

OUR HOME CIRCLE.

GONE AWAY.

I will not think of thee as cold and dead, Low lying in the grave that I can see. I would not stand beside when life had fled And left thy body only, there for me.

Thou wert not that! and so I turned away, And left the house when mourners staid; For did I come on that unhappy day, When in the tomb that dreadful thing was laid.

To me thou art not dead, but gone an hour Into another country, fair and sweet, Where thou shalt by some undiscovered power Be kept in youth and beauty till we meet.

Thus I can feel that any given day I could rejoice thee, gone awhile before To foreign climes, to pass but a week's way By wandering on the broad Atlantic shore; Where each long wave that breaks upon the sand Bears thee a message from me waiting here. And every breath spring breathes across the land Seems as a sign that thou art lingering near.

So I will think of thee as living there, And I will keep thy grave in sweetest bloom As if thou gavest a garden to my care. 'Ere thou departed from our English gloom. Then when my day is done, and I too die, 'Twill be as if I journeyed to thy side, And when all quiet we together lie, We shall not know that we have ever died. —All the Year Round.

ANECDOTE OF DR. WILLISTON.

What is faith?—and, What is it to believe on Christ?—are very common questions in the history of every Christian minister. Another question about as common is, How can I appropriate the work of Christ to my soul? Sometimes it assumes this—which is the same thing—How can I be benefited by what Christ did?

I have an illustration that has been the means of leading at least one hundred sinners to Christ, as it fell from my lips. It has also been the means of enlightening the minds of a great many professing Christians. I trust you will receive benefit from reading it. It shows why impenitent sinners do not become Christians, and it shows why many professing Christians are in darkness.

When I was a student at Oberlin, I preached during the fall and winter of 1837-38, at Granger, Ohio. While there I became acquainted with one of the most godly men I ever knew. He had long been in the "school of Christ," and had been taught of him. I often wished I might know the history of the man, who seemed to enjoy the calm sweet sunlight of his Saviour's countenance. At length an opportunity occurred, and I asked him to give me his history. To this he most cheerfully assented. A part of his history was not far from this:

Soon after he became hopefully converted, he got into darkness. He did not have as much feeling as he thought he ought to have had when he became a Christian, and therefore doubted greatly whether he had ever truly consecrated himself to God. He was afraid to go to the communion table lest he should bring damnation upon himself. He lived as a great many others do—having just about religion enough to make him miserable. At length he said: "Did you ever know a minister in the State of New York by the name of Williston?" I told him I had heard Mr. Williston preach once. "Well, he was the man, under God, that did me good. I lived at that time in the State of New York, near Canandaigua. It was about the year 1802 or 3: I don't remember exactly.

"One afternoon, while I was engaged in rolling logs, there came a boy and told us that a missionary would preach at the house of one of my neighbors that afternoon. We concluded to go. I don't remember much about the sermon, but I remember one anecdote. It seemed that he had been preaching on the shore of one of the lakes. While there he had found a woman in as near the same state of mind as I have told you that I was in, as can be. He called one day, and having heard her story about her doubts and fears, said: 'Suppose you go down to the shore of this lake, and take a stone and throw it into the lake, do you suppose that you will ever see it again?' She said: 'No; not till the lake is dried up.' 'You can remember,' said he, 'how it looked, can you not?' 'Yes, I can remember that forever.' 'Well, said he, 'I will tell you what I want you to do. I want you to cast all your sins and doubts and fears on Christ. You will find Him an ocean of love. Cast all your sins on him as you would cast a stone into this lake. You may remember how they looked, and that you will remember in eternity.'

"The story did the woman a great deal of good. I stayed till the minister got through with his story and the application, and then started for the woods. I rolled in

agony, and wept and prayed, till at length I felt that I had cast all my sins and doubts and fears on Christ. My joy was inexpressible. I have been a great sinner in my day since then, but I know what my remedy is. I don't keep a load of sin weighing me down and crushing me in the dust, as I used to, but I go and cast it on Christ, and find him daily an ocean of love to my soul.

Soon after I heard this anecdote I was engaged in a powerful revival of religion at Hinckley, Ohio. I saw a man rolling and writing for one hour and a quarter under a sense of sin. At length I arrested his attention by telling him the above anecdote. The man looked up in wonder, saying, "Can such a sinner as I be saved?" "Yes," said I; "cast all your sins on Christ." He laughed, he wept, he adored. He felt that he could cry, "Ah! that look of love was joy unutterable, and full of glory!"

On my return to Oberlin I called on President Mahan and Professor Phinney, and stated the above to each. The next Sabbath evening, at prayer-meeting, Prof. Morgan called on some of my class to give their experience during the vacation. I gave the above illustration. A very good meeting followed.

The next Thursday evening President Mahan preached and told the same story. The next Sabbath morning Professor Phinney repeated it. No anecdote ever affected a community as that did the people of Oberlin. Thirteen years afterward, President Mahan informed me that he had told that story in every place where he had preached.

And, now, my dear readers, my prayer is that you may follow Father Ganyard, and cast all your sins and doubts and fears on Christ. In so doing, you will find that look of love, and your soul will be borne upward and onward, almost entranced in glory.—N. Y. Evangelist.

BIBLE READING.

The best time for Bible reading is in the morning. The mind and body are fresh, after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But with most people each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the household, are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading.

I would plead, however, with every one who may happen to look at this article, that the plan be honestly tried, of taking some word from God's book for the first meditation of the morning. If you have a fire to light, or breakfast to prepare; if you must hurry forth in the early gray of dawn to take down shutters and sweep out a shop; if you must hasten to dress little children, or start off for a long journey to the store you attend, or the school in which you teach, or the factory where you toil, still you will be wiser, richer, and happier, if you are resolute about this.

But to the multitude whose mornings are comparatively within their own control, I would say, make for the next month, a fair, steadfast trial of the plan of studying the Bible when your faculties are at what Macdonald somewhere calls "mental high-water mark." Very often there is pressing work on hand; the little dress must be finished, the cake must be made, the dinner must be ordered, the sweeping must be attended to, the letters must be written, and the newspaper must be read. By and by will do for the Bible reading. Thus we argue, and before we know it noon comes, guests arrive, unexpected affairs crowd in upon us, and there is no room anywhere for the still hour with God, for the sweet preparation of the heart to seek him.

Every Christian admits the duty of frequent reading of the Bible. To how many it is more than a duty, even a dear and thrice blessed privilege, so that they are ready to cry out, "How sweet are thy words unto my mouth, yea, sweeter than honey unto my taste!" This experience comes only to those who make it part of their life work to study the Scriptures. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading, thoughtful and prayerful reading, too, which was lived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as in our own comfort, by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom we profess to serve.—Presbyterian Journal.

LITTLE MINISTRIES.

A single word is a little thing, But a soul may be dying before your eyes For lack of the comfort a word may bring, With its welcome help and its sweet surprise.

A kindly look costs nothing at all, But a heart may be starving for just one glance That shall show by the eyelid's tender fall The help of a pitying countenance.

It is easy enough to bend the ear To catch some tale of sore distress; But men may be fainting beside us here, For longing to share their weariness.

These gifts are silver not gold may buy, Nor the wealth of the richest of men bestow, But the comfort of word, or ear, or eye, The poorest may offer wherever he go. —C. F. Richardson.

A FLOWER FARM.

A correspondent of the Boston Herald gives the following account of a noted flower farm in England:—

In a corner of the county of Essex, Eng., Messrs. Carter, floriculturists, have established a farm devoted to the growth of flowers. These plants are not destined to adorn the gardens of the wealthier classes, but to furnish seed from which flowers may be ultimately obtained. A recent visit to the village of St. Osyth, discloses a tract of well-sheltered country, which, in its variety of colors, reminded one of a stained glass window gone mad. In one place an expanse of the deepest blue is formed by a few acres of Nemophila insignis. Next to it appears a purple sea of the purple Sapponaria. Then comes a dash of the deep blue Lobelia, and, further on, one enters a space covered with the Venetian red of the Phlox drummondii. These are followed by similar beds of Sweet Williams, the yellow Oxalis, the pink Euclidium, the purple Leptospermum, and these masses of color are relieved by the white Nemophila.

Another portion of the farm is devoted to Petunias, with purple and white leaves edged with green; these are followed by a yellow sea of Eschscholtzia crocea, and then comes a promontory of odoriferous sweet Sultan, white lilac, and yellow. At the end of this appears an island of Verbena surrounded by the blue Lupin. A sea of the bright scarlet Godetia, named after the Princess of Wales, and another pond of the same color, is formed by the Lobelia cardinalis. Every color is found here: the blue of the Lobelia speciosa, the pale blue of the Campanula, the yellow of the Eschscholtzia mandarin, the bright scarlet of the Tom Thumb Nasturtium, the old-fashioned Virginia stock, the French gray and purple-colored Godetia whitey, the white Clarkia, dedicated to Mrs. Langtry, while Lord Beaconsfield's and Mr. Gladstone's names are immortalized in different kinds of Chrysanthemums. These flowers are not picked, but are allowed to run to seed, which is carefully gathered and made up into small packages.

One corner of the farm is devoted to the cultivation of the seed of the more useful products. Here may be found a bed of American parsley, and a plot of the new mammoth wheat lately introduced from the States. This cereal produces an ear of immense size, but bearded like barley. These "horns," as the beard is called, drop off as the ear ripens, leaving it perfectly smooth. Next to the extirpation of weeds the gardener's greatest difficulty is to keep the different kinds of flowers in their own beds. The small birds do their best to mix them up, and seem to take a special delight in carrying the seed of some bright scarlet flower and dropping it into the midst of a bed devoted to a flower of another color.

A PLEASING INCIDENT.

There is a lady living in a little four-room cottage in the environs of Boston, whose name is well known to literary people. She depends wholly upon her own exertions for the support of herself and children, and does her own household work, yet her cottage is the focus of the best society of the locality. A gentleman calling there recently was received at the door by a daughter of the lady, who told him her mother was too busy to be called, but that he could see her in the kitchen, if he pleased; and he followed her to that room. The lady greeted him without the least embarrassment, though she had on a big apron and her sleeves were pinned back to her shoulders. She was cutting a pumpkin into slips for pies; and there sat a venerable gentleman gravely paring the strips to the accompaniment of brilliant conversation. I was asked to guess who this gentleman was, and after several fruitless attempts, was told that it was the poet Longfellow. While the pumpkin-paring was in

process, another distinguished poet called, and he also insisted upon being impressed into the service. It was a dreary day outside, and no one cared to leave the pleasant cottage, so they staid to lunch, one of the pies forming the piece de resistance of the occasion. Speaking of this incident afterward the lady said, "My friends are kind enough to come and see me, though they know I cannot leave my work to entertain them. Visiting and work must proceed together, and when I set my callers at work with me we are sure to have an agreeable time." —Lippincott.

THE BORROWED BABY.

"Please ma'am, I've come to borrow the baby." The speaker was a rosy-cheeked girl who lived with the family across the way. It was a regular nuisance, this lending the baby all the time. She did not seem to belong to us at all, any more. I suppose we were all a little jealous, because she really did love these new people so much, and they took so much pains with her, teaching her little cunning ways and pretty sayings; and I must say they were most judicious, never giving her sweet things to make her sick, or letting her take cold. So, for the hundredth time, I rolled little Dudu up and, kissing her good-by, sent her off to act her part as a borrowed baby.

When John came home to dinner and found the baby gone again he was just as angry as could be.

"Why can't they get a baby of their own, and not always be borrowing ours?" he said crossly. "They could go over to the asylum and take their pick of babies."

"But none like ours, John," I said quickly. "Well no, of course not; but I don't propose to have strangers going halves with our baby. Besides I won't have them teaching that child any more nonsense of the religious sort, and they may as well know it; when they bring her back this time you may as well settle it up once for all."

I forgot to say that John and I were both free-thinkers and did not go to Church or subscribe to any of the religious beliefs to which we had been educated. We had both graduated in a brilliantly intellectual school utterly devoid of the foolish superstitions of any religious faith, and we intended to bring up our child in the same severely moral atmosphere. It did not once occur to us that ours was the strength of youth and presumption, or that our ignorance could not pull down in a day what knowledge had been a thousand years building. We felt that we were sufficient to ourselves and our child.

The baby came home, she was nearly three years old, but, after all, only a baby, and as I took her from the girl I said: "We won't be able to lend the baby any more, Mary; her papa and I both think it isn't a good plan, and we cannot possibly do without her, the house is too lonely. Tell your mistress so, with my compliments."

"I am sorry, ma'am," said the girl, "because we all love little Dudu so much, and she's real sweet. She can sing 'Jesus loves me' all through, and not miss a word."

"Superstition!" I exclaimed angrily, "tell your mistress for me that I do not wish my child to learn those senseless hymns. I do not believe in them, nor do I intend that she shall."

"Not be-l-i-e-v-e them," gasped the girl. "Why, you ain't a heathen, be you?"

I dismissed her curtly, and when John came home told him of the message I had sent. "That is right, little woman! I guess we know enough to take care of this little blossom, hey wee Willie Winkie, don't we?"

Somehow just then an old forgotten text dashed into my mind, "My grace is sufficient for thee," and it ran up and down the garret of my thought all the evening. When I put Dudu to bed I noticed that her hands were hot and her eyes seemed heavy. There was lots of diphtheria in the place, but she had not been exposed to it in any possible manner, our neighbors being as afraid of it as we were, for that was why no baby was in their home. O, that dreadful time. I cannot recall it now—the days—hardly more than a day—of anguish; the awful suffering and the end, the parched lips and the fever-bright eyes—the awful realism of death, and not one hope, one word of comfort, only the cruel, dreary, unlighted grave that yawned for our darling! Just at the last there was a moment's peace. It was not on us that her last look fell. We turned to see who or what she saw, and there stood our neighbor over the way,

whom she, at least, sweet darling, had loved as herself, and then she lifted the weary little hands, and a glad look of recognition was in the little wan face, and we all heard the last broken words as they fell in awful distinctness from the baby lips: "Jesus loves me, dis I know."

