

# The Wesleyan.

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## NOTES AND COMMENTS.

Since the English Universities have been open to Nonconformists, two-thirds of the honours have been carried off by the Dissenters.

We hear it said on good authority, although the statement seems almost incredible, that the expenses of the Archbishop of Canterbury, incident to his promotion to the Primacy, amounted to nearly £30,000.—*John Bull*.

In New York City there is one church to every 2,466 men, and one grog shop to every 100 men. Liquor pays the city in the way of licenses \$500,000; and costs in the way of police, courts, public and private charities, directly or indirectly chargeable to the traffic, \$9,000,000.

In Wespahalia, Germany, a list of the notorious drunkards is published by the police, and the dealers are forbidden to sell them liquor. It seems a little hard on the saloon-keepers to deprive them of a customer just as soon as he is educated up to a profitable business.—*Walla Walla Watchman*.

The flow of obituaries is greater than ever. All of them seem to commemorate people who have lived and labored nobly and died triumphantly. But the Church is wide and a large number pass weekly through its gates to the celestial city. We have only space for brief mention, not enough for life histories.—*Western Ad.*

One of the first things a preacher should learn is when to stop. The beginning may be easy, but with many the stopping is hard. The good effect produced by the presentation of a subject is often marred, or ruined entirely, by a tedious repetition of words after the truths have been sufficiently brought out.—*Method. Recorder*.

We remember hearing the Duke of Wellington speaking in the House of Lords in his latter years of the necessity of revealed religion as an element essential to all true education, when, turning to Lord Rodney, whose sympathy he was certain, he exclaimed with emphatic earnestness, "and what, my lords, after all, is there of real education without the Gospel?"—*Record*.

The City of Buffalo has been using the same text-books in its schools for the past twenty years; but now there is a movement on foot to make an entire change. It would seem to be high time. To teach geography, for instance, out of books published twenty years ago, is a little worse than not to teach it at all. To change text-books too often is a serious evil, but not to change them at all is intellectual death.

There are dainty men in the Church, as there are dainty men in the world, who must have very choice work if they work at all—work that can be done without injury to kid gloves or stain to shirt bosoms. They are gentlemen whose aesthetic tastes and puerile sense of propriety for the higher offices in the Church. The Church can afford to drop all such exquisites from her records, and the sooner done the better.—*Arkansas Methodist*.

There is one way, and but one, to keep young people in a Church that is fit for young people to be in, and that is to get them converted. People who love Christ do not weary of the Church. Converted people will stay in the Church, and unconverted people ought to stay out of it. Don't trouble yourself about the Church. Give all diligence to lead the young directly to Christ and he will lead them into the Church.—*Southern Advocate*.

An Episcopal Divinity School in Colorado is spoken of, the purpose of which is to prepare preachers who will likely have to rough it out West. Complaint is made that the ministers of the theological seminaries to that part of the country are too much of the "tenderfoot" order, and can never stand the hardships of a new country, nor make much impression on the people they have to meet there.—*Southern Ad.*

The *Union Signal*, of Chicago, thus sharply contrasts the old commandment with that which usually obtains under a license of the liquor-traffic: "The old commandment, Thou shalt not kill! The new commandment, Thou shalt not kill, unless thou takest out a license, and givest a bond that thou wilt not kill after twelve o'clock at night, and that thou wilt not kill any one under twenty-one years of age."

A New York lady, when going to a meeting, at which Dr. John Hall was to be the principal speaker, was asked why she went to hear her own minister, as she had an opportunity of hearing him every Sabbath. Her reply was, "Dr. Hall is a great big sunbeam."

I hear him as often as I can. It does me good." Dr. Hall is a great big sunbeam, and there is little doubt that his "sunbeam" qualities have had a great deal to do with his success as a minister of the gospel.—*Canada Presbyterian*.

It is a question of more than passing inquiry as to what is to become of the mass of our young men about the cities. Those especially who have means, and are not compelled to work for their daily bread. It is enough to appal any one who has love for this class to know the habits and associations of many of them. Their feet are taking hold on death. Death social, temporal, eternal. Is the Church doing what it can to save them? Are not parents asleep as to where the boy is, and what he is doing?—*Ex.*

With a wonderful amount of unanimity and enthusiasm, at the congress in Philadelphia, the Irish chose as a permanent president of the new league a Mr. Sullivan of Chicago, who made himself notorious a few years since by the most frightful and cold-blooded murder of a teacher of that city by the name of Hanford, in the presence of his family, and with his own wife by his side aiding him. Poor material this out of which to make the leader of a great patriotic movement! Ireland suffers as much from her professed friends as from her political foes.—*Zion's Herald*.

A lady lawyer in Milwaukee, Miss Kane, while making a plea before Judge Mallory became incensed at the judge's ruling and threw a glass of water in his face. This was so bad a contempt of court that the judge sentenced her to pay \$50 or go to prison three months. She chose the latter alternative and is now in jail. She says she has been repeatedly insulted by Judge Mallory, and thinks there has been a persistent attempt on his part and that of "a few guttersnipes hovering on the outskirts of the legal profession," to drive her from the bar.

By a law which has just come into operation in Italy, the sale of patent medicines throughout the kingdom is prohibited unless the precise composition of the medicine is stated. The promulgation of this important decree has been made by the Minister of the Interior, the Customs, and the sanitary authorities. One well-known chemist in Rome has at the present moment nearly \$500 worth of patent medicines lying at the Dogana, and likely to have to remain there or be sent back to England undelivered. For the future, travellers will have to smuggle their favorite drugs into Italy.

The *Independent* of April 19th tells a suggestive story from the lips of Rev. Dr. Gould of Worcester. A certain Rev. Samuel Smith had been preaching learnedly and loftily, and walking home with his ministerial brother, he eagerly waited for a word of commendation. As none came, he dropped a slender hook and line to draw out what seemed so perversely withheld. He was, however, startled enough by what he caught. His friend burst forth: "I tell you, Sam, what it is. Instead of preaching Jesus Christ and Him crucified, you seem to have been preaching Samuel Smith and him dignified."

The faculty of Griswold (Episcopal), have joined the anti-tobacco crusade, and at a recent meeting unanimously voted to make the use of the "weed" in any form within the college buildings or enclosure an offence to be punished, if persisted in, by expulsion from the institution. It is a gratifying fact to add that the Theological students in Lee Hall had voluntarily abandoned the use of tobacco before this action was taken. The Bishop has announced his purpose not to recommend candidates for charitable aid who are addicted to this habit. Certainly a young man receiving assistance in the prosecution of his studies has no right to indulge in so indefensible a habit.—*Evangelical Churchman*.

The *Christian Intelligencer* tells this story to show that there is such a thing as too much zeal. A young man entered a stage in New York, who was full of Christian zeal. An elderly gentleman sat reading a Bible. "This is a chance to scatter seed," thought young Timothy. The old gentleman alighted; so did he. Starting down street he overtook him, and with undisturbed solicitude he asked him, "Understandest thou what thou readest?" He understood it all, and looking down upon his questioner with a fatherly smile he answered, as he patted him on the shoulder, "Young man I have been preaching this Gospel I have been preaching this Gospel well, my friend, you meant well." The young man lost no time in turning the first corner, and realizing that he needed a little more "serpent" to keep his "dove" company.

## SUMMER CLIMATE OF THE BIBLE.

S. B. D.  
*Deuteronomy 30: 15.*

One has not to travel very far over the broad continent of Holy Scripture to find that the climate is not the same all through—the moral temperature varies with the latitude. There is a summer climate and there is a winter climate. Hang the thermometer in one place: say in Isaiah 55, and the mercury rises up among the nineties; hang it in another place, and instantly the mercury falls to the forties below zero. Traverse some parts of this broad continent of the Bible and it feels like summer: the sky is clear; balmy zephyrs fan the brow; the water of life dances in silvery cascades at our feet, and the soul is completely ravished with scenes of beauty and sounds of music. It is summer, and you are roaming in the sun-lit, fruit laden tropics of Divine love. Everywhere promises, like fruit, ripen on every side; and the smile of God's face is reflected in the glints of the landscape. Suddenly all is changed: the sky is overcast; deep shadows, like raven-wings, darken everything; the air is electric with storm; God frowns; and all is desert and marred rock and there creeps over the soul a frost that chills the blood. Lo! it is winter!

Now how are we to account for this variation of climate? In a word, why is not the Bible all benediction? Because all men are not alike. The Bible is summer to the saint, but it is winter to the wicked. "Say ye to the righteous it shall be well with him. . . . Woe unto the wicked! it shall be ill with him." Believe me, God has nothing but summer for his children. Thunder storms of trouble may burst upon them occasionally, but the lightning cannot strike to hurt, for the cross of Christ stands a lightning conductor to protect them.

Let me enumerate a few things that go to constitute the summer climate of the Bible.

1. The love of God has a good deal to do with it.

There is enough warm sunshine in the nature of God to make summer anywhere. Is not this the secret of perennial verdure in yonder Eden? Where God is how can it be anything else but summer? And what would this Bible be were all mention of the love of God omitted? What a dark "dark continent" indeed! A chaos! A sea of glaciers! a perpetual winter! But no, God speaks and chaos spreads his sable plumes and is gone. Love breathes, and balmy zephyrs blow softly like a wind from the south. Goodness walks in this garden, as of old He walked in Eden, and in His footsteps spring flowers. The current of Infinite love courses the broad expanse of the Word carrying summer in its tide. Who then can refuse to be a child of the sunshine? A bat of night reveling in darkness! no, but a happy mote dancing in sunbeams. Winter's snowy wind-sheet has far less attraction for me than summer's many-spangled robe—nature's coat of many colors woven of God as a mark of his peculiar regard. What we want is more sunshine—more summer. There are shadows enough, biting winds enough, nipping frosts enough. More sunshine in the heart, in the home, in the Church, in the world.

