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### FROM THE PAPERS.

There is no fault more common than the habit of delegating personal responsibility to win souls to the Church in its corporate character.—*Methodist.*

Paul did not stop preaching because all his converts did not hold out. Many of the converts, even of Jesus went back, "and went no more with him." If a man tumbles into the river, are we to refuse to rescue him because he may fall in again?—*Nashville Adv.*

There is nothing much better in all Mr. Philip Gilbert Hamerton's new book on "The Graphic Arts" than the motto of it, which is an extract from a speech by Prince Leopold to the effect that the spirit in which we do our work is the secret of happiness in life.—*Chris. Union.*

A memorial window in honor of John Bunyan is to be placed in Elstow church. Thus the man who spent twelve years in jail on account of his heresy and schism is avenged. Amid all his dreams, the great dreamer never imagined such an honor as this.—*N. Y. Tribune.*

About fifty women, graduates of various colleges, recently met in Boston to discuss the higher education of women. It was decided that physical culture is the great necessity for American women, and the establishment of a department of physical education in the schools was urged.

A new thing in Methodism is the fact that the African Methodist Episcopal Church in America uses the high-sounding title of Right Reverend Bishop. Our colored friends are rather fond of such things. We sincerely hope they will drop this unseemly plaything. The fact is "superintendent" is a better word.—*Richmond Adv.*

The *Selection News* has the following under the title of "Rockets": "Eighteen hundred and eighty years before Christ a fool said in his heart, 'There is no God'; 1880 years after Christ a bigger fool said it right loud. More fools paid a dollar a head to hear him say it. God kept on living, and loving the fools all the time. But don't you be a fool!"

The four Presbyterian Assemblies lately in session represent eleven thousand Presbyterian churches, nine thousand Presbyterian ministers, with over one million members in the communion of faith and good works, constituting a power not to be lightly esteemed—a power that has a right at times to fill the eye and claim the ear of the country at large.—*Baltimore Methodist.*

The wanderings of plants over the earth is becoming one of the most fascinating studies with intelligent people, and new facts in this department have a more than usual interest. Dr. Gray has well observed that, if all trace of the white man, his history could be traced in a great measure by the plants which have followed him.—*N. Y. Independent.*

The National Convention of Brewers, which has just closed its annual session at Washington City, appropriated five hundred dollars in trust to John Walruff, of Lawrence, Kan., to be expended in the interests of the malt liquor trade in that State. The Richmond, Ind., *Palladium* says: "There would be no more effrontery in a convention of horse-buyers appropriating money to expend in the interests of horse-stealing in Kansas."

Arthur Clayden, "Fellow of the Colonial Institute," writes from New Zealand to the *London Spectator*: "It is a withering rebuke to our boastful civilization that the latest conquest we have achieved—that of the New Zealand chieftain Te Whiti—has revealed to us a man in many respects our superior. The strictest temperance reigned in his district, and the self-control of the chief and his followers struck our fully armed thousands with utter amazement."

In a place which I know a "grand bazaar" was lately held to raise funds for repairing and improving the church and organ. The bazaar was under aristocratic patronage, and was opened by a lady of title. It was fitted up with what was called "oriental splendor." And every day there was a full provision of "amusing performances" and "dramatic entertainments." I am thankful it was not a Methodist bazaar. But some of the things now common in connexion with Methodist bazaars create the fear that Methodists may be and-by-gone even so far less unless they be restrained by a deeper sense of religion and spiritual duty.—*London Methodist.*

Lord Beaconsfield once said that the English peerage came from three sources: the robbery of the church, the sale of honors by the Stuarts, and the sale of boroughs early in this century. This is not a very noble origin for the greatest landed aristocracy of the world, and the defects in its inception are certainly not cured by the elevation of Mr. Baas, of brewery fame, to the ranks of the baronets.—*Chris. Union.*

The smoking car is one of the greatest nuisances of modern times. It never ought to be allowed. It is the den of utter nastiness. No gentleman ought to be content to ride in one. Even if a man uses tobacco, he ought to have self-denial enough to ride for an hour without yielding to the temptation to indulgence in the wasteful and useless habit of smoking. There ought to be a decided toning-up in this matter.—*New England Methodist.*

The recent appointment of the Rev. Earnest Wilberforce to the newly made Bishopric of Newcastle, appears to give general satisfaction in England. *The London World* says of him: "He is a moderate High Churchman; he is very fluent and affable in his speech; he is a temperance light; and, besides all this, he is a great lawn-tennis player, which will be quite a new attribute in a bishop. What more suitable for the game of lawn-tennis than episcopal gaiters?"

Of the emigrants that came to this country in April last, 11,832 came from Ireland, and 30,582 from Germany. These figures, and the like of them, possibly base the calculations of the opposers of Kansas Prohibition, who claim that the measure is a failure because it keeps off emigrants. Is it so that those who are used to Irish whiskey and lager beer are turned away from the Temperance State. And if so it is a misfortune!—*S. C. Adv.*

One of the pro-license leaders in an Illinois town, gnashing his teeth over the defeat of his party, declared savagely, "we would have carried the license by a majority of some hundreds if it had not been for that [call it "infernal,"—as a weak substitute—Ephraim] Methodist church! Thanks for the tribute to men who spoke and voted, not as Methodists, but as good citizens whose correct social and economic and moral views have been shaped by the church.—*N. W. Adv.*

Walking along Boylston Street, we were challenged to lift our eyes and were challenged by a sign with "strange device"—"religious goods!" "What in the world can these be?" we involuntarily said. Looking into the window, the question was at once answered. They were wooden or plaster images of our Lord, crosses, virgins with the divine Child, and altar ornaments. Possibly these may be called properly enough, "religious goods," but the use of some of them seems far from deserving such an appellation in a Protestant vocabulary.—*Zion's Herald.*

During Mr. Spurgeon's recent illness, the Bishop of Rochester paid him a friendly and "pastoral" visit. The Bishop kneeling in prayer by the pastor's side was in admirable accord with the Catholicity of the Church of England. If this spirit of "true Churchmanship" prevailed everywhere, our Reformed Church would need no "defence." Whole-hearted Christianity does not, as some would say, imply "half-hearted Churchmanship." The Church of England is Catholic, because she is Evangelical and Protestant.—*Evangelical Churchman.*

If a man devotes his life to money-getting, lives well, gives a few hundred dollars per annum, pays pew rent, heaps up one, ten, twenty or forty million dollars, makes his will, giving up little to God or humanity; if during the six months or year before he dies he reads the Bible, talks with a minister, invites him to pray, but neither gives any of his wealth to philanthropy or religion, nor does his will, is there any reason to think that his character with regard to money-getting has undergone any change, or that he has laid up treasure in heaven?—*N. Y. Adv.*

That the circulating library is fatal to literature is the opinion of *The London Times*. It encourages skimming on the part of the reader and scamping on the part of the writer. The trade demands three-volume novels, and an author must always write to the orthodox length though he may have nothing to say. "While books," adds *The Times*, "are as monstrously dear as they are in England people will not buy; they will borrow. The dear book and the circulating library are the two clay feet on which the Colossus

of the English book-trade supports itself. Till they are replaced by something stronger, the Colossus will not stand firm."

**AMONG THE INDIANS.**  
The Rev. John McLean writes from Blood Reserve, Fort MacLeod, Rocky Mountains, March 2:—

I write this letter to you, sitting by the camp-fire. Two weeks ago I left MacLeod and came here with a man and some horses to get out my logs for our Mission premises. The weather has been cold, yet we have got along well. We will have the last of the logs for the main building out in two days, and next week several of my friends are coming out to help us raise the building. As I look around I see many houses where a short time ago stood the buffalo lodges. Abundance of work is here, and I am seeking to take advantage of it. I am hard at work in temporal and spiritual things, and expect soon to see the result of my labors. You may ask me how I am able to hire men and horses, and buy the various things necessary for building. Well, I have received a few dollars from relations and old college "chums," and the rest I am taking out of my own pocket, expecting that God will open up the way for me to receive again what I have expended, and also to fill my empty treasury with the means to go on with my buildings. Many thanks to those few friends who have helped, but there is room for many more.

To-day a boy named Siocchi, son of Chief Bull Shield, died in the camp. My man dug a grave, and I went to the house that I might pray with the sorrowing friends. The chief and his wives were mourning bitterly. I prayed with them in English, and then with what little of the language I had learned, uttered my first prayer in Blackfoot, and did not indulge in a written form, although I might have prayed more grammatically by so doing. When starting off for the grave, the chief told me that he wanted a coffin made. I threw off my coat, got a hammer, saw, and nails, and we set to work in the house, and soon had it ready. With much difficulty we got the mother to give up the corpse, and we started for the grave. I felt like shedding tears as I stood beside the strong man weeping for his son. Seven women and two men wailed in a most heart-rending manner. Then I prayed from the depths of my soul, "O God help me with the language, that I may give hope and consolation to such as these." As I trembled and the tears filled my eyes, I cried in my soul "Light, light, send more light!" We placed the remains in the grave. The mother threw several pieces of bread into the coffin. Several skins, all the boy's toys, a piece of buffalo meat, and some newspapers were laid upon the coffin in the grave. I held a short service, took a piece of board and wrote "Siocchi" upon it, and put it at the head of the grave, and this concluded the first Christian burial amongst the Blood Indians. Thus I helped to make the first coffin and placed the first headstone at the grave of a member of the Blood camp. As we left, the women went off to another grave where some time would be spent in mourning for their other relations buried there, and for the pet of the family who now had gone to

The undiscovered country, from whose bourne No traveller returns." I have spoken with the father since, and told him that his little boy had gone to God's home above, and that when the white man and the Indian died we should see his little boy there. As the tears trickled down his cheeks he said, "That's good, that's good. I love the missionary, I love you." An hour ago I had gone into the house of the head chief, Sun Medicine, and was engaged in conversation with him, when Siocchi's mother came in, weeping bitterly. She went round to all the girls and women in the house, and

kissed them, when they all joined in her sorrow, and the tears trickled thick and fast down their cheeks. Such is the sympathy and love they have for each other in their sorrows and bereavements. This is not even the day of small things, it is the hour of darkness, but though

"Dark, dark hath been the midnight, The daybreak is at hand."