Yes, they sang it at her funeral, for we buried her with no heathen rites, and some good man prefaced a few consoling words with the text: "My grace is sufficient for thee," but O! the tender melody of the child-voiced that sung above her: "Jesus loves me, this I know, For the Bible tells me so; Little ones to him belong, We are weak, but he is strong. And when it was all over, and only the memory remained of so much beauty and sweetness, and our hearts were going back to the dust and ashes of unbelief, our good neighbor came like an evangelist, and giving us of her own brave Christian strength, gained at the foot of the cross, said wisely: "Be content, God has only borrowed the baby."

TWO PICTURES.

The experience of a young man, recently given in a social meeting, shows forcibly the extreme dangers to which even those trained in Christian habits at home are exposed, when thrown out upon the world. He is a commercial traveller. Most of his time is spent upon railway trains or in hotels. Stopping in any city for a few hours, business is soon completed, and then, until the time of departure comes, the moments hang listlessly upon his hands. Of course, no social pleasures are open to him in any of the delightful Christian homes that surround him, for he is a stranger. Hotel acquaintances invite him to the billiard-room. He thinks that better than sitting alone; so he accepts the invitation. The game is usually not for money, but for drink. His principles have been averse to this indulgence; but when his companions enter into it, he thinks he cannot refuse. It is not long before the moral sense is blunted, and all the early horror of the fatal draught which his mother instilled into his mind in boyhood is gone; and, without even hesitating, he drinks and plays, and plays and drinks until his brain is turned, and the morning finds him stupid and unfit for business duties. From the force of early habit he attends service once on Sabbath, but the noon of that day usually finds him seated in the car, off for the next place of business, where the same allurements draw him further still from every instinct of his better nature. Alas! what a warning is here! How many a professing Christian young man has through such exposures as these drifted away from Church, and home, and social ties, into hopeless tides of evil.

In contrast with this sad and yet true picture, stands another just as true. It has been our delight for two years past to watch the growth in Christian character of a young man, whose business takes him upon frequent journeys West and South. Returning after weeks of absence to the weekly prayer-meeting of his Church, he is always among the first to give his testimony. Thanksgiving for providential care and spiritual blessings comes with true fervor from a heart that has remained loyal to Christ and his service through all changes of place and circumstances. Instead of the sad breaking down of principle and loss of character manifest in the former case, we see in him a growth in Christian manliness promising much for his future. The exposures in both lives are the same; but the security of this one lies in the fact, that instead of being drawn into the billiard-room, he seeks the prayer-meeting and there finds help and refreshment even in the midst of strangers. He finds also, the place of secret communion with God in the hotel or on the train, and wherever he goes the word is a lamp unto his feet and a light unto his path. God is above all circumstances, and will keep in perfect safety amid all dangers every soul that is true to him.—E. J. K.

FAMILY WORSHIP.

They who daily pray in their homes do well; they that not only pray, but read the Bible, do better; but they do best of all who not only pray and read the Bible, but sing the praises of God. What scene can be more lovely on earth, more like the heavenly home, or more pleasing to God, than that of a pious family, kneeling with one accord around the home altar, and uniting their supplication to their Father in heaven? How lovely the scene of a pious mother gathering her little ones around her at the bedside, and teaching them the privilege of

prayer. It is this which makes home a type of heaven, the dwelling place of God—the family altar heaven's threshold. The home that has honored God with an altar of devotion may well be called blessed. Your household piety will be the crowning attribute of your peaceful home. It is well with thee, you some say, if we could have all the sport that we wish for. But what does that amount to? It will never benefit us in the least, but will rise up in greater condemnation. We should always act so that we can look back upon a life well spent.

Some families are not careful to have their children present with them in their worship. This is very wrong. The children should always be present. Some do not teach their children to kneel in prayer, and hence they awkwardly sit in their seats while the parents kneel. This is a sad mistake. "Heads of families should never omit to pray with their families, morning and evening, and set them a good example in all the Christian virtues."—Presbyterian Journal.

OUR YOUNG FOLKS.

A LETTER FROM A CONVICT.

Yes, my dear teacher, I can trace away back to the days of my youth, the first step in crime, that resulted in bringing me here. I well remember the Sunday morning, when I was ten or twelve years old; that my mother, after fixing me all up, said:

"Now, Edward, you go right to the Sunday-school."

"Yes, mother," I answered, and started. When I got to the church, instead of walking in I stood on the steps with some other boys. Some of the boys said:

"Let us go down to the beach and have a swim." Three of us started and went in "swimming," as we called it. Then we went back to the church. We found the service had begun. Then it was proposed that we go and get some of Dr. —'s cherries, that hung temptingly over the road, a little way off. We got up into the tree and began to pick and eat. The Doctor saw us from his window. After we had got enough, we came down and hung around till meeting was out, and then we went home.

Mother said, "Have you been at the meeting?"

"Yes, mother," I answered.

The next morning a constable came. I was taken before a justice and sent to jail for five days. That was the starting point. After that it was easy to tell a lie; it was easy to take small things. That led me to bad company. There were plenty who were ready to say, "Good boy; you are a brick; been to jail." I thought it a grand thing. Bad company led me to drink, and through drink I came here.

This was not all done at once. O no. Satan does not do his work so. That crime was done thirty years ago, but that was the seed sown that was destined to take root and bear fruit.

But I hope God in his mercy will let other seed, that was sown about that time, take root, and that they too will bear fruit; that the dear mother, who I know is praying for me without ceasing, may be able to say, "God be praised, my prayers are heard at last."

But, my dear teacher, it seems a long way off to me. I pray continually, but it seems to me I have been too great a sinner. But I shall trust in Him, and I hope, though my sins are as scarlet, they may become white as snow, in the blood of the Lamb. I never knew what it was to have a father's care. —Christian Intelligencer.

Says the Children's Home Record:

In our evening worship, a few days since, in reply to the question, "What is Jesus doing in heaven?" the children who are mostly very small, gave these answers: "Putting down our sins;" "Putting down our names;" "Looking down upon us;" "Praying for us;" "Looking into our hearts;" "Keeping us—keeping us alive;" "Keeping clean hearts in us;" "Giving us the Holy Spirit;" "Keeping us holy."

Children often teach us lessons of faith that would be well for us to practice. A correspondent illustrates this by the following story: Little Clarence, when about four years old had a rubber balloon given him. He accidentally let go the string to which it was attached, and felt very badly when he saw it ascending. After watching it as it arose over the hill and out of sight, he said: "Well, God will keep it for me, and I'll get it when I go to heaven."

SUNDAY LESSON The people of Palestine universal are persecuted outcasts such as denunciations of ages. See 18, 13, etc. The lords of the tombs would be the preachers powerful too, was a lions and with the in all prob in connect hear him, that power which ever increasing have a life And the Pharisees scribes who read, then write these things they then write them from the mouth of afflicted sinners divine and them.—The angles so ern sinners criticism of p unity and to eastern solves the and intima in connect ion, it is tion. Which m such pains more shoul a lost soul and apt typ sheep, with protection out any me from the Go after... goes himself man, angel soul work, seek and to The duty of cated. Ho the lesson th unity and dies and ca in the fold. be not its in Until he fin patience an and what ab perseverance Huntington dependent to Christ. he answered I am lost, I for that," claimed the "Because," "Christ came you are lost save you?" Layeth it head of the often seen be the forlorn driven. It fu of the tend the soul of saying from joining—See to—Gaulard are intruscu to his flock, patient his ch When he co Christ on ea repentant sin is his Church and nine, an the shepherd Friends and under sheph flocks in the The great re rejoicing. So every bar should be a praise shoul Joy shall children of G west saved by res from de It is the only we have pro The Church Church will one soul. T of it is impu pittance of step in that child of he ven. Just p disposition like Zecharia ing in all ti blameless. Either whi parable imp the woman latt r, God's soul and his its has, a pi prets the wa found the wa piece of mo about eight h to a day's wa aliver was i plunged in ti with the love is like a pie We are to houses are no of ours, pierc

SUNDAY SCHOOL LESSON.

MAY 1, 1881.

LESSON V.—LOST AND FOUND: Luke 15: 1-10.

The publicans are the tax-gatherers of Palestine, a necessarily corrupt and universally-detested class. The sinners are persons notoriously criminal, and outcasts in consequence; not merely such as disregard the ceremonial regulations of the stricter sect of the Pharisees. See Matt. 11, 19; Luke 7, 37; 16, 13, etc. Being near Jericho and the roads of the Jordan, with their custom-houses, many publicans and sinners would be in the neighborhood, to whom the preaching of our Lord presented powerful attractions. This sinner, too, was more plentifully stocked with talents and graces, who, mingling with the religious Jews, constituted in all probability the sinners here named in connection with the publicans. To hear him. This was the beginning of the power to draw all men unto him which ever since his death he has increasingly manifested as the years have rolled on.

And the Pharisees and Scribes.—The Pharisees were the orthodox Jews. The scribes were primarily writers of any kind, then copyists of the Scriptures, then writers of glosses and commentaries thereon. Recounting sinners.—Recounts them in a tender manner, treats them with kindness, does not drive them from his presence. Tenderness of affection toward the most abandoned sinners is the highest instance of a divine and Godlike soul. Endeth with them.—The modern Christian who mingles socially and freely with modern sinners is always liable to the same criticism from modern Pharisees. The pride of propriety never understands the liberty of love. Viewed in relation to eastern customs, this expression involves the idea of the most friendly and intimate association. Regarded in connection with their former rebellion, it implies complete reconciliation.

Which man of you.—If men will take such pains to lose sheep, how much more should the disciples of Christ for a lost soul! If he lose one—a natural and apt type of the sinner is a lost sheep, without wisdom to return to the protection of the shepherd, and without any means of protection in himself from the dangers of the wilderness. Go after.—The good shepherd goes himself; he does not send another man, angel or archangel. It is by personal work, not by proxy, we are to seek and to save that which is lost. The duty of the Church is clearly indicated. How often, instead of obeying the lesson here inculcated, it leaves the ninety and nine to stray, while it coddles and caresses for the one that is left in the fold. Its missionary work should be not its incidental but its great work. Until he find it.—A hint of what is the patience and perseverance of Christ, and what should be the patience and perseverance of the Christian. Lady Huntington was trying to lead her despondent brother of Whitefield to Christ. To her urgent entreaties he answered, "O, it is of no use! I am lost, I am lost!" "Thank God for that," said she. "Why," exclaimed the man in astonishment, "because," said Lady Huntington, "Christ came to save the lost; and if you are lost he is just the one that can save you!"

Layeth it on his shoulders.—The shepherd of the East at the present day is often seen bearing upon his shoulder the forlorn sheep that is too weak to be driven. It furnishes a beautiful image of the tenderness of the Redeemer to the soul of the penitent which he is saving from its lost condition. Rejoicing.—See Heb. 12, 2. In this spirit the Christian should carry those that are entrusted to his keeping; the pastor his flock, the teacher his class, the parent his children.

When he cometh home.—The home of Christ on earth, to which he brings the repentant sinner as a sheep of the fold is his Church. There are the ninety and nine, and there is the place where the shepherd exerts his guardian care. Friends and neighbors.—His fellow, but under shepherds, the pastors of his flocks in the great field of the world. The great harvesting will be a great rejoicing. Isa. 62, 6; Rev. 5, 9-14. So every harvesting in the early Church should be a time of thanksgiving; praise should be as plentiful as prayer.

Joy shall be in heaven.—When the children of God rejoice over a new convert saved by repentance and forgiveness from death, there is no vain joy. It is the only joy on earth with which we have proof that angels sympathize. The Church triumphant and the Church militant are one heart and one soul. The repentance here spoken of it is important to note, is the repentance of a sinner taking the first step in that course by which from a child of hell he becomes an heir of heaven. Just persons.—Under the Jewish dispensation, those who were justified, like Zacchariah and Elizabeth, as walking in all the ordinances of the law, blameless.

Either what women.—The former parable implies the Saviour's pity for the wandering and perishing. The latter, God's personal ownership in the soul and his sense of personal loss in its loss, a phase of truth which interprets the woman's language. "I have found the piece which I had lost." The piece of money, or drachma, was worth about eight pence, and was equivalent to a day's wages. Lose one piece. This silver was lost in the dirt; a soul plunged in the world and overwhelmed with the love of it, and care about it, is like a piece of money in the dirt. We are to remember that Eastern houses are not constructed on the style of ours, pierced as they are with many

windows to admit the welcome sunlight. In such climates the houses are built of dead walls; and the rooms in consequence are dark even in the daytime. That money was not recovered without a great disturbance in the house; nor are souls, especially such as have been long and deeply sunk in sin, commonly converted without great trials, agitations and searchings of heart.

When she hath found.—The piece of money is found when the image of God is restored in man. Eph. 4, 24; Col. 3, 10; Rev. 22, 4. This joy of the Church over the converted sinner is pictured forth by Jesus to show these doctors of the Jewish Church that if they are of the true Church they will rejoice too. Note carefully the language here:—not "joy on the part," but "joy in the presence of the angels of God." True to the idea of the parables, the great Shepherd, the great Owner himself, is he whose the joy properly is over his own recovered property, not so vast and exultant as it is (Luke 15, 17), that, as if he could not keep it to himself, he "called his friends and neighbors together"—his whole celestial family—saying:—"Rejoice with me, for I have found my sheep, my peace," etc. In this sublime sense it is "joy before" or "in the presence of the angels;" they only "catch the flying joy," sharing it with him.

