

The Wesleyan.

Longworth Israel

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NOTE AND COMMENT.

The art of life is to know how to enjoy a little and to endure much.

The conspicuous position of the choir makes it important that its tuneless members should be at least decorous if not religious in their behavior.

When the spiritual yearnings of a congregation are in advance of the spirit of the pulpit, it is time for the preacher to awake.

When any thing save a simple, earnest desire to save souls enters into a revival effort, the Holy Spirit will be withdrawn from it, and human folly made manifest.

Men are not saved in masses but in detail. One by one. This gives to every individual Christian the privilege and opportunity of doing the highest work for the Master.

If you have not had enough religious joy in your heart to prompt you to give it utterance, is it because the fountain is not full, or is it because you have not received what the Lord is willing to give?

The Duke of Wellington once said to a young member of Parliament, who had asked advice as to getting the ear of the House, "Sit down when you are through, and don't quote Latin."

She was answering the inquiries of a friend and said: "Mary and Jane are Methodists, but sister Lizzie is a Catholic. She went to a convent." She added the last statement as if no other explanation of her perversion were needed.

The Pope has been deploring the moral evils of the age. In what countries do they appear in largest form? What is the proportion between Roman Catholic criminals and Baptist and Methodist criminals in Great Britain and the United States.

BEAUTIES OF A SETTLED PASTORATE.—Long pastorates are often evidences of efficient work and brotherly love; but some of them are because the people can't get rid of the pastor and the pastor can't get rid of the people. Both are on the lookout for a change.

Every sermon that is a sermon must leave on the mind of the hearer these two impressions: "This is the thing to be done," and "I am the man who must do it." If it fails of this, it is not a sermon; it may be an essay, a study, a disquisition; but it is not a sermon.

The man who in all matters of religious faith and practice makes the Bible a supreme and regulating authority has the practical idea of its inspiration, whether he understands the various theories on this subject or not. He makes the Bible to him the Word of God, and feels its power as such.

A neat and attractive house of worship will do more to enhance the value of real estate in a town or village than its cost would do invested in any other way. This means that though men may be irreligious, and even affect skepticism, deep down in their hearts they believe in God and in the Christian religion.

"God be praised! The women are against it." And they have cause; the accursed traffic has been grinding its heel into woman's heart for ages. Every woman in the nation should be in this grand temperance league, and some day all the good women will begin it in some way or another. "Our children will wonder that we endured the curse so long."—*Dr. Hays*.

Don't let us be afraid of enthusiasm. There is more lack of heart than of brain. The world is not starving for need of education half as much as for warm, earnest interest of soul for soul. We agree with the Indian who, when asked to stop having too much zeal, said, "I think it is better for the pot to boil over than not to boil at all."—*Congregationist*.

The parishioners of a clergyman in Scotland, in expressing to him their aversion to the use of manuscript sermons, asked: "What gars ye take up your bit papers to the pulpit?" He replied that it was best, for, really, he could not remember a sermon and must have his paper. "Weel, weel, minister," they retorted. "If ye canna remember the sermon, then dinna expect that we can."

Mr. Wesley's ideal preacher was one who feared nothing but sin, and desired nothing but God. This is simply a Christian of the largest pattern. There have been such and they have never failed of honor of God and man. With one hundred such preachers, whether ordained or laymen, the Founder of Methodism

believed he could set up the Kingdom of Heaven upon earth. Why are there not a thousand such?

A suggestive incident is thus reported: "At a recent meeting in which there was much religious interest, an old man gave expressions of joy by shouting, and continued it until he began to interrupt the services. Brother H—said to Brother W—: 'Go stop that old man's noise.' He went to him and spoke a few words, and the shouting man at once became quiet. Brother H—asked Brother W—, 'What did you say to that old man that quieted him so promptly?' Brother W—replied, 'I asked him for a dollar for foreign missions!'"

In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley loaves and the woman who made them. Little did she think, as she pounded the grain and mixed the dough and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. A little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Intelligencer*.

SECULAR LIFE CONSECRATED.

The consecration and amenability of Christian men, in secular life, are identical in principle with the consecration and amenability required of their pastors and of the missionaries whom they send to the ends of the earth. In calling you into his kingdom on earth, God called you to live, to work, with entire consecration to himself. You must, indeed, provide for your family—and so must the pastor and the missionary; but, having done this, your gain should be consecrated to the promotion of his cause, and every kind of usefulness in the world appertains to his cause and should be done for his glory. This was the theory of life in the Primitive Church, as we have seen; and by it the early Church lived out the Gospel so effulgently that the splendid and powerful heathenism of the whole Roman world dissolved before it. But how has Christendom fallen from the actual standard of Christian life in that age become but the ideal standard of our age! What does Christendom more need than the restoration of the old standard—entire consecration of secular life to personal holiness and personal work for the Church?

Think for a moment what energies, what exhaustless resources, would be developed by such an idea were it once rendered concrete throughout the Christian world. There would be no lack of laborers, no more lack of money, no more lack of enthusiasm, of heroism. The mouths of gainsayers would be shut; the sanctity and beauty of Christian life would soon preach down triumphantly the infidelity of Christendom. Doubters and scornors would bow before such demonstrations; and the augmented means of the Church would soon overpower the resistance of the heathen world. This is the grand desideratum. There is no possibility of exaggeration here. Hyperbole itself becomes literal reality on the theme.

Herein do we see the nobility, the moral heroism of Christian life, as implied throughout the Scriptures. The mechanic at his bench, the husbandman "speeding his plough," the merchant in the mart—let all these enter into entire consecration, and conduct their labors as purely for Christ as they do their devotions in the church or the closet, and what a moral dignity would secular life attain among them! How would it be lifted out of its ordinary selfishness! How would it stretch forth its enterprising hands to take hold on high moral achievements and eternal rewards. Secular life would thus become sacerdotal, and we should read not only in the writings of Peter and John, but in the daily life of Christendom: ye are a chosen generation—a royal priesthood—a peculiar people," and the Church would sing, as

the apocalyptic apostle prophetically heard it, "Thou *** hast redeemed us unto God, *** and hast made us unto our God kings and priests: and we shall reign on the earth."

Not only moral dignity and moral power would be the result of such consecration in ordinary life, but the highest felicity possible on this planet. There is no happiness on earth greater than that of doing good. Self-denial, for this purpose, is, as we have said, the highest self-interest. Wealth, power, honor—these cannot make you happy, except with temporary excitement and illusion; but these consecrated to good ends, how they become transmuted into divine realities, divine gifts for divine results! A rich man can build a monument of usefulness, in a college, a church, or asylum, by which he may not only perpetuate his name for generations with purer fame than that of statesman or victors, but in which he may live on, when in his grave, a more effective life than ever he had in the flesh, and be thus, age after age, adding to his reward in heaven. Is not this enviable happiness, O wearied man of the mart? Would it not raise thy life out of the sordid selfishness in which money now fails to make thee content? Would it not enhance every other enjoyment that money can afford thee? Would it not console thy declining years and thy dying hours? Make haste, then, to make it thine own. Look around thee for the right opportunity. On thy knees consecrate thy property, and ask, "Lord, what wilt thou have me to do?"—*Dr. Abel Stevens*.

ONE WITH GOD.

People speak about holiness in different terms, but surely, in whatever words it may be expressed, holiness is oneness of heart and mind with God; true in its measure here, but to be completed and perfected when we shall see him as he is.

I often think, when it is said of Enoch, "He walked with God and was not, for God took him," that Enoch became so one with God in walk, in thought, in all tastes and habits of his life, that, as when two hearts and ways are in perfect affinity they cannot be long separated, so God took him out of the narrowness in which his friendship existed here to the infinite sphere in which it could expand above, to be with him in his own immediate presence forever.

We are faulty, failing, weak, full of infirmity, but yet, if we have received the unction of the Holy Ghost, if we are abiding in Christ, then we are in agreement with God. Let us search and see what our hearts answer to the question, "Do we, can we, desire anything apart from God's will?"

A lady lately told me that during the visit of a holy man who came to spend the day at her house she was much struck with the atmosphere of quiet calm about him (which I think always belongs to holiness), a restfulness and loving gentleness that marked his demeanor, and she said to him, "I have heard a good deal of 'the higher life,' and I think you must know something about it." "Yes, I believe I do, thank God," was the reply, and I think it is all summed up in this, "Thy will be done."

This is just what we need to be brought to; we have been saying these words for many a day, but what is our experience of their reality? Jesus spoke of his Father and our Father, of his loved Son and the Holy Father that was a perfect harmony of will, and in union with him, we love that will, even as he loved it, and so, "when he shall appear, we shall have confidence, and not be ashamed before him at his coming."

And if this be holiness, dear friends, it is also happiness. Take away utterly the chafing thought and rebellious struggle, and the peace of God which passes all understanding takes

possession of the soul. Amid pain and suffering, or toil and weariness, we comprehend the paradox, "Sorrowful, yet always rejoicing."

THE ELEMENT OF CERTAINTY.

Religion, to be of value, must possess the element of certainty. It will not satisfy if it consist in thoughts, hopes, or longings. It must be a conscious life, so different from the old experiences as to demonstrate it to be divine in its origin and ever quickening in its influence. Such real life is provided in Christ, and there are so many proofs of its existence that the soul possessing it has no occasion whatever for doubt. The transition is as definite as the "passing from death unto life," and one proof of it is "a love for the brethren." Through the exercise of a real faith, we pass from the region of conjecture and uncertainty into an atmosphere of assurance, and have "peace with God, through our Lord Jesus Christ." Whereas we did carry the burden of sin and were conscious of the wrath of God, we "now have no condemnation, since we are in Christ Jesus." We have an inner witness to the fact, as "he that believeth on the Son of God, hath the witness in himself;" and again: "The Spirit itself beareth witness with our spirit, that we are the children of God," and if the testimony of men be ever accepted as demonstrating truth, surely "the witness of God is greater." If among those who read these lines there should be found any who have not this definite and positive testimony, let them by all means never be satisfied until they have this wonderful gift of God. It is your privilege and without it you will have no victory over sin, or joy in the Lord. We cannot consent to let this matter rest. We return to it from time to time, for we think it is the great want of the Church to-day, and we are sure that our beloved Methodism will be shorn of its power so soon as we cease to make prominent this glorious experience, not only as the privilege, but as the absolute necessity for believers in Christ. If in the Church this Centennial year there could be a revival of this experience, clear-cut and well-defined, free from all questioning and shadow of doubt, we should expect grand results, and surer foundations for building in Christ. Repentance would become common among sinners, and conversions would multiply by scores. "The hiding of power" now is the fault of the Church. God cannot do otherwise than answer when his people are ready. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight."—*Baltimore Epis. Meth.*

POWER THROUGH CHRIST.
Christ dwelling within the soul can give to us the perfect victory over all the forms of personal weakness. Freedom in Christ is the only real disenchantment. We find him a Conqueror—not partial, but complete, not occasional, but constant—when we know him to be our present, personal Saviour; receive him as our divine Teacher, our Atoning Sacrifice, our ever-living Intercessor, our enthroned King.

We need not pause to explain the secret of this power in Christ to overcome human weaknesses; it is enough to know that it is a divine gift to the believer in Him. That power by which we become the sons of God by conversion is a gift; so it is in the subsequent life of the Christian, even to the end—power to dethrone self and overcome all imbecility incident to fallen humanity is God's unmerited grace. Who may limit this power? Who will hopelessly resign himself to the bondage of any appetite, habit, prejudice, or inward debility, when omnipotent energy is proffered to all who will "receive" Christ!

THE TRANSFORMING POWER OF THE GOSPEL.