Darkness is all around, but there is a small hand-sized cloud in the distance, laden with the treasures of heaven, and it will drop showers of blessings upon us, and we shall rejoice.—*Missionary Outlook.*

**FORGIVENESS.**  
I see you are hanging on the edge of a precipice. Thank God you are not at the bottom. Thousands drop into perdition from the crag of implacability. Forgiveness is man's deepest need and highest achievement. All the "strong and beautiful things on forgiveness," which you so much admire in my books, were distilled in the alembic of my own experience. I have not had your trials, but my self-mastery was not the less heavy. I know what it is to have the purest motives, most fervent prayers, and most incessant labours misapprehended and misrepresented. I know what the mental whipping-post means. But what I have done, or Christ in me, you can do likewise. Nothing does God require more explicitly than a clean forgiveness. Your provocations are multiplied and aggravated. The rap that is drawn across your sensibilities without respite for successive years is rough and sharp enough to require the concentration of all the John Closes. Be not dismayed; only believe. Great trials make great saints. Deserts and stone pillars prepare for an opening heaven and an angel-crowded ladder. But you are, indeed, sorely probed, and from the depths of my soul I pity you. If this is any comfort to you, let down your bucket to the end of your chain, with the assurance that what is deepest and most tender in me is open to your dip. But your victory rests with yourself. Kingdom over the vast territory of self must be, in order to a genuine forgiveness. To tear yourself from yourself, to double yourself up and thrust yourself under your heels, and make a general smash of yourself, and be all the more truly yourself in this mauling and self-annihilation—this is the work before you, and a mighty work it is. To accomplish this, we must be close enough to Immanuel to feel the beating of his heart. By the time you are through your struggle you will be a god, fit to occupy a seat with Christ upon his throne. Kings alone can truly forgive, as kings alone can reign. You know the import of the cross. Set your heart like a flint against every suggestion that cheapens the blood of the dear, great Lamb, and you will as surely get the meaning of Christ crucified, as that he left his life in the world.—*Horace Bushnell.*

**AN INFIDEL TESTIMONY.**  
That Christianity is in fact the perfect expression of the highest conceptions of the idealists of the best type, M. Renan is compelled to confess. In the April number of the *London Quarterly*, he is quoted as follows: "Is not the kingdom of God the perfect expression of the final aim toward which the idealist is always aspiring? The Sermon on the Mount is for ever its finished code: Reciprocal love, sweetness, benevolence, disinterestedness will be always the essential laws of the perfect life. The association of the weak is the legitimate solution of the greater part of the problems which the organization of humanity brings forward? Christianity has on this subject a lesson for all ages. The Christian martyr will be to the end of time the typical defender of the rights of conscience.

The difficult and dangerous art of governing the souls will be conducted on the model furnished by the first Christian doctors, if it is ever reached at all. They had secrets to be learned in their school. There have been professors of virtue more austere and more firm, it may be; but there have been masters to rival them in the science of happiness. The joy of souls is the great Christian art, to such an extent that civil society has been obliged to take precautions against men's being swallowed up in it. Country and family are the two great natural forms of human association. They are both necessary; but, after all, they do not suffice. There must be maintained by their side an institution in which the soul receives nourishment, consolation, and counsel; in which charity is organized; in which may be found spiritual matters and a director. This is called the Church. It can never be dispensed with, unless at the cost of reducing life to a desperate impoverishment, especially for women. All that is necessary is provision that the ecclesiastical society does not weaken the civil society; that it is always a free resort, that it has no temporal power to sway; that the State keeps clear of it, neither controlling nor patronizing it. During two hundred years Christianity gave in its little free assemblies the consummate models of all this."

**A SAD EXAMPLE.**  
The Christian Union, in speaking of the humiliation felt by the worthier classes of American citizens through the conduct of President Arthur, utters these plain words: "It may be said that no man is responsible for the cartoons of a lampooning paper; but it is certain that no American journal would or could have printed the caricatured portrait of either Hayes or Garfield with a wet towel tied around the head and the legend beneath, 'Oh! why did I go to New York to see the boys?' No man can prevent others from caricaturing him, but he can by his conduct determine whether he shall be caricatured as an apostle of temperance or as a sufferer from a debauch. The *Christian Union* is not regarded, among those who are Puritans of the Puritans, as a eulogist or even a defender of a rigorous and ascetic Sabbath observance. Because it stands always and everywhere for Christian liberty it has the better right to condemn, in perfectly plain language, such a public abuse of liberty 'for an occasion to the flesh' as the expedition of President Arthur and his not over-reputable companions on Sunday evening to the trout ponds of Long Island. When such a party as this, including President Corbin of the Long Island Railroad, Commissioner French, ex-Superintendent Smythe, and ex-Senator Conkling, start off on a fishing excursion into the country, under such circumstances that the omniscient reporter sees a vision of a Sunday evening supper—'brook trout, lamb, beef, with libations, frugal though they were, of good wine'—the better sentiment of the country cannot but recollect with a sigh the pure and wholesome public life of Presidents Hayes and Garfield, and quietly resolve that four years hence it will not allow fear of personal pique or wildness of momentary enthusiasm to put upon the Presidential ticket any man of doubtful reputation or doubtful associates. The country can afford to have a mistaken public policy maintained through four years of misadministration, better than it can afford to have a bad example of Sabbath-breaking, impiety, and vulgarity set before the whole community by men of the first eminence in social and public and political station."

The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—*Taylor.*

**ANDOVER AND ARMINIANISM.**  
The Andover Creed provides that one of the many forms of religious error to be perpetually combated by that institution is Arminianism. It is to be regretted that that sadly ambiguous and much abused term was not carefully defined in this connection. In the absence of such definition we are not hastily to rush to the conclusion that the opinions referred to are Arminianism proper. This by no means necessarily follows. It is quite likely that the founders of this Calvinistic Seminary esteemed Arminianism, even in its most unadulterated form, a more or less odious form of heresy. Still, judging from what we know concerning the character of the religious opinions prevalent here in New England seventy-five and a hundred years ago, there is reason to believe that the pestilent heresy these founders had in view, designated by the title of Arminianism, was not Arminianism proper, but that cold, bloodless semi-Pelagianism out of which Unitarianism was born. Meantime, creed or no creed, it is gratifying to be assured that Andover is to-day practically, substantially Arminian in its theology. In other words, had the dominant, popular churches never preached a more pronounced Calvinism than what is now taught at Andover, Arminianism would not have been known, and Wesleyan Methodism would have had to find its *raison d'être*, rather in the world's need of evangelization, than in any crying demand for a more rational and spiritual theology.—*N. E. Methodist.*

**IN A NUT SHELL.**  
I have often seen Universalism reduced to an absurdity. But seldom, if ever, has it been better done than in the following, which I beg to recite for the benefit of any who may need it:

"I am a Universalist," said G. K., boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite system.

"But I will prove the irrationality of your system," said his friend.

"You believe that Christ died to save all men?"

"Yes, I do."

"And you don't believe there is a hell?"

"No, I do not."

"You don't believe there is any punishment hereafter?"

"No, I do not; men are punished for their sins in this life."

"Well now, let us put your 'rational' system together if we can. It amounts to just this: that Christ the Saviour died to save all men from nothing at all! Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land, and in no danger of being drowned. Let me tell you that your religion is stark infidelity. If you heartily believe the Bible, you could not believe Universalism."

Adoniram Judson was at one time apparently lost to hope. He, too, was the son of a minister. Prayers and tears were apparently wasted on him. He was in a hotel. Beyond the thin partition was a sinner dying. All night long the moans and death-throes disturbed his sleep. The next morning, on inquiry, he found that the young man was dead. He followed his lost spirit on its terrible journey. He was convicted and converted, and became the pioneer missionary to Burmah, winning the distinction of being Jesus Christ's man.

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I gave her a half-blown rosebud,
My darling of three years old,
Its plant green stem was thornless;
Its petals yellow as gold.

One moment her red lips kissed it
Inhaling its perfume rare;
One moment her bright eyes sparkled
To find it so fresh and fair!

Then, ruthless, the lady-fingers,
Unchecked by my look of pain,
Were scattering all the petals
Like a shower of golden rain!

O, it was a pretty pastime!
And she shouted with baby glee
Till she came to the hard green calyx
And stole a shy glance at me.

"Is it 'all gone' my baby,
The beauty, the sweetness, the grace?
A quivering grief in answer
Steals over her speaking face.

As she stoops for the scattered petals,
While her eager hands implore
Each radiant bit of color
To stand where it stood before!

In vain! At her childish sobbing
My own eyes fill with tears,
As I ask: Will she pull to pieces
The flowers of her later years.

Or learn, from this spring-time sorrow,
What marvels of sweetness and grace
We willful and heedless mortals
May destroy—and can never replace?

Ah, baby, when next my fingers
Round a thornless blossom close,
Shall I mar it forever and ever,
Or cherish it fondly? Who knows!

-C. M. Harris, in Ch's Union.

IT IS ALL WRONG.