SERIOUS FACTS. Seventy thousand persons in America yearly die of consumption, most of whom have inherited the disease. Vast numbers inherit a tendency to rheumatism, epilepsy, insanity, cancer, indigestion, migraines, neuralgia, asthma, and too early loss of sight and hearing. No other cause of grief and suffering compares with that due to organic defects handed down from parent to child. Of our forty millions of people probably twenty-six millions inherit some constitutional defect. But hitherto little has been done to arrest these tendencies. Physicians are called only to the sick. On the contrary, those who have inherited tendencies to disease are generally as careless of their health as others; while, in the case of those who already show the tendency their friends are apt to pursue just the course most likely to strengthen it. For instance, a consumptive is shut up from the outdoor air and gentle exercise, though these are his only hope. Moreover, the whole influence of our social life and practices encourages the thoughtless squandering of vital reserve. As a consequence, we are degenerating as a people. The death-rate and birth-rate are steadily approximating. The difference is already less in New England than in any country in Europe, France alone excepted. Yet there is no inherent difficulty in the way of extirpating hereditary disease. Hygienic care would accomplish it—such care as can come only from a medical expert, and such as we are all ready to resort to in acute disease. Able physicians have thus been able to extirpate tubercular consumption from themselves, their families and descendants.—Dr. J. R. Black in Popular Science Monthly

USEFUL HINTS. When the pointerer discovers the appearance of disease in his flock, he must make an effort to stop it at once, and not leave them to their fate. A delicate white sponge cake is made thus: Take one tumbler and a half of sugar, one tumbler of flour, the well-beaten whites of ten eggs, two teaspoonfuls of cream of tartar, (no soda.) flavor to taste. To cure sore throat pour a few drops of spirits of camphor on a lump of sugar, and allow it to dissolve in the mouth every hour. The third and fourth enables the patient to swallow with ease. This has cured the last stages of the disease. For chocolate pudding take one quart of sweet milk, three ounces grated chocolate. Scald the milk and chocolate together; when cool, add the yolks of five eggs and one cup of sugar. Bake about twenty-five minutes; beat the whites for the top; brown in the oven; eat cold. Never plant onions on dry, gravelly land subject to drought. They require a deep rich, sandy loam, or a well-worked and underdrained clay soil. If the manure was not ploughed under in the fall apply some that is finely composted in the spring. The seed may be sown as early as April. Do not neglect to sprinkle sulphur over the eggs before setting a hen. If the hen is at all infested, rub her well with lard and sulphur. When you see the hen walking over the eggs of a hatching hen, you may make up your mind that the brood will not be worth much unless you can get rid of the pests before the chickens are hatched. Shade trees are often planted too near to our dwellings and too thickly, so as to make the house dark and damp and cheerless. Large evergreens are very much out of place on the sunny side of the house, while they form an appropriate screen and wind-break along the cool and exposed sides of our buildings. Set out trees—it is a duty; but set them judiciously. To make snow pudding, pour one pint of boiling water upon half a box of gelatine; add one half a cupful of sugar and a very little lemon juice. Stir until the gelatine is dissolved; run it through thin cloth, then place in the refrigerator until it begins to stiffen; then add the whites of three eggs which have been beaten stiff; beat all together until very light—15 or 20 minutes; put into molds and set in a cold place; use the yolks of the eggs for a boiled custard to pour over the pudding.

INFORMATION.

Ayer's Cherry Pectoral is mild and soothing in its immediate and apparent effects, and possesses far-reaching and powerful healing qualities which its persistent use will demonstrate in any case of coughs, colds, throat or lung troubles of any kind.

Nevada is the only State where foreigners outnumber the native population, and there they are more than two to one, there being 36,623 natives to 75,642 foreigners.

ARE YOU IN GOOD HEALTH? If not, send your address (mentioning this paper) to DR. SANFORD, 161 Broadway, New York, and receive free, a 100 page book, treating of numerous diseases, and by which you can probably learn the nature of your complaint and what to do for it.

Amount of hay allowed daily per head for crossing the Atlantic from Boston to Liverpool, fifteen pounds, or 210 pounds for the voyage of fourteen days.

THE SECRET OF HEALTH.—Keep the pores open, the digestive organ free from obstruction, and the blood and bile pure, with an occasional dose of HERRICK'S SUGAR COATED VEGETABLE PILLS, and you are safe. They never fail in any case of sickness or inward pain. Try them.

The Tobacco Manual, published at Oxford, N.C., estimates the amount of tobacco grown in that State in 1880 to be 52,500,900 pounds.

FOR ASTHMA AND PHTHISIS.—Mix one teaspoonful of Perry Davis' Pain Killer in three tablespoonfuls of syrup, and take two or three teaspoonfuls of the mixture every fifteen minutes, till relief is obtained.

The White House was so named after it was burnt by the British in 1815, when the smoke so blackened the freestone walls that it was painted white.

From observation, under the microscope, of the Blood of patients (using Fellows' Compound Syrup of Hypophosphites) taken from time to time, positive proof has been obtained of the steady removal of diseased and dead blood particles, and the substitution of vitalized discs, so necessary to the construction of healthy muscle.

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

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 spring and early 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," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system. April 1-3 mths

The estimated crop this year in Louisiana is thirty-eight thousand bids of sugar and thirteen million gallons of molasses.

BEST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28-ly

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. Jan 28-ly

The Missouri House has provided imprisonment of from thirty days to a year for every landlord letting premises to gamblers.

MACDONALD & CO., HALIFAX, N. S.

STEAM AND HOT WATER ENGINEERS, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS.

Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia.

Nos. 162 to 172 also 306 Barrington Street, Halifax.

SMITH BROTHERS, WHOLESALE

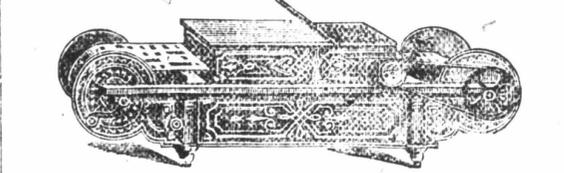
25 Duke Street, - - - - Halifax, N.S.

SPRING IMPORTATIONS OVER 500 PACKAGES.

- COMPRISING IN PART: 15 cases White Cottons, 57 bales Gray do., 43 cases Prints, 10 cases Oxford Shirtings, 15 cases Ducks, 4 cases Tickings, 10 cases Lining Cotton and Seleacias, 10 bales Cotton Warp, 14 cases Knitting Cottons, 10 cases Cloths, 18 cases Grass Cloths, Lunens, &c., 18 cases Muslins and Lace Goods, 8 cases Fillings, 6 cases Shammers and Merinos, 12 cases Coloured Dress Goods, 17 cases Alpacas, Cords, &c., 19 cases Shirts, 7 cases Flannels, 11 cases Clara's Reels, 5 cases Corsets, 3 cases Umbrellas, 4 cases Fringes, &c., 3 cases Ribbons, 2 cases Kid Gloves, 15 cases Hosiery, 14 cases Flowers, Feathers, &c., 14 cases Silks and Satins, 4 cases Shawls and Mantles, 32 cases Straw Hats, 20 cases Small Wares.

REPEAT ORDERS BY CABLE AND MAIL TO ARRIVE. INSPECTION INVITED. Bottom Prices Guaranteed.

MECHANICAL ORGUINETTE



AN AUTOMATIC REED ORGAN.

WITH our ORGUINETTE AND PERFORATED MUSIC PAPER, a mere child without any musical education, can produce an endless variety of excellent music.

OUR ORGUINETTE is no catch penny trap, but a Musical Instrument of real merit, which has become standard in the United States, where 6,000 ORGUINETTES PER MONTH ARE SOLD.

OUR ORGUINETTE AND MUSIC PAPER will last for many years, no matter how often played, and will not get out of order.

Prices, \$10 to \$16. Catalogue to W. F. ABBOT & Co., 1 to 21 VOLTIGEURS STREET.

SOLE MANUFACTURERS AND PATENTEES, MONTREAL.

NOVA SCOTIA Machine Paper Bag Manufactory The Cheapest in the Market.

SEND FOR PRICE LIST. ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS.

FRESH SEEDS. BROWN BROTHERS & Co., Halifax. WOODBURY BROS., DENTISTS, NEW YORK.

DR. H. WOODBURY Graduate of Philadelphia Dental College. Office over T. P. Connelly's Book Store CORNER OF GEORGE & GRANVILLE ST Halifax, N.S.

BOOKS

AT THE METHODIST BOOK ROOM.

WE have lately taken the AGENCY for W. I. K. FUNK & CO.'S PUBLICATIONS and will always have on hand a supply of the STANDARD SERIES.

- and other BOOKS which they publish, of special value to ministers. The following have just been received:— THINGS NEW AND OLD: a Storehouse of Illustrations and Similes. Edited by J. G. Pilkington, M.A. \$1.40 A HOMILETIC ENCYCLOPEDIA OF ILLUSTRATIONS IN THIRTY VOLUMES, selected and arranged by R. A. Bettram. 3.75 CHRISTIAN SOCIOLOGY. By J. H. W. Stuckenborg, D.D. 1.50 THE SAYINGS OF MINE: Pulpit Notes on Seven Chapters of the First Gospel, and other Sermons. By Jos. Parker, D.D. 1.50 HOW TO PAY CHURCH DEBTS AND HOW TO KEEP CHURCHES OUT OF DEBT. By Rev. S. Stull, A.M. 1.50 THE HOMILIST, conducted by David Thomas, D.D. Vol 12 1.25 CLERGYMEN'S AND STUDENTS' HEALTH: or The True Way to Enjoy Life. By W. M. Cornell, M.D. 1.00 GILEAD: or, The Vision of All Souls' Hospital; An Allegory. By Rev. T. H. Smith. 1.00 THE HOME ALTAR: An Appeal in behalf of Family Worship: With Prayers and Hymns for Family use. By Charles F. Deems, L.L.D. 0.75 THE PREACHER'S CABINET: A Handbook of Illustrations. First and second Series, each 0.25 DRILL BOOK IN VOCAL CULTURE AND GESTURE. By Edward P. Thwing 0.25 These Books will be sold at Publishers prices net. The Trade supplied with the Standard Series at a reasonable discount from publishers rates. S. F. HUESTIS, Methodist Book Room, 125 Granville St., Halifax, N.S.

WILLIAM CROWE

IMPORTER OF ANDALUSIAN, SHETLAND, MERINO, WELSH, FLEECE, and BERLIN WOOLS

—AND— SCOTCH YARNS.

Filloseil, Floss, Embroidering Silk, Linen Floss, Silk, Mohair, Worsted and Cotton Brads; Stamp Strips, Yokes and Toilet Sets; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchief Sets; Cardboard Mottos; White, Black, Colored, and Gold and Silver Cardboard; Fancy Baskets; Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

133 BARRINGTON STREET, HALIFAX.

DEALER IN Sewing Machines

ALL KINDS OF MACHINE NEEDLES SENT BY MAIL TO ANY PART OF THE PROVINCES.

AGENCY FOR Mmc. Demorest's Patterns of Ladies' and Children's Garments.

CATALOGUES OF WHICH WILL BE MAILED FREE.

WILLIAM CROWE, 133 Barrington Street, HALIFAX, N.S.

March 6, 1880-ly RINGBONE CURED!

Augusta, Me., March 8th, 1880 Dear Sir: I have had occasion to use FELLOWS' RINGBONE EXPELLER on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure.

Respectfully yours, JAMES T. PARKER.

PHOTOGRAPHY

PERSONS living out of town, who intend visiting Halifax on pleasure or business should visit the STUDIO OF THE HALIFAX PHOTOGRAPHIC COMPANY AND SIT FOR A NEGATIVE.

If time is limited a sitting can be secured by Postal Card. Proof, and finished pictures sent to any address FREE OF CHARGE. 105 Barrington Street, Corner of Prince

this which makes heaven, the dwell- the family altar id. The home that d with an altar of all be called blessed. piety will be the ate of your peaceful all with thee, you joy. It is well, could have all the fish for. But what t? It will never least, but will rise, condemnation. We act so that we can a life well spent, are not careful to ren present when. This is very wrong. ould always be pre- not teach their el in prayer, and wardly sit in their parents kneel. This "Heads of families mit to pray with rning and evening, ood example in all rtues."—Presbyter.

UNG FOLKS.

ER FROM A VICT.

teacher, I can trace e days of my youth, rime, that result- e here. I well re- lay morning, when ve years old; that r fixing me all up, rd, you go right to d." "I answered, and I got to the church, ng in I stood on the other boys. Some

wn to the beach and Three of us started wimming," as we went back to e found the service n it was proposed et some of Dr.—'s ng temptingly over way off. We got and began to pick doctor saw us from After we had got ne down and hung ing was out, and me.

"Have you been at "I answered. rning a constable en before a justice or five days. e starting point, e easy to tell a lie; ke small things, o had company, y who were ready y; you are a brick; thought it a grand mpany led me to ough drink I came

ll done at once. O not do his work so. done thirty years as the seed sown d to take root and l in his mercy will at was sown about oot, and that they it; that the dear ow is praying for ng, may be able to ised, my prayers

teacher, it seems a e. I pray contin- ce to me I have a sinner. But I Him, and I hope, ate as scarlet, they ate as snow, in the ab. I never knew ave a father's care. igencer.

ren's Home Record: worship, a few days to the question, doing in heaven?" are mostly very answers: "Put- sins;" "Putting down;" "Looking down Praying for us;" "Our hearts;" "Lov- us alive;" "Keep- in us;" "Giving it;" "Keeping us

TEACH US LESSONS

ould be well for us rrespondent illus- following story: when about four rubber balloon giv- accidentally let go ch it was attached, ally when he saw it r watching it as it ll and out of sight, God will keep it got it when I go to

For One Dollar—cash with order—the WESLEYAN will be sent from this date to Dec. 31st, 1881—eight months.

