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The Wesleyan,

Rev. A. W. NICOLSON,
 Editor and Publisher.
 Published under the direction of the General Conference of the Methodist Church of Canada
HALIFAX, N.S., MARCH 29, 1879.
 VOL. XXXI. No. 13
 \$2 PER ANNUM IN ADVANCE
 Postage Prepaid.

HOPEWELL CIRCUIT.

DEAR BROTHER.—You will be glad to
 learn that God has graciously visited us,
 and favored us with unmistakable proofs
 of his presence and power. Several cir-
 cumstances the nature of which it is not
 necessary to name, induced the opinion in
 many minds that Methodism was dead,
 and the abandonment of the place was
 gravely recommended. Methodism is,
 however, like some persons we have known,
 hard to kill, and can pull through many a
 high place, and in Hopewell is surprising
 some who were getting ready for the fu-
 neral. That event has been indefinitely
 postponed, proceedings have been stayed,
 and having taken out a new lease of life,
 the probabilities are we have entered upon
 a new and brighter era as a church in this
 community.

During the first year of our pastorate
 we did not deem it advisable to hold any
 special services, but sought to bring about
 a better state of things through the ordi-
 nary agencies. Following what we be-
 lieved to be the leadings of Providence,
 we opened the campaign at Hopewell Cor-
 ner before Christmas, and there were in-
 dications of much good being accomplish-
 ed, when our Baptist friends thought it
 their duty to run an opposition meeting
 right alongside. Unwilling that the ene-
 mies of the truth should have occasion to
 blaspheme us removed to the Hill, when
 lo, duty again required them to follow us.
 The object of all this was to hold on, and
 we did for over seven weeks, God endors-
 ing our action in a glorious manner.
 Fifty-two persons have cast in their lot
 with us, of which number twenty-seven
 have been baptized in our simple, decent
 and Scriptural form. Many of the meet-
 ings have been seasons of unusual power,
 and in one held on the evening of Sabbath
 March 2nd is believed to have exceeded in
 religious fervor anything ever witnessed
 on this circuit. On that never to be for-
 gotten night twelve persons united with
 the church, and thirteen others declared
 themselves on the Lord's side, while the
 house packed to its utmost capacity seem-
 ed to be filled with the Divine presence
 and glory. To the writer this revival has
 been especially interesting, as after the
 lapse of fifteen years, he had the pleasure
 of receiving parents whose children he
 had received at that time, and vice versa.
 And the character, age and standing of
 the majority thus gathered in induces the
 belief the permanent results will be more
 than generally beneficial.

Of course the water question has again
 been agitated, and all the threadbare ar-
 guments in support of dip and dip only
 have been anew advanced. Rev. Mr. Chip-
 man, (late of Tryon, P. E. Island, where
 he informs us he was on the very best
 terms with the non-Baptist public), on
 the authority of "a Christian, a minister,
 and a scholar," settled the vexed question
 of the meaning of the word Baptizo in fa-
 vor of himself of course. Tracts have
 been circulated in which pretensions are
 put forth equalling those of Rome in her
 worst days. Our converts have been way-
 laid, button holed, and tampered with in
 a most unblushing manner. We have
 been preached at, prayed at, and our ordi-
 nances held up to ridicule. And acting
 on the principle that the end justifies the
 means, means have been resorted to of
 which any honorable man would be
 ashamed.

In writing thus we are aware we are
 running a great risk, for this great man
 may come down upon us, unless indeed
 he deems us unworthy of his notice. But
 if we are killed our friends will have the
 satisfaction of knowing that we fell by no
 common hand but of that of an intellec-
 tual giant. What may be the outcome of
 it all we cannot tell, but good will be the
 result. And if it only saves us from being
 again imposed upon by hollow pretences
 of brotherly love and Christian union, the
 benefit will be great. Party lines are now
 clearly defined, and the less our people
 have to do with those by whom they have
 been so grossly insulted the better. They
 will put up the fence and we hope they
 will keep it up.

We are glad to say though weak in body
 and laboring under difficulties I've been
 graciously sustained, and have been en-
 abled to attend all the meetings. Our
 friends at the Corner and Hill have work-
 ed nobly and rendered us important ser-
 vice, and Br. Dutcher of Hillsport spent
 a few days with us to the comfort and
 edification of us all.
 Trusting that the good work may con-
 tinue and many more be brought to God.

I am, your's truly
ROBERT WILSON.
 Hopewell Corner, Mar. 24th, 1879.
 P.S.—We expect to gather in a num-
 ber more.

GENERAL ITEMS.

British Steamer Bolivar, Captain Do-
 herly, plying between Liverpool and St.
 Thomas, came in collision with Haytien
 steamer Michel. The latter was sunk
 and 60 persons on board were drowned.

The Princess Louise is said to have a
 profusion of beautiful hair. It is one of
 her greatest charms; another is the ex-
 pression of kindness and sympathy, which
 is never absent from her eyes and mouth.
 A lady of Montreal said to the writer of
 this that the Princess had captured all
 Canada by the perfect simplicity of her
 manner and the practical common sense
 that she manifests everywhere, whether
 on public occasions or with those whom
 she meets casually.

The French floating battery "Arrogante"
 founded off Hyeres in a gale on
 Wednesday. Forty-seven were drowned
 out of 122. A storm arose during firing
 practice, and the "Arrogante" sprung
 a leak, Ship "Souverain," near by, was un-
 able to render assistance. An effort was
 made to beach the "Arrogante," but she
 sank about a kilometre from the Isles of
 Hyeres. The "Arrogante" was about
 five inches thick at the water line. She
 carries 9 six-ton guns, was 1,388 tons
 burden, and her engines were 500 horse
 power.

The efforts made to get Commodore
 Vangerbil's will set aside have failed.
 Success never seemed probable. Most
 people at the outset thought that a man
 capable of managing an estate worth a
 hundred million of dollars was capable of
 making a will. Besides it was held that
 whether the will made was valid or not,
 it would be almost an impossible task to
 get it set aside. The man who profited
 most by that will has proved himself to be
 utterly unscrupulous in working out his
 plans. He was the master of scores of
 millions of dollars; and whatever money
 could do in defence of his claims in a Pro-
 bate Court that was sure to be done.

Leading Jews in Great Britain have
 purchased Palestine. The Secretary of
 the Association, which is backed up by
 the Rothschilds and other financiers, an-
 nounces that the undertaking meets gen-
 erally with the approval of the Jews of
 the whole world. The plain of Philistia
 is its best part, the soil being of a rich
 brown loam without a stone. It is now as
 it has always been, a vast green field—an
 ocean of wheat without a break or fence.
 Its extraordinary fertility is shown by the
 fact that it had produced the same suc-
 cession of crops year after year for forty
 centuries without artificial art.

The admission of women to the depart-
 ments of arts and laws in University Col-
 lege, London, has developed no practical
 difficulties. During the first term, which
 ended at Christmas, 225 women were in
 regular attendance, seventy-two being in
 the fine arts schools, and the remainder in
 classes open to women only, and in mixed
 classes. For use between lectures the
 women have a common room of their own,
 and are entering quietly and simply into
 college life. In the mixed classes there
 is more difficulty found in the fellowship
 of study among men and women than at
 the lectures of the Royal and the London
 Institutions.

About a year ago a letter appeared in a
 Manchester newspaper, on constitutional
 privileges, signed "Verax." Others fol-
 lowed in quick succession, and created a
 profound sensation all over Great Britain.
 At one bound an indifferent Baptist preach-
 er vaulted into the front rank of great
 constitutional writers—a most difficult
 field for literary success. The author is
 the Rev. HENRY DUNCKLEY. Recently
 his admirers gave him a quantity of silver
 plate and 300 volumes of books. The sub-
 scription was limited to one guinea each,
 and over 700 gentlemen enrolled them-
 selves as subscribers. His speech was a
 very able one, and they allude to him as
 "a second Junius."

All who have read the story of the *Miss-
 ing Link*; or, *Bible Women in the homes*
of the London Poor, will learn with regret
 of the death of Mrs. Ellen Ranyard, the
 founder of the mission bearing that name.
 She had reached the ripe age of seventy
 years. Mrs. Ranyard first became known
 to the public by *The Book and its Story*,
 a volume intended to convey information
 of the circulation of the Bible in modern
 times, which has been republished in
 French, German, and Dutch. She enter-
 ed upon a career of greater usefulness
 when she undertook to demonstrate that
 by going to the houses of the poor and
 reading the Bible to them, the inmates
 could be led to a better life. The *Missing*
Link Mission, as it was called,
 founded by her, expanded till it employed
 200 Bible women in London, and
 disbursed over £16,000 annually. Its to-
 tal receipts during twenty-two years ag-
 gregated £223,597. The happy thought
 was adopted in other cities. The *Missing*
Link Mission supported Bible women in
 Beyrout, Damascus, Jaffa, Berlin, Madrid,
 Bordeaux, Genoa, Athens, and Constan-
 tinople. Out of the Bible-reading work
 grew a mission to the sick. Mrs. Ranyard
 was a member of the Regent Square Pres-
 byterian Church, London. Besides her
 gratuitous labor, she gave to her mission
 largely from her own purse.

The New York Book Agents have issued
 the Minutes of the Fall Annual Confer-
 ence for 1878, which, with the Minutes
 of the Spring Conference heretofore issued,
 cover the Church statistics for last
 year. The grand total of Church mem-
 bers as gathered at the last Conference
 was 1,998,282—an increase of 25,674 dur-
 ing the year. The value of churches was
 estimated at \$68,776,472. The number of
 traveling preachers doing work through-
 out the connection is 11,678—an increase
 of 407 over the preceding year.

Inventions and discoveries in arts and
 sciences come now so thick and fast upon
 the world as to preclude all possibility of
 the ordinary reader keeping a record of
 them. A new process of telegraphing
 through cables or other wires has just
 been patented. By this method ten mes-
 sages of twenty words each can be sent
 over the wire in the space of one minute.
 This is the minimum speed. Under pres-
 sure two thousand words a minute can be
 sent. In thirty minutes all the words con-
 tained in a single number of the *London*
Times can be despatched from London to
 New York, be reproduced on a stereotype
 plate, and made ready for immediate print-
 ing. It is said the American Cable Com-
 pany has purchased the right to use this
 remarkable invention.

The present Pope, LEO XIII, is an in-
 cessant worker. His admirable letters are
 all written by himself, and he devotes many
 hours of the night to solitary study. It
 is his custom to dismiss his chamberlain
 a little after 10 P. M., and to sit down to
 his writing-table. He is an early riser. One
 morning recently at 7 A. M. the chamber-
 lain in waiting, perceiving the usual hour
 to be passed for the ringing of the Pope's
 bell knocked lightly at the chamber door,
 and getting no answer, entered the room
 of the pontiff, whom he found sitting at
 his table with his head supported by his
 arm, and sound asleep. The candles were
 still burning. He had been overcome with
 sleep, and had not been in bed.