The Divine Hand has been conspicuous in the missionary work in the direct transformation of character, both individual and national. The fiercest, hardest, rudest of heathen have been subdued, softened, refined by the Gospel. Africaner, that monster of cruelty, who would kill an innocent man to make a drinking cup of his skull and a drum-head of his skin, was, at the touch of that Gospel turned from a lion into a lamb. Guerzig, the ferocious Koord, who would have killed his own daughter as she prayed for him, was struck by it into penitence, as bitter as Peter's, and as potent. He laid aside gun and dagger for Testament and hymn book, and made the mountains echo with the story of his great sins and great Saviour, shouting with dying breath, "Free grace!" Even Fidelia Fiske could scarcely believe she saw the miracle of such a conversion. San Quala, the Karen, was by that same Gospel changed into an apostolic worker. He aided the missionaries in the translation of the Word, guided them for fifteen years through the jungles; then himself began to preach and plant churches—within three years gathering nearly twenty-five hundred converts into more than thirty congregations—and refusing a tempting government position, rather than mix up God's work with secular labor, though his poverty forced him to leave his lovely wife in loneliness.

So has the Gospel transformed whole communities. In 1878, the Kothah Byu Memorial Hall was consecrated, commemorating the fiftieth anniversary of the first Karen convert whose name it bears. Karens built it at a cost of fifteen thousand dollars. It represented twenty thousand living disciples converted from demon worship, maintaining their own churches and schools, beside twenty thousand more who had died in the faith of Jesus. That hall confronts Shway Mote Tan Pagoda, with its shrines and fanes on an opposing hill—the double monument of what the Karens users and are.

The story of the Gospel in the South Seas should be written in starlight. John Williams, the blacksmith's boy, and the apostle of Polynesia, found idolatry of the most degraded type, and savages of the lowest grade. Yet his progress was one rapid career of conquest. Churches and schools grew, he knew not how. A lawless people adopt a code of laws and trial by jury. Printing presses scattered their leaves like the tree of life; and even a missionary society is formed with King Pomare as its president, and twenty-five hundred dollars as its year's contribution. Within a year after he landed at Rarotonga, the whole Hervey group, with a population of seven thousand, have thrown away their idols, and a church building is going up, six hundred feet long. He turns to the Samoa group, and shortly has the whole people, sixty thousand, in Christian schools.

The tale of Fiji is not less wonderful. These cannibals built the very huts of their chiefs upon the bodies of living human beings, buried alive, and they launched their canoes upon living bodies as rollers; they slew infants and strangled widows. Human language has no terms to describe the abasement of this people, or their atrocious customs. Such deeds of darkness should be written in blood and recorded in hell. The Fijians are now a Christian people. In 1835 missionary labor began among them; seven years later the island of Ono had not one heathen left on it, and became the centre of Gospel light to the whole group. To-day every village has its Christian homes and schools on these islands.

So it was with the new Hebrides. It was written as Dr. Geddie's Epitaph, "that when he came to Aneityum, there were no Christians; when he left, there were no heathens." These are

but a few representative cases. Madagascar was so hopeless a field that the French governor of the island of Bourbon told the pioneer missionaries that they might as well try to convert cattle as the Malagasy. Yet the Gospel barely got a foothold there when it took such root that twenty-five years of fire and blood failed to burn out or blot out its impression. And now a Christian Church stands on the court grounds, and on the coronation table together lie the Laws of the Realm and the Bible, as the Higher Law of Madagascar, "that crown of the London Missionary Society."

The American Board of Commissioners for Foreign Missions, however, in 1879, declared at Syracuse, that the previous seven years in Japan furnish the most remarkable chapter in the history of the world, eclipsing not only Madagascar, but the early triumphs of Christianity. The "Lonestar" mission among the Telooquoos, almost abandoned as both helpless and fruitless in 1853, in 1878 blazed forth with a brilliancy like that of Sirius: within forty days nearly ten thousand converts were baptised. The experiences of Powell at Nanumaga, Duncan at Columbia, Judson in Burmah, Wheeler in Turkey, Jackson in Sierra Leone, Grant in Persia, Scudder in India, Wolfe in China, McAll in France, and David Brainard in New Jersey, besides many more which we have not space to mention, furnish unanswerable proof that the Hand of God is in this work of modern missions.

While looking at the marvels of this missionary history, we must not forget how the subsidence of opposing systems has prepared the way for Gospel triumphs. When the first seven-teen missionaries landed at Hawaii, God had gone before them, the old king was dead, the idols burned, the old pagan faith cast away as worthless, and the first death blow struck at the tabu system. The isles were waiting for his law. When McAll crossed the English Channel, the fields of France were already white for the sickle. Bouchard, Reveillaud, and others, had already forsaken Romanism, as the ally of ignorance and superstition; and a whole people were ready for a grand insurrection of thought, and resurrection of conscience. Tired of feeding on the ashes of Atheism and priestcraft, they hunger for the bread of life. God has let down the continent below the sea level. It is not so much a rising tide as the sinking land. But is his hand any the less conspicuous, when He thus floods the continent with the Gospel?—*Dr. Pierson*.

A SURE CURE.—There would be no cure so potent and so permanent for the scepticism that is fast finding its way even into our churches and pulpits, as a thoroughly awake, aroused, and enthusiastic spirit of missionary activity, as Spurgeon remarks, "Flies do not light on a red-hot plate." Missions in their reflex influence are quite as valuable as in their direct results. Bishop Foster of the Methodist Church says, "The question is not, how shall the heathen be saved if we do not give them the gospel? but, how shall we be saved ourselves?" When the whole work at the Hawaiian Islands seemed to be threatened with a collapse, the organization of a missionary movement making these newly converted savages missionaries to the neighboring islands of Cannibals became necessary, to save the Hawaiians from apostasy and relapse into barbarism. And this was the origin of the Hawaiian mission to Micronesia.

If I can put one to such of a rosy sun set into the life of any man or woman, I shall feel that I have worked with God.—*George Macdonald*.

If you would have your face shine go up into the mount with God.

PILLS
FOOD,
months. Any per-
restored to sound
these Pills have no
sent by mail for
OSTON, MASS.
BRONCHITIS.
MENT will instan-
and will positively
that will save
don't delay a moment.
For Internal and Ex-
ternal Use. CURE
such, Whooping Cough,
Croup, Diphtheria, etc.
OSTON, MASS.
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and Kidneys,
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the Bowels.
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HIES!
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EIGHT DAY
nautical Goods,
Observations,
Street.
MPH.
SION
R OIL
Soda, etc.,
the Profes-
best and most
Asthma,
Influenza,
Croup and Child-
Blood, Over-
the many other
System, in-
highly valued.
to the taste, no
readily taken by
per bottle.
and London
Company
Britain
\$ 2,500,000
100,000
1,000,000
150,000
the lowest current
uation given by
Belcher,
Bedford Row.

OUR HOME CIRCLE.

LIGHT AT EVENING TIME. Zach. 13: 6, 7.

Life is a strange and solemn mystery: perplexing things make up its history. We see the working of a mighty hand. We feel a power we cannot more soundly control than guiding all.

We lay our best beloved in the dust: Our church's friendships fail and mock our trust: The faintest trust love grows cold and dies: And when at length we grasp some long-sought prize It yields us only pain.

When to some strong, protecting arm we cling, 'Tis torn away—and leaves us—sorrowing: Yet we live on through slow and torturing years: Whose clearest light gleams through a mist of tears. Like moonbeams on a grave.

We look for light to guide us best we stray: And heavy darkness shadows all our way: While from the blackest cloud above our heads A single star its radiant lustre sheds And scatters all the gloom!

Amidst these chequered scenes of good and ill We stand bewildered and dismayed, until The feeble vision of our faith grows clear, And we can tread without a doubt or fear. The path we cannot see!

O blessed truth! We need not understand, But only trust into the mighty hand: Of Him to whom, upon his shining throne, All things, all days in heaven and earth, are one, To guide us to the end.

And when at last the closing hour shall come, And death's cold shadows rest upon our home, The day that has been neither dark nor bright, At evening time shall shine with heavenly light. And all the sky be clear! —Presbyterian.

CAIRO AND THE PYRAMIDS.

REV. NATHAN SITES, D. D.

From Suez to Ismailia, some 50 miles, the railway generally follows the ship canal, and affords interesting views of vessels as they move slowly through the blue water. We saw the large steamer enter and gradually disappear behind the bank until only the funnel and masts remained gliding along like a phantom over the sands. A fresh water canal also lies near the track, having been cut from Cairo to supply the necessary water, while the ship canal of the Nile, not far away, induces fresh green upon the plains, which seemed like an Eden after our quarantine in the wilderness, and reminded me much of our beautiful fields in China between Hing Hwa City and Ang Taw. At Zag a zig just as we were slowing up, our car jumped the track; every body rushed to the door, of course, but it proved nothing serious, and in another car we proceeded through the land of Goshen to Cairo. Before coming to Egypt I never could know just what was meant by an Egyptian: Is he African or Arabian? Is he black or brown, with straight or curly hair? We read of armies of Egyptians annihilated in the Scudan, but what kind of men they were is left to fancy. The prevailing tint I find to be yellowish-brown, with some darker, and others pure Caucasian white, while all except the negroes have straight black hair. The common people hold to the old Oriental dress, but soldiers and officials use western styles, and if the khedive and his pashas would leave off the Turkish "fez" they would make first-rate Europeans. Nineteenth of Egypt is now Mohammedan, though the oldest and truest type of natives is the Coptic, the Christians of the early centuries. I had the good fortune to happen upon a large, new Coptic cathedral in Cairo with a school of 500 boys. The service partook of Romanish forms and imagery, yet had so much of the Bible and of Christ that it was both a surprise and a delight. In this cathedral on Saturday morning we witnessed a marriage ceremony, beautiful and impressive, the ritual being read first in ancient Coptic, then in Arabic, the present language of Egypt. Our co-workers of the United Presbyterian Mission say that much new life and energy have been manifested by the Copts in the last 20 years. They have established their own schools, fearing their youth would be led away by the Protestants, and even for girls they have now two schools in Cairo.

The streets are a lively sight: soldiers going from their barracks to embark for Suakim, and others arriving from India; goats are driven along the public way, and milk is supplied fresh without a doubt; men carry water in goatskins by a strap tied to a fore and a hind leg, with the neck for an opening, and women carry it on

their heads in four gallon jars; ladies and common women are only seen with a bandage around their forehead, and a veil crossing below their eyes which hangs down in a narrow strip not unlike the extended nose covering of a turkey-gobbler; fine carriages and horses are met with, and drays go rumbling along the streets much as in an American city. One pleasant afternoon we took a carriage and drove along the splendid modern avenues past royal palaces and European mansions, then on through old Egyptian streets barely wide enough for our carriage, and stopped at Miss Smith's day-school of 100 girls. The girls greeted us most prettily by taking our hand, kissed it, and placed it upon the forehead; they all seemed happy as birds. We took in the lady teachers here and drove on to the Nile, to the place where the Nilometer was built a thousand years ago and still stands, surrounded by a beautiful garden, to show how high the water rises in the annual overflow. But, more wonderful, they tell us that it was on this little island in the Nile that Moses was born, and just over there he was hid among the rushes. On our way back we entered "old Cairo," and the old Christian Church, where the priest points out the place where Mary sat with the child Jesus, and tells the story of the "Flight into Egypt;" there is the stone basin in which they say the holy child was bathed, and there these Christians now have their infants baptized, lastly we are shown where Joseph sat, and I placed my hand upon the cross near by, which the people came to kiss.

It was not a promising day when we decided to see the Pyramids: rain-drops fell, and the winds brought a genuine dust storm from the desert; but "now or never." The favorite donkey, "George Washington," came by just in time; four miles double-quick to the station, donkey in his car, I in mine, and we sweep over the smooth track toward Memphis. Arrived, we leave the train and take to our donkeys again. In a few minutes we come to heaps of rubbish, the ruins of the noble city; from here, it is said, good bricks and stone were taken to build old Cairo two thousand years ago. A massive rock lies just before the city half buried in a pool, and this they say is the image of King Rameses, which once proudly stood in front of the ancient temple. Three or four miles along the desert sands and we come to the Sakkara Pyramid, 167 feet high. It has its winding passages and countless chambers, but it has few wonders left, so we hasten on a half mile over sandy knolls to the Apis tombs, the burial place of the sacred bulls. A rocky passage leads to vast underground vaults cut in the solid stone, each containing a sarcophagus cut from a block of granite, averaging 11 feet high, 13 feet long, and 65 tons in weight. With our lighted candle we climbed into one coffin which had the lid shoved back, and there in the center is the table where the Prince of Wales took lunch. Most of these vaults have long since been plundered, but M. Mariette was fortunate enough to find two precisely as they had been sealed up thousands of years ago, and from them secured valuable relics and inscriptions.