THE WESLEYAN
FRIDAY, APRIL 22, 1881.

DEATH OF DR. PUNSHON.

On Saturday evening we learned with surprise that another distinguished minister of our Church—the Rev. William Morley Punshon, D. D.—had been called from earth. His death took place at Brixton, London, on Thursday, the 14th inst., at an early hour in the morning. But few particulars are supplied by the telegraphic messages. Some weeks ago, just after the death of his son, Mr. J. W. Punshon, dispatches mentioned his illness, but subsequent messages relieved the fears of his friends on this side of the ocean, though they told of needed rest from labor in the pulpit and at the Mission-House. From the London Methodist of the 8th, we find that just previous to that date he was in the South of France, but that alarming rumors were then in circulation respecting his health. On leaving home he had intended to proceed further, and several of the Methodist Churches on the continent had cherished the pleasant expectation of seeing his face and hearing his voice. It is probable that the development of alarming symptoms hastened his return to his native land, permitting him to reach his home only in time to die. A despatch to the New York Tribune states that death was the result of "a complication of disorders," but that the sufferer was conscious to the last.

Dr. Punshon was a native of Doncaster, Yorkshire, where he was born in 1824. His mother was a sister of Sir Isaac Morley. In 1844 he entered the ministry of the Methodist Church, and attracted attention in successive charges by the brilliancy of his efforts. In 1858, when years and study had exerted a chastening influence upon a style of oratory which some of his seniors had deemed too fervid, and when his prominence as a pulpit orator had been universally recognized, he was appointed to a London circuit. A successful effort, commenced in 1862, and involving two years of hard labor, enabled him to raise £10,000 for the erection of Methodist churches at the English watering places, but so far affected his health as to oblige him for some time to desist from preaching beyond his own pulpit. In 1868 he came to Canada, where he spent the five succeeding years. Of the Conference of Eastern British America, of 1868, he was President. By close and careful attention to the discharge of his official duties, and by his eloquent pulpit and platform utterances, he rendered the annual gathering of the year at Fredericton one of unusual interest. A second visit to the Maritime Provinces gave a greater number an opportunity of hearing him, and greatly enlarged the circle of those by whom the sudden tidings of his death will be received with surprise and sorrow. In the Upper Provinces, where he spent the greater part of his time in America, and where he contributed so largely to the erection of the beautiful Metropolitan Church of Toronto, the news of his decease will be received with deep emotion. On his return from America he was elected President of the British Conference, and appointed by that body one of the Missionary Secretaries.

To the plodding, overworked circuit preacher Connexional offices sometimes appear in the light of sinecures. One can scarcely recall the discussions in our last General Conference without feeling that many of our own ministers and hymen have but a slight idea of the strain to which the incumbent of one or more of these offices is subjected by the effort to perform the public and private duties inseparable from his position. The error, sad to say, is often discerned when too late—when the man bidden to do the work of two has broken down in the vain attempt. A glance at the "Memoirs of Dr. T. M. Eddy," of the Methodist Episcopal Church, would open the eyes of many to facts of which they are ignorant. Such facts—peculiar to only one here and there—explain the cause of the too frequent early departure of those whom the Church pushes into her front ranks. One cannot doubt that in the case of Dr. Punshon, upon whom there rested so much of the responsibility of Missionary finance and direction, under circumstances of peculiar difficulty, there was the additional pressure upon one whose presence in pulpit or on platform was every where a signal for the gathering of the Methodist clans, as well as of listeners of all classes, and a guarantee for a large collection in aid of the special funds whose interests were the object of effort.

English Methodism as a Church must be rich indeed in men and means to stand uninjured by the repeated and severe losses we have had to chronicle during the last few months. Samuel Coley, the attractive, richly-suggestive preacher, biographer and Theological Tutor; Sir Francis Lycett, the worthy merchant, whose soul and pocket were possessed with a purpose to build Methodist churches; Frederick James Johnson, the favourite preacher, and successful manager of the Conference Office; and William Morley Punshon, the representative Methodist orator, received everywhere and by all classes with warm welcome and admiration, were men whose presence in any branch of the Church must challenge for it the highest regard, and yet in the course of a few short months English Methodism loses all these, or rather sees them go home as representatives to the "Church triumphant." Their absence from the great gathering of Methodists at London during next autumn, while deeply felt by those who then expected to greet them, cannot fail to lend a hallowed interest to the occasion.

FOR YOUNG CONVERTS—A SAFE EXAMPLE.

To many young persons, as well as to a smaller number in more advanced life, the subject of the death and resurrection of Christ has this year seemed of unusual importance. In other years they may have given the atoning Saviour a mere side-glance; of late, with an appropriating faith, they have looked up at his cross and claimed the pardon promised through his death. In such a look there is life. It is said that Sir Isaac Newton, in the course of an astronomical experiment, once fixed his gaze upon the unclouded sun until its brightness so took possession of the eye that even in the thickest darkness he for days could find no relief. Such a look at Jesus is to be desired for young Christians—such a lesson of his combined love and power as shall go with them through all the joy and sorrow, the business and pleasures of life, and light up even the darkness of the tomb. By such a view of Christ his young disciples may be saved from two serious dangers. There is danger in looking too steadily into our own hearts. Self-examination is not forbidden; on the contrary, it is most expressly prescribed, but it is possible to watch and weigh emotions and feelings too much. Spiritual self-study, in excess, is something to be feared and avoided. The morbid tendencies and desponding influences which spring from it check Christian growth and lessen spiritual power. Beyond the self-questioning necessary to a faithful compliance with the New Testament counsel to "Examine yourselves, prove your own selves, whether ye be in the faith," a Christian does well to avoid testing his own pulse too frequently. His noblest aim now should be to grow in resemblance to his Lord, as his highest joy hereafter will be the sight of Him as He is; and such resemblance is the natural result of a thoughtful study of the Master's character, and a true devotion to those interests which led him to earth and carried him along the track of the cross and the grave back to his native heaven. While thus steadily watching and serving he shall be "changed into the same image from glory to glory, as by the spirit of the Lord."

A second danger to the youthful Christian is in the tendency to look around. The very humility which naturally follows repentance for sin and pardon for the past may permit him to accept the example of others, and thus look too low, while he wisely mistrusts his own judgment. As the ambitious youth may watch some neighbor who has won coveted scholarship or wealth, or honor, so the young Christian, with far nobler purpose, may fix his eye upon some mortal to whom he may resolve, step by step, to measure up as to a standard. His chosen exemplar may be the man whose words have stirred the great deep of his heart as those of none other ever did; or the leader whose wise counsel threw light on some perplexing problem of early Christian life. To accept the help of these is to accept God-given aids; but to fix the eye upon them as standards of possible attainment is perilous in the extreme. The whole history of the Church, with the lapses into sin or sorrow on the part of some of the most notable men who have occupied her high places, should remind us forcibly of the fact that of the whole life of one only can it be said that he "did no sin neither was guile found in his mouth." To fix our eye upon any other as an example is to imitate a course which has sadly lowered the standard of Christianity in the world.

As a further consequence, of which there have been many and illustrations,

it may subject us to some stunning blow which shall prostrate us in its fall, as some forest tree crushes the sapling which has grown up beside it. Such may be the sorrowful experience of him who finds his model on earth, while he who has fixed his eye on Him who sitteth at the right hand of the Father can watch the failings and failures and falls of mortals and yet say, "None of these things move me."

In looking up is our safety. In so doing men only find refuge from "sin and grief and shame." In continuing to look up alone is continued safety. "As ye have received Christ Jesus the Lord, so walk ye in Him." The continuance of the Christian life, one has well said, "must correspond with the beginning." Take as your motto, written upon, treasured in your heart, and not merely hung upon the wall: "Looking unto Jesus."—Paul's motto.

RETIRING WITH HONOR.

An Episcopal bishop, of former days, was wont to remark, when reviewing a certain period of his life, that a brother bishop's vocation seemed to lead him to kindle fires, while his own obliged him to follow after with a bucket of water. The bishop's comparison not inaptly describes the relations which the two successive British premiers, Beaconsfield and Gladstone, bear to each other and to the country of which they have been the leading statesmen.

Of the several fires kindled during that "fever of Imperialism" which rose to its height during the administration of Beaconsfield none burned up so brightly as that in South Africa, which has just been extinguished by his successor in a spirit which deserves significant mention as a proof of the growing strength of a public conscience. The abrupt termination of a struggle in which a great nation had suffered marked reverses from a handful of people, and at a moment when a body of troops able to have struck a crushing blow had ended their long journey, is an act that savors of the highest style of moral courage. The bloodless settlement at Geneva, a few years since, of the well known Alabama claims was regarded as an omen of a more peaceful era, but this recent cessation of warfare at a date when the thirst for revenge might be supposed to be insatiable, and when all the appliances for securing speedy and sure revenge upon a comparatively weak opponent were fully available, marks our advance in the path of right-doing which a few years ago would not have been understood.

Whatever view may be taken of this course by the advocates of war, and the more peaceful section which fears its influence upon the future of Britain in Africa, it is certain that it has secured the sanction of the happily increasing number who declare that it is best to "do right, though the heavens fall;" and it is certain besides, that Mr. Gladstone has secured by the movement the warm approval of that part of the foreign press which has often spoken with scorn of Britain's "little wars," and derided her stern treatment of her puny foes, but which now evinces the deep regard it really feels for a powerful and yet magnanimous nation.

We observe with pleasure that the strength of this regard is increased by the production of the long-looked for Land Bill. Whatever may be its fate, it is accepted, we believe, at home and abroad by all disinterested men as an honest and thorough attempt to settle the Irish question by the uncompromising reform of all that can be reached in that matter by legislation. The parliamentary leader whose name will be permanently connected with such measures as the University Reform, Irish Church Disestablishment, the Irish Bill of 1870 and other serious measures, has seen fit to call this the most important measure he has ever submitted to Parliament. Its further passage will be watched with interest. So far the Duke of Argyll is the only Liberal Lord who has given expression to dissatisfaction with its provisions; whether others are prepared to agree with the closing words of the Premier, and in the sense attached to them by himself: "Justice is to be the principle to guide England in regard to Ireland," is yet to be demonstrated. It is to be hoped that they may wisely yield to the inevitable, and accept those modifications which must take place, in such spirit as shall prevent the presenting of yet more revolutionary demands. The acceptance of Mr. Gladstone's Bill will rob the Land League of its fangs, and show Mr. Parnell to be a member of the sadly long list of Irish agitators, or a patriot bound only to redeem the grievances of a country which for generations has had but too real cause of complaint against England.

A FEW WORDS MORE.

A large space in our editorial columns has been devoted during the past few weeks to the subject of Higher Education. Next to the Gospel itself, none should receive more liberal aid from those to whom God has given the power to get wealth. The time for words is however past; that for deeds has fully arrived. Our legislators have returned to their homes, having withdrawn from the friends of the several denominational colleges the aid which they worthily deserved by their past exertions in the cause of education. To speak of the various influences leading to this result is not our purpose at present. The lapse of months and even years may throw light upon motives which are now hidden. To encourage, however, those who may already be devising liberal things, in the way of the support of those Educational Institutions which are now thrown wholly upon our Church for their future management, we copy part of an article which last week appeared in the editorial columns of the St. John Globe:

So far as the interests of the higher education are concerned, we believe that they can be best advanced by helping the denominational institutions. In New Brunswick the experiment of endeavoring to create a "University worthy of the name," by stopping the state supplies to other institutions, has signally failed. Where there is no denominational interest in the higher education, the Catholics have Memramouk which gets nothing from the state, the Wesleyans Sackville which gets nothing from New Brunswick; the Baptists centre their hopes and interests in Acadia College in Nova Scotia; the Episcopalians—perhaps we ought to say the Anglicans—might be supposed to take the deepest interest in the University both on account of its past history, and the use they might make of it as being established in the Cathedral city, but they do not; the Presbyterians have no special regard for it although its President is of that denomination. Its Senate is made up of gentlemen representing these denominations, but with very little advantage to its prosperity. No doubt it gives a good degree, it always has a few graduates, but it excites no enthusiasm, and even its graduates have never given it more than cold sympathy. It affords a cheap education, as well as a good one, but it cannot be said to be successful. The probability is that there is a feeling in these Provinces that the higher education should not be divorced from religion; that young men when sent away from home to study should be kept under religious restraint, and that material interests alone are not to be considered in fitting out young men for the battle of life. It is a great question after all whether the denominational institutions are not doing as much work as is needed in Provinces like these, and whether a moderate State assistance is not the very best thing.

THE GENERAL SUNDAY-SCHOOL FUND.

Our circuit officials sometimes ask why a collection should be taken up in each Sunday-school in behalf of the General Conference Sunday-school Fund. If we are not mistaken, the same question has been asked in some of our District Meetings, without having received any satisfactory answer. The following letter from the Secretary of the Sabbath-school Board will remove any existing misapprehension:

To the Editor of the Wesleyan:

An esteemed minister of the Montreal Conference has requested me to call attention to this subject in our connexional organs; which I will do by your kind permission by answering as briefly as possible the question above.

