

# The Wesleyan.

73

Longworth I Esq

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XXXIII.

## "WESLEYAN."

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### FROM THE PAPERS.

India college, New York, is going to cost \$750,000 worth of new build-

ing. The Rev. F. W. Mac-  
to be the next Fernley lectur-  
subject being "Dogma."

Compendium of Christian Theo-  
by the Rev. W. B. Pope, D.D.,  
placed upon the Course of  
for candidates for the ministry in  
Methodist Episcopal Church.

The *Indianapolis Journal* says: "The  
ance movement has crystallized  
hard, solid fact. It is no longer  
showers nor sudden floods, but it  
like the glacier moves—right on  
most imperceptibly, but over all be-

recent funeral service in the  
churchyard of Garston, near  
pool, (Eng) the Rev. E. Ashton  
Wesleyan minister, not only  
at the grave, but also took  
the service inside the church

The State of Arkansas, that was, has  
legislative decree ceased to be,  
become the State of Arkansas that  
the final gives place to a final ac-  
legislature, while about it, might as  
have adopted the phonetic system  
and let the alone.

The Church of England Temperance  
society at Oxford now includes a con-  
siderable number of members in every part  
of the university. The same society  
during the year, enrolled 117 mem-  
bers in its total abstinance section at  
Oxford-on-Trent, one of the strongholds  
British brewers.

Baptists frequently baptize indoors,  
like Paul did the jailer, friend  
Kocart. "Central Baptist." Yes, but  
jailer, unlike your city churches,  
set up a baptistry in his house  
berland, and employed a fire engine  
to fill it for an expected immersion.—  
*London Advocate.*

All the heroes of Methodism are  
heralded in the newspapers. The  
on pocket-guard is not mentioned in  
the general's dispatch, but if he had  
not deserted there would have been  
a victory. But the Captain of our  
division will reward every man accord-  
ing to his work after the final review."  
*London Advocate.*

The *Churchman* says: "The sad thing  
out George Eliot is that, while she  
had humanity with a deep and catholic  
ve, she had no practical remedy for  
this, and that her gospel, on the  
hole, is less one of hope than des-  
tine. She had turned away, theoretic-  
ally at least, from the Christian faith,  
and finding no substitute for it, the  
ature was one of mist and uncertainty."

King Humbert, of Italy, recently visit-  
ed the Roman University unannounced,  
and going to the class-room of Political  
economy, and bidding the professor  
continue his lecture, seated himself on a  
bench and remained to the end. Then  
he went to another room and listened to  
lecture on Comparative Philology. As  
left there was an enthusiastic shout  
for the King from both students and  
professors.

The Lord Mayor lately presented to  
the House of Commons a petition from  
upwards of 10,000 members of French  
and Swiss Protestant Churches, who ask-  
ed the House to intervene in order to  
secure a merciful settlement of the sad  
misunderstandings which have led to war  
in Basotland. The *Daily News* under-  
stands that this petition has been re-  
turned to the Lord Mayor on the ground  
that the rules of the House prohibit the  
reception of petitions from foreigners.

At the November elections, Mr.  
Eckley B. Cox was chosen a State  
senator in Pennsylvania. When the  
legislature met in January, he found that  
he could not take the oath that he had  
not unlawfully used money. He had  
not used money corruptly, but he had  
spent money in ways not authorized by  
law. He conscientiously declined to  
take the oath. Last week a new elec-  
tion was held, and the fellow citizens of  
Mr. Cox re-elected him by a large ma-  
jority; he spending no money at all.  
He was laughed at in January for hav-  
ing a "priggish conscience," now it is  
possible that some of the laughers may  
see that a real conscience is not a bar to  
public service. "He laughs best who  
laughs last."—N. Y. *Methodist.*

"The census clinches more firmly than  
ever one of the strongest arguments  
against the system of polygamy, the  
argument from the fact of numerical  
equality of the sexes. It has been as-  
serted with a great deal of assurance by  
persons who seldom consult records,  
that there are more women than men in  
the human family. For the United  
States the showing is: Males, 25,520,  
582; females 24,632,284."—*Northern  
Christian Advocate.*

A Methodist preacher recently assur-  
ed his Cleveland associates at a minis-  
ter's meeting, that "a Roman Catholic  
bishop of New-York, in conversation  
with a bishop of the Protestant Episco-  
pal Church, both connected with church-  
es which give countenance to dancing,  
made the startling statement that the  
work of the confessional revealed the  
fact that nineteen out of every twenty  
women who fall into the trap, can trace  
the beginning of their sad state to the  
modern dance."—N. Y. *Tribune.*

The local courts in this city have re-  
cently been doing a useful and much-  
needed work in the trial and conviction  
of several persons for violating the anti-  
lottery laws of this state. We hope  
they will not forget to extend their  
labors to those newspapers that violate  
these laws by the publication of lottery  
advertisements, and to those churches  
that introduce lotteries into their fairs.  
Let the laws be impartially administered  
against all classes of offenders.—N. Y.  
*Independent.*

It is noted by the *Washington Nation-  
al Republican* that "Fernando Wood  
was a member of the Congress which  
appropriated \$30,000 in aid of Professor  
Morse's experimental telegraph line be-  
tween Washington and Baltimore. Mr.  
Wood voted for the appropriation, and  
was, in consequence, defeated in his next  
race for Congress, his constituents having  
no confidence in the judgment of a Repre-  
sentative who was willing to give his  
countenance to such a visionary scheme  
as communicating human intelligence  
over wires hung on poles.

The following experience of a success-  
ful writer, a lady, is told in *The Boston  
Courier*: "I wrote 30 stories," and sent  
one to *Harper's* and one to *Old and New*;  
and alas! they both came back. So I  
just changed them about and sent them  
off again, the one that went to *Harper's*  
before now going to *Old and New*, and  
vice versa. "This time they were both  
accepted, and what is more, Mr. Fletcher  
Harper wrote me that the one they pub-  
lished indicated that I had it in my  
power to become the best writer of short  
stories in the country!"

There is a genuine temperance revival  
all over the West. In Indiana the liquor  
dealers are frightened and the temperance  
advocates determined. The bill  
before the legislature requires the applic-  
ant to get to his application the signa-  
tures of the majority of the legal voters  
in his town or ward, the signers' names  
to be published and he to prove the  
signatures genuine. He must pay \$250  
annually and give a bond of \$3,000 to  
cover damages. Selling without a  
license is punished by fine and imprison-  
ment.

Rev. Mr. Bradley, in the *Northeastern  
Christian Advocate*, in alluding to liquor-  
selling, says:—

"Temperance men are fast coming to  
the conclusion that penalties must be  
alike equal to those of robbery or mur-  
der. Why not? Why should the liquor  
seller be allowed to get off with a light  
fine, when the man who steals a horse  
must go to the penitentiary? If men  
persist in dealing out that which kills,  
let them suffer the same as for murder  
or theft. Public sentiment needs to be  
educated up to this point, and we rejoice  
to see it fast coming up to it."

The *San Francisco Bulletin* of Febru-  
ary 22nd says:—"If one takes a ride  
into the country now on horseback, the  
harks will go before him in the morning,  
alighting on the fences and giving  
snatches of rollicking song. The young  
dandies are out rich in golden hues,  
and are now about as large as 820 pieces  
and worth a great deal more if taken  
internally. Hyacinths are just coming into  
and the lilacs are just coming into  
bloom. Among the water courses the  
willow, alder and soft maple are shak-  
ing out their tassels, and the saucy  
blackbird is swaying from the cat-tails  
and reeds of the marshes."

I have heard of cases, certainly true,  
says Justin McCarthy, in the *March  
International Review*, "in which a tenant's  
putting a few flowers in his window—a  
rare adornment among the Irish peasant  
class—has brought the agent round to  
tell him that, as he could afford to grow  
ornamental flowers, he can afford to pay  
his landlord a higher rent. I have heard  
of a case in which the fact that a man's  
daughter went to chapel on the Sunday  
with a string of glass beads—value per-  
haps a few cents—round her neck,  
brought him a visit from the agent and  
assurance that as his daughter could put  
on ornaments, he could well afford to  
pay more rent to his landlord."

### GODS WAY OF TRAINING.

Notwithstanding all that to us seems  
like failure, the belief in this purpose of  
God to train for Himself all who will is,  
if we can but apprehend it, a thought  
full of strength and comfort. It is not  
only the highest hope, but the only real  
hope for humanity that exists. It em-  
braces everything that is good in the  
culture theory, and how much more! If  
culture were what culturists announce  
it to be, the one hope for men, what a  
every moiety of the race are they to whom  
it is open? A few prepared for it in  
youth, with health, leisure, some re-  
sources have access to it. But what of  
all the others, even if the brightest  
dreams of educationists and advanced  
politicians were to be fulfilled? The  
hope that is in Christianity, far short as  
the accomplishment has hitherto fallen  
of the ideal, is still in its very nature  
a hope for all, and it does actually reach  
multitudes whom culture must leave out.  
How many are the occurrences of life  
which culture can make nothing of,  
which it must abandon in despair?  
There are a thousand circumstances, I  
might say the larger portion of the stuff  
life is made of, out of which culture  
can make nothing. What has it to say  
to "poverty, destitution, and oppres-  
sion, to pain and suffering, diseases long  
and violent, all that is frightful and re-  
volting"? What word can it speak to  
the heart-weary and desponding, those  
for whom life has been a failure, who  
have no hope here? But it is just where  
mere culture is powerless that the faith  
that One higher than ourselves is train-  
ing us, comes in most consolingly.  
Those untoward things, of which human  
effort can make nothing—failure, disap-  
pointment, sickness—have often grown  
been felt by sufferers to be parts of the  
discipline by which he was training them  
for Himself. And this faith his every  
time had power to lighten, sometimes  
it has even eradicated, things which else  
would have been unsupportable. To  
adapt the words of Wordsworth to a  
purpose not alien to their own, in faith  
a power abides which can feed

"A calm, a beautiful, and silent fire,  
From the incense-breath of mortal life,  
From error, disappointment, nay from guilt;  
And sometimes, so relenting just a while,  
From palpable oppressions of despair."

It is a "many-chambered" school,  
that in which God trains. None are ex-  
cluded from it, all are welcome. It has  
room for all our gifts, all circumstances,  
all conditions. It makes allowance for  
defects and shortcomings which are ruin  
in this world. Trained in this school  
many have reached a high place, who  
have had no "tincture of letters." Most  
of us must have known some, especially  
in the humbler places of society, of the  
greatest poets and philosophers, yet who  
without help from these, had been led,  
by some secret way, up to the serene-  
most beautiful heights of character. It  
is indeed a many-chambered school.  
These were led through some of its  
chambers to their end, we are being led  
through others. To those who, like our-  
selves, have large opportunities of cul-  
ture placed within their reach, these are  
the instruments of the divine discipline.  
It is part of that discipline to put large  
opportunities in men's hands, and to  
leave it to themselves whether they will  
use or neglect them. There shall be no  
excuse to make us turn them to ac-  
count. Occasions of learning and self-  
improvement come, stay with us for a  
while, then pass. And the wheels of  
time shall not be reversed to bring them  
back, once they are gone. If we neglect  
them, we shall be permanent losers for  
this life. We cannot say how much we  
may be losers hereafter. But if we do  
what we can to use them while they are  
granted, we shall have learned one les-  
son of the heavenly discipline, and shall  
be the better prepared for others, whe-  
ther of action or endurance, which are  
yet to come.

This view of our life as a process of  
education, which God seeks to carry on  
in each man, is not, it may be granted,  
the view of God and of his dealings with  
us which suggests itself when men  
first begin to think seriously. Neither  
is it one which it is easy to hold steadily  
amid all the distractions of time, or to  
defend against all objections that may

be urged from the anomalies that sur-  
round us. But I think it is one which  
will more commend itself as people ad-  
vance. It will approve itself as setting  
forth an end which seems altogether  
worthy of Him who made us.—*Princi-  
pal J. C. Shairp, on Culture and Religion.*

### CARLYLE.

It is not the time now to analyze the  
causes of the eclipse which gradually  
shaded this mighty orb. The dark spot  
was on the disk of his life at the Univer-  
sity of Edinburgh, and it grew when he  
entered on his theological studies.  
Abandoning all idea of the ministry be-  
cause of the "fever-proxysms of doubt,"  
he turned to teaching and thence to li-  
brarian, in which he made an illustrious  
name. The old Covenanter of Scotland,  
whose blood was in his veins, and whose  
faith started in life with him, had a  
strange turn in the career of his man-  
hood, and, as men reason, took a final  
departure. Yet what shall we say to  
many of his words? These are some of  
them: "In the silent night-watches,  
still darker in his heart than over sky  
and earth, he has cast himself before the  
All-seeing, and with audible prayers  
cried vehemently for light, for deliv-  
erance from death and the grave." One  
day he had been walking with Emerson  
in the country, and he said: "Christ  
died on the cross; that built the church  
in the valley yonder, that brought you  
and me to the moor; all things hang to-  
gether." These words have the sound  
of human heart in them, and we listen  
to their cadence with an interest too  
tender to be without some hope. Per-  
haps, the old Covenanter did not alto-  
gether escape from him; and if, as we  
certainly know, the stern grandeur of  
simple and incorruptible tastes, of high  
integrity, of adamantine resistance to  
all the fashions and follies of his day,  
and of heroic devotion to what he  
thought truth and righteousness, held  
the immovable seat of power and au-  
thority in his soul, we must faint trust,  
amid the sorrow of our gloom, that the  
aged man laid his sinking head on the  
pillow of his childhood's faith, and found  
peace at a repose.—*Wesleyan Advocate.*

### MISSIONS IN INDIA.

A member of the Society of Friends,  
sent by the authorities of that Society  
to India with a view to ascertain the na-  
ture and extent of missionary work car-  
ried on in that empire, furnished as some  
valuable information respecting Wesley-  
an Methodist missions in the Mysore.  
We only give extracts, taken from the  
*Watchman*:

The Rev. J. A. Vane, most kindly  
met us at the station, and brought us  
to the Mission-house (at Bangalore) to  
behold. He has charge of the Wesleyan  
High-school here, with 407 boys under  
his care. The Rev. H. Gilford, who  
is staying with him this week, has also a  
large High School in connection with  
the Wesleyans at Mysore, with some 300  
pupils. Their annual committee for the  
Mysore District is just now in session  
here, affording us the opportunity of see-  
ing most of their men, some fifteen in  
number. The extent and thoroughness  
of the Wesleyan work in Mysore grows  
upon me the more I understand of it.  
The London Missionary Society first  
came to Bangalore, but this Mysore Dis-  
trict is probably better worked by the  
Wesleyans than by anybody else, and  
forms a very appropriate specimen of  
their method. Canarese is the language  
of the people at large, both here and at  
Mysore and Seringapatam. The Rev.  
H. Haigh has been itinerating diligent-  
ly during the last year in the north-west  
of the province. He takes with him a  
catechist, colporteur, and servant. His  
bullet long is a unique contrivance,  
with a peculiar expanding cover, that  
enables him to use it almost as a tent.  
He lives, sleeps, eats and drinks, and  
travels in his longa. He says the vil-  
lage churches are showing signs of evi-  
dent vitality. At the town of Shimoga  
the congregation trebled their contribu-  
tions towards the support of their native  
pastor last year. The senior Wesleyan  
missionary in Bangalore is the Rev. J.  
Hudson. I felt attracted to him as soon  
as I saw him. He is a wise, thoughtful,

loving man. They inform me that their  
native members contributed at the rate  
of 12 rupees each last year on their en-  
tire membership in the Mysore District.  
There are 2,000 children in the Wesley-  
an day schools in Bangalore, and 5,000  
in the whole province.