Pyramids in abundance fringe the horizon, looking west from Cairo, but the group of Gizeh is the special object for sight-seers. Every minute on the way was filled with interest, but the great pyramids loomed up ever higher gradually seemed to shut out minor things until we stopped at the very base of Gizeh, and placing our hands upon its rugged blocks realized in some degree its massive grandeur. Dr. Sparr had always declared that to the top she would go, so her three Bedouins were straight away off with her, and I followed. Up and up we go—twice we stop to rest; men and donkeys grow less as we look down upon them, and still we climb higher; some steps have nearly a yard of rise, but with two to pull and one to push it is no great labor. At last we gain the dizzy summit, and then we look about us: the space on top is broad enough for a good sized picnic party, but how strange, how picturesque the view just beyond the verge! We see the citadel of Cairo across the deep green fields to the east, and midway the noble Nile, a glittering cord wound among the green, desert stretches away north, south west, looking gloomy and death-like, and in the midst stands the wonderful sphynx, like some

monster almost suffocated in the sand, or as a lone memorial of others that have long since perished. Our guides entertained us with lines of "Jack and Jill," and "Yankee Doodle," and tell us what a fine railow was that Mark Twain. We descended leisurely, letting the Bedouins do their work and earn their back-sheesh. The interior is more wearisome than the outside climb, and nothing appears of special interest but the royal chambers. Again we are out and proceed to visit the sphynx and the granite temple; then off on our donkeys for Cairo. Over the splendid highway across the rich valley of the Nile we gallop and race along, passing herds of camels and sheep with their Arab attendants "dwelling in tents." The great pyramids are again left in the distance; as we look the sun in the west, emerging from behind a cloud, pours a flood of light over the landscape; it tips the peaks of those monuments of the ages, then leaps and dances on the rising spires of Cairo, as if in promise of a brighter future for old Egypt.—Western Adc.

GO WORK TO DAY.

"Go work to-day," the Master said, Waste not thy time repining! Fill every hour with earnest deeds, While bright the sun is shining. What though we do not see the fruit, Yet still continue so 'ing; For night and day—awake— The grain is ever growing. To-morrow's work may not be yours, Nor yours the joy of reaping; "Go work to-day," and leave the seed Safe in the Master's keeping.

THE BISHOP AND THE WIDOW'S SON.

In 1850 Cincinnati was visited by the cholera, which desolated many homes. A little boy, Willie Campbell, who attended the Wesley Chapel Sunday-school, was one of the victims. His mother was a widow, and earning her support as a washwoman, living on the side hill near the top of Mt. Adams. The pastor was greatly distressed and appealed to the officers of the school, as she did not like to bury her child without funeral service. The writer applied to several ministers without success. The time for the funeral was near at hand, and the poor widow seemed to feel it so keenly that I went to the Book Concern, then on the corner of Main and Eighth streets, and was told that the only minister about was editor Simpson. I was quite young then, and it was with great hesitation I entered the editor's room, as a stranger, to ask him to preach the funeral sermon of the poor widow's child. He was very busy writing. I stated the case, and he laid down his pen, but did not say, "I am very busy." I said that he did not say, "It was very hot." I knew that he did not say, "Go and ask some other minister." He did not attempt in any way to evade, and if I had asked him to preach the funeral of the greatest dignitary of the land, he could not have contented more cheerfully. He simply said: "My young brother, if you go with me and show the way, I will go. And that hot, sultry afternoon, away upon the hill side, in a little tenement room, we made our way: he to solace the heart of the poor washwoman, and preach a sermon that was full of power, you may call this a little thing to do, I call it a great act, and it drew my heart to this good man, revealed to me this true character as a man of God, ready to do for his Master. Many years have rolled by, the bishop has performed mighty works for the Church and his country, but the angels in heaven will strike no higher anthem of praise, nor record a greater deed, than the funeral service of Bishop Simpson over the poor widow's son.—Western Christian Advocate.

A WIFE WORTH HAVING.

Business men sometimes fail because of the extravagance of their wives; but if the following story can be trusted, Com. Vanderbilt began to build up his vast fortune by the frugality and savings of his first wife. The story is a good one, any way, and ought to be true: One evening he arrived from New York, and, while sitting at supper, said to his wife: "Sophie, I wish I had \$5,000 to buy shares in the steamboat line; I think it would be a good investment." "Do you think so, Cornell?" responded his thoughtful partner. "I do," said he. She said nothing more, but next day consulted Mr. Gibbons, and

he advised the investment. Next evening, at supper, she accosted her husband thus:

"Cornell, I've spoken to Mr. Gibbons about buying shares, and, as he approves of your idea, there's the \$5,000; buy the shares to-morrow."

As she spoke, she took the amount from one of those old-fashioned pockets that used to be worn under the dress, and handed it to her astonished husband.

She had saved the money unbeknown to him, and it was probably this same money that floated the commodore into fame and fortune. This incident shows what the woman was. The money was wisely sown, and as is well known, the harvest is great.

The subsequent history of Mr. Vanderbilt is the inheritance of all men; and, though the part taken by his wife in building up his immense wealth can not be made public, yet it is safe to say that, with him, she bore the burden and heat of the day, and incited him by her cheering and courageous words, to embark in great undertakings, and by her wisdom to conduct them to successful issue.—God Cheer.

SHORT RULES FOR YOUNG CHRISTIANS.

- 1. Never neglect daily private prayer, and when you pray remember that God is present, and that he hears your prayers. Heb. xi. 6.)
2. Never neglect daily private Bible reading, and when you read remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules. (John v. 39.)
3. Never profess to ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you; and then ask Him for Christ's sake to forgive you what you are and to make you what you ought to be. (John iv. 24.)
4. Never let a day pass without trying to do something for Jesus. Every night you reflect on what Jesus has done for you, and then ask yourself, "What have I done for Him?" (Matt. v. 13-15.)
5. If ever you are in doubt as to a thing being right or wrong, go to your room, and ask God's blessing upon it. (Col. iii. 17.) If you cannot do this it is wrong. (Rom. xiv. 23.)
6. Never take your Christianity from Christians, or argue that because people do so and so, therefore you may. (2 Cor. x. 12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow Him. (John x. 27.)
6. Never believe what you feel, if it contradicts God's Word. Ask yourself, "Can what I feel be true if God's Word be true? and if both cannot be true, believe God, and make your own heart the liar. (John v. 10, 11.)—Bronxton North.

UNREASONABLENESS OF THE PEW.

Many a good man in the pulpit is saddened and discouraged by the fault finding of the pew. This carping of the hearer sometimes extends to almost everything connected with the pastor. His sermons are usually first attacked. They are didactic and uninteresting in matter and cold in delivery. This petulance of speech never takes into consideration the drain made upon the mental resources, by the preparation each week of two discourses, the numerous drafts each week upon his time and sympathies by the multiplicity of matter that require his attention not only among his own flock, but in his relation to the Church at large and to the world. Comparatively few hearers seem to comprehend that the rush and pressure of the present age affect the minister in his sphere of labor quite as much as the occupant of any pew in the daily scenes of his life. It requires time for reading, study, research, meditation away from worldly care and bustle, to formulate even one sermon a week, that will meet the demands of this exacting age. But to find a few hours for this preparation-work for a sermon any week, is often a problem whose solution puzzles the ingenuity of many a pastor. How much more difficult the question when two sermons must be in readiness for every Sabbath, and several addresses must be delivered during the week. The impossibility of accomplishing such a task has been felt by men of great ability in an age when the exactions of the pew were comparatively gentle, and the quietude of the study

was comparatively lengthy and uninterrupted. Bishop Andrews, no weakling intellect and no idler in the vineyard, was accustomed to say, when speaking of the ministry: "When I preach twice on Sunday, I have to pray once." Brethren of the pew be considerate. Your pastor's godly life is his best sermon.—Pulpit Treasury.

PRIVATE LIFE OF THE YOUNG CONVERT.

If the young converts have not already fixed habits of daily Bible reading and secret prayer, they must be started at once in the cultivation of them. And in directing both these matters, much wisdom is necessary. The pastor must realize that the persons under his training have presumably little, possibly, no taste for these things; and he must lay his plans primarily to cultivate such a taste. He must remember that a simple exhortation to pray and read the Scriptures two or three times daily will not long be heeded unless doing it brings conscious pleasure and profit. He must aim to make these duties attractive. Let him advise young Christians to settle at once upon some definite portion of each day to be spent in secret, and kept sacred for this purpose. To do this is often difficult, particularly for those whose time belongs to others. The season should be brief; but however brief, not hurried; and they should be taught to arrange for it by careful foresight. When it comes, they will often find themselves entirely lacking in the spirit of prayer, or the desire to pray. But let them not desist, or be discouraged. If the time at command be only five minutes, let them spend the first two or three in calmly thinking what they need, and the remainder in telling God simply of their wants. Let them not rush into his presence with mind and heart distracted: for so doing, they will find neither help nor joy. Let them order their approach to God, anticipating sweet fellowship, and they will not be disappointed. Prayer must be a delight, or there will soon be no prayer. The most resolute heart will not long hold to the habit of the closet merely as a routine observance.

So likewise of Bible reading. The first impulse of the young convert is usually to begin to read the Scriptures through in course. This itself is no doubt a good thing. But the pastor should not advise or encourage its being done now. If attempted, it will probably kill Bible reading altogether. He would be a most exceptional young Christian who should finish the Pentateuch. In fact, there are few things harder to direct than this in the case of persons of only average intelligence. One thing is plain, however; Bible reading will not be pursued unless it is found interesting, and it will be found interesting, only as what is read is understood. For this purpose some of the best method is probably the best. Let the young convert begin by reading about Christ in the Gospels. Let the pastor, or some other experienced Christian, frequently talk over with him what he is reading, and indicate salient points about which to group knowledge. Let him belong to a suitably graded and thoroughly taught class in the Sunday-school. Let the spirit of research be thus kindled, without which, reading the Bible will become so tiresome a routine as to surely cease. From Christ, in the Gospels, let him turn to the Christian life in the Epistles, using the Psalms and Isaiah for devotional purposes; thus compassing the book as a sustained appetite leads him on.—Presbyterian Review.

IMMORTAL WOMEN.

Some women have been immortalized in spite of themselves. Take for example Annie Laurie, whose name is known wherever the handorgan penetrates—and where does it not? Yet who was Annie Laurie? A real person, undoubtedly. Her praise is sung all round the world; in the winds of every summer sighing we hear the voice that was low, and sweet, and still, in the ears of every lover of music, she "steals across the dewy gowan with a fall of fairy feet." Yet all that we positively know about her is that she never married her poetic admirer; yet she is immortalized and his very name is forgotten. To take a still more striking instance, the Beatrice of Dante. Dante was but nine years old when he met her. She was a few months younger yet she remained the loadstar of his genius. He never told his love to

her. There is no evidence that she ever guessed at its existence. They seem only to have met once or twice, and she, as everyone knows, married Simone de Bardi. She died when she was only twenty-four, and her poetic admirer continued to worship his first love with undiminished ardour. After all, what was Beatrice but a poet's dream?

OUR YOUNG FOLKS.

A CHILD'S QUESTION. My little wonder eyes, This world is strange and new, Besides, from out the skies Great thoughts drop down to you. "How did God make you," pet? The question is so deep, That none have solved it yet: There, now, please go to sleep. And "who made God," my pet? The question is so deep, "Does God sometimes forget?" "And is he always nigh?" No one made God, my dear, And he is everywhere, Therefore is always near, And has you in his care; And if you die to-night, Angels and Maui will come, Flying on wings of light, To bear you safely home. —Rev. A. N. Craft.