1. Because the discipline requires it. See Discipline 1878, page 141, Article 456. As in all other cases, the superintendent of the circuit is considered responsible for the carrying out of the law of the Church, so in this matter as far as it lies in his power.
2. Because it would never have been ordered by the General Conference had it not been considered necessary.
3. Because the objects to be accomplished by the funds are worthy of support; which are—
 - (a) Payment for blank forms for collecting Sabbath school statistics.
 - (b) Purchasing books (at half price from publishers) and sending them out to readers, for their judgment as to their suitability for use in Methodist Sabbath-school libraries. Over 2,000 volumes in all have been sent out to about 600 readers—all ministers of our Church. The reports are sent in on forms having the following questions:
 1. What is the subject of the book? i. e., Is it history, science, biography, narrative, fiction, &c. &c.
 2. Are its religious teachings in harmony with the recognized standards of the Methodist Church of Canada?
 3. Are its teachings patriotic?
 4. What is its style?
 5. Do you approve of the volume, as suitable for our Sunday-schools?
 6. If so, for what classes—Primary, Intermediate, or Senior?
 7. General review of the book.
 8. Publishing and circulating catalogues of the approved "Winnipeg Books." At present our published lists contain nearly 800 volumes, and before Conference these will be increased to 1,500 or 1,600 volumes. These last are

from such houses as "Wesleyan Conference Offices," London and Toronto. "Sunday-School Union," "Religious Tract Society," "T. Nelson & Son," "S. W. Partridge," "Hand and Heart Co.," "National Temperance League," "Leisure Hour," "Keegan and Paul," of London, England, and "Phillips & Hunt," New York.

4. Making grants to needy schools throughout all the Conferences. No applicant has yet been denied assistance. The grants are made in the form of books, catechisms and Sunday-school papers.

5. Payment of travelling expenses of the members of the board meeting once a year, amounting last year to \$29,59 only.

6. Postage and petty expenses of the office. Among these is included \$100 paid for services of a clerk in the office when needed. It may be pardonable to give here from the postage account book the following items. Sent from office since Oct. last to date (six months), 73 packages of books by mail, 932 reports of the Sabbath-school Board for 1880; 30 parcels of catalogues, schedules and printer's copy; 300 written post cards; 620 circulars on various subjects and 81 letters, making a total of 2693 separate mail parcels.

All applications for grants come through us to the committee, and require a good deal of attention. We keep records of all certificates of books read and the opinion of the reader readily found at any time.

Perhaps enough has been said to enable our friends to form some conclusion as to whether this fund deserves a hearty support or not.

In conclusion it may not be improper to add that the Sabbath-school Board in 1873 resolved never to go in debt. To this we have adhered, and unless otherwise directed by the General Conference, I hope this will be always our method. Brethren, if you will give us a good collection we will do our utmost to make the money go as far as possible and give you as full an account of its expenditure as we can.

ALFRED ANDREWS,
Secretary of the Sabbath-School Board
Galt, Ont. April 12 1881.

EDITORIAL NOTES.

Early on Tuesday morning the telegraph wires flashed through ocean depths the news of the death of Benjamin D'Israeli, Earl of Beaconsfield, one of the most illustrious names on England's long list of statesmen and authors. The deceased gentleman will be best remembered by the name his parents gave him. That name he bore through his upward struggle to political fame and influence; the title afterwards given him seemed to mark the commencement of a period when his policy of Imperialism, and his effort to give England a higher degree of prestige in Europe, led him into a questionable line of action. Yet as the Daily News remarks: "Nowhere is there any inclination to deny Lord Beaconsfield the full meed of praise due his genius, undaunted spirit, proud patience and unconquerable will." The name of the deceased statesman will pass into the long list of those who have made their way to the highest positions in spite of opposing circumstances. D'Israeli had never to struggle against poverty; to his father he owed an easy financial position as well as an inherited brilliancy of intellect, but in other respects he was less favored. No University enrolled his name on the list of her sons—a Nonconformist minister led him to the highest steps of knowledge; he was a representative of a race which has not outlived its unpopularity; his early literary and political associations were not calculated to aid him, and yet in spite of all, he reached the highest possible position in Britain, caused his departure to be regretted even in the palace, and left a record that will not soon disappear from the roll of fame.

Men and women who have used their wealth to aid some special work of a religious or charitable character have not seldom been annoyed by the persistent and sometimes insolent appeals to which an act of benevolence has subjected them. A secular paper tells how Rev. C. C. McCabe, at the recent session of the Newark Conference, sharply rebuked this habit, when giving his report as Secretary of the Board of Church Extension. One gentleman had told him, he said, that 520 churches ought to be built this year and had offered to build twenty of them himself if money could be raised to build the other 500. "I intend to hold that gentleman to his promise," continued the speaker. "His name is H. C. Seigler and he lives in Iowa." At this point Mr. McCabe noticed some members making entries in their memorandum books, and exclaimed: "Now, see here; don't take down his name. This is a mean thing that I have often noticed in Methodist preachers. As soon as one of them mentions a benefactor all those who hear him make a note of the benefactor's name, and as soon as they find out his address they importune him for aid for themselves." We presume that Chap-

lain McCabe alluded to aid for circuit schemes. In either case, his remarks were timely as well as to the point.

At the recent session of the Baltimore Conference of the Methodist Episcopal Church South, Bishop McTear gave some wise counsels on pastoral visiting to the candidates for ordination:

Will you visit from house to house, whether in the city or country? Remember the saying of Balaam:—"A house-going pastor makes a church-going people. Study how to visit, and once brethren don't like to visit (and I come to this conclusion, "Give me a man whose habits or idiosyncrasies make him shrink from visiting, and I had rather trust that man, acting upon his conscience as to duty, for a good, edifying visit than a man whose social qualities are in excess, and who is fond of making himself agreeable as an individual at the expense of the dignity of his calling. That man goes because the law of the Lord compels him to look after the souls of the people. He means business. He does not go to gratify mere social feeling, to tell jokes or to hear them, to pass the news of the day. He is very apt to introduce religious conversation—to make his visit pay."

Therefore, don't say, I have no gift for pastoral visiting. Become adepts at it. You can acquire it. You are a failure if you don't.

One of the best signs of the times is that sky-scraping, stellar preaching is proving unpopular. The churches are sending us word to give them men who can instruct the people in the doctrine of our religion, and who will look after the souls of people, individually. If, therefore, we send you to the country, don't let it be said there is a house, however remote in the gorge of the mountain, where there is one member, and you have not entered it. In the city, let no hotel where a child of God lives, committed to your care, not see you cross its threshold.

W. W. P. writes from Sackville, N. B.:

A very sad accident happened here on Good Friday afternoon. The second son of Bro. Abner Smith went out on the Marsh to shoot wild geese, in company with one of the employes of his father's factory. The man fired at a flock of geese, and young Smith, who was in front of him, and sheltered behind a fence, raised his head just as the gun went off, and received the whole charge of buckshot in the head, causing almost instant death. He was a fine promising boy, just 17 years of age. This accident has cast a gloom over our entire community. May the good Lord mercifully sustain by his grace the afflicted family.

We appreciate the "fraternal sympathy" of the Christian Messenger. Our contemporary says: "We trust their people will come to the rescue, and show those entrusted with the management of their Collegiate Institutions that they will not be allowed to suffer, or the work they are doing be diminished in efficiency." It is evident from the tone of the Messenger that the friends of Acadia are not to be lulled into silence on the College question. We believe, with them, that "each successive Government and Legislature may expect to have a perilous College question on hand until justice is done, and what was intended for all shall be enjoyed by all."

Kingswood School is again at the front in the Cambridge Local Examinations. Three youths, bracketed equal at the head of the list of senior students, are sons of Methodist ministers, and "Kingswood boys," two of them, however, having been placed, at the completion of their term at Kingswood, at New College, Eastbourne. The Recorder remarks: "This is the third consecutive year in which a Kingswood boy has stood in the first place in these examinations, but this year the school makes a triple claim to the honor."

Rev. D. B. Scott informs us of the partial destruction of the parsonage at Mill Village, Queen's Co., on Sunday, the 18th. The fire, caused by a spark on the roof, was only extinguished by great exertions, leaving the upper part of the building a complete wreck. The furniture, with Mr. Scott's library, was removed and saved. A new roof and extensive additional repairs will be necessary to render the parsonage fit for occupancy. The loss is estimated at five hundred dollars. Nothing is said of insurance.

It seems to be everywhere assumed both in this and the neighbouring Provinces, that certain academy grants were given by the Nova Scotia Legislature in lieu of certain collegiate grants. The Methodists of Nova Scotia will at least watch their disposal with interest. They are not forgetful of the fact that while they are left to the entire support of their own Institutions the Arts Course for the Presbyterians is being carried on to a large extent by Provincial funds—in which all should have a share.

Will our...
send the W...
the close of...
September...
of Methodi...
ference in L...
Methodists...
ceedings, wh...
length. B...
Cash in all...
d.

To lovers...
use of the...
commend the...
advertised b...
Co., of M...
substitutes...
tones are...
reeds from...
which move...
Nearly thro...
secular have...
little instru...
seen and pu...

The Post...
dent of the...
Middleto...

Rev. H...
or four da...
sent week...

We obser...
formerly of...
city, and in...
ence, has b...
dent of Sch...

Rev. J...
success at...
Mass. T...
the small...
the verge...

At the...
of McGill...
out of some...
place in th...
Mr. Simp...
Latham of...

The head...
which last...
his duties...
learn, im...
pleasure t...
Church, o...

The fol...
Daily Su...

Yesterd...
bers, issi...
Mr. Edw...
ring in an...
sonal. T...
plication...
Stockton...
Confere...
Island, m...
that body...
late Gibb...
hart is so...
applicatio...
demand f...
fact that...
priated th...
him as ex...
able to p...

These...
are brief...
a few da...
Dominio...
Judge D...
ward E...
the last...
Ray vs...
Methodi...
Bible S...
heirs of...
ally was...
obtain t...
the sur...
consisti...
perty as...
should...
that th...
heirs ar...
ded bet...
of New...
Island...
Church...
Brunsw...

A de...
ward...
last, or...
receipt...
the so...
counts...
Lockha...
amount...
of brie...
could...
also ac...
account...
estate...
tion, a...
Confere...
\$30,000...
In t...
said...
It ne...
9th ins...
of his...
tors to...
wealth...
regist...
an ab...
day—...
ture a...
one d...
Jud...
further...
R. O...
him f...
of est...
day, t...
ing se...

Will our readers kindly direct the attention of their friends to our offer to send the WESLEYAN from this date to the close of the year for one dollar. In September next the grand gathering of Methodists at the Ecumenical Conference in London takes place, and all Methodists should be posted in its proceedings, which we expect to report at length. Eight months for one dollar. Cash in all cases must accompany the order.

To lovers of music, unable to make use of the organ or pianoforte, we recommend the "Mechanical Organette," advertised by Messrs. W. F. Abbott & Co., of Montreal, as one of the best substitutes for either instrument. The tones are produced by Cabinet organ reeds from music in perforated sheets, which move on rollers turned by a crank. Nearly three hundred tunes, sacred and secular have been prepared for this pretty little instrument. One of them may be seen and purchased at our Book Room.

PERSONAL.

The Post-office address of the President of the Nova Scotia Conference is "Middleton, Annapolis Co."

Rev. H. Pickard, D.D. has spent three or four days in the city during the present week.

We observe that Rev. Wm. J. Johnson, formerly of Charles St. Church in this city, and now of the Vermont Conference, has been elected Town Superintendent of Schools at Derby.

Rev. J. D. Pickles, a son of the late Rev. M. Pickles, is laboring with much success at his charge—South Lawrence, Mass. Through financial difficulties the small church there was previously on the verge of dissolution.

At the recent primary examinations of McGill Medical College, Montreal, out of some forty students, the second place in the Honor List was gained by Mr. Simpson Lathern, son of Rev. John Lathern of Yarmouth, Nova Scotia.

The health of Mr. J. T. Mellish, A. M. which last summer proved unequal to his duties at the High School has, we learn, improved. We listened with pleasure to Mr. Mellish, in Grafton St. Church, on Sunday evening last.

A SAD STORY.

The following appears in the St. John Daily Sun of Saturday last:

Yesterday, Judge Palmer, at Chambers, issued an injunction restraining Mr. Edward E. Lockhart from transferring in any way his estate, real or personal. The order was issued on the application of Messrs. A. A. & R. O. Stockton, solicitors for the Methodist Conference of New Brunswick and P. E. Island, in the matter of the bequest to that body contained in the will of the late Gilbert F. Ray, of which Mr. Lockhart is sole surviving executor, and the application was not made until after a demand for the sum due disclosed the fact that Mr. Lockhart had misappropriated the funds and property held by him as executor, and that he was unable to pay over the sum due.

These proceedings leading up to this application are briefly as follows: It was announced a few days ago that on April 11th, the Dominion Supreme Court had sustained Judge Duff's decision in the case of Edward E. Lockhart, surviving executor of the last will and testament of Gilbert F. Ray vs. The Annual Conference of the Methodist Church, the N. B. Auxiliary Bible Society, Jas. H. Ray and other heirs of the testator. The suit originally was brought on by the executor to obtain the ruling of the Court as to how the surplus remaining in his hands, consisting of \$40,000 in personal property and real estate worth over \$5,000 should be divided. The Court ruled that the real estate should go to the heirs and the personal property be divided between "The Annual Conference of New Brunswick and Prince Edward Island in connection with the Methodist Church of Canada," and "The New Brunswick Auxiliary Bible Society."

A demand was made on Mr. Lockhart by the New Brunswick and Prince Edward Island Conference, on Tuesday last, or as soon as practicable after the receipt of the above decision, through the solicitors for a statement of the accounts of the estate; whereupon Mr. Lockhart admitted having used the amount, about \$12,500, in the erection of brick dwellings, and stated that he could not repay the Conference. He also admitted having spent the entire accumulations of this portion of the estate, bringing the whole misappropriation, so far as relates to the Methodist Conference, up to between \$20,000 and \$30,000.

In the same paper for Monday it is said:

It now appears, however, that on the 9th inst. Mr. Lockhart made assignment of his estate for the benefit of his creditors to Silas Alward, and G. E. Fairweather, Esqs., which assignment was registered that day. The records show an absolute bill of sale on the same day to Silas Alward, of all his furniture and household effects for the sum of one dollar.

