

The Wesleyan.

S. F. HUESTIS, Publisher.
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Published under the direction of the General Conference of the Methodist Church of Canada.

92 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXVI.

HALIFAX, NOVA SCOTIA, FRIDAY, JANUARY 25, 1884.

No. 4

NOTES AND COMMENTS.

We are told that some merchants in Cork say they made more out of Messrs. Moody and Sankey's meetings than by the Industrial Exhibition, in consequence of old debts which had been paid after Mr. Moody's appeals to make restitution.—*The Christian*.

Dr. Vincent advises that parental authority be used in the matter of studying Sunday-school lessons at home, as is done to compel attention to arithmetic and grammar. At any rate, the lesson should be studied and then committed to memory.

Bishop Hargrove, in the introduction to his sermon in Macon, Ga., a few weeks ago, said: "Whenever God has written an obituary of any of his servants, he has made it short." O that we all had bible sense.—*Wesleyan Advocate*.

The farmer who every year abandons a part of his land that he has reaped by bad farming, and takes in new ground to cultivate, is as wise as the pastor who depends on revival recruits to make up for members lost by lack of faithful pastoral oversight.—*Nashville Adv.*

It is the power of God in the gospel that gives it its strength and makes it a blessing, and that power is communicated through those who use the truth as teachers of their fellow-men. As a rule, it is proper to say that in proportion as the gospel has its control in the soul of him who preaches it will it affect the hearts and lives of others.—*United Presbyterian*.

It is *The Church Times* (English High) which has a notice of "Wayside Springs," by Dr. Theodore L. Cuyler, an "American Dissenter of some sort." It says that "not a few of the chapters might easily be made into very useful sermons by putting some distinctive Church doctrine into them, and omitting the unsound parts."—*Independent*.

A Wesleyan minister the other day spoke words of sympathy and encouragement at a Unitarian meeting. Well and good, if he made clear the testimony which he is bound to bear concerning the person and work of Jesus Christ. If he did not, he will probably live to see his mistake. We admire liberty and breadth of thought, but the breadth that is boundless has no charms for us.—*London Methodist*.

The winter is a better season for Sunday school work than the summer, especially in the country. In the summer the days are long and the nights are short, and those who work through the long, hot days have but little time or inclination to study Sunday-school lessons. In the winter the days are short and the nights long, and the time between dark and bed-time cannot be better occupied by our young people than in the study of God's word.—*Holston Meth.*

The worshippers of Emerson (says the *Watchman*) had their sensibilities dreadfully roused by Mr. Matthew Arnold's estimate of the god of their idolatry. They had only applause for his irreverent handling of the Bible, but when he made Emerson any thing less than divine, flawless, absolute, as philosopher, poet, seer, they pronounced him wrong-headed, blind, prejudiced, and all the rest. They can settle their own account with the English critic. We have no suggestions to offer.

The *Scandinavian* says that in Norway suicides are comparatively rare, seventy-two in a million. This is thought to be due to the progress in the temperance which removes the large emigration. This is supposed to account for the small ratio, seventeen to a million, in Ireland. The larger ratio of two hundred and sixty-two to a million in Denmark may be partly due to the arrangement by which the old peasants retire and live upon yearly payments from their children, a plan not promotive of content.

It is said that the necessity for the administration of the ordinances of baptism and the sacrament of the Lord's supper to Christian women immersed in sinners by heathen custom, and whose husbands are yet heathen, is pressing on the Indian missionary forces that the Calcutta conferences of missionaries of all societies, held in November last, seriously contemplated recommending the ordination of women Bible readers, that those "ordained in prison" might have the "ordinances of the Lord's house."—*N. Y. Adv.*

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English of remarkable purity, and on being asked how he acquired such a style, he replied: "I learned my English from your best classics; you Americans learn yours from your servants. The mother who gives her children over to the care of an uneducated nurse during their most impressionable years, expecting that they will grow up able to speak pure English, is likely to be sadly disappointed some fine day."

Some more enduring monument than stone is needed, if we would live in the world's memory.—*The New York Tribune* says: "The sandstone statue of William Penn presented to Fairmount park, Philadelphia, by Mr. John Walsh is wearing away so fast that in a few years more it will represent almost any departed worthy as faithfully as the famous Quaker. Several weeks ago the rim of William's hat fell off and though it was skillfully replaced its tenure is uncertain. The sculpture which the elements are thus demolishing is sixteen feet high, and when first carved it was fine as well as imposing."

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The following paragraph from a contemporary casts a painfully lurid light on one dark phase of our social life:—"In connection with the suicide a few days ago of a young woman, a large number of persons came to view the body to identify it as their daughter, and no fewer than three did so identify it; but the fact, nevertheless, is unpleasantly suggestive of the number of young women who must be at present wandering out of sight of their parents, and sufficiently unhappy in the opinion of the latter, to commit suicide."—"Ontario London," *Black Companion*.

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THE MISSIONARY PRAYER-MEETING.

At a recent meeting of the M. E. Missionary Committee, by whose invitation a large number of Presiding Elders were present, Gen. Clinton B. Fiske said:

My duty in connection with the American Missionary Society led me, not long since, to visit New England. The subject of missions came up, and the contributions of the Congregational church for missions; and I asked a celebrated man in the American board what was, after all, the great secret of their success in collecting money. Said he: "It is the monthly missionary prayer-meeting. We undertook to have our people in the spirit of a missionary revival all the time, and we were a long time in getting them into it." My thought about all these things is that sterner work, more thorough preaching about it, something that shall lead the whole church to a spiritual sacrifice, and then the battle is won. I believe we shall all come out of this meeting immensely encouraged to go ahead. I believe all these districts will be better for this meeting, and that an influence will go out to the whole church that will tell very largely upon the success of our missionary society the coming year. I feel drawn to give an utterance from the pen on another subject. It sometimes seems as if the preachers do not appreciate the intense power and inspiration there is in this missionary work. They preach about a great variety of subjects, in a learned and labored way, that may be well enough in themselves; but I often think how much easier and better it would be, and how much more helpful to the people, if they would present to us the great movements of our church and of other churches in this work of capturing the world. In the days of the great war the secular papers made everything give way to news from the front. We ought to be as wise in our generation as the children of this world. Every preacher who will himself full of this world-embracing and world-conquering theme, put his soul into it and empty it red-hot upon his people, will be certain to have interested and instructed and earnest hearers. Fill the racks with this kind of provender, and the sheep will always be found there. I cannot resist the conviction that it is a shame to be a pastor of a church and to be able, on the shortest notice, to preach on temperance, or on passing events, and not to be able to preach on the great matter of saving the world. It is a big mistake for a preacher or for a layman to think that everything must be kept at home, and that we ought not to do anything for anybody except ourselves. This is not the spirit of the Gospel, and brings only dry rot and death. It goes from the preacher to the officials, and from the officials to the rank and file of the membership, until everybody in the church believes that everything is to be kept home; and then the pastor's support suffers as much as the collections that were feared. There is money enough in the church; we have ability, and all we need is availability. We laymen bring our families to the church and put our children under the training of our pastors, and we have the right to expect that our children will be developed into broad and generous men and women; that they will understand that the church is to conquer this world in the near future. We want them broadened and deepened in their characters and in their natures, until they shall be fit to associate with the citizens of heaven. We do not want our pastor to send them up to heaven on any commutative tickets in such a way that they will there be classed with the dwarfs and pygmies, but we want them to make honorable records for us in the higher circles.

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THE TEST OF A CENTURY.

"Christianity Triumphant: Infidelity an Inglorious Failure," was the subject of the Rev. Dr. John P. Newman's morning sermon at the Madison Avenue Congregational church. The preacher said:—"Infidelity has failed to hold its own. Take a hundred years. This is fair. Let us appeal to the records and ascertain what is the historic expression of those times.—French atheism and English deism had flooded two continents with the writings of Voltaire and other infidels, and in thirteen years 6,000,000 copies of their works were sold. A reaction had taken place against the church which had been allied with political oppression. There was a universal shout for liberty and America responded. The founders of this republic were not against Christianity, but against a political church. Yet there were many prominent infidels, at whose head was Thomas Paine, a man of great power. Infidel clubs were organized throughout the country. Duelling was a national vice and a duelist was elected Vice-President of the United States. Profanity, intemperance and Sabbath desecration held high carnival. These are the children of infidelity. It may be said that infidelity had control of the American colleges. Yale, Princeton, and William and Mary's were filled with students who loved to be called by their classmates—Voltaire, Diderot, and D'Alembert. But infidelity has not held its own. The colleges of this country are to-day in the hands of Christians. Out of 14,000 Harvard graduates within the last ten years only two were sceptics, one an atheist, and one an agnostic. Eighty-three years ago there were but twelve denominational colleges, and now there are 312, the property of which is estimated at \$69,000. Within the last seven years Princeton has realized \$14,000,000. In the last thirty years out of 31,000 college students, 25,000 were in Christian colleges. Infidelity has not a single college, though it has sought to capture some that are Christian. Christian literature has taken the place of that which a hundred years ago was infidel. The receipts of religious publication houses in the last ten years was \$43,000. People will give their money for Christianity. In 1882 the Presbyterians gave \$10,500,000, the Methodists 17,000,000 for the faith. For home and foreign missions our people gave in ten years \$56,000,000, and in twenty years, from 1860 to 1880, they gave for missions and religious books, \$163,000,000. In the last ten years 4,000,000 communicants have been added to the Christian churches of this country. Infidelity has failed to organize noble charities, failed to reform the vicious and to answer the great arguments for Christianity.—*N. Y. Herald*.