FOOTPRINTS.

"What is that, father?" asked Benny. "It is a footprint, my son and is a sign that some one came into our front garden last night." "It must be," replied Benny; "for there could not be a footprint without somebody had been there to make it." "That is true, Benjamin; and now, show me some of the footprints of the Creator?" "I don't understand you father," Benny said. "Well, who made all the beautiful flowers; those splendid trees; the clouds up in the sky, the great round earth and set the mighty sun flaming in the heavens, and started the bright moon?" "Oh, God to be sure!" "Then all these things are but footprints of the Creator. They are the sign that there is a Creator, and that he has been here. See this ice-plant that I hold—man could never have made it; see all the glistening grass, chirping birds—man could not make them and they are all simple 'footprints' of the Great Creator, to prove to us that there is a good and great God, whom we love, worship and obey. Do you understand?" "Yes, father, I understand very well now and I thank you for teaching me that lesson."

A BIRD WITH AN UMBRELLA.

One day Uncle Fred told Pass and Johnny about the umbrella bird. This is what he said about it. We were out hunting one day on the Branco River. That is a stream in Brazil, a country in South America. As we were coming home, I shot a strange-looking bird. It was black and larger than your pet crow. The gentleman who was with me said it was called the umbrella bird, and that it always lived on islands in the rivers, and never on the main-land. I thought it was a very suitable name, for it had what you would call a top knot. It was of curved feathers that started at the back of its head and came toward the front. The feathers were raised from the head and made an arch which was quite like an umbrella. The bird also had a long tuft of feathers which hung from its neck. Altogether it was a very interesting bird. I was sorry that I could not have my specimen stuffed to bring home. I think there is one in the museum, and the next time that we go to the city we will see if we can find it there.

RULES FOR BOYS AND GIRLS.

- 1. Never call a person up stairs or in the next room; if you wish to speak to them, go quietly where they are.
2. Always speak kindly and politely to the servants if you would have them do the same to you.
3. When told to do or not to do a thing by either parent, never ask why you should or should not do it.
4. Tell your own faults and misdoings, not those of your brothers and sisters.
5. Be prompt at every meal-hour.
6. Never interrupt any conversation, but wait patiently your turn to speak.
7. Never reserve your good manners for company, but be equally polite at home and abroad.

SEPTEMBER 5, 1884.

WAITING FOR THE SUNDAY.

The Prophetess to which this one or less clearness of Christ, his work, and to the work of God. In his presence, primarily, ple, Solomon, the saint, such temporal grandly, or with his kingdom. I pressly quoted it as referring to Acts 2: 25; Rom. The author of the David, who continuation of his presence disease and death in Ps. 38, and that such disease Ps. 38: 2, 3, 5, 7, sin with built part of the psalms, which is repeated as the book, or "roll of books were ment or skin, feet long, which on two round reading they the one and at up on the other to in our lesson which in David the only part written and us

My cry, see the pit, or "paring his des used to ensnar or such as we prison dinged clay, or "mir be at the bott rock was God Thus Christ is 1 Cor. 3: 11, 14: 6. New praise for re shall see, he v many; they w he had sinned had delivered especially to works of me love.

Sacrifice, of of meal and Opened, pierce had made Burnt offering divine favor, atonement serings were away sin, but one sufficient 9: 28. Said these words whom they of me, "pre work or duty els, not on Righteousness God, Great world, inclu kept to mys ing promise fulfilled God salvation whole world clearly sho truth of God death. The show forth O God, rely Christ took but the wo vild's sin, I ing there at "a beggar tendeth to

THE PROPHETESS.

I. God waiting u 2. In a only rock 3. If I w mercy, let 4. The is ourselv 5. Chris sacrifice. 6. Coni grace. 7. book.

The pro sleep, pri ing is not sonable b brain tall and the l low it. of sleep, which m e, physiol, or—is a sleeping parts of one and of the b least, in awake, therefore. The s physiolis establish the savi need of. The ce sense of and the sleep to possible ed. To

THE SUNDAY SCHOOL.

SEPTEMBER 14.

WAITING FOR THE LORD.

PSALM 40: 1-17.

The Prophetic and Messianic Psalms to which this one belongs, with greater or less clearness refer to the coming of Christ, his life, sufferings and work, and to the church or Kingdom of God.

POINTS FOR NURSES.

In selecting a sick room one is often guided by necessity rather than choice, but all things equal, the one most isolated from the rest of the house, provided it is sunny and airy, is the one to be chosen.

BALKY HORSES.

Balky horses are very provoking; but the careless drivers who teach them to balk are more blameworthy than they are. Whipping might be beneficial to the drivers aforesaid, but is rarely of any use to the horses.

USEFUL HINTS.

Farmer's World recommends dry powdered earth as a good substance in which to pack eggs.

Hold your broom upright; do not dig, but brush lightly. Carpet and broom will last twice as long.

Four cups meal, two cups flour, one cup of molasses, and three of sour milk, make excellent Indian bread.

If a spider or dish gets burnt in using, do not scrape it, but put a little water and ashes in and let it get warm; it will come off nicely.

One teaspoonful of chloride of lime in three quarts of water will take stains from white goods. Rats and mice avoid chloride of lime.

Cucumbers sliced lengthwise, seasoned with salt and pepper, rolled in flour, and fried in lard or butter, make an acceptable dish for breakfast or tea, having a meaty taste added to that of the vegetable.

A correspondent of the Montreal Witness urges the thirsty laboring man to abstain from beer and drink buttermilk.

The common practice of cruelly burning certain portions of a horse's mouth with a heated iron with a view of removing the disease (generally imaginary) called "champs," is very severely condemned by the better class of veterinarians, who state that in this way a real trouble is produced while attempting to remove an imaginary one.

Half a teaspoonful of common table salt dissolved in a little cold water and drunk will instantly relieve "heart burn" or dyspepsia. It taken every morning before breakfast, increasing the quantity gradually to a teaspoonful of salt and a tumbler of water, it will in a few days cure any ordinary case of dyspepsia, if at the same time due attention is paid to the diet.

Is it hard for you to sleep? Try this remedy recommended by one of the best physicians in New York as having been most successful in his own case and with his patients: Take a half tea cupful of water as warm as can be drunk with comfort, and with a slight dash of cayenne pepper in it. This is harmless and leaves no unpleasant after effects.

Dr. Fitzpatrick, in the Lancet, says he has never seen a single instance in which the styte continued to develop after the following treatment had been used: The lids should be held apart by the thumb and index finger, while the tincture of iodine is painted over the inflamed papilla. The lids should not be allowed to come in contact until the part touched is dry. A few such applications in the twenty-four hours is sufficient.

EARLY RISING.

The proper time to arise is when sleep, properly so called ends. Dozing is not admissible from any reasonable or health point of view. The brain falls into the state we call sleep, and the other organs of the body follow it. True sleep is the aggregate of sleeps. In other words, sleep, which must be a natural function—i.e., physiological, instead of pathological, or induced by disease or drugs—is a state which consists in the sleeping or rest of all the several parts of the organism. Sometimes one and at other times another part of the body as a whole may be the least fatigued and so the first to awake, or the most exhausted and therefore the most difficult to arouse. The secret of good sleep is—the physiological conditions of rest being established—to so work and weary the several parts of the organism as to give them a proportionally equal need of rest at the same moment. The cerebrum or mind organ, the sense organs, the muscular system and the viscera should all be ready to sleep together, and so far as may be possible, they should be equally tired. To wake early and feel ready to

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THE WESLEYAN

FRIDAY, SEPTEMBER 5, 1884.

THE WINES OF SCRIPTURE.

The advocates of the wine cup sometimes affect a show of reasonableness and propriety by pleading in self-justification the countenance given, as they assert, to the use of wine in the Sacred Scriptures. Many of these ought to know, and perhaps do know, that the position taken by them is untenable, and will not bear the test of candid criticism. If the Holy Book did not denounce drunkenness, and if it recommended the intoxicating beverage and spoke of its use in terms of approval, then the lover of stimulants might seek to entrench himself behind such a refuge; but if such a course were at all allowable by any unmistakable teaching of the Bible, then, we must confess, our confidence in that Book as the inspired Word of the living God would be somewhat shaken. But all the teachings of that Word is entirely in agreement with the professed purpose for which it has been given, to be "a lamp unto our feet, and a light unto our path." Were it otherwise, how could the good man say, "Thy word have I hid in mine heart, that I might not sin against Thee?" Or, in reply to the inquiry, "Wherewithal shall a young man cleanse his way?" how could the response be, "By taking heed thereto, according to Thy Word?" Thank God, His word is truly "a light to them that sit in darkness and in the shadow of death." His word is pure; His law is perfect; like Himself—"holy, just and good." That word therefore, never can inculcate or countenance anything inimical to the best interest of humanity; that word never can be inconsistent with itself; its teachings must, in every part, and in all respects, perfectly harmonize with each other,—no one of them can be contradictory to any other divine utterance. When in any case they seem to be in conflict or in non-agreement, the true reason must be a misapprehension on our part of some essential principle of interpretation—or perhaps by the blinding of our mental or moral vision, through prejudice arising from habits of thought, or by a practice at variance with divine requirements, we are rendered incapable of discerning the mind of the Spirit of God.

It is not our purpose to deal now with this subject at any length. There are treatises which present it conclusively and exhaustively. We wish simply to offer a few thoughts which may serve to direct aright some minds seeking for guidance in this direction. It must be evident to all who accept the Scriptures as the inspired rule of faith and practice that the Scriptures never can in any one instance recommend for use that which they elsewhere denounce as an unmitigated curse. We are then naturally led to inquire, What do the Scriptures really teach on this subject? On this, as on every other practical question, we want firm footing, and if we honestly seek for light we shall have it. It is always safe to compare scripture with scripture; to make God's word its own interpreter, and to aim at having all our views of faith and morals regulated agreeably with the analogy of faith.

On a matter involving, as does this, the need of careful biblical criticism, we judge it better, in preference to our own ideas, to adduce the deliberately expressed judgment of acknowledged authorities in sacred literature; and we doubt not the testimony of the following eminent divines will be regarded as entitled to the highest consideration:

The Rev. Dr. Nott says, "No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverages formerly in use; all of which are expressed in our English version by the single term wine, or by that term in connection with some other term expressive of quality. The term wine, therefore, as used in our English Bible is to be regarded as a generic term, comprehending different kinds of beverage; some of which were good, some bad; some to be used freely, some to be utterly and at all times avoided."

Dr. Moses Stuart, of Andover, says, "There are in the Scriptures two generic words to designate such drinks as may be of an intoxicating nature when fermented, and which are not so before fermentation. In

the Hebrew scriptures the word *ya-yin*, in its broadest meaning, designates grape-juice, or the liquid which the fruit of the vine yields. This may be new or old, sweet or sour, fermented or unfermented, intoxicating or un-intoxicating. The simple idea of grape-juice or vine liquor is the basis or essence of the word, in whatever connection it may stand. The specific sense arises not from the word itself, but from the connection in which it stands. The second is of a like tenor, but applies wholly to a different liquor. The Hebrew name is *shay-caver*, translated strong drink. The mere English reader gets from this translation a wrong idea of the real meaning of the original Hebrew. He attaches to it the idea which the English phrase now conveys among us, viz., that of strong intoxicating drink, like to our distilled liquors. Distillation was then utterly unknown. An intoxicating liquor like to what we now name alcohol should not be thought of. Highly intoxicating liquor was produced in ancient times only by putting drugs into it, which was called *mav-sek* mixture, or *min sauk*. It is not true that either *ya-yin* or *shay-caver* always mean strong or intoxicating drink. They both have in them the saccharine principle, and therefore may become alcoholic; but both may be kept and used in an unfermented state, and both may mean a liquor, either intoxicating or un-intoxicating. The fermented liquor would occasion inebriation, in a greater or lesser degree, in all ordinary circumstances. The unfermented liquor was a delicious, nutritive, healthful beverage; and might keep in that state for a long time, and even go on improving by age. Is there any difficulty, then in acquiting the Scriptures of contradiction in respect to this subject? I do not find any. I cannot admit that God has given liberty to persons in health to drink alcoholic wine, without admitting that His Word and His works are at variance. The law against such drinking, which He has stamped on our nature, stands out prominently,—read and assented to by all sober and thinking men. Is His word at variance with this? Without reserve I am prepared to answer in the negative."