Dr. NORMAN KEES has made a remark-
 able statement before the Harveian Society
 of London in relation to deaths from
 intemperance. Having wholly doubted
 the assertion that 60,000 drunkards die an-
 nually in Great Britain, he began making
 investigations in order to demonstrate the
 contrary. "I had not long," he con-
 fessed, "purchased this line of inquiry before
 it was made clear to me that there was
 little if any exaggeration in these tem-
 perance statistics, and when asked to pre-
 sent the final results of my investigation
 to the last Social Science Congress, I was
 compelled to admit that at least 120,000
 of our population annually lost their lives
 through alcoholic excess, 40,500 dying
 from their own intemperance, and 79,500
 from accident, violence, poverty, or disease
 arising from intemperance of others."

The next World's Conference of the
 Evangelical Alliance will be held in Basle,
 Switzerland. It will open on the 8th of
 August next, and close September 7. The
 committee of arrangements invite the at-
 tendance of all members and friends of
 the Alliance; they say, however, "Our
 friends must not expect to find among us
 the same character of grandeur exhibited
 at the later gatherings, of Amsterdam
 and New York in particular; but the
 certainty that this difference will be un-
 derstood by all, helps to calm our fears."
 The session will be held in the great hall
 of the Vereinshaus and in the St. Martin's
 Church. The opening address will be de-
 livered by the president M. Charles Sarasin,
 Councillor of State; among the speakers
 and essayists will be the Rev. Drs.
 Von Oosterzee, Schaff, Stroughton, Pres-
 sense, Christlieb, Arthur and J. F. Hurst.
 Arrangements will be made for special
 meetings in the English language.

What curious things men are to be
 sure! For instance: Assel P. Inman, who
 died recently near Utica, New York, at
 the age of eighty-seven, was simply stupe-
 fied with eccentricity. Some seventy years
 ago he deliberately imposed silence on
 himself, after hearing a discussion be-
 tween his father and a relative on the dis-
 advantages of speech, and from that date
 never uttered a syllable. He had married
 at fifteen, and a few months later an-
 nounced his resolve to be reticent for the
 remainder of his life. When his first child
 was about to be born, he rode seven miles
 to Fort Herkimer in quest of a physician,
 carried state and pencil with him, and
 wrote down his errand. Informed on his
 return that the baby was a boy and doing
 well, he smiled, but kept his lips sealed.
 In 1812 he rode nearly one hundred miles
 through the forest to report for military
 duty at Sackett's Harbor. On his slate
 he said, "I came to fight, not talk." The
 commanding officer refused to give him a
 place in the ranks; but he remained at his
 post, discharging his duty faithfully for
 many months. He would never read after
 sunset, would not drink any thing but
 rum-water, ate the simplest food, detested
 kerosene and gas, and would not warm
 himself by any other than a wood fire,
 carrying candles and wood with him when
 he travelled. His wife, who has always
 talked for him and herself, and who sur-
 vives him at eighty-five, says he was one
 of the kindest and best of husbands, and
 that she had grown so wonted to his
 silence as never to think of it.

RELIGIOUS ITEMS.

The venerable Peter Cooper made a
 call upon Bishop Harris recently to talk
 about a business affair, and afterward
 the conversation turned upon his long
 career. A "chief" sitting by caught the
 following remarks. He said: "It has
 often been said, 'a rolling stone gathers
 no moss, but I have been in very many
 kinds of business. I have been a batter,
 a coach maker, a cabinet maker, a machin-
 ist, an iron-monger, and a glue manufactur-
 er." He said: "I have often had
 3000 men under my employ at one time,
 and have never failed to pay every one
 his wages on Saturday night. This affords
 an indication of one means of establishing
 harmonious relations between labor and
 capital." Peter Cooper, at the age of
 eighty-eight, is hale, hearty, and happy.
 Both he and William E. Dodge, Sen.,
 began their religious lives among the
 Methodists. Methodism has made great
 contributions to other denominations.
 God bless them all!

MR. PENTECOST.—Concerning Mr. Pen-
 tecost's work in Chicago, the *Advance* says
 "This is the fourth week of Dr. Pen-
 tecost in Chicago. He has preached every
 evening, Saturdays excepted, in the First
 Congregational Church. For two weeks
 he gave a 'Bible lecture' really a sermon,
 each day, in the same place at 3 P. M.
 Since then he has been giving a daily
 'Bible lecture' at the same hour in the
 Union Park Church. For three weeks he
 conducted the daily Noon Prayer Meet-
 ing in Farwell Hall. Very large audiences
 have attended all these meetings. The
 vast audience room in the First Congre-
 gational Church at the evening services
 has been filled, often crowded to the
 pulpit stairs. The inquiry meeting fol-
 lowing each of these services has been
 largely attended. The interest is mani-
 festly deepening. Dr. Pentecost's preach-
 ing is always interesting and convincing,
 and is sometimes exceedingly impressive.
 It is intensely evangelical. His apprehen-
 sion of why man needs to be saved, what
 it is to be saved, and how we are to be
 saved, if saved at all, is most clear; and
 his way of answering these supreme ques-
 tions which press upon every one's life, is
 natural, bold, simple, reasonable, and vig-
 orous. His manner is both winning and
 persuasive. There is a constant avoidance
 of any devices in the least 'sensational.'
 The preaching is intellectual rather than
 emotional, making its appeal directly to
 the common sense and the conscience of
 all reasonable men. In his explanations
 of Scripture there are some eminently
 good points. There is nothing of the
 skip and hop style of some 'Bible read-
 ings.' There is usually a happy combin-
 ation of the textual and the topical, a
 clear sense of the general scope of Scrip-
 ture revelation, with closer view of the
 immediate connection, and a quick skill of
 the application of the truth to existing
 personal wants."

INTERNATIONAL
BIBLE LESSONS.
 FIRST QUARTER.—STUDIES IN THE OLD
 TESTAMENT.
 B. C. 1520. LESSON I. SANCTIFIED AFFLIC-
 TION; or, The Lord's Chastening. Job
 23, 14-30. April 6.
 EXPLANATORY AND PRACTICAL.
 Verse 14, 15. *God speaketh.* Job had de-
 clared that God gave no answer to his cry,
 [chap. 30, 20.] Elihu, who is here the speaker,
 asserts that God does not leave men in
 ignorance, but communicates his will to
 them. 1. "God has too deep an interest in
 man to be regardless of human needs." *Once*
ye twice. "Once and again," that is, often.
 2. "God speaks to men in multitudinous
 voices; by conscience within us, and nature
 around us; by his word in our ears, and ex-
 perience in our lives. *Man perceiveth it not.*"
 3. "God's words to men are often unnoticed.
 The mind is preoccupied, the heart is un-
 willing, and the message is unwelcome. *In a*
dream. In the earlier days, while Scripture
 was yet unwritten, and prophets were almost
 unknown, God often revealed his will through
 dreams; of which frequent illustrations are
 found in the history of Joseph and other
 Bible characters. As the word of God be-
 came more widely known and better un-
 derstood, this means of communication was
 used less frequently, and now that the canon
 of Scripture is complete, and the Spirit poured
 out upon the church, under the Christian dis-
 pensation. God reveals his will in this way
 rarely, if ever. 4. "While the sun of the
 Gospel shines, we need no more the flicker-
 ing starlight of dreams and visions." *Vision*
of the night. Perhaps a trance, as that of
 Balaam. Num. 24, 16.
 16, 17, 18. *Openeth the ears.* Not the phys-
 ical ears, but the inward power to apprehend
 truth, which only God can bestow. *Searcheth*
their instruction. Fixing the truth on the
 mind, as the seal leaves its impression on

wax. *From his purpose.* That is, when the
 purpose is unwise or evil. 5. "God has the
 interest of a loving father in all the plans of
 his children." 6. "He can see beyond our
 vision into the results of action, and often
 overrules as injurious that which men deem
 good and wise." *Hide pride from man.* Re-
 move from man his proud and selfish de-
 signs. 7. "Our schemes begin and end in
 self, and God kindly averts their accomplish-
 ment." *His soul.* The word soul, as often
 in Hebrew, is here equivalent to self. 8.
 "God's purpose in all his dealings is to keep
 back man from destruction." *The pit.* Per-
 dition, or woe hereafter. 9. "Let us remem-
 ber that there is a pit, and ready to shun its ter-
 rors." *By the sword.* Literally, "His life,
 from passing on the spear."—*Dr. T. Lewis.* God
 would preserve men from evils whose end
 is death.

19, 20. *Chastened.* Elihu now mentions
 another of the ways in which God speaks
 with men, the discipline of suffering. *With*
pain. 10. "Affliction comes not by chance,
 but as a part of God's government for the
 good of man." *The multitude of his bones.*
 "His every bone."—*Lewis.* In sickness
 every part of the body becomes an avenue
 of pain. *His life.* Another expression for "the
 man himself." *Ahorreth bread.* Here de-
 noting food of all kinds. A loathing of food
 is characteristic of many kinds of disease.
Dainty meat. "Food of desire," that which
 he loves.

21, 22. *Consumed away.* Indicating the
 thinness which comes from disease. *Bones*
that were not seen. The bones, which in
 health are covered with flesh, in sickness be-
 come prominent. *His soul draweth near.*
 The man himself, here referred to by the
 term soul. *Life to the destroyers.* A highly
 poetical figure, as if the angels of death were
 waiting to tear the soul from the body.

23. *A messenger.* To this term there have
 been various expositions. 1. An ordinary
 teacher, who points out the divine purposes
 and instructs in the way of repentance. 2.
 An angel, which is frequently meant by the
 original word. 3. The Messiah himself, who
 would appear to be foreshadowed in this de-
 claration. The latter interpretation is held
 by some of the most eminent modern schol-
 ars. 11. "The Saviour whom these ancients
 dimly saw, we know, by experience of his
 power and grace." *To show unto man his*
uprightness. Either, 1. "His right way,"
 the path of duty; or 2. God's righteous deal-
 ing in trouble. 12. "Christ comes at once
 to show God's justice and to point out the
 path of the just."

25, 26. *Gracious unto him.* The re-
 sponse is to God's grace in sending an inter-
 preter and a Redeemer. 13. "God's great
 grace is shown in his provision for man's sal-
 vation." *I have found a ransom.* "A cov-
 ering, blotting out." 14. "Every part in
 the plan of salvation comes from God and not
 from man." *Fresher than a child's.* Referring
 to the man after his season of physical
 discipline is ended, and health returns. 15.
 "So the disease of sin when removed, leaves
 us new creatures, like little children." *Re-
 turn to youth.* A figurative expression for
 the youthful feelings of health and vigor.
Pray unto God. The prayer of gratitude
 from the restored sufferer. 16. "Never let
 us forget to give God the praise for return-
 ing health." *He will be favorable.* That is,
 God will be favorable; as ready now to bless
 us before to discipline. *He shall see his face.*
 Man shall have renewed communion with
 God. *Render—his righteousness.* Restore
 him to the standing of a righteous man.