Judge Palmer, on Saturday, issued a further order, giving Messrs. A. A. & R. O. Stockton leave to move before him for the appointment of a Receiver of estate and effects, and fixed on Monday, the 25th inst., as the day for hearing such motion.

MISSIONS.

At one of the Methodist Conference missionary meetings in Worcester, Mass., last Sunday evening, the Rev. Dr. S. F. Upham laid stress upon the fact that within thirty years from the time of Christ the missionaries of the Gospel were said to have turned the world upside down. The attention of the historian has always been turned to the spread of the Gospel. If the Church, then, had been true to its first apostolic zeal, long before this all the glories of the prophecies would have been fulfilled. But the Church grew proud and became anxious for political power, and with it came a decrease of spiritual power. It forgot the command to go into all the world and preach the Gospel to every creature. The Lutheran movement was a reform, rather than a missionary work; the world with him turned round. For a century or two after Luther, the command to go was heard in a measure. It was not until the eighteenth century that modern missionary work began. More than one-half of the missionary societies in existence to-day have been born since 1840, annually expending \$9,000,000. Does it pay? was a question which he claimed all had a right to ask. His answer was, in the line of direct results, yes. There are to-day in heathen lands about 1,000,000 persons reclaimed from heathenism. He then gave a long list of facts and figures, and claimed that in direct results it did pay. It cost in round numbers \$1,200,000 to redeem the Sandwich Islands from idolatry. It was accomplished in half a century. Every two years more than the amount expended comes back to these shores in the way of commerce. It is the same in the case of India. The missionary work pays in its help to study the Bible. It silences the enemies of the Church and demonstrates the power of the Christian faith. Without faith the work cannot be done. Again it pays because it gives the Church something to do. Sail the ship of Zion into the thickest of the fight, and Christians will have all they can do.

THE SCAFFOLD.

Five of the conspirators who are supposed to have taken part in the assassination of the Czar have already perished on the scaffold. Jelaboff, the leader of the assassins, was arrested two days after the bombs were thrown under the Czar's carriage. Sophie Pieofsky completed Jelaboff's arrangements for the murder and gave the signal to the bomb-throwers by waving a handkerchief. Kibaltchitsch made the glass bombs; Russokoff threw one of them and Michailoff was an associate arrested in his house. A sixth conspirator, who is still under sentence of death is Hesy Helfman, keeper of the lodging-house where the conspirators met and stored their bombs. Only one of the prominent figures in this diabolical plot seems to have escaped detection. The other half-dozen flouted their crimes before the military tribunal, and were promptly condemned to an ignominious death.

The woman who has been hanged like a dog in St. Petersburg was the grand-daughter of a nobleman who was Minister of the Interior in the reign of Nicholas. Her father was a Councillor of the Ministry of Domains, and she had every advantage of education and social rank to which her noble birth had entitled her. Yet when she was arrested she boldly admitted her complicity not only in the assassination, but also in the plot for exploding the mine under the imperial train near Moscow, having given the signal to Hartmann precisely as she did to Russokoff last month. She had been actively engaged in the work of the secret societies for six years, and was one of 183 persons convicted in the State trials of 1877.

The execution took place on Friday morning. Ten thousand armed soldiers were present to keep order. There were 100,000 spectators. The concourse was immense, and the excitement has not been paralleled by any event since the Russian capital was thrilled by the story that the Czar had been torn to pieces by nihilist bombs on March 13th.

A "BOOK" CONCERN.

An East Indian correspondent of an American paper writes: "To speak of a 'book concern' in India, we are aware will sound oddly enough among our friends at home. But there is such an institution here. We do not now refer to the establishment hereafter to be known as the 'Methodist Publishing-house,' but an institution operated in the interests of superstitions and errors of the country. The Rev. Mr. Craven, of Lucknow, introduced us to the proprietor of this concern, an individual of great business energy and tact. We found him to be a perfect gentleman, a person of exceedingly pleasant address, and kindly communicative. It is understood that he has engaged in the work of publishing simply as a business matter. He therefore publishes religious books suitable and popular among both Mohammedans and Hindus. He has about 1,100 men employed, 800 at Lucknow and 300 at Cawnpore. All that these men can do under the lead of their wise and energetic head they are doing daily in the publication of so-called religious books. There are 500,000 dollars invested in the stones, &c., used in lithographing various editions of the Koran. There are on the premises in Lucknow almost enough of books, &c., to freight a large steamship. The proprietor has just organized a company to run a paper mill so as to furnish him a supply of paper without the expense of importation. Such facts as these, and others that we will hereafter advert to, indicate the magnitude and character of the work to which friends of Gospel truth must direct their attention and energy."

ENGLISH METHODISM.

An English letter, in an American exchange, gives pleasing intelligence respecting Christian work among our youth, as well as among the masses: "I rejoice to say that I hear on every hand of successful aggressive movements, not in the way of buildings, but of conversions from the godless multitudes. I hear of accessions to the number of 2,000 in circuits covering but a small area around this place. Our Sabbath-schools are yielding a large number of converts, though certainly not the large proportion, and our Church is reaping the advantage of a new development of her organization which took place a few years ago. I allude to the formation of 'Junior Society Classes.' Such classes belong to the Church, and not to the school. They are widely distinguished from Bible-classes, though Bible instruction necessarily enters largely into the conduct of them. Their key principle is the cultivation of personal Christian experience, so far as it lies within the sphere of child-nature and child-life. They are conducted by leaders approved by the leaders' meeting. A desire to 'free from the wrath to come' entitles to membership. The classes are met once a quarter by one of the circuit ministers, and a special token of membership is given to each person. This token is exchanged for a full 'Society Ticket' when the recipient has reached an age, and evidenced an experience, suitable to full membership in the Church. Where these classes have been in operation a few years, the young people, as in several cases I have known, have almost without exception passed into full membership. Under this arrangement, young people awakened in a revival, instead of becoming an anxiety, are greeted as the best of the good Lord's blessings. Now, safely cultured, they will contribute regular supplies of youthful energy to the Church."

SMALL SAVINGS.

Mr. Fawcett, the Postmaster-General of England, has made another report concerning his favorite scheme to encourage petty savings among the poorest poor by the sale of postal orders or cards with twelve blank spaces, into each of which is to be gummed a penny stamp, redeemable when filled at any post-office. There was a good deal of quiet ridicule throughout England at the zealous blind postmaster's expense, when the plan was first suggested by him; and it was set down as a fantastic philanthropic freak which the British workman would treat with contempt. He was not likely to spare his pennies from his gin to invest them in sixpenny savings. But Mr. Fawcett has the laugh on his side now. The working-man, his wife and children, have made haste to invest in the sixpenny cards, until the amount which they have laid by in them already averages over half a million dollars annually. By so much is the gin-seller poorer and the English laborer richer, not only in money, but in self-respect and self-control. What with his grossness, his drunkenness, his fraudulent work and his utter poverty, he has not heretofore been able to enjoy those virtues to any great extent. The thrifty, versatile, "frog-eating Johnny Crapaud" across the Channel, whom he despises, has a much more solid share of them than he. If Mr. Fawcett's simple little plan tends to raise this class permanently in the scale of humanity, it is an act of as true statesmanship as would have been the conquest of a new territory for England.—N. Y. Tribune.

AUSTRALIA.

The Melbourne Spectator, in reference to the recent session of the Victoria and Tasmania Methodist Conferences says: "In reviewing the operations of our Church during another year, we have many causes for thankfulness. Peace prevails within our borders. We are not rent with dissensions. Doctrinal differences do not trouble us. Nor is there any desire for change in our method of Church government. Our new machinery for lay representation in Conference works admirably. While there are both ministers and laymen who think that some further changes will have to be made before lay representation is perfect, yet there is no desire to make such additions to our ecclesiastical machinery hastily. We have not to sorrow over declining congregations, or diminishing Sabbath schools. Our Church institutions are liberally supported. During the year several new home mission stations have been established. Among free selectors all over Victoria the agents of our Church are working energetically and successfully. One pleasing feature of the Conference was the ability displayed in debate and discussion by some of the younger ministers. It is very evident that when God shall call home the fathers of our Church who are wise in counsel, there will be others rising up to worthily occupy their places."

INTOLERANCE.

Some rioting and disturbances have taken place at Enniskillen, Ireland, in connection with the visit to that town of the Salvation and Hallelujah armies. The "detachments" engaged in holding services there have been assailed in the streets by bodies of roughs, who sought to prevent their open-air meetings. On Sunday last one of their "captains" was arrested, as he refused to desist from holding the usual services on the streets. The police and military were called out and much excitement prevailed. The Protestant feeling of the town has been greatly aroused at what is considered the unfair conduct of the authorities, who, instead of prohibiting the open-air services, ought to have put down the rowdism. The Rev. W. H. Quarry, with several of the leading merchants of the town, and a number of young men who sympathized with the "Armies,"

and sought to vindicate their right of public meeting, were also prohibited by the police from holding an open-air service. They persisted, however, and a scene of great excitement followed. The Roman Catholic priest arrived on the spot and ordered the members of his flock to leave the place. The old Primitive Methodist chapel, which is the place where the services of the Salvation Army are held, is now guarded each evening by the police.—English Paper.

OUR OWN CHURCH.

Four persons were received into full membership at Glenville, River Philip circuit, on Sabbath, 10th inst.

The Union Advocate describes a very pleasant Sunday-school entertainment given in the vestry of the church at Chatham N. B. on the 7th inst.

The Methodists of Warren circuit have made their pastor—Rev. W. Purvis—three donation visits, the proceeds of which exceed \$160 in value. They have been engaged in special services, and at latest advices were meeting with some encouragement.

On the 5th inst. a tea-meeting was held at Red Head, St. John County circuit. A number of persons from the city availed themselves of the fine roads to enjoy the treat of a "country tea-meeting." Rev. D. D. Moore, the pastor, presided during the evening.

During three weeks of special services at Barton, Digby Co. nearly 50 persons gave public expression to a desire to enter the Lord's service. Of this number 21, who profess to have experienced forgiveness of sins, were received on trial for membership on Sunday evening. Ten of these were baptized by the pastor, Rev. W. Ainley.

Rev. G. O. Huestis writes from Burlington circuit: "We have heard the cry, 'What shall I do to be saved?' and the calm, decided, yet emotional utterance, 'I believe that God for Christ sake has forgiven my sins.' It is refreshing, in these times of religious apathy, to know that some minds are graciously and savingly influenced by the Holy Ghost. Recently three persons were received on trial for church membership."

An esteemed layman writes from Lawrence town, Annapolis Co. April 18th: "Our series of special services conducted by Rev. I. M. Mellish for the past ten weeks, have now been closed. The services have been attended with marked success, the attendance being large and deep feeling manifested. Many of those who were cold or lukewarm have been quickened into newness of life, many who have lived 'without God and without hope in the world' have decided for Jesus. Brother Mellish has proved himself 'the right man in the right place.' Although suffering from severe affliction in his family he has laboured with untiring energy for the salvation of souls."

The writer adds: "Bro. M. does not work upon the 'dumbing' system yet our finances have been well looked after by the people, who have shown their appreciation of the pastor by full payment at every quarter."

ABROAD.

The promises of the English Wesleyan Methodist Thanksgiving Fund have reached a total of over £203,000.

At the recent session of the Newark Conference, three ministers, previously connected with other branches of the Church, asked and received permission to become members.

The Italian Annual Conference of the Methodist Episcopal Church is an established fact. It was organized by Bishop Merrill amid universal approval and joy on the night of March 19, 1881.

The project of building a new M. E. Church in New York city, at the corner of Madison Avenue and Sixteenth Street, will in all probability be carried into effect. About \$150,000 have already been subscribed for the building.

The Irish Evangelist reports that the total amount of subscriptions to the Thanksgiving fund reported up to the present is over £6,000. The treasurers hope to be able to report to next Conference that the full amount aimed at—\$20,000—has been promised.

A most interesting spectacle was witnessed last Sunday morning at Trinity church, Baltimore. Among the communicants were about one hundred Sunday-school scholars—a sight not often seen. The meeting held at Trinity a few months ago—of which I wrote—bore abundant fruit.

Bishop Warren says: "I often wish the whole Church could read my letters, from the missionaries on the frontier." Think of this: "The work goes grandly. Almost every quarterly meeting is the beginning of a revival. I have seen almost six hundred penitents at the altar of prayer since Dec. 1 (three months), and most of them converted." This presiding elder does not merely ask the routine questions. He lives on his work."

GENERAL CHURCH NEWS.

In Catholic Italy there are to-day a hundred and thirty-eight Protestant churches and about a hundred and fifty pastors and evangelists.

There have been added to the various Protestant Churches of San Francisco and Oakland, as the result of Mr. Moody's four months' campaign, between one thousand and two thousand converts. The membership of some of the smaller churches will be doubled.

SECULAR GLEANINGS.

MARITIME PROVINCES.

The truckmen are happy over the near approach of moving day.

Sixty thousand dollars have been offered by an American company for McKenzie's copper mine near Sydney, C. B.

The Halifax Sugar Refinery is at work. We are informed that the managers have received large orders from various parts, from Montreal, New Brunswick and Newfoundland.

The election on the Scott Act was held in Annapolis county on Tuesday. On that evening it was supposed there would be from 1,200 to 1,500 majority for the Act.

On the Malpeque Road, P. E. I., Thom. Halligan tried to stop a runaway team. The shafts struck his breast, inflicting injuries which are likely to prove fatal.

An effort is to be made to raise the schooner Minnie, which sank on Friday morning off Quaco breakwater. The remains of Capt. Quinlan were taken to St. John on Saturday.

A convention of the Acadians of the Maritime Provinces meets at Memramcook in July. Its business will be to discuss matters of general interest to the French population of the Maritime Provinces.