The learned Dr. A. Clarke states as his opinion that the *ya-yin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the Latins, were anciently the mere expressed juice of the grape without fermentation, and that the *ya-yin* was chiefly drank by the Hebrews in this its first and simple state.

On the narrative of the miracle at Cana of Galilee, the Rev. Albert Barnes remarks, "The wine referred to here was doubtless such as was commonly drunk in Palestine; that was the pure juice of the grape. It was not brandied wine; nor drugged wine; nor wine compounded of various substances such as is used in this land. No man should adduce this instance in favor of drinking wine, unless he can prove that the wine made in the water pots of Cana was just like the wine which he proposes to drink. The Saviour's example may always be pleaded just as it was,—but it is a matter of obvious and simple justice that we should find out exactly what the example was, before we plead it."

Referring to the sacrificial and thank-offerings of the Hebrews, the Rev. Richard Watson in his Biblical Dictionary says, "It is unreasonable to suppose that fermented *ya-yin* or *shechar*, a symbol of impurity, would be employed on this occasion in preference to pure wine, and as the representation of the first fruits of *tirosh* and *yitshar*. The opinion of the Jews concerning fermentation forbids the supposition. It would be equally gratuitous to suppose that the wine of the drunkard—the mixed or drugged wine, solely devised for the purpose of inebriety, and on the seeker of which a woe is denounced, was selected as an emblem of the fruits of the earth, used in holy acknowledgment. The supposition offends any sense of moral propriety. But that the great and holy God should appoint in sacrifice, or on other sacred occasion, the very wine which He selects as an emblem of His wrath, 'the wine of stupefaction,' a cup of mixture, the dregs whereof the wicked shall drink—that wine which the Holy Ghost has pronounced a mockery—rather than the fruit of the vine, the pure blood of the grape—is for our opponents to prove, not for us to refute."

REV. DR. DEEMS ON EVOLUTION.

In recent numbers of the *Homiletic Monthly* there has appeared a series of ably written articles by several writers of distinction, upon the varied phases of the great question of Evolution, as advocated by scientists of the present day. These have been written in a spirit of fairness, and with an evident desire to receive facts which science has well established; but nothing more. The September number contains, as the last of this series, a well written paper from the pen of the pastor of the Strangers' Church, New York, on the question, "Is there any theory of Evolution proved?" A few extracts will place before our readers the gist of this article.

The writer sets out by giving from Spencer and Kuxley the theory of evolution as maintained by them; and having stated this, remarks that the difficulties in this theory must postpone its acceptance. One serious difficulty lies in the very fact of this postponement. When a question has been fairly before the world for hundreds of years, and when the ablest minds in three most recent generations of scientific men have been devoted to its investigation, and yet no approach is made to unanimity; men practically say that there must be some latent but powerful vice in the reasoning by which it is upheld. It is to be observed that all the difficulties have a scientific basis.

There is a doctrine of evolution which is atheistic. That which requires the eternity of matter plainly is such. That which excludes the efficient superintendence of a personal Originator of force, plainly is such. On the other hand, Professor Gray, a follower of Darwin says, "I for one do not believe that after the matter has been thoroughly sifted the grounds of our faith in Jesus Christ are to be materially affected. The cause of Christianity will not suffer at the hands of physical science." How these two classes can be reconciled on the same theory is a question which at present seems quite insoluble.

The theory of evolution demands that there shall have been gradual but steady development from rudest and simplest forms to most complete and complex forms, *as a rule*, and not as an exception. Are there facts to sustain this theory? If so they must be found in the ancient rocks. The appeal is to geology. So far is geology from sustaining this view that it antagonizes it.

There is what is called the Dakota Group formation described by Leconte as consisting of reddish and yellow sandstone, with variously colored clays, seams of impure lignite, and remains of fossil plants; a group from sixty to one hundred miles in breadth, and extending from Texas to Greenland. Now, what do scientific men find in this great formation? Four things, every one of which suggests a difficulty which must be removed before any known theory of solution can be accepted as proved.

Turning from plants to animals,—after all that has been said about the origin of species, we know, as Dourer has pointed out, that the lower animals have shown no advance in instinct, in notions, in memory, or in physical structure in the last several thousand years.

If the changes in the universe are going forward on the plan of evolution, there must be an advance from the poorer to the better, from the lower to the higher. But the facts are against this. The planet shows that multitudes of species have degenerated. The phrase "the survival of the fittest" has no scientific support. It is a grim satire on nature, unless evolution teaches that *the worst is the fittest*. Such a simple fact as that no grain which now forms food for man, such as corn or wheat, has ever been found in a wild state, but is all the product of cultivation, which means the coming in of a force *ab extra*, and that such grain would disappear if the culture were withdrawn for a short time, stands against the hypothesis of evolution.

For these and many other reasons, after a century of hard work to sustain the hypothesis of evolution, it is apparent that the only verdict that can be safely given—the verdict the truth of which even evolutionists must feel sensible—is the Scotch proverb, "NOT PROVEN." When admitted to have been undeniably established, it may be time to inquire how far it is consistent with the Bible—or anything else.

METHODIST HYMN-TUNE BOOK.

In reply to inquiries of a correspondent, we are happy to state that the reprinting of our Connexional Hymn-Tune Book is in progress. Some further sheets having come to hand, we have now before us the first and second forms of the work, affording us some idea of what the appearance of the book will be when finished, and of the style and character of the music in preparation for the use of the Methodist Church in this Dominion. As far as can be judged by the portions we have seen, we are more than hopeful that this important aid to public and social worship will prove in a high degree satisfactory to our people at large. The high excellence in mechanical execution of the publications that have of late years been issued from the Toronto Book Room, leaves no room for question that this work in its paper and typography will be anything less than first-class.

As to character and arrangement of the music, the adaptation of the tunes to the hymns for which they are set, and the correctness of the harmonies, there is no ground for want of confidence. The Committee of preparation is composed of gentlemen, lay and clerical, of long experience in matters of church music, some of whom have given years of patient research in preparation for this undertaking, exercising the greatest care in making selections from all available sources, rejecting all defective or objectionable tunes, aiming to meet, as far as can be done with a due regard to merit and excellence, the varied wishes of those in different localities, for whom the book is intended, and at the same time, by the introduction of the best selections, seeking to elevate the standard of our church-music, and to cultivate the musical taste of our people at large by the use of music most suitable to the worship of God, and best adapted to our excellent hymnology.

Musicians in connection with our Church, acknowledged by the musical public to occupy the highest position as judges of sacred music,—who examined the work while in course of preparation, have pronounced upon its merits in highest terms of approval. It may not be generally known that, by the direction of the General Conference, the duty of preparing the Hymn-Tune Book for our Church was devolved upon a large Committee, divided into two sections,—that to the Eastern Section the laborious work was assigned of selecting, adapting and arranging the music; while to the Western Section, representing all the Conferences of the Upper Provinces, pertained the duty of carefully examining the work done by the Eastern section, and of suggesting such changes as might seem to them to be desirable. It is worthy of mention in this connection, that of the first section of the Book, containing 89 hymns, the tunes allocated by the Eastern Committee have all been adopted by the Western Committee with the exception of but two. This fact, of which information has been received from a member of the Western Committee, is sufficient to show the thoroughness and care of the Eastern Committee in the fulfilment of the trust assigned them, and the harmony of judgment between the two sections in the selection and allocation of the tunes. The publication of the work cannot be unduly hurried, as much time is necessary in the setting of the music, and in the revision of the proofs, all of which have to be sent to the Eastern Committee and returned to Toronto, that by coming under examination by both sections, absolute correctness may be secured. But it is the purpose of the publication committee in the West to push forward the work with all convenient despatch.

THE LATE S. D. McPHERSON, ESQ.

Reference was made in our last issue to the lamented decease of a highly esteemed brother, S. D. McPherson, Esq., of Fredericton, N. B. From the *Reporter* we glean a few further particulars of his life, worthy of remembrance:—

"It is fifty-four years since he started business for himself, and during this long period his business character has been beyond reproach. In all his transactions he has been the honorable, upright man, well known and highly esteemed. He commenced well having early decided to have nothing to do with intoxicating liquors which had destroyed so many young men, and these fixed temperance principles he adhered to all through

his life. He took a very active part in the temperance reform, and was often seen on the temperance platform and his words were always listened to with respectful attention, and as those coming from a man of experience and moral worth. Mr. McPherson was a member of the Methodist Church in this city for upwards of forty years. During the greater part of the time he was a Trustee, for a period a class leader and for many years held the important official trust of Circuit Steward. He was a very loyal Methodist and took a deep interest in every thing that concerned the welfare and good of Methodism. He was one of the few honored men of the past who had to bear the weight of the Church's early struggles, and assumed the mountain debt which was incurred in the erection of the new Church after the great fire of 1850, and which has since then been almost entirely rolled away. His life was wrapped up in the Sabbath School, and outside of his immediate home circle, there was no interest that lay so near his heart. It was a very great trial to him when he found himself physically unable to give his attention to the school as formerly. On the Sabbath after his return from Boston, a few weeks since, feeling that he must see the children and teachers once more, he gathered up his strength and wended his way to his accustomed place on Sabbath afternoon, visited the classes and took his farewell amid many tears. A good man, a Christian gentleman, has passed away from among us."

FROM THE SOUTH.

DEAR BRO. SMITH.—The summer is passing rapidly away, and we will soon be entering upon cooler times although the heat has not been as great this year as in some seasons, yet we have felt it much more sensibly than last year. We are in a lower section, and our surroundings are somewhat different. We are all tolerably good health so far.

Two weeks ago finding myself run down considerably by the heat, I started for the mountains, and enjoyed the rest and recreation amazingly. The temperature during the day was about equal to our warmest weather in Nova Scotia; but during the night an extra quilt was quite endurable. Though quite cold for two or three months during the winter, I doubt if a finer climate can be found anywhere, during the summer months.

We are just now in the midst of excitement, incident to an election campaign. It is astonishing how many Patriots come forward and manifest a willingness to sacrifice their time and talents for their country's weal. Beside candidates for the Presidency, there are candidates for eight different offices all of which are elective. It requires considerable knowledge of government and people to know who runs, and for what office. In some instances the candidates for one office are counted by the dozen. The time wasted, the money uselessly expended and the bitter feelings which in many cases will be engendered, between this time and the fourth of November, is far too large a price to pay for what some will persist in calling, government by the people. I am, however, somewhat curiously, watching the progress of the contest, and of course am interested in the final outcome. There is no great principle involved in the present struggle for ascendancy, and hence the contest will be waged on the personal merits of the candidates. I could almost wish for the success of the Democratic party, if only for a short time, in order that there might be a general sweeping out of inefficient government officials. I refer particularly to the post office department. All through the south there are numbers of colored Republicans filling office, whose only qualification is ability to cast a vote and exercise a little influence for his party. Only three weeks ago, in my last charge, a competent white lady, a widow, who had given entire satisfaction, was displaced to make room for a black Republican. Such actions should be beneath the dignity of a great party.

District conferences are usually held in July and August, and these are followed by Camp meetings. I attended one of each during my two weeks vacation, and although no very great enthusiasm has been evoked, yet much spiritual good has been accomplished, and many substantial centennial offerings have been made. There seems to be a growing desire among the ministry and members of the church for the return of the old time Methodist fire and power. This can only come through a revival of the old doctrine and experience of full salvation. There is much mistiness about it; but the earnest desires of the church demand a clear and distinct presentation of the subject from the pulpit. I usually dwell upon the theme when called upon to speak in different places, and always find a hearty response on the part of many members.