At 8 a. m. on Sunday morning we  
proceeded to the Canarese Wesleyan ser-  
vice at their chapel in the Pettah. At  
eleven o'clock we attended the Tamil  
service in the Cantonment. An Eng-  
lish service is held in the large Wesleyan  
Chapel at the same hour, which is at-  
tended by many of the military. There  
are 115 men in the barracks who are de-  
clared members. The preacher at the  
Tamil service was the Rev. D. Manuel,  
a name I suppose he adopted at his bap-  
tism. He is a very dark man, with  
bushy, jet black hair, and a fine coun-  
tenance. The Wesleyan Tamil orphan  
children were present. They have two  
orphanages in Bangalore and another  
large one in the country district. At  
the conclusion of the service, Mr. Man-  
uel gave the people an account of the  
Christian work going on in the country  
town where he lives. There were a  
number of fine, independent-looking  
men present, who receive no support  
from the mission, but help to support it.  
The men and women, as is usual in these  
Eastern congregations, sit separately in  
distinct parts of the chapel. As I left  
the chapel I could not but praise the  
Lord for his work among the Tamils. In  
the afternoon I visited Mrs. Hudson's  
Wesleyan orphanage for Canarese girls.  
She has eighty-two under her care. Dear  
Mr. Hudson took us round. The child-  
ren sang the native lyric, "The call to  
repentance," and the beautiful hymn in  
Canarese, "The e were ninety and nine  
that safely lay in the shelter of the fold."  
One wee black orphan girl was squatting  
by herself on the floor too young to  
sing, and I thought that Jehovah must  
rejoice that such a little one should find  
so snug a shelter. Wesley Samuel, a  
Wesleyan native pastor, preached at the  
chapel of the London Missionary Society  
this afternoon. There was not a Euro-  
pean present except our two selves. Mr.  
Samuel took for his text "What I think  
ye of Christ?" His sermon and his  
prayer were so though he had caught  
the spirit of it that inspired the early  
Methodists in our own country, and I  
could not help thinking how John Wes-  
ley would rejoice to look down and see  
the flame blazing brightly out among  
these swartly sons of the tropics. I be-  
lieve a great harvest of souls awaits the  
thorough and methodical work of  
various kinds carried on here by the Wes-  
leyan missions.

### THE ONE PATTERN.

Some one says: "What a glorious fact  
it is that there is one life that can be  
held up before the eyes of humanity as  
a pattern! There were lips that never  
spoke unkindness, that never uttered an  
untruth; there were eyes that never  
looked aught but love and purity and  
bliss; there were arms that never closed  
against wretchedness or penitence; these  
were bosom that never throbbled with  
sin, nor ever was excited by an unkind  
impulse; there was a man free from all  
undue selfishness and whose life was  
spent in going about doing good. There  
was One who loved all mankind, and  
loved them more than himself, and gave  
himself to die that they might live;  
there was one that went into the gates  
of death, that the gates might never  
hold us in; there was one who lay in the  
grave to take its damp, its coldness, and  
its horror, and taught humanity how it  
might ascend above the grave; there  
was one who, though he walked on earth,  
had his conversation in heaven, and  
took away the curtain that hid immor-  
tality from view, and presented us the  
Father God in all his love. Such a one  
is the standard held up in the Church of  
Christ; it is a Church that rallies around  
Jesus; and it is because he is attractive  
and lovely and glorious that they are  
coming from the ends of the earth to see  
the salvation of God.

Wonderful! that the Christian relig-  
ion, which seems to have no other object  
than the felicity of another life, should  
also constitute the happiness of this.

### THE COMING STRUGGLE.

The English Evangelists have put  
forth their memorial for greater latitude  
and tolerance in ritual, in the shape of  
an address to the Archbishop of Can-  
terbury, signed by Bishop Perry, now  
Canon of Llandaff; Bishop Ryan, of St.  
Peter's, Bourne-mouth; and the Deans of  
Exeter, Carlisle, Ripon, Chester, Glou-  
cester, Peterborough, and Canterbury,  
besides a good many other minor digni-  
taries. They protest against any tolera-  
tion of Ritualism. They are "firmly  
convinced that neither in public prayer,  
nor in the administrations of the Sacra-  
ments, ought there to be granted any  
toleration of the use of vestments and  
symbols avowedly reintroduced as ex-  
ponents of doctrines which we believe  
to be un-Scriptural, and which have  
been declared to be not in accordance  
with the plain intention of the Articles  
and the Formularies of the Church of  
England." The *Spectator* remarks that  
there is weakness of the memorial in this:  
they do not face the fact that if they  
are to have their way, a large suc-  
cession of clergymen and laity is in-  
evitable, and that these are not days in  
which the Establishment can well sus-  
tain such a shock, without consequences  
of the most serious kind. The Dean of  
Chichester has drawn up, in anticipation  
of the approaching meeting of Convoca-  
tion, a long letter to the Primate of  
England on the memorial of the five  
Deans praying for tolerance in matters  
of ritual. Dean Burgon protests against  
"the proposal that the chief pastors  
should tacitly sanction, and as it were,  
connive at practices which in their  
charges and monitions to their clergy  
they have already repeatedly condemned;  
and which, in the opinion of the  
vast majority of competent judges, either  
betoken disloyalty to the Articles  
and Formularies of the Church of Eng-  
land, or else are the veriest trifling."  
The Dean avows that the reason why  
he regards the demands of the Ritualists  
with utter disfavor is because he finds it  
impossible to divest himself of the con-  
viction that what the leaders of the party  
is really aim at is the introduction  
into the Church of England of some-  
thing undistinguishable from the Roman  
Mass.

### PRECIOUSNESS OF TRUST.

When the apostle said, "I put away  
all childish things," we Holy Spirit did not  
include simple, child-like faith in our  
heavenly Father's care as one of the  
things to be put away. The Lord is not  
unknowledge in all the ways of his peo-  
ple, and therefore they remain in sad  
uncertainty whether he does direct their  
paths. From a lack of the witness of  
the Spirit, they lose the blessed com-  
panionship of a friend who sticketh clos-  
er than a brother, one in whose wisdom  
and faithfulness and power they may  
alone continually and safely confide.  
The natural heart would have secrets of  
its own; it would fain, if it could, keep  
out of its counsels the Lord who search-  
eth it, and hide its ways from him. Fear  
and shame and unbelief clothe the God,  
whose name is love, with the attributes  
of vengeance to the sinner. The soul  
rejoicing in salvation rests, even in tribu-  
lation, on the faithful love of him whose  
eyes are over the righteous, and whose  
ears are open to their prayers. Have  
you been tried by oppression and mis-  
conception, where you thought you had  
the best right to look for kindness and  
sympathy? Acknowledge him in it and  
he will show you that the hearts of men  
can be turned by his almighty power, or  
used as the means to hedge up your  
way. Christ's love changes not; it is a  
blessed reality. Barter not his precious  
smile, his sweet companionship, for any  
earthly possession. Child of God, com-  
munion with the Father and the Son is  
your birthright. There is no uncertain-  
ty as to what path the Lord has under-  
taken to direct, for he has written—"all  
thy paths." Not only in the dark way,  
when we are perplexed; not only when  
the heart is in heaviness through mani-  
fold temptations, but also when we tar-  
ry in the pleasant shade of Elihu's palm-  
trees, as well as by Marah's bitter wa-  
ters; yea, all our ways he will direct  
and guide as every day's need requires.  
—Anna Shipton.

OUR HOME CIRCLE.

THE LOOM OF LIFE. All day, all night, I can hear the jar of the loom of life, and near and far it thrills with its deep and muffled sound, As tireless the wheels go always round.

Busily, ceaselessly, goes the loom. In the light of day and the midnight's gloom, And the wheels are: turning early and late, And the wool is wound in the warp of fate.

Click, click! there's a thread of love woven in: Click, click!—another of wrong and sin; What a checkered thing this life will be When we see it unrolled in eternity!

When shall this wonderful web be done? In a thousand years, perhaps, or one; Or to-morrow! Who knoweth? Not thou nor I; But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow, But each one is nearer the end, I know; And soon the last thread shall be woven in— God grant it be love instead of sin.

Are we spinners of good in this life-wool—say? Do we furnish the weaver a thread each day? It were better far, O my friends, to spin A beautiful thread than a thread of sin. —Tezule Record.

"THAT OFF OX?"

Jesus Christ, the great model preacher, taught many things by parables. They represented actual or probable facts, which were forcibly illustrated and likely to be remembered by his numerous hearers. The following incidents, unimportant in themselves, suggest most useful lessons of instruction. In slavery times a gentleman and his family were sojourning at the well-known hotel at Old Point Comfort, rear of Fortress Monroe, Va. One morning, while walking on the shore, he met a tall, old colored man, whose hair, or wool, on his head was as white as time could well make it, when the following conversation took place: "Good morning, uncle; you look as if you had lived a long time in this world." "Yes, massa, I's been livin' here for about sixty years, and such a thing never happened to this old chile as happened this mornin'." "Why, uncle, I hope nothing bad has happened to you."

"If you will go with me to the waf, you can see for yourself." A walk was accordingly taken to a small wharf, where a schooner was lying laden with fire wood. "Please come up on the waf. Massa sent old nigga this mornin' with a yoke of oxen and a waggon to haul wood to the hotel; I went to back my waggon up to the schooner, when the 'off ox' backed it over into the river, and he went over with it, leaving the tother ox standin' firm and fast on the waf, with his neck likely to be broken by his yoke. I called to the captain of the schooner and axed him what I had better do? He said, 'Let us push the tother ox into the water. We both cotched hold and pitched the tother in. For what would old massa say if old nigga got his oxen kilt? I then went into the water, loosened the oxen and fetched them out. You can see the waggon for yourself.' It was submerged in water about four feet deep. The old man continued: 'Do you see the oxen standin' on the sho? Do you see that 'off ox' he is the greatest backer in the world. When he begins to back he never knows when to stop.' 'Uncle, I am glad your accident was no worse.' After some further conversation, the old man rallied and said, 'I must now wade out and see if I can get my waggon.'

The "off ox," who was the greatest backer in the world, is an apt illustration of many phases of human character. In the time of Jesus "many of his disciples went back and walked no more with him." Backing in religion was a subject of grave caution. "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God." Sometimes preachers and ministers, itinerant and local, become great backers. Their talents and claims are not properly appreciated; others are preferred before them for desirable positions; they become dissatisfied, sour in temper and complaining; while some have backed out of our ministry into the river, and have not found the bottom yet—nor much better places.

The board of stewards, who should be the right arm of the pastor, become dissatisfied; they do not like the services of the pastor or his family, and they are slow to provide for their comfortable support, forgetting that some stations require more than the patience and strength of the ox to serve them. Backing is official backsliding. Cress leaders, the sub-pastors of the church, once zealous and faithful, occasionally are found who lose proper interest in their duties, fail to second the stewards in their plans to support the station, back out themselves from liberal giving, and become a bad example for other backers. What is done among church officials reaches the members of the church likewise. From this loss of the fervor of early religion, or from some offence, real or imaginary, class-meetings, a tendancy on the house of God, Sabbath-schools,

and other wholesome religious exercises, become insipid, and all such persons are in danger of backing overboard, like the "off ox." Nor is that all. If they should back into the river, husbands may involve wives, parents their children, who are "standing firm and fast on the wharf," and to preserve the peace of the family, and to save the lives of the backers, the others are also forced overboard.

Certain ones of the ladies—so amiable, kind and full of good works—may not like the way the 'Ladies Aid Society' is conducted. Too much respect and influence are given to some, to the neglect of others. The arrangements for the exhibition, concert, lecture, festival, oyster supper, clambake or strawberry entertainments, are not in the hands of the right persons. Others could do much better. The objection is not so much against the moral character of some such entertainments, as it is against the prominence and usefulness of some of the managers. It would be almost uncivil to intimate that any Christian lady would back out from her sisters because she was not well pleased with their management. Rumors have, however, said that a few such backers have been known.