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are not disturbed by its threatenings; some doubt the existence of a hell. Some are lulling their consciences to sleep by lying promises of future repentance. Some are so absorbed in the money-making or pleasure-seeking of this life that they have shut their eyes to the idea of eternity. I care not, my impenitent friend, what may be the cause of your slumber, or what may be the anodyne that Satan has used to drug you. Sin is a mocker. You are under its spell. You do not realize your terrible guilt in rejecting the Saviour, or your terrible danger in risking a "wrath to come." You cannot sleep much longer. Death will soon loose your frail held on shroud or spar, and hurl you off, as from mast-head into the bottomless deep! When you awake it will be too late; it will be an awakening to shame and remorse and everlasting contempt.—*Dr. T. L. Cuyler*.

VARIETIES OF EXPERIENCE.

No two men feel exactly alike, although they may have precisely the same kind of feeling. They may be moved by the same joy or the same sorrow, and yet in one joy and sorrow alike find vent in tears, while the other, whether joyous or sorrowful, is impassive as marble. Our mistake is to confound emotion with its cause, and to value the tears which flow down the cheeks of the penitent more than the penitence which draws them from their fountain. Many a deeply contrite sinner has grieved and mourned over his hardness of heart, and coveted the tears which flowed freely from the eyes of persons much less penitent than himself, while in reality his heart was not hard at all. Many refuse to believe and accept God's simple promises, because they can not be persuaded that they are sufficiently contrite, and thus they are cheated out of blessings to which they are clearly entitled.

Emotional frames count for very little with the Almighty. Hannah shed no tear, uttered no cry, breathed no sigh, and yet her whole soul was drawn out after God in mighty faith and prayer. God cares more for faith than tears, and has more regard for truth in the inward parts than rapture upon the countenance. Many of the very best people in the world have an unruined experience for years together. They have the peace which flows like a river, the joy which is unutterable, and the love which sweetens and brightens everything it touches, and yet they seem to live in absolute quietness, and breathe an atmosphere of absolute calm. God has made them so. We cannot imitate them, and should not try. Much less should we try to borrow that which is exceptional, and which we have the least reason to expect that God will give us. It is a common observation among experienced Christians that no believer at the outset finds the frame of mind which he fancies for himself. If he decides to be a quiet Christian he will probably turn out to be more or less boisterous. If he craves tempestuous emotional feeling, he is usually left without any outward manifestation whatever. God may come in the tempest, in the earthquake, in the fire, or in the still small voice; but it is not for mortal man to say which it shall be. It is for us to wait in perfect submission for whatever manifestation God may see fit to give us. Our hearts are to be in His keeping, and whether He enters the lowly heart-temple in the glory which Isaiah saw, or comes like the meek dove which John saw, it is for us to rejoice and be glad at His coming. But we should not crave visible tokens, or wonderful experiences. If the Holy One drops softly down into our hearts like the dove upon the Master, surely it is enough for the disciple to be as his Lord.—*Indian Witness*.

PLAIN PREACHING.

"If," said the eloquent Addison Alexander, "you know what it is to be aroused by a heavy crash from a pleasant dream, what will it be when the long dream of life is dissolved by the blast of the great trumpet of God? It is related by a man who was on board of a steamer that blew up, that when the explosion occurred he was fast asleep. His first sensation was a pleasant one, as though he had been flying through the air. He opened his eyes and he was in the sea! May there not be something like this in the sensation of the sinner who dies with his soul asleep, and imagines himself soaring toward the skies, but awakens amid the roar of a lashing tempest upon the ocean of God's wrath?"

This is tremendous preaching; would to God that we heard more of it from the pulpit of our day! Never was it more needed; for multitudes are roused to slumber at the mast-head by the opiate of unbelief. Some doubt the inspiration of God's Word, and

HATS ON POLES.

There is too much of unreality in the life that surrounds us,—a vast amount of pretension, show and sham, covering a too limited proportion of real genuine piety, grace and godliness.

W. F. Bainbridge, speaking of his travels in China, says: "Nearly six hundred miles up the Yang tsai Kiang, a Chinese officer heard that a high mandarin was coming along on our beat, and he prepared to display a military force equal to the rations he was drawing. Through my glass I counted twenty real soldiers, and nearly two hundred coats and hats stuck on poles!"

This was in China;—How is it elsewhere? What shall we say of the Church? Here are genuine, devoted Christian soldiers—a few, but oh, what hosts of "poles with hats on!" Here are soldiers who count but do not fight; who draw rations but do not defeat foes.

Here is a society or board of officers composed of twenty or thirty men; two or three of them are workers, and the rest are "hats stuck on poles."

Would that we could see more reality; there would then be less call for pretence; less dress parade and sham fight, and more actual warfare against the world, the flesh and the devil. We have real foes; let us see to it that we are real soldiers—good soldiers of the Lord Jesus Christ, clad in the whole armor of God, ready to resist unto blood, striving against sin.

A HINT TO THE SEEKER.

In times of awakening some penitents remain a long time in the ranks of the seekers. They are slow, dull learners in the school of faith. In some cases this is caused by the lack of light; the simplicity of faith is something they do not clearly comprehend. Such penitents need special personal instruction. But with most slow-moving seekers the real difficulty is the lack, not of light, but of earnestness. They are not seeking Christ with all their hearts. They do not possess that agony of desire which moves the soul to cast itself in self-despair upon Christ. Their type may be seen in a farmer, who when touched by the Spirit of God, mourned over his sins, but found no comfort. One day, while sitting before the fire with a sad countenance, and musing on his condition, he suddenly looked toward his believing wife and asked, "What must I do to become a Christian?" The good woman at once recalled the fact that not long before her husband having lost a bank-note in his barn, had said, "I will search for it till I find it." Alluding to this remark, she now replied, "You must seek for pardon as you sought for the bank-note." He saw the point, threw his whole soul into his seeking, and speedily found the waiting Christ. It is always thus. Really earnest seekers, who have been taught the way of faith, soon find Him who is already seeking them as a shepherd seeks a straying sheep. "Seek and ye shall find."—*Zion's Herald*.

All trades have their mystery and difficulty; so hath Christianity. A young carpenter giveth more blows, and maketh more chips, and an old artist doth the most and best work.

Have you talents? Use them for Christ's glory; spend and be spent for him. Let your heart study for Christ, your hands work for him, and your tongue speak for him. If Christ be our advocate in heaven, we must be factors for him on earth; every one in his sphere must act vigorously for him.

The habit of religious dawdling is one of the worst forms of besetting sin. It stands in the way of every virtue.

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Richard Rev H, DD

DYNA COLOR S A F E T Y A F I L M

OUR HOME CIRCLE.

FORWARD.

Let me stand still upon the height of life: Much has been won, though much there is to win; I am a little weary of the strife, Let me stand still awhile, nor count it sin To cool my hot brow, ease the travel pain, And then address me to the road again.

THE LITTLE SHOES.

The writer once lived opposite a beer-shop called "The Fox and Geese," and with pained attention often watched the doings and heard the sayings of customers. One winter evening a shoe maker's boy came with an assortment of children's shoes, and the landlady of the Fox and Geese, who had a marvelously shrill voice, began calling to a little dirty slave of a nurse-girl to bring Adelaide (as she pronounced "Adelaide") to have her new shoes tried on.

was that led them to stop going to the public house. One of them said nothing. He was a comfortable-looking man, listening earnestly, until one who sat near him called out: "Say a word, William Turner; you've known as much about the mischief as any one here or anywhere. Come, tell us, for I never heard how it was that you changed right about face from the path of destruction to the field of hope. Come, man, out with it! It'll may be do good." The man thus urged quietly rose, and looked for a moment very confused. "The little shoes—they did it." With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless young people began to titter. The man, in all his embarrassment, heard this sound and rallied at once. The light came into his eyes with a flash; he drew himself up, and looked at the audience; the choking went from his throat. "Yes, friends!" he said, with a voice that cut its way clear as a deep-toned bell; "whatever you may think of it, I've told you the truth; the little shoes did it. I was a brute and a fool. Strong drink had made me both, and starved and stripped me into the bargain. I suffered—I deserved to suffer; but I didn't suffer alone. No man does who has a wife and child, for the woman gets the worse share. But I'm no speaker to enlarge on that; I'll stick to the little shoes. I saw one night, when I was all but done for, the publican's child holding out her feet for her father to see her fine new shoes; it was a simple thing, but, my friends, no fist ever struck me such a blow as those little shoes. They kicked reason into me. 'What business have I to clothe others, and let my own go bare?' said I; and there outside was my wife and child in a bitter night. I took hold of my little one with a grip, and I saw her chilled feet. Men, fathers, if the shoes smote me, what did the feet do? I put them, cold as ice, to my breast; they pierced me through and through. Yes, the little feet walked right into my heart, and, by God's mercy, mastered my selfishness. I had a trifle of money left; I bought a loaf and a pair of little shoes. I never tasted any thing but a bit of bread all the Sabbath-day, and I went to work like mad on Monday. From that day to this I have spent no more money at the public house; and thank God! I have, through faith in the merits of my crucified Saviour, been led to greater blessings than those of temperance. That's all I've got to say—it was the little shoes that did it."—Clara Lucas Balfour.

thoughts, remembered Bible readings, or past experiences, decline in the Divine life, instead of receiving a fresh anointing and growing up in the light and dew freely given of the Holy Spirit. God's people are a "peculiar people." Each one possesses an individuality of his own. If there is life in you there is place for you; but if you have only the form of life, and have built on any other foundation than Christ, then your work shall not abide the tribulation that shall prove it. If there is a place for you, then, assuredly, if you wait on the Lord, you shall find it, and having found it, you will know what the Lord hath need of. The porters in the temple were as numerous as the singers, and the watching of the gates was as useful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will, and to do it, is service.—Anna Shipton.