What is all wrong? Why, the constant and unequal struggle of too many people to follow the fashions set by their neighbors. If fortune smile upon a few persons (not many are thus blessed), and they have an abundance of worldly goods, which they have honestly obtained—let them enjoy their plenty as seems to them best, only let them—carefully and prudently refrain from putting stumbling-stones in the way of their less fortunate neighbors. By some law or other it happens that in every community a few persons gain recognition as leaders, and whatever they may do or say, whether right or wrong, becomes the topic of remark and the criterion for their neighbors. This may be regarded as natural enough, as in every flock of birds, or sheep, or herd of animals, there is a recognized leader, and the same law obtains in communities and nations; and how fearfully responsible is the leadership of the people! But alas! how lightly is this great responsibility regarded! and how few persons seem to care what kind of an example they set. Favorable circumstances or doubtful means may have brought the few into power, and it too often happens that they have influence only because they have money. Brains or moral worth enter but slightly into the account. A handsome house, beautiful and elegant surroundings—finery, finery, finery—sets the admiring multitude in a flutter, and there is an unquenchable thirst, an eternal longing, to be like, to look like, and to do like the rich and powerful; and this naturally enough leads to extravagance in dress, in the style of living, in everything, so that troubles untold follow hard upon the track of those who undertake to live like the rich and fashionable without the means to support such style. The strong language of "Sacred Writ" may be applied to such as have an unholty ambition to be rich. "They that will be rich, fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

How often is the remark heard, "One had just as well be out of the world as out of the fashion." And how much better off are those who entertain such sentiments than the Chinese? In that vast empire, hoary with age and full of worldly pride, the feet of tender babes must be bandaged and kept bound so closely that they cannot grow, or the hapless children will be looked upon as barbarians. The children must be deformed and crippled for life, just to be in the fashion! And are not many of the children here in our great nation, in this young, growing practical country of ours being injured in life by the unseemly haste to get into fashionable society? A sensible business man remarked the other day that he knew young girls who have not yet finished their course in school whose health is permanently impaired by the style of dressing for fashionable parties. To what extent this crying evil is carried can not be definitely known, but that it is alarming, if not positively shameful, few of the thoughtful and sober-minded portion of the community will deny.

And what do Christian fathers and mothers think of the character of the children's parties which

are becoming so common in our country? No one would think of putting old heads on young shoulders; nor should the innocent enjoyment of the young be abridged. But when children are encouraged to dress like fashionable young ladies, and to remain at dancing parties until late at night, or early in the morning, the question is raised as to whether the enjoyments on such occasions are innocent. All the leading churches in Christendom have taken strong ground against such entertainments, and the most pious and consistent members of all the churches condemn them. Are there not pitfalls and gins enough to catch the unwary without placing these beguiling temptations before our children? A children's party is given simply to meet other children and spend a pleasant evening together, which is turned into a "hop," and thus are young children in some instances induced to attend such entertainments as their parents would not patronize. This is all wrong—an evil which should be corrected as speedily and thoroughly as possible. And the enmities, jealousies and rivalries bred and born of such occasions, can not but be regarded as evil and only evil continually. One chance to be dressed in better and handsomer style than the rest, or one has come not having on fashionable party attire, the one exciting jealousy, and the other calling forth hurtful criticisms. And then the happenings of the occasion furnish fruitful themes of remark for days and weeks to come. Thus the minds of the children are filled with unprofitable subjects, and their attention is so diverted as to preclude the possibility of continuous application to study, which is so absolutely essential to their proper training for the realities of life. It may be justly said, too, that such entertainments cultivate a taste for the light and frivolous which enervates the rising generation, and unfits them for the grave responsibilities which must soon devolve upon them.

The theme grows as it is contemplated and suggestions come crowding into the mind, which it might be well to present; but enough perhaps has been said for this time. Will the leaders of society think of these things? And will parents earnestly consider the best interests of their children both for time and eternity? And let all remember the words of divine inspiration: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."—Journal and Messenger.

A CHINESE FUNERAL.

It is a great disgrace for a Chinaman to die away from home. If the old man, the aged woman, the little child, the son or daughter, is stricken down outside the family roof, no matter how far away, now matter how prostrate by disease, the first thing to be done is to convey the sufferer with speed back to the shelter of home, there to die enjoying the good will of the relentless gods. As soon as the breath leaves the body the mourning begins. This mourning consists of low crying, loud screaming, and wild howling, all commingled in a hideous tumult that grates repulsively on the ear of refinement.

It is as true of heathen countries as of Christian, that the ignorant and uncultured are more noisy and uncontrolled in their griefs or joys than the educated and refined. Very often the grief of these mourners is genuine, while it is, but it soon wears itself out. In many instances mourners are hired in China to do the howling, and the louder they wail the better pleased are the friends with their bargain. While no country can produce more elegantly finished coffins for its rich than China, no country has a humbler chamber for the ashes of its poor. The coffins of the very poor in China are great cumbersome things, made perfectly round, with one end bulged and flaring. The wood of which they are made is light-colored, resembling pine, always unpainted. After the body is placed in the coffin it is suspended by long ropes fastened to coolie sticks. Four or six coolies lift these sticks or poles to their shoulders, and with the coffin swinging back and forth between them, they start off with the customary grunt. On the top of the coffin is fastened a queer-looking bird, supposed to represent a rooster. It is made of white paper, excepting the comb which is red. On this,

rooster rides the departed spirit. Before the friends leave the house they place a small paper of nuts and dried fruits upon the ground near the door for the use of the spirit. All day long idol money is burned throughout the house. This idol money is nothing more than very thin strips of bronze or silver paper. As the body is borne to its last resting place, the money is scattered along the streets. This money has no commercial value, but it is used in all heathen worship to please the gods. A boy heads the funeral procession, ringing a bell, and men follow, beating gongs and filling the air with discordant noises, all for the blind purpose of frightening away any evil spirits that might be near. Before the dead body some member of the family walks carrying a long branch covered with green leaves. And thus, amid so much superstition, the dead is laid in his shallow grave.

Owing to the immense population, many bodies are buried in the same grave, one above another. China is one vast graveyard, especially the hill-sides. This does not seem strange when we remember that in one city alone dwell three million souls. The mode of burial, above described, does not prevail in all parts of China. Different circumstances produce different modes. It must be remembered that a vast territory is covered by the Chinese empire, and that the people who live in one province can not even speak the dialect of the adjoining province. They do not wear the same style of clothing or worship in the same manner, and many of their customs are entirely different.

BABY'S GRAVE.

"Only a baby's grave!
Some foot or two at the most
Of star-daisied sod, yet I think that God
Knows what that little grave cost!

"Only a baby's grave!
Strange how we mourn and fret
For a little face that was but such a space—
O more strange, could we forget!

"Only a baby's grave!
Did we measure grief by this,
Few tears were shed on our baby dead—
I know how they fell on this!

"Only a baby's grave!
Yet often we come and sit
By the little stone, and thank God to own
We are nearer heaven for it!"

SONGS.

Composers seem to be as little capable of judging of the merits of their musical offspring as outsiders.

Of a set of eight pieces which Dr. George F. Root once sent to the publisher, the various members of his family, himself included, such as in their opinion would "go," one piece in particular was made conspicuous by neglect. No one seemed to care for it or to place it among the favorite ones. The author himself hardly cared to write it out to send with the others. It was issued, however, and became almost at once the most popular of the eight. This song was the well known "Rose-lie, the Prairie Flower." Another in the same set was the beautiful "Hazel Dell," which had such a remarkable success.

"The Shining Shore" is another case in point. The words were handed to Dr. Root by his mother, who remarked that "possibly he could make something out of that." He glanced at it carelessly; put it aside; took it up again; wrote the music to it; laid it away, thinking it might work in somewhere. So it has. It has worked in everywhere the world over.

Publishers, also, are quite unable to foretell the manner in which a piece will be received by the public. Some of the most popular songs ever published have in MSS. gone the rounds of the music publishing houses, and been returned to the writer "respectfully declined." Such was the case, we believe, with S. C. Foster's "Old Folks at Home" and it certainly was so with Will Hays' "Evangeline." This is due not so much to the want of discrimination on the part of the publishers as to the fickleness of the musical public.

Again, some have fallen flat upon their first publication, but after remaining upon the shelves for months, and in some cases for years, have taken a sudden start and sprung into life, running over the country like wild fire. Such was the case with "Seeing Nellie Home," by John Fletcher, which was published seven years before it came into notice. It has been attributed to P. S. Gilmore, but was written by Mr. Fletcher while a music teacher in Trenton, N. J. —Church's Musical Visitor.

AN OLD LEDGER.

An old ledger and its contents! What a horde of memories come back to me as I turn over its dusty and long unused pages. As I fill the leaves I see names that I met with a variety of emotions—some with pity, some with sorrow, and many, far too many, with indignation. How great had been my trustfulness in human nature, and how sorely I was deceived, these old pages bear a silent witness to. And yet, if I were again in business, the faith I have in my self would probably lead me into doing many of these acts over again—so little are men inclined to benefit by their own experiences. We are wise while reviewing the past or considering the future, but often foolish in the living present.

As I turn the leaves of my old volume, and see account after account in an unsettled condition, I cannot help but think that if there ever is a final settlement day for all things, there will be a great many merchants who will receive recompense for merchandise which has long been charged to the columns of profit and loss. I know this is poor consolation for present and substantial losses, but the little sweetness should not be lost on account of the greatness of the bitter.

But it is not my purpose to write a moral homily on lost accounts, but to sketch as near to nature as possible some of the individuals whose names appear in this old volume. As in all nature there exist types of plants and animals, a description of which will answer for a multitude of individuals, so here a description of certain types of individuals will answer for people found in every hamlet in all the land. Human nature, in its main characteristics, is ever the same, yet its details appear in infinite variety.

But where shall I begin, and whom shall I render first immortal by consigning to unfeeling print their past misdeeds or their meritorious acts? I turn to a page at random. Ah, well do I remember, and though not exactly in the bleak December—it might as well have been, for all the profit and comfort the trade of this man gave me. It is hardly right to call the matter trading, as he took the goods and did little on his part towards having the sign of equality between the two sides of the ledger. Yes, this man Jacob Reeder owes a balance of a goodly number of dollars, though he came to my store highly recommended. His clothes were good and well-fitting, his gold watch and chain added dignity to his appearance, and to see him in the church choir on the Sabbath—well, a little credit to such a man would not be unsafe. Besides, he was running a planing mill, and if money was hard to get, something from the mill would make matters all right. And so I gave him credit on the strength of appearances. I had often read that "appearances deceive, and this one maxim is a standing rule," men are not what they seem," but my reading of it did not prohibit me from doing just the contrary. Slowly, but surely, the account of Mr. Reeder grew in amount until efforts must be made to have it settled. In the meanwhile my customer was wearing better clothes than myself, could go to theatres, festivals, and excursions when I felt too poor to enjoy such things. Now I can see how he spent my money, and a right good time he had with it. But when I pressed him for payment I soon found out what a big sham he was—a sham in property, a sham in honesty, but a stern reality in knowing how to avoid paying debts. All his affairs were put in such a shape that the law could make no seizures, and his safety was thus assured. Had he made as great efforts to pay his debts as he had to avoid payment of them, he might be to-day an honorable and self-respecting man. Strange commentary on human nature that men will expend more labor to secure things without paying for them than would suffice to earn money to pay for the same. Perhaps Mr. Reeder may be still in existence, and if he reads this he may recognize himself; and possibly a thousand people, could they but read these lines, would think I meant them. But the grocers who can have a chance to see this sketch will say, "This such and such a man that is described; would that he could see it for himself."