27, 28. *He looketh upon men.* It is gener-
 ally agreed that the ordinary translation of
 these two verses is incorrect. They should
 read, "He, [that is the man restored after
 sickness] will sing unto me and say, 'I had
 sinned and perverted the right, and it was
 not required me. He redeemed my soul
 from passing into the pit, and my life behold-
 eth the light with joy.'"—*Canon Cook.* The
 grateful song of the chastened soul bearing
 testimony to God's mercies. 17. "The
 sweetest songs are often sung out of the ex-
 perience of the deepest troubles."

29, 30. *All these.* Referring to the various
 dealings of God with men as already related.
Worketh God oftentimes. Literally, "twice
 thrice," by dreams, by discipline, by the di-
 vine messenger. *Soul from the pit.* That is,
 to save it from destruction. 18. "Every
 dealing of God with men is an attempt to
 save them." *Light of the living.* A figura-
 tive term, referring to the sun, as the light of
 men.
 GOLDEN TEXT: My son, despise not thou
 the chastening of the Lord, nor faint when
 thou art rebuked of him. Heb. 12, 5
 DOCTRINAL SUGGESTION: "God's ten-
 der judgment."
 The next lesson is Job 42, 1-10.

GENERAL READING

RELIEF FOR NEURALGIA.

As this dreadful disease is becoming more prevalent than formerly, and as the doctors have not discovered any method of medicine that will permanently cure it...

HEALTH BREVITIES.

The mental states have a more controlling influence over the bodily condition than most persons imagine.

Cold is the greatest enemy of old age. Ventilation is perfect in proportion as the air of an apartment is kept equal in purity to that of the external atmosphere...

The thinnest veil or silk handkerchief thrown over the face while riding or walking against a cold wind is a remarkably comfortable protection.

The most healthful form of exercise is that which involves exhilarating out-door activities.

Never sit or stand with the wind blowing on you for a single moment, for it speedily produces a chill, to be followed with fever, and then a bad cold.

If thrown into the water and the strength is failing, turn on the back with only the nose and toes out of the water, hands downward and clasped. This should be practiced while learning to swim, as means of resting from great fatigue in swimming.

CLARIFYING WATER.

Thirty years ago, in travelling up and down the Mississippi River, whose waters below the mouth of the Missouri, were so turbid that it was impossible to see through a glass, it was a common amusement to tie a bit of alum to a thread and letting it down into the water give it a swinging motion for a moment, and in a few minutes the water would be as clear as a rain-drop.

THE CLERGY AND FUNERALS.

HOW CERTAIN PASTORS THINK FUNERALS SHOULD BE CONDUCTED.

The clergymen of Newbury, N.Y., have taken a new departure. At a meeting at which every denomination was represented but the Roman Catholic, held at Trinity Methodist Episcopal Church, the following resolutions were unanimously adopted:

1. That the burial service be limited, so far as practicable, to Scripture reading, singing and prayer.

2. That we deprecate the appointment of funeral services for Sunday.

3. That we also deprecate the public exposure of remains.

4. That before the arrangements are made as to the time and place of the burial service, the convenience of the officiating clergyman should be consulted.

One of the ministers present submitted the following considerations, which led to the action taken:

1. A protracted funeral service at the home, especially where sickness and death have occurred, is a needless exposure of those in attendance.

2. A protracted service, especially when the weather is unpleasant, or inclement, when those convened are not warmly clad...

increases liability to exposure of health in going to the grave and at the time of burial.

3. The Scripture lesson and the prayer do ordinarily furnish all the counsel and consolation needed.

4. It is our conviction that but little of good is accomplished by funeral discourses, except when the death itself is exceptionally impressive.

5. Ministers are often embarrassed and brought to a degree of discredit by inappropriateness of remark, by ignorance of peculiar features of the life or family of the deceased, by saying too little or too much in the view of biased prejudiced minds and fear of giving offence.

6. At times deaths are frequent, especially among the young and infants, when the delivery of a discourse serves no purpose that would not be served as well by prayer, Scripture reading and private conversation.

7. To omit discourses on some occasions and not on others would be offensive to some, and suggests the importance of specific and uniform rules for funeral services.

SINGULAR BEAVERITY OF THE ZULUS.

For courage and other warlike qualities the Zulus may be fairly called the Afghans of Africa, and many of their records would do credit to any trained soldier. Some few years ago a Zulu hunter, bearing a young British officer speak somewhat lightly of native prowess, offered to give him a specimen of it by killing, single-handed, a huge lion which infested the neighborhood.

THE POT OF GOLD.

From the Saturday Review.

A cobbler in Somersetshire dreamed that a person told him that if he would go to London Bridge he would meet with something to his advantage. He dreamed the same the next night, and again the night after. He then determined to go to London Bridge, and walked thither accordingly. When he arrived there, he walked about the whole of the first day without anything occurring; the next day was passed in a similar manner. He resumed his place the third day and walked about till evening, when, giving it up as hopeless, he determined to leave London and return home. At this moment a stranger came up and said to him: "I have seen you for the last three days walking up and down this bridge; may I ask if you are waiting for any one?"

A RELIGIOUS CURIOSITY.

Looking over some papers of an old pastor lately, in a manuscript letter, I found the enclosed. It may be commonly known among theologians, but I have never seen it in print before.

In Joseph's dream of the eleven stars making obeisance to him, it is said there is an allusion to the signs of the zodiac—the eleven brethren answering to eleven signs, and Joseph to the twelfth. These signs were known in Chaldea and afterward in Egypt—They are as everybody knows, called by the names of animals, excepting one. The curiosity consists in the resemblance between the blessings of Jacob, or his prophecies respecting his sons, as they are in the forty-ninth chapter of Genesis, and the animals after whose names the constellations are called. The following table will illustrate the meaning. Any one who will keep in mind the picture of a human figure usually found in one of the first pages of our almanacs, and the constellations around, will understand the whole matter:—

- 1. Reuben, "Unstable as water;" Aquarius, A waterman.
2. Simeon and Levi, "Are brethren;" Gemini, Twins.
3. Judah, "A Lion's whelp;" Leo. A Lion.
4. Zebulun, "At the haven of the sea;" Cancer, A crab from the sea.
5. Issachar, "A strong ass," or beast of burden; Taurus An ox.
6. Dan, "An adder;" Scorpio, a scorpion.
7. Do, "Biteth the horses' heels;" Libra. Claws of serpent changed into balancers.
8. Gad, "A Troop;" Pisces, Fish, Dag, reverse of Gad.
9. Asher, "His bread shall be fat;" Virgo, Woman with stalk of wheat in her hand.
10. Naphtali, "A hind let loose;" Aries. A ram.
11. Joseph, "His bow abode in strength;" Sagittarius, An Archer.
12. Benjamin, "Raving as a wolf;" Capricornus, Formerly Pan with a wolf's head.—Observer.

WHAT IS A HERO?

Mr. Gladstone, in an address on "Dr. Hook" recently gave his idea of a hero. He holds that a hero is a man who must have ends beyond himself, in casting himself, as it were, out of himself, and must pursue these ends by means which are honorable and lawful; otherwise he might degenerate into a wild enthusiast. He must do this without distortion or disturbance of his nature as a man, because there were cases of men who were heroes in a great part but who were so excessively given to certain ideas and objects of their own that they lost all the proportions of their nature. A man to be a hero must pursue an end beyond himself by legitimate means. He must pursue them as a man, not as a dreamer. He must not give to some one idea a disproportionate weight which it did not deserve, and forget everything else which belonged to the perfection and excellence of human nature. If he did all this he was a hero, even if he had not very great powers; and if he had great powers, then he was a consummate hero. A greater hero than Napoleon was the captain of a ship that was run down in the channel three or four years ago who, when his ship was quivering and the water was gurgling round her, and the boats had been lowered to save such persons as could be saved, stood by the bulwarks with a pistol in his hand and threatened to shoot dead the first man who endeavored to get into the boat until every woman and child was provided for.

DAVID LIVINGSTONE.

Many years ago a venerable Scotchman, when at the point of death, thus addressed his children, who had gathered around his bedside:—"I have searched carefully through all the traditions of our family, and I never could discover that there was a dishonest man among our forefathers. If, therefore, any of you take to dishonest ways it will not be because it runs in our blood. I leave this precept with you: Be honest." Thus spake an ancestor of David Livingstone, and it was a noble inheritance. It was at Blantyre, a village on the Clyde, near Glasgow, in the year of 1813, that the great missionary and explorer first saw the light. The profit of his father's shop being small, David, his second son, was at the age of ten, set to work as a "piecer" in a cotton factory. With a part of his first week's wages he purchased a Latin grammar. As, however, his work began at six in the morning and continued till night at night, it might have been thought that with him study would be out of the question. But the young factory hand was proof against obstacles, and this is one of the great lessons his life is destined to teach. For two hours after work was over David attended a night school, and was wont to continue his studies till midnight. His perseverance was amply rewarded, for by the time he was sixteen he had come to be a fair class-

cal scholar. He had a passion for reading scientific works and books of travel. His father prevailed upon him to read Dick's "Philosophy of Religion," and "Philosophy of a Future State," which wrought a wonderful change in the youth. "The change," he writes, "was like what many supposed would take place were it possible to cure one of colour-blindness." "But," he goes on, "I shall not again refer to the inner spiritual life which I believe then began. I soon resolved to devote my life to the alleviation of human misery, and I felt that to be a pioneer of Christianity in China would lead to the material benefit of some portion of that immense empire, and therefore set myself to obtain a medical education in order to be qualified for that enterprise. In the meantime, at the age of nineteen, young Livingstone had been promoted from piecer to the more remunerative occupation of spinner in the factory. The work was hard, but the wages were sufficient to enable him to attend medical and Greek classes in the winter, and Divinity lectures in the summer in the University of Glasgow. His lessons were learned bit by bit at the spinning frame, upon which his book was lying open. In his college course he did not receive, and did not wish for, pecuniary help from any one; and day by day he trod the nine miles of road between his home and Glasgow. Having finished his medical curriculum, and passed an examination more than usually severe, he rejoiced in becoming a member of a profession which has for its end the mitigation of human suffering. The outbreak of the opium war prevented his starting for China, and he was induced by the London Missionary to look towards Africa as the scene of his labours. He sailed from England in 1840, and arriving at Kuruman met Dr. Moffat, whose daughter, Mary, he subsequently married. Three years later he settled higher up the country, and planted his mission station in a region occupied by the Bakatla tribe of the Bechuanas. His subsequent wanderings into the interior of Africa are well known.

FAMILY READING.

"ALONE WITH JESUS."

"Alone with Jesus;" fades the daylight slowly. Soft o'er the earth the shades of evening fall. As worn and weary with the day's temptation, My spirit answers to the Saviour's call. "Alone with Jesus;" from the day's hard conflict What have I brought that I his grace may win? Only the burden of my sin and longing— Only the same heart cry, "Forgive my sin—" "Alone with Jesus;" he has seen each wandering. Hath watched each failure from His throne above; And yet to-night he bids me come, confiding In the great wealth of his unchanging love. "Alone with Jesus;" O the hush, the rapture! My spirit yieldeth to his gracious will: What though the day's sad failure lies behind me? I am content, because he loves me still. "Alone with Jesus;" in his presence holy Cometh no thought of sin or pain to me: Close, close, his loving arms are thrown around me, Almost the glory of his face I see. "Alone with Jesus;" here can come no sorrow; From sin and conflict here my soul is free; This be my prayer to-night, "O Jesus, Saviour, Teach me through life to dwell alone with Thee!" —Millie Colcord.