EVERY HOUSE HAS ITS CROSS. A widow lady was almost in despair from the variety of hindrances, vexations, and disappointments she had to endure. She was quite overwhelmed with her domestic crosses, and had scarcely the heart to go on with her daily complaints. "No other roof," she complained, "is so constantly beset with misery as mine." She had no idea that any neighbor of hers was half so crossed as herself, judging, as she did, from outward appearance. But it pleased God to teach her a lesson, through the instrumentality of a dream, which was the wholesomest medicine of which she could have partaken. One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one, on the next it was of less size, and on others, though they were few, it was but a small one. Among all the crosses, however, none appeared to her so considerable and light to carry as that at her own door. She awoke a new creature. What she had seen she understood; and she recollected Christ's saying, "If any man will come after Me, let him deny himself, and take up his cross and follow Me." She fell down upon her knees at once and prayed God to pardon her for her complaining, murmuring and repining spirit, and besought him to release her from it, and fill her with a spirit of patience, submissiveness and content with his orderings. And she implored him also to endow her with his strengthening grace to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. "Yes," she exclaimed, "I can do all things through Christ which strengtheneth me, for his yoke is easy and his burden is light."—Guardian.

NOBODY KNOWS. It was an old woman who told me so. She was quite broken, withered, grey. "Does your husband become cruel when he drinks?" I asked. "Oh, nobody knows what I go through," she replied, "nobody knows; nobody knows." Said a young mechanic to me one day, "I wish you would speak to my brother sometime about his drinking so." On my assenting, he added: "It will do no good, unless you can do it when he is just getting over one of his spells. Then he is penitent, and may mind what you say." So we arranged that at the moment "in season" he should let me know. A little later he stood at my door to say, "My brother came home a few nights since very drunk. It was late; his family had gone to bed; he threw himself on the kitchen floor and lay there all night. He woke with a terrible cold, and we fear he is going to die with lung fever. Can you come?" An hour after I was at his side. In simplest words I told him the way of life. But as I spoke, his eyes grew vacant, glassy. His probation had closed. On the horror of that Christless death! "Nobody knows," "Nobody knows" the sadness of that household or of the burial hour. I have just returned from the funeral of a young man who was killed by an accident, which would not have occurred if he had been himself. Money that should have gone for home comforts, for clothing and bread, was spent for

drink. In the face of Winter he leaves his wife an impoverished widow, to care for five little children, the elder six years only. Three of these little orphans crowded round the plain coffin to take the last look of "Father." "When himself," it was said, "his heart was affectionate, his ways kind." But who can measure the perverting, killing power of strong drink? Who knows its strength to convert a father into a tyrant, a wife into a torment, a child into an open shame? "Nobody knows." "Nobody knows."—Domestic Journal.

WHAT IS THE MATTER? What is the matter with the fathers? What is the matter with the mothers? Have they lost interest in their children, or have they lost all authority, or what in the world is the matter? Our streets are full of children at night—boys and girls just stepping into their teens. Many of them are already noisy and brazen. They are losing all love of the flavor of home. Home society is too tame for them. The mother's company is positively too insipid for endurance. And so they go to the street corners, and worse places, to spend the dearest, the brightest, the most telling of all the hours of any body's life—from after supper to bed time. The newspaper man whose business calls him thither and thither, at various hours, sees the dark results of parental indifference to children. He can see them slipping off step by step to the bad, with apparently no hand to help them to better ways. In some instances, the parent seems cowed; in many cases, blind; and often, we are sorry to say, ill-prepared by his own life, to recommend a better. But when a parent takes a sensible, friendly, companionable interest in his boy, and occasionally one will come across such a person in the community, the boy will be found, generally upright, honest, and honorably ambitious. The fact ought to be encouraging to thoughtful people.—Ex.

SILENCE ABOUT OURSELVES. Think as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to a dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God. Again, be especially upon the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while he is uttering it, to guard himself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man. Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling himself there for you, and ask yourself, as you gaze fixely on him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abandonment, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

AGED STUDENTS. A student in the University of Berlin is said to be sixty-nine years of age. He graduated in theology in his youth, and went as a missionary to South Africa, where he remained until a year or two since, when he returned to Germany to study medicine. As soon as he is become a doctor of medicine he will go back to the Transvaal as a medical practitioner. In 1873 he died in Gottingen a gray-haired man who had been a student in the university there for forty years. It was said that an uncle had left him a legacy, which was to endure as long as he was pursuing his university studies. He was of an amiable, genial, jovial temperment, and the idea occurred to him not to die until he had seen the world, and to do so he set out on a tour of each summer, when he was in the status of a student; but his adventures were very long to seem, his appearances in the lecture-room a boy's cap with a fanning comb afforded a covering for his venerable hair, and he was tenacious

THE SUNDAY... FEBRU... MISSIONARY ACTS 15, 3... Paul on his journey... anxious about the... Lord Jesus had... had preached the... cities and places... had received the... the Lord. But he... their progress. S... bus. "Let us go... brethren, and see... Some were like... away, such as... guidance, such as... from a guide and... did not go with... Silas," and went... of cheering and... ing "the brethren... they went (ver. 40)... ad for them. This... ensure safety and... we undertake.

THE SUNDAY SCHOOL

FEBRUARY 3.

MISSIONARY PROGRESS.

ACTS 15, 36-16, 10.

Paul on his journey—Paul was ever anxious about the great work the Lord Jesus had given him to do. He had preached the Gospel in many cities and places, and many people had received the word and turned to the Lord. But he wished to know their progress. So he said to Barnabas, "Let us go again and visit our brethren, and see how they do."

Timothy—When they came to Lystra, "Behold a certain disciple was there named Timothy." We know him better by his name Timothy. He was at this time living with his mother and his grandmother. These good women had taught Timothy the Scriptures "from a child."

Useful Hints. If you wish to have the best results in cake making, always use pulverized sugar. Pour clean boiling water through the fabric and it will remove tea and coffee stains.

Thoughtless Word. In a Western city a Sunday-school teacher took charge of a class of boys for a single Sabbath. The regular teacher was absent.

Farmers' Sons. The greatest product of the farm according to *Sturges' Journal*, is the boy and girl. In every avenue of life where spirit, capacity and energy are required, the man who pushes to the front is the son of a farmer.

once boys on the farm. They were barefooted, wore patched clothes, and worked for their bread. Almost one-half of the people in this country reside in towns. Where are the town boys in the race of life? Fooling, curling their hair, polishing their boots, while the rough country boy is plunging barefooted along the road to fame.

Learn to darn stockings neatly, and then always see that your own are in order. Do not let a button be off your shoes a minute longer than needful. It takes just about a minute to sew one on, and O how much neater the foot looks in a trimly buttoned boot than it does in a lopsided affair with all the buttons off.

How to Treat Weak Lungs.—Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect, exercise in the open air, keep the skin scrupulously clean, and take Hagar's Pectoral Balm for coughs, colds, and bronchial troubles.

Who is Perry Davis? About forty years ago when Perry Davis, of Providence, R. I., in the United States, first introduced to the world his famous "Pain-Killer," he was a poor man without influence, a cripple and an invalid.

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Zion's Herald, Boston, January 9th, 1884.

A TOUCHING CASE.

The Life of a Beautiful Woman Saved.

A young and beautiful married lady residing in this city was lying at the point of death, with diphtheria, and was not expected to live but a few moments; the husband, father and mother of the suffering lady, were by the bedside, as was also the attending physician; so certain were they of the near approach of death, that certain arrangements had already been made to meet the sad event.

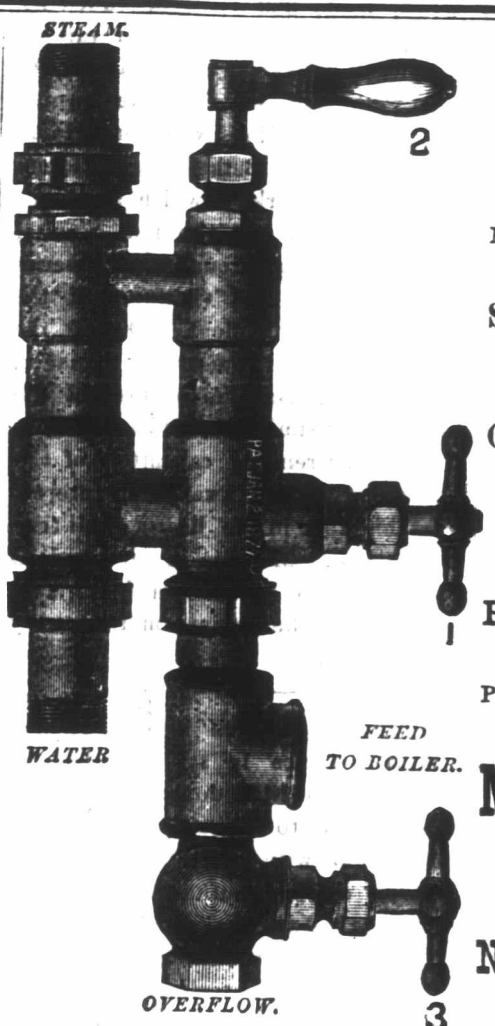
While this conversation was taking place the young wife was gasping for breath, and it was evident that she could live but a few moments longer. But the mother quickly unrolled the bottle and gave a teaspoonful clear to her child. The effect was like magic; in an instant the passage to the lungs was enlarged, she could breathe a little easier; the mother quickly began to bathe the throat externally, and in a short time all present saw that the crisis had passed.

A little over 200 miles an hour is the fastest recorded bicycle time. This was once accounted good railroad time. How to Treat Weak Lungs.—Always breathe through the nose, keeping the mouth closed as much as possible.

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THE WESLEYAN
FRIDAY, JANUARY 25, 1883.

TO OUR SUBSCRIBERS.

Many of our subscribers are promptly remitting the amount due on their paper. We thank them for it. We want all to remit as quickly as possible. We dislike very much to lose a single name, but the rule of the Book Committee forbids us sending the paper to any subscriber who has not paid \$2.00 within twelve months. If you are in arrears please remit the amount due at once. Also renew for 1884.