IF I SHOULD DIE BEFORE I WAKE.

"Mother, every night when I go to bed I say 'Now I lay me'; and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said, 'Yes; she went to bed well and had a spasm in the night, and died before she knew anything at all.' Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"O, that means, mother, that I am just going to lie down in my bed to go to sleep till morning."

"Well, then, as you lie down to sleep what prayer do you offer to God?"

"I pray the Lord my soul to keep." I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night and so she died."

"Oh, no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take,' so you see God took little Fanny's soul to himself, and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say 'Now I lay me' I want you to think in this way. Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I

SILENCED.

A dancing professor felt it his duty to try to win one of his many associates to Christ. "O—," said he, "I long to see you a Christian. Do come to Jesus, won't you?" "For what?" was the blunt rejoinder. "Why for salvation. Don't you want to be saved?"

"Yes I do; but what particular sins do you want me to be saved from?" "Why, we are all sinners, you know." "Yes, I know; but I do not cheat, steal, lie, swear, nor use tobacco. What lack I yet?" "Do you pray?" "No, do you?" "Yes," said the "Name-to-live," "I pray for you." "For me! when, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn't get home you know, until four o'clock in the morning; Wednesday night I saw you at the social, and like the rest of us you 'carried on like sixty'; Thursday night I don't know where you were; but if cards could testify, they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt like it. Oh, I forget. Your church holds a prayer-meeting every Thursday evening, does it not?" "Yes." "And was that where you were last Thursday night?" "Yes, certainly." "Did you pray for me there?" "I tried to," was the faint response.

"Well, I don't want to hurt your feelings; but for conscience sake don't do that again. If you pray for anybody, pray for yourself. You claimed when you were converted to have had more happiness in one hour than you had had in your whole life before, and if that had been true, I should have been a Christian long before now, but as far as I can see, you seek your happiness just where I do,—in the world; and if it is right for you it can't be wrong for me." So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon, or how much such prayers would avail in the salvation of lost souls.—Christian Secretary.

OUR YOUNG FOLKS.

THE DANDELION.

Little gypsy dandelion,
Dancing in the sun,
Have you any curls to sell?
"Not a single one!"
Have you any eggs and cheese
To go a marketing?
I have neither one of these,
For beggar or for king."

Little idle Dandelion,
Then I'll mow you down.
What is it you're good for,
With your golden crown?
"O, I gild the fields, afar,
In the pleasant spring,
Shining like the morning star,
With the light I bring."
—St. Nicholas.

IF I SHOULD DIE BEFORE I WAKE.

"Mother, every night when I go to bed I say 'Now I lay me'; and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said, 'Yes; she went to bed well and had a spasm in the night, and died before she knew anything at all.' Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

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to ask him or expect him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that I am still the Lord's child; and I pray that he may take my soul to dwell with him."

"O, mother! I will try and remember. Why, I used to say it slow and clasp my hands and shut my eyes, and yet I did not think about it. Thank you, mother, dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many who, like Rena, say their prayers without thinking what they mean—mere words without any meaning in them? God cannot listen to such prayers. They are not for him unto whom all hearts are open, all desires known, and from whom no secrets are hid.

Think of what I have written about little Rena when you say "Now I lay me" to-night; and pray that God may watch over you, waking or sleeping.—Baptist Courier.

A BAD FOUNDATION.

Passing along the street the other day, I saw a crowd collected around an unfinished building. I stopped and learned that the side wall of the house had fallen, killing two men and wounding several others. The question passed from lip to lip, "How was it?" "Why did it fall?" "Who is to blame?" "The cause is plain enough," said a man, evidently a builder, pointing to the base of the building. "It had a bad foundation—too weak by half for such a wall."

I passed round to the front, it was tall and stately, of beautiful red brick, with white marble capings and ornaments—altogether a fair and noble house, and but for the terrible gap, pleasant to look upon.

With a sad heart I went on my way—Two souls gone to their last account, and wounded sufferers left to drag out weary days and nights, all because somebody laid a bad foundation. What folly, nay what guilt, thus to endanger human life; Ah! yes, it is not only a thoughtless, but a wicked thing to lay a bad foundation, and yet how many every day are guilty of it!

The school boy who is only quiet when the teacher's eye is upon him; who will get the answers of his problems by the "key," or from another boy's slate, instead of working them out himself; who will break rules whenever he can do so without being punished; or who will spend the day in the street playing truant when his parents think he is at school; is laying a bad foundation.

The girl who is careless and untidy as to her dress, who is in too much haste to set her room in order neatly and thoroughly, is laying a bad foundation. Worse still, the boy or girl who is ill-tempered or sullen, when asked to assist at home, to fetch a pail of water or a stick of wood, to amuse the younger children or rock the cradle; the boy or girl who says, "I don't want to," when such little services are needed, or goes grumbling to do them, is laying a bad foundation.

The boy who is tempted by the open shop on Sunday to spend his missionary money and yields; who is tempted on a bright day to take a walk, a ride, or a sail, instead of going to Sunday-school, and yields, is laying a bad foundation.

The boy who turns over for another little nap after he is called in the morning; who thinks "it will do just as well to-morrow" when there is anything unpleasant to be done, forgetting that to-morrow never comes, is laying a bad foundation.

All these boys and girls are builders, and character is the structure they are rearing. Ah, there are thousands who make sad mistakes; idleness, delay, want of resolution, dishonesty in small things, Sabbath-breaking, drinking, falsehood, theft, these are all laid in the foundation.

Fatal errors they often prove. Later in life, what should be the strong and noble character of a man, beautiful to contemplate, falls with a sudden crash that buries him for ever from the respect of good men, and leaves his soul a wreck for eternity.

Little builders lay the foundation firm and sure and strong. Look well to the little weak places; make them secure. Ask daily help from God, and He will aid you to build a good and true character, such as even His pure eyes may look upon with pleasure.

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THE SUNDAY SCHOOL

JULY 2.

A LESSON ON HOME.— Mark 10, 1-16.

He arose—This marks a very solemn period in our Lord's public ministry. So slightly it is touched here, that few readers probably note it as the Redeemer's farewell to Galilee...

As it lawful for a man to put away his wife—It was quite in accordance with the habit of the day to appeal to any rabbi on a disputed religious question, or scruple, on lighter or weightier points; it gratified the universal love for controversy...

From the beginning—That is, in the very act of creation, God embodied the idea of marriage. Observe here how he who came to fulfil the law (Matt. 5. 17) in this case goes back to the permission of the civil law, enacted because of the hardness of the people's hearts...

Let no man put asunder—No human legislature has a right to declare divorces, except in one single case. If they do, they are accessories to the crime that may follow and presume to legislate where God has legislated before them. By making marriage indissoluble, Christ proclaimed the equal rights of woman and man within the limits of the family...

Young children—Luke says infants. The English reader will get the true significance by comparing the following passages, where the same Greek word is used as that rendered infants in Luke: Luke 1. 13, 16; Acts 7. 19; 2 Tim. 3. 15; 1 Pet. 2. 2. It is evident, from a comparison of these passages, that children too young to receive instruction, or to understand what was being done for them, were included among the "little children" brought to Jesus. That He should touch them—In accordance with the Old Testament custom, (Gen. 48. 14) he should lay His right hand on them and pray the divine benediction upon them.

As a little child—This saying implied that a childlike spirit, free from pride and self-will, receiving divine impressions in humble submission and conscious dependence; in a word, all the qualities of the child, suffering itself to be guided by the developed reason of the adult, are to be illustrated in the relations between man and God.

Take them up in his arms—Time was when Christ himself was taken up in old Simeon's arms, and now he took up these children. This condescends all conduct on the part of the Church, the teacher or the parent, which tends to repress, chill, or check the enthusiasm of childhood for Christ, and darken its simple faith in him.

WATERMELONS.

Watermelon of excellent quality may be grown in latitudes which are naturally unsuited to them on account of the shortness of the season, or where the soil is not sufficiently sandy to furnish the necessary heat for their rapid growth, by starting the plants in a hot bed. My plan, which is very successful, is to put two seeds in a small earthen pot, two inches in diameter, filled with rich earth. The pots are then placed in a hotbed, and the spaces between them filled with sand. The plants should be left in the hotbed until they begin to run, by which time the earth will be sufficiently warm for their transplanting.

Boiled corn beef is much improved if cooked in plenty of water, and when thoroughly done, left until cold in the same water that it was boiled in. Lift the pot off the fire, and let pot, water and meat grow cold together. This will make it much more moist and juicy, besides tender and sweet, than if taken out, and all the moisture in it dried out by standing and steaming until it grows cold. Hams, tongues, etc., should be cooked in the same way.

As the dawning season will shortly begin, always supposing the setting in of fine weather, it may not be amiss to remind our readers that, when a person is drowning, if he is taken by the arms from behind, between the elbow and shoulder, he cannot touch the person attempting to save him, and whatever struggles he may make will only assist the person holding him in keeping his head above water.

INFORMATION.

PUTNAM'S PAINLESS CORN EXTRACTOR, the great remedy for corns, is absolutely safe and painless, does its work promptly, without in the least interfering with the comfort of patients, and is absolutely alone as a safe, painless remedy for corns. Do not be imposed upon by dangerous counterfeits. Use only Putnam's Corn Extractor. Beware of base substitutes. Sold everywhere by druggists and dealers in medicine.

Great age carries with it a certain respectability whether it attaches to a person or thing. This is seen particularly in the case of Johnson's Anodyne Liniment, which is the most marvelous internal and external remedy ever discovered. It ought to be kept in every house.