AN EXQUISITE STORY.

In the tribe of Neggdeh there was a horse whose fame was spread far and near, and a Bedouin of another tribe by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice: "I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and Heaven will reward you." The Bedouin kindly offered to take him up on his horse and carry him home, but the rogue replied:

"I cannot rise; I have no strength left."

Naber, touched with pity, dismounted led his horse to the spot, and with great difficulty set the seeming beggar on its back.

But no sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off calling out as he did so:

"It is I, Daher. I have got the horse, and I am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber, who was armed with a spear.

"You have taken my horse," said the latter. "Since Heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been."

Struck with shame at these words Daher was silent for a moment, then springing from the horse, returned it to the owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.—Exchange.

COMMON SENSE.

BY JOHN D. KNOX.

Common sense is the growth of all countries. Many talk like fools. Conform to common folly. Have some sense about you. Medicines are not designed to live on. Candies and sweetmeats are good in their place, but practical knowledge is very important and substantial in the hour of need.

A college professor was being rowed across a stream in a boat. Said he to the boatman: "Do you understand philosophy?" "No; never heard of it." "Then one-quarter of your life is gone. Do you understand geology?" "No." "Then one-half of your life is gone." "Do you understand astronomy?" "No." "Then three-quarters of your life is gone." But presently the boat tipped over and spilled both into the river. Says the boatman: "Can you swim?" "No." "Then the whole of your life is gone." Philosophy will not enable men to walk on water; they must spread their hands and strike. Words are good in their place, but deeds bear fruit; words are but leaves, but deeds fill the garner. Learn to swim.

Music helps not the toothache. The forceps in the hands of the dentist is the sovereign remedy. Avoid the man who wants to trust you. Pay day will come. Ask thy purse what thou shouldst buy for a man with an empty purse; and a new house becomes wise when it is to late. The cause must be adequate to the end. You cannot drive a windmill with a pair of bellows. Then do not undertake too much, for you may be a wise man though you cannot make a watch or raise the wind. Learn the nature and properties of things, for the law is inflexible and while obedience is health and health and comfort, disobedience is disappointment.

Green wood makes a hot fire; but it takes good sense to start the fire. Water makes steam, and damp heat is better than dry heat; and then the economy is not to be lost sight of.

The Christian Weekly, Edinburgh, Scotland, says: "It is curious how human nature runs to extremes. We have referred to ladies in the higher ranks of society and supposed to have high refinement, who take pleasure in torturing and slaughtering God's innocent creatures. A newspaper paragraph of Saturday last informs us that a lady who resides in Edinburgh is so fond of her horse that she had it shod with gold last week, at a cost of between \$400 and \$600. The shoes are expected to last about the same time as if they were of iron, and it is not suggested that they are more comfortable for the animal. Extravagant fondness for pets is a weakness which, if it leans to virtue's side, is nevertheless mischievous not only to the individual, but in the effect it has upon the controversy about cruelty to animals. Bizarre is sometimes plausibly thrown on the whole movement for the protection of the lower animals as emanating from the same morbid feeling which induces weak-minded persons to lavish more affection upon cats and dogs and horses than upon their fellow mortals.—Topsels Kansas.

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COMMON SENSE.

AVOID WASTE AND PRACTICE ECONOMY.

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as emanating from the same morbid feeling which induces weak-minded persons

to lavish more affection upon cats and dogs and horses than upon their fellow

creatures.—Toronto Kanoss.

CONVICTION OF SIN.

BY H. W. BENNETT.

There seems to be a need through the church and community, of a deep and intense conviction of sin.

One of the serious and alarming signs of the times is that men do not see and feel that sin is hateful to God, corrupting in itself, and ruinous in its consequences.

They are drifting to judgment with an expectation that somehow, somewhere, or some time, their total and confirmed dissimilarity to God will be changed;

This situation finds "aid and comfort" from two classes of professed Christian workers. One class, whose notions of God and character are evolved from their own brains, and upon which evolution

Do you want to be a Christian?" "Yes."

"He that believeth on the Son hath life."

"Why, I believe in Jesus and have always done so."

The person is pressed, and although inwardly conscious that there is no change he obligingly undertakes the advice.

A large number, on reflection, declare that through this over-persuasion they committed themselves to a false position.

They never repented, never were born again, and they know it. I suggest a careful revision in this instruction.

Dr. Beecher says, "My object was to cut and thrust, hip and thigh, and not to ease off. I had been working a good part

of the year, with my heart burning and my people feeling nothing. Now I took hold without mittens." The people "smarted

under it," but it was followed by a work of grace. [Hand-Book of Revivals, 258-261.]

Dr. Finney's autobiography has numerous incidents scattered through the pages, of conviction so intense as to overcome the sinner.

The history of our own church evangelistic work is rich in illustrations of this character, in scenes where multitudes were in agony

as if conviction ought to be deep enough to awaken profound moral emotions, to enable one to see and feel that he is lost,

to agitate one so keenly that he will ask the way of salvation. Persons who have such experiences seem wonderfully satisfied

with Christ, and follow Him amid prosperity and adversity with the same cheerful faith and humility. I have been

interested in recent works of grace. Many have decided to be Christians, and are walking with the church; but a more serious question than all these is this, Am I

walking with Christ? Many are preaching with more or less satisfaction to themselves and the people, but am I preaching

the Word in such a manner and spirit as convicts of sin and turns many to Christ? It is the office of the Holy Spirit to convince "the world of sin." Are there any conditions that I must supply before this work is done? and if so, what?

Dr. Deal, is a Veterinary Surgeon of great skill, writes from Bowersville, Harrison Co., O. : I have given Perry Davis' Pain Killer in many cases of Colic, Cramp

and Dysentery in horses, and never knew it to fail in a single instance. I look upon it as a certain remedy.

However quickly a patient may recover and approach towards robust health, by the use of Fellows' Hypophosphites he must abolish the habits of life which induced the disease; the effect of the greatest triumph in medicine can only be transitory while man persists in the gratification of vicious or pernicious habits.

An Irishman called at a drug store to get a bottle of Johnson's Anodyne Liniment for the Rheumatism; the druggist asked him in what part of the body it troubled him most. "Be me soul said he I have it in every houl and corner of me."

JOYFUL NEWS FOR THE AFFLICTED.

POST GROVE, Annapolis Co., N.S.

June 12th, 1878.

Messrs. C. Gates, Son & Co.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health

This situation finds "aid and comfort" from two classes of professed Christian workers. One class, whose notions of God and character are evolved from their own brains, and upon which evolution

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, but

He had been ailing on account of impurities therein. It cleansed his blood, but him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup

before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Anodyne Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results.

A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid a cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever heard of or heard tell of that will cure them so quick.

Yours with gratitude, ISAAC B. SPINNEY.

Sworn to at Wilmot, before me, the undersigned, June 13th, 1878.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late.

From the fatality attending this disease every family should keep a remedy on hand and use it on first appearance of sore throat. A preparation called DIPHTHERIA has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

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VEGETINE.

An Excellent Medicine.

This is to certify that I have used VEGETINE, manufactured by H. R. Stevens, Boston, Mass., for Rheumatism and General Prostration of the Nervous System, with wonderful recovery. I recommend VEGETINE as an excellent medicine for such complaints.

Yours very truly, C. W. VANDERGRIFT.

Mr. Vandergrift, of the firm of Vandergrift & Hoffman, is a well-known business man in this place, having one of the largest stores in Springfield, O.

Our Minister's Wife. LOUISVILLE, Ky. Feb. 14, 1877. Mr. H. R. Stevens, Dear Sir—Three years ago I was suffering terribly with Inflammatory Rheumatism. Our minister's wife advised me to take VEGETINE. After taking one bottle, I was entirely relieved. This year, feeling again by the disease, I again commenced taking it, and am being benefited greatly. It also greatly improves my digestion. Respectfully, Mrs. A. BALLARD.

1011 West Jefferson Street.

Safe and Sure.

Mr. H. R. Stevens. In 1873 your VEGETINE was recommended to me; and, yielding to the persuasion of friends, I purchased a bottle. At the time I was suffering from general debility and nervous prostration, superinduced by overwork and irregular habits. It wonderfully relieved me, and its curative properties seemed to affect my debilitated system from the first dose; and under its peaceful use I rapidly recovered, gaining in more than usual health and good feeling. Since then I have not hesitated to give VEGETINE my most unqualified endorsement to all who are suffering from the same complaint, and as a powerful agent in promoting health and restoring the wasted system to new life and energy. VEGETINE is the only medicine I use, and as long as I am well, I am indebted to you as my benefactor. Yours truly, W. H. CLARK.

129 Monterey Street, Allegheny, Penn.

VEGETINE.

The following letter from Rev. G. W. Mansfield, formerly pastor of the Methodist Episcopal Church, Hyde Park, N. Y., is published in the Lowell, Mass. Standard, and is a most interesting letter of the wonderful curative qualities of VEGETINE as a thorough cleanser and purifier of the blood.

HYDE PARK, Mass. Feb. 15, 1876. Mr. H. R. Stevens, Dear Sir—About ten years ago my health failed through the depleting effects of dyspepsia; nearly a year later I was attacked by typhoid fever in its worst form. It settled in my back, and took the form of a large deep-seated abscess, which was fifteen months in gathering. I had two surgical operations by the best skill in the State, but received no permanent cure. I suffered great pain at times, and was constantly weak. I was unable to do any work, and also lost small pieces of bone at different times.

Matters ran on thus about seven years, till May, 1874, when a friend recommended me to go to your office, and talk with you of the virtue of VEGETINE. I did so, and by your kindness passed through your manufactory, seeing the ingredients, &c., by which your remedy is produced.

By what I saw and heard I gained some confidence in VEGETINE. I commenced taking it soon after, but felt worse from its effects; still I persevered, and soon felt it was bettering me in other respects. Yet I did not see the results I desired until I had taken faithfully for a little more than a year, when the difficulty in the back was cured; and I have in that time gained twenty-five pounds of flesh, being heavier than ever before in my life, and I was never more able to perform labor than now.

During the past few weeks I had a scrofulous swelling as large as my fist gather on another part of my body. I took VEGETINE faithfully, and it removed it, leaving no trace behind. I think I should have been cured of my main trouble sooner if I had taken larger doses, after having become accustomed to its effects. My scrofulous or curable disease, and the time I took VEGETINE, it will, in my judgement, cure them.

With great obligations I am, Yours very truly, G. W. MANSFIELD, Pastor of the Methodist Episcopal Church.

VEGETINE Prepared by H. R. STEVENS, Boston, Mass. VEGETINE IS SOLD BY ALL DRUGGISTS.

Brown & Webb, Wholesale Agents.

NEW RICH BLOOD!