Early on the 11th inst. the Customs House at St. Stephen was broken into by some rascals and goods to the amount of about \$100 stolen. No clue to the perpetrator of the act has yet been discovered.

Andrew Barton, Esq., received this week \$20,000 in cash for the "Nugget" mine at Tangier, the purchaser being Mr. DeCamp, of New York. The money was in twenty notes of \$1,000 each.—Recorder.

The Circassian on Sunday last brought an unusually large number of emigrants, over 700 in all, including about 300 which landed here and proceeded by train on Sunday for the West. They were principally Germans.

The Drummond colliers at Stellarton have struck for increased wages. There is a rumor that strikes will take place at other mines if the Drummond customers are supplied; also, that the blast furnace at Londonderry Mines will be blown out.

The Acadia Steamship Co. has been organized at Annapolis. The Journal intimates that the Company contemplate having a steamer on the line between Annapolis and England by the first of October, capable of carrying 8000 bbls., apples and 200 head of cattle.

The St. John City Council have removed from office Messrs. E. E. Lockhart (chairman) and S. K. Brundage, Water Commissioners. Ex-Mayor Ray and Mr. Thomas M. Reid, now County Treasurer and Mayor a few years ago, were appointed to the vacancies.

The residence of Father Trudelle, at Hope River, P. E. I., has been totally consumed. The fire, originating from an unknown cause, spread so rapidly that the inmates, including Father Trudelle, were obliged to escape in their night clothing. Only a short time since the church at Hope River was also burned.

A customs officer, temporarily in this town last week, seized a copy of the Police Gazette which was being displayed by a person in the Weldon House. The customs and postal officials have strict instructions in regard to immoral publications, which are sent out from New York in large numbers. A heavy penalty attaches to persons receiving them.—Moncton Times.

UPPER PROVINCES.

A new boot and shoe factory, six stories high, and costing \$25,000, is about to be erected in Montreal.

In Hamilton, Ont., last week, the Scott Act was rejected by a very large majority—1155.

The London cable dispatch to the Tribune says that several of the powers are willing to make the Porte fulfil its agreement with Greece.

Canada will be represented at the coming monetary congress by Sir Alexander Galt and Sir Charles Tupper, the presence of Canadian delegates having been specially desired by the United States.

The Oka Indian case is not settled as reported. It is now said that the proper ownership of the land which the Seminary holds, and the Indians claim, is to be formally brought before the courts by a test case to be submitted at the instance of the Department for Indian affairs.

The Court Circular publishes the following: "The Queen has received with feelings of deepest sorrow the news of the death of Lord Beaconsfield, in whom Her Majesty loses a most valuable and devoted friend and councillor, and the nation one of its most distinguished statesmen."

By a fire at Point Clare on Sunday, the old and new Catholic churches and Pilon's Hotel were completely destroyed. A man was also fatally injured by the falling of a ladder. He died about six hours afterwards. The insurance on the churches was \$20,000, and on the hotel \$3,000. The total loss is estimated at \$50,000.

The owners of the Globe and Mail, of Toronto, have raised the price of their papers. The newsboys have struck because the increase in the price is a loss to them. No morning papers were for sale on Toronto streets on Monday.

The Toronto Globe, forecasting the result of the census, gives Ontario nine more members, New Brunswick one more, and Nova Scotia two more—a total House of 218.

ABROAD.

Lord Beaconsfield died peacefully at five o'clock on Tuesday morning. He was perfectly conscious at the last.

A German was attacked by trichinosis last week at Pittsburgh from eating pork not thoroughly cooked. It was a fully developed case. His life has been saved.

The introduction of sewing as one of the regular branches of study in the public schools is being seriously discussed by the Chicago board of education.

The new Victoria University at Manchester has dispensed with Greek and Latin as a qualification for degrees.

At a meeting in Presque Isle on Friday last, \$10,000 subsidy was voted to the New Brunswick Railway. The vote stood 145 in favor, with no opposition.

No male Russians, between the ages of 10 and 18 years, will be allowed to go abroad without permission from the Government.

Dennis Murray, a wealthy saloon keeper of Newark, N. J., has been sentenced to pay a fine of \$500 and sent to the penitentiary for one month for selling beer on Sundays.

A telegram from Alexandria announces that the King of Abyssinia is dead and has been succeeded by his son Meshel. A letter from Assib states that the King fell in a battle.

The agitation for the revision of the land laws is making great headway in England. Thousands of farms are lying idle, and agricultural depression is severely felt even in the midland counties.

John Beck, of Brooklyn, N. Y., on Saturday while drunk shot and killed his infant son, eight months old, who was lying asleep in the cradle. The father was arrested and claims the shooting was accidental.

Notwithstanding all the gold withdrawn from the Bank of England for the United States, that institution had in its vaults last week over \$75,000,000, or more than has been on deposit at one time for many years.

Fifteen students of Drew Theological Seminary (Methodist) New Jersey, were recently poisoned by some arsenic, originally intended for rats, that had found its way into the food. All happily recovered after a few days illness.

Work is progressing with great energy on Mexican railways. Over sixteen thousand men are said to be at work on the railroad projected toward the city of Mexico. It is expected that Monterrey will be reached by December next.

The ninth decennial census of Great Britain began April 3rd, at midnight, and was to end on the next midnight. The census is taken in a single day by making very small enumeration districts and employing a very large number of enumerators.

Earthquake shocks of some violence have again been reported from Ohio. It is estimated that barely twenty houses remain habitable on the whole island. Forty-five villages have been totally destroyed, and the population in many localities has entirely disappeared.

The French Consul-General in Tunis continues to put great pressure on the Bey to induce him to consent to the entry of French troops into Tunisian territory. The Bey remains firm, declaring that he cannot accept the responsibility for a step which will be certain to provoke fatal consequences.

Sir Walter Nugent, Bart., of Donore, Westmeath, has been renounced at Dublin on a charge of forging the acceptance to a bill for £1000, cashed at the Royal Bank. The letter suggesting the negotiation of the document was in the handwriting of a female, and a warrant had been issued for the apprehension of Lady Nugent.

A St. Petersburg correspondent says that one of the healthiest indications of the new reign in Russia is the evident determination to cut down the large expenditure on the Imperial Court. A local paper states that the expenses of the Ministry of the Imperial Household are to be reduced from eleven to three million rubles.

The Governor General of Cuba announces the sentence of court martial upon eighteen officials, accused of frauds in the naval department of Cuba, to penal servitude. Among them are relations of persons of rank at court and in the highest position in the mother country. The court martial has been ordered to proceed against 30 more accused officials and several civilians.

Of 204 students charged with violating the rules of the University of St. Petersburg 18 were sentenced to expulsion, 71 to remain under arrest several days, 100 reprimanded and 15 acquitted. The Golos says six political prisoners will be tried by the Military Court at Moscow at the end of April. Three of the prisoners are of noble rank. One is the son of a priest named Presbrajensky; two are women.

The Czar recently presided at a council of ministers at which the proposition of General Melikoff, confirmed by the late Czar, for convoking a committee of elected representatives for the consideration of State questions was discussed. Nine members of the council favored the proposal and five were against it. The Emperor announced that he agreed with the majority and the Minister of the Interior would draw up the Ukase.

CONTRIBUTED. MISCELLANEOUS PAPERS. NO. II. THE DESTRUCTION OF FAITH AND ITS RESULTS. BY W. H.

The intellectual activity and restlessness of the present day is a fact illustrated and confirmed in the most varied and emphatic manner, no matter where we look. Among the many distinguishing characteristics of the age which command attention, one of the most striking is an attempt, on the part of some, to shake off from the mind and affection of this generation the faiths and beliefs which in the past have brought such grand and beneficent results; and to substitute in their place a system of unbelief, which in its free and unfettered operation would result in a moral ruin and desolation which no language can fully describe. So bold and daring is the spirit which is abroad, that no domain of human thought or feeling remains unvisited, and doctrines of a religious character, which for centuries have been regarded as sacred, and worthy of the faith and affections of the noblest souls, are to-day being handled in such a manner as to unsettle the faith of some, and to widen the existing breach between believing and unbelieving men.

When we speak of the destruction of faith, we do not refer to that natural and common principle which is in constant operation in all the great departments of secular life, but to the faith which embraces the facts and doctrines included in the Christian revelation, which is at once the foundation and stability of the Christian Church, and the source and spring of the world's best hope. And in connection with this faith it is well for us to remember, notwithstanding all that may be said to the contrary, that a religious system around which the best confidence and hope of nineteen hundred years have gathered, and which have known no disappointment, should utterly refuse to be shuffled carelessly aside, or to be dismissed from its place by a wave of the hand no matter how famous and influential these hands may be. Do those who, perhaps, in a somewhat unthinking manner, accept the poisonous teaching of a materialistic philosophy, properly anticipate and consider the ultimate ruinous results, which the wide adoption of these irreligious principles would most assuredly secure? Perhaps if they considered well the issue which the abandonment of their early faith necessarily involved they would pause before they plunged themselves into the vast, cold vacancy of a sinless and Godless world. The object of the present paper is to indicate some of the results which must undoubtedly follow the relinquishment of the Christian faith, and the adoption of the teachings of unchristian and unbelieving men.

The effect which the practical recognition of a godless philosophy would have on human life and character, could not but be of the most humiliating and degrading kind. The high priests of modern unbelief do not hesitate to tear into shreds the robe of man's dignity; to snatch from his brow the crown of immortality, and substitute for this precious diadem the poor mockery of a brief animalism, or of the best of a book-shelf immortality, of which the authors for ever lie unconscious and unaccounted. If man is only the "apex of a pyramid," whose base is a worm? If he is but the outcome and result of blind mechanical forces, and the victim of a cruel, iron necessity, from which he cannot possibly free himself, then does he sink to a level with the animal creation around him, and such a thing as a noble and glorious freedom becomes an impossibility, and the fact that he may be called a splendid animal, "the glorification of the brute," or the "apocalypse of the beast," would be poor consolation indeed! If according to this "gospel of dirt," man finds his origin in the primal slime; if his nature is nothing more than the result and production of the material world around him, his outlook into the future as viewed from the standpoint of modern unbelief, cannot be of a very encouraging or consoling kind.

His future is a thing of sadness and gloom, the true centre of man's gravity is no longer the nobler and better world beyond, but the physical and bodily gratifications which the present scene may possibly supply: around his life is thrown the "crape of a ceaseless gloom," and around his grave the darkness of a sad despair, with no promise that the eastern sky will ever redden with the fair promise of a resurrection morn. If, as these apostles of modern uncertainty teach, man is organized merely for the enjoyment of this earthly scene, and if with these physical and fleeting satisfactions, the utmost possibility of his existence is reached, then all hope of a glorious, conscious immortality is laid low, and his most cherished anticipations of a better state only remain to be struck down by death into all the ruin and desolation of an endless night. And the important matter of human responsibility fares no better under such teachings as these. The solemn facts of man's moral freedom and accountability, are practically ignored, for he is declared to be the slave and victim of his surroundings, and the great distinctions between right and wrong are unexcitingly set aside. No higher law than a mere human expediency is recognized, and all the sanctions and authorities by which he is to be moved are confined to the arena of time in which, for awhile, he is found.

This utter debasement of humanity, and this squandering of the "crown rights of mankind," is well illustrated by the story which one of the historians tells of a tame eagle he saw in a butcher's shop. The royal bird, he says, "had forgotten the plains of heaven, the glories of sun and sea, and sky and storm; its plumes dragged in the ashes, and its eyes twinkled in the kitchen fire." Such is the humiliation to which men of high sounding names would lead us, but among others we refuse to follow in a course so degrading and embroiling as this. (To be continued.)

ON THE NECESSITY OF HOLINESS.

MR. EDITOR.—As a believer in holiness, enjoying in some measure its blessed personal experience, I feel moved to endeavor to awaken in others an interest in the subject, but having been for many months confined to my habitation by the infirmities of age, and unable to go in and out among my fellow Christians as I have been wont to do in the past; I must try and write my thoughts as the only way open to me.

That was certainly a wise thought of some members of the last Nova Scotia Conference, who resolved that one of their number should prepare each week an article on the subject of Holiness for the WESLEYAN. The articles on the subject, since published, have been read with deep interest; they seem to impart new vigor to the good old WESLEYAN. As no member of the N. B. and P. E. I. Conference is found among your contributors on that subject, will you accept a few "barley loaves" from a layman of New Brunswick, which may possibly be relished by some of the thousands of your readers, who can relish plain fare; and it may be looking and inquiring for something special on the subject.

One of your contributors made the remark that "no subject could be more worthy of a prominent place in a religious paper, than that of Scriptural Holiness." Holiness is indeed a Scriptural doctrine. Moses, the great lawgiver of God's chosen people, commanded, "Be ye holy, for I the Lord your God am holy." And the great apostle declares to the Hebrews, "With-out holiness no man shall see the Lord." That covers the whole ground of universal application. When a man is made holy, he is saved—not before. Thus, it becomes the duty of the day that the doctrine be kept prominently before the people by the press, as well as by the pulpit—and that warm and fresh from the heart—in order that members of the Church may be well instructed in this great truth of the gospel; and may know what is their duty, and also their responsibility in reference thereto.

Mr. Wesley declares that the mission of Methodism was to spread Scriptural holiness throughout the world. But has not Methodism quite forgotten her high mission, and wellnigh lost the experience, if not the doctrine also. Surely, there is a loud call to every one to "awake out of sleep," and "repeat and do our first works." And especially so, as all the orthodox denunciations of Christians are—more or less—awakening to an earnest inquiry for a richer and higher experience in the divine life. It is estimated that at no time since the great Reformation has there been as during the last eight or ten years, so generally and uniformly the inquiry, "What is the Scriptural teaching about the experience of holiness?" or "The Higher Christian Life."