If farmers and others continue to buy dust and ashes put up in big sacks and sold for condition powders it won't be our fault. We have exerted the same time and again. Sheridan's Powders are the only kind we know of worth carrying home.

WOULD NOT BE WITHOUT IT FOR COST \$100 A BOTTLE.—Mr. Wm. P. Tyler, of the firm of A. S. Tompkins & Co., Iron Manufacturers, Boston, Mass., in writing of Graham's Pain Expeller curing him twice of Inflammatory Rheumatism says: "For Rheumatism, Sprains, Bruises, or any form of pain for which I have found occasion to use it, I have never found its equal, and I would not allow myself to be without it if it cost \$100 a bottle. June 16 '92.

THE COMMON EXPRESSIONS, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the early Spring, and Summer months, are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution. Hanington's Quinine Wine and Iron, and Tonic Dinner Pills, taken according to directions, produce buoyancy of spirits, vigor of mind, and give lasting strength to the whole system. Beware of imitations. See that you get "Hanington's," the original and genuine. For sale by all druggists and general dealers in Canada. June 9—lm.

USEFUL HINTS.

The spending of five cents per day for tobacco would amount in twenty-five years to \$1,001.25. In fifty years it would be \$5,298.50, with lawful interest.

The tomato delights in a dark, warm, sandy loam, made rich through fertilizing for previous crops, with the addition of thoroughly rotted manure, ashes, or guano to stimulate to a quick growth.

The custom of planting a tree when a child is born is a pleasant one. When a far-off friend visits you, plant a tree to commemorate the event. If you do not live to rest under its welcome shade some one else will.

Take carbolic acid diluted with water; take one part acid to ten parts water, and with a syringe throw this liquid into all the cracks and holes, and ants will soon vanish. Cockroaches are also driven away by it.

By using syrup or molasses for mustard plaster, it will keep soft and flexible, and not dry up and become hard, as when mixed with water. A thin paper or fine cloth should come between the plaster and skin. The strength of the plaster is varied by the addition of more or less flour.

A slate hung in the kitchen with a pencil attached to a string is very convenient. If the cook or housewife finds a lack of any thing she can write it on the slate, and thus save her the trouble of trying to remember the different articles which may be wanting through the day.

A New York farmer prefers apples to roots for feeding stock. While the apples may not be more nutritious, he thinks they are medicinal in effect. He thinks a horse would do better with a peck of oats a day and apples, than with twelve quarts without apples. He prefers sweet apples, as sour fruit sometimes makes the teeth sore.

To grow verbenas successfully, plant them in beds cut in the turf. Chop the turf well, and thoroughly mix with a good share of well-decomposed stable manure. Never, on any account, plant verbenas in old and worn-out garden soil, as they will most assuredly fail. Give them a change of soil each season, as they do not thrive well two years in the same bed. As a house plant the verbenas is not a success.

Remember This. If you are sick, GOLDEN ELIXIR will save you. It is making you well again, WHEN ALL ELSE FAILS.

If you are comparatively well, but feel the need of a grand tonic and stimulant, never rest easy until you are made a new being by the use of GOLDEN ELIXIR.

If you are COITIVE or DYSPERIC, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints.

If you are wasting away with any form of KIDNEY or URINARY disease, STOP TEEMPTING DEATH this moment, and turn for a cure to GOLDEN ELIXIR.

If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in the use of GOLDEN ELIXIR.

If you are a frequenter of a residence of a malarial or miasmatic district, barricade your system against the scourge of malarial fevers—ague, bilious, malarial, yellow, typhoid, and inter-mittent fevers—by the use of GOLDEN ELIXIR.

If you have rough, pimply, or scabby skin, bad breath, pains and aches, or feel miserable generally, GOLDEN ELIXIR will give you a new skin, rich blood, the sweetest breath, health and comfort.

In short, it cures ALL diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys, etc., and Free will use Free will a case it will not cure or help, or for any thing impure or injurious found therein.

If you are such with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in the use of GOLDEN ELIXIR.

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FELLOWS' SPEEDY RELIEF

ONLY REQUIRES MINUTES—NOT HOURS —TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief

IN FROM ONE TO TWENTY MINUTES, never fails to relieve PAIN with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, Bed-ridden, Influenza, Crippled, Nervous, Neuritic, or prostrated with diseases may suffer.

Fellows' Speedy Relief

Will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Congestion of the Lungs, Sore Throat, Difficult Breathing, Palpitation of the Heart, Asthma, Croup, Epithemia, Catarrh, Influenza, Headache, Toothache, Neuralgia, Rheumatism, Cold Chills, Ague Chills, Cholera, Frost-bites, Bruises, Summer Complaints, Coughs, Colic, Sprains, Pains in the Chest, Back or Limbs, are instantly relieved.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all malarial, Bilious, Scorbutic, Typhoid, Yellow and other Fevers so quick as Fellows' Speedy Relief of it will in a few moments, when taken according to directions, cure Chills, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dyspepsia, Colic, Wind in the Bowels, and all internal pains.

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The uniform, gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, to render it desirable and proper to bring it to the notice of all classes, the relief in every household, affords the most positive evidence of its superiority. For those very painful and distressing Complaints—Rheumatism and Neuralgia, it is regarded as the great specific, and as such it is used by all classes of people.

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PAIN CANNOT STAY WHERE

UNIVERSAL LINIMENT

IS USED. THE COMMON EXPRESSIONS, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the early Spring, and Summer months, are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

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An external application for Sprains and Bruises, sore Throat, Quinsy, Pains and Soreness in the Joints at Muscles, Pains and Stiffness in the Limbs, Pains and Stiffness of the Joints, Swellings and Tumors, Rheumatism, Gout, Tic Doloureux, (Neuralgia), or Pains in the Nerves, Milk Legs, White Swelling, Chillsbains or Frost Bites, Ringworms, Pains in the Chest, Side and Back, etc., and useful in all cases where Liniments, Rubefacients, Blisters, Sinapiams, etc., or any other kind of Counter Irritant is required.

Directs for Using Universal Liniment

This Liniment should be liberally applied to the parts affected, three or four times a day (and even more frequently in severe and dangerous cases), and rubbed well into the skin with the hands and fingers, or with a small piece of flannel, saturated with the Liniment, so that more or less irritation, or smarting is produced in the parts to which it is applied.

CHILDRENS.—They are inflammatory swellings of the feet, especially about the toes and heels, with painful itching and burning, and are caused by exposure to cold. Some children are afflicted with bed-sores and ulcers. Treatment.—Wash with castile or tar soap, and apply UNIVERSAL LINIMENT freely. Wet them lightly saturated with the Liniment and keep it on during the night. Keep the feet warm and dry during the day.

LAMENESS.—It is the result of over use. The is soreness, accompanied by pain on exertion, in the affected part. The celebrated UNIVERSAL LINIMENT is unequalled in success. Rub the tender portion with the Liniment at night, and on going to bed, and again in the morning.

BURNS.—They consist of enlargement or thickening of the skin about a foot, usually that of the big toe of the foot. Caused by tight boots. Treatment.—An easy boot or shoe is essential. Bind on lint soaked with the UNIVERSAL LINIMENT and cover with oil silk every night.

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has for its object the acquisition of desirable locations in the North-West Territories with a view to speedy colonization in accordance with Government requirements; and the exercise of other functions incidental to this end, and promotive of the general interests of its Colonies.

THE STOCK LIST consists of numerous and widely distributed, bona-fide subscriptions to the Capital of the Company, liable to calls, at reasonable intervals, in the discretion of the Directors. The project being the spontaneous outcome of a large class, no advantage is allowed to one shareholder over another, but all stand upon an equal footing.

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HOMEESTEADS and Pre-emptions will be offered in these settlements upon the same conditions as those of the Dominion Government.

SUBSTANTIAL AID will be given in the erection of places of worship; and the Company will encourage public improvements of all kinds, such as the construction of railways, the formation of Commercial centres, early and direct postal communication, etc., etc.

ARRANGEMENTS are being made with the Government, pending which, reference to locations would be premature. It may be presumed that the utmost care and discernment have been exercised in making selections, as will be very evident when details are furnished. This announcement is made that those interested may govern themselves accordingly.

PROSPECTUSES containing full information as to locations, lands, prices, conditions, etc., will be prepared as soon as possible, and will be favored to any person on application to the Secretary. Address communications to

JOHN T. MOORE, Secretary, Drawer 2717, Toronto.

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NOVA SCOTIA

M. A. DAVIDSON, CUSTOM TAILOR,

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THE WESLEYAN  
FRIDAY, JUNE 23, 1882.

ABOUT THE HORIZON.

Special evangelistic effort is rapidly gaining in favor. A few years ago Methodism had little encouragement for any man who felt himself called to be an evangelist. James Caughey, if we remember aright, went forth in America as a sort of ecclesiastical "free-lance," and pursued his mission in Britain to be blessed by some and severely blamed by others. On both sides of the Atlantic wiser counsels now prevail, because perhaps the successful labors of numerous workers, ministerial and lay, have compelled the most conservative to see that the more discerning had long seen, that some men are called to be special agents in conversion who were not called to be pastors. To-day Thomas Harrison receives from American pastors more invitations than he can possibly accept, and across the ocean each District, with perhaps a few exceptions, has its ministerial or lay "district missionary." The first step in this direction in our own Canadian Conference was taken the other day by the members of the Montreal Conference. They, more than ourselves, have been perplexed by the visits of evangelists, who with much teaching that was good, connected the inculcation of doctrines believed by us to be unscriptural and dangerous. The Evangelization Society of the Montreal Conference was to commence its operations when fifty ministers should each become responsible for a small sum to guarantee a support to the agents employed. The appointment of a minister to this special work implies that this condition has already been met. Ere long, it is probable other Conferences will follow. If evangelistic work is to be done it is well that it should be directed by men whom God has raised up among ourselves. Those who scan the literature which enters many of our homes, or listen to the sentiment rather than the music of some of the "revival melodies" in use in our prayer-meetings, or weigh the words which sometimes greet the ear in our social services, will understand the danger to which we refer.