Two friends, who were almost as intimate as David and Jonathan, were members of the same church societies. Occasionally debates would occur on questions which were of no material importance. David—when he expressed his opinions—never yielded or changed, but insisted on their adoption. After one of such debates, Jonathan said kindly to David: "It is not stubbornness in me, but firmness." The good man, who is now with God, forgot that, sometimes, those two qualities are very nearly related to each other.

If all the moral backers in the church would only pull willingly in the gospel yoke, the waggon would soon move out of the ditch. The fabled Hercules would not help the lazy driver and his team out of the rut. "Once more," and our parable will be ended: "Doth God take care for oxen, or saith he it altogether for our sakes?" For our sakes no doubt, this is written, that "he that plougheth, should plough in hope; and he that thresheth in hope should be partaker of his hope." There is no provision made for a drawback. On the contrary, God has said: "If any man draw back, my soul shall have no pleasure in him." Pass the watch words: "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul." "Remember Lot's wife;" "Do not forget the 'off-ox.'"—N. Y. Methodist.

WHEN TO STOP.

Success depends as much on not doing as upon doing; in other words, "Stop before you begin," has saved many a boy from ruin. When quite a young lad I came very near losing my own life and that of my mother by the horse I was driving running violently down a steep hill and over a dilapidated bridge at its foot.

As the boards of the old bridge flew up behind us, it seemed almost miraculous that we were not precipitated into the stream beneath and drowned. Arriving home and narrating our narrow escape to my father, he sternly said to me: "Another time, hold in your horse before he starts."

"How many young men would have been saved if in early life they had said, when invited to take the first step in wrong doing," "No, I thank you."

"If John, at that time a clerk in the store, had only said to one of the older clerks, when invited to spend an evening in a drinking saloon, "No, I thank you," he would not to-day be an inmate of an inebriate asylum.

"If James, a clerk in another store, when invited to spend his next Sabbath on a steamboat excursion, had said, "No, I thank you," he would to-day have been an honored officer in the church instead of occupying a cell in the State prison.

Had William, when at school, said when his comrade suggested to him that he write his own excuses for absence from school and sign his father's name, "No, I thank you; I will not add lying to wrong-doing," he would not to-day be serving out a term of years in prison for having committed forgery.

In my long and large experience as an educator of boys and young men, I have noticed this, that resisting the devil in whatever form he may suggest wrong-doing to us is one sure means of success in life. Tampering with evil is always dangerous.

"Avoid the beginnings of evil," is an excellent motto for every boy starting out in life.

Oh, how many young have endeavored, when half way down the hill of wrong-doing to stop, but have not been able! Their own passions, appetites, lusts and bad habits have driven them rapidly down the hill to swift and irremediable ruin.

My young friend, stop before you begin to go down hill; learn now to say to all invitations to wrong-doing, from whatever source they may come, "No, I thank you," and in your old age, glory crowned, you will thank me for this advice.

WORLDLY CONFORMITY.

Dr. James W. Alexander wrote to a friend:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror struck to count up the profligate children of pious persons and even ministers.

"The door at which these influences enter, which countervail parental instruction and example, I am persuaded is, yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly above, the par of the religious world around us.

"Surely, the way in which we commonly go on is not the self-denial and sacrifice and cross-bearing which the New Testament talks of. 'This is the offence of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

It is sad indeed that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of.

How little difference now between the church and the world! Not only do the children of church members, but many church members themselves, indulge in amusements, pleasures and extravagances too closely linked with worldliness and sin.

Let us heed the wise and affectionate counsel of the apostle Paul, who wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1-2. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." I Cor. vi. 20. The apostle James says, "The friendship of the world is enmity with God." James iv. 4. The "beloved disciple" said, "If any man love the world, the love of the Father is not in him."

ONE DAY AT A TIME.

Only one day To bear the strain Of living, and to battle with the pain. Only one day To study With food and covering, as the hours slip by. Only one day—To-morrow's care To-morrow, if it comes, itself shall bear. Only one day—Then waste it not In futile planning where the Lord is not. Only one day God gives to me At once. Oh, may I use it faithfully!

THE REVISION OF THE NEW TESTAMENT.

During the last ten years a work has been in progress among us which has an interest for all English-speaking people—the revision of the English New Testament. It began with resolutions of the Convocation of Canterbury at a session held on May 9, 1870. They were to the effect that it was desirable that a revision of the authorized version of Holy Scripture should be undertaken; that no changes should be made but such as faithfulness required; that the style of the language of the existing version should be closely followed, and that the co-operation of scholars of other nations and other religious bodies should be invited.

A committee of eight bishops and eight presbyters was appointed to carry out these resolutions, of whom three bishops (Winchester, Gloucester and Bristol, and Salisbury), together with the Prolocutor of the Lower House, now Dean of Lichfield, the Dean of Canterbury (Dr. Alford), the Dean of Westminster, and Canon Blakesley (now Dean of Lincoln), formed the original New Testament Company. The same

year companies were formed in America to co-operate with the English companies; the New Testament Company consisting of fifteen eminent American scholars. Both the English and the American Company contain members of the larger religious bodies in the two countries respectively. About half of the added members of the English companies were members of the English Church. In the American companies the various religious bodies are pretty equally represented.

The mode of working between the two companies is interesting. The Greek text and the translation, examining together every verse and every word. This was done at the rate of about forty verses a day, and it took six years to complete the first revision. As each portion was completed copies were sent to the American Company, who in due course sent back their criticisms and suggestions. These were carefully considered during the second revision which occupied two years and a half. As the various portions of the second revision were completed, they were sent to America and the Americans sent back further criticisms and suggestions, which were in turn carefully considered. At last the revised version was sent over to America in its final form, and the American brethren sent back in return a list of passages in which they record their preference for other renderings than those adopted by the English Company. These, it is understood, will be found at the end of the large edition of the revised New Testament to be issued by the University presses.

The meetings of the English Company began each day at 11 o'clock and closed at 6. After prayer, the minutes of the previous meeting were read and confirmed. A verse was then read from the authorized version. Any proposals for changes in the Greek text were made, discussed and voted upon; and then any changes in the renderings of the English translation. At the first revision a majority of the members present decided all changes. At the second revision all these changes were liable to be reconsidered, and then no disputed change, either in the Greek text or in the revised translation, was affirmed unless a majority of two-thirds of the members present approved it. This rule was laid down at the outset, and gave a great preponderance, not unreasonably, to the authorized version. At the same time it was likely to end in the retention of readings and renderings which a decided majority of the company deemed the less satisfactory. It is obvious to remark also that under such a rule many a rendering was likely to be retained, not because the authorized version is the best possible, but because it was not found practicable to hit upon expressions which were deemed by two-thirds of the company to be preferable to the authorized. Sometimes, too, as it may be supposed, the rhythm and sacred associations of the authorized version would be likely to carry the day against renderings that had possibly greater technical accuracy on their side.

Most readers will rejoice in the conservative influence of these rules, and they have certainly ended in the more careful examination of every word of the New Testament, whether in the English or in the Greek. The meetings of the English Company were generally held, by the courtesy of the Dean of Westminster, in the Jerusalem Chamber, a room belonging to the Deanery. Here met the Assembly of Divines in 1643; and, in 1689, the Commission to revise the Liturgy of the English Church. Some of the greatest English theologians of all schools have assembled within its walls; and many eminent men have here lain in state on their way to their final resting place in the adjoining Abbey. A room richer in appropriate historical memories is not to be found in England.

The New Testament Company has met ten times a year during the last ten years, for four days each time, and generally for seven hours each day. It may be said, therefore, that they have given 400 working days to these conferences, in addition to such individual previous preparation. And as this work has been done without fee or reward by busy men, they deserve on that account alone the hearty thanks of all the Churches.—Dr. Angus in Sunday Magazine.

A LESSON.

Many years ago I was living in Roxbury, Massachusetts, and I started to hear the Germanians render Beethoven's Fifth Symphony in Boston. As I came to the place where the omnibuses met (we had no tram cars then) I heard the sound of merriment and laughter—"such fun!" and as I am very fond of fun,

I thought I would go up and see what it was. I went, and found a group of young men, and in the centre of that group was a young girl seventeen years of age—as I found out afterwards—very drunk, and the young men were pushing her about. One would push her one way, and another the other. I came up and said, "Do you call it sport, to push a helpless girl about like that?" She was a nice child. Somebody said, "That's Gough." I said, "Yes, that is my name." They allowed me to come near. The girl was swaying to and fro—she could not stand still; and she was crying bitterly, giving utterance to that wail and moan so pitiful to hear from an animal, but infinitely more pitiful to hear from a woman. I said, "Where do you live?" It was some time before she could answer me. She stammered very badly. She was very drunk. At last by patience I ascertained the name and number of the street. Then I said to her, "Now, if you will trust me—if you will take my arm, I will see you home safely." She put her little hands to her white face, and looked at me, and swayed and swayed, and then with both hands grasped me as a drowning man would catch at a plank. I walked with her a mile and a half. It was hard work; but at length we reached the house, and I rang the bell. The servant came to the door; I said, "I found this young lady in the streets, and she says that she lives here." "Oh, my good gracious!" said the servant, and snatched the girl into the house and shut the door.

I went to the concert, and, going along, I said to myself, "People like to talk, especially about teetotallers. I have been seen walking through the streets to night with a drunken woman, arm in arm, and they will talk about it. Well, let them talk; I can talk too. I have a meeting to-morrow night; Mr. Grant is to preside, and at the close of my lecture I will tell the whole affair; and so I did. At the close of the meeting a lady and gentleman pushed up to me, holding up their hands, "God bless you!" "For what?" "For bringing our daughter home last night." "What, your daughter?" "Yes, poor child. She is lying ill in her bed, and we have left her to come to you, and say, 'God bless you!' Oh, if you had left her with those young men, what would have become of our child?—or if the policeman had taken her to the station-house? She would have never lifted up her head again. She was not to blame. There was a wedding at her aunt's last week. Not being very well, I thought she had better not go to the ceremony. But yesterday was a clear, cold day; and I said 'You had better call on your aunt. You can return by the omnibus by nightfall.' She went, and when she got into the house she said, 'I am feeling very cold,' and her aunt (one of those hospitable good-natured old idiots that we sometimes meet,) said, 'I will give you something to warm you, my dear, and gave her a glass of hot whiskey punch. 'Now,' said the mother, 'my daughter had never tasted such stuff before. We are teetotallers, and never have a drop of the cursed thing in the house, and she did not know what it was. Her aunt gave it to her, and she drank it, and began to feel poorly; and she said, 'Aunt, I must go home.' 'Well, my dear,' said her aunt, 'you must take a piece of the wedding cake to your mama, and you must drink a glass of wine,' and she poured out a glass, and the child drank it. When she had come out and had reached the corner of the street, she became bewildered, and did not know what was the matter with her, and, said the mother, 'after that she had no recollection of anything, but a dim, indefinite, confused idea of something she knew not what.'

Twenty years after that a lady came to me in the Music Hall, Boston, and said, "I am a wife and mother, and a member of a Christian Church, and I am that girl you helped home when drunk." You may say, "That is a bad precedent." Bah! bah! for your precedent. There are some men and women who, for fear of establishing a precedent, cannot lift a poor human soul from perdition. They want a precedent. Perish precedents! If I see a woman in trouble, and I can consistently help her out of that trouble, I never ask who she is or what she is, or how she got into the trouble, until I have helped her out. That is my plan, and it should be yours. Help them out and then talk to them.—John B. Gough.

Dr. Dudley A. Sargent, the director of Harvard College gymnasium, says that at least half the students he has examined suffer from palpitation of the heart, caused by excessive cigarette smoking and drinking strong coffee.

OUR YOUNG FOLKS.

TWO AND ONE. Thou hast two ears, and but one mouth; Remember it, I pray; For much there is that thou must hear, And little say.

Thou hast two eyes, and but one mouth; Ponder and reason well; Full many things thou art to see, And few things tell.

Thou hast two hands, and but one mouth; Nature has rightly done, For she has given two for work, For eating, one.

THE FIRST WRONG BUTTON. "Dear me!" said little Janet, "I buttoned just one button wrong," and that made all the rest go wrong, and Janet tugged away and fretted, as if the poor buttons were quite at fault for her trouble.

"Patience! patience!" said mamma, smiling at the little fretful face, "and next time look out for the first wrong button; then you'll keep all the rest right. And," added mamma, as the last button was put in its place, and the scowling face was smooth once more, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how, one day not long ago, she struck baby Alice; that was the first wrong deed. Then she denied having done it; that was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one went wrong—because her naughty little hand struck baby! The best thing she could do to make it right again was to tell mamma how naughty she had been, and ask her to forgive her; but that was much harder than just to do the buttons again.

Janet thought it all over, and between the buttons and her very unhappy day, I think she learned never again to forget to look out for the first wrong deed.—The Watchman.

A BOY'S OPPORTUNITIES.

"Well, what is it my boy?" asked Mrs. Leonard, as Frank came in from school one Thursday afternoon and pettishly threw his books upon the table. Twirling his hat in his hands, Frank answered: "It's everything, mother. You know it's composition day. Well, the subject is 'My Opportunities.' I don't believe I have any opportunities. I think I might write about some other person's opportunities, though. Only think, the boys have all gone over to the cricket-ground this afternoon, and here I have to stay shut up in the house to write that miserable composition. The other boys can write theirs this evening, while I am tied up in that old story. That's just the way all my opportunities slip from me—my opportunities for sport at any rate."

"I am glad you added that last clause," said his mother; "but you know you could have gone with the boys."