2. The invitations of the gospel also, go to constitute Bible summer. "Ho every one that thirsteth come ye to the waters." Has not this gracious invitation the sound of summer about it? One can almost hear the bubbling of the fountain and the glad murmur of the rippling brook. It makes one thirsty to listen to it, and the sound of it well-nigh slakes the thirst. "Come unto me . . . and I will give you rest." "A great rock in a weary land" calls to the sweltering toiler, whose only crown jewels are sweat drops, "Come to me and

rest, and I will spread over you the shelter of my shadow." It is a mystery to me how men resist all this tender sunbeams, and why it is that the tropical sun of Divine love does not melt them to contrition. A parable: the battle of the ice-berg and the sunbeam: away glides the giant from his glacier home, plunging for a bath into cold, polar seas, and then with swaggering gait floats on toward warmer waters and a sunnier clime, when at length the proud giant encounters the stripping David of a sunbeam who slings forth his silvery pebbles. "I'll melt you," says the sunbeam; and the big giant weeps and is subdued. Would that the sunbeams of Bible summer, as they are orb'd in the invitations of the gospel, could only melt every iceberg of impenitence.

3. To the same effect are the precious promises of the Word. "That field of promise how it flings abroad its colors o'er the Christian's thirsty road." There is something peculiarly charming about fresh blossoms that have the dew of morning upon them, and in unopened buds just ready to burst into full-blown flowers. A fully opened flower—well you know exactly what it is; but a bud—there is folded up in it a maiden loveliness, a beauty that is yet to come. So it is with the promises of the Bible; they are so many buds and blossoms that are only waiting to open out and burst forth into actual blessings. And these promises are never so sweet and fresh as when they are gathered with one's own hand. But these flowers could never grow in the landscape of Scripture were it not that Divine sunshine quickened them into bloom, nor would it be summer without them.

Now these are the constituent elements that go to make up the Bible summer: the love of God; the invitations of the gospel, and the promises of the Word. And I believe one mission of Bible summer is to make a perennial summer in this wintry world. And it is doing it. Two thousand years of gospel sunshine have wrought wonders already. The moral temperature is improving—the thermometer is rising. "Coal," says Emerson "is a portable climate, it carries the heat of the tropics to Labrador and the Polar circle." That is just what the gospel is; it is a portable climate, it carries to the wintry regions of human hearts and to the Polar circles of humanity the temperature of redeeming love. Would that it were summer with us! It has been winter all too long. O for the twitter of the swallow—that harbinger of returning spring. We shall have no water till there is a thaw. The water pipes are frozen—the main connecting us with God has been permitted to freeze, for the want of keeping the taps and hydrants open and the engine of prayer constantly at work. But God's summer can thaw it out, and enjoying this sunshine "the wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."

## RITUALISM.

Our own recollections of Dr. Pusey as he was during the years of our residence in Oxford, enable us to testify to the felicitous accuracy of Dr. Rigg's description of him. He had the look of a man who could either burn or be burnt for the sake of the doctrines to which his wonderful energies were devoted. We think it a matter of historical justice, as illustrating the natural and normal, as well as the traditional effects of Dr. Pusey's tenets, even on truly good and benevolent men, that the fact should not be suppressed of his having proved himself capable of heartless social, more correctly speaking, domestic persecution. We allude to a deliberate act of his which came very painfully under our own pastoral cognizance as Superintendent of the Oxford circuit. A member of our own flock, a remarkably

rest, and I will spread over you the shelter of my shadow." It is a mystery to me how men resist all this tender sunbeams, and why it is that the tropical sun of Divine love does not melt them to contrition. A parable: the battle of the ice-berg and the sunbeam: away glides the giant from his glacier home, plunging for a bath into cold, polar seas, and then with swaggering gait floats on toward warmer waters and a sunnier clime, when at length the proud giant encounters the stripping David of a sunbeam who slings forth his silvery pebbles. "I'll melt you," says the sunbeam; and the big giant weeps and is subdued. Would that the sunbeams of Bible summer, as they are orb'd in the invitations of the gospel, could only melt every iceberg of impenitence.

## BENGALI VILLAGES.

Monday morning found us with a full day's journey in prospect. After a two hours' drive we arrived safely at our Gouripur Mission-house, and, continuing our journey with Mr. Macdonald, we passed through the town of Baraset, the head of a sub-division, with a population of 10,000. The Baptists have a mission there, but our stay was too brief to allow of a visit to the catechist in charge. We jogged along in a rickety gharry, in an easterly direction, singing Bengali hymns and turning our chariot into a prayer room, that we might have entrance among the people. Darkness had set in before we arrived at the village of Bannapore, where we wished to visit the house of a young man we had recently baptized. His father, though at first very much enraged, had been greatly subdued, and gave us a welcome in his way. On the following afternoon we commenced preaching to eager crowds, for the recent baptism had caused quite a stir in the neighbourhood. They grew intensely interested at our magic lantern service in the evening, when about 700 persons heard the old story over again. The news of the lantern spread through the neighborhood like wildfire, and next morning we had several requests that their wives and daughters might come to the lantern service that they would be properly escorted by the patriarchs. We need scarcely say that we welcomed the suggestion, and arranged for our service accordingly. On Thursday morning we struck our tent and sent it on to Khasepur, where another mela was to be held. With pleasant memories of our visit to Bannapore, we set out on foot, and on our way passed through the village of Sarson, where we saw the Kazi Ahammed, who very kindly entertained us, and promised to come on to our tent the following day. Having sown the good seed at Sarson we were again on our way. On our arrival at Khasepur the people had already commenced to assemble. There we had a glorious day. In the afternoon we opened the tent on both sides, and for about three hours preached to a most orderly crowd. Old friends from our Neelgunge and Mooragatcha stations were there, and after dusk, at a fine lantern service, our entire force was called in to full exercise. The congregation reminded us of some of our large chapels at home. Our native brethren distributed themselves among the crowd, so that the Gospel was preach-

ed to all. Our friend Kazi was there listening with rapt attention. He stayed with us all night and joined us in family worship. Since returning home we received a Bengali letter from him. It is headed, not with the name of a Hindu deity, as their custom is, but with the ever-blessed name—the name of our Lord Jesus Christ, the Saviour!—*J. W., in Bengal Methodist*.

## EXPERIMENTAL RELIGION.

Right at this point is the place of danger, because of the extreme liability of taking theory for knowledge. Men study the "evidences of Christianity," see the strong points, become full of the argument, take great delight in marking the bulwarks, and telling the towers of strength by which the citadel is defended. They go even farther than this, and themselves originate strong and conclusive reasons, and write them for the public eye. Yet, ever and anon, deep down in their souls there will come the questions: Is this the truth? Do these reasonings embrace all the facts? Is Jesus of Nazareth really the eternal Son of God? Is he really the Saviour of men? Doubts will arise in the still hours of self-inspection. Fears will awake and forebode a coming doom of woe, and the soul in its profoundest depths will feel the uneasiness of a great disturbance, and remorse, like an angry serpent, will fasten its fangs in the spirit, and send the poison of death to all its joys.

It is to be feared—the signs of the times clearly show—that in the Church there are hundreds who are in this outer-court of the temple, who have never beheld the King in his beauty, whose religion is but an opinion, and not an assured knowledge of the truth. They are full of doubts—sometimes think they are true Christians, and at other times think they are not. They belong to the Church, they love it, they work for it. But they have only an opinion and a hope, and many fears. They sometimes sigh for peace, long for relief that their arguments have failed to bring. Alas! they may sigh and wish till the day of death, and sigh and wish in vain, unless they make a practical verification of the truth by throwing their whole hearts upon the atonement of Jesus, and seek and obtain by faith and prayer the grace of pardon and regeneration.—*Alabama Ad.*

## CHRISTIAN COURAGE.

Dean Stanley, in his sermon on Lord Palmerston's death, observes that his late lordship once said to a friend, "I do not understand what is meant by the anxiety of responsibility. I take every pains to do what is best, and having done that, I am perfectly at ease, and leave the consequences altogether alone." Dean Stanley justly esteems these words as the strain of a high mood of mind, of "the inspired wisdom of ancient days." It is indeed the strain of that strong, calm faith required by the Master when He forbids taking care about the events of to-morrow, and which is expressed, in military terms, by heroic Paul in these noble words: "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." This is the ideal of Christian courage amid the trials and adversities of life. Its possessor exerts his full power as a man, puts on God's armor, stands unflinchingly on the foremost line of duty, and calmly waits the result in unshrinking confidence that God will give him victory. It is of such grand souls the Revelator asked, when he saw them, after the conflict, walking in white: "Who are these?" And the voice replied: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Be brave, therefore, O troubled heart, and thy victory is sure!—*Zion's Herald*.

OUR HOME CIRCLE.

THE LORD'S SUPPER.

We sit in carven pews, O risen Lord, And eat from golden piques the snow...

TWO WAYS OF BEGINNING.

BY REV. MARK TRAFTON, D. D.

It was in the summer of 1872, and I was on my annual excursion up the old Penobscot, in company with my old fellow tourist, Rev. J. Scott, each with a birch canoe and a competent guide.

After leaving Naticou, and reaching the Rockabema rapids, we had to tramp five or six miles, while the guides poled the light-colored birches over the rough water.

After the common salutation of strangers meeting in the woods, we asked, "Can you give us a drink of water?"

"Of course; have some milk?" "Oh, yes, that's better," was our response.

And, inviting us into the cabin, he brought a pan of something which few of our milkmen deal in.

"How long have you lived here?" was my next inquiry.

"Over thirty years," he replied. We had evidently struck a rich lead, and as the birches would not be up for some time, we decided to practice a little mining, and so proceeded to draw out this singular anchorite, and to get at his history.

As love is the great primal force on this mundane, I expected to find at the bottom of this mine a jilt and a withered heart.

"Well," I said, "this is an out-of-the-way place, and it seems to me you must be rather lonely here."

"Oh," said he, while an automatic smile flitted over his rough features, "we get along. Charles and I don't quarrel."