From several quarters we learn that the discussion in the London Conference on the case of Dr. Burns excited a good deal of interest. With the reading of the minutes of the Hamilton District Meeting the whole case was re-opened. By the Conference, as by the District, Dr. Burns was acquitted of the charge of holding views at variance with our doctrines on the three points of the Inspiration and Authority of the Holy Scriptures—the doctrine of the Atonement—and the eternity of future punishment. The *Guardian* states that his acquittal "was not a result of special pleading, or explaining away of his words, on his part. He stated his views and defended them in a manly and candid manner." We rejoice in the decision arrived at, but in view of the letter to Dr. Thomas are not sure that the advisory resolution of the District Meeting might not with some wisdom have been confirmed. On the doctrine of eternal punishment, the *Guardian* says, little time was spent, as "Dr. Burns had never expressed any disbelief in the orthodox doctrine, and had merely pleaded for liberty of belief in the Church for those who had the hope of restoration beyond the grave." So pervaded is the literature of the day by such doubt or "hope," set forth in the columns of the paper, in the songs of the poet, or in the pages of the magazine, that we confess timidity of any plea for liberty of belief which may be construed into liberty of expression of doubt in the pulpit. From that place men should boldly combat the already too prevalent idea that even a downward path must end in an upward path sooner or later, and that God feels even more love for those who fall than for those who rise. Else where, such views have risen well above the horizon; with us they may yet be said to be beneath it.

There seems to be little hope for peace in Ireland. Were the union with England severed, the Protestants of the former country would have little to expect from Irish Rulers. A preacher in the Dublin Chapel Royal quoted in his sermon on May 7th., the day following that on which Lord Cavendish and Under Secretary Bourke were assassinated, a passage from the *Freeman's Journal*, the animus of which cannot be misunderstood: "The woes of Ireland are all due to one single cause—the existence of Protestantism in Ireland. The remedy could only be found in the removal of that which caused the evil, which still continues. Why were the Irish not content? Because being Irish and Catholics they are governed by a public opinion which is English and Protestant. Unless Ireland is governed as a Catholic nation, and full scope given to the development of the Catholic Church in Ireland, by appropriating to the Catholic religion

the funds given to religion, a recurrence of such events as are now taking place cannot be prevented. Would that every Protestant meeting-house were swept from the land. Then would Ireland recover herself, and outrages be unknown, for there would be no admittance of misbelievers with her champions." If the *Northwestern Advocate* is thoroughly hated by the liquor-sellers of Iowa, it certainly is not Dr. Edwards's fault. That long bicycle ride in Europe seems to have added immensely to his energy. This is the way he is spurring his Methodist brethren to meet the coming vote on the liquor question: "We give a single specimen: 'Every Methodist and other minister should aid to fulfil the old almanac prediction—'look for thunder about this time.'" When you tell your people all you enjoy saying, invite some brother minister to exchange with you and so give your people and somebody else's people a fresh foulade. Gettysburg, Waterloo, and Sedan combined should be administered to your whisky foes."

Some eloquent sentences, from the pen of the editor of the *Richmond Advocate*, have special force in this exciting week. Says Mr. Lafferty:—"I had witnessed one afternoon the excitement and fever of an election for Bishops. I knew no better time, when dusk came on, to turn to something beyond and better. Prof. Humphreys, of the Vanderbilt, accompanied me to the observatory, and turned the glass towards the heavens. The stars were calm and unruffled by the count of tellers. The great spaces seemed room enough for us all without jostling. The clapping of hands as the candidates reached the goal sounded so strangely now when the eye was scanning the measured distances where the eternal silences reign, and the vast spheres that never knew there was an earth. How those majestic orbs and their mute grandeur rebuke our little ambitions!"

These thoughts, from the *Sunday-School Times*, may impress some Sunday-school teacher with the importance and power of a good example: "A good teacher's best work is by example quite as much as by precept; and a work begun by an impressive example goes on when the teacher has ceased to speak, and when the scholars are no longer face to face with their teacher. Indeed it may be questioned whether a teacher's best work does not grow better, in its impressive influence, long years after the teacher's voice has been hushed in death. Death does not end all to a good teacher's example; it rather revives and re-impresses its best lessons of the long ago."

The members of the Toronto Conference met in the Elm St. Church, Toronto, on Wednesday, 14th. The Rev. Alexander Sutherland, D. D., was elected President on the third ballot. Rev. H. Laird was chosen Secretary. Rev. F. W. Bourne, of the English Bible Christians, and W. Roberts, of the same body in Canada, visited the Conference on the third day. A letter of sympathy was directed to be sent to the Rev. Dr. Wood, whose illness prevented from being present. The London Conference closed on the morning of the 15th.

The Second Annual Report of the French Methodist Institute, Montreal, has just been issued. The contributions placed at the disposal of the Board of Directors have been given in different parts of the Dominion. As was the case last year, the demands for admission have exceeded the capacity of the Institution. Of the twenty students of the year just closed nine were formerly Roman Catholics. Eight of the students are being trained for missionary work. The Principal, Rev. L. N. Beaudry, has much to cheer him in his toil. He should have the continued support of the Church.

The short series of letters on Technical Education Abroad and At Home, contributed by Prof. J. G. Macgregor to the *Herald* of this city, has been recently published in neat pamphlet form, under the auspices of the Association for Promoting University Consolidation. These letters show a good deal of research and many of the facts stated are worthy of preservation.

Wednesday last being a public holiday the "copy" for this week's paper had to be in the printers' hands a day earlier than usual. We have only been able to leave a column open for Conference intelligence, etc. This will explain the non-appearance of something you may have expected to see.

NOVA SCOTIA CONFERENCE.  
Windsor, June 21st, 1882.

The ninth Annual Session of this Conference began here this morning. The Rev. John Latham, retiring President, took the chair at 9 o'clock, and gave out the 753rd hymn, beginning—"And are we yet alive And see each others' face." The Secretary read the third chapter of Ephesians, and Rev. Dr. McMurray and J. S. Addy led the Conference in prayer. The roll being called 61 ministers responded to their names. This number was considerably increased during the morning. Before proceeding to business the retiring President feelingly addressed the Conference as follows, viz:—

One year ago you entrusted me with the responsibilities of the Presidential office. The distinction was the highest and most honorable I ever expected to receive upon earth. I keenly realized my responsibility at the time of acceptance of office, and frequently during the year I have been conscious of an inadequate discharge of my weighty official trust, but I have endeavored to serve you to the best of my ability. Early in the year my thought was turned to the assuring promise of Jehovah—"Certainly will I be with thee," and that word has not failed. My full acknowledgment is due to the God of all grace and mercy. I have also to thank my fathers and brethren in the ministry for their uniform kindness, courtesy, and thoughtful consideration.

Turning to matters of connexional interest and importance we cannot forget that we have reached one of our great denominational landmarks and that we are now meeting on historic ground. One hundred years ago William Black, of blessed memory, then a young man recently converted to God, committed himself to pioneer enterprise in this Province. The rising town of Windsor, then a central position, from which the light might radiate to distant extremities of the land, at once arrested his attention. In the month of June, 1782, one hundred years ago, Mr. Black preached here several times. There was no church or spacious audience room. On Sabbath, June 16th, the congregation being too large for a private house, the afternoon service was held in the orchard, class-meeting and love feast were instituted, and the little society organized that month in Windsor contained the germ of Methodism and of the Methodist Church as it now exists in Nova Scotia, and in the Dominion of Canada. It is to my mind a striking and blessed coincidence that the Centennial Conference has in course fallen to Windsor. The census returns recently published have furnished evidence of continued growth and extension. In the number of its adherents, Methodism is now first of the Protestant denominations in this Dominion. The extraordinary increase of 24 per cent for Nova Scotia and an average of 30 per cent for the Dominion shows that the last closing decade of the century has been signalized by unprecedented success, and challenges grateful and renewed resolve. Bishop Black and his coadjutors, with many of his successors have passed away; but their spirit still lives in the ranks of a living ministry. God buries his workmen but carries on his work. The consecrated standard has been taken from hands stiffened in death and is still bravely borne in the contest. There is evidence in financial returns that privation and self sacrifice are the lot and the spirit of very many laborers in this field; but that which we covet most, rich spiritual results has been divinely vouchsafed to us. We can thank God and take courage. In the dying words of our venerable founder, for the century the watchword of a sacramental host, we may still say: "The best of all is God is with us."

The Rev. W. C. Brown was elected President on the first ballot, receiving 33 votes, the nearest to him having 10 votes. On taking the chair, he thanked the brethren for the honor they had conferred upon him. He hardly knew how to express his feelings. He felt like Saul when he hid himself in the staff after being elected king, and yet he was encouraged to accept the office, having confidence in the sympathy and loyalty of the brethren. He expressed his great satisfaction at reaching this position, in the town in which he was born, and near the spot on which he was converted. He referred to his father's conversion, under a sermon preached by Dr. McMurray, and then called upon the Rev. J. F. Bent to lead the Conference in prayer.

The newly-elected President, W. C. Brown, was born in Windsor on Dec., 1834. His parents were both members of the Methodist Church, his father having been converted under the ministry of the Rev. John McMurray, D. D., his mother under that of the Rev. Wm. Crocombe. He was thus brought up under the influence of pious teaching and examples. In his seventeenth year he was brought to Christ, during the ministry of the Rev. F. W. Moore; and a few years after, convinced that he was called of God to the office and work of the ministry, he was led, by the advice of the Rev. R. Morton by whom his early studies in theology were directed, to offer himself in company with Rev. T. W. Smith, the present editor of the *Wesleyan*, as a candidate for the ministry of the Methodist Church. His classical studies had been hitherto prosecuted under Dr. Urrun, now of Halifax, and it was his purpose to have taken the collegiate course at some institution either in this Province or the United

States, Mt. Allison College not having been established. Unforeseen occurrences having prevented this, he, by the advice of some of the older ministers, accepted an appointment, his first circuit being Woodstock, N. B., under the superintendency of the Rev. John Prince. Here and on subsequent circuits he pursued his studies with great earnestness. Mr. Brown's ability as a preacher is well known, and led in 1875 to an invitation to preach the Sabbath before forenoon at Mount Allison, and in 1879 the sermon of the Theological Union. He has also been a successful pastor in several important spheres.