"Why, mother Leonard! Do you think I would give up my chance of going to college for an afternoon's fun? When I promised father I would save him the expense of hiring a clerk by helping in the store evenings and Saturdays, so he could better afford to send me to college, I meant to stick to it. But you see the fathers of the other fellows are able to send them to college without their having to pinch and dig for it."

"Frank, you are looking only at your opportunities for sport. Just think of some of your opportunities for making a noble, strong-minded, educated man of yourself. You forget how many boys there are who cannot possibly receive so good an education as you, because they haven't the advantages. There is Tom Howard. You have often told me what a desire that boy has for learning. And there's a whole family looking to him for support on account of the father's intemperance. But the boy is fast learning many things that neither books nor schools could teach him."

Frank lifted his face with a content yet eager look, and said: "Mother, I had entirely forgotten that blessed Tom. I am afraid I have been—well, at least cracking away, marm!" "I knew you would come round to the right view," she answered. "In missing the sport you are really gaining something better. By being obliged to depend on yourself in part for the expense of your education, you are learning self-reliance, which will be of inestimable value to you in your future life. I think, too, that you will improve—and be improving—your opportunities for learning better than if you were no trouble to obtain it. We always prize a thing that costs something." "Thanks for your sermon, mother," said Frank. "I believe 'My Opportunities' will make a first-rate subject for a composition."

SUNDAY SCHOOL.

MARCH 4. THE DAUGHTER OF I.—Jairus's

Jairus was a ruler probably in Capernaem been privileged with hearing Jesus, for he to teach in all the synagogues. He had opportunity. He been very familiar. Indeed it is not unlikely he may have been one of the disciples (chap. vi. 3). He not ventured to be a disciple, like Nicodemus, others, he was Jesus. Had he would not have liked in his hour of need, to have him as a Friend recognize his claims as our Saviour now—only daughter—no, her father's heart, a joy of his home, why point of death. He possible course, and ble to Jesus.

II.—An As they went about for years, and had to get cured, he crowded until she got to the border of the sea she did so she felt. What a mighty faith was honored.

Jesus knew what she was healed. He secretly, introduced her faith known to her out from her father's house, and he asked who had disciples might well with surprise through him. By the distinction between the intentional not to understand report to apparition, in any magical sense power consciously gone out of him, persisted in drawing line, and making known in order to superstitious use of

III.—The incident led must have been a anxious father. A time to resume their ger brought tidings been dreading to charge at home had only that he might that he might not ther. Very probably siderateness was re on their part; t thought that Jairus errand, and blank hearts for leaving

When they arrived would only permit disciples to go in were already too m are wont to be on cious intruders into sorrow. This is conduct. They with common dece of the dead, even lieve in Jesus of N not been dead to hy would rot him when he said they thus unattent selves witnesses to miracle. They c question after laug for saying she wa that quiet authori ways exert when these scoffers on the manifestations

In the presence disciples and the maiden, Jesus hand, and simple arise!" and he and she arose s sublime in its is. As one writer raising the dead he were an ordi after feeling the gives instructions manifestation of filled those who great astonishme who wrought it a ordinary event."

We are natura and sins. No us from spiritual "He speaks, and his New life the dead

—Abridged from Magazine.

THE MA In a recent po litian Tabernaes full thing to-night idea of the egg London at the hospital and the not say half a com wherever it com you will mark, that while a few unavoidable of large mass of the the sheer result of forethought,

SUNDAY SCHOOL LESSON.

MARCH 20, 1881.

THE DAUGHTER OF JAIRUS.—Luke viii. 41-56.

I.—Jairus' Request.

Jairus was a ruler of the synagogue, probably in Capernaum. If so, he had been privileged with opportunities of hearing Jesus, for he was accustomed to teach in all the synagogues where he had opportunity. He must also have been very familiar with Capernaum. Indeed it is not unlikely that Jairus may have been one of those elders who waited on him on behalf of the centurion (chap. vi. 3). Though he had not ventured to become an avowed disciple, like Nicodemus, and many others, he was really a believer in Jesus. Had he rejected Jesus, he would not have liked to apply to him in his hour of need. So, if we would have him as a friend in need, we must recognize his claims, and accept him as our Saviour now. Jairus had an only daughter—no doubt the pride of her father's heart, and the light and joy of his home, who now lay at the point of death. He took the wisest possible course, and brought his trouble to Jesus.

II.—An Interlude.

As they went along to his house, a poor woman, who had been suffering for years, and who spent all in trying to get cured, passed through the crowd until she got near enough to touch the hem of his long robe; and as she did so she felt she was healed. What a mighty faith! And her faith was honored. Jesus knew what had taken place, and was not by any virtue in the robe she touched. He had done it consciously, intentionally and in honour of her faith (verse 45). But to make her faith known to others—to bring her out from her retirement, and set her forth as an example, he stopped and asked who had touched him. The disciples might well regard the question with surprise when the multitude thronged him. But he showed them the distinction between the accidental and the intentional touch. We are not to understand verse 46 as any support to superstition. It was not virtue in any magical sense, but miraculous power consciously exerted that had gone out of him. And he probably persisted in drawing out her declaration, and making the cure publicly known in order to prevent any further superstitious use of the incident.

III.—The Sequel.

The incident led to some delay, and must have been a trying one to the anxious father. And before they had time to resume their course, a messenger brought tidings he no doubt had been dreading to hear. These in charge at home had sent in haste, not only that he might learn the worst, but that he might not trouble Jesus further. Very probably what seems consideration was really want of faith on their part; they perhaps had thought that Jairus had gone on a vain errand, and blamed him in their hearts for leaving his dying daughter. When they arrived at the house he would only permit the three favored disciples to go in with him. As there were already too many there, as there are wont to be on such occasions—official intruders into the sacredness of sorrow. This is evident from their conduct. They might have behaved with common decency in the presence of the dead, even if they did not believe in Jesus of Nazareth. Had they not been dead to all higher things, they would not have misunderstood him when he said she only slept. But they thus unattentively made themselves witnesses to the reality of the miracle. They could never call it in question after laughing him to scorn for saying she was not dead. With that quiet authority which he could always exert when he chose, Jesus put these scoffers out as unworthy to see the manifestations of his power.

In the presence only of the three disciples and the father and mother of the maiden, Jesus took her by the hand, and simply said, "Maiden, arise!" and her spirit came again, and she arose straightway; and he commanded to give her meat." How sublime in its simplicity this narrative is. As one writer says, "Jesus, though raising the dead to life, acts as though he were an ordinary physician, who, after feeling the pulse of his patient, gives instructions about her diet. A manifestation of divine power which filled those who witnessed it with a great astonishment, is treated by him who wrought it as though it were an ordinary event."

We are naturally dead in trespasses and sins. No human voice can raise us from spiritual death, but—

"He speaks, and listening to His voice New life the dead receive."

—Abridged from Wesleyan Meth. S. S. Magazine.

THE MASTER EVIL.

In a recent number of the "Metropolitan Tabernacle Pulpit," Mr. Spurgeon says—"It would be a very dreadful thing to-night, if you could get any idea of the aggregate of the misery of London at the present moment in the hospital and the workhouse. I would not say half a word against poverty; wherever it comes it is a bitter ill; but you will mark, as you notice carefully, that while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer result of profuseness, want of forethought, idleness, and, worst of

all, of drunkenness. Ah, that drunkenness! that is the master evil; if drink could be got rid of we might be sure of conquering the very devil himself. The drunkenness created by the infernal liquor dens which plague-spot the whole of this huge city, is appalling. No, I do not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than infernal, in some respects they are worse for hell has its uses as the Divine protest against sin, but as for the gin-palace there is nothing to be said in its favor. The vices of the age cause three-fourths of all the poverty. If you could look at the homes to-night, the wretched homes, where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear upon their little heaps of straw, because the human brute, who calls himself a man, will come home reeling from the place where he has been indulging his appetite. If you could look at such a sight, and remember that it will be seen ten thousand times to-night, I think you would say, "God help us by some means to save some!"

THE HOUSE AND FARM.

To have good laying hens we must keep the best samples of the breeds, and these must be well fed, well housed and well cared for upon system, and in all seasons.

For fish balls, pick very fine one cupful of haddock. When you wish to use, add two cups of fresh mashed potato, one or two eggs, a little cream and butter, beat all thoroughly, then fry.

A paste made of starch, glycerine and gypsum will maintain its plasticity and adhesiveness longer than any other cement, and therefore recommends itself for cementing chemical instruments and apparatus used by pharmacists.

For soft gingerbread take three eggs, a teaspoon of sour cream, one teaspoon of molasses, half-teaspoon of ginger, three cups of flour, a teaspoon of soda dissolved in a little boiling water stirred in last. Moderate oven. This is well tested.

Snow melts away upon drained lands sooner than on those undrained, hence the drained soils are ready for ploughing much sooner. In Scotland it is claimed that the harvest is from ten to fifteen days earlier on drained than on undrained lands. This is only one out of many advantages resulting from a good system of drainage.

To obtain that beautiful deep black polish on iron or steel or brass which is so much sought after, it is required to boil one part of sulphur, in ten parts of oil of turpentine, the product of which is a brown sublimous oil of disagreeable smell. This should be put on the outside as slightly as possible, and heated over a spirit lamp till the required black polish is obtained.

—The Minor Arts.

An English contemporary states the fact of the walks of a kitchen-garden at a large establishment being lined with oak, instead of box, and that "it forms a dense, impenetrable shrub in the winter and presents a neat, refreshing appearance during the summer months." Such an edging may be formed with but little labor or expense, as it is only necessary to sow the acorns at the proper time and to stop the young plants when high enough.

The best soil for wheat is where clay predominates. A mixture of sand and clay is the best for a succession of crops, and sand of a bright stuff straw, but too sandy a soil is too porous for wheat, although good spring wheat is generally or frequently grown on sandy soil. Mark is not well adapted for the growth of wheat, but where the land is rich, wheat will succeed on a variety of soils. There is no better preparation for a wheat crop than clover turned under.

Our young girls in America do not seem to have the sense of the beauty of simplicity in dress. No young girl looks as young or as lovely in heavy velvets and loaded trimmings as in simple muslins and soft, clinging materials. They detract from their own fresh charms by calling attention to their adornment. A dress perfectly fresh, light in color (where the complexion permits), beautifully cut and almost entirely untrimmed, can not be improved upon for a young girl. It is the sweet rounded forms, the dewy bloom of the cheek, the clear young eyes, the soft tender lips, that we want to see.—Harper's Monthly.

It is a small matter to take the horses across the field for their water; it seems to cost nothing, yet if a farmer's time, or that of his hired man, is worth anything, it costs a great deal in the course of a year. It is a small matter to chop each day's wood upon the day it is used, and thus have it all fresh; but fifteen minutes in harvest time is worth more than in January, besides, there are vastly more economical methods of making fire-wood than with an axe. It is a very little matter to tighten a loose nut, but it sometimes costs life and limb not to do it. A pear tree here and a peach tree there costs so little that one is inclined to think they are of no account, but when the fruit is ripe they are appreciated. A single step from one room to another is "only one step," but the thought of a stairway made out of these during a lifetime, is enough almost to make a woman's back ache. Look well to the details, that the little things are right for it pays in the end.—An. Agriculturist.

INFORMATION.

It is a wise precaution to provide against emergencies that are liable to arise in every family. A cold may be a dangerous thing, or not, depending upon the means at hand to combat it. In sudden attacks of colds, croup, asthma, etc., Ayer's Cherry Pectoral will prove the quickest and most effective cure and your best friend.

The days lengthened last month an hour and 34 minutes—55 minutes in the morning and 39 in the afternoon.

DELIRIUM IN FEVER PREVENTED.—Mrs. Norman Ellingwood, Grand Harbor, Grand Manan, N. B., says:—"I have found GERRARD'S PAIN ERADICATOR to relieve the most distressing headache and prevent delirium in fever, and the subsequent madness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their heads, and had delirium, and their hair came out. I find the PAIN ERADICATOR invaluable in that and other diseases."

The scarcity of fuel during the recent cold snap forced Waco, Texas, to burn 10,000 bushels of cotton seed to keep warm.

Hanington's Quinine Wine and Iron, taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system.

No Lady who delights in flowers, and likes to see them do well and bloom about her, should be without Hanington's Food for Flowers. Ordinary packages, 30 cents; sufficient for twenty plants for one year.

If you have to work early and late, and get little or no exercise, take Hanington's Quinine Wine and Iron to give you strength.

—MAR 4—HNS

A Mr. S. W. Hamilton has patented a process by which he manufactures lumber from straw. It is a better article than real lumber.

MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is no mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. Jan 23—ly

In the year 1900 February will have but 28 days, although a leap year. This phenomena occurs once only in 200 years, and always in the odd 100.

REST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 23—ly

The want of a warm meal in the middle of the day is to people who have had perhaps but a slight breakfast, and have been in the cold winter air, the cause of disease and want of vitality.

A HOUSEHOLD NEED FREE.—100 page book on the Liver, its diseases and their treatment sent free, including treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspepsia, Malerial, etc. Address DR. SANFORD, 164 Broadway, New York. (Mention this paper.)

Success in business is undoubtedly the result of intelligence, pluck and enterprise. It is said that the Hon. Daniel F. Beatty, of Washington, N. J., began business in 1839 without one dollar. Since that time he has built up an enormous Piano and Organ trade all over the civilized world by his remarkable pluck and enterprise. His attention was early turned to music, and in this way he became interested in the sale, and finally in the manufacture of musical instruments, at Washington, N. J., which bears his name. His first operations were on a small scale, but his active and progressive mind saw wide fields open to energy and enterprise. He has never wavered or faltered in this project. By his shrewd, skillful and persistent newspaper advertising he has attracted wide attention everywhere, so that at the present his instruments are in use in all parts of the civilized world. He believes in the free use of printer's ink, and it has paid him a thousand fold.