S. F. Huestis,
Publisher.

SOME METHODIST READING.

Though Provincial Methodists are not as dependent as they once were upon the English Methodist Book-room for their supply of Methodist reading, they cannot yet afford to close their eyes to the ever-increasing list of English Methodist periodicals and other publications.

A few of these, forming a small monthly parcel, may serve as a sample. The Wesleyan Methodist Magazine is now the oldest religious periodical published. A few years ago its circulation declined, because it was deemed too heavy in style. Its contents were certainly better adapted to the study of the pastor and the library of the man of leisure than to the tastes and opportunities of the great mass even of intelligent Methodists. Of late years, however, under the editorial management of the Rev. Benjamin Gregory, it has been growing more and more popular, until it is now regarded as one of the most trustworthy as well as one of the most trustworthy of present religious publications. The pens of the ablest men in British Methodism write for it, and almost every number contains some valuable paper from eminent men connected with other Churches. Of its character the number for January, now before us, with Mark Guy Pearse's article on "Modern Theories Tried by an Old Experience;" Rev. S. J. P. Dunham's "Wesleyan Worship-song;" Rev. Dr. Cunningham Gaikie's sermon in Westminster Abbey on "The True Holy Orders;" T. P. Bunting's "Episode in the Life of the late Dr. Moffatt;" the Rev. W. H. Dallinger's "Notes on Current Science;" and a number of other papers on religious and secular topics of present interest, reviews of new books, biographical sketches and poetry, furnishes an excellent illustration. Nor must we omit to mention the fine portrait of the Rev. Thos. McCullagh, President of the British Conference. In the parcel with this sixpenny magazine are several smaller—the Christian Miscellany, with good illustrations and shorter articles; Early Days, for young people; Our Boys and Girls, for Sunday scholars and other children; the Children's Advocate, the organ of the Children's Home, and edited by Dr. T. B. Stephenson; the Methodist Temperance Magazine, whose title explains its object; the Sunday-school Magazine, a useful lesson help, published by the Wesleyan Sunday-school Union; and At Home and Abroad, for young helpers in mission work. With some other periodicals we are less familiar. Any or all of these should be found side by side with our Canadian Methodist publications on the tables of our people.

In the same package are several books which afford a fair sample of the less weighty volumes just issued by Mr. Woolmer at the Conference Office. The Great Problem of the Times, by the Rev. Edward Smith, is the fifty-guinea prize essay on "The Churches' Relation to Evangelistic Work," called forth by an offer of the editor of the London Christian. A glance shows that this book by a Wesleyan minister is well worthy of the perusal of Methodist readers. In chaste and neat binding are two other volumes intended as "devotional helps." Both are by the Rev. G. Stringer. The Psalms in Private Devotion contains brief notes on these psalms for the world, and On His Day provides for the Christian such suggestions as will help to send his thoughts "in the Spirit on the Lord's day."

The Sunday school books now issued by the Conference Office are worthy of special notice. Once we feared their books as "Churchy" in their tone, as they were with repeated references to the parish church and the "incomparable liturgy," etc., but a most decided improvement has taken place in this respect. None ex-

cel them in beauty of binding, and in what is of far greater importance—purity and directness of teaching. Before us in this line are Drierstock: or Life on the Frontier; Go Work: a Book for Girls; and Wilfred Hadley: or How Teetotalism Came to Ellensmere—all which can only be read by our children with profit. And, as specimens of the attention which is paid to the "lamb," we have Johnnie's Work; Muriel, the Sister Mother; and Pages from a Little Girl's Life, all pleasantly pointing the little ones Christward and heavenward.

Our English, American and Canadian Book-rooms are rendering it quite unnecessary that Methodists should seek reading for youth elsewhere, because of any lack at home. With no disposition to depreciate the works of other authors as found in the selected libraries now so cheap, so popular and often so excellent, we take the liberty of saying that invariably a number of our own rich and attractive publications should be purchased with them. The race of miserable "nothingarians" is being sadly increased by the rate at which professedly non-sectarian books are being crowded into our Sunday-school libraries. Our children will be all the better Christians because intelligent Methodists. See then that they have above all safe mental food. A Methodist Sunday-school without Methodist books is—Will the reader supply the name?

The second session of the fifth Parliament of Canada was opened by the Governor General on the 17th inst. with the usual ceremonies. Two points of interest were worthy of note—the early date of meeting and the presence of Lord Lansdowne for the first time on such an occasion. The attendance was somewhat larger than usual. The opening speech, which was of unusual length, refers to our general prosperity, the success of Canada at the Fisheries Exhibition, the increased immigration, the great growth in the traffic over the Intercolonial Railway, and to the provisional arrangement between the Dominion and Nova Scotia Legislatures respecting the Pictou branch and Eastern Extension. No paragraph, perhaps, has awakened more interest than that in which it is stated that the Government "has thought it of the greatest importance for the settlement of the Northwest and the development of our trade that the completion of the Canada Pacific Railroad from sea to sea should be hastened and the Company enabled to open the line through by the Spring of 1886." The franchise bill of last session is to be re-introduced and legislation is urged in the interests of factory employes.

Some months ago the British and Foreign Bible Society, to meet the views of many English Baptists, went so far as to propose to insert in certain foreign versions the marginal reading, "Some translate immure." They certainly could have done no more. It now appears that Baptist missionaries in India have advised the rejection of this reasonable offer. If Baptists in general accept this advice, and stand aloof from this noble Society, all others will feel that for their absence they alone are responsible. We learn from the Christian Visitor, which believes that Provincial Baptists will "save their dollars for their own Bible work," that "several brethren have already expressed a desire that some plan be devised by our Missionary Board by which every year a general canvass of our churches would be made at the time the British and Foreign Bible Society make their appeal." From this it would seem that even the venerable Bible Society is likely to become an object of direct attack. "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." To such lengths may men be led when undue importance is given to any one form in religion!

In our larger Provincial seaports unostentatious but steady efforts are being put forth for the benefit of seafaring men. In St. John, on the 16th inst., at the nineteenth annual meeting of the "Mariner's Friend Association," the Rev. Jas. Spencer, chaplain of the Association, read a report of his labors for the past year, in which mention was made of several very cheering cases of spiritual benefit to those to whom he in the past had ministered. During the year he had preached 126 sermons, visited 264

ships, made 350 visits, attended 20 funerals, and distributed in various languages 60,000 pages of tracts. On the following evening the annual meeting of the Halifax Sailors' Home was held in the Bethel of the Home. That a good work, of which the hereafter only can tell the real results, has been done through the influence of the Home and visitation of the ships is very evident. During the year Mr. Potter, the worthy manager, has visited Britain, to inspect the working of similar institutions there. The heart-rending calamities of the past year should awaken an interest in this work in the hearts of all true Christians. Men die in their beds as well as at sea, but sudden death, as a rule, stares the mariner more steadily in the face.

The investigation into the riots at Harbor Grace is still proceeding. There can be little doubt in any mind in reference to the guilty parties. We shall await with interest the decision of the colonial authorities. No one who has had an equal opportunity with the writer of becoming acquainted with many of the excellent men belonging to the Orange order can long be in doubt as to the purity of their purpose. Men may join them through mere political selfishness, others may reflect little credit upon them as a body, but their starting point is the preservation of Protestantism and its blessings. No men are more deserving of public protection than they. More than this, however, is at stake. Apart from all religious bias, is the question pure and simple, "Shall the man who exercises his right to flaunt a green flag on Sunday and Monday as he pleases be at liberty to shoot down his neighbor because he once in the year chooses to carry an orange banner? If such liberty were once granted freedom would be utterly at an end."

We publish to-day the first of a complete series of several letters on "Our Educational Institutions." In spite of the somewhat strained construction placed upon an editorial sentence, and the sharp attack in the first letter or two upon the traditional connection between the state and religious education in our colleges, the writer will be found by those who can patiently wait to be thoroughly loyal to Methodism, and able to appeal on behalf of her interests with ringing words. We reserve any comments upon his letters to a later period, and at present satisfy ourselves with merely remarking that much of the dissatisfaction which several religious bodies have felt with the present governmental policy of this province has arisen not so much from an opposition to their policy of leaving religious bodies to do their own educational work—as from a feeling that that policy, when adopted, left one body in the possession of special educational advantages. To the present date no attempt has been made at readjustment. Hence the dissatisfaction, which has often been misinterpreted.

Now and then an editor finds amusement from the suggestion that he should publish some facts or figures that have already had a prominent place in his columns. Only last week, in New York, the moderator of the Presbyterian Board of Foreign Missions requested the secretary to confer a favor on the brethren by having the facts he had just given printed in the organ of the Board. "I have been trying to obtain these figures for several months," added the moderator. Just then the secretary rose to his feet to remark: "And there is where the joke comes in: that magazine for the last two months has contained just what I have been telling you today." Then came the veteran Dr. Prime, of the Observer, with the statement that his paper of the previous week, and the Evangelist as well, had had a letter containing the much desired figures. The moral to ministers is: Read your own Church publications.

We are glad to know that the sermon preached by the Rev. Dr. Burns at Fort Massey Church on the 25th. November, on "Priestly Confession and Absolution," has been published together with the "C" correspondence in pamphlet form. In his defence of the "faith once delivered to the saints" against the priestly assumptions of Popery and Ritualism, Dr. Burns has rendered a service to Protestantism which is worthy of general recognition. Are not the letters of "P" also worthy of preservation?

They certainly obliged his opponent to resort to the last weapons of a weak cause—ridicule and sarcasm. The above pamphlet, published by request and neatly printed by Wm. McNab, is on sale at our Book-room at fifteen cents per copy; two for twenty-five cents; or ten copies for one dollar.