Ab, thought I, there was disagreement—some sharp words and a parting forever. Poor fellow! Not an honorary member of a disappointed club.

"Where were you from?" I asked as indifferently as I could assume.

"From Bangor. I was born in Bangor, me and brother Charles."

"Why, I remember you when you were apprentice to Davis & Weed to learn shoemaking. Well, that's curious, that we should meet here in the woods. What do you do now—shoe business?"

"No," I said, "I am a Methodist preacher; have been for forty years."

"God bless me!" said he, while the tears filled both his eyes and mine. "Why, how well I remember you! A preacher! Yes, you were a steady boy—people said so; you went to school, you minded your parents, you didn't lie, nor swear, nor drink rum; you went to church. Why, how often I have seen you on training days blowing a clarinet in the band of Captain Mayhew's artillery. Well, I did everything bad. I ran away from school, I lied and swore, and drank liquor, and became a drunkard, and now here I am, and there you are."

Poor fellow! I drew from him afterwards that his object in coming to this remote spot was to fly from the tempter, the rumseller. But alas! who can, in this manner escape from these heartless ghouls? A hotel was opened at Naticou, ten miles below, and W— had no power to break the fatal spell.

I stopped at his cabin again the next year and found him alone. Charles had left him, and a merchant of Bangor had purchased the township and demanded of W— \$100, or to leave his poor home. I promised to see the gentleman and intercede for my old schoolmate, which I did, with what result I have never learned. My young readers, do not forget that there is a right and a wrong way in beginning life.—Zion's Herald.

SUCCESS.

Every man must bide his time. He must wait. More particularly in lands like my native land, where the pulse of life beats with such feverish and impatient throbs, is the lesson needful. Our national character wants the dignity of repose. We seem to live in the midst of a battle, there is such a din, such a hurrying to and fro. In the streets of a crowded city it is difficult to walk slowly. You feel the rushing of the crowd and rush with it onward. In the press of our life it is difficult to be calm. In this stress of wind and tide, all professions seem to drag their anchors, and are swept out into the main. The voices of the present say "Come." But the voices of the past say "Wait!"

With calm and solemn footsteps the rising tide bears against the rushing torrent upstream, and pushes back the hurrying waters. With no less calm and solemn footsteps, no less certainty, does a great mind bear up against public opinion, and push back its hurrying stream. Therefore should every man wait—bide his time. Not in listless idleness, not in useless pastime, nor in querulous dejection, but in constant, steady, endeavors, always willing and fulfilling and accomplishing his task, that, when the occasion comes, he may be equal to the occasion. And if it never comes, what matters it? What matters it in the world whether I or you, or another man did such a deed, or wrote such a book, so be it the deed and book be well done? It is the part of an indiscreet and troublesome ambition to care much about fame, about what the world says of us; to be always looking into faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our own voices.—Longfellow.

NERVOUSNESS.

The first prescription is an ample supply of pure, fresh and cool air. The nerves will always be weak if the greater part of the day and night be passed in close, ill-ventilated, and over-heated apartments. The nerves more than the rest of the body, to be properly nourished, require a full supply of oxygen. They will not endure vitiated air whether the impurities come from sewers, gas-lights, subterranean furnaces, or the individual's own person, without making an energetic protest. A gas-burner consuming four cubic feet an hour produces more carbonic acid in a given time than evolved from the respiration of eight human beings. Bear this in mind, you who suffer from nervousness, that when you have shut yourself up in your rooms and lighted an argand burner (which consumes about twelve cubic feet of gas per hour) you

are to all intents and purposes immured with twenty-three other persons, all taking oxygen from the atmosphere. Is it a wonder that after several hours' exposure to the depraved air your nerves should rebel, as far as their weak state permits, and that your head should ache, your hands tremble, and that your daughter playing on the piano almost drives you wild?

An over-heated apartment always enervates its occupants. It is no uncommon thing to find rooms heated in winter by an underground furnace up to ninety degrees. Fights and murders are more numerous in hot than in cold weather, and the artificially heated air that rushes into our rooms, deprives as it is of its natural moisture by the baking it has undergone, is even more productive of vicious passions. It is no surprising circumstance, therefore to find the woman who sweaters all day in such a temperature and adds to it at night by superfluous bed clothing, cross and disagreeable from little every-day troubles that would scarcely ruffle her temper if she kept her room at sixty-five degrees and open windows every now and then.—Our Continent.

NO BREACH.

Death has made no breach In love and sympathy, in hope and trust; No outward sign or sound our ears can reach, But there's an inward spiritual speech That greets us still, though mortal tongues be dumb.

It bids us do the work which they laid down, Take up the song where they left off the strain; So journeying 'til we reach the heavenly town, Where are laid up our treasures and our crown, And our lost loved ones shall be found again!

They are not "lost." They are within the door That shuts out loss and every hurtful thing; With angels bright and loved ones gone before, In the Redeemer's presence evermore, And God himself their Lord, and Judge, and King.

A RICH WIDOW.

In one of the original thirteen States lives a member of the Methodist Episcopal Church, who is an aged widow in feeble health. Her worldly possessions consist of a few acres of land, from which she receives an income of about \$35. She owns a small house in which she lives, and manages to rent out one room of it, in order to increase her income a few dollars. Surrounding the house is a small garden which she cultivates mostly with her own hands, and in which she keeps a few chickens. She has charge of the communion set, belonging to the church, and provides the elements for the Lord's Supper, for which she receives proper remuneration. Her income is exceedingly small but she is truly a millionaire, and makes princely gifts to the church.

On one occasion her pastor and his family were invited to take tea with her, before sitting down to the table, he was asked if he could drink his tea without milk, as she had forgotten to provide it for her company, at the same time remarking that usually she saved her pennies that she might have them to give away. The pastor of course, replied in the affirmative and added, "I do not believe that the Lord requires you to make this sacrifice." "Nor do I," she answered; "but I like to do it better than I like the milk in my tea and coffee." Is she not a possessor of great riches?

Before attending the public service or social means of grace she retires to pray for a blessing upon the minister, and upon the means of grace. She invites and kindly entreats others to attend the class-meeting; is interested in the success of all the departments of church work. In short she walks among the people a dweller in the border land, loved and respected by all.

The local church to which she belongs is, in financial ability, one of the average of appointments. But the reputation of the church is justly one of the best. Its ministers are treated with the greatest Christian courtesy. They always receive, not only a moral support, but their estimated salaries are fully met and frequently overpaid.

But the great question is, who can rightly estimate her influence upon her church? How much of its prosperity may be due to the vast riches of her moral nature? The King's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will. Who can measure the worth

of her gifts, prayers, example and influence? Should not her name be chronicled with those who from their ample fortunes generally contribute in large sums for the financial support of the Church?

In stimulating others to greater beneficence, reference is generally made to those who, having been generous gifts have been specially favored by Providence until they have amassed fortunes.

These cases, however, are so exceptional that they can hardly be said to be within reach of all. But here is more than a millionaire whose wealth is within reach of every one. And with such riches what vast sums would the limited but willing offerings aggregate in the treasure house of the Lord? what untold spiritual wealth would enrich the hearts of God's children.

Her name may be unknown beyond the narrow circle in which she moves, but her record is on high, and the voice of Jesus will be heard amid the thunders of a final judgement calling her to a place of special honor at his right hand, and if any ask why she who was so humble and lowly on earth is so exalted in heaven, the words which Christ's lips uttered when he walked among men will be a sufficient answer, "She hath done what she could."—Exchange.

"DEAR MOTHER!"

In one of the county jails in Western Pennsylvania a poor old man died lately for fifty-one years.

In 1831, William Standard, an English farm-hand near the village of Uniontown, became violently insane and committed a murder. He was tried and sentenced to imprisonment for life, and was chained to the floor of the jail for eighteen years, according to the inhuman methods of that day.

Finding that he was harmless; the jailer at last took off his chains, and he has remained in that prison ever since, and was known as "Cratty Billy," the bugaboo of several generations of children.

He was eighty-one at the time of his death. During his whole life, and in all his ravings of madness, he never was known once to allude to his childhood, or to his early days. When, however, he lay dying on his pallet in the cell, the old man checked his foolish babblings, and lay still and silent for a few moments. Then he looked up with a grave, tender smile, and said, "Dear mother!" He never spoke again.

The thought of his mother, who had loved him, and whom he had loved, had lain hidden in that crazed, foolish brain for eighty long years, through all his imbecility and ferocity and madness; and woke at the last. All the misery and cruelty he had suffered slipped away from him, and like a little child he came back to the "dear mother" whom he had lost nearly a century ago, and who had loved him best of all the world.

If the happy mothers who, perhaps, are reading this paper to their children gathered about their knees, could only understand how long after they are dust their words and actions will influence the lives of their sons and daughters, how different these words and actions would be!

There would be an end then, we think, of irritable wrangling, of harsh judgment and of petty deceits with the little ones; and every woman would hold up her hands to God, asking Him to so lead her that she may be the "dear mother" to whom her children will turn smiling in their dying hour.—Youth's Companion.

THE MINISTRY OF CHILDREN.

The late General Beckwith, so long the steadfast friend and benefactor of that most interesting people, the Waldensians of Piedmont, visited England while making plans for rebuilding some of the Waldensian churches, whose dilapidated condition made them unsuitable places for worship.

Conversing on this subject in the house of a friend, his heart full of love to the dear people whose cause he was eloquently pleading, he hardly noticed one of the children of the household, a little boy, six or seven years of age, who was present during the interview.

As the tones of the general became more animated, the little fellow paused in his play to listen. After a few moments he disappeared from the room, but almost immediately returned.

Timidly approaching the general, he said to him, at the same time extending his hand: "Sir, do you think this could help you to build your church?"

The good general looked down into the eager little face and into the outstretched hand. In the beautiful eyes looking straight into his own, he saw such a loving interest in the story he had told as strangely moved him. In the open palm was a penny—only a penny, but it was all the little fellow's fortune.