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

AVEY'S BALSAMIC SYRUP Can be confidently recommended as a most pleasant and efficacious remedy for recent coughs, colds, etc., etc. This preparation compounded from the prescription of Dr. Avey, has been in use for over 30 years, and with unvarying success. Continued by so long and thorough a trial, of its great superiority to the various nostrums so persistently advertised, we have determined to put it more prominently before the public. Once known it is always used as the

FAMILY COUGH MEDICINE being more palatable as well as more efficacious than any of the advertised "GUMS," "SWEETS," and both better and cheaper than those commonly dispensed by Druggists. Price, 25 Cents Per Bottle Of Druggists and general dealers throughout the Provinces.

BROWN & WEBB PROPRIETORS. BROWN'S UNIVERSAL PILLS (SUGAR COATED.) Are composed of the best Alternative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

The proprietors claim for these pills a superiority over very many others of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that although their action begins in the stomach, it by no means ends there, but extends to the liver, pancreas, intestinal glands, &c., so that obstructions in any of these will generally be overcome by their proper use and this proper digestion and healthy blood produced.

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

BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE

No "Painkiller," however boldly advertised, surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

For CRAMPS and PAINS in the STOMACH, BOWELS or SIDE; SORE THROAT, RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHŒA, &c., &c. It is an unfailing relief and frequent cure. Its stimulant, rubefacient, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable

Family Medicine PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers PRICE, 25 CENTS PER BOTTLE.

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

PRICE, 25 CENTS PER BOTTLE. Ask your Grocer for Them!

MACDONALD & CO., HALIFAX, N. S. STEAM AND HOT WATER ENGINEERS, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters'

BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS. Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate. SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia. Nos. 162 to 172 also 303 Barrington Street, Halifax.

WHOLESALE

1880 - FALL - 1880

STOCK COMPLETE

OUR IMPORTATIONS THIS SEASON

ARE THE LARGEST

In the Maritime Provinces.

SMITH BROS.

ENCOURAGE HOME MANUFACTURE

NEW BOOT AND SHOE STORE.

WE have just opened in the Store lately occupied by C. R. THOMPSON, No. 16 Granville Street, door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES, The greater part of which have been MANUFACTURED BY OURSELVES AT THE INDUSTRIAL SCHOOL,

Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are able to produce a much better article than those made by Machinery.

SECONDLY—By making our Goods and selling them ourselves, you get them first hand hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boots does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only, to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money. Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the "CREDIT SYSTEM." These with many other advantages we could mention, warrant us we think in reasserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FISHERMENS and MINER'S BOOTS a Specialty. Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE.

March 12—ly A. A. BLISS.

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

ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS. CUSTOM TAILORING H. G. LAURILLIARD 29 HOLLIS STREET. HALIFAX, N. S.

Agency for New York Fashions

PEA SOUP!

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

Delicious, Nourishing Anti-Dyspeptic.

Made in one minute, without boiling. Sold everywhere in 25 cent tins. Wholesale by WILLIAM JOHNSON, 25 St. Francois Xavier St. MONTREAL, SOLE AGENT.

\$72 a WEEK, \$12 a day at home—easily made. Costly outfit free. Address: TATE & CO., Augusta, Maine.

ORGANS \$20.00, \$100.00, \$200.00, \$300.00, \$400.00, \$500.00, \$600.00, \$700.00, \$800.00, \$900.00, \$1,000.00. TWO TO THIRTY TWO STOPS. PIANO \$125.00 UP. For particulars apply to DANIEL F. BEATTY Washington, N.J.



"All we want," says one of the English Ritualists, "is all we want is to be left alone." The remark was first attributed to Southern slaveholders. Its quotation is apt, for Ritualism seeks to destroy all freedom of thought, and aims at the complete repression of intellectual inquiry.

Petitions from Hants Co., in reference to the adoption of the Temperance Act have been forwarded to Ottawa. We hope our ministers throughout that and other counties will keep the matter before their people. In such a cause, weakness or lethargy is sin.

PERSONALS.

Revs. J. McMurray and G. O. Huestis were in the city on Tuesday.

Dr. Allison lectured on Monday evening to a large audience at Truro, on "The Author of Eudymion."

We regret to learn from a St. John exchange that Dr. Adley of that city recently had an arm broken by being thrown from his sleigh.

The death is announced of Mrs. Gibson, mother of Alex. Gibson, Esq., of Marysville, N. B. Death has been very busy in that family of late.

The appointment of Hon. S. L. Shannon as Judge of Probate, was gazetted last week. No wiser selection could have been made.

Rev. S. F. Huestis preached at Windsor on Sunday, in the place of the pastor—Rev. J. M. Pike, to whom pulpit labor is strictly forbidden.

Henry Boyd Magee, Esq., of Melvern Square, has been appointed a Commissioner of Schools for the District of Annapolis East.

Two donations of \$25 each from Geo. H. Starr, Esq., are acknowledged with pleasure, one for the McDougall Orphanage at Moncton, the other for the Crosby Girls' Home at Fort Simpson.

His Honor Judge Williston, of Newcastle, N. B., has resigned his position on account of ill health. We join in the hope that his retirement may aid in the return of strength.

Rev. R. Wilson, of Baie Verte, N.B., preached on Sunday evening last in the Brunswick Street Church. On Monday evening, in the basement, at the request of the Young Men's Wesleyan Institute, he gave a lecture on the "Model Young Man." Mr. Wilson's efforts during this visit, as on a previous one, have been heard by intelligent audiences with well-sustained interest.

LITERARY NOTES.

D. Lothrop & Co., Boston, publish *The Pensey*, a beautifully illustrated paper for boys and girls, edited by Mrs. L. R. Alden, whose writings, under the familiar title of "Pensey," have become so popular.

Messrs. I. K. Funk & Co., New York, send us *Culture and Religion*, in some of their Principal Relations. By Principal J. C. Sharp. No. 50 Standard Series—price 10cts. This series of lectures, timely as to subject and popular in style, will be read with interest and profit. We transfer a page to our columns.

THE SUPERNUMERARY MINISTERS' AND MINISTERS' WIDOWS' FUND.

The Senior Treasurer of this Fund sends the appended communication:

MY DEAR MR. EDITOR.—Will you please cause the following facts concerning the above-named Fund to be submitted for the notice and consideration of all your readers, both clerical and lay?

1. The object of the Fund is, as its name suggests, to aid in the maintenance of the widows of deceased ministers, and of supernumerary ministers who, in consequence of age or infirmity, are no longer able to perform the full duties of regular circuit work.

The utmost assistance which this Fund aims at providing for their claimants upon the bounty of the Church is only very moderate in extent. The claims are regulated by a standard so low, that even when they are paid in full the allowances must certainly be regarded as very far from extravagant. The total amount paid at the last Conference, as the allowances for the year then ending, to 28 supernumeraries, was \$6140, or an average of \$220 to each; and to 20 widows, \$1560, or an average of \$78 to each.

2. "THE CAPITAL STOCK" of the Fund consists of the amount of all the monies received by the Treasurers previous to the Conference of 1863, which then amounted to \$33,471.51, N. S. currency, since increased by the additions required to be made from year to year by the 8th Art. of the Constitution (viz., all the sums received as becas, or the subscriptions paid by preachers on trial, the excess of "Current Income above current claims," &c.) to \$67,983.30 at the Conference of 1880.

3. "THE CURRENT INCOME," which only is available for the payment of the annual claims, consists of (1) The interest of "THE CAPITAL STOCK," (2) The annual subscriptions of ten dollars each, paid by ministers in the full work; and (3) The sums annually raised on the circuits and missions of the three Eastern Conferences. (Note.—No part of "THE CAPITAL STOCK" can be taken for the payment of the annual claims; so that if in any year "THE CURRENT INCOME" is insufficient to meet the claims of that year in full, they must be reduced to the extent of such insufficiency.)

4. Hitherto, since the Fund came into full operation, "THE CURRENT INCOME" has been sufficient to pay the claims in full and to leave some "excess" in each year for addition to "THE CAPITAL STOCK."

But there is no probability that this can be the case this year, unless special efforts are made to increase the income from the circuits and missions of the three Conferences concerned. For the excess of "THE CURRENT INCOME" proper, the last year, after paying the claims, was only the small sum of \$5,403; and at the last Conference, six of the ministers became supernumeraries, the aggregate of whose claims upon the Fund amounts to \$1,240; and only one brother, who had been a supernumerary, was able to return to the regular work, and his claim upon the Fund had been only \$100; so it is evident that "THE CURRENT INCOME" will need to be one thousand one hundred dollars (\$1,100) greater this year than it was the previous one, in order to insure the payment in full of the claims at the ensuing Conference.

5. Since very little, if any, increase of income can be derived this year, from either the first or the second of the above-named sources, the required addition must be found, if at all, in larger contributions from the circuits and missions throughout our three Conferences.

6. At the time when arrangements were made for the formation of the Fund, it was determined by the Conference that "each circuit should be considered as responsible for a yearly sum, equal, at least, on a general average, to \$1000 (one thousand) per member." (See Article 11 of the Constitution of the Fund.)

If all the circuits and missions of the Conference can be induced this year to meet their responsibility, as thus set forth, the necessary income will be ensured to enable the Fund to continue to pay the claims in full.

In the years 1874-4, the last before the E. B. A. Conference was divided, the circuits with a membership including 102 persons on trial, of 18,160, contributed \$102,250 to the Fund, or an average of \$32,100 cents per member, so that it was then hoped that the "ten cents" standard would be soon not only reached but exceeded. But instead of the desirable and hoped-for increase in the average of contributions, there has been since a lamentable decrease in each of the six years, as may be seen from the following tabular statement:

Table with 4 columns: Year, Members, Amount, Average. Data for years 1874-4 to 1879-80.

FRONTIER MISSIONS.

The M. E. Church is pushing its frontier missions. A late circular says:

"New Mexico has an old Spanish-speaking population. The extension of railroads through the territory will open a career of prosperity. With work begun at Santa Fe in 1850, and for a time abandoned, we are now erecting a church there. Our preachers in the field are both American and Mexican. It is not a new mission. We have churches worth nearly \$30,000 and stations at Las Vegas, La Junta, Cirulla, Gallinas, Coyote, Albuquerque, Peralta, Manzana, Socorro, Val Verde, Las Cruces, Silver City, &c., up and down the valley of the Rio Grande. Five new churches have been lately dedicated and there is varied increase at many points. Rev. Thomas Harwood is superintendent. In Utah, our church at Salt Lake City is the largest in the territory, and we have a school there which will ere long take the form of a university. The Rocky Mountain Christian Advocate is also published there. Our stations are at Ogden and Corinne (with growing congregations and Sunday Schools), at Provo, Tooele City, Beaver, Blackfoot, etc. This is a fierce fight, but Christianity will prevail. The West Nebraska mission, Rev. T. B. Lemon, superintendent, was taken from the Nebraska Conference. The settlements lie westward toward the center of the present state limits. The points we occupy are mostly along the Union Pacific railroad. Such are Central City, Grand Island, Wood River, Gibbon, Kearney, Plina Creek, Gosad, and Sydney. To the north are Zurich, St. Paul, Leap City, Higgins, and Gled. To the southwest, Beaver City and Indianola. In Holt county, rapidly filling up, "there are grand openings," says the superintendent. We have seven churches, nearly twenty preachers, and the watchword is "Forward!"

GENERAL CHURCH NEWS.

The total amount of money contributed by the juvenile associations in 1879, to the Church Missionary Society of England, was about \$25,000.

ELECT LADIES.

In its account of the inaugural ceremonies of last Friday, the N. Y. Tribune tells of a small but interested group of observers:

In the front seat of the reserved gallery at the right of the diplomatic space there was gathered a little group of three, which, during the hour preceding the entrance of the official witnesses of the day's ceremonies, monopolized to a great extent the attention of the assembled throng. They were the venerable mother of the President-elect, his wife, and between the two, Mrs. Hayes. Mrs. Garfield the elder, slightly bent with years, and apparently not robust, bore in her face a look of almost youthful pride and enjoyment, which might have had its origin in the feeling that the honors of the great occasion were in some

part her own, inasmuch as they were all his who was himself her own. The wife of the President-elect, wearing the years of her mature womanhood with quiet unassuming dignity, her intelligent face lighting up now and then with a smile as she recognized acquaintances in the galleries near her or joined in the conversation with her companions, gave promise by her air and appearance that the graceful lady on her right, who for four years has made the White House the typical home of pure and refined hospitality, would have no unworthy successor. The touching deference paid by the two younger members of the group to the mother of the President-elect was noted by all observant lookers-on.

Another incident may be of interest to our lady readers, and the example may not be without profit.

The great interest of the Inauguration ball of course centred upon Mrs. Hayes and Mrs. Garfield. All eyes were turned upon these ladies. Some wanted to take a last look at the woman who had in four years gained a permanent hold upon the affections of the people. There were others equally anxious to see her successor. Neither lady is fond of dress, but both recognized the necessity for wearing costumes suited to the positions given them by their husbands.

Mrs. Garfield wore a rich mauve satin trimmed with point lace and a row of diamonds. It was very simply made, and altogether inimitable. She wore no jewelry. Her hair was arranged in her usual simple style. Mrs. Hayes wore soft white silk trimmed with white satin and fringe of pearls. Natural flowers and a silver comb were her only ornaments. She looked, as she always does, bright and smiling, and far less fatigued than one would think possible after the many entertainments and other duties of the past two weeks. Mrs. Garfield also had a pleasant smile for all who approached her, but one could imagine that she was wishing that her share of the honors thrust upon her and her husband involved less publicity.

The receiving party arrived early and were in their places promptly at the appointed hour, which was nine o'clock; and the incessant handshaking was kept up until 11 o'clock, when the dancing began. None of the receiving party joined the dancers. Neither President Garfield and his wife nor ex-President and Mrs. Hayes have ever been dancers, and as they were excessively fatigued by the ceremonies of the day, they only made a circuit of the building and then retired, the new President and his family returning to the White House, and General and Mrs. Hayes to the residence of Senator and Mrs. Sherman.