Some remarks by Richard Watson are to the point. A little before his death he said, "If the doctrine of Christian perfection, as taught by Mr. Wesley and Mr. Fletcher, be true, as we all believe it is, I fear we do not give that prominence to it in our preaching which we ought to do; and that some of us do not seek to realize it in our own experience, as it is our privilege and duty." And further on, "I should like to see the doctrine clearly and fully stated, on the authority of Scripture, and without any reference to controversy."

Just that seems to be needed to-day. "To have the doctrine clearly and fully stated," and earnestly pressed on our attention from week to week; for we are so dull of hearing that we need "line upon line, precept upon precept, here a little and there a little." Otherwise we are in danger of forgetting our privilege and duty and so coming short at last of eternal life. ROBERT BOWSER. Sackville, N. B.

MISCELLANEOUS CHURCH DEBTS.

Many pastors pursue a ruinous policy. They think that all contributions for benevolent work at home, or the spread of the gospel abroad, should be merged into the fund for local support. The heathen must care for themselves, and every noble charity must be forsaken to make provision for current expenses, and to "get ready to pay the debt." It is a great mistake! You might as well stop the throbbing of the heart in order to increase the strength of the physical man. In stopping the benevolent contributions and work of the Church, you will be killing every generous impulse, and destroying the very motives which should only be quickened and strengthened if the debt is ever to be paid at all.

A certain congregation in a small village had a debt of nearly \$25,000. The pastor advocated giving to every worthy object which appealed for aid. In three years \$19,000 of the great debt was cancelled, no worthy supplicant was turned away empty, the Church had risen in the amount of its contributions for missions, and the various agencies of the Church until it occupied the second place in the Synod with which it stood connected. The succeeding pastor, with a debt of \$7,000, pursued a policy directly the reverse, and at the end of the second year had the opportunity to stand upon the floors of the Synod, and offer as an excuse for not having raised a single dollar for missions, nor any of the agencies of the Church, "that he had told his people from the pulpit that they should contribute nothing for these objects, as they needed all their money at home to pay the debt." What was the result of such a policy? As might naturally be expected, the congregation had not paid current expenses, they had not paid a single dollar on the debt, nor had they even paid the interest of the debt.

POISONS IN USE.

Mr. George T. Angell, of Boston, to some startling facts on adulteration, adds these, no less startling, on a poison in common use:

The amount of arsenic imported into this country during the year ending June 20, 1875, was 2,326,742 pounds. Each pound contained a fatal dose for about 2,800 adult human beings. It is sold in our markets almost as freely as wood and coal, at a wholesale price of from a cent and a half to two cents a pound. What becomes of it? I answer, it is used with other poisons in wall papers, paper curtains, lamp shades, boxes, wrapping papers for confectionery, tickets, cards, children's kindergarten papers, artificial flowers, dried grasses, eye-shades, and numerous other articles. Among the articles frequently made dangerous by this or other poisons, may be named also ladies' dress goods, veils, sewing silks, threads, stockings, gentlemen's under-clothing, socks, gloves, hair-linings, linings of boots and shoes, paper collars, babies' carriages, colored enameled clothes, children's toys, various fabrics of wool, silk, cotton and leather in various colors. One chemist finds eight grains of arsenic to each square foot of a dress; another ten grains of arsenic, in a single artificial flower. A child dies in convulsions by taking arsenic from a veil thrown over its crib to keep off flies. A Boston gentleman is so poisoned by a flesh-colored undershirt that for several days he could hardly see. Several cases of children poisoned by colored toys. A Boston girl not expected to live because she sucked a cheap colored balloon. A lady dangerously poisoned by wearing a blue veil. A Lyon girl so poisoned by wearing colored stockings that it was feared amputation would be necessary. A child nearly dying from wearing colored stockings. Poisoning by tarlatan used to keep off flies. Several poisonings by colored gloves. Several poisonings by colored hat-linings.

A SURPRISE.

Among many amusing anecdotes of the Russian Imperial family related in the late Earl Bender's memoirs, is the following highly characteristic story of the eccentric Grand Duke Constantine, Czar Alexander's eldest uncle. While residing at Warsaw, Constantine gave a splendid banquet to a number of the great Polish nobles, to each of whom, at the conclusion of the feast, an ordinary tallow candle was served on a plate by the attendant lacquey. As soon as all his guests were supplied with these peculiarly unappetizing objects, the Grand Duke, who had given orders that an imitation candle, admirably executed in marzipane, should be placed upon his plate, rose from his seat and exclaimed: "Gentlemen, let us eat, to the honor of Russia, the favorite national comestible of my country. Look at me. This is the way to do it."

So saying, he threw back his head, opened his mouth wide, and inserted therein two inches or so of the dainty in question. As he closed his mouth, however, the expression of his countenance suffered an extraordinary change. One of the noblemen, sitting in his immediate vicinity, had contrived to substitute his own genuine tallow candle for the marzipane imitation set before the Grand Duke, who, not choosing to betray himself to his guests, found himself condemned to chew at least one copious mouthful of good Russian tallow as an example to all the victims of his detestable jest, none of whom of course dared to abstain from doing as the terrible Constantine did. It is needless to say that the dexterous appropriator of the marzipane candle,

while devouring that toothsome article with a joyful heart, baffled suspicion by the most hideous and contorted expressions of loathing and nausea.

LITTLE THINGS.—More depends on little things than we think. It is said that Voltaire when five years old learned an infidel poem, and he was never able to free himself from its effects. Scott, the commentator, when despairing, read a hymn of Dr. Watts and was turned from a life of idleness and sin to one of usefulness. Cowper, about to drown himself, was carried the wrong way by his driver and went home to write: "God moves in a mysterious way." The rebuke of a teacher aroused Dr. Clarke to great action, who had up to that time been slow in acquiring knowledge. Ole Bull, the great violinist, rescued from suicide by drowning and taken to the near residence of a wealthy lady, because her protegee and soon acquired fame. Robert Moffat, the distinguished missionary, reading a placard announcing a missionary meeting, was led to devote himself to work for the heathen. One step downward often leads men into the greatest guilt. It is the little words and actions that make or mar our lives.—Congregationalist.

BREVITIES.

Ugliness of temper is frequently coupled with beauty of person. Those who have light in themselves will not revolve as satellites.—Anon. Flattery is like cologne water—to be smelled of, not swallowed.—Billings. A man cannot give a better legacy to the world than a well-educated family.

Death comes to a good man to relieve him; it comes to a bad man to relieve society.

Why is the money you are in the habit of giving to the poor like a newly-born babe? Because it's precious little.

A newspaper claims that an alderman has been injured by the accidental discharge of his duty. These accidents are very rare.

The best thing to do with the balky worker in any department of Christian activity is to put a good substitute in his place—and the sooner the better.—Sunday School Times.

There are men in the world who wear a girdle of fret, as trying as any friar's to annoy themselves. They fancy that in such experience is to be found the highest fulfillment of religious duty and the truest expression of this world's probation.—Rev. Stephen H. Tyng.

Dr. Hastings, of Boston, in speaking of religious joy and of singing as being the natural expression of joy, remarked that some congregations had so little of it that they had to hire people to do their singing. "Why," says he, "I would as soon think of hiring a man to eat my breakfast."

A man being asked about the trustworthiness of a certain person who was in search of a situation said: "There are, doubtless, vocations in which he could be trusted. There's real estate, for example. If that was put in his care, I think the owner would find it where he left it. I shouldn't care to speak as to any other kind of property."

A New Hampshire farmer recently agreed to sell his farm for \$2,000, but when the day came he told the expectant purchaser that his wife was in hysterics about the trade, and he guessed he'd have to back out." The purchaser complained, and finally asked how much more would induce him to sell. "Well," replied the thrifty son of the Granite State, "give me \$250 more and we'll let her cry."

After having passed sleepless nights, owing to the horrible noise made by a Cochon China cock in a neighboring garden, Carlyle interviewed the proprietor of the fowl and expostulated. The owner, a woman, did not think Mr. Carlyle had much cause for complaint. The cock only crowed three or four times in the night. "Eh? but, woman," said the unfortunate philologist, "if you only knew what I suffered waiting for him to crow!"

Rev. Robert Collyer, giving "a charge" to his old people, on their settlement of his successor, among other good things said:—"Seldom and faintly with your minister, but when you do, don't tell him on Monday, for then he feels blue. Don't tell him on Tuesday, for then he is just pulling out. Don't tell him on Wednesday, for then he is getting ready for his next sermon. Don't tell him on Thursday, for then he is writing it. Don't tell him on Friday for then he is finishing it. Don't tell him on Saturday, for then he is getting rested for Sunday. And if you don't tell him before Saturday night, you never will tell him."

It is a weakness of some people to dislike to be laughed at. They will shrink from what they know to be their duty, they will let opportunities for good pass by, they will miss the pleasure of being useful, for fear they may be laughed at. They are to be pitied! To think that they will let the laugh of some poor giggler, who aspires to nothing but making fun, rob them of happiness they might enjoy, only for fear of ridicule! How we long to give them stamina, to whisper in their ear that all good lives have, at some time in their lives, been laughed at, but by not heeding the laugh, and pushing on bravely, they have attained positions of usefulness and honor.

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

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

FAMILY COUGH MEDICINE being more palatable as well as more efficacious than any of the advertised COUGH REMEDIES, and both better and cheaper than those commonly dispensed by Druggists.

Price, 25 Cents Per Bottle Of Druggists and general dealers throughout the Province.

BROWN & WEBB PROPRIETORS. BROWN'S UNIVERSAL PILLS (SUGAR COATED.)

Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

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

PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally.

PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S GRAMP & PAIN CURE

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

For CRAMPS and PAINS in the STOMACH, BOWELS or SIDE; SORE THROAT, RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHOEA, &c., &c.

It is an unfailing relief and frequent cure. Its stimulant, rubefacient, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable

Family Medicine PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers

PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS

Are necessary for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

PRICE, 25 CENTS PER BOTTLE.

Ask your Grocer for Them!

METHODIST BOOK ROOM Cheap Books

The following Books are offered at greatly reduced prices. Some of them are only slightly soiled. We expect to move into another and better store in May next, and are anxious to dispose of old stock.

Table listing various books and their prices, including titles like 'Life in New Zealand', 'The Earth and its Treasures', 'The Bible Narrative', 'The Days of the Fathers in Ross-shire', 'Universalism Unfounded', 'Paley's Evidences of Christianity', 'The Garden of Spices', 'Methodism in Macclesfield', 'The Physical Geography of the Sea', 'The Patriarchal Age', 'Gadby's Travels in the East', 'Smith's History of Methodism', 'Smith's Local Preachers Manual', 'City Road Chapel and its Associations', 'Gausson's Canon of the Holy Scriptures', 'Short History of M.E. Church', 'Punshon's Lectures and Sermons', 'Farrar's Silence and Voices of God', 'Macauliff's Clefts of the Rock', 'Wayland's Moral Science', 'Mead's Passages of Scripture', 'Methodist Hymn and Tune Book', 'Canadian', 'The Model Preacher by William Taylor', 'Sir Thos F Buxton, the Christian Statesman', 'Memoir of Rev Henry Lobbell', 'Life of John H W Hawkins', 'Unpublished Remains of Char Elliott', 'The Book of God Devices', 'Glimpses in America', 'Sacred Names by G S Phillips', 'Object and Outline Teaching', 'Methodist Constitution and Discipline', 'Copper's Test', 'Birket Foster', 'Bridges Christian Ministry', 'Christian Gellert', 'The Young Lady of Pleasure', 'Christ's Presence in the Gospel History', 'John Newton, of Olney; by Rev J Bull', 'Life of John H W Hawkins', 'Earnest Emperance Worker', 'Memoir of Stoddard, Missionary to the Nestorians', 'Wesley Family, The', 'Life and Labors of Gallandet', 'Memoirs of F O Keyssel', 'Tennent's Sermons', 'Heavenward, by Macdonald', 'Ministry and Polity of the Christian Church—by Rev Alired Barrett', 'The Mother's request', 'Autobiography of Heman Bangs', 'Europe and America in Prophecy', 'Canon and Interpretation of the Scriptures', 'Companion for the Afflicted', 'The Inquisition, by W H Hale', 'Withspoon on Justification, &c', 'The Christmas Trees', 'Living in Earnest', 'The Testimony of Christ to Christianity', 'Mason's Select Memoirs', 'Memoir of Timothy Gilbert', 'The Long Holidays', 'The Forest Boy—A Sketch of Abraham Lincoln', 'The Pulpit Observer for 1858', 'Golden Hours, 1875', 'Good Words, 1875', 'Family Treasury, 1876', 'Leisure Hour, half cent, 1877', 'Day of Rest, 1879', 'Quiver, 1879', 'The City Road Magazine, 1875', 'Wesleyan School Magazine, 1877', 'Christian Miscellany, 1875', 'Every Boy's Annual, 1880', '1881', 'Little Wide Awake, 1878-79', '1878', 'Peep Show, cheap edition, 1877', 'Lufans Magazine, 1871', '1872-78', 'Children's Friend, 1879', '1872-78', 'Friendly Visitor, 1873-77', '77, 78', 'Family Friend, 1877', 'British Workman, 1873, 75, 77, 78', 'Cottage and Artizan, 1878, 77', '78, 79', 'Band of Hope, 1873, 74, 75, 77', '78, 79', 'Any of these will be sent postpaid on receipt of price.

BOUND ANNUALS

Address—S. F. HUETTIS, 125 GRANVILLE STREET HALIFAX, N. S.

\$72 A WEEK, \$12 a day at home easily made. Costly outfit free. Address TRUE & CO., Augusta, Maine. ORGANS 30,000 1,000.00 TWO TO THIRTY Paper Press Address DANIEL P. SHATTY Washington, N.J.



HY

Consumption

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

When