Parson's Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take a pill each night from 1 to 12 weeks may be restored to sound health, if such a thing is possible. Sent by mail for 5 letter stamps. I. S. JOHNSON & CO., Bangor, Me.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist now travelling in this country, says that most of the Hens and Cattle Feeders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Does one teaspoonful to one pint food.

DIPHTHERIA!

Johnson's Anodyne Liniment will positively prevent this terrible disease, and will give a permanent cure. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure. I. S. JOHNSON & CO., Bangor, Maine.

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Nov. 17, 78 ly

PARIS, 1878

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the present season. The award at Paris is the highest distinction in the power of the Justice to confer, and is the ONLY GOLD MEDAL awarded to American musical instruments. THIRTY-ONE leading manufacturers of the world were in competition. At every Exposition MASON & HAMLIN ORGANS have been awarded Highest Honors, viz: Paris, 1878; Sweden, 1878; Philadelphia, 1876; Seattle, 1876; Vienna, 1874; London, 1873; Paris, 1867. NO OTHER AMERICAN ORGANS EVER ATTAINED HIGHEST AWARD.

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We beg to advise the completion of our Fall and Winter Stock. The ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, at your Stock (including many SPECIAL LINES) secure very low figures, which we now offer at a very advance.

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AN ELEMENTARY GEOGRAPHY FOR USE IN The Schools of the Maritime Provinces of Canada.

104 pp., 12 Maps, and 26 Illustrations. Price 40 cents. NEW PRIMERS

The Maritime PRIMERS and WALL CARDS, just issued are on an entirely new plan. The PRIMERS consisting of parts 1, 2, and 3, are sold at 3 and 6 cents each respectively. They are handsomely printed with large type, profusely illustrated, and very durable. They are constructed in such a way as to assist the teacher in leading the child from a picture to the name of the thing which the picture represents.

The PRIMERS are accompanied by a Series of WALL LESSON CARDS, 17 by 22 inches, reproducing in an enlarged form the introductory six pages of the FIRST PRIMER. The constant use of these cards in conjunction with the Primers in the Schools is recommended. They are handsome and substantial and are varnished so that they can be cleaned. Price per set, 60 cents.

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The Publishers of the MARITIME SERIES at first contemplated the issue of a Seventh Reader for advanced classes but acting on the advice of several experienced teachers of Nova Scotia, they determined to enlarge the SIXTH MARITIME READER in such a way as to supply the demand for a more advanced book, without adding parents and guardians to the expense of a separate volume. The New Edition of book, without omitting parents and guardians to the expense of a separate volume. The New Edition of book, without adding parents and guardians to the expense of a separate volume. The New Edition of book, without adding parents and guardians to the expense of a separate volume.

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Lead Pencils from 12c per dozen

THE WESLEYAN
SATURDAY, MARCH 29, 1879.

We ought to have paid a tribute last week to the memory of a mother in Israel whose demise was then announced. Mrs. Lockhart, of St. John, whose house was always regarded by our ministers in past years as their home, and whose kind words have helped many a young preacher in despondency, well deserves an affectionate word from the Editor of this paper. She was a true, good Christian woman!

A young man was arrested on Saturday last in the Halifax Post Office for stealing letters. Since last September this office alone lost at least fifteen letters, some of them containing money. We refrained from mentioning the facts publicly, hoping that they might be detected. Now it appears that three hundred letters are known to have been abstracted from the Halifax office within six months. The young man alluded to was caught through having on his person two bills enclosed from Quebec in a decoy letter. Comment on this affair is needless. We can only regret for the sake of innocent persons who were in danger of being implicated, that detection is a matter of slow movement.

A MINISTERIAL WARNING.

We have been reluctant to notice a letter which has appeared in an Ontario paper, and been quoted in different ways by our own Maritime press. "Rev. A. N. Clayton" is a name with which our readers are too familiar already; but it is so possible that harm and not good may result from avoiding the subject, that we may be permitted to protect at least our own Methodist interests by a few words of explanation.

Mr. Clayton, a Probationer for the ministry, was married to Mrs. Kent Mason three years ago. He was not expelled; but his name quietly dropped out of the church records. After a brief stay in the Lower Provinces, the couple went to Quebec and Ontario, the lecturer making a free advertisement of her connection with the Methodist body, by marriage with one of their ministers. Mr. Clayton made application at different times to officials and members of the Nova Scotia Conference, for letters of standing, or certificates of conduct. He was always denied them, so far as we know. He has now written to a London, Ontario, paper, revealing a sad state of things as regards his marriage. After living in separation from his wife, for some time, he accuses her in language which may mean very much that is dishonorable, and threatens still further exposures.

There are two sad, but salutary lessons in this history.

Young ministers are always safe in reposing upon the counsels of their brethren. Apart from the solemn obligations by which they are bound to protect each other's interests, as men of experience and having large acquaintance with the world, clergymen are qualified to a superior degree, for affording advice to young men. When a Methodist Probationer so far forgets the "twelve rules of a helper," as to turn with deliberate purpose from sage, brotherly admonition, he may count upon a heavy cost of trying experience. We say this, having ourselves as little regard for the assumed authority of priests over their fellowmen, as one can possibly possess. We recommend what is precious in ripened, Christian counsel, rather than hold forth the terrors of ghostly superiority. Trust in your brethren!

It would be worth our while enlarging upon the other lesson of this affair, had we any hope that much benefit would result. Our provincial people are so credulous of the good which they see and hear in lecturers and adventurers of the platform—especially if holding to religion and temperance—that they are seldom prepared for a word of caution. The Nova Scotia Conference has recently closed its pulpits, at least, against persons not provided with proper certificates. This is wise and timely. It would be well, in all organizations, to establish a law which may require in those offering for public address some better recommendation than a flowing robe, a

witching manner, a plausible spice of religion and a story of personal endurance throughout the miseries of intemperance. Mrs. Mason carried great sympathy among audiences before whom she animadverted upon the cruelty and selfishness of a certain class of clergymen who refused her their countenance. It happens that the clergymen were prudent, whatever may be said of the audiences!

THE NEW BOOK TARIFF—PRO AND CON.

A radical change has been made in rating the duty upon books coming in to Canada. Excepting Bibles, hymn-books, psalm-books, and prayer-books, a uniform charge of six cents per pound is to be collected in the custom-houses upon all books, bound or in leaves. Formerly the rate was five cents on every dollar value. The change is one so complex, affecting the trade in so many different ways, that any fair estimate of the increase in duty cannot well be made. It is peculiarly exceptional in the treatment of costly bindings. In very few instances will the duty be heavier than formerly upon books costing above three dollars, while in some instances valuable books will be imported for less than the former cost of tariff. A Shakespeare, for example, which costs ten shillings in England, and formerly was rated by the customs tariff at 12 cents, will now, providing it does not weigh more than two pounds, be passed for the same money—12 cents. A Shakespeare valued in England at one-and-sixpence, and weighing two pounds, which formerly paid about two cents duty, would cost now 12 cents. The difference here, as any one may see, is enormous. Periodicals of all kinds—magazines, reviews, illustrated Sunday School papers, &c., will now be priced considerably more, through duty. This is an industry which cannot be built up in our Dominion for many years to come. Where have we sufficient capital or population to produce or sustain a Magazine like Harper's or Scribner's, or papers so unique as the British Workman? Clearly there ought to be exceptions to this law of duty, besides those of Bibles and prayer-books.

There are three arguments which we have seen advanced in favor of this change in respect to books:—

1. The argument of precedent and uniformity. All other countries, excepting the United States, it is said, rate their tariff by weight. But when all other countries are placed against the English-speaking nationalities, do we understand what is implied? The nations of Europe ought not to be compared with the Anglo-Saxon races in the matter of book production and trade. Germany is a book-making country. It is to its advantage to foster its own language and commerce: so that it discourages the importation of books in other languages, or any cheap style of German books which might be manufactured outside of its own territory. France, in a lesser degree, does the same thing, as respects its language and trade. Russia does nothing with outside books, as a general business. Turkey does nothing.

On the other hand, England—a free-trading country, with its outlying colonies, and the Australasian and Canadian confederacies, speaking and reading principally one language, have a great and growing love of books. The United States, with forty millions of reading population, join hands with the English people, of whom they are relations not very remote, in promoting the free circulation of English literature. True, the Americans have higher rates of duty, and exceptional laws which impede, to some extent, the trade in books, as in other things, with other countries; but they have not given over the brains of their gifted ancestors to be rated by the pound avoirdupois. They have not classed Shakespeare at twenty-four cents to the dollar and Gilfillan at eight cents, thus obliging purchasers to pay three times as much duty upon the immortal bard as upon the immortal bard-historian.

2. The commercial principle. It is argued that the material used in the

construction of books ought to be taxed according to its value—that there is no valid reason why paper, which is rated at 20 per cent. duty in its pure state, should be admitted at 5 per cent. when printed. There is force in that argument—it is reasonable and correct, on strict business principles. Our only reply can be—This new, young country, if it requires fostering in any one direction more than another, demands special leniency in regard to its means of culture. Just as the State, finding it necessary to educate the youth, affords immunities and aid in that direction, so should it help in carrying mental nourishment to the population, until they are capable of producing it for themselves. There ought to be commercial exceptions in regard to books as much as in regard to schools, or breadstuffs or railways.

3. The moral argument. It is the intention to shut out the yellow-covered novels—all cheap, flimsy, or poisonous books, by imposing upon them a heavy duty. This argument is good as far as it goes. The knife, however, which strikes at the cancer, also cuts in upon the vital parts. There are more good cheap books than had imported into Canada. Sabbath School books are all cheap—necessarily; and on them the tariff bears as severely as upon the other. Besides, we fear that the current could not well be turned by a discriminative tariff—just as the increase on the duty of rum and brandy makes no appreciable difference in their consumption. A vitiated taste there is amongst us, unfortunately—a taste that has been pandered to, if it has not been created, by the guardians of society. Our public libraries are full of sensational trash, with, of course, a proportion of excellent reading. Parents have not protected their families from the low class of fictitious literature. We have, accordingly, the victims of a depraved appetite—a superabundance of them—and a shade or two in the tariff will not cure them. Parental fidelity must do that, if it is to be done at all.

THE ETHICS OF SELF-DEFENCE.

Charles Wesley prays in one of his hymns that he might be taught "when to fight and when to fly." Some such power of discrimination seems greatly needed in the practical as well as the spiritual exercises of the Christian life. In no subject which concerns the philosophy of our religion is there so much diversity and conflict of opinion as that of the duty of resistance and non-resistance. One Christian man defends his country in times of war, or the lives and property of his family in time of peril, shedding blood, perhaps taking human life by violence; and the admiring world applauds the act, while his fellow Christians admit its justification. Another does the same thing under different circumstances, and there arises a bitter cry of reproach.