OUR OWN CHURCH.

The Yarmouth Herald states that successful revival services are being conducted at Tusket by Rev. B. C. Borden.

Rev. W. G. Lane, of Middle Muscodobit, reports: "Have just held our Missionary meetings; great success; an advance on last year."

Rev. D. W. Johnson, of the Bridgetown circuit, is holding special services at Granville. Several persons have professed to receive the assurance of pardon.

The recent Sociable at the Parsonage at Point de Bute was a success, financially and otherwise. Proceeds go to the Ladies Parsonage Aid Society, thus the Parsonage is kept exceedingly comfortable.

The Union Advocate says: "The ladies of the Methodist congregation at Chatham, N. B., have organized a sewing circle and are energetically plying the needle with the intention of holding a bazaar the coming summer."

A successful musical and literary olio was given on the 2d inst., in the basement of the Brunswick St. Church. The proceeds were devoted to the interests of the Just City Mission. Those of the concert to be given in Charles Street Church on Tuesday evening next will be placed to the credit of the organ fund.

Rev. E. C. Turner writes from Debec Junction, N. B., on the 1st inst.: "We have had some excellent special services during the past few weeks at South Richmond. A number of persons have manifested a desire to become Christians. My people at Debec Junction have made me a present of an excellent buffalo overcoat and fur cap. I prize these gifts very highly."

Rev. J. G. Angwin reports from St. George's, Bermuda: "The ladies of the Town congregation provided a Tea and Refreshment table on the evening of February 8th. The Town Hall was gay with banners and the air full of music during the evening. Everything passed off pleasantly and profitably, leaving in our hands towards liquidating our parsonage debt about \$120. Everyone worked and worked well. We are praying for a mighty outpouring of the Holy Spirit. Will the brethren of the North remember us!"

In a brief note from Aylesford, Rev. L. Stevens informs us that special services are being held at Margarettville. "The Church is being greatly quickened, wanderers reclaimed, and many souls are experiencing the saving power of divine grace; and still the work goes on. Evidently the Lord is with us." In asking us to acknowledge the present of an excellent beaver-cloth overcoat from the Aylesford East congregation, Mr. Stevens says: "We receive in all parts of our circuit tokens of affection and sympathy, and hearty co-operation on the part of our people in our work continually."

From Apohaqui, N. B., the Rev. Silas James forwards this pleasing news:—"We have been engaged in special services since the first of January and God has granted us a measure of success. Fourteen have professed faith in Christ and several others are seeking salvation. Our congregations evince great seriousness of spirit, and revival influences are interesting. We were much strengthened by the visit of Rev. Dr. Stewart on January 23rd, who deflected a church at Snider's Mountain and preached three times to crowded and attentive congregations. God's presence and power were graciously manifested and the services will long be gratefully remembered by our people."

On Thursday, the 10th ult., our new church at Chester was dedicated to the service of God. Rev. R. Smith, President of the Conference, preached in the morning and Rev. A. S. Tuttle in the evening. A social meeting was held in the afternoon. A more detailed account of the services of this interesting day will be given next week. In the meantime we congratulate our friends at Chester on the successful termination of their enterprise. After having applied the proceeds of a public dinner and tea given on the above day, a debt of \$70.00 remains on the new church. Our correspondents say: "Twelve new members were added last month and we hope to have as many more this month or next. Many who were old and hardened in sin have become awakened and are now inquiring the way to be saved."

three day-schools have 140 children, of whom four fifths are children of parents who are still nominally Roman Catholics. In this Church there are 38 members in full communion, all of whom have come out from the Church of Rome, with the exception of the pastor, the founder, and their families.

SECULAR GLEANINGS.

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UPPER PROVINCES.

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The registered voters of British Columbia in 1880 numbered 4,725, less than those of the County of Pictou, and only slightly in excess of those of Colchester County.

A Montreal despatch says—A man named Duval, 103 years old, who served with Napoleon First, sat on a corner's jury a day or two ago, and told stories of his campaign to his fellow jurors in a very clear headed manner.

ABROAD.

The latest reports show 140 persons killed and 189 injured by the earthquake at Casanacoela.

Thirty persons have died of the plague in Keobeta, Nadjoff and Djara, in the Province of Bagdad. Precautions have been taken to localize the epidemic.

A Tribune despatch says—It has become known that General Colley delayed the negotiations, hoping to retrieve his disasters.

The Chinese Merchants' Steamship Company from San Francisco to China has commenced active competition with the Pacific Mail for freight traffic.

At a meeting in Paris of the Panama Canal shareholders, the Company unanimously declared itself definitely constituted.

The Post says Gen. Wolsey will be raised to the peerage in order that he may conduct and explain new schemes of military reform in the House of Lords.

It is stated that there are 18,000 families suffering in several Kansas counties, and measures are being taken to distribute the \$25,000 recently appropriated by the State Legislature among them.

Preparations for the evacuation of Candahar by the British are proceeding. Abdurrahman Khan is making preparations which seem to indicate his intention of trying to occupy it when the British have left.

News has been received at Dublin that the first arrest under the Coercion Act has been that of Joseph B. Walsh, of Castlebar, a merchant with a large business. He had been prominently identified with the Land League movement.

Martin O'Halloran, was arrested on Tuesday. He is secretary of the Kiltuna Land League, and is charged with "boycotting." Messrs. Walsh and Keogh are charged with inciting persons to compel others to quit employment.

The train on which ex-President Hayes left Washington for home on Saturday last, collided with a train at a point called Severn's station. No one of the party in the ex-President's car was hurt, but two others were killed and several wounded.

The French Government, it is said, proposes to employ the electric light in forty-two lighthouses along the coast, where oil has till now been used. Up to the present time there are but seven electric lighthouses in the whole world, three of which belong to France.

The new census in Germany shows a total population of 45,195,172, an increase of 2,466,812. China and India being excluded, the Empire now ranks as the third state in population, Russia and the United States having the first and second places, and France and Austro-Hungary the fourth and fifth.

peers for the endowment of a perpetual native preaching for the benefit of the people in that district. He did this as a thank-offering for the great good he and his wife had received from the preaching of the missionary, Mr. McMain, and from the little English congregation to which he had ministered from Sunday to Sunday. Mrs. Orr died last spring in the triumph of faith, and wished to have the fact put on record that she had received light and peace through the earnest teaching of the missionaries. A few weeks after this event Major Orr made the offer referred to.

A wonderful revival has broken out in the new chapel at Barry Road, in the London (Mostyn Road) Circuit. Great numbers of persons have been converted, many of them persons of much social respectability. For this work of grace the church has been preparing. No fewer than forty-five of the most intelligent gentlemen of the congregation formed themselves into a Visitation Committee, and commenced a diligent house to house canvass of the neighborhood, inviting the inmates to special services. They had a mind to work and God has wrought with them. No stranger has been brought in to help. The ministers and people on the ground have been the Divine instruments. In the neighboring Circuit of Southwark similar results are being realized. There house to house visitation has been going on for some time. But poor Southwark has been in the dust. Now she rises and sings, "The Lord of Hosts is with us; the God of Jacob is our refuge."

London, *March 11th.*

MARITIME PROVINCES.

Mr. G. B. Dawson, of the Woollen Mills at St. Croix, Hants Co., intends erecting additional buildings this spring.

Two schooners which sailed yesterday for New York took some seven thousand bushels of potatoes.

The scho. "Wawbeek," of Kent Co., 30 days out from Falmouth for St. John, has turned up at Bermuda.

It is years since herrings in such quantities have been taken in the harbor of St. John, N. B., as during the present season.

Forty-four licenses for the sale of liquor by retail have been issued in Northumberland County for the current year, and five wholesale.

Diphtheria and measles are very prevalent at Woodstock. A large number of children belonging to the different schools are sick.

The Moncton Sugar Refining Company are manufacturing their own barrels, and are thus giving employment to a large number of men.

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CORRESPONDENCE

A VOICE FROM NEWFOUNDLAND.

DEAR MR. EDITOR,—I have often wondered why none of our brethren here have written to the WESLEYAN on the subject of low salaries, and consequent hard times, when so many from other Conferences have been writing. Perhaps our silence may be interpreted to mean that we have less reason than others to complain. But, sir, I have good reason to believe that some of our ministers and their families have neither sufficient food nor sufficient clothing. Nearly, if not every, article of food is much dearer here than in Canada generally; and as to presents, which Mr. Smiley, in the Guardian, some weeks ago, made out to be such an important item with him and others, my experience is that in about fourteen years I have received \$11 in cash, and perhaps \$30 worth of fish, etc., etc. We have no "donation parties," but, on the contrary, in every one of our circuits, poor people begging are hardly ever absent from our doors, especially during the winter.

I understand that married ministers, especially on missions where receipts are estimated at less than \$350, and these are a majority in this Conference, have received official information that a grant will be given by the Missionary Society to make up their salary to that amount—*that large amount*. I know one minister who on account of the general and deep poverty of his people, will not raise his assessment, within \$40, and who will therefore be that much short even of \$350; and it is to be feared that several others will be no better off, if even as well.

I do not advocate communism, but since all Methodist ministers are brethren, and since every man is sent by the Conference to his station, where one gets \$310, or \$350 at most, and others get \$280, and \$1,000 and \$1,200, there is pressing need for the adoption of some plan whereby the abundance (comparatively) of some should supply the deficiency of others. Much has been written lately about the Children's Fund, and I am convinced that it must be by means of it that the striking disproportion of our salaries will have to be reduced. For instance:—If the circuits whose receipts are above, say \$600, are made responsible for the annual allowances of the children of men in actual work on these circuits, there would be a considerable sum of money left at the disposal of the Missionary Committee, to be applied to the relief of men and their families on these poor missions. Just calculating roughly the probable number of such circuits, and the probable number of claimants on them, it would require about \$120 from each man on these circuits to provide the usual allowance for each child. I do not consider the salaries of any of these brethren mentioned above as too high; no doubt every dollar is required; but the terrible deficiencies of many of the others demand this action. If this, or something like this, is not done soon, every one of us will have to resign our office, and go to our farm or our merchandize; for it is a distressing, heart-rending thing for a minister of the gospel to have to pinch and pinch himself and his family in order to appear respectable before his congregation and before the world, and not get into debt, and to feel that after all he cannot keep out of debt. Some time ago the wife of one of our ministers said to me,—"Oh, dear, I am tired and sick with having to be careful, and be careful, and to save, and to save."

I merely throw out this about the Children's Fund, and hope that it will be thought about and acted upon. I would like to write a little further in explanation of the plan suggested, but have written already as much as my eyesight will permit.

JOHN REAY.

Cupids, Nfld., Feb'y. 14, '81.

[The first paragraph of the above letter, having reference to a clerical error, we omit. We cannot quite comprehend Mr. Reay's statement respecting the grant, but are confident that the Missionary Committee have nothing to divide beyond the grants already made.]—Ed.

MEMORIAL NOTICES.

MR. JAMES HEMMEON.

On Thursday, the 22nd ult., this venerable brother passed from earth to his eternal reward, in the 81st year of his age. For the last six or seven years he has been a resident of Liverpool; but most of his life was spent in Shelburne, where he was born, and where he was born again at the age of 19 years, in connection with services under the direction of the sainted Avar.

I have been unable to gather any definite information respecting his Christian life, excepting that since his conversion in early manhood, more than sixty years since, he has had a good reputation as a consistent and exemplary Christian and member of our Church. In his last days he had no doubts or fears of his acceptance with God, but was able to receive with joy the message which called him hence. Several children, among whom is the Rev. J. B. Hemmeon, mourn the loss of a kind father, but, mourn not as those who have no hope. May God bless this afflictive providence to their good, as well as that of his aged and stricken widow.

C. J.

Liverpool, March 1, 1881.

THOMAS COSTAIN.

Mortality prevails amongst us. Death is making its inroads into different families, and within one fortnight five have been taken from this little community—Minimigash, P. E. I.

Thomas Costain died on the afternoon of Tuesday, Feb. 1st, in the 73rd year of his age. Our deceased brother was born in the Isle of Man in 1809, and emigrated with his father's family twelve years after. Their first residence was at Bedeque, where, under the fervent ministry of the Rev. J. Snowball, Thomas was deeply convinced and truly converted. He immediately joined the Methodist Church and continued a faithful member until his decease—a period of forty-six years. In paying this small tribute to the memory of the deceased I not only speak from a six months acquaintance, but from the testimony of his neighbors and friends. He was not only a kind, inoffensive, harmless member of the community, living a peaceable life in the full enjoyment of the esteem and respect of those around him; but, aside from this, he was a religious man, and, doubtless, his unimpeachable morality was after all an emanation of his Christian piety. He loved Christ. He loved the brethren. He loved Christian fellowship. He loved his Church. His life, then, has not been in vain, because that integrity and fidelity which characterized it must have had an influence for good. Our dearest sympathies are with Mrs. Costain—the bereaved widow—and the fatherless children. But while tears of sorrow and sympathy are mingled, we cease to weep when we remember that among his last utterances were such outbursting expressions as—"All is well. I do not fear. Christ is precious." May we so live and die.

J. W. W.

SUSAN, WIDOW OF THE LATE ISRAEL L. BENT, OF GRANVILLE, N. S., AGED 67.

A sister devoted and beloved has cheerfully answered to her Saviour's call.

"Child of affliction come home."

She, from the first, appeared to be the object of a watchful Providence; and was evidently a partaker of rich grace. At her birth she was bereaved of her pious mother, but the God, who in apparently torrid infancy provided for Moses, also cared for her; and she was still in hands and surroundings favorable to her general welfare.