Clasping the child in his arms, taking into his own hand the offering he had brought, General Beckwith said: "Yes, my little friend, I will build my church with what you have given me, and your penny, with your name engraved upon it, set in a corner-stone, shall tell every one that you were the founder of it."

THE DEACON'S ADVICE.

"Think more of the harvest and less of the labor." Said good Farmer Smith to his neighbor one day. Who paused on the hill side, both stony and sterile. To chat with the deacon, hard-fisted and gray.

The prospect seemed cheerless where even weeds wilted, And oft would the husbandman growl and lament, Yet still he worked on, with heart unconfiding, Vexation his portion, instead of content.

Soft dews and warm rains on the hill-side descended; A capital crop blessed the young farmer's eye. "O fool that I am," in the autumn he murmured, "My summer-time doubts I now deeply despise!"

"I might have spared all the fretting and worry; The deacon was right, and my duty was clear— 'Think more of the harvest and less of the labor.' I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor." Should be the grand motto of all as they toil; For God will bless those who act nobly and wisely, And flowers will spring from unpromising soil. —Youth's Companion.

OUR YOUNG FOLKS.

HIDDEN AND SAFE.

One morning a teacher went to the school-room and found many vacant seats. Two little children lay at their homes cold in death, and others were very sick. A fatal disease had entered the village, and the few children present that morning at school, gathered round the teacher and said, "O, what shall we do? Do you think we shall be sick and die too?"

She gently touched the bell as a signal for silence, and observed: "Children, you are all afraid of this terrible disease and mourn the death of your dear little friends, and you fear you may be taken also. I know of only one way to escape, and that is to hide."

The children were bewildered, and the teacher went on: "I will read to you about the hiding place;" and read Psalm xci, 1-10: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. All were hushed and composed by the sweet words of the Psalmist, and morning lessons went on as usual.

At noon a dear little girl glided up to the desk, and said, "Teacher, are you not afraid of diphtheria?" "No, my child," she answered.

"Well, wouldn't you if you thought you would be sick and die?" "No, my dear, I trust not."

Looking at the teacher a moment with wondering eyes, her face lighted up as she said, "Oh, I know, you are hidden under God's wings. What a nice place to hide?"

Yes, this is the only true hiding place for old, or young, for rich, for poor—all. Do any of you know of a safer or a better?—Old and Young.

TEMPTATION.

One evening, just after Harry had gone up stairs to his bedroom, his mother was called down stairs on business. There was no time to hear his prayers first, so she told him to stay quietly in the room and amuse himself with his books, while she was gone. After a few minutes Harry got too sleepy to enjoy these, and he thought he would go into the next room, which was his mother's and look

for a while out of the window at the people who were passing.

On his way he saw one of his mother's bureau drawers open. In one corner of this, lay a package of candy and some other things done up in brown paper. "Oh," thought Harry, "those must be some of Uncle Walter's presents for my birthday. I thought I saw mamma carrying bundles upstairs yesterday, as soon as he came. I guess there will be no harm in my taking just a peep at them as I pass by."

The bundle of candy was open at the end. A red and white stick showed very plainly. Was it birch or peppermint? It could do no harm to look at it, he thought. It looked like birch, but he was not quite sure, so he took it out and just touched it on his tongue. A little crumb came off in his mouth. Of course, he had to eat it. How good it was! Ridley's candy was always so nice.

He was just going to break off a good sized piece, when he remembered part of his prayer, "And lead us not into temptation, but deliver us from evil."

The minister said in Sunday-school when he was talking about the catechism, yesterday, that that meant the evil one, the devil," said Harry, half aloud. "I guess he put it into my head to take this candy. I won't stay here another minute." And turning his back on the bureau, he ran out of the room as fast as his little feet could carry him.

When mother came up, she heard the whole story; and as Harry said his prayer to "Our Father," she prayed in her heart with him, asking God to keep her little boy from the very beginnings of evil.

Here we will bid good-night to our little Harry for the present. I hope all other Harrys will try to think every night as they kneel down to pray, what this prayer means, and say it with their hearts as well as their lips.

WORDS TO GIRLS.

How much do you help mother? Do you do all you can to lighten her burden? When you see her weary, do you offer to help her? I have seen some who did not do this, and I have wanted to tell them how much their mothers needed their help. Some mothers don't want their daughters to work. This is not right. Girls need to learn to work. They should do their own work at least—make their own beds, and sweep and take care of their own rooms. It is a disgrace for a young woman in health to let this work be done by her mother or some one else.

Girls should help their mothers wash and cook as soon as they are old enough to do these. The girl that grows up and don't know how to wash, iron and cook, is not educated, and therefore is unfit to be a housekeeper. Learning to sing, and play the piano and organ is not the best part of an education. These may come in their place, but the pantry, with its well filled shelves, is as pleasant a sight as the music-room, and the sound of dishes as entertaining as the notes of an instrument of music. The music-room could better be removed than the kitchen and pantry.

Then, girls, don't forget that mother needs your help.—Sel.

ADVICE TO A BOY.

Get away from the crowd a little while every day, my dear boy. Stand one side and let the world run by while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself, find out all you can about yourself, ascertain from original source if you are really the manner of man people say you are, find out if you are always honest; if you always tell the square, perfect truth in business dealings; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as sound a temperance man on a fishing excursion as you are at a Sunday-school picnic; if you are as good a boy when you go to Chicago as you are at home; if, in short, you really are the sort of a young man your father hopes you are, your mother says you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and I believe me, every time you come out from these private interviews you will be a stronger, better, purer man. Don't forget this Telemachus, and it will do you good.—Burlington Harlequin.

1.—We have principal "prophet" Anselm. Barred with... Of S... probably meant... xvi. 21; he... these by whom... brought to A... Of Me... He... of the... a Christian... But an... toral... the wife of... (Luke viii, 3)... that the... those of John... had consider... court of that... of the five is... ready in many... tingished. At... last, because... cause the... these leaders... These five... or conference... id with a... when they... tion from the... Barnabas an... whereunto H... is probable th... previously gr... and that to... pose of their... discussing th... were set at r... mination of... The special... what followe... journey on... entered. T... their fore... despatched o... 2.—The tw... (ver. 5), but... we learn that... (ver. 25); no... cus (Col. iv... nabas was bi... to be identic... gospel bearin... lamis, the p... of the island... Paphos, the... governor, at... It is... ary journey... tom to pres... synagogues... from them... tions of Jes... and then to... his compan... fail to be a... confession in... synagogues... ly by Jews... which men... and direct... tracing J... there be at... communica... Gentiles... open to con... were the m... assembling... and Paul, a... speak in th... to fulfill th... Gentiles, b... was by mak... argues... men. 3.—Whe... that the gr... an inquir... other man... fully enlight... ter light, b... into the ha... and false p... tion, obt... him. by the fal... or unwilling... He sent for... free and... Word of E... mind. E... to resist th... were bro... with each... the appo... face to th... Proconsul... without... tian con... this resp... that by... The first... Paul was... lar to th... rested on... must not... possessed... aches at a... will and p... imp... they we... could n... sickness... throu...

THE SUNDAY SCHOOL

MAY 27, 1883.

PAUL AND BARNABAS IN CYPRUS.

Acts 13. 1-12.

1.—We have the names of the five principal "prophets and teachers" at Antioch. Barnabas we are acquainted with. Of Simeon we know nothing definite. Lucius, of Cyrene, is probably mentioned in Romans (chap. xvi. 21); he was probably one of those by whom the Gospel was first brought to Antioch (chap. xi. 20). Of Manaen, "the foster-brother of Herod the Tetrarch" (Revised Version), we read with some surprise as a Christian and prominent teacher. But amongst the women who ministered to our Saviour was "Joanna, the wife of Chirza, Herod's steward" (Luke viii. 3). It thus seems probable that the teachings of Jesus, following those of John the Baptist, must have had considerable influence in the court of that wicked king. The last of the five is Saul, who, though already in many respects the most distinguished, is probably mentioned last, because the youngest, and because the latest arrival amongst these leaders in Antioch.

These five were holding a council or conference, apparently accompanied with solemn religious exercises, when they received a special revelation from the Holy Ghost, to separate Barnabas and Saul for the work whereunto He had called them. It is probable that the call had been previously given to them privately, and that to consider it was the purpose of their consultation. While discussing the subject, all doubts were set at rest by this special communication from the Holy Ghost. The special service appears from what followed, viz., the missionary journeys on which they immediately entered. The two zealous missionaries were then solemnly ordained to their important work, and promptly despatched on their mission.

2.—The two took with them John (ver. 5), but in the previous chapter we learn that his surname was Mark (ver. 25); no doubt the same as Marcus (Col. iv. 10), and therefore Barnabas was his uncle; he is supposed to be identical with the writer of the gospel bearing his name. From Salamis, the principal town on the side of the island nearest the mainland, they travelled on, until they came to Paphos, the residence of the Roman governor, at the other extremity.

It is evident that in these missionary journeys it was St. Paul's custom to preach first in the Jewish synagogues, until he was driven out from them. The original instructions of Jesus Christ implied that they were to preach first to the Jews and then to the Gentiles. Paul and his companions, as well as the people of the island, were naturally interested in the conversion of their own countrymen. The synagogues were resorted to not only by Jews, but by proselytes, and such men as Cornelius, who had abandoned Judaism, without embracing Christianity; the synagogues therefore afforded the best means of communicating the truth to such Gentiles as were most intelligent and open to conviction. The synagogues were the most convenient places for assembling; they were open to all, and Paul, as a Jew, went at liberty to speak in them, while seeking to fulfill his special mission to the Gentiles, he would feel that his most convenient mode of access to them was by making a free use of the synagogues of his own countrymen.