The Rev. J. A. Rogers was re-elected Secretary and the Rev. C. J. A. M. Journal Secretary. The Revs. E. E. England and D. W. Johnson, A. B. were appointed Assistant Secretaries and the Rev. J. B. Giles, Assistant Journal Sec'y. The Rev. D. W. Johnson, A. B. was appointed Conference Reporter for the *Wesleyan*, the Revs. J. Cassidy and S. B. Dunn, Conference Letter Writers, and the Rev. I. Mellichamp Conference Post Master.

The thanks of the Conference were expressed to the Rev. John Latham for the eminently able and satisfactory manner in which he had discharged his presidential duties during the past year. The hours of meeting were appointed to be from 9 to 12 in the morning and when necessary from 2 to 5 in the afternoon.

A conversation followed with reference to the character of the printed minutes and the matter was referred to a Committee. A ballot having been taken for nominating Committee, the Revs. W. H. Heartz, R. A. Temple, Dr. McMurray, J. S. Coffin, J. Taylor, J. Cassidy and S. F. Huestis were elected. The Conference Prayer Meeting began at 11 o'clock and continued for an hour.

DISTRICT MEETINGS.

HALIFAX DISTRICT.

The annual meeting of the Halifax District opened at Avondale on the 13th inst. The country was lovely in its new dress; green, trimmed with orange and purple, and white, the air was balmy with the west wind and fragrant with the odor of June blossoms: the good people extended an even more genial hospitality to the delegates than the sweet country. It was a breath of Paradise to the smoke-begrimed and dust-choked denizens of the town who were present. One cloud saddened the recollection at opening—that we should see Father Brettle in the flesh no more. He was a good man, full of faith and of the Holy Ghost. We were also disappointed that with the exception of Dr. McMurray none of the supernumerary brethren were with us to aid by their counsel.

The examinations of the three Probationers were very satisfactory, and Bro. Buckley was recommended for ordination. Bro. Donkin and Wier remain on trial, the former desiring to return to Sackville. The spiritual reports were very cheering and would have shown a large increase of membership had it not been for the exceptionally large number of removals to the West and elsewhere during the year. Statistics show a very slight increase. The financial returns were nearly all in advance. Circuit receipts have improved, though deficiencies still burden some of the missions. The Supernumerary Fund has made the largest relative advance. Next come the Missionary receipts. The Educational Fund has suffered loss through poor collections during the unfavorable spring weather.

The results of the elections were as follows: Lay delegates to the General Conference, Messrs. J. Wesley Smith, Dr. Allison and J. W. Caldwell, with R. J. Sweet, Esq., as alternates. Representative to Conference Missionary Committee—Whidden Allison, Esq. The work of District Secretary and Representative on Stationing Committee both fell to Rev. Thos. Rogers, A. M. Representative to Sabbath School Committee—Rev. R. McArthur. Several lay delegates were appointed to the Contingent Committee.

We were profited by a most excellent and stirring sermon from Bro. Teasdale, whose first labors were on this circuit more than twenty years ago. The Centennial service held on Wednesday was one that stirred our hearts and led us to thank God and take courage. The speakers were Rev. S. F. Huestis, Chairman, Dr. McMurray, W. H. Webb, Esq., Rev. G. O. Huestis, and Arthur McNutt, Patterson, A. M. The addresses were all most felicitous, instructive and inspiring, and could not fail to do good. Space will not permit us to report. Among miscellaneous resolutions there was one of fraternal regard for the venerable Dr. Richey, expressing the hope that he might be permitted to be present at the Centennial service to be held in Windsor. A pleasing letter from the Rev. E. Botterell was read to his brethren. Mr. Botterell, though resident in Montreal, retains his connection with this District, and a warm place in the hearts of his brethren. Several matters of grave moment were discussed which will appear in Annual Conference or upon which General Conference will be memorialized. Among others were: the relation of children in Catechumen classes to the Church—the value of class-meeting—the advisability of appointing Conference Evangelists—the expanding our Contingent Fund to meet the heavy losses on some Domestic missions—and several matters of local interest. Slight sallies were occasionally made

on such subjects as Union—General Superintendency, Children's Fund, Supernumerary Fund and Annuitant Societies, which were simply an overflow of soul that presaged coming Conference debates. R. B. SACKVILLE.

The annual meeting of the Sackville District commenced at Point de Bute on Tuesday. Three ministers absent, Revs. Dr. Stewart and C. H. Paisley through Connexional business, and Dr. Kennedy through ill health. Rev. R. Duncan (Chairman of District) presided, Rev. G. W. Fisher was elected Secretary, and Rev. T. Hicks Assistant. The session was occupied in the discussion of ministerial character, disciplinary regulations to be observed by probationers for the ministry, and the best method of securing ministerial efficiency and the promotion of the work of God.

In the evening, at a public meeting in the interest of the Educational Society, there was a fair attendance. The Chairman of the District presided, the Rev. G. W. Fisher read a brief report of the income and expenditure of the society, and excellent addresses were delivered by the Chairman, Revs. W. Lawson, C. M. Hamilton and R. Wilson. A collection was in excess of last year.

The Probationers' examination on Wednesday morning was a satisfactory one, and the District recommended that W. B. Thomas be taken into full connexion and ordained, and that Clement Williams be continued on trial. A. D. McCully, A. B., received permission to attend Sackville Institutions for a third year, subject to the approval of Conference. In the afternoon the lay representatives entered, and the District then proceeded to inquire into the financial affairs which, on the whole indicated an encouraging result. The missionary receipts are \$139 in excess of last year, but the receipts of the other funds are slightly below those of the previous year. The statistics of membership are as follows:—Members 1605, on trial 61,—total 1666. An enquiry into church property gave cause for genuine satisfaction. The Methodists of this District have displayed remarkable enterprise in the erection of churches. Within the past five years a good number of suitable, and in some cases costly, edifices have been erected, as at Moncton, Sackville, Dorchester, Shediac, Point de Bute, Petitecodiac, and other places. There are others in course of erection; one at Bois Verte, costing \$4000, to be finished in December, and at Upper Sackville where one worthy of the place will be built. The estimated cost of church property within the bounds of the District to-day is \$79,250. Five years ago it was \$52,000.

The following gentlemen were appointed to represent the District as members of the Conference Committees:—Stationing Committee, Rev. L. S. Johnson; Sabbath School Committee, Rev. G. W. Fisher; Missionary Committee, J. R. Inch, Esq., L. L. D., and W. F. George, Esq. Dr. Dixon as alternate, were appointed as representatives of the District in the General Conference. Under the head of miscellaneous business several resolutions were passed affecting connexional interests, to be submitted to the approaching Conference. A resolution was also passed expressive of appreciation of the kindness of the Point de Bute friends in providing comfortable homes for the delegates, and conducting them to and from the station. T. HICKS.

ANAPOLIS.

The annual meeting of this District was convened in the growing village of Berwick, on Tuesday morning, June 13th. The Rev. R. Smith, Chairman of the District, presided. All the brethren in the active work were present. Rev. E. B. Moore was appointed Secretary. The examination of ministerial character was perfectly satisfactory, no case of delinquency being reported. The circuit schedules showed a decided improvement both in the regular receipts and connexional funds. The reports on the spiritual state of the District were also exceedingly cheering, substantial progress having been made on each circuit. An unusually large number of removals and deaths was reported, but after deducting these, a gratifying increase in the membership was tabulated. At this point an hour was profitably spent in considering the best means for promoting the work of God. During the conversation many valuable suggestions were made and much wise counsel was given. The Rev. W. H. Langille, who has travelled four years and completed the prescribed course of study, was unanimously recommended to the Conference to be received into full connection and ordained. Rev. Alban Daniel, who has travelled one year, was recommended to be passed on in his probation with permission to attend college. Mr. Wm. McNallie was recommended to be received as a probationer on condition that he be permitted to attend college. The following were elected by ballot to the several Committees, viz: Stationing, James Taylor; Sabbath school, E. B. Moore; Missions, Stephen Sheffield, Esq.; Children's Fund, J. Cassidy; Messrs. John Foster, Esq., of Aylesford, and Leonard Best, of Berwick, were elected as representatives to the General Conference, with A. Marshall Esq., of Hillsburgh, as alternate. During the session of District Meeting one evening was devoted to the interests of Sabbath-school work. Devotional exercises were conducted by Rev. J. Taylor. E. Foster Esq., was called to the Chair, and a large congregation addressed by brethren Ainley, Parker and Strothard.

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CORRESPONDENCE.

CHANNEL, N. F.

Dear Mr. Editor.—I have not sent you a line since last Fall, although I have often purposed doing so.

P.S.—At the close of our Annual Church meeting last evening I was quite taken by surprise when the friends of Methodism here presented me with a kindly worded address, accompanied by a handsome Tea Service and Tray, as tokens of their regard for Mrs. Heyfield and myself.

METHODISM.

The Christian man must pray that Christ's Kingdom may be advanced by every evangelical denomination.

The various churches are alive to the "power of the pulpit," and regard as all important to have every pulpit filled and well filled too.

Spurgeon preaches in London, as did a few years ago the late Dr. P. Punshon, to congregations of 4,000 or 5,000 people and a London paper produces these sermons on its pages and scatters 200,000 copies weekly.

"Joy through his swimming eyes did break and meant the thanks he could not speak."

Each of our religious papers (I am referring to the Maritime Provinces) teaches the same doctrines and inculcates the same religious truths as the denominational pulpits represent.

For these reasons, which need not be enlarged upon, the deepest interest should be manifested in the welfare (which means the large circulation) of their Church paper.

er advancement of Christ's Kingdom. But this Church-paper extension scheme, I must consider in another article—adding only that what might be done has not been done yet by our religious papers for their wider extension and influence.

MEMORIAL NOTICES.

OUT AND INTO. "And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

Out from the dulness that cramps us, Out from all weariness now; Out from the thoughts that harass us, Out from all storms that blow.

BANK NOTES.