Early moved upon by divine influence, she gave her heart to God, about forty-two years ago, in a signal religious movement. As the result of living and justifying faith in Christ, she openly avowed herself among the witnesses of God's saving power; and was enabled, through grace, most convincingly to sustain the verity of her testimony.

Her entrance upon married life, while it connected her with a partner who was an attached member and also a leader, among our Wesleyan people, devolved upon her much responsibility; placing her as it did in the steps of one removed by consumption, the marks and ravages of which in a numerous family were but too manifest. To this care was added that of one son of her own. But withal there was the further trial of widowhood for some twenty-six years. In the course of even's her lot was arduous, and not a little trying; but while uniformly endeavoring to follow the Great Shepherd, and to do all practicable for the good of her own and God's family she found the promised grace sufficient. There was a beautiful consistency in her whole course. As with holy women of old, Christian tidiness and order in her person and affairs were manifest, and what is vain and superfluous was absent. Her adorning was the ornament of a meek and quiet spirit, which in the sight of God is of great price.—I Peter 3:4.

After having been for some time located elsewhere with a branch of the family, and when recovering from illness, she was returning, partly in the cars, on a cold day to her own residence, there to finish, as it proved, her earthly sojourn. Inflammation from fresh cold set in, and it soon appeared that her gracious Saviour was shortening the days of her tribulation. Her ministers and friends were glad to witness that the religion of her life was available now. When the power to converse had ceased, to an enquiry she clearly responded respecting the preciousness of Jesus, and on the 27th of Dec., 1880, reminded us most happily of the blessedness of those who breathe their lives out sweetly on a dying bed, which the presence of Jesus makes "soft as downy pillows are."

To the friends and neighbors assembled at the brief service before interment, Bro. Johnson, the Superintendent, spoke words beautifully encouraging and comforting.

J. F. BENT.

Bentville, Feb. 11, 1881.

MRS. THOMAS ALLEN.

Died, Feb. 8th, 1881, at the Farm, on Starr's Road, in the suburbs of Yarmouth, Lydia, the wife of Thomas Allen, Esq. Mrs. Allen was the youngest daughter of Mr. Minor Huntingdon, and sister to the late Herbert Huntingdon, M. P. P.—for many years a leading statesman of this Province. She was also nearly related to several influential families of this community. In former years Mr. Allen was a leading ship-builder and extensive owner of ships. Some of the senior ministers of our Conference will remember them in their former pleasant residence. Mr. Allen, who is now nearly eighty-three years of age, has had large ex-

perience of business disaster and reverses in life. Bravely have these been borne by him. Very noble and patient and hopeful, through all these years, was the spirit of his wife. Though somewhat reticent in speech, she was always sunny and pleasant in demeanor. During the successful pastorate of my immediate predecessor—in first appointment to this charge—the Rev. Joseph Hart, Mr. and Mrs. Allen, who had long been congregational worshippers, were welcomed to the communion and membership of the Church. I well remember, in the years which immediately followed their reception, with what chastened and holy joy they mingled with us at the sacramental communion. Mr. and Mrs. Allen were married January 13th, 1831, and consequently completed the half-century of their united course in the early part of this year. Scarcely a month before Mrs. Allen's death, their friends gathered around them for the last time, and their golden wedding was appropriately celebrated. Though far advanced in years, they both at that time gave promise of continued health and vigor. But, like the pilgrims waiting at the river, Mrs. A. seems to have had some message from the King—a premonition of approaching departure. "I am soon going," she said, "to the golden city." Very affectionately she charged the younger members of the family, then present, to live so that they might meet her in that happy land. During her last sickness she rested with unflinching trust in the promises of God. These immutable words had been brought with comfort in her past experiences. They had been to her a secret source of untiring consolation. Weak as she was, she could not be silent. Rarely has it been my privilege to witness a more beautiful exhibition of the power of spiritual truth. In reliance on Him who hath over come the sharpness of death, and opened the kingdom of heaven to all believers, she found her latest foe beneath her feet.

J. LATHERN.

Yarmouth, March 2nd.

MISCELLANEOUS.

BUTTERINE.—The Chicago city authorities are after the makers of this, and kindred other villainous compounds, with a sharp stick. Several retail vendors have been arrested and fined and a "war to the knife" seems to be waging against the adulteration; but it is to be feared that the suppression of the nefarious traffic, will like smuggling, when the profits are extravagant, be found no easy matter. When land can be bought at eight cents and retailed at thirty cents, the temptation is too strong for weak consciences to bear. The butter dealers have awakened to the fact that if the reported twenty adulteration factories in this city are suffered to go ahead and flood the markets with lard and tallow, not to say uncleanly kinds of grease, and pass it off for "choice dairy" butter, the trade of Chicago in this latter article may soon be represented by 0; and they have signed a paper declaring that they will have nothing to do with the "buses" in any shape or form. We hope they may be found able to resist the pressure of immediate and enormous profits, and continue firm.—Recorder and Covenant.

A LINE OF TENNYSON.—Many years ago, as I have always remembered on the appearance of the first four "Idyls of the King," one of the greatest painters living pointed out to me, with a brief word of rapturous admiration, the wonderful breadth of beauty and the perfectness of truth in a single verse of "Elaine." "And white sails flying on the yellow sea." I could not but feel conscious at once of its charm, and of the equally certain fact that I, though cradled and reared beside the sea, had never seen anything like that. But on the first bright day I ever spent on the western coast of England I saw the truth of this touch at once, and recognized once more with admiring delight the subtle and sure fidelity of that happy and studious hand. There, on the dull, yellow, foamless floor of dense discolored sea, so thick with cotted sand that the water looked massive and solid as the shore, the white sails flashed whiter against it and along it as they fled, and I knew once more the truth of what I had never doubted—that the eye and hand of Mr. Tennyson may always be trusted, at once and alike, to see and to express the truth.—Fortnightly Review.

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

BREVITIES.

The man who is ever ready to take the chances will very probably take his last one in the almshouse.

If a student convince you that you are wrong and he is right, acknowledge it cheerfully, and—bug him.—Emerson.

Ridicule of sacred things is Satan's strongest card with the young. Shame on the professed Christian who will aid him in this work of ruin!

A compositor, setting up a report of a horse race, said the "fool-sellers were busy," instead of the "pool-sellers." But it did not alter the sense of the paragraph.

Nothing is more easily earned than money; but unless it comes over the broad macadamized road of the Ten Commandments, nothing so certainly impoverishes a man.

Worldly faces never look so worldly as at a funeral. They have the same effect of grating incongruity as the sound of a coarse voice breaking the solemn stillness of night.—Janet's Repentance.

Rufus Choate believed in hard work and struggle. When some one said to him that a certain fine achievement was the result of accident, he exclaimed: "Nonsense! You might as well drop the Greek alphabet on the ground and expect to pick up the Iliad."

I measure ministers by square measure. I have no idea of the size of a table if you only tell me how long it is; but if you also say how broad, I can tell its dimensions. So when you tell what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size.—John Newton.

An intoxicated man saw two railway cars passing him, the other evening, with red and blue lights in the front and rear. His indubitable brain comprehended colored lights, and he was heard to say to himself, "Must be pretty sick—sickly here; they are running apothecary shops about on wheels."

William Black, the novelist, once called on Carlyle, and after a little conversation, the philosopher remarked: "You know Scotland very well, I see. I've read your novels with pleasure. They're very amusing, vary. But when are ye goin' to do some work—when are ye goin' to write some real books—mann?"

Cardinal Richelieu, like many educated Roman Catholics, had but little faith in his own creed. A dull priest, the Abbe Malot, once expressed to him a doubt as to how many masses would save a soul. "Pho!" replied the Cardinal; "you are a blockhead. As many as it would take snow-balls to heat an oven."

"A wedding, a Christmas-tree festival, and prayer-meeting were held in a certain church during the same week. On both the first-named occasions the audiences were too large for the building; at the prayer-meeting four brethren gathered around the stove, talked, sung, prayed, and talked again, and found it so good to be there that they dispersed rather reluctantly. These things are very suggestive."

Scene in a newspaper office.—Managing Editor: "We want a few lines on the governor's message. What shall be said about it?" Editor: "Have you read it?" M. E.: "No. Have you?" E.: "No. John, have you read the message?" John: "No." E.: "Jim, have you read it?" Jim: "No." E.: "Oh! well, call it an able document, which points out needed reforms and shows the increasing prosperity of the province."

Carlyle once asked an Edinburgh student—who tells the story in *The Atlantic*—what he was studying for. The youth replied that he had not quite made up his mind. There was a sudden lightning flash of the old Scotchman's eye, a sudden pulling down of the shaggy eyebrows, and the stern face grew sterner as he said: "The man without a purpose is like a ship without a rudder; a wife, a nothing, a no man. Have a purpose in life if it is only to kill and divide oxen well, but have a purpose; and having it throw such strength of mind and muscle into your work as God has given you."

The Turkish Ambassador, Musurus Pascha, was one of the party at Shandon, and he and Livingstone travelled in the same carriage. At one of the stations they were greatly cheered by the volunteers. "The cheers are for you," Livingstone said to the Ambassador with a smile. "No," said the Turk, "I am only what my master made me; you are what you made yourself." When the party reached the Queen's Hotel, a workman rushed across the road, seized Livingstone's hand, saying: "I must shake your hand," clapped him on the back, and rushed back again. "You'll not deny, now," said the Ambassador, "that that's for you."—*Personal Life of David Livingstone*—Blackie.

Nothing is more common than to hear old people utter querulous complaints about their deafness; but those who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best purpose, it being intended to give ease and quietude to the decline of life, when any noise or sounds from without but discomposes the enfeebled mind, and prevents peaceful meditation. Indeed, the gradual withdrawal of all the senses and the decay of the frame in old age have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a perfect state of existence.

CHEAP

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S. F. HUESTIS, Book Steward. RECEIPTS for 'WESLEYAN' Week ending March 9th, 1881. Rev Jesse B Giles, for James Road, \$7 00. Rev W G Lane, for J Lay, 2; Elisha Scott, 2; 4 00. A G Kazor, 2 00. Rev C Just, A M, for J C Hemmeon, 2; C E Wright, 2; 4 00. Rev E C Turner, for John Kirkpatrick, Rev Thomas Marshall, for Walter Dobson, 2; Hiram Boyd, 2; Geo W Black, 2; Aaron Molins, 2; 8 00. Rev Thomas Rogers, A M, for Edward DeWolf, 2 00. Rev F H W Pickles, for David Rockwell, 2; George A Johnson, 2; 4 00. Mrs Geo Warner, 2 00. John Woodruff, 2 00. Rev J M Pike, for Joshua Smith, 2; Mrs B Brown, 2; 4 00. Geo T Brosser, 2 00. Rev R Wilson, for John Ward, Thomas C Johnson, 2 00. Rev G O Huestis, for Nathan Wilcox, Mrs G E Galvin, 1 00. Wheeler Laurence, 2 00. Rev John Prince, for Mrs John Clark, 2; Hiram Truman, 2; Mrs Van Norder, 3; John Bell, Jr, 2; 9 00. A J Cragg, 1 50. Rev J W Johnson, A M, for Mrs Currell, 2; Eugene F Troop, 2; 4 00. Geo Y Yanz, 2 00. Rev J E Taitlow, for Mrs A Walker, 2; Chas McIntosh, 2; Ralph Turner, 2; 6 00. FOUR NEW SUBSCRIBERS.

MARRIED

At Cape Canso, on December 4th, 1880, by Rev J. W. Howie, Mr. William E. Hurst to Miss Eunice Weeks, both of Cape Canso. By the same, at the same place, on December 15th, Mr. John J. Hurst to Miss Annie M. Burns, both of Cape Canso. By the same, at the same place, on December 29th, Mr. Ananias Hensler, of Half Island Cove to Miss Janet Jamison, of Pass Brook. By Rev. G. O. Huestis, at Walton, March 1, Mr. Robert J. Stephens to Miss Bell Thompson, all of Walton. On the 22nd February, at Newcastle, by the Rev. G. Steel, assisted by the Rev. T. Hicks, Mr. J. Faggon and Miss Margaret Brownan, both of Newcastle, N.B. At the residence of the bride's father, Bridgetown, on the 2nd inst., by the Rev. G. Steel, Mr. William De Veber Hodgins of St. John, and Miss Mary McKay, of Bridgetown. At Tidnish, N.S., on the 23rd ult., by Rev. R. Wilson, Mr. William Weeks to Miss Adelaide Crossman, both of Tidnish. At the residence of the groom's father, Feb. 22nd, by Rev. W. Maggs, Mr. Andrew Johnson, of Margate, P.E.I. to Miss Sarah De Lucy, of Irishtown, P.E.I.

DIED

At Bridgetown, on Sunday evening, 27th ult., of consumption, Charles Beresford, beloved son of Rev. O. C. and Eleauo Herbert, aged 10 years. At Carleton, N.B., on Tuesday morning, 1st inst., of diphtheria, Roy Macdonald, second and only son of Rev. John A. and M. Lizzie Clark. At West Bend, Washington Co., Wisconsin, on the 11th ult., Mr. Samuel Dowland, in the 74th year of his age. The deceased was born in England, and emigrated to Carleton, N.B., in early life. In 1847 he emigrated to Wisconsin, where he spent the remainder of his days. He leaves a large family of children and grand-children to mourn their loss. Newfoundland papers please copy. At Weymouth, N.S., on the 2nd March, of consumption, George W. Cunningham, aged 24 years, who was savinly converted to God in winter through the instrumentality of Rev. R. Watson. His end was pious. At Granville Centre, on Tuesday evening, March 1st, Hester M. H., only daughter of Eugene P. and Nettie Troop, aged 22 months. Suffer little children to come unto me and I will give them life, for of such is the kingdom of heaven. At a month, Feb. 8th, after a short illness, Lydia, beloved wife of Thomas Allen, son, aged 73 years.

