Thermopylae.—Detroit Free Press.

A Philadelphia lady was about engaging a servant—a waitress. "What wages do you ask?" she inquired. "Well," responded the girl, meditatively, "three dollars and a half a week if I'm expected to pass round the dishes, and three dollars if the family 'stretch' for themselves."

Lord Dufferin relates with great gusto that when he came home from India to get married he found no carriage awaiting him at the little Irish railway station, and he had to hire a common jaunting car. Going along he asked the driver if there was any news. "Nothing," said he, "except that pretty Kate Hamilton is going to marry that one-eyed Dufferin."

Laurie's mother was teaching him to add, and held up two fingers. He counted, "No," said she, "Here are three more. How many does that make?" The little fellow did not get the answer. "Why, Laurie?" said she, "if you had two apples, and I should give you three more, what would you have?" Looking up with his great sparkling eyes, he said: "Why, mamma, I would have the stomach-ache."

The full term of three years had nearly expired, and they were discussing at the breakfast-table the certainty that they must move and the uncertainty as to where, when the young miss at the parsonage drew a heavy sigh. Sympathizing father asked the cause, and she replied, "Oh, I was thinking what a mistake mother and I made when we married a Methodist minister."

A man went into a drug-store and asked for something to cure a headache. The druggist held a bottle of hush-hush to his nose, and he was nearly overpowered by its pungency. As soon as he recovered, he began to rail at the druggist, and he tended to punch his head. "But didn't it help your headache?" asked the apothecary. "Help my headache?" gasped the man. "I haven't any headache. It's my wife that's got the headache."

An aged lady who had buried three husbands during her lifetime finally died at South Granville, and her last request was that her mortal remains might repose beside those of her first husband. An investigation showed that No. 1, who had been twice married, was peacefully resting between his two wives, who were both dead. No. 2, a singularly modest husband, was buried by a young man who had been his only one chance in a hundred, and who was with some unconscious that the mourners visited the grave of No. 3. But the last of the trio had been more considerate. Upon his right lay his first wife, but upon his left was a vacant space, and there a mound was quickly raised above the earthly tabernacle of his second and last consort.

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