The subject of temperance is at present engrossing the attention of our leading ministers and laymen. This State has the best Local Option Law that I have any knowledge of; and where it is adopted and enforced, it amounts to almost absolute prohibition. In several counties through which I passed recently in the up country the law is in successful operation, and the peace and quiet, and prosperity of the various sections cannot fail to impress the careful observer. We are cured with the wretched liquor business in this town; but we are just now inaugurating a movement to seek the adoption of the Local Option Law in November. Our first

meeting has been held, and the Hon. Intendant of the town presented himself as the champion of the liquor sellers. We expect stubborn opposition; but by the blessing of God we expect to succeed. Prohibition is pushing itself to the point, and whether right or wrong, is creating a party that is destined to have no small influence in shaping the Presidential election this fall.

The rainfall during the summer has been unusually large, hence much malarial fever prevails in the low country. September is considered the most unhealthy month of the year, and we are approaching it with some apprehensions. This town is unusually free from it; but it sometimes breaks out in unexpected quarters. When malaria once enters the system, it is extremely difficult to remove it permanently. In fact nothing can, but a change of climate.

Fruit this year is abundant. Water melons are flooding the country. Much grain has been injured by the heavy rains. The cotton crop looks quite promising; and cotton is King. A new invention is to be tested this autumn by which it is claimed that a horse can pick 2000 pounds of cotton in a day. Should this new invention succeed, it will almost revolutionize cotton raising in the South. Picking is the great difficulty in raising cotton. This difficulty, surmounted, cotton culture can be carried to an unlimited extent. More anon.

J. M. PIKE.

FRENCH CANADIAN EVANGELIZATION.

Referring to Rev. L. N. Beaudry's letter in last week's *Wesleyan*, I would like to make a humble plea in favor of the work. I have been somewhat amongst the French-speaking people of our Dominion, and have found them most warm-hearted and kind. I only wish our people down here were better acquainted with those who speak another language upon the shores of the beautiful St. Lawrence. Doubtless many, in travelling over the Intercolonial, through Quebec have felt somewhat as I did during my first trip in that direction. As I passed the various stations above Metapedia and saw none but French-speaking people upon the platforms, while the cars were filled with those going from one French station to another, among whom were many priests in their long black gowns, I felt I was in a different country from my own. Looking out the car windows, I saw nothing inviting, and wishing rather to hurry on towards my destination I realized a very strong aversion to stepping off at any of those stations, much less leaving the line of railway. However, after passing several times through the same scenes, I overcame such feelings and being very fond of the French language, I ventured away to the shores of the St. Lawrence and found myself amongst a most kind and warm hearted people. Piano-fortes and organs were quite common in the refined homes of the better classes, and I found them surrounded with the luxuries of life.

But I can find no words that express my feelings concerning their religion more clearly than those in the Acts 17-18 where, it is said that Paul's "heart was stirred in him when he saw the city wholly given to idolatry." Upon one occasion a catholic friend kindly accompanied me through the various churches and institutions of the city of Quebec. It pained me very much to see him kneel and offer a prayer towards the altar in every church which we entered, while he bowed or crossed himself before pictures of the Virgin Mary, etc. If he could only be as sincere a Methodist as he is a Roman Catholic, he would doubtless be a valiant soldier for Christ, and he is but one out of many. I have attended the morning mass and after hearing a fine sermon, have gone out and seen a man vociferating loudly before a noisy crowd, as he offered for sale to the highest bidder some articles which a poor one had brought to the priest to pay for prayers to secure the release of a loved one from a supposed purgatory. How different from our own quiet Sabbath! And on my return to the hospitable home, I was told that the afternoon of the Sabbath was devoted to recreation, card playing, fast music, etc., excepting during the hour of vesper. On a Sabbath afternoon I have seen the boys of a seminary playing ball in their playground while the priests walked up and down among them. I have seen upon a pastors table in a glass globe, such as we use to cover wax fruit or flowers, a wax representation of the pierced hand of our Saviour covered with blood-stains; in another house a miniature Calvary in which were the three crosses, the ladder, the rod upon which a sponge was attached, etc. In all the houses are pictures of the saints, and I am reminded, as I remember the plain black cross hanging upon the walls of the poorest, of the words of Isaiah, "He that is so impoverished that he hath no oblation chooseth a tree that will not rot." In the most beautiful church I visited, (outside of the city), I was pained to see, suspended upon a rude cross above the altar, a full length figure of Christ, an exact representation, as nearly as can be imagined, of our Saviour when He offered Himself up once for all. In other churches may be seen lying under the altar a full size image of Christ as he lay in the sepulchre, while others contain bones of supposed saints which are covered with wax bodies, dressed to represent their appearance when alive. Perhaps

it is not generally known in Montreal that the Rev. J. M. Pike, of the Wesleyan, is a member of the French-speaking community, and has been instrumental in the establishment of a French-speaking church in Quebec. He has been very successful in his efforts, and has secured a large number of converts. He is a man of great energy and ability, and his work is highly appreciated by the French-speaking people of our Dominion. He is a true and faithful servant of God, and his labors will be blessed and fruitful.

MEMOIR OF G. W. FISHER, ESQ.

BY REV. D. O. PARKER.

As a small token of affection, and as a duty to a valuable citizen I beg to put on record this humble tribute to his memory. Mr. Fisher was born in 1820, near his late residence in Somerset, and was a connecting link between the pioneer settlers and the living present. In early life he was an attentive hearer of bible truths as preached by the late Rev. Wm. Chipman, and from intimate acquaintance with him acquired business habits of remarkable readiness and precision. In the confidence of the public he moved over a large circle, and filled offices of trust with fidelity and honor. He was ever foremost in the interest of education, temperance, and all the industrial and agricultural enterprises of our land. Fluent in address, ready and chaste with his pen. Like others he was subject to the frailties of weak mortality, yet his Christian life as a whole was exemplary. His religion was neither sectarianism nor latitudinarianism, but the conservatism of the bible. He was a member of the Wesleyan Society, but his creed was no human formula of belief. He received as readily the pure Bible-genes of Calvin as the choice gold of Wesley. He measured all systems of belief by the Bible, and received and rejected all human dogmas, however venerable with age, or cherished in the affections of millions, according to the dictates of his own enlightened conscience. He planted himself upon the Bible, and would rather all the greatest names of earth should perish, than cherish for a moment one sentiment that would reflect discredit upon the Book of books. But the one point which I wish to emphasize is, his long and untiring devotion in the Sabbath School.

The first Sabbath School in Western Cornwallis was organized in May 1825, in a log school-house, where the village of Berwick now stands. Mr. Fisher, then in his sixth year, was one of the original scholars of that school, and often graphically portrayed to the third and fourth generation, the rise and progress of the many schools emanating from it. In a poem, "Scenes of the Past," he once wrote the many fond memories that gathered about the old log school-house,—

Though cares roll on, and troubles come, And age with chilling blast, He eighteen hundred and twenty-five, A "green spot in the past."

From then to the close of life he claimed an active, yet pleasant home in the Sabbath-schools, and for many years officiated as Superintendent. A teacher and superintendent in the Union school of Somerset, he closed his work with the harness on. Many now even in distant lands fondly cherish his memory. An old pupil in California, on hearing of his death, writes that she spent a sleepless night, but felt that another guardian angel was hovering round. A few years since he met a woman at the Berwick R. R. station, who had been absent some time, teaching in an American college, and who is now a devoted missionary in China. She there assured him that as her teacher, God had made him instrumental in inspiring her with lofty purposes, in leading her to Christ, and in moulding and directing her future life. In a letter under date 1881, addressed to this distant missionary sister, he wrote so feelingly that I cannot be more faithful to his memory than in an extract, let him speak for himself. Aside from his connection with this review of a faithful teacher's life, it is worthy in its own merits of a permanent record, and I need not apologize for its length. He writes: "I have been striving since my seventeenth year, as Sabbath-school teacher, to win for the Master, and to save from the errors of this sin-stricken world, such as would hear from my lips the story of Jesus and His love, with how much success, God only knows; but if only one soul is bettered through my influence, it is to the glory of my Redeemer, and I am thankful. Your remarks to me like 'bold water to a thirsty soul,' and only those who are engaged in the pursuit of Christian knowledge for themselves, and in its impartation to others, can know the deep depression of spirit that sometimes, like the ocean's waves, sweep over us. Mine was the picture of a wasted life, myself the central figure, and beautiful material in wreckage and ruin scattered all around making desolation more desolate. Your remarks concerning our just associations as scholars and teachers in S. S. life awake to me some of the most pleasing associations of past life, and revived the assurance in my own mind, that my noble efforts, under the blessing of the Great Teacher, had encouraged one at least to trust, to study and to pray. You will allow me to say dear sister, that the brief, very brief, consolation we had at the station in Berwick gave consolation and strength to rise above my fears, and press forward in the good old way, teaching the story of Jesus and His love, and to night, although three score years of my poor, fruitless life for good have passed I can say, all the dearest remembrances are connected with Sabbath School work, and to day I would rather be a door-keeper in the house of God than dwell in the tents of wickedness." It is true I see but little of the fruit of all my labours for the Master, but that is no reason for discouragement.

ment. I am not the harvester but the sower. I have the unwavering conviction that I am sowing precious seed, and am encouraged to know that some will fall upon good ground and bear fruit, some thirty, some sixty, and some an hundred fold. What shall the harvest be? Be glory to God and a finished salvation to man. I frequently turn up the map of Palestine when preparing my Sabbath School lessons, and sometimes, may, often find the city of Jerusalem, peopled, in imitation, as it was when Jesus walked its streets and taught in the temple before the proud and aristocratic Pharisees who listened to his teaching with malice aforethought in their hearts and contempt in all their manners, yet afraid to open a controversy with the poor untutored Galilean, lest the people should see their confusion in his answers. I notice with heartfelt satisfaction the innovations his teaching made on the established customs of their worship, the enlargement of the common people's liberties and last, not least, the prominence he gave the children, allowing them even to shout Hosannas in the temple, and not a Pharisee to lead the choir. Angelsong heralded the advent of Jesus to earth, child-song his ministry to man. For this we teach, as far as in us lies, the Sunday School to sing. If the Divine placed such a value upon song, we should never cease to sing. His advent to earth was announced in song, his ministry was begun with song, and when the supper was ended, and His public ministry was closed, they sang a hymn and went out.

Constitutionally gifted with a genial nature, and always buoyant with cheerfulness, he never appeared to grow old. During his last brief sickness he suffered much. A little before his death, with my hand pressed in his, the last words I heard him speak were, "it is just as I would like to have it, asleep in Jesus." And so he fell asleep on the 30th of May, 1884. His funeral was on the ensuing Sabbath. A procession a mile long followed his remains to the Berwick cemetery. Venerable old men from distant parts of the county were there to pay their tribute of respect. The Rev. Mr. Johnson and Rev. E. O. Read, pastors of the Wesleyan and Baptist churches in Berwick, together conducted the funeral solemnities. This was befitting a neighbour, teacher and brother, everywhere respected, esteemed and beloved.—From the Christian Messenger, by request.

CHRIST'S MINISTRY.—Mark 1: 14-28.

HON. JUDGE YOUNG.

None of the Evangelists tell the whole history of Christ's early life—each selects the events to suit his own divine purpose. The circumstances omitted by Mark, that occupy between the 13th and 14th verse of this chapter, are set forth in the first five chapters of St. John's Gospel.

During the greater part of the first year of our Lord's ministry, he had been in Judea; now he was in Galilee, and remained there for nearly eighteen months.

Palestine was divided into four Provinces: Perea on the east, Judea, Samaria and Galilee on the west. Galilee was the most northern, and had an area of sixty by thirty miles. In Christ's time it was fertile and populous. It was after John's imprisonment, that Jesus came thither to preach the Kingdom of God. 1st. He came preaching. A preacher is a Herald—a Messenger, a Bearer of good tidings. Christ was the Divine Preacher, "Never man spake like this man." John 7:46. He preached pardon, peace, holiness, present salvation, and eternal blessedness. The way to obtain these graces, was simple as laid down in his first text: "Repent ye, and believe the Gospel." v. 15. 1st. To repent—2nd. to believe. The elements of repentance are conviction of sin, with grief and hatred of our faults, and with full and hearty turning from them to God. It is to feel the burden of sin, and not only to desire to flee from the wrath to come, but also to confess sin, to forsake sin, and to make restitution; thus turning back to God forever. All, all by His Spirit's aid. "Without Me, ye can do nothing." John 15: 5. See also Phil. 2: 12, 13.