THE ARGYLE

BOOT AND SHOE STORE, 147 ARGYLE STREET.

The subscriber, thankful for past favors during his ten years' stay in his old stand, now begs to remind his friends and the public that, having cleared out all on account of the balance of former stock, he is now prepared to wait personally upon his customers in his

NEW ESTABLISHMENT,

which, for convenience and general acceptability to the wants of the public, is unsurpassed by any shoe store in the city. We shall endeavor in the future, as we have in the past, to sell the

BEST GOODS

AT THE LOWEST PRICES

E. BOREHAM, 147 Argyle Street.

COMMENTATOR

THE MOST COMPLETE On entire Bible in one volume, ever published. Embellishments by 200 ablest scholars. Adapted to all; embodies latest research. Contains Life of St. John; tables showing time of each parable, prophet and sing; authorship and date of books of Bible; how the church was reaped from Noah; parables and miracles of Old and New Testaments; the twenty-four Sermon of Christ in their order; the eighteen miracles of the Apostles. 1020 pages, 475 illustrations, price \$3.75. Extra terms. Send for prospectus. Agents making \$2000 to \$4000 a month. BRADLEY, GARNERSON & Co. March 11-ly 66 N. 4th St., Phila.

ACKNOWLEDGMENTS OF RECEIPTS

For General Conference Fund from Circuits in the N. B. and P. E. I. Conf. For Mr. Stewart Circuit, P.E.I. \$50 60 C. STEWART, Treasurer. Sackville, Feb. 28, 1881.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, MARCH 13, 1881. 11 a.m. BRUNSWICK ST. 7 p.m. Rev W H Evans Rev R Brecken 11 a.m. GRAFTON ST. 7 p.m. Rev C M Tyler Rev S B Duin 11 a.m. KAYE ST. 7 p.m. Rev G O Robinson Rev C M Tyler 11 a.m. CHARLES ST. 7 p.m. Rev S B Duin Rev W H Evans 11 a.m. COBOURG ROAD 7 p.m. Rev H P Doane Rev G O Robinson 11 p.m. DARTMOUTH. 7 p.m. Rev R Brecken Rev H P Doane 8:30 p.m. W H Webb BEXCH STREETS 7:30 p.m. Services at the JOST MISSION CHAPEL every Sabbath open ng. Preachers' Meeting every Monday morning in Brunswick St Church, at 10 o'clock.

CLAYTON & SONS, CUSTOM TAILORING

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

Good Black Broadcloth Suit, made to order, \$22 75. Serviceable, all Wool, Tweed Suit, made to order, 15 00. Very Fine, do, do, made to order, 17 75. A very large assortment of goods from which we make our Celebrated Trousers to order at \$1.75. CLAYTON & SONS. March 11-ly

1881 SPRING 1881

CLARKE, KERR & THORNE, Hardware Merchants, PRINCE WILLIAM STREET, ST. JOHN, N.B.

We have made active preparations for the SPRING TRADE, and have purchased with care in Foreign and Home Markets, our stock for present season, a large portion of which has been received and balance shortly expected.

OUR LINES INCLUDE: HEAVY AND FINE HARDWARE, AGRICULTURAL IMPLEMENTS, JOBBING GOODS IN GREAT VARIETY, OILS, ROPE, CHAINS, ZINC, GLASS, FITCH, TAR, ROSIN, SHOT, POWDER, TWINES, OILS, ETC. We make a specialty of CUTLERY Table and Pocket Cutlery, Scissors, Sheath-knives, etc. CABINET MAKERS' AND UNDERTAKERS' HARDWARE. We feel confident of selling our WHOLE-SALE CUSTOMERS who have so liberally patronized us in the past.

CLARKE, KERR & THORNE. March 11-3m

Fine American Bleached COTTONS

Soft Finished FREE FROM DRESSINGS. -FOR- Ladies' and Children's Wear

ENGLISH Bleached Cottons PLAIN and TWILL, Fine and Heavy Makes

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All at Lowest Possible Prices -IN OUR- RETAIL DEPARTMENT!

Manchester, Robertson & Allison, ST. JOHN, N.B. Oct 15, 1880-ly

LORD'S PRAYER ILLUSTRATED, & THE 10 COMMANDMENTS combined, 10

size 16x22. Chromed in 14 colors and gilt. Over \$2.000 made by one agent. Sample copy 25 cts. (sent for 50 cts.) and terms to agents for this and other bran ne goods. AE PRATT & Co, 27 PARK PLACE, NEW YORK March 11-11a

NOTICE!

A Valuable Farm is offered for sale, owned and occupied by the subscriber for nearly half a century, containing about 175 acres of good land, lying in the Township of Wilmore, County of Annapolis, situate on the road running east and west along the foot of the North Mountain; about 4 miles west from the Co. Line, and 3 miles from Williams Station on the east of the road leading to Margareville. The above named farm is a good locality, in a good state of cultivation, the tillage land is good, its surface has a good descent for draining, quite free from stone, the most of the hay can be cut with a mowing machine, the farm is level, the hay is a good quality and will keep about 20 head of cattle and horses summer and winter. There is a good quantity of timbered land - there are two splendid orchards with about 80 grafted trees in each, bearing from 2 to 300 barrels annually. Any person wishing to purchase will do well to call and examine the premises. Terms can be made favorable for purchasers. The above described Farm will be in the market until the 1st of May next ensuing, if not sold previously. WARD NEELY. March 11-3m

MUSIC BOOKS FOR SCHOOLS!

SONG BELLS. (50 cts.) The latest book for Common Schools. By L. O. EMERSON Has a great variety of chorals, gosses, musical songs, such as the girls and boys must like, and also a good Elementary Course. Among our older and standard School Song Books, that are still favorites, and in constant demand, we mention WHIPPOORWILL, (50 cts.) SINGING BIRD, (50 cts.) and GOLDEN HOURS, (50 cts.) all by W. O. PERKINS. WELCOME CHORUS. (\$1.00) The latest book for High Schools, Academies and Seminars. By W. S. HILDEN. Is of the best character, and well fitted to follow those most successful books, the HIGH SCHOOL CHORUS, (\$1) and the HOPE OF SINGERS, (\$1) both by L. O. EMERSON and HILDEN; and the LACRIM WREATH, (\$1) by W. O. PERKINS. We also mention EMERSON'S QUARTETS and CHORUSES FOR MALE VOICES, (60 cts.) just out, a good book for practice in High Schools, Academies and Colleges.

OPERETTAS AND CANTATAS FOR SCHOOL EXHIBITIONS. Coronation, (60 cts.) Calypso Fay, (\$1) Fairy Child, (50 cts.) Flower Queen, (75 cts.) Guardian Angel, (50 cts.) Hour in Fairy Land, (60 cts.) Miracle of Roses, (60 cts.) Little Boy Peep, (60 cts.) Maud Irving, (60 cts.) New Year's Eve, (60 cts.) Three Little Kittens, (50 cts.) Quatre-vingt Flowers, (55 cts.) Spring Holiday, (60 cts.) and Cinderella, (50 cts.) are all lively and pretty Cantatas. OLIVER DITSON & Co., Boston. C. H. DITSON & Co., J. E. DITSON & Co., 843 Broadway. 1228 Chestnut St. Philadel.

FITS, EPILEPSY OR FALLING SICKNESS

PERMANENTLY CURED—NO HUNGRY—BY ONE OF OUR CELEBRATED FIT POWDERS. To convince sufferers that these powders will do all we claim for them we will send them by mail, post paid, a FREE TRIAL BOX. As Dr. G. Mearns is the only physician that has ever made this disease a special study, and as our knowledge thousands have been PERMANENTLY cured by the use of these POWDERS, WE WILL GUARANTEE A PERMANENT CURE IN EVERY CASE, OR REFUND YOU ALL MONEY EXPENDED. All sufferers should give these POWDERS an early trial, and be convinced of their curative powers. Price, for large box, \$3.00, or 4 boxes for \$10.00, sent by mail to any part of the United States or Canada on receipt of price, or by express, C.O.D. Address, ASH & ROBBINS, 300 Fulton St., Brooklyn, N.Y.

CONSUMPTION Positively Cured.

All sufferers from this disease that are anxious to be cured should try DR. KISSNER'S CELEBRATED CONSUMPTIVE POWDERS. These Powders are the only preparation known that will cure Consumption in all its stages, in the lungs and LIVER—indeed, so strong is our faith in them, and also to convince you that they are no humbug, we will forward to every sufferer, by mail, post paid, a FREE TRIAL BOX. We don't want your money until you are perfectly satisfied of their curative powers. If your life is worth saving, don't delay in giving these Powders a trial, as they will surely cure you. Price, for large box, \$3.00, sent to any part of the United States or Canada, by mail, on receipt of price. Address, ASH & ROBBINS, 300 Fulton St., Brooklyn, N.Y. March 4-ly

MESSRS. BROWN BROS. & CO. Have a large and most complete stock of BRUSHES

Of various kinds, which they are offering at prices to suit all. TOOTH BRUSHES In Gents' and Balder's hair, imitation Balgers and other kinds, a large assortment, hard and soft. HAIR BRUSHES. In Ivory, Tortoise, Rosewood, Tallipot, Sassafras, Lignum, Bone, Rubber, Ivalid. Also a fine variety of Metal Brushes, an excellent article for removing dandruff. NAIL BRUSHES. With and without handles, in Wood, Bone, Whalebone, &c. In various styles and prices. CLOTH BRUSHES. At all prices, with and without handles, also WIPERS. HAT BRUSHES. FLESH BRUSHES. WHISKER BRUSHES. BANJO LINE BRUSHES. PLATE BRUSHES. -ALSO- COMBS Made of Horn, Bone, Rubber, Buffalo, Ivory, Tortoise, Celluloid and Zylonite. BROWN BROS. & CO., Ordnance Square, Halifax, N.S. July 27-ly

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RINGBONE CURED!

Augusta, Me., March 8th, 1880 Dear Sirs: I have had occasion to use FELLOWS' LEEBING'S ESSENCE on a horse so lame from a Ringbone that I could not use him. I have been so it about three weeks, and find it does all you claim for it, as the lameness is gone and the engagement has almost disappeared. I truly believe a few days more will make an entire cure. Respectfully yours, JAMES T. PARKER.

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If time is limited a sitting can be secured by Postal Card. Printed, and finished pictures sent to any address FREE OF CHARGE. 105 Barrington Street, Corner of Prince St. A week in your own town. Terms and \$5.00 Outfit. Address: H. HALLETT & Co. Portland, Maine. Oct 1y

No. 1 Invigorating Syrup.

I can cheerfully recommend it to others afflicted as I was. I can also recommend it highly for hoarseness. I use it constantly for my voice and believe that I derive more benefit from its use than any other medicine that I have taken. I am acquainted with several families who keep it in their houses as a family medicine and speak of it in the highest terms. REV. WM. J. BLAKENEY, Pastor of Nictaux Baptist Church. Nictaux, Jan. 26, 1880.

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The NORTH BRITISH also effects Life Insurance on the most approved plans and at most favorable rates. We have appointed MR. JOHN CAMERON our sub-agent to solicit business for the above named Companies. W. L. LOWELL & Co. Agents, 165 Hollis Street. Jan 7-ly

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Call and Examine, AND COMPARE PRICES AND QUALITY OF GOODS, BEFORE LEAVING YOUR ORDERS ELSEWHERE.

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206 Argyle Street & 36 Spring Garden Road. 3 march-

S. F. HUESTIS, T. WATSON SMITH VOL XXXIII THE "WESLEYAN" OFFICE:—125 GRANVILLE STREET.

All letters on business paper and all monies received to be addressed to S. F. HUESTIS, T. WATSON SMITH.

All articles to be inserted in this paper must be sent to T. WATSON SMITH, 125 GRANVILLE STREET, HALIFAX, N.S. SUBSCRIPTIONS may be taken of the Nova Scotia, Prince Edward Island and Antigonish papers.

FROM THE Rev. Wm. Crook

it is said, is writing a "Methodian" in three volumes.

Librarians have been hospitals of Paris for patients, and the same throughout France.

The King of Portugal Shakspeare has had a His Majesty's royalty of has already yielded him

Bishop Simpson's cannot be on the wane nounced to speak at thr ings in Philadelphia on

The French Protestant Bauntoland have under work for the care of wounded or made sick

The Semaine Religieuse Catholic journal of Paris six thousand tradesmen Saint Roch, who have their shops on Sunday.

Mr. Hayes has now sonal liberty in part: surrendered his for the private citizen who does not desire official free American.—Wes

There is encouragement that comes from Rev. J. work in Florence, that 800 children are reading in the Christian school through Italy.

We are informed by of the Oxford and Cambridge Presses that the published Version of the Bible will take place about the —Methodist Recorder.

Woman Suffrage has in Wisconsin, where the Amendment making pr been defeated upon a c the fact that the vote was an encouragement which Woman Suffrage are ne ed to.

A Presbyterial cler from the West of Ireland happy to say the counte or since the Corcoran Act into Parliament. A nu agitators have started for the people who were 'Boy regaining their customer

The Rev. Isaac Jones, who entered our ministr the startling statement that he has baptised 1,000 ing his ministerial lif there will be no occasion complain that the regis tians are not duly enter ministers.—Methodist.

Bishop Ellicott, at the tion, in remarking upon made in New Testament ented the want of a good referred to a standard g he said, was edited by a and well edited. It is know that the person al Moulton, the Wesleyan Evangelist.

The late John W. De Francisco, left some dire served in case of his other things he said: "I desire that the four shall be fixed. I wish the members of the the attend it without inter business of the courts, adjourning the courts this ought to become a is no good reason why twelve Courts of Record interrupted for a day be even the most distinguis die."