Rev. George Brown, a missionary of the Australasian General Conference, stationed on Papua, an out-lying semi-barbarous island, met with some savages, who seized, murdered and ate two of his native local preachers. This taste of human flesh awoke a slumbering appetite among the cannibals. Others of the Christian band were threatened. Some idea of the character of the savages may be gathered from a report by the Rev. Jas. Chalmers, who has recently completed a tour of one hundred villages on the island of New Guinea, most of them never before visited by a white man. According to Mr. Chalmers, throughout this region the natives boil the heads of their slain enemies so as to obtain clean skulls to adorn the places where they worship their deceased ancestors. Here is a population to be judged and treated exceptionally, surely. Mr. Brown armed himself and his associates, turned the war upon his foes, and succeeded in striking such terror into the minds of the natives, that he has since not only remained unmolested but been treated with great deference and respect. But he is obliged to defend himself against strong prejudices, and also against public letters, assailing his conduct in no measured terms. He states that the commanders of both British and German men-of-war, on

that station, have written him in warm approval of his act. His own conscience acquits him; his knowledge of the people assures him that he has been the means of averting a greater massacre; and his mission-work prospers as never before.

The public are not in a position to judge fully as to the merits of the case. Mr. Brown may or may not have been hasty, vindictive or cruel. Men-of-war captains may be incapable of deciding, where the interests involved partake so largely of their own professional work. What we notice as a matter of no little surprise to us, is the hearty approval with which Christians often refer to the principle of brave resistance when they look upon it or listen to it in theory, and the shudder which passes over them when that theory is changed into stern, sanguinary fact.

A few years ago Dr. Butler, at our Conference in St. John, N. B., elicited tremendous applause by one sentiment accompanied by a single gesture, which, denuded of their romance and exciting eloquence, seem to us wondrously similar to the case as presented in the bloody circumstances of the Rev. George Brown. Dr. Butler had just returned from the Rebellion in India. His audience was composed of the intelligence of the city, and the clergymen of Methodism at least from four Provinces. He described the scene as he, with a motley group of merchants, soldiers and native servants formed themselves into a guard of defence for their wives and children. They stood on the ledge of a precipice overlooking a valley which lay two hundred feet beneath them. A path wide enough only for a single traveller, opened at a point distant but a musket-shot, and this path they were to watch by turns till relief arrived. The doctor laughed at his own description of the appearance he must have presented with a firelock on his shoulder. But, as if to combat the objection of Christian inconsistency that may have suggested itself to his mind, he turned, erect and firm, full toward the congregation. "Does any one ask me," he exclaimed, "whether I would really have fired upon a body of Sepoys had I seen them approaching? Yes," he impetuously cried—"yes, I would that, till the last ball was exhausted, and then I would have turned the butt end of my musket upon the villains"—suiting the gesture to the word. Of course "he brought down the house." "It was a right royal and prolonged British cheer that came back from pews and galleries. Well, that was a Christian jury, if ever there was one. Whatever of old-fashioned conservative christianity there was in the Methodist Church at least, was there. And it applauded Dr. Butler.

We are inclined to think that Rev. George Brown, providing he possesses the powers of eloquence necessary, could also carry a jury with him, if permitted to stand before them, face to face.

And yet, in the calm retreat of the Australasian and English homes, members of this Methodist jury write long letters, and employ hard words upon Mr. Brown's practical display of what, under a vivid description of the scene, they might consider noble and manly conduct. Doubtless, sober, second thought is surest. God and the angels look down without the influence of passion; and their judgement is the true judgment. But any one can see that Mr. Brown, who may have himself helped to applaud some hero of Cawnpore or Lucknow, may well be surprised to hear that the verdict is against him.

EDUCATIONAL MEETINGS IN HALIFAX.

On Sabbath last sermons were preached in this city, according to announcement, in the interests of our educational schemes. The day was exceedingly disagreeable—the morning particularly being the most inauspicious imaginable. Rain fell heavily, while the streets were bad beyond measure. Still, the people came out well. Dr. Stewart was greeted in Brunswick Street by a fair audience for the time. He chose as his text Rom. x, verse 4. "For whatsoever

things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope." He assigned several weighty reasons upon the importance of the text, then entered upon a fine analysis of its ethical and doctrinal contents. He enlarged upon its recognition of man's ignorance, and the provisions for its removal which were included. That our religion fosters education in those forms of knowledge which are of chiefest importance; that it unfolds wonderful truth and has wonderful ways of communicating that truth; that its morals and doctrines are suited to all ranks, ages and conditions of life—these suggestions were presented with much original and forcible power of argument. Then, the practical bearing of the subject upon our lives, our families, the church and the rising ministry; the needs and dangers presenting themselves, and demanding action, through the arrogance of Popery on the one hand, and the cold, subtle insinuations of Scepticism on the other, formed a fitting and convincing close to this admirable discourse. It was a cogent, concise masterly sermon throughout, very clear and symmetrical. Above all, it left a blessed influence upon the mind.

On Sabbath evening the Rev. R. Brecken, M. A., of Windsor, preached a very appropriate discourse in Brunswick Street Methodist Church to an excellent congregation. He took for his text Jeremiah 1. 7, and after a clear and concise exposition of the passage, he proceeded to treat more directly of the marks that usually characterize the man called of God to the office and work of the Christian ministry. Among those marks he particularly dwelt upon a modest estimate of one's own powers, a full appreciation of the responsibility involved, and a confident reliance upon the sufficiency of God. He next insisted upon the necessity for an educated ministry, especially now that a higher style of education is enjoyed than formerly, and also in order that the ministry might cope with the difficulties peculiar to literary minds. The preacher paid a just tribute and compliment to the fathers of Methodism, and to the noble service rendered to our cause by the great army of local preachers. Altogether the sermon was beautifully simple and very effective.

Dr. Stewart's discourse at night, as well as Mr. Brecken's in Grafton St., are said to have been of a high order of merit. They had the special excellence of being in thorough adaptation to the time, and to the objects of their visit. Such visits cannot but be beneficial to the interests of both education and religion.

The meeting on Monday night in Brunswick Street Church was well attended—for a Halifax Educational Meeting—very well. Mr. Morrow presided. After prayer by Dr. Stewart, and the reading of the Report, addresses were delivered by Mr. Brecken, Dr. Stewart and Dr. Allison. Mr. Brecken's was a very practical, eloquent plea for our Sackville Institutions, on the ground of their contribution to the mental wealth of the country. Dr. Stewart's was elaborate, covering the broad subject of educational work, in its relation to society, the nation and church. Dr. Allison, finding himself in an independent position, was now able to afford an independent tribute to Mount Allison as a College, actually free for all classes and creeds, though under denominational control. The tone of the meeting was good. Its effect must be greatly conducive of sympathy with the objects for which it was convened.

At Grafton street on Tuesday evening, a fair congregation met to welcome the delegates. The meeting was presided over by Rev. W. H. Hertz. The Speakers were the same as in Brunswick St. Church. Of the addresses it need only be said that, if possible, they exceeded, in real strength of argument and fervour of eloquence, those of the preceding evening. Mr. Hertz also favored the meeting with an address, indicating his hearty sympathy with the educational movement in all its phases.

AN EDUCATED M

The anniversary of the Society, to which reference another column, recalls the general subject of a history. In the economy in common with other training and equipment for the office and work of the ministry, very prominent place. A perception of the fitness also a just appreciation of the present day in v. ing intelligence of the ally, heartily endorsed the policy pursued by affording to its ministrable facility for the ac highest competence in their sacred calling. institutions, however, either to create or to dictates for the ministr simply so many "prophets" where you assisted in their end themselves "workm to be ashamed, right word of truth." T ful to insist upon the first essential of ministerial office. N to atone for the fact and devoted charact otherwise; for inasm the mind to mello the effort toward it thus giving force an it is the pearl of the legions were the v would presume to rightful pre-eminence nature of the cultu for the rising min commend itself to e mind. It is not so education that is so line of the faculties osophy and the (Ch other branches of l dinated to the culti and art of thinking the best methods of thought, felicit of rhetoric, and al expression, are sup ed for the more l of accuracy and highest culture, rendering back to And if God has gi both in nature an even "His unspere more than His c consecrate to Hir ed facilities, and o our beaten oil an In any case it is whatever influen upon ministerial and incapacity tribute anything able service. B mains: Is not c ted to promote Because if this then it becomes to make the ne able. Then it penetration to e a minister to co most of his for power of intense and having acq ing, he can do h with greater p more effect. A clear and radi glass that surr of being trans smoke, it is imp shine to its fu clear the medi the inner light this is precisely facilitates the t from one mind true piety but within the sou culture but th of that inward view of cultur covet as much tively scanty them to acqui high culture of one's nature it promotes a susceptibility heart becomes influences, as

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AN EDUCATED MINISTRY.

The anniversary of the Educational Society, to which reference is made in another column, recalls attention to the general subject of a cultured ministry.

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nervous strings tremble to the wind. How much more tender is the plant that opens its blossoms beneath the friendly shelter of the conservatory.

ANNUAL CONFERENCE DECISIONS BEYOND THE LINE. The grand march of American Conference sessions has fairly set in.

Resolved, That, in the judgment of this Conference, it is of great importance that preachers make their reports to the Annual Conference according to the resolutions.

The Advocate does not approve of the verdict; nor do we. A grievance of this sort belongs to the entire connexion of Methodism, or the Conference of which the minister happens to be a member.

of this sort belongs to the entire connexion of Methodism, or the Conference of which the minister happens to be a member. The Judge was evidently one of the class who see and sympathize with delinquent claimants.

CORRESPONDENCE.

Upper Keswick, March 17th. Dear Bro, Nicolson, The members of the Rev. Thomas Marshall's congregation and other friends met at the Parsonage, on the 12th of March.

Grand Lake, N.B., March 20th, 1879. Dear Sir, I am requested by the members of the Quarterly meeting, of this circuit, held on the 17th inst., to forward the following resolution for insertion in the WESLEYAN.

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led the donation which was read at its presentation and afforded gratifying evidence that they heartily sympathize with their preacher in his work.

The friends of our cause at Stellarton have also been at work. About \$100, were expended upon the church property last summer.

DEAR MR. EDITOR I send you by request of the March Quarterly Meeting of the Sheffield circuit held at Lakeville March 14th, 1879.

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The latest news from India announces the marriage of Rev. James Fraser Campbell, formerly of this city, to Miss Forrester, daughter of the late Dr. Forrester, founder of the Normal School.

The annual concert and exhibition of the pupils of the Institution for the Blind took place in Freemasons' Hall, on Monday night before a large audience.

A letter has been received from Japan, from C. W. Dimock, jun., so well known in Windsor, and who has been absent five years.

Dr. Arthur D. Webster (son of the late H. E. Webster, Esq., of Kentville) has received the Government appointment of House Surgeon to Craig-Lochard Hospital, Edinburgh.

A thunder storm in winter time; nevertheless in these parts in winter time we were visited on Monday night with one of the heaviest that has been experienced for years.

A gentleman writing from Bathurst, last week, to a friend here, says that Mr. Hewison Stout, a blacksmith, who is a great improver on those now in use.

It is the intention of the Ladies who are preparing the children for the next meeting in the School Room to make it a dist. Concert in the School Room to make it a dist. Concert in the School Room.

There was a large attendance in the parlors of the Centenary lecture room yesterday afternoon and evening at the children's bazaar and fancy sale.