A contemporary says the Methodist ministers "make vigorous endeavours to secure good reading for the people, and as a consequence their newspapers and periodicals are well patronized. The people learn to look to them for counsel. And their hold is the greater on their people for that very reason. He who has introduced a good book or periodical into the home, has rendered it one of the best possible of services, and one sure to be gratefully and increasingly appreciated." The latter part of the statement is correct beyond dispute, but now and then, in some cases at least, there is ground to question the truth of the former part of the assertion.

A branch of the Woman's Foreign Missionary Society has been formed at Guysboro, whence a first remittance has already been sent. What circuit shall be next?—We had a narrow escape last week from locating a certain marriage in our list at the home of the "bird's father." This misprint, however, would not have been as funny as that which made an American Methodist paper announce that a certain minister retired from effective work not scared, when he had written "not so scared."—The young ladies of one of our largest Bible classes in this city are learning our Church catechism. This was a wise suggestion on the part of the teacher, accepted with equal wisdom on the part of the pupils.—Readers have no right to infer because a secular weekly in this city has published, sometimes almost simultaneously, columns of "Gleanings," etc., selected, arranged and condensed with much labor in this office, that such use is warranted by any arrangement.—Two copies of the Christian Advocate, printed more than fifty years ago, were sent to our office by an unknown friend. Any old papers or Methodist documents sent to the editor of the WESLEYAN, will be prized by him and carefully preserved.—Last week a Roman Catholic priest at St. Mary's earnestly warned his hearers against the amusement of dancing, to which, he said, a great deal of evil is justly ascribed. "Father" Biggs was right. Now let him "go for" the lottery, out of which the Roman Catholics of this city are getting so much money for St. Patrick's, in the face we think of the law.—The reasons given by the St. John Deputy Sheriff for the exclusion from the jail of the visiting ladies of the Women's Christian Temperance Union are hardly satisfactory.—What a sad comment upon the weakness of wealth was that call of the demented and wandering owner of the Delmonico restaurant of New York upon an Orange farmer for a breakfast, from which he arose to say, "I'm sorry I can't pay you, but I have no money."

For the Wesleyan

REV. J. S. ADDY.

I feel like bestowing a passing tribute upon our late venerable and salutary brother whose name stands at the head of this article. My occupation at the present is the talking and advocating of temperance—teetotalism. Father Addy was a staunch "teetotaler" many a long year ago in Newfoundland, when things were different from what they are now. He put aside the wine cup and became a worker in the good cause, to the end that no one who might make shipwreck of life and character through wrong drink could plead his example. At one time he was an active "son" and toiled in connection with the "order." I found him equal to some invaluable suggestions and illustrations which he imparted to me in almost his last hours. I have some of them recorded in my memorandum book, and shall ever prize them highly. Only on the Thursday evening preceding the fatal stroke, as I sat with him in the last social party he was to attend on earth, his utterances upon the "great reform" were such as to secure a pleasant place in my jottings. Not very long ago he had addressed the Reform Club in Yarmouth.

On Christmas morning, I heard his last and able sermon on Isaiah ix. 6, and well remember touching a brother on the shoulder and especially directing his, as well as my own, attention to the manner in which he was handling the text. Truly he was beloved and respected by every one as a citizen, a Christian, a gentleman and a clergyman, and I believe that his name is everywhere "like ointment poured forth."
T. M. Lewis.
Shelburne, Jan. 15, 1884.

IS IT NOT A CURSE.

In the course of a sermon recently preached in St. John, N. B., and published in the Sun, the Rev. Job Shenton made these remarks:

The Centennial celebration will aid you to note the progress of the century. You go into the department of machinery and you observe that the venerable sickle has been superseded by the machine to reap and bind. The scythe of our fathers has given place to the mower in its perfection. Instead of the lumbering road wagon, you have carriages light and airy. You go into the department of fine arts and articles for domestic use and see the advance for one hundred years, and as you look over the works of men, how beautiful the scene, as the bright electric light illuminates it, instead of the dim candle light of years ago! Then you must fling yourself into the march of progress. It is not even within the realm of fancy to tell what the next hundred years will do. Even in our recollection, discoveries have been made, so that we are prepared to give attention to what appeared to be the wildest speculations. The advancement and adaptability of the telegraph, the power and development of the steam engine, the rapid transit of travel and commerce, the electric light, the telephone—these are only samples of the range that the human mind is sweeping and a prophecy of what the coming years will reveal and fulfill.

There springs out of this Centennial celebration a question of national, or, if you will let me lower it down to its proper place, of social and city reform. I refer you to the curse of intemperance in our midst. In this Dominion legislation has been had to place the liquor traffic under more stringent control. I do not pronounce upon the constitutionality of the question. I am not able to do that, but it does seem to me it is about time to cease to play between Dominion and Provincial Legislatures, and somebody ought to know whose duty it is to control these license matters. I am a prohibitionist, and, therefore, look upon license simply as a means to an end. If liquor be good, it ought to be sold as freely as tea, coffee or sugar, but there I take issue and maintain that it is an unmitigated evil, and deadly curse. You may discount my enthusiasm if you please; you may call it fervor if you like, but I ask you to look at these facts. During the present year, in the police court of this city, 1,519 persons were brought up for various offences. Out of this number, 760 were for drunkenness or offences of liquor selling. There were 308 cases for assault, abusive language and fighting and probably most of these arose from drinking. Now add the two together and you have 1140 cases out of 2519 directly attributable to drinking, and as for the other cases half of the present police force and half the jail and Alms House accommodation would suffice, and the police court open one day of the week. This is an absolute fact, and further I have it on the best authority that nine-tenths of the men in the Alms House are there through drunkenness and perhaps half, if not more, are in the penitentiary for the same cause. I do not argue upon the subject, but I verily believe that prohibition in a few years would change the social aspect of the city, remove the dark skeleton shadow from many homes and render the jail silent and penitentiary accommodation largely needless. You say it cannot be. I reply in the burning words of Sojourner Truth, "Gad's not dead."

There are influences at work to-day, through temperance organizations and through our Sabbath schools which cause me to live in hope that in 10 years at most this liquor traffic will come under the strong grip of the law backed by public opinion and will come under social ban as well. I would utter for this needed reform the strongest words of which our vigorous Anglo-Saxon language is capable. I am free from any bond of the curse. I am not speaking as a convert. But I have made my choice as a decided prohibitionist.

ENGLAND AND THE REFORMATION.

The lecture on the above subject, given by the Rev. J. Lathern on Tuesday evening held in the Y. M. C. A. Hall, was listened to by a good audience. It is said to have been one of his happiest efforts. We copy from the Morning Herald:

Preparatory to the real subject of his lecture he recalled some events of significance in the world's history which preceded and influenced the reformation—chief among which was the discovery of America, the revival of literature, and the discovery of printing, the first fruits of which art were dedicated to the service of heaven in the dissemination of the Word of God. The lecturer briefly sketched the condition of the people before the Reformation, as exhibited in the "religious tariff of ecclesiastical exactions," and proceeded to take a glimpse of the principal characters that figured in the great work under discussion, following Charles Kingsley's method of obtaining a true idea of history in a study of biographies and autobiographies of the time under consideration. Of course in a brief lecture it was impossible to speak of the characters that more or less ably fought the battles of the Reformation, but some of the leading

men were very fully and clearly discussed. Of those who were really opposed to the work but yet aided it Henry VIII, and Cardinal Wolsey were instanced; of whom the former, while spoken of by one section as being wise as Solomon, strong as Samson and beautiful as Absalom, was by another believed to be as near the incarnation of wickedness as the infirmities of human nature would allow. His aim was simply to be supreme in church and state in England, while Wolsey placed ecclesiasticism before nationality with his own aggrandizement only in view. These men were not reformers, except so far as God made the mouth of men to praise Him. He then proceeded to delineate briefly the leading men of the Reformation in England—Cranmer, Latimer, Tyndale, Bede, Wycliffe, and others. A great deal of valuable information of the most interesting nature was given in a very eloquent and impressive manner, and a number of well-executed diagrams, aided by the lecturer's personal experiences on the Eastern continent, gave a freshness and impressiveness to many well-known chapters of history. A vote of thanks, eloquently proposed by Rev. Dr. Burns and seconded by Rev. S. F. Huestis, was accorded by acclamation to the lecturer. The president announced at the close that the annual meeting of the Association would be held on Tuesday evening next in St. Matthew's Church.

For the WESLEYAN.

OUR EDUCATIONAL WORK.

It is equally clear that if our institutions are to move on in keeping with the spirit of the age, the era of giving must be regarded as being quite begun.
WESLEYAN, Oct. 26th., 1882.

The above utterance is as timely as it is appropriate. It is apparent that if our beloved Church is "to move on in keeping with the spirit of the age," its Institutions must "move on" along with it. But there is no question about the moving on of the Church—therefore there should be no question about the moving on of the Institutions. While the Church shall move on "in accordance with the fiat of Him 'who saith and it is done, who commandeth and it standeth fast,'" it cannot be denied that human perversity, obstinacy and stupidity have been opposing forces in its past history. So while the Institutions shall move on with the Church and "the spirit of the age," it is evident that the forces that oppose the one may oppose the other. The certainty of ultimate victory should not make us ignore these forces, for human agency is a factor everywhere recognized throughout the entire trend of revelation. Therefore it is that the foregoing deliverance of our Educational work, is as timely as it is appropriate. It is timely as coming during a momentous crisis in our Methodistism; it is appropriate as placing the burden "of giving" just where it should be placed—on our people. Our Educational Institutions must be supported. On this point there is no diversity of opinion. How are they to be supported? Here the diversity begins. Some maintain that as these Institutions are performing a certain proportion of the educational work of the State, they should be at least partially supported by the State. Others hold that being purely denominational in their character, the Church compromises her dignity and independence by any such equipping with the State. Let us consider these two opinions fairly and impartially.