3.—When at Paphos, they found that the governor of the island was an inquirer after the truth—such another man as Cornelius, but not so fully enlightened. In his search after light, he had unfortunately fallen into the hands of a Jew, a sorcerer and false prophet, who had, by deception, obtained great influence over him. But he was not so deluded by the false prophet as to be unable, or unwilling, to listen to the true. He sent for Barnabas and Saul, whose free and public declaration of the Word of God attracted his inquiring mind. Elymas used every exertion to resist them. Truth and falsehood were brought into visible conflict with each other. It is evident that the opposing wonder-workers stood face to face in the presence of the Proconsul—as Moses and Aaron withstood the magicians at the Egyptian court—Sergius Paulus being in this respect different from Pharaoh, that he did not harden his heart. The first miracle wrought by St. Paul was a work of judgment, similar to that which befell him when arrested on his way to Damascus. We must not suppose that the apostles possessed the power of working miracles at any time, and at their own will and pleasure; it was only when impelled by a Divine inspiration that they wrought them. Thus St. Paul could cure Elyphroditus of his sickness (Phil. in 25-30), nor his own thorn in the flesh.

A NEW PRINCIPLE.—The principle upon which PUTNAM'S LAXATIVE CORN EXTRACT acts is entirely new. It does not sink deep into the flesh, thereby producing soreness, but acts directly upon the external covering of the corn, separates it from the nail, and removes the direct pressure from the part, and at once effects a radical cure, without any pain or discomfort. Let those who are suffering from corns, yet skeptical of treatment, try it, and by the completeness of the cure, they will be ready to recommend Putnam's Painless Corn Extract to others. N. C. PUTNAM & CO., Kingston, Proprietors.

REWARD OF ENTERPRISE.—Four years ago, James Pyle of New York, first introduced his celebrated Pealene to the public, and now the name of Pealene is everywhere a household word, and is held upon millions of packages are annually examined by our intelligent housekeepers. For Coughs and Colds, see Allen's Lung Balsam. See advt. in another column. may 4 1m

SEED SEWING.

It should be remembered that much of the success in the growing of seeds depends on keeping the seed moist and near the air. If they are on the surface they have air enough, but no moisture; if they are deep in the ground they have moisture but no air, hence the seed-sower has to have a good practical knowledge of the seeds he is sowing in order to grade the depths of the seed, or how to operate so as to get all the needed conditions without sowing the seeds too deep. Many seeds have the power of sprouting very soon after they are sown. These, of course, may go on to a moist surface with little chance of the ground drying out before the seeds come up; but those which take several weeks to germinate require more knowledge and care. The best of all methods of sowing against the drying out of seeds is to sow near the surface so to prepare the soil first so that it shall be reduced to powder. To this end on the farm the roller is one of the most valuable implements. In many cases where land is coarsely tilled large quantities of seed do not come up, because much is too deep and more near the surface dries up, and because the soil retains little moisture. Half the seed often sown might be saved if the ground were crushed by good rolling before sowing. Nearly every seed would then grow instead of half, as now, and grow more regularly.—German Town Telegraph.

WASH FOR FRUIT TREES.

In a recent issue of your paper, I noticed a wash recommended for fruit trees, composed of one pound of whale-oil soap to three gallons of water, stirring well and applying with a stiff broom or brush. This is one of the best things that can be done to young apple trees, and now let me say that by adding sheep manure to the above wash until it is of suitable thickness, and applying it to the trunks of fruit trees, sheep or lambs will not bite nor rub the bark from them; thereby relieving the necessity of boxing the trees to protect them. One of our most successful orchardists says, if he was to live his life over again, he would trim higher and pasture his orchard with sheep, instead of ploughing or mulching. If this can be successfully done it makes the raising of an orchard a very easy and cheap thing.—N.E. Farmer.

USEFUL HINTS.

For golden sauce: make a smooth boiled custard with the yolks of three eggs, half a cupful of sugar and a pint of milk. Flavor it to taste. If runners are removed from strawberry vines in spring the old plants will be more vigorous and the fruit finer. There will be time enough to grow plants for the next year's planting after this season's crop of vines has ripened.

It is very important to walk these very moderately the first two or three days of spring work. Let them rest frequently, at least three times every half hour. A little care in beginning night will save horses from gains that if neglected will make them of little use through the season. People should remember that if they are careless as to walking themselves to get into a low state of health they run the risk of picking up any malady going about. As Sir James Paget told his audience lately, these maladies are met with every day, but happily many of those meeting them are not in a condition to catch them.

To make snow pudding: dissolve half a box of gelatine over night in one and a half pints of warm water. The next morning add the whites of four eggs, two scant teaspoonfuls of powdered sugar and one teaspoonful of extract of vanilla. Beat the mixture for an hour, then turn into a mold and set it upon ice. Serve with golden sauce.

There is no place where woman's "faculty" of managing with prudence better comes in play than in making the family income go a good ways. It is quite important in this respect that girls should be taught, not merely to sew and to do kitchen work, but to make dresses and bonnets, and to purchase the family supplies and use them to the best advantage. It will help very much to maintain a degree of comfort and of saving pride.

CARD.—Being in possession of a valuable remedy for Asthma, Hay Fever, Phthisis, Bronchitis, and all difficulty in breathing, I have consented after numerous solicitations to make it known. Any individual suffering can get valuable information by addressing

REV. G. FRED. DAY, Musquodoboit Harbor, Nova Scotia. May 4 1v

Notwithstanding much has been said about the importance of a blood-purifying medicine, it may be possible that the matter has never seriously claimed your attention. Think of it now! It is by the use of a few bottles of Ayer's Sarsaparilla that you avoid the evils of scrofula, and transmit a healthy constitution to your offspring, thank us for the suggestion.

REWARD OF ENTERPRISE.—Four years ago, James Pyle of New York, first introduced his celebrated Pealene to the public, and now the name of Pealene is everywhere a household word, and is held upon millions of packages are annually examined by our intelligent housekeepers. For Coughs and Colds, see Allen's Lung Balsam. See advt. in another column. may 4 1m

VITAL QUESTIONS.

Ask the most eminent physicians. Of any school, what is the best thing in the world for quieting and allaying all irritation the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!"

CHAPTER I. Ask any or all of the most eminent physicians: "What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women?" And they will tell you explicitly and emphatically "Some form of Hops!"

CHAPTER II. "Patients" For years, and given up by physicians of Bright's and other kidney diseases, liver complaint, severe coughs called consumption, have been cured. Women gone nearly crazy? From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women. People drawn out of shape from excruciating pains of Rheumatism, Inflammatory and chronic, or suffering from scrofula? Erysipelas? Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases tried? Nature is her to Have been cured by Hops Bitters, proof of which can be found in every neighborhood in the known world.

No other preparation so concentrates and combines blood purifying, vitalizing, enriching and invigorating qualities as Ayer's Sarsaparilla. Quality should be considered when making comparisons. By land or at sea, out on the prairie, or in the crowded city, Ayer's Cathartic Pills are the best for purgative purposes, everywhere alike convenient, efficacious and safe. For sluggish bowels, to aid liver, indigestion, and break up flatulency and sick headache, they are a sure remedy.

A CHILD'S OPINION.—A FACT.—Stanley had recovered from a very serious illness, brought on by too close application to his books, in his earnest endeavors to out-trip his little schoolmates in the race after knowledge. His little brother, Percy, a youth of three summers, as was quite usual, held a very high opinion of the medicine (Robinson's) Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime that had produced such gratifying results—but, at the same time had a very warm affection for his own "private account." After having enjoyed sundry "refreshments" from the nearly empty bottle, which by common consent had descended to him, he critically holds up the bottle and says, "I like it, but I like it better than Hops Bitters."

Little Percy's just appreciation is a very good one among the children who have used Robinson's Emulsion, and his little brother had a very good reason for his preference. The emulsion drains upon the too full constitutions of their fast growing little ones, and fully estimates the marvellous, strengthening properties and adaptability of this medicine and its adaptability to the wants of growing structures. Try it. For particulars apply to Wm. T. Brown, Pharmacist, 27 King Street, St. John, N.B., and for sale by Druggists and General Dealers. Price, 50¢ per bottle, six bottles for \$2.50. May 15-1m

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, get at once a bottle of Mrs. Winslow's "Soothing Syrup" and give it. It will relieve the poor little sufferer immediately. Depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will soothe 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 prescribed of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. feb 1y

REST AND COMFORT TO THE SUFFERING.—Brown's Household Remedies has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowls, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. "It will most surely overcome the Head and all its ailments, as its acting power is wonderful." "Brown's Household Remedies" being acknowledged as the great Pain Reliever, and of double the strength of any other Balm 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. feb 10.

GET HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Miral's Lament. I did so and in three days was out of bed and resumed my work as well as ever. Jas. LANGILLE, Springfield, Annapolis Co., 1882. mar 2 1m

For Croup, Asthma, Bronchitis and deep Lung troubles, use Allen's Lung Balsam. See advt. in another column. may 4 1m

WOODSTOCK, N.B., Dec. 22, 1880. Having examined the formula from which GILMOUR'S PILLS are prepared, I find them to be purely vegetable, of good therapeutic qualities, and have, therefore, prescribed them in my practice. I find them effectual in Indigestion and diseases of the Liver and Bowels. They cause no sickness at the stomach, do not excite the bowels, and after their use is great objection to most other kinds, and is well suited to Females and delicate persons. As a DIETARY PILLS, they are superior to any in use, and I can confidently recommend them to all who require a Cathartic Medicine, and for Family use. S. G. WOODFORD, M. D.

BETTER THAN GOLD!

ENGLISHMAN'S COUGH MIXTURE

Is better than Gold to any one that is troubled with COUGHS, COLDS, ASTHMA, BRONCHITIS, HOARSENESS, SPITTING OF BLOOD, LOSS OF VOICE, WHOOPING COUGH, INFLUENZA, SORENESS OF THE THROAT, CHEST AND LUNGS. And all other Diseases leading to CONSUMPTION. It will not make new lungs, but will prevent the disease from spreading through the whole substance of the lungs, therefore facilitating recovery. DONT FAIL TO TRY IT! IT MAY SAVE YOUR LIFE! IT HAS SAVED OTHERS

A Large Reward

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

A WONDERFUL MEDICINE!