Write for a new election in P. E. Island have been issued. Nomination, Feb 2nd; polling, April 3rd.

GRAND LAKE, DOUGLAS HARBOR, Feby. 19th 1879

DEAR MR. EDITOR I send you by request of the March Quarterly Meeting of the Sheffield circuit held at Lakeville March 14th, 1879.

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NEW BRUNSWICK & P. E. ISLAND.

A gentleman writing from Bathurst, last week, to a friend here, says that Mr. Hewison Stout, a blacksmith, who is a great improver on those now in use.

It is the intention of the Ladies who are preparing the children for the next meeting in the School Room to make it a dist. Concert in the School Room to make it a dist. Concert in the School Room.

There was a large attendance in the parlors of the Centenary lecture room yesterday afternoon and evening at the children's bazaar and fancy sale.

Write for a new election in P. E. Island have been issued. Nomination, Feb 2nd; polling, April 3rd.

PROVINCIAL NEWS.

NOVA SCOTIA.

A young man named Paw, who has been a clerk in the Post Office in this city for several years, was arrested on Saturday evening on a charge of opening letters passing through his hands and appropriating money from them.

WESLEYAN ALMANAC

APRIL, 1878.

Full Moon, 6th, 10m. Afternoon. Last Quarter, 13 day, 8m. Morning. New Moon, 21 day, 8m. Morning. First Quarter, 29 day, 10m. Morning.

Table with columns for Day of Week, Sun, Moon, and other astronomical data for the month of April 1878.

THE TIDES.—The count of the Moon's Southern gives the time of high water at Farrisboro, Cornwall, Horton, Hanover, Windsor, Newport and Frys.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

OBITUARY: SHEDIAK MISSION.

MR. AND MRS. SAMUEL TAIT.

On the 4th of June, 1878, sister Tait was stricken with paralysis, but through a kind Providence and the aid of medical treatment, she partially recovered from the stroke, and was restored to her place in the family circle.

ISAAC NEWTON BOYD.

I have also to record the death of Isaac Newton (youngest son of James and Lydia L. Boyd), on Novr. 2, 1878, aged 14 years.

A little bud, so young and so fair, Cut off by early doom, Just come to show how bright a flower, In Paradise could bloom.

S. C. H.

HENRY WARD BEECHER ON THE CHINESE QUESTION.

EXTRACT.

Now it may be asked, if these things are not true about Chinamen, and about which there is such a row and rumour, if they were so industrious, neat, thrifty, why do not the Californians desire their presence?

ties of the Pennsylvanian—the time is coming when the mixture of Irish blood with other nationalities will produce qualities to the last degree valuable. It is potential; but it belongs to the future.

Each party wanted to draw to its ranks the laborers' union men, for whichever secured them had the predominance. The consequence was that both parties were in the market bidding. They had an importance that did not belong to them morally or industrially, but did belong to them politically.

It will make no difference in regard to the treaty whether the issue abrogates it or not. Men say it will have that effect, and that the State Department are most anxious for a new treaty with China.

THE YOUNG FOLKS.

LADY SPELLERS OF A PAST DAY.—Mr. Foot, the celebrated wit, used to tell the following story, which (if he did not invent it from his love of fun) does not speak very well for the spelling powers of the women of a past day.

GETTING OVER DIFFICULTIES.

Eldred is a very small boy of five. He goes to school with an elder sister who takes care of him. But one week his sister was ill, and could not go as usual; and no little Eldred appeared bearing his wild rose or bit of wild pea to give to his teacher.

So Eldred, a little daunted, returned home. Next morning, with a little present of ferns, he appeared smiling. "But I thought you could not open the great gate?" said the teacher.

earth. They do not know but what we are just as likely to emigrate to China as they are to come here.

I have been observing public affairs now for fifty years, and I declare to you that I never in my whole life knew of any case in which there has been such gross and hounding misrepresentation as has fallen on these most useful men in our midst; and in consequence of all this outcry you are in danger of giving very great power to a most dangerous form of Socialism.

The real and only business government has to do is to stand and see that men have their individual rights. Though the doctrine of self-responsibility carries with it a great amount of suffering, after all the average result is beneficial to the system; but any system that takes the responsibility of thinking for the many tends to discourage intelligence and will not last long.

Let us be thankful that this bill, put through for political reasons, did not receive the sanction of the President. God guided his thoughts and directed his will. That wise State paper which he has drawn up is a document that will stand in history after the honors that surround him are gone.

THE DAUGHTER OF A KING.

"I wish I were a princess!" Emma stood with the dust-brush in her hand, pausing on her way upstairs to her own pretty little room, which she was required to put in order every day.

OUR BEST FRIEND.

It was a bright, clear, cold morning in the beginning of the New Year. The stage would start in half an hour, but Willie was ready. The last stitch had been taken in the new, plain, though comfortable outfit; the last of the old stock had been neatly mended and brushed, and all were carefully packed in the modest leather trunk.

Willie R— was a Christian boy and a member of the church; first by baptism in infancy and later by confirmation. He could not remember the time when he did not love God and His church. And though he was now a well-grown boy of sixteen, yet he had never outgrown his love for his mother.

WHAT HAPPENED TO THE WELL.

Little Robbie almost always got up good-natured and came in to breakfast with a smiling face; but one chilly morning, not long ago, when he made his appearance he looked as cross as a bear.

"Why! why! what is this? What is the matter with my little boy?" asked his mother.

"It's so cold!" cried Robbie, "it's that old Jack Frost. I hate him!"

"Now, I think Jack Frost is a pretty good fellow," said his father.

"He spoils everything," declared Robbie. "There is not anything prettier after he comes. It is a mean old world."

Poor papa! He did not know what to do, his little boy was in such a bad state of mind; but at last he thought of something.

"Robbie," said he, "something has happened to the well. Suppose you put on your tippet and mittens, and go out with me to see it."

Nothing could have pleased Robbie better, for the well was a very fascinating place to him.

It was just outside the wood-shed, and a narrow, tall house was built over it; up in the top was a great wheel over which was a rope, and one end of the rope was tied to a stone for weight and the other to the bucket.

Robbie was never allowed to meddle with it, but he liked to look in, for their were sparkling mosses away down on the stones, and then if the water was still, he could see his face, which had hardly ever been so cross a one as it was this morning.

He did not remember that he had not been out to the well for a week, and it was all right then. What could have happened? Had the bottom fallen out or had the house tipped over? The ugly frown and wrinkles went out of his face in a minute as he hurried off.

"The well is here, papa!" he called; "but see this! oh! oh! oh!"

Robbie was a boy who loved beautiful things, and he was a real little artist, ready to sit by the hour trying to draw a dandelion or a butterfly; and so what he saw seemed to him wonderfully lovely. It was a very simple thing, however.

Jack Frost had been there over night, and this is what happened—there was a silver rope and a silver bucket tied to it by a knot with a silver tassel, the little shelf where the dipper was kept had a silver fringe all around the edge, and the dipper had turned to silver.

And this was not all; round the hole in the great flat stone through which the bucket was lowered was a crown of fine, glittering silver points, and the rocks from top to bottom was crusted with frosted silver.

"Now look over your head," said Robbie's father.

That was prettier than all the rest! In the summer some spiders had tried to make a lace curtain above the wheel and weave lace drapery in the corners which nobody had ever found out till now; but in this one night the fairy threads had been turned to glittering silver, and there was the airy, filmy work all brought to sight, quivering, shining more beautiful than any silversmith could make, more delicate than embroidery and finer than the finest spun glass.

The well house was lined with lustrous silver, the wheel was covered with it and the white floating webs festooned the roof all over. Something, indeed, had happened to the well.

"How did it come?" cried Robbie.

"Hateful Jack Frost did it," was his father's answer.

Then a little boy hung down his head and said this was not a "mean old world," and that he would never call it so again.—Youth's Companion.

THE DAUGHTER OF A KING.

"I wish I were a princess!" Emma stood with the dust-brush in her hand, pausing on her way upstairs to her own pretty little room, which she was required to put in order every day.

"Why, my child?" asked her mother.

"Because then I would never have to sweep, and dust, and make beds, but would have plenty of servants to do these things for me."

"That is a very foolish wish," her mother replied; "and even if you were a princess, I think you would find it best to learn how to do all these things, so that you could do them in case of necessity."

"It never is necessary for princesses to work."

"There my little girl proves her ignorance. If she will come to me after her work is done I will show her a picture."

The little bedroom was at length put to rights, and Emma came to her mother, reminding her of her promise about the picture.

"What do you see, my child?" her mother asked, as she laid the picture before her daughter.

"I see a young girl with her dress fastened up, an apron on, and a broom in her hand."

"Can you tell me what kind of a place she is in?"

"I do not know. There are walls

and arches of stone, and a bare floor. I do not think it can be a pleasant place."

"No, it is not. It is a prison, and the young girl is a king's daughter. A king's daughter."

"Yes; and her story is a very sad one."

"Please tell me about her."

"More than eighty years ago the King of France was Louis XVI, and his wife was Marie Antoinette. They were not a wicked king and queen, but they were thoughtless and fond of pleasure. They forgot that it was their duty to look after the good of their people, so they spent money extravagantly in their own pleasures while the whole nation was suffering. The people became dissatisfied; and when finally Louis and Marie Antoinette saw the mistake they had been making, and tried to change their conduct, it was too late. The people urged on by bad leaders, wanted to hate their king and queen. They were taken with their two children and the sister of the king and shut up in a prison called the Temple."

"There were dreadful times in France then, and every one who was suspected of being friendly to the royal family was sent to prison and to the guillotine. The prisoners in the Temple passed the time as best they could. The king gave lessons to his son and daughter every day, or read to them all, while Marie Antoinette, Madame Elizabeth, and the young Marie Therese sewed."

"After a time the angry people took away the king and beheaded him. And shortly after the little son was separated from his mother, sister and aunt, and shut up by himself in the charge of a cruel jailer. Next it was Marie Antoinette's turn to ascend the scaffold, which she did in 1793. Her daughter Marie Therese was then left alone with her aunt, the Madame Elizabeth."

"But it was not long she was allowed even this companionship. Madame Elizabeth was taken away and beheaded, and then the poor young girl of fifteen was left entirely by herself in a dismal prison, guarded and waited on by brutal soldiers. For a year and a half she lived thus, leading the most wretched existence, and not knowing whether her mother and aunt were alive or dead."

"Years afterward, when she was five she wrote a book about her life in prison. In that we read: 'I only asked for the simple necessities of life, and these they often harshly refused me. I was, however, enabled to keep myself clean. I had at least soap and water, and I swept out my room every day.'

"So you see a king's daughter and the granddaughter of an empress—Marie Therese of Austria, one of the most remarkable women in history—after having carefully made her toilette, sweeping the bare floor of her cell."

"Is that a true story, mamma."

"Yes, Emma, every word of it; and there is much, much more that I can not tell you now."

"What became of her at last?"

"She was finally released from prison, and sent to Austria to her mother's friends; but it was a full year after she reached Vienna before she smiled, and though she lived to be more than seventy years old, she never forgot the terrible sufferings of her prison life."