The object of government—the primal idea that gave it existence—is the protection of life and property—the protection of all from the highest to the lowest in their inalienable rights such as "life, liberty and the pursuit of happiness." It therefore follows that it is no part of the prerogative of the State to teach religion. Every such attempt is foreign to the original conception involved in the evolution of government. If the State has the right to teach religion, pray what religion? What denomination is to be the favored one? Is it the religion of the majority? Then it is done by the oppression of the minority, who are taxed to support a system which they conscientiously repudiate. Is it all religions? Then a Christian State gives public aid to incite the superstitions of Romanism or the abominations of Spiritualism. If an exception is made of any, just so far as the exception extends, oppression extends. If a community of Spiritualists existed among us, they would be taxed like the rest of us. To except their religion in the apportionment of the public funds in this matter of education, would be an act of despotism for which there could not be put forward the excuse of an excuse. How could there be an excuse? The State has no religion. What right has the government—a non-religious committee—to sit in judgment on theological vagaries and say this sect is Christian and that sect is not? It cannot be done save by the exercise of despotic power—a power that by right belongs to no government upon earth. A free government merely executes the will of a free people. In other words it is a committee appointed by the people to transact business. In reality the people are the government. To facilitate matters they delegate their power to a committee. If this committee take upon itself to pass judgment on theological tenets, it degenerates into contempt. But if, on the other hand, it subsidizes all religions then we have the pitiable sight of a Christian State teaching the drivelling nonsense of the Shakers or the puerilities

of the way on its legitimacy is party, involved. Mr. has kin followed written daughter former Sackville Rev. W. I re and on passing hardly have p weather ther, a lovely weather day be have to ma is by the go to t ing no have b from e churche cherrie so will grapes were a were soon b is all s in larg the dr the de have will be throw son for day we in the Coanin mas, t liah-sp decorat Thea another Castle My ne work fr of sent fo who is here, any fo He ha I an girls' ability hands work ably quite The name George rende Mr. treat, to, to firm of senior Rev. ted a The is the leyran The wated Pans day, a tiful Ser Mond of J when spent a dau The I antern The who Metho time, final t has b be inv to ass isters Metho dist. The of loc support Act, v in this to acc Metho ley, w which words Mr. have death port, a suar age. the Clu der R ed a death, interes

NOTES OF A JOURNEY TO THE EAST.

CHURCH OPENING AT PORT HAWKESBURY.

An invitation from officials of our late sphere of labor placed us in a position to carry out an apostolic resolution, "Let us go again and visit our brethren, where we have preached the word of God, and see how they do." Accordingly, the day after Christmas found us puffing towards Stellarton where we arrived late in the evening, to find Bro. Hale ready with a sleigh to convey us to the parsonage, where, with his kind family, we spent the night. The next evening found us at Piedmont, at the house of old and tried friends, Mr. and Mrs. C. Macintosh. Truly has the wise man said, "As iron sharpeneth iron, so doth the countenance of a man his friend."

Did space permit I should like to report something of our progress on the Stellarton circuit, of which Piedmont is a part, but my duty lies in another direction. I may say, however, in passing, that the places added to the circuit of late years, viz. New Glasgow and Piedmont, exhibit symptoms of encouraging progress. I learned from private sources that our cause was planted in those places by providential opening, and in answer to special prayer. Bro. Macintosh for the past twelve years has been preaching the Gospel according to Wesley and Fletcher in Piedmont, and, with a few Methodist families gathered around him, has succeeded in finishing the outside of a new church. Despite protests against revival churches, so called, the mission of Methodism is needed in these eastern counties. Let it only be treated with as friendly a spirit as that which it exhibits to sister churches, and it will become a blessing to those Churches: inasmuch as it only wars with spiritual weapons, against a rigid and slumbering fatalism, as hurtful to the churches as it is ruinous to the souls of men. Christianity itself was introduced into the world for the purpose of overthrowing it; and it is as much the mission of Methodism, wherever she finds it to substitute something better in its place, as to carry the reconciling message of God's universal love to the perishing heathen world.

The next evening found us at Port Hawkesbury, the place of our destination, and at the house of our old friends, Mr. and Mrs. A. Bain, whose many kindnesses have laid us under deep obligations. Though on a mission of gladness to dedicate our new church to the worship of Almighty God, we were saddened to learn that death, in terrible forms, had thrown a gloom over the entire community. Within a few weeks no less than six young men, the hope and joy of several households, had suddenly perished by drowning, while fears were entertained for the safety of others. In the church we observed sable garments and weeping eyes.

On Saturday, amid a hurricane such as only Hawkesbury can produce, with great difficulty we found our way to the church, where the pastor and his wife, with several other ladies and gentlemen were arranging lamps, carpeting, etc., for the opening services on the morrow. That Sunday dawned beautifully clear and mild, and soon the body of the building was filled, the gallery being occupied by the choir. As to the service I only give the text and the theme of discourse Psalms 87: 5-7—Zion, the birthplace, the home, and the joy of the nations. The dedicatory service, as in the discipline, in which the congregation evidenced a lively interest by standing, was peculiarly solemn and impressive. At 3 p.m. a social service, largely attended, was conducted by the pastor, Rev. C. W. Swallow, A.M. After the hymn he read a part of the third chapter of Ezra, and then gave a most appropriate address, contrasting the mingled emotions of joy and sorrow at the laying the foundations of the second temple, and applying them to present circumstances. He would like to know how many were present who witnessed the dedication of the old sanctuary in 1828. In response to a request, but four persons stood up. One of these, Mr. Samuel Bear Island, then gave me touching reminiscences of the church in the wilderness, and the many who had passed to the house "prepared in the heavens," since then. The congregation then rose and sang "Our old companions in distress." The service was solemn and evidently profitable to all. At 7 p.m. a large congregation assembled, when the writer read a portion of the 17th, 18th, and 19th chapters of Ezra, and then gave a most appropriate address, contrasting the mingled emotions of joy and sorrow at the laying the foundations of the second temple, and applying them to present circumstances. He would like to know how many were present who witnessed the dedication of the old sanctuary in 1828. In response to a request, but four persons stood up. One of these, Mr. Samuel Bear Island, then gave me touching reminiscences of the church in the wilderness, and the many who had passed to the house "prepared in the heavens," since then. The congregation then rose and sang "Our old companions in distress." The service was solemn and evidently profitable to all.

It is unnecessary to enter into details as to dimensions, etc., of the building, but to say that it suffices to say it is 55 by 50 feet, with a tower ten feet square, in the upper corner projecting five feet from the front end and reaching to the roof. This is surmounting the height of which is 29 feet from the

foundation. The building is held together and the roof supported on the inside, by five arches, extending from the plates to the collar-beam on either side. A more substantial frame never been erected. The hurricane, above alluded to, did not even jar it. The interior as well as the exterior is neat, elegant and beautiful. Nothing is defective in the workmanship, and nothing is redundant. On the day after the dedication the pews were sold, and it was refreshing to see the eagerness manifested to obtain seats. I am able to say on authority: "The amount realized from the sale of the pews is sufficient to clear off all debt, including the amount borrowed from the Parsonage Aid and Church Ext. Fund. The entire cost including furniture amounts to about \$3000."

I would, in behalf of the Trustees, gratefully acknowledge handsome donations to the building fund by several gentlemen in Halifax, and one of \$5 from a R. C. gentleman in Port Hood, during our occupancy of the circuit. One donation recently received, deserves special mention. It consisted of a very handsome rosewood pulpit stand, beautifully ornamented, together with two large coal stoves, which afford ample warmth to the entire building, with chandeliers and lamps.

The trustees have nobly worked together. Great praise is also due to the contractor, Alex. McIntosh, Esq., for his interest in carrying the work to such a successful issue. The architect, who finished the work but whose name I did not learn, deserves to be better known. His work will be a monument of his integrity and skill. I would not forget to speak of the tact and energy displayed by the Rev. Mr. Swallow in grappling with, and overcoming so many difficulties. He is deservedly popular, and is doing much to make Port Hawkesbury a charge to be desired by coming pastors. I may say, for those interested, the church is insured for a term of three years; and the Trustees are not likely, with the knowledge of contiguous events, to let the policy lapse. Our Baptist friends also deserve honorable mention. One of the firms gave for the communion a handsome carpet and their choir added greatly to the interest of the singing. Love and good will were manifested on all sides. To God be all praise.

G. W. TUTTLE,

Wallace Bay, Jan. 16th, 1884.

SUPERSTITIONS OF SCIENCE.

The third lecture in the winter course of the American Institute of Christian Philosophy was delivered by Dr. Deems at the Broadway Tabernacle, on the evening of the 4th inst. Subject, "A Defense of the Superstitions of Science." The belief in that which cannot be proved is inherent in human nature, in the race, the speaker affirmed. It is the basis of man's intellectual growth and of his practical living. No man can prove his own existence; but this fact, clear to his intuition, is also certain to his consciousness. Some ages are marked by religions, some by scientific superstition. The belief in the unprovable is as general in the one province as in the other. The present age is one of superstition in science—using the word superstition to designate belief in the unprovable. The dogmas embodying the creed of the Catholic Church, scientific, are as unprovable as the religious superstitions of Ancient Greece, or as those of modern India. The speaker did not question the soundness of these dogmas; but was ready to show that they lie outside the realm of reason, and within the realm of imagination or faith. Logic, for example, is regarded as the science of sciences; the creator, preserver, and redeemer of all others. Its great implement is the syllogism, revered as reverently by schoolmen through a thousand years as the Basman reveres his fetish. But the major premise of a syllogism is unprovable. Thus: All men are mortal; the secondary premise being John is a man; hence the inference: John is mortal. We do not know that all men are mortal. We simply take it for granted. There is a record of one man's disappearing from the earth by another mode than the common one; how many may have been translated, or have slipped off our plane by unusual modes, we have no means of knowing. All conductors are non-electrics; liquids are conductors; hence, liquids are non-electrics—a scientific syllogism. All conductors are not known to man. Some liquid may yet be discovered that shall be an electric. The syllogism is plainly founded on a superstition, an unprovable assertion; an assumption whose truth or falsity cannot be demonstrated.