A correspondent in the Times calls attention to one or two points connected with a recent decision of the Court of Appeal to the effect that an alteration of the number of notes justified the Bank of England (and it is presumed any other bank of issue) in refusing to meet such note.

JAPANESE TELEGRAPHS.—The telegraph system of Japan can now boast of four thousand miles of line, comprising about ten thousand miles of wire.

RUPERT'S LAND.—Archdeacon Kirby, who has spent many years as a missionary within the arctic circle, lectured in Detroit the other evening upon his work and the people among whom it has been performed.

A WESLEYAN COLONY.—In his official report upon the Fiji Blue-Book, Mr. Thurston, Colonial Secretary, estimates that 103,000 out of the 124,902 persons representing the entire population of the colony are Wesleyans.

MRS. JAMES KIRKPATRICK. Mrs. James Kirkpatrick, relict of the late James Kirkpatrick, passed away in the 88th year of her age.

The writer, a few days before she died, repeated to her a number of the beautiful promises in God's Word and she said, "How precious they are."

A GOOD FINANCIAL SYSTEM.

One-tenth of ripened grain, One-tenth of tree and vine, One-tenth of all the yield From ten-tenths' rain and shine.

One-tenth of loom and press, One-tenth of mill and mine; One-tenth of every craft Wrought out by gifts of thine.

One-tenth of glowing words That glowing graces hold; One-tenth of written thoughts That turn to shining gold.

One-tenth! and dost thou, Lord, But ask this meagre loan, When all the earth is Thine, And all we have Thine own?

—Churchman.

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BREVITIES.

Preaching is not always easy work, and yet there are ministers who can deliver three sermons of a Sunday and literally make nothing of it.

There are as good horses drawing in carts as in coaches, and as good men are engaged in humble employments as in the highest.

Failure will not be ignoble, but it would be ignoble for me not to try. What we can't hinder must not make our rule for what we ought to choose.—George Eliot.

Copy of a notice on the beach at a fashionable French watering place— "In the case of ladies in danger of drowning, they should be seized by the clothing, and not by the hair, which generally comes off."

"Your arguments are sound, my boy, and delivered with force," said the clergyman to his boy, "who had been banging away at his drum for an hour or more, 'but we have heard quite enough on that head.'"

I've seen some old broken bowls planted out with the bonniest flowers and mosses, and I've thought if it had not been for their misfortune they would never have come to such honor and beauty.—Edward Garrett.

Let amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took the prayer, with his windows open—pleasures which need not cause a single blush on an ingenuous cheek.

A lady was singing at an amateur concert and the audience insisted upon hearing her sing a second time. Her daughter, a little child, was present, and on being asked afterward how her mamma had sung, replied, "Very badly, for they made her do it all over again."

When Cyrus W. Field first went to New York he found employment in the house of A. T. Stewart & Co. on a salary of \$2 a week. He was obliged to be first at the store in the morning, to sweep it out, and to remain until the partners and most of the clerks had gone at night.

It is all very well to admire a pretty girl a seal skin sash; but when one of those charmingly attired and attractive looking demoiselles is heard to blurt out, as was heard in a famous terra-cotta establishment the other day, "O, ma, ain't them terra firma ornaments just lovely?" one's faith is shattered.

A bevy of little children were telling their father what they got at school. The eldest, "Reading, spelling and definitions." "And what do you get, my little one?" said the father to a rosy-cheeked little fellow who was at that time slyly driving a tuppenny nail into the door panel. "Me? O, I get readin', spellin' and spankin'."

Under every guilty secret there is hidden a brood of guilty wishes, whose unwholesome, infecting life is cherished by the darkness. The contaminating effect of deeds often lies less in the commission than in the consequent adjustment of our desires—the enlistment of our self-interest on the side of falsity.—George Eliot.

"Down with the encore!" is the new cry raised in the dramatic papers. And we cordially agree. When a singer comes out and lets her voice rattle around in all the registers, with staccato and piccolo effects, ending with a grand transcendent whoop, catching on to a note written on the top of the music, we say give her a rest; for the sake of the audience give her a rest.—New Haven Register.

A man may desire fame, reputation, and even glory for the sake of sharing it with one he loves. A woman cannot share it with her husband—it will be the utmost she can do to make him of less importance by it. I am sure that it is very common in ambitious men to look upon whatever they acquire, whatever of fortune or fame, as chiefly valuable for the sake of others.—Life and Letters of Sir Chas. Lyell.

Japanese widows have some silent but expressive ways of informing their male friends that they are not wholly inconsolable—in other words, that "Barkis is willin'." A widow in Japan who is willing to think of matrimony wears her hair tied and twisted around a log-shell hair pin placed horizontally across the back of the head. But when she firmly resolves never to change her name again she cuts off her hair short on the neck and combs it back without any parting. This arrangement seems sensible, and well calculated to prevent painful misapprehensions of all sorts.

Victor Hugo's capacity for pre-sistent daily work is unimpaired. He gets up before six every morning, and every day adds to the number of his unfinished verses. "I have more to do than I have done," he said to a friend, not long ago. "It might be thought that age weakens the intellect; my intellect, on the contrary, seems to grow stronger and does not rest. It seems to me that as I advance my horizon grows wider, and so I shall pass away without having finished my task. I should require several lives still to write all that my mind conceives. I shall never finish. I am resigned on that point."

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

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Vertical text on the far right edge of the page, including names like 'The World's Best Book' and 'For a Trifle'.



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S. F. HUESTIS - Book Steward
Receipts for 'Wesleyan.'

MARRIED
At Annapolis, on the 8th inst., by Rev. E. B. Moore, Mr. Willam J. King, to Miss Charlotte E. daughter of W. H. Beach, Esq., all of Annapolis.

MARRIED
At Annapolis, on the 12th inst., by Rev. E. B. Moore, Mr. Joseph M. Robinson, of H. Peart, Albert Co., to Miss Sophronia F. How, of the same place.

MARRIED
At Annapolis, on the 14th inst., by Rev. E. B. Moore, Mr. Philip Smallwood, of the residence of Mr. Philip Smallwood, brother in law of the bride, Mr. Samuel John Glyndon, of Cornwall, England, to Selma A., daughter of W. Dennis, Esq., of Margate, P. E. Island.

MARRIED
At Annapolis, on the 14th inst., by Rev. E. B. Moore, Mr. John W. Lowther, of Napyan, Cumberland Co., to Miss Harriet Weldon, of Hattland, Hants Co.

DIED
At Brooklyn, New York, on the 4th inst., Mr. James Thompson, of Carleton, St. John, aged 66 years.

DIED
At Annapolis, on the 12th inst., of congestion of the lungs Louis C., aged 30 years, second daughter of E. F. Bick, Esq.

DIED
At Annapolis, on the 13th inst., Annie Louise, only child of the late Amos S. and Louisa E. W. S., and granddaughter of James Harris, Esq., aged 31 years and 9 months.

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80 cents, by J. C. D. Parker, will be most acceptable to choirs and choruses.

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TENDERS.

TENDERS addressed to the undersigned and endorsed "Tender for Jerome Point Lighthouse," will be received, at this office, up to the 10th July next, for the construction of a Wooden Lighthouse Tower, with Keeper's dwelling attached, and outbuildings, on Jerome Point, St. Peter's Bay, County of Richmond, Nova Scotia.

Plans and specifications can be seen, and forms of tender procured, at this Department, Ottawa, at the Agency of this Department, Halifax, and at the office of the Collector of Customs, St. Peter's, C. B.

W. M. SMITH
Deputy of the Minister of Marine and Fisheries,
Department of Marine and Fisheries,
Ottawa, 5th June, 1882.

TENDERS.

TENDERS addressed to the undersigned and endorsed "Tender for the construction of a Wooden Lighthouse Tower, with Keeper's dwelling attached, and outbuildings, on Crocker's Island, in the County of Halifax, Nova Scotia," will be received, at this office, up to the 10th July next, for the construction of a Wooden Lighthouse Tower, with Keeper's dwelling attached, and outbuildings, on Crocker's Island, in the County of Halifax, Nova Scotia.

Plans and specifications can be seen, and forms of tender procured, at this Department, Ottawa, at the Agency of this Department, Halifax, and at the Post Office, French Village, Halifax County, N. S.

W. M. SMITH
Deputy of the Minister of Marine and Fisheries,
Department of Marine and Fisheries,
Ottawa, 5th June, 1882.

WELLAND CANAL.

NOTICE TO CONTRACTORS.
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

A map of the locality, together with plan and specifications of the works to be done, and a copy of the tender forms, will be sent to any person applying for the same, on the receipt of a check for the sum of \$1.00, which shall be returned to the contractor on the day of the opening of the tenders.

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

F. BRAUN,
Secretary,
Department of Railways and Canals,
Ottawa, 22nd May, 1882.

MURRAY CANAL.

NOTICE TO CONTRACTORS.
SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Murray Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the eleventh day of July next, for the formation of a Canal to connect the head waters of the Bay of Quinte with Presqu'ile Harbor, Lake Ontario.

A map of the locality, together with plan and specifications of the works, can be seen at this office and at Brighton, on and after Thursday the Eighth Day of June next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$1.00 must accompany each tender, which sum shall be forfeited if the tender declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions set out in the forms attached to the tender.

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

F. BRAUN,
Secretary,
Department of Railways and Canals,
Ottawa, 22nd May, 1882.

TRENT NAVIGATION.

NOTICE TO CONTRACTORS.
SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the 27th day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the 27th day of June next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted bank cheque, as follows: For the Fenelon Falls work \$1,000 Do Buckhorn Rapids work 1,000 Do Burleigh Falls work 1,500

And that these respective amounts shall be forfeited if the party tendering declines to enter into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

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

F. BRAUN,
Secretary,
Department of Railways and Canals,
Ottawa, 22nd May, 1882.

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WHOLESALE DRUG HOUSE.
5 Gross DICK'S PURIFIER
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4 Gross ENO'S SALT
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5 Gross DENONAL'S CAPSULES
5 Gross MORISON'S PILLS
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30 tons of PARIS & LONDON WHITING—in barrels,
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