Englishman's COUGH MIXTURE. Is superior to any. LEAVING HOME!

Consumptives leaving home, for change of climate should not fail to take with them a supply of Englishman's Cough Mixture. It will ensure a good night's rest, free from Coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION!

ENGLISHMAN'S COUGH MIXTURE. Is the most certain and Speedy Remedy for all Disorders of the Chest and Lungs. In Asthma, and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting Blood, Hoarseuess, Loss of Voice, etc., this mixture gives instantaneous relief and property is covered with scarcely ever failing to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY!

A well-known physician writes us that Englishman's Cough Mixture has been a blessing to his family, having cured his wife of a very troublesome cough which had distressed her for over thirty years.

SHOULD NEVER BE NEGLECTED

COUGHS & COLDS. Englishman's Cough Mixture. This Popular Remedy is Infallible.

It is highly praised by thousands of persons who have tried its wonderful efficacy, and never be neglected. Such trifling ailments are too often allowed to grow into permanent pulmonary disease, which may be cured or prevented by timely use.

A POSITIVE CURE.

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

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third week we were joined by Mr. Rueben Smith, whose labors elsewhere had been greatly owned of God. The interest grew. At first a few inquirers hesitatingly remained to the inquiry meetings, but the number increased until at length, the inquiry room was filled.

A large number have professed to find peace through believing, and many have entered into the liberty of God's children who for years had been trying to serve God without any clear evidence of their acceptance in Christ. The results of the meetings have not been tabulated, and the number of inquirers is too large to allow one to form an accurate estimate.

Mr. Smith's labors have been universally acceptable. His expositions of God's word are clear, and his exhortations with power; and we thank God whose providence directed him thither.

W. C. BROWN.  
Picton, May 14, 1883.

CHARLOTTETOWN.

On Sunday, May 6th, the militia of the city turned out to their annual Church parade. About one hundred and fifty men, consisting of No. 1 Batt. Artillery, under Capt. Passmore; No. 2 Batt. under Capt. F. Moore; Engineers under Lieut. Macdonald; No. 3 Co. under Capt. D. Stewart; No. 4 Co. under Major Melon, the whole under the command of Lieut. Col. Bever, and headed by the band of the 82nd Battalion, marched from the Drill Shed to the Methodist Brick Church, where they occupied the centre aisle. Any eulogy on the appearance of the men is rendered unnecessary by the reputation they already sustain. We were pleased to see some country volunteers in the procession, viz., those belonging to No. 4 Co. commanded by Major Mahon. The men were well looked after by Mr. Justice Young, who favored them to dinner. Mr. Burwash preached an appropriate sermon, having taken for his text, "Ephraim being armed and carrying bows turned back in the day of battle." His sermon was indeed an eloquent one, and his illustrations, chiefly drawn from historic battlefields, were much to the point. The men listened with the most orderly and reverent attention, and joined heartily with the splendid choir in singing the different hymns.

—Examiner.

FRENCH AGGRESSION.

A number of Frenchmen have, the *Daily News* learns, taken possession of a Presbyterian mission station at Epate, one of the New Hebrides groups. The missionary had been drawn in order to occupy a more important station, but it was intended to appoint another to take his place. A correspondent states that the natives protested against the aggression, but their remonstrances were unheeded. It appears that the proceedings at Epate form a part of a scheme which a group of French adventurers have got up for the purpose of inducing the authorities of New Caledonia to annex the New Hebrides. In the House of Commons Mr. Alex. McArthur asked the Under Secretary for the Colonies whether the Government will cause inquiries to be made into the seizure by French settlers in the New Hebrides of a Presbyterian mission station on the island of Epate; and whether the understanding between France and England that neither Government could take possession of the N.W. Hebrides remain in force. Lord E. Fitzmaurice replied in the affirmative. The mission station thus appropriated had cost the mission more than a thousand pounds; and the title-deeds are producible. The understanding between England and France that neither of the two shall take possession of the group throws the blame upon robber adventurers and stealthy priests.

PERSONAL.

The Revs. Dr. Stewart, J. Lathern, and Jos. S. Coffin have been in the city in attendance at the Educational meetings.

Rev. F. W. Harrison returned from Bermuda by the last trip of the *Alpha*. The *Carlton Sentinel* reports Mr. Harrison improved in health.

J. Simpson Lathern, M.D., son of the Rev. J. Lathern, recently sailed from Yarmouth, per *Everest*, for the purpose of prosecuting a post graduate course in London and Edinburgh.

Of the 250 May meetings in London, the Earl of Shaftesbury will preside at 25, although he is over four score, and has been the most prominent chairman at the Exeter Hall meetings for over 40 years.

LITERARY &c.

"Imagination," and other Essays by George MacDonald, with an Introduction by A. P. Peabody, D. D. LL. D., will be issued by D. Lothrop & Co. in a few days.

MacGregor and Knight, Halifax, publish the *Palms Catechism*, on the Book of Revelation, by Rev. Dr. Owen, rector of Lunenburg. This little pamphlet will help young people to a clearer comprehension of some important topics.

To the subscribers to the *Guide to Holiness* that periodical must be each month more and more indispensable. The number for May will both profit

and please all whose motto in the Christian life is "upward and onward." W. C. Palmer, 82 and 84 Bible House, N. Y. is publisher.

Anson D. F. Randolph & Co., will publish immediately *The Reformation in Sweden. Its Rise, Progress, and Crisis; and its Triumph under Charles IX.* By G. M. Butler, D. D., Professor of Ecclesiastical History in the Divinity School of the Protestant Episcopal Church, Philadelphia.

We notice that Messrs. McGregor and Knight place the Rev. J. A. Beet's Commentaries on Romans and Corinthians in their list of "Church of England" books. Mr Beet is an English Wesleyan minister, whose works have received high commendation from more than one Episcopal bishop.

The *North American Review* for June is to contain a spirited discussion of the "Moral Influence of the Drama," by Rev. Dr. Buckley, the well-known opponent of the stage; John Gilbert, the actor; A. M. Palmer, the theatrical manager; and William Winter, the dramatic critic.

Of Rev. William Taylor's "Seven Years' Street Preaching in San Francisco," 30,000 copies have been sold; of his "California Life, Illustrated," 35,000; of his "Model Preacher," over 30,000; and of his "Christian Adventures in South Africa," 15,000. A part of these, and several others of Mr. Taylor's works, all of which are worthy of a place in Christian homes, can be obtained at our Book Room.

A new venture in New York periodical literature is a monthly, entitled *The Biographer*, and devoted to short sketches of eminent personages, of both sexes, whose names are prominently mentioned. The number for May has thirty-five of these sketches, commencing with President Arthur, and ending with Emily Faithfull, with a number of portraits. 23 Park Row, N. Y. \$2.50 a year.

The marvelously low price (40 cents paper and 75 cents cloth), at which Messrs. Funk and Wagnall's publish Canon Farrar's *Early Days of Christ's Ministry*, that great work within reach of all preachers and teachers. These, and private readers as well, will be alike fascinated with its lucid and elegant style and interested by its learned contents. This, the author's edition, is finely printed in good type on good paper. Rev. S. F. Huestis is general agent for the Maritime Provinces for Messrs. Funk and Wagnall's publications.

Among the preachers in the May number of the *Honorable Monthly*, are Drs. Wm. M. Taylor, Joseph Parker, Jas. M. Ludlow and Halsey W. Knapp; Mr. Spurgeon, Professor Swing, Stopford Brooke, Dean Vaughan, and Bishop Samuel Fellows. A new series of critical essays is begun by Rev. Dr. John A. Broadus, on Distinguished Preachers; and the first number is excellent. The other essays and editorial matter will be interesting and useful to preachers and Bible students. Funk & Wagnall, New York.

A new volume of Messrs. Funk and Wagnall's "Standard Library" is *An Hour with Charlotte Brontë*. There was but one Charlotte Brontë, as there was but one William Shakespeare. Her strange existence in the little hamlet of Haworth reads, as her biographer tells us, "like an olden tragedy turned into English fact." It is a fascinating biography, told in a charming style. It has been said by a critic that "the title is a misnomer; a week's month with Charlotte Brontë would better express the true character of its contents." Price 15 cents. Rev. S. F. Huestis is General Agent.

BOOK COMMITTEE.

The Annual Meeting of the Eastern Section of the Book Committee will be held at the Book Room, on Thursday, 24th inst., at 9 a. m.

The Executive Book Committee will meet at the Book Room, on Wednesday, 23rd inst., at 7 o'clock, p. m. JOHN McMURRAY, Chairman.

DISTRICT MEETINGS.

GUYSBORO AND CAPE BRETON. The Annual District meeting of the Guysboro and Cape Breton District will be held in the Methodist Church, Port Hawkesbury, commencing Thursday, June 14th, at 9 o'clock, a. m. The Lay Representatives are requested to meet on Friday, at 9 o'clock, a. m. W. H. EVANS, Chairman.

TRURO DISTRICT. The Annual meeting of the Truro District will be held (D.V.) in the Methodist Church at Enfield, commencing Thursday, June 14th, at 9 a. m. By order of the Chairman, BENJ. HILLS, Fin. Secretary.

YARMOUTH DISTRICT. The Annual meeting of the Yarmouth District will be held (D.V.) in the Methodist Church, Arcadia, on Thursday, June 14th, at 10 a. m. The laymen will please be in attendance the following day at 9 a. m. By order of the Chairman, W. H. HEARTZ, Fin. Secretary.

HALIFAX DISTRICT. The Annual Meeting of the Halifax District will be held at Windsor, on Tuesday, June 12, commencing at 2 o'clock, p. m. J. LATHERN, Chairman.

ANNIVERSARY EXERCISES.

MOUNT ALLISON WESLEYAN COLLEGE AND ACADEMIES.

1883. Thursday, May 31st, Oral Examinations begin.

Saturday, June 2nd, 3 P. M. Meeting of College Board.

Sunday, June 3rd, 11 A. M. Theological Union Annual Sermon—Rev. J. Burwash, M. A.