In the realm of Matter we are beset by the same foundation of superstition, or of the unprovable. One property of matter, its indivisibility. All the authoritative physicists, Liebig among them, affirm that matter is composed of atoms. Now, it is impossible to conceive of the smallest particle of matter that may not be divided. Only an infinite being can

conceive of an indivisible particle. Yet we are required and compelled to accept this theory of the indivisibility of matter—a theory that contradicts our capacity to divide. No human being can have a conception of an atom. An atom can have no size, and yet, being of the same size, they have different weights, although they can have no weight because they have no size. What a tremendous draft is made by this atomic theory upon our capacity to believe the unprovable! Tracing the law of chemical combination, the result is, we are compelled to believe that two things, neither of which can have weight, unite with a third thing that has no weight, and these three weightless atoms produce a fourth weightless thing; moreover, that the law of this uniting is unchangeable, fatal. No religious fatalism can exceed it. The undulatory theory, as applied to heat and light, was examined by the speaker, and found to be equally untenable, if we require proof of its first premises. The hypothesis of ether, involving even plainer contradictions than that of atoms; belief in the continuance of the order of nature, were found to be as unprovable as the doctrine of the Trinity or the existence of a Supreme Being. These scientific theories, though unprovable and contradicting our intuitions, our mental processes, and our logic, are nevertheless, the nearest approximations to truth that we have reached. Hence, we hold them as credible, and are bound to maintain them. We cannot do without them. The folly of rejecting religious belief because it is unprovable to the reason formed a trenchant conclusion to this able, instructive lecture.—*Christ. Adv.*

VALUE OF TELEGRAPHS.

The great value of telegraphs in case of emergency, such as the present crisis in Tongkin, quite apart from the advantages offered in facilitating business generally, has been forcibly demonstrated by recent events. It is not too much to say that if war be avoided between France and China, it will have been owing to two institutions peculiar to the west—the press and the telegraph. Had there been no correspondent despatched by the leading English and American journals, and especially had there been no telegraphic communication from Hong Kong to Europe, the French people would have remained in ignorance of the real state of affairs, and would have drifted into a meaningless and crippling war, the end of which no one could foretell. With correspondents on the ground and the telegraph at Hong Kong close by, attempts have been made by the French authorities to hold back, extenuate, and suppress bad news, and to "corner" public opinion by exaggerated accounts of favorable news. This cannot be denied. It is only too apparent from a perusal of the French official and English press telegrams which have been sent home. Without these checks it cannot be doubted that the French public would have been misled, and war would have been the result. China, for her side, has reasons to be grateful to these instruments of informing the public, for by means of them she has escaped a war which would have had disastrous effects for the empire.—*London Times.*

SOJOURNER TRUTH.

The most striking of Sojourner Truth's sayings was her famous interruption of Frederick Douglass, who, on the occasion of an anti-slavery convention, before a large audience, was making one of his most eloquent speeches, in which he was portraying the situation of the country and the rights of his race under the domination of the white people. In the most forcible manner he urged that everything was a question of how long it would take the white people to work out of their hands the burden of the race. He asked the audience, "How long will it take you to get out of your hands the burden of the race?" His electric utterance was met by a shout from the entire assembly. She did not call herself a lecturer but a messenger. When asked concerning the subjects of her lectures, her answer was, "How do I know what the Lord will put into my mouth to say? Take notes? Write out my lectures? Why, child, Sojourner can't read a word, even if she could write out her lectures. De Lord just puts de words into my mouth, and I go to hear myself as much as anyone else comes to hear me." That she exclaimed, was her idea of genuine preaching. "When I get up to talk," she continued, "I never know what I am going to say, but the words come to me from Almighty power." She once said to her audience, "You have come here to hear what I am going to say, and I have come here for the same purpose." In 1878 Sojourner Truth visited New York and the East and in the autumn of 1881 she spoke at Chicago. She was not badly wrinkled; her hair, which once was black, then white, was again black, and her eyes glistened with a peculiar brightness. She was tall and slender, ebony black in complexion, with perfect teeth, and coal-black eyes "as bright as buttons."

ALIVE FROM THE PIT.

The 7th of June, 1692, was a hot, clear, sunshiny day at Port Royal. Scarcely a cloud was to be seen, and not a breath of air relieved the intensity of the heat. About twenty minutes to twelve, a very slight trembling of the ground was perceived, which was at once recognized as a shock of earthquake. A second shock, stronger than the preceding, accompanied with a hollow, rumbling noise, immediately succeeded, followed almost without a moment's cessation by a third, which lasted about a minute. In two minutes from the first shock, the city was in ruins. All the principal streets—which were next to the river—sank at once, and with them the people who were in them. A high rolling wave closed over them, and in an instant 1,600 human beings—among them the attorney-general, the provost-marshal, and the lord-secretary—found a grave. Incredible as it may almost appear, one of those who thus descended into the pit was permitted to return to the land of the living. This was Louis Galdy, a Frenchman. Swallowed up by the second shock, he was by the third thrown into the sea, where he saved himself by swimming until a boat took him up. He lived 44 years afterwards; becoming a member of the House of Assembly, and subsequently churchwarden for Port Royal. On his tombstone, at Green Bay, is still to be read the following inscription: "Here lies the body of Louis Galdy, Esquire, who departed this life at Port Royal, the 22nd December, 1736, aged 80. He was born at Montpelier, in France, and left that country for his religion, and came to settle in this island, where he was swallowed up in the great earthquake in the year 1692, and, by the providence of God, was by another shock, thrown into the sea, and miraculously saved by swimming until a boat took him up. He lived many years after, in great reputation, beloved by all who knew him, and was interred at his death."—*Chamber's Journal.*

BREVITIES.

How often it is that extremes meet! Gladstone never goes out unattended by the police, nor does Conroy, the policeman murderer.—*New York Graphic.*

Professor Hoppin, in his "Homiletics" says, "The moment a preacher ceases declaiming, and begins talking, every one wakes up."

Statistics show that during the last session of the U. S. Senate each member consumed 127 quarts mineral water, one and one half tons of ice, and fifty quinine pills. Great are statistics.

To look back to antiquity is one thing to go back to it is another. If we look back to it, it should be as those who are running a race, only to press forward to a better, and to leave the beaten way behind them.—*Colton.*

Literature is a mere step to knowledge, and the error often lies in our being content with the other. Literature may perhaps make us vain; true knowledge must render us humble.—*Mrs. Stoddard.*

A little girl innocently and touchingly observed to her mother, who was crying with the excruciating pain of cutting teeth? "If so, go at once and get a bottle of 'Mrs. Winslow's Soothing Syrup.' It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle. Feb 10

Refer to the visit to his country of Prince Bunker Shozumar, the Indian representative of the Bannu-Somaj, who is reported to have said "Chunder," which is a name of Hindu names, is equivalent to the German Von and the Scotch John. It means "the son of."

The first of my friends, with a view to the advertisement of his book, has been advertised in the Southern States. A very large number of copies of the book have been ordered, and it is expected that it will be a great success.

The first of my friends, with a view to the advertisement of his book, has been advertised in the Southern States. A very large number of copies of the book have been ordered, and it is expected that it will be a great success.

Speaking in Worcester, Mass., the other evening, of a Modern English Artist, M. Henry Blackburn, of London, said that Mr. Raskin was a hard master to the half dozen or more "pre-Raphaelites," who put themselves under his guidance. He sent Holmes Hunt to the Dead Sea to paint a dying goat, and he sent Brett to paint a chestnut tree branch and a Septim at it the whole of one autumn; but the training made them.

During a visit to the great needle manufactory at Kennington, last year, the Empress William on examining a bundle of superfine needles, expressed his amazement that eyes could be drilled in such minute objects. The foreman asked for a hair from the Emperor's beard, instantly bore it back to him, threaded it and handed it back to the astonished monarch. Queen Victoria possesses a needle on which scenes from her life are depicted. It is minutely that a microscope is required to distinguish them. Both of these curiosities will be displayed at the International Exhibition of Needlework, at Sydenham next July.

Under the scepter of the Czar of Russia live thirty-eight different nationalities, each speaking its own language, which is foreign to all others.

BE CAREFUL WHAT YOU EAT.—The best medical authorities declare that worms in the human system are often induced by eating too freely of uncooked fruit and too much meat, cheese, etc. Whatever may be the cause, Freeman's Worm Powders are speedy and safe to cure; they destroy the worms, and contain their own cathartic to expel them.

About 200,000 acres will be added to the cultivated lands of Arizona next year by canals and irrigating ditches, at an expense of \$800,000.

We advise every farmer or stock raiser to invest in *Sheridan's Casalty Condition Powders* and feed them out to their herds this winter. Depend upon it it will pay big interest. Don't buy the large packs as some of them are worthless.

For Cramps, Pain in the Stomach, Bowel Complaint or Chills, use *Perry Davis' Pain Killer*. See adv. in another column.

It is a dangerous thing to neglect a cough or cold or any difficulty of the throat or lungs. Lose not a moment in getting a bottle of *Johnson's Anodyne Linctament*. You can rely upon it to cure you. It is also a sure preventive of diphtheria.

Capt. Richard King, of Texas, has being inclosed one of the biggest pastures on record. It lies along the Gulf coast and lower Rio Grande. The pasture will embrace 137 leagues. The fence enclosing the pasture is eighty-three miles long.