The elements of belief, (or faith, trust, reliance, confidence,) are, 1st. to trust in the Lord's promised readiness, willingness and power to save us, and 2nd. to accept Him now. "Now is the accepted time, now is the day of salvation." 2nd Cor. 6: 2. It is just to take God at his word, now and forever!

2nd. Christ was eager to have men hear and receive His message. He went after men, and preached anywhere and everywhere, to save them. 3rd. He called others to assist Him, in His work.—Simon and Andrew, James and John: the twelve, the seventy, &c.

4th. He performed miracles. John 3: 2. He went about doing good, and manifested His power, to win their trust and love.

Reader you have often heard this message. Have you received it? Are you saved? If not now, when do you mean to accept Him? Tomorrow may be too late!

Charlottetown, May 1884.

THE NORTH-WEST.

In a letter to the Charlottetown Examiner, the Rev. W. W. Colpitts, says:

From all parts of the Northwest come the tidings that a yield above the average may fairly be anticipated. Of wheat more has been sown than ever before, and the large grain-dealing firms are putting up many additional elevators, and business all along the line is quickening. The reaction from the "boom" is nearly or quite over, and the commerce of the country is now regarded in a fairly healthy state. Having now had a year's experience in the country, and having travelled over a considerable portion of Southern Manitoba, I think I have some idea of how it compares with the eastern Provinces. And I give it as my opinion that we have no where such rich soil as lies abundantly around us here, neither encumbered with sticks, stumps, or stones. The water is not as good as is generally found east. The climate is on the whole to be preferred here; a little colder perhaps in winter, some warmer in summer, but much drier in the season when rain is not needed; no long drizzles in the autumn. To the young man commencing life, or to the man with a large family, anxious to have them settle near him, this country has advantages that I know not of east. Grain or stock know not of both being pursued with exceptional advantages here. I was staying last night at the house of a man, who has been six years in the country. He has now in addition to a fair crop of grain in prospect, a hundred head of horn cattle, sixteen horses, ten large hogs, some sheep, and pigs that I did not count; and I think when he arrived here, he had little or no capital. In winter time he feeds about a load of hay per day, this hay he cuts from the prairie all around him, to obtain which he never spends an hour's labor, until he arrives on the spot with his mowing machine. And his time for making hay, will last from the last week in July, till the frost kills it in autumn. To judge of the quality of this hay, one has only to look at the stock sleek and fat. In the evening some thirty oxen from a neighboring farm joined this herd, and getting the smell of a lately slaughtered bullock's hide, such a roaring, running to and fro with tails erect—pawing of the ground, with an occasional light by way of variety—has not been seen, I judge, since the buffalo disappeared, from these plains. To give you some idea of the rapidity with which vegetation matures here, let me give you an instance occurring in my own neighbor's garden. Having some spare ground, on the 6th of July he planted some potatoes. I saw them on the 7th of August and several of them were in blossom. I have in my own garden lettuce that in three weeks from the time when its largest leaf was not much bigger than a willow leaf, it was headed up like a variety of cabbage, and this where I do not know there ever was a forkful of manure.

Yet, after all, if a man is comfortably settled in P. E. Island, and contented, I am not the one to advise him to break up old associations and come to this new country. But if he feels that he must leave to have wider verge and scope, I know of no better place where he can do better than here, and I have seen the best of North America.

A LINGUIST.

Mr. Howard Vincent, who has lately quitted the office of Director of Criminal Investigations at Scotland Yard, London, which he filled so ably for six years and more, entered the army in his youth, and remained there for many years. During the latter part of his military career, he visited each year a new foreign country, and mastered its language. Thus in 1869 he spent his furlough in Italy in 1870 in Germany, in 1871 in Australia, in 1872 in Russia, and in 1875 in Turkey. Some idea of his energy and application may be gathered from the manner in which he set to work to learn Russian. On his arrival in the country he advertised for a Russian family where he could be received, versed in the language, and allowed to study Russian to his heart's content. He employed four tutors, each with a different system, with whom he studied eleven hours a day. In six weeks he was able to converse in Russian with fluency. These acquirements led to his selection by The Daily Telegraph as special war correspondent with the army in the Danube during the Russo-Turkish war of 1877. He was engaged at the highest salary probably ever paid to an English press correspondent, the rate being fixed at \$20,000 a year. Unfortunately, however, he was not allowed to earn it for many weeks, for the Grand Duke Nicholas forbade his crossing the Danube; and he returned to England to narrate his experience in seven columns of The Daily Telegraph, one of the longest letters ever published in a single issue of that journal.

LETTERS.—The Boston Watchman raises the question as to the ownership of private letters. Does the writer of a private letter, or the receiver, have the best claim to possession? The question seems to be an unsettled one. "Nevertheless," says the Watchman, "some eminent men have made the destruction of private letters a matter of conscience.

Sydney Smith was applied to for letters of Sir James Mackintosh, and replied that he always burned private letters, and had none to give. Dr. Thomas Arnold, Archbishop Whately, and Lord Macaulay had the same habit. Macaulay's preservation of a letter from Mr. Gladstone is noted by his biographer as the only known exception to his practice in this respect. Most letter writers happily have no occasion to trouble themselves with the measure of their rights, and may safely mail their letters with no thought beyond their immediate destination. A meeting of London lawyers, it is reported, has discussed the subject, and voted that in their judgment the rule of law should be reversed, and the receiver of a letter declared the owner of it."

BREVITIES.

Avoid circumlocution in language. Words like cannon balls, should go straight to their mark.

The more able a man is, if he makes ill-use of his abilities, the more dangerous will he be to the commonwealth.

A little girl in a London Sunday school being asked why God made the flowers, replied, "Please, ma'am, I suppose for patterns for artificial ones."

Neglect no woman merely because she is plain looking; for beauty is to woman what saltpetre is to beef—it gives it an appearance, but imparts to it no relish.

There is a young woman over in Maine that kisses her pug dog plump in the mouth, but falls in a dead faint at seeing her father dip his own knife in the butter dish.

To protect one's self against the storms of life, marriage with a good woman is a harbor in the tempest; but with a bad woman it proves a temptress in the harbor.

Says the Union Signal: "In the window of a Cincinnati saloon is a stuffed rattlesnake coiled upon a whisky jug and wreathed in flowers. The proprietor evidently has a correct view of the fitness of things."

A little girl of seven exhibited much disquiet at hearing of a new exploring expedition. When asked why she should care about it she said: "If they discover any more countries they will add to the geography I have to study. There are countries enough in it now."

Minister: "Well, John, I've nae doot frae your long experience ye cood occupy the poopit for an afternue yersel", should an emergency occur." Beadle: "Hoota, ay, sir; there's nae difficulty in that; but then, where in the hael parish wa'd ye git onybody qualified to act as beadle?"

There still remain thoughts which cannot be accounted for—thoughts that come like a flash. They are not children of the mind, born in weakness, to be slowly reared to strength. They come not from long meditation, being brooded over while the lamp burned low. They are uninvited visitors.

Alas! how few of nature's faces are left to gladden us with their beauty! The carols, and sorrowings, and hangings of the world change them as they change hearts; and it is only when those passions sleep and have lost their hold forever, that the troubled clouds pass off and leave heaven's surface clear.

"Do you like the squash pie, Alfred?" asked a young wife of her husband a few days after marriage. "Well, it is pretty good, but—" "But what?" I suppose you started to say that it isn't as good as that which your mother makes." "Well, yes, I did intend to say that but—" "Well, Alfred, your mother made that pie and sent it to me."

A small boy not so well versed in Scripture as he should have been, when asked, "If your father and mother forsake you, who will take you up?" answered, "the police." Fathers and mothers who don't know or care where their boys spend their spare time would do well to remember this.

"When I was young," said Mrs. Yeast "the principle used to be to spend as you go." "We, isn't it just the same now?" inquired Mr. Crimstonebeak. "Bless you no"; replied the old lady, throwing down the paper in which she had been reading of a recent bank defalcation; "the principle used to be bank people seems to be to spend before you go."—Yonkers Statesman.

Complain as we may.

About our lot in life, we cannot deny that many are exempt of their position from the common lot of pain and suffering. The highest, as well as the most humble, must be even on the alert to take advantage of such means as will relieve when pain makes relief a necessity to our comfort. By a letter from "Government House, Ottawa," asking for a supply of Putnam's Painless Corn Extractor, we are reminded of two things; first that Corns are universal, and secondly that Putnam's Painless Corn Extractor is recognized by all classes as the most certain, painless, and non-poisonous remedy, for corns. Beware of these articles just as good, and use only Putnam's Extractor.

The first almanac was printed by George Von Furbach in 1460.

Crumbs of Comfort for the Children: "Nelson's Cherokee Vermifuge."

Glass windows were first introduced into England in the eighth century.

AN EX-ALDERMAN TRIED IT. Ex-Alderman Taylor of Toronto tried Haysard's Yellow Oil for Rheumatism. It cured him after all other remedies had failed.

One concern in Philadelphia rolled out 840,000 of old tin cans lately in two months. They are used for covering trunks, and in various other ways.

A NEW SUIT. Faded articles of all kinds restored to their original beauty by Diamond Dyes. Perfect and simple. 10c. at all druggists. Well, Richardson & Co., Burlington, Vt.

It is thought that in the botanical garden of St. Louis, there are living specimens of all the plants mentioned in the Bible.

THE USES TO WHICH MURRAY & LANMAN'S FLORIDA WATER IS PUT MAY, without exaggeration, be said to be universal.

In refined and cultivated society it is recognized as the most refreshing and agreeable of perfumes for the handkerchief, the toilet, and the bath.

The first complete sewing machine was patented by Elias Howe, Jr., in 1846.

We say to those who are sceptical as to the hair-producing qualities of "Minard's Liniment" that in every case where the hair has fallen by disease, and by using 6 bottles of "Minard's Liniment" on the head will not produce a good growth of hair, or where one bottle will not remove dandruff and stop the hair from falling out we will furnish the Liniment free.

The first steam engine on this continent was brought from England in 1753.

A SAD NEGLECT. Neglecting a constipated condition of the bowels is sure to bring ill health and great suffering. Burdock Blood Bitters regulate the bowels in a natural manner, purifying the blood and promote a healthy action of the stomach, liver, kidneys and Bowels.

The Supreme Court of California has recently decided that an apartment which has a partition running half-way to the ceiling is a room according to the legal sense of the word.

The blighting effects of impure blood are sad to behold in those we meet day by day. This ought not and need not be so. Parsons' Purgative Pills make new rich blood; taken one a night for twelve weeks will change the blood in the entire system.

The largest room in the world under one roof and unbroken by pillars, is at St. Petersburg. It is 620 feet long by 150 in breadth. Twenty thousand wax tapers are required to light it.

FIGURES WON'T LIE. The figures showing the enormous yearly sales of Kidney-Wort, demonstrate its value as a medicine beyond dispute. It is a purely vegetable compound of certain roots, leaves and berries known to have special value in Kidney troubles. Combined with these are remedies acting directly on the Liver and Bowels. It is because of this combined action that Kidney-Wort has proved such an unequalled remedy in all diseases of these organs.

A gentleman in a neighboring town who had suffered two years with chronic diarrhoea and was so reduced that he could not walk, was cured and restored to sound health by Johnson's Anodyne Liniment. This Liniment is worth its weight in gold.

It is not to be forgotten that whatever we have of magnetic-electric light in all its various applications, is due to Faraday's discoveries.