" " 7 P. M. Baccalaureate Sermon—Rev. R. Brecken, M. A.

Monday, June 4th, 10 A. M. Male Academy Anniversary Exercises.

" " 7 P. M. Annual Lecture of Theological Union, by Rev. C. Cranswick, J. A. M. Subject: *Martha*.

" " 10 A. M. Ladies' Academy Anniversary.

" " 2:30 P. M. Laying of Corner Stones of Memorial Hall.

" " 4 P. M. Business Meeting of Alumni and Alumnae Societies.

" " 7 P. M. Anniversary of Alumni and Alumnae Societies. Orator by John V. Ellis, Esq., M. P. Conversazione at the close.

Tuesday, June 5th, 10 A. M. College Convocation.

" " 3 P. M. Annual Meeting of Board of Governors.

" " It is expected that the usual arrangements for free Return Tickets to Visitors, will be made with the Railway Authorities.

METHODIST NOTES.

At Barton, on Sabbath evening, 13th inst., ten persons were received into full connection with the Church.

Two persons were received into membership at Beech St. Church, in this city, on Sunday evening.

Rev. S. T. Teed has baptized eleven persons and received more than one hundred and thirty persons into membership at Tryon, P. E. I.

The recent meeting of the Berwick Campmeeting Association was largely attended. The annual campmeeting will be commenced during the first week in July.

The Methodist Sabbath-school at Sackville, N. B., is a flourishing institution. It has a membership of 160 and a credit of \$426. Interesting anniversary services took place on Sunday evening, 6th inst.—*Post*.

In a note of the 1st inst., which to our regret was mislaid, Rev. M. R. Knight informs us: Last Sunday I baptized two persons, and received nine into the Church at Second Tier, with more to follow. There was a mistake in your report of our vote on the Basis of Union. The vote stood, five in favor and three against.

On Sabbath evening, May 13th, nine persons received the right hand of fellowship at Avondale. Others will likely follow shortly. Some fifteen in all have thus recently been received on the circuit. The Sabbath-school is vigorous and prosperous, while the class and prayer-meetings often prove memorable, "for there the Lord commanded the blessing, even life for evermore."

The St. John *Telegraph* speaks of Rev. D. D. Currie's sermon on Sunday evening in the Centenary Church, where an immense congregation assembled, as an eloquent discourse and "an acceptable contribution to the story of our Centennial." At the close of the sermon the congregation rose and sang the National Anthem.

At Exmouth Street a sermon on a similar topic was preached by the Rev. John Read, from Psalm 44:1, to a large congregation. Two candidates were baptized and with twelve others admitted to the Church.—An Old Folks' concert was given last week with great success in behalf of the organ fund of the Queen Square Church.

ABROAD.

The first Methodist Conference in South Africa has just been held, with most cheering results.

Four strong politicians had to carry the Methodist petition in favor of the Sunday closing of public houses into the English House of Commons.

The profits of the New York Book Concern for the year was \$63,063, and of the Western Book Concern, at Cincinnati, O., \$38,987, total \$102,050.

The returns of the Edinburgh and Aberdeen District show an increase of 430 members, with 500 on trial. This is the largest increase reported for many years.

At the recent New Zealand Conference a resolution of the Methodist Union in New Zealand was unanimously passed declaring its advisability, and appointing a committee to take steps to bring it about.

The report of the Rutzen Farm, near Rhinebeck, N. Y., where the home for worn-out Methodist ministers was established, shows the floating debt paid and \$900 in the treasury. A. V. Stout and J. B. Cornell have contributed two cottages already erected, and Mr. Suckley, the donor of the farm, has given \$4,000 for a chapel.

The English Primitive Methodists are reporting good results for the past year. There is the prospect of a net increase of 4,500 members. Their Chapel Building Fund has been doing good work in London recently. Rev. Dr. Parker will lend them his City Temple for their anniversary, and will preach one of the sermons on behalf of the fund.

At the recent meeting of the New South Wales and Queensland Conference considerable attention was given to the training of theological students for the Ministry, and a series of resolutions was drawn up on the subject and adopted. Three years was considered a suitable time for such training, but until the exigencies of the work admit of their adoption of this period of study, it was resolved that no student be withdrawn from the college previous to the completion of a two years' course. Young men are needed for the ministry. Rev. G. Hurst said, while the subject was under discussion, that—"If they would send to England for nine more young men he would find the money." It was resolved to send to England for twelve men, nine for New South Wales and three for Queensland. The selection of candidates is left in the hands of Rev. Dr. Osborn.—*Irish Ecologist*.

GENERAL RELIGIOUS NOTES.

Dr. R. S. McArthur of New York, in a sermon in Brooklyn lately, stated that there are 7,000 Baptist churches which have no settled pastor.

Newman Hall's church, in London, has 1071 members. Its thirteen Sunday schools have 5500 children and 400 teachers.

Nearly 77,000,000 printed pages of evangelical literature have been distributed by the agents of the American Tract Society.

A number of striking conversions are reported in connection with the meetings of the Salvationists in Bombay.

A new Salvation Army barracks, to accommodate 1400 persons, and to cost \$2500 will be opened shortly in Toronto.

The Nonconformists of Wales have erected 3,000 places of worship, and annually raise towards all objects the large sum (for a poor country) of \$400,000.

There are sixteen girls' schools in connection with the London Missionary Society in China, twenty-four in North India, fifty-three in South India, and nineteen in Travancore.

The Cathedral Commissioners of England have recommended, in their last report, the appointment of a "missioner" clergyman, under royal authority, with good salary, to visit over England, and conduct services something like those of Moody and Sankey.

The death is announced of the Rev. S. W. Dias, for more than fifty years Singhalese Chaplain of Colombo, Ceylon. His translation of the Prayer Book is used in all the churches of Ceylon; and just a week before his fatal illness he saw the completion of his greatest undertaking, the translation of the Bible.

The Mohammedans of Turkey have set up a "Board of Publication." It has been established in Constantinople for the purpose of publishing, in a cheap form, the theological and historical works put forth by Mohammedan writers. The first publication is to be a popular edition of the Koran for general distribution.

The domestic mission work in France, which passes under the name of Mr. M'All, is in fact carried on by four French gentlemen besides himself—viz., M. M. Rouilly, Rivelland, Sautter, and Salonna. The last-named is occupied with popular meetings, which he has founded at Marsilles, Nice, Cannes, and in Corsica, having connected himself with Mr. M'All only this last year.

GLEANINGS, &c.

THE DOMINION. The net immigration into Canada till April 30th was 22,255, against 15,373 in 1882, an increase of 6,882.

It is stated that there is a very serious failure in the fall wheat crop of Western Ontario.

Over 14,000 ounces of gold were raised from Nova Scotia mines during 1882.

Four liquor-sellers in Windsor have each been fined \$50 and costs for violation of the Scott Act, first offence.

The Oddfellows of Prince Edward Island assembled in force in Summerside on the 26th April and celebrated the 64th anniversary of the order.

In the discussion on printing in the House of Commons, it was stated that the publication of the Hansard Reports would cost about \$25,000.

The merchants of Halifax are proposing to form a new steamship company, to run two steamers between Halifax and London direct, specially in the interests of this Province.

The Chebucto Marine Insurance Company has decided to wind up its business. The balance to loss on the business of 1882 amounted to \$40,875.

New Glasgow sent the oldest locomotive in Canada to the Chicago Railway Exhibition, which is to open May 24th. It was built in Scotland in 1838.

The *Foot B. Taylor*, the largest vessel ever built in Yarmouth, Co., and the largest now owned in Nova Scotia, was launched at Tusket, on Tuesday last week.

Four thousand acres were entered for homestead and pre-emption in the Dominion Land Office at Brandon on the 9th inst. It is stated that this is very little above the average.

Tenders for the construction of a new steamer to take the place of the *Cedar Grove* will be asked for immediately by the engineer of the Company in Liverpool.

The young nun in Montreal who was anxious to be released from her vows has had her prayer granted by the Pope, and has returned to her home.

The Truro *Sun* office was burned out on the evening of the 10th. The material was mostly saved, in a disordered state, entailing considerable loss on the proprietor, Mr. Alley.

In the appeal case of advertising the Ottawa Orange lottery in the *Orange Sentinel*, the magistrate's finding was set aside in the Court of General Sessions, Toronto, on Friday.

The evidence of witnesses in the examination of Roger Amireau, the alleged murderer of Elizabeth G. Carleton at Watertown, Mass., taken at Digby with a view to his extradition, has been sent to Ottawa.

An old building, erected in Kingston in 1795, for military purposes, is being demolished. About forty years ago a tenement in it was occupied by the parents of Sir John A. Macdonald.

From Montreal to the foot of the Rocky Mountains, a distance of over two thousand miles over the Canada Pacific Railway, no grade will be encountered steeper than fifty-two feet to the mile.

In the House of Commons recently Mr. Haldy urged upon the Government the necessity of increasing trade facilities between Nova Scotia and Ontario. He recommended a line of propellers connecting with the L.C.R. at Quebec.

The indemnity allowed to members of Parliament is \$1,000 for each session, and a liberal mileage to cover travelling expenses. A round robin has been circulated among the members asking for an increase to \$1,500, leaving the mileage untouched. The members of the British Parliament are not paid anything. On the other hand members of Congress get \$5,000 a year.

Last week, in the House of Commons, Sir Charles Tupper gave these among other figures respecting the Intercolonial: Total increase of earnings \$313,868. Increase in train mileage 1881-82, over 1880 81 was 381,843—car mileage 5,288,219. The total earnings for 1880 were \$1,760,393. Total earnings for 1881-82, \$2,078,263. Working expenses, 1880-81, \$1,759,847; working expenses 1881-82, \$2,069,657.