REST AND COMFORT TO THE SUFFERING.—*Brown's Household Panacea* has no equal for relieving "ails," both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." *Brown's Household Panacea* being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted. "As it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts. Feb 10

In Wisconsin, Iowa and Michigan, where imprisonment for life has been substituted for capital punishment, there were fewer cases of murder reported than in several of the states where hanging is still practised.

On the Massachusetts railways 63 train-men were killed, and 203 injured during the past year. In the same time 15 passengers were killed and 61 injured.

RHEUMATISM.—Rev. M. Sadler, pastor of the French Methodist Mission Church, Montreal West (Fairfax St.) says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success until Graham's Pain Eradicator was used, one bottle of which gave her complete relief."

The result of opening of the St. Gothard Railroad is shown by the fact French trade with Italy was \$2,000,000 less than in 1881, and Italian trade with Germany \$18,000,000 more.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle. Feb 10

"Bee ranches," as California apiarists are called, are fast increasing in the southern portions of that State, and have proved very successful.

Notices may be especially called to an advertisement headed "Invigorating Syrup," which may be found in our columns this week. The proprietors, G. Gates Son & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years.

The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold.

They say it should be kept in every household.

In California prune culture is a great success. Each tree bears about one hundred pounds of prunes, worth about fourteen cents per pound.

FERRY'S SEED ANNUAL FOR 1884. Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. invaluable to all. D. M. FERRY & CO. CHICAGO, ILL.

OUR S. S. PERIODICALS FOR 1884.

As a result of Methodist Union, the Sunday School periodicals of the United Methodist Church shall be adapted to meet, to the fullest degree, the highest requirements of every Methodist school. Neither money nor labour shall be spared in making them the best, the most attractive, and the cheapest Lesson Helps and Sunday School Papers in the world. The last year has been the best in their history. It is determined that the next year shall be better still.

The Sunday School Banner

Was never so popular and so useful as it is now. We shall adopt every possible improvement to keep it in the very foremost rank of Lesson Helps. In order that every teacher in every school of the Methodist Church may have the aid of this unsurpassed Teacher's Monthly,

ITS PRICE WILL BE LOWERED from seventy-five to sixty-five cents single copy and from sixty-five to fifty cents more than one to any address. This gives the school which can take only two or three copies an equal advantage with the school which can take a large number. Thus

FIVE CENTS A MONTH will place in the hands of a teacher twelve times thirty-two pages—384 pages a year—of rich, full, concise, practical Lesson Notes and Teacher's Hints, adapted for the several grades of the Sabbath School, and well printed in clear type on good paper. What, so-called, "cheap" Lesson Helps provide all that is required for all grades in one volume of 384 pages for the small sum of sixty cents a year, only five cents a month?

Pleasant Hours Has nearly doubled its circulation during the past year, and has everywhere been received with the greatest favour. It is even being ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special prominence shall be given to Christian Missions, especially in view of our Church in Japan and among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrations of the most interesting, together with letters from the missionaries, "in the high places of the field," will be a conspicuous attraction. It is a quarto eight-page paper, issued every fortnight, at the following low prices:—

Pleasant Hours, 8 pp. 4 to, every fortnight, single copies \$0 30 Less than twenty copies 0 25 Over twenty copies 0 22

Home and School, Begun last January, has leaped at once to popularity and success, having reached already a circulation nearly as great as that of Pleasant Hours. They are twin papers—like in size, in price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in Temperance and Missionary sermons, in "Lectures to Queen and Country," and in "Lectures on the Bible." Both have rapturous readers. Many schools circulate these papers instead of libraries—binding them in fine, brighter, more attractive, and much cheaper.

Home and School, 8 pp. 4 to, every fortnight, single copies \$0 30 Less than 20 copies 0 25 Over twenty copies every fortnight 0 22

The Sunbeam Will be brighter, better, and more beautiful than ever, with a super-abundance of pictures and will be issued every fortnight, instead of twice a month, so that at no time will the schools be three weeks without its shining presence, as now happens four times a year. It is just what the little folk of the Primary Classes need—full of pretty pictures, short stories, poems, and easy lesson notes.

Sunbeam, 8 pp. 4 to, every fortnight, single copies \$0 15 Less than 20 copies 0 12 Over 20 copies and upwards 0 12

The Scholar's Quarterly Has been enlarged from twenty to twenty-four pages a quarter—nearly six pages a year—for eight cents! It will give full text of the lessons for every Sunday in the Quarter, Golden Text, Home Readings, Connecting Links, Outlines and Questions, Brief Explanations, Questions from the Abstract, Catechism, Opening and Closing Exercises, The Creed, Ten Commandments, and Points of Temperance Pledge.

Price, two cents a quarter, or eight cents a year. We cannot send single numbers of this quarterly, nor less than five, as the price of a whole single number would be half the subscription price.

The Berean Lesson Leaves Contain the substance of the *Scholar's Quarterly*, but not quite so fully. They will be sent in quantities of ten and upward to any address a five and one-half cents a year each, or \$5.50 per hundred.

The Quarterly Review Service Gives Review Questions, Responsive Reading, Hymns, etc. Very complete. The year, twenty-four cents a dozen, \$2.00 per 100; per quarter, six cents a dozen, fifty cents per 100.

The above rates are all post paid. Send money with the order, or by check, and the increased number of copies will be sent. Orders for ten year subscriptions receive the numbers for the past of the year gratis, including the special number and Christmas numbers.

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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.

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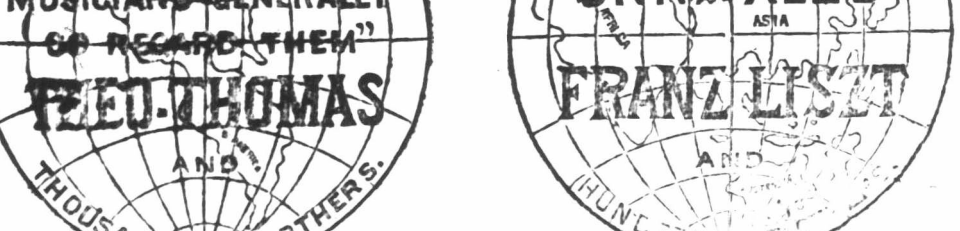
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and all scrofulous diseases, Sores, Erysipelas, Eczema, Blotches, Ringworm, Tumors, Carbuncles, Boils, and Eruptions of the Skin, are the direct result of an impure state of the blood.

To cure these diseases the blood must be purified, and restored to a healthy and natural condition. AYER'S SARSAPARILLA has for over forty years been recognized by eminent medical authorities as the most powerful blood purifier in existence.

A Recent Cure of Scrofulous Sores. "Some months ago I was troubled with scrofulous sores (ulcers) on my legs. The limbs were badly swollen and inflamed, and the sores discharging large quantities of offensive matter. Every remedy I tried failed, until I used AYER'S SARSAPARILLA, of which I have now taken three bottles, with the result that the sores are healed, and my general health greatly improved. I feel very grateful for the good your medicine has done me."

Yours respectfully, Mrs. A. O'BRIEN, 36 Sullivan St., New York, June 24, 1882.

All persons interested are invited to call on Mrs. O'Brien; also upon the Rev. E. P. Wilds of 78 East 54th Street, New York City, who will take pleasure in testifying to the wonderful efficacy of Ayer's Sarsaparilla, not only in the case of this lady, but in his own case and many others within his knowledge.

The well-known writer on the Boston Herald, B. W. BALL, of Rochester, N.H., writes, June 7, 1882:

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It is incomparably the cheapest blood medicine, on account of its concentrated strength, and great power over disease.

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It gives instant relief, and in time works a permanent cure.

This preparation is the best ever offered to the Public for ASTHMA, BRONCHITIS, CATARRH, PHLEBITIS, BRONCHITIS, and all Difficulties in Breathing.

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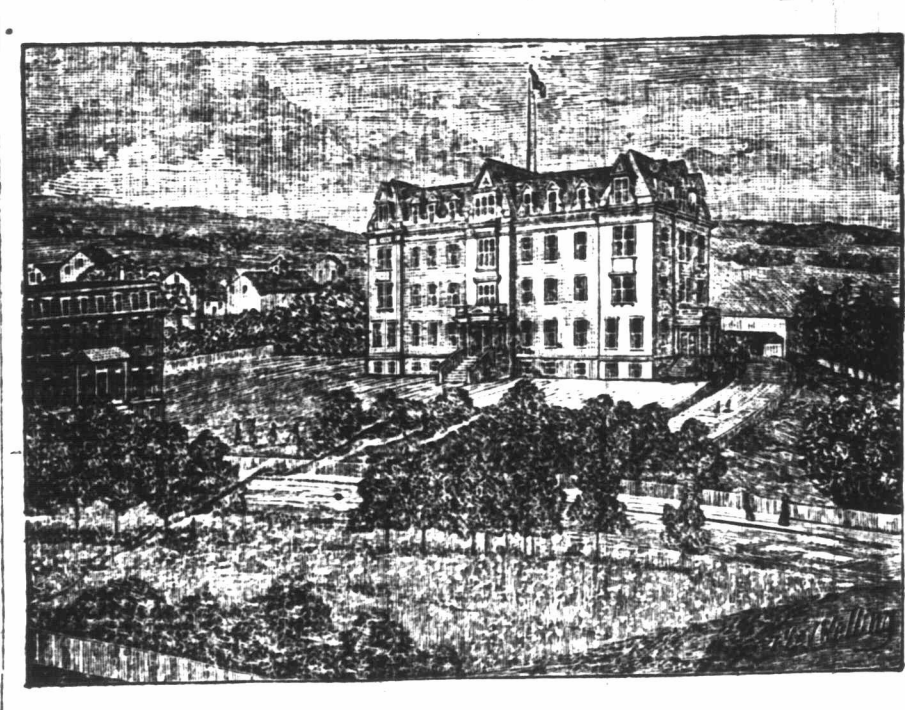
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