A CURE FOR CHOLERA MORBUS. A positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaint incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

A Korean woman has no name; she is always somebody's daughter, sister, wife or mother. Their independent individual existence is not recognized even by name.

REST AND COMFORT TO 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 Balm or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Croup in the Stomach, and Pains and Aches of all kinds," and is for sale by all druggists at 25 cents a bottle.

ADVICE TO MOTHERS.—Are you distressed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. WINSLOW'S SOOTHING SYRUP FOR CHILDREN TEething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children Teething is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents per bottle.

Let not the sufferer still think Catarrh can not be cured, And that the ills which now he bears must always be endured: Although no remedy for it there hitherto has been. A certain cure at last is found in GRAHAM'S CATARRHINE.

AYRE & MARSHALL, IMPORTERS, General Drapers, AND Provision Merchants, Wholesale & Retail. No's. 231, 233 and 235 WATER STREET, St. John's, Nfld.

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BRISTOL'S SASSAPARILLA SUGAR-COATED PILLS The Great Purifiers OF THE BLOOD AND LIVER.

IRGINIA FARMS & MILLS



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This our Exhibits fully establish our claims on the minds of the Public. Our LARGE PURCHASES from the BEST MANUFACTURERS enable us to sell for from 10 TO 20 PER CENT. LESS than the average dealer. Your own interest should induce you to WRITE FOR PRICES. Please state whether you wish to purchase for Cash or on the installment plan. Name this paper. W. H. JOHNSON, 121 & 123 Hollis Street.

JOHN HOPKINS ENGLISH Sausage and Meat Shop, 180 UNION STREET, ST. JOHN, N.B. Pressed Tongue, Pressed Meat and Balonas, all ready for picnics and fishing parties. Ask your Grocer for it, and be sure you get ours in Tin foil. Meats, Poultry and Game Of all kinds, also, PRESSED MEATS in Tin Foil.

BOOK STEWARDS DEPARTMENT

Receipts for 'Wesleyan.

Rev L N Beaudry, 1; Rev. A P Taylor, each 1; Rev C B Priblado, 2; Mrs F A Donkin, 2; Rev J Cassidy for John Lockhart 2; Sam Purdy 2; Rev J Craig for Mrs M Johnson 1 00; Rev Jas Tweedie for John Huestis 2; Mrs Wellwood Johnson 1; 3 00; Rev Dr McMurray for Mrs Geo Redden Jr 1 00

MARRIAGES

At St. James' church, Dartmouth, on Tuesday sept. 2nd, by the Rev. P. M. Morrison, assisted by the Rev. Henry Chase, Harry D. Crighton to Helen James, youngest daughter of Chas Hobson.

At the residence of the bride's father by Rev. H. J. Clarke, L. Estabrook to Annie V. Gilmore, of Stanley York Co.

At the residence of the bride's mother, on August 27th by Rev. I. W. Weddall Mr. Woodford Turner to Miss Annie B. daughter of the late Andrew Ford, Esqr., all of Sackville, N. B.

At the residence of the bride's father, Poplar Farm, Guysborough, on the 7th Aug by the Rev. W. F. Davis, George W. Ripley of Nappan, Cumberland to Lenora J. eldest daughter of Wm. G. Scott.

At the residence of the officiating minister, Rev. J. Taylor, on 27th Augt., Mr. Joseph Findlay, to Miss Salome Jacques, all of Aylesford.

At Halifax, Aug. 28, by Rev. F. H. W. Pickles, Chas. Laidlaw, to Mary H., third daughter of Thomas Fos, both of Halifax.

DEATHS.

Died, Aug. 16th, Mrs. Rebecca Shaw, widow of the late Thomas Shaw, and eldest daughter of the late Deacon Allan Young, of Falmouth, aged 80. He ye also ready.

At Hantsport, on the 24th inst. Mrs. George Coulted, aged 33 years 3 months, daughter of Wm. Davison, Post Master. Died happy in the Lord.

At Sambro, Aug. 19th, Wm. Findlay, age 56 yrs., for a number of years a member of the Methodist church. He died, triumphantly exclaiming: "My feet are on the rock."

BIRTHS.

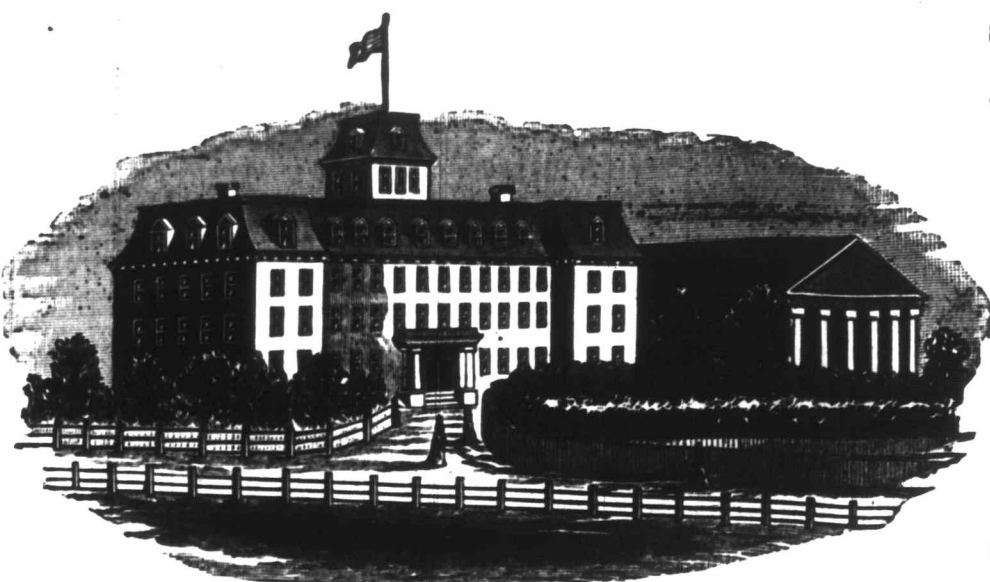
At Amherst, on the 26th ult., the wife of E. W. Knight a son.

CHARLES STREET Methodist Sabbath School. FLOWER SHOW INDUSTRIAL EXHIBITION, AND BAZAAR, WILL (D. V.) BE HELD ON Thursday Next, SEPT. 11, AND TWO FOLLOWING DAYS IN THE SOUTH PARK STREET RINK. Open on THURSDAY afternoon, at 3 o'clock, by HIS WORSHIP THE MAYOR. Friday afternoon, Sept. 12, at 4, Distribution of prizes by his honor LIEUT. GOV. RICHEY. During Friday evening the BAND OF THE ROYAL IRISH RIFLES WILL PERFORM. REFRESHMENTS In every variety and of excellent quality will be supplied at moderate prices. Tea supplied at 25 Cents each. ADMISSION 10 Cents.

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AUGUST 28th, 1884.

Send for Circular containing full information.

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SUNDAY, SEPTEMBER, 7, 1884. 11 a.m. BRUNSWICK ST. 7 p.m. J. J. Teasdale. R. C. Borden. 11 a.m. GRAFTON ST. 7 p.m. J. L. Sponagle. R. Bracken. 11 a.m. CHARLES ST. 7 p.m. F. H. W. Pickles. L. Daniel. 11 a.m. KAYE ST. 7 p.m. B. C. Borden. J. J. Teasdale. 11 a.m. COBURG ROAD 7 p.m. R. Bracken. J. L. Batty. 11 a.m. BEECH ST. 7 p.m. L. Daniel. F. H. W. Pickles. 11 a.m. DARTMOUTH. 7 p.m. J. Wier. J. L. Sponagle.

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Success begets Success. The growth of the Company has been rapid, healthy and constant, showing in each year since its establishment:-

A GAIN in membership; in premium receipts; in interest receipts; in surplus in force; in gross income; in new business; in the amount for distributing; and in ready convertible cash assets.

The object of all connected with its affairs has been to make it one of the best, the most substantial, and enduring Companies of its kind. The success has so far attended their efforts, the present admitted high financial standing of the Company abundantly proves. Its income has advanced from \$9,698 89 in 1870, to \$10,182 00 in 1883, and its assets from \$6,218 00 to \$633,705 00. The number of Policies issued for the first four months of 1883 was 312, for a total amount of \$423,100. And for the same period in 1884, the number issued was 503, for a total amount of \$732,250, being a gain of 191 Policies and \$309,150!!! in amount. These facts speak for themselves, and should induce all intending insurers to pause and weigh well the record and result of this Popular Company before coming to a final decision.

The thirty-four death and endowment claims maturing in 1883, were paid upon an average of one-fourth of a day from the completion of the claim papers, and there did not stand on the books of the Company at the close of the year, any claim disputed or contested.

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J. B. INCH, M.A., LL.D., President.

THE first term of the Collegiate year 1884-5 will begin on Thursday, September 11th, Matriculation examinations begin on Friday, September 12th, at 10 o'clock, a.m. Two prizes of the value of Twenty and Thirty Dollars respectively, will be offered for competition at these examinations.

For calendar containing full particulars as to courses of study, expenses, etc., address the President of the College. Sackville, July 28, 1884.

PREPARE FOR THE ENEMY.

CHOLERA IS COMING!

The countries where Cholera prevails, as in India, China and Africa, Pain-Killer is considered the surest and safest of all known remedies, and the natives place the most perfect reliance in it.

Read the following extract from the letter of a missionary in China:- DEAR SIRS:- I ought to have acknowledged long ago the box of Pain-Killer you had the goodness to send me last year. Its coming was most providential. I believe hundreds of lives were saved, under God, by it. The Cholera appeared soon after we received it. We resorted at once to the PAIN-KILLER, using as directed for Cholera. A list was kept of all to whom the Pain-Killer was given, and our native assistants assured us that eight out of every ten to whom it was prescribed, recovered.

Believe me, dear sirs, gratefully and faithfully yours, J. M. JOHNSON, Missionary to Swatow, China. Beware of Counterfeits and Imitations. Ask for the genuine Perry Davis' Pain-Killer and take no other.

CHURCH BAZAARS,

From several letters received expressing satisfaction at our "Special Terms to Bazaar Committees" we select the following from Mr. J. W. Cassidy, Secretary of Carleton St. Sabbath School.

"I am glad to commend to Sabbath schools and other religious institutions in their Bazaar enterprises, the goods of your "Indian Bazaar," having realized a handsome contribution to our Sabbath-school from the sale of your goods. Our dealings with you were very satisfactory."

Committees may return articles remaining unsold in good order. Dealers in fancy goods should send for our Catalogue of shells, etc.

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MAKE NEW RICH BLOOD, And will completely change the blood in the entire system in three months. Any person who will take 1 Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for equal letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

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An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 tea-spoon to 1 pint food. Sold everywhere, or sent by mail for 2 letter-stamps. L. S. JOHNSON & CO., BOSTON, MASS.

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MAKE MOST DELICIOUS SUMMER OR WINTER DRINKS. Pure Sugar and Fruit Juices being used in their Preparation, are very Palatable and Healthful for the Well and the Invalid.

MAY BE HAD IN THE FOLLOWING VARIETIES: Lemon, Raspberry, Strawberry, Lime Fruit, Lemon-Gingerette and Limonia Cordial. RETAIL of all respectable Grocers. WHOLESALE of BROWN & WEBB, Halifax.

N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS," with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavourings and colorings.

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Brown & Webb's Ground Spices ARE THE BEST. Being Ground and Packed in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale through the Maritime Provinces has been to establish the fact that BEST SPICES ARE BROWN & WEBB'S. For sale by all Respectable Grocers and General Dealers.

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JUST RECEIVED, A LARGE ADDITION OF NEW STOCK, VIZ: GOLD AND SILVER WALTHAM WATCHES! CHEAPER THAN EVER. SWISS HUNTERS, FOR \$10.00 EACH. Fine Gold Jewellery, Silver Plated Ware, Jet Goods, Rock Crystal Spectacles and Eye Glasses in Gold, Silver, Celluloid and Steel Frames. BEST AMERICAN EIGHT-DAY CLOCKS, made after the French Marble Striking on Cathedral Gongs.

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