The Nova Scotia coal sent to the Upper provinces in 1882, amounted to 283,031 tons, an increase of 114,403 tons over the quantity sent in the year 1881. The sales to New Brunswick show an increase of 30,000 tons; those to Newfoundland and Prince Edward Island a slight increase. The sales to the United States fell from 113,728 tons during the year 1881, to 99,322 tons during the past year. The total coal sales for the year amounted to 1,250,179 tons—an increase of 215,000 tons over last year.

GENERAL. Oil to the value of \$600,000 was destroyed last week by lightning at Canon Point, Jersey City.

Disturbances in Western China have been repressed, and thirty-five leaders of the uprising have been beheaded.

It is said that over 18,000 buffaloes have been killed in Montana this year, east of the Yellowstone River.

Queen Victoria's birthday, May 24th, will be celebrated on that day throughout Great Britain, excepting in London, where it will be kept on May 26th.

A gift has been made to the Paris Louvre of Eugene Delacroix's huge painting of the "Ships wreck of Don Juan," for which \$60,000 was offered some years ago.

Good authorities state that the wheat crop will be the greatest California has ever had. It is calculated that 11,500,000 tons will be reported next year.

Francis Murphy secured 5,000 signatures of the Blue Ribbon pledge in Kenton, England, and the butchers of the town report that the sale of meat has increased one-sixth in consequence of the decline in the sale of rams.

Mr. W. B. Hartland, of Cork, has given 100,000 young forest trees for the purpose of decorating churchyards and the gardens of glebe-houses and parsonages connected with the Irish Church.

M. Waddington declares the sum of 250,000 francs voted to defray his expenses, as the representative of France at the Car's coronation, to be altogether insufficient; he says he must have at least 600,000.

Le France says that M. Bruin, Minister of Marine, has received a dispatch from M. DeBrazza stating that he has taken possession of the village of Esando and adjacent territory in the name of the French Government.

A Parliamentary paper shows that 87,497 persons were proceeded against summarily in Ireland during 1882 for being drunk, or drunk and disorderly; 28,213 of these were from Ulster, 24,432 from Munster, 24,183 from Leinster, and 10,663 from Connaught.

Bermuda has been crowded this season with visitors. Two exceptionally fine winners have helped, with the fact of the Princess's presence, to give the Island a place as a winter resort which must establish it beyond any drawbacks.

The Bangor Commercial states that spruce trees in the Arrowsbrook or northern section of Maine are dying at a fearful rate. In a number of towns it is estimated that three-fourths of the standing spruce is dead. The cause of the decay is a mystery.

Every mineral except chrysolite is found in Mexico. Mexico has produced five-ninths of all the known gold and silver, and this, too, by mining in the most primitive fashion, without machinery; and at this time is producing seventy-five per cent. of the precious metals of the world.

The Louisville cotton exposition promises to be a very grand and attractive affair. One of the largest organs in the country is to be set up in the building. The New York Seventh Regiment band, and Gilmore's band, are to give several concerts, and the cost of the music alone will not be less than \$45,000, it is said.

The Earl of Dalhousie, whose name has been mentioned as the coming Governor-General of Canada, is a Scotch peer, his name being John William Ramsay; the title under which he sits in the House of Lords is Baron Ramsay. He is 36 years of age and married. The peerage of Dalhousie is one of the oldest in the United Kingdom.

Petroleum deposits of great richness are reported discovered in the upper provinces of the Argentine Republic. It is believed that the eastern slopes of the Sierras of the Andes are underlain in many places with the oil. One of the deposits in the province of Jujuy, consists of a lake of about eighty-eight acres in extent, and of unknown depth, and is covered with asphalt. The liquid is pronounced equal to the best U. S. petroleum.

The Intercolonial Fisheries Exhibition was opened on Saturday in the presence of many thousands of people, and amid great enthusiasm. To an address read by the Duke of Richmond the Prince of Wales replied in the name of the Queen, and then, after the Archbishop of Canterbury had delivered a special prayer, the exhibition was declared open, amidst much enthusiasm. The exhibit is a magnificent one, the Canadian display being especially fine.

In Dublin the jury on Kelly deliberated for an hour before they brought in their verdict. The Judge sentenced the prisoner to be hanged on June 9th.—Matthias Brady has been committed for trial on a charge of threatening the foreman of the jury which convicted his brother—Joe Brady was hanged on Monday. A vast concourse gathered outside the prison yard but there was no attempt at disturbance. Brady was visited by his mother. She was heard to exclaim, "Mind, Joe, no statement." Brady smiled and replied, "Don't be foolish; do you think I'm a fool?" It is stated that his mother threatened to disown him if he gave the Government any information.

MEMORIAL NOTICES

WEEP NOT, MY FRIENDS. Weep not, my friends! rather rejoice with me: I shall not feel the pain, but shall be gone.

DAVID ROGERS.—There has passed away from this circuit an old and faithful servant of God and Methodism, in the person of David Rogers, the beloved father of Brother Jabez Rogers.

Mr. Rogers was a native of Poole, England, and came to Newfoundland while young. He was converted to God under the preaching of the late Dr. Knight, who, it is said, exclaimed on the occasion, "It is a wonderful conversion."

During the last two or three years he was unable to get about much, and although in his experience there was not much rapture of joy, there was that confidence in God that grew out of long acquaintance with Him.

Of our departed brother it may be truly said, "He was a good man, and feared God above many;" and we pray that our church may have continued to her success of such earnest and soul-winning toilers.

G. B. Harbor Grace, April 30th, 1888.

THOMAS SEYMOUR SWAN.—Full asleep in Jesus, April 18th Brother Thomas Swan, of Somerset, Bermuda, aged 25 years. Converted to God during the ministry of Rev. C. M. Tyler, he continued faithful unto death.

J. W.

Mrs. RICHARD COVE, of River Philip circuit, entered into rest on Monday evening, April 23rd. Her earthly pilgrimage extended over eighty-eight years. During most of these years she was a consistent and devoted member of the Methodist Church.

Need we ask how this aged Christian died? No; we know, as one of her sons remarked to me on the day of her funeral, how she lived. It is enough. The promise is, "I will never leave thee nor forsake thee."

For twenty years Mrs. Cove was an invalid, and during this period she waited almost anxiously for the summons. At last she was called from the weariness of earth to the rest of Heaven.

A. D. M.

THOMAS CARLYLE.

There are men whose mission in this world is to do the weeding, while the mission and work of others is to plant. Some one must clear the ground or the seed will never be sown, or the crop gathered.

as the calmest summer's sunshine. One man can analyze, can tear to pieces, can see right into things and through things; while the mind of another man is of a synthetic cast, and he can build or plant after a good foundation has been laid, or the soil prepared.

The grave itself is but a covered bridge, leading from light to light, through a brief darkness. —Longfellow.

It will be of some interest to the readers of the WESLEYAN, especially to the brethren who have labored in this circuit, to learn that our new Church at Roseway was, last Sabbath, dedicated to the worship of Almighty God, according to the ritual of the Methodist Church.

The church has cost three thousand five hundred and fifty dollars, (\$3550) of which amount five hundred dollars (\$500) remains as a debt. The Bible, hymn book, organ, carpet and collected in places are the gifts of friends outside of the congregation.

CONDENSED MILK. The nation originated with Mr. Gail Borden, of New York, in 1849 and the first tin of condensed milk was among the curiosities of our Great Exhibition in Hyde Park in 1851.

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world, much less so, without provoking a great deal of hostile criticism. And when a man of Carlyle's reputation and power spoke, it was with a voice which no man could mistake, or refuse to listen to, and he had at once, for or against, to take sides.

Self-abnegation is that rare virtue that good men preach and good women practice.—O. W. Holmes.

One Friday in January last more than forty persons lost their lives by a railroad accident in California, and ever since the Friday train over that road goes nearly empty.

The meaneast slight a girl can put upon an admirer is to use a postal card in refusing an offer of marriage. It proves that she doesn't actually care two cents for him.

Mr. Tennison's new play, "The Promise of May," is a failure. When it is stated that it contained neither a ballet, blood-bond, a train-robber hero, nor an educated male, his failure to score a success will surprise no one.

Old Rowland Hill was both wise and witty when he replied to one who applied for admission to the sacrament at Surrey Chapel, asking that the religious feelings originated in a dream. "Well, that may be," said Mr. Hill, "but we'll tell you what we think of your dreams when we see how you walk now you are awake."

A Spanish magistrate, shocked and exasperated by repeated proof of the adulteration of food in his district, has issued a proclamation affirming with righteous wrath declaring that "all articles in the shape of wines, groceries and provisions, which upon examination and analysis are proved to be injurious to health, will be confiscated forthwith and distributed to the different charitable institutions."

An Englishman visiting Sweden noticing the care for neglected children, and high ways and placed in special care, he inquired if it was not costly. He received the suggestive answer: "Yes, it is costly, but not dear. We Swedes are not rich enough to let a child grow up in ignorance, misery, and crime, to become afterward a scourge to society, as well as a disgrace to himself."

During the days when the Tractarian controversy was yet in its early fever, and the particular phrases of the Roman Catholics were in everybody's mouth, an old village woman, of a loquacious and canting habit, was very anxious to prejudice the mind of her clergyman against her next-door neighbor, Sarah Williams, for Sarah Williams received more of parish dues than this talkative old religious thought proper.

"Auntie, your confession ain't right, sir, is it?" the wily old woman asked her person, searching him with her keen eyes as she spoke. "It certainly is not, Mary," he answered. "I thought not," she replied, nodding her head. Then, her face gleaming, with her malicious purpose, she went on, "I was thinking yesterday, sir, that if I could tell you things about my neighbor Mrs. Williams, that would make you open your eyes."

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On May 6th, by the same, at the residence of the bride's father, Mr. Oscar W. Horsman, of Letz Mountain, Paris, of Moncton, to Miss Elizabeth Kar, daughter of Mr. David Rogers, of the same place.

At the residence of Mr. Richard Mazze, on the 10th inst., by the Rev. E. L. Williams, Mr. Arthur H. Barnes to Miss Mary Ann Bailey, all of Mechanic Settlement, Albert Co., N.B.

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