"But, my child, what I wished to teach you is, that though it is sometimes pleasant to be a princess, it may be most unfortunate at other times. Yet there are no circumstances in life, either high or low, in which a woman will find the knowledge of domestic duties to come amiss, and in which she will not be far happier and more useful for possessing that knowledge."

Little children do not always comprehend everything at once; so I will not say that from that time forth Emma took delight in dusting and sweeping. But bear in mind what woman is the most happy. Not the one who is the most ignorant and the most burdensome to others, but the one who uses her wisdom and strength for the benefit of those around her, shrinking from no duty that she should perform, but doing it cheerfully and well.

OUR BEST FRIEND.

It was a bright, clear, cold morning in the beginning of the New Year. The stage would start in half an hour, but Willie was ready. The last stitch had been taken in the new, plain, though comfortable outfit; the last of the old stock had been neatly mended and brushed, and all were carefully packed in the modest leather trunk.

Willie R— was a Christian boy and a member of the church; first by baptism in infancy and later by confirmation. He could not remember the time when he did not love God and His church. And though he was now a well-grown boy of sixteen, yet he had never outgrown his love for his mother.

There was no one in the world in whom he reposed so much confidence, or to whom he could talk so freely. But now, instead of beginning at once, as usual, he sat for a long time in silence, and seemed to be attentively regarding the various figures in the delicate frost-work in the window panes, but in re-

ality trying to map out his life in the great city to which he sought employment. At last, he said in rather a look of inquiry:

"Now if I only had some relative in the city who is influential; or if I had a letter from some such person it would be to get a place."

George Harris who was a year? Well, he got a position through the influence of a relative in the city who is influential; or if I had a letter from some such person it would be to get a place."

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TEMPER EVERYBODY.

BY MISS FRANCES H.

The liquor traffic might land—it will not do to do for earlier centuries the last quarter of the century.

There is war about it; a pledge of total abstinence; roll; the gospel hymns; songs, the badge of blue; aim our weapons straight; straight at the heart.

ballots; our sabre-strusts of pathos, our statistics and arguement; in this new war enemies, least of all those who keep saloon; tion of war is but thoughts that come to; How many of them have; know I ought to be in; I wish I were out of this; of a man." We find; ders in two verses of the; law and gospel, are boy; One declares: "Woe; justifieth the wicked for; other says: "It is go; meat nor to drink wi; whereby thy brother's; In this vast and daily; the mild, soft-voiced; afraid of guns and; march side by side; and the strong. I see; gentle footsteps as the; against rum in the na; philanthropy, and Go; after all, who has gi; hostages to fortune. C; of life they have sent;

and arches of stone, and a bare floor. I do not think it can be a pleasant place. "No, it is not. It is a prison, the young girl is a king's daughter. A king's daughter."

ality trying to map out his future life in the great city to which he was going to seek employment. At length, rousing himself, he said in reply to his mother's look of inquiry: "Now if I only had some friend or relative in the city who is rich or influential; or if I had a letter of introduction from some such person, how easy it would be to get a place. You know George Harris who went there last year? Well, he got a splendid situation through the influence of his uncle, who is mayor of the city. I know you, say, mother, that it is more noble and honorable to fight one's own battles, and make one's own way in life, than to depend upon the help or favor of the rich and great; but sometimes I feel weak and faint-hearted at the thought of going into the world alone."

with fearful odds against them; with snares that have been legalized and set along our streets. Beyond the arms that held them there, their boys have gone forever. There is not one man to whom some woman's life is not a dear and sacred thing; and I appeal to you, by the pain and danger they have dared who are the best beloved of your homes, to represent by your ballot, their prayers, their tears, their hopes. But besides being a war of the mothers and daughters, the sisters and wives, this is a between religion and the ramshackle. It is an irrepressible conflict, war to the knife and the knife to the hilt, for the angel must triumph or else the dragon will. The saloon has a series of lessons, "International," alas! in a sense with which our Sunday-school series does not at all compare. What sort of education is it giving to our brothers? Why, in the saloon conscience is a superstition, virtue a jest, Christianity a cunningly-devised fable, Christ an exploded myth. And so, whoever is not enlisted in this war, the seventy thousand churches of our land, with their eight million members, corporations founded on the avowed principle of self-sacrifice for the other's good, ought to come forward and place their names upon the total abstinence muster roll. But this is also a tax-payer's revolt—just in proportion to the intelligence of the tax-payer. In every town there are square-headed men of business; men with a dollar-mark twinkling in each eye; we must enlist them, or get them to fall into line and keep step to the company's music, or our battalions shall never march to victory. For rightly has money been called "the sinews of war." Well, they are rising in rebellion as they ponder facts like these; the annual drink bill of the nation is two and a half times its food bill; three times its bill for clothing in this inclement climate, and one-fourth the entire product of the natural resources of the country added to the investment of industry and skill. We spend one dollar for alcoholic beverages to every fifteen cents we spend for all forms of religious philanthropic enterprise, and the liquor traffic produces no wealth—it is only a form of investment, the result of which deprives thought of the clear and steady brain, industry of the power of a conscientious hand and government of the skillful hand. But further still this is a patriot's war. For while, under any form of government, the saloon is a sepulchre full of dead men's bones and all uncleanness, under a Republic, it is a powder magazine with the torch lighted. For in a land governed not by hereditary rules, but by public opinion, each man is a king—over just one, himself—and when you have legalized a system which is steadily at work changing in integers in the problem of free government over into ciphers; when, at each election day, one million ransackers each election day, one million ransackers and drunkards go staggering to the polls and drop in their blurred and muddled ballots, then is the danger widespread and appalling. The men who sit around their fire or their foamy cups in the saloon are talking about questions sadly sacred and familiar. Home questions have been elbowing their way to the front. The child in the midst is also in the market-place, and they are bidding for him, the politicians of the saloon, and so shrewdly will they "make out the slate," so skillfully will they turn the crank of the machine, that the measures dear to our hearts will be voted down, and free liquor, profanity, and Sabbath-breaking will be voted up, unless true patriots stand on guard. For the question narrows down at last to one of numbers. It is a simple sum in addition. When voters meet voters, the side will win that has most votes, and in spite of church and women's union blue ribbon clubs and Y. M. C. A., the side will go to the wall in utter defeat and rout, that has the fewest votes. Perhaps some day, the relation of this simple fact to the safety of their sons may rest with bitter force upon their mothers. I look with prophetic hope to the day when hands which have dropped the demijohn or beer mug to grasp the ballot, shall be offset by hands that are familiar with the leaves of God's dear Book, and with the loving ministries of home. Have you thought, Christians and patriots, that it is as fatal to liberty to be governed by a majority of bad citizens as by a single wicked tyrant? Nay, more so, for the tyrant may die, and might be succeeded by a gentle and well-intentioned prince, but this government "of the people, by the people," when it goes wrong, is not easily set right; and an oligarchy more disgraceful than ever tyrannized over mediæval Europe, in the odious form of a majority of bad citizens, rules our chief towns and nearly all our cities at this hour. So everybody's war for a level-headed citizenship is, above all things else, a patriot's war. For loss of end, horn ail, red water in cows, loss of appetite, rot or murrain in sheep; thick wind, broken wind, and rearing, and for all obstructions of the kidneys in horses use *Sheridans Cavalry Castile Powder*. Don't buy a large pack of worthless powder.

NEW BOOKS FOR SALE AT THE METHODIST BOOK ROOM, 125 GRANVILLE STREET, HALIFAX, N.S. Forty-five Cents each. Little Ray and Her Friends. By Ruth Elliot. Five page illustrations. Ned's Motto; or, Little by Little. By the author of 'Faithful and True.' 'Tony Star's Legacy.' Six page illustrations. Broken Purposes; or, The Good Time Coming. By Little Montfort. Five page illustrations. The Breakfast Half-hour, Addresses on Religious and Moral Topics. By the Rev. H. R. Barton. Twenty five illustrations. Gleanings in Natural History for Young People. Profusely illustrated. The Story of a Tale of Humble Life. 'Wee Donald.' Sequel to 'Stony Road.' Stories for Willing Ears. For Boys. By T. S. E. Stories for Willing Ears. For Girls. By T. S. E. Thirty Thousands Pounds; and other Sketches from Daily Life. An Old Father's Yarn; and other Sketches from Daily Life. The Royal Road to Riches. By E. H. Miller. Fifteen illustrations. David Livingstone, Missionary and Discoverer. By the Rev. J. Marratt. Fifteen full page illustrations. The Father of Methodism. A Sketch of the Life and Labours of the Rev. John Wesley, A.M. For Young People. By Mrs. Cossett. Numerous illustrations. Chequer-Alley: a Story of Successful Christian Work. By the Rev. Frederick W. Briggs, M.A. With an introduction by the Rev. W. Arthur, M.A. Eleventh Edition. Above the Breakers. The Old Oak Farm. Eric Knott. The Exiles. High and Low. After the Holidays. Jessie's Troubles. Edith Hinton. Walter's Mistake. Miss Irvings Bible. Bertie's Birthday Present. Corrie; a Story for Christmas. Florrie Ross. Ferryman's Family. The Exiles. Cicely Brown's Trials. Lea's Playground. Grace's Visit. Margaret Browning. Down in a Mine. Breaking the Rules. Christmas.

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TEMPERANCE. EVERYBODY'S WAR.

BY MISS FRANCES E. WILLARD. The liquor traffic might do for other lands—it will not do for ours; it might do for earlier centuries—it will not do for the last quarter of the nineteenth. There is war about it in America, the pledge of total abstinence is its muster roll; the gospel hymns are its rallying songs, the badge of blue its uniform. We aim our weapons straight at the brain, straight at the heart. Our bullets are ballots, our sabre-strokes are home-thrusts of pathos, our bomb-shells are statistics and arguments. Strange to say, in this new war we are no body's enemies, least of all are we enemies to those who keep saloons. Our declaration of war is but the echo of the thoughts that come to their best hours. How many of them have said to us; "I know I ought to be in a better business; I wish I were out of this, it isn't worthy of a man." We find our marching orders in two verses of this Bible in which law and gospel are bound up together. One declares: "Woe unto him that justifieth the wicked for a reward"; the other says: "It is good neither to eat meat nor to drink wine nor anything whereby thy brother stumbleth."

OUR BEST FRIEND. It was a bright, clear, cold morning in the beginning of the New Year. The stage would start in half an hour, but Willie was ready. The last stitch had been taken in the new, plain, though comfortable outfit; the last of the old stock had been neatly mended and brushed, and all were carefully packed in the modest leather trunk. Willie shut down the lid, settled the lock, put the key in his pocket, and seated himself for one more talk with "mother." Willie R.—was a Christian boy and a member of the church; first by baptism in infancy and later by confirmation. He could not remember the time when he did not love God and His church. And though he was now a well-grown boy of sixteen, yet he had never outgrown his love for his mother. There was no one in the world in whom he reposed so much confidence, or to whom he could talk so freely. But now, instead of beginning at once, as usual, he sat for a long time in silence, and seemed to be attentively regarding the various figures in the delicate frost-work in the window panes, but in re-

