

# The Wesleyan.

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Longworth, Mr. W.

S. F. HUBSTIS, Publisher.  
T. WATSON SMITH, Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 14, 1882.

No. 15

## FROM THE PAPERS.

In Scotland they call candidating sermons "preaching matches."

Robert Collyer's remark about Ingersoll's atheism is worth quoting: "It can never become an institution; it can never be more than a destitution."

A tract written by the venerable Peter Douth of blessed memory brought a boy in a frontier shanty to Methodism, and gave the Church Bishop Marvin.—S. C. Advocate.

It is worth recording and remembering that, in this nineteenth century, the most popular American poet was one who never wrote an impure word, or started a debasing thought.—Central Advocate

In a recent issue, *Unity*, the Unitarian paper published in Chicago, defends Unity Church against the charge of bigotry in its summary dismissal of Mr. Miln as its minister. It says the pews have rights as well as the pulpit, and that when a minister repudiates the doctrines he is employed to defend it is time for him to leave.

People who, with our improved postal service, have the letter lamp-box at the street corner, can hardly appreciate the isolation of a missionary on the Congo, in Africa. He writes: "I intend starting off again this afternoon to 'post' the news." To do it he had to walk 140 miles, and then a sail of over 100 down the river in a boat.

A six days' conference and mission, attended by Earl Cairns, Lady Hope, Dr. W. B. Richardson, Dr. Crespi, the Rev. Canon Wilberforce, Admiral Sir B. J. Sullivan, and others, on the subject of Temperance Reform, was brought to a close at Bourne-mouth on the 18th ult. A feature of the proceedings was a meeting of about 1000 women, addressed by Lady Hope.

A woman, long of misery excited pity at Ottawa, Kansas. In it was a handcuffed thief, on his way to prison; his insane wife, who was being taken to an asylum; two children going to the poorhouse, and a dead baby, bound for the grave. The object in taking them all in one vehicle was to manage the woman easily, as she refused to be parted from the rest.

At a ploughing match near Inverness, Scotland, where a special prize was offered by a councillor of that burgh for the ploughman who had been a total abstainer for the longest period, it was ascertained on due investigation that the person entitled to the prize was one who had not "tasted nothing" since "dinner time" the same day—a period of nearly two hours.

The Baltimore Methodist says: "Bishop Wiley did a graceful and manly thing in making his home during the session of the Washington Colored Conference among the people served by that Conference. It is the first time any of our bishops have done this in Baltimore, and it reflects no little honor upon Bishop Wiley to have inaugurated what we trust will now become customary."

"I do not understand what people mean when they speak of making 'poetry,'" said Frances Ridley Havergal; "I have somehow to live mine before I write it." What a change for the better it will be, when all ministers and laymen feel that this is true of their sermons and exhortations. Are exhortations and sermons mighty, or even vital, except when they are first "lived."—Index.

Some of the members of the Church of the Incarnation seem inclined to think that "High Church" Episcopalians will find fault with Mr. Brooks' congregation for worshipping in a Jewish synagogue until their own building can be repaired. We think no criticism need be apprehended. It is not as if Mr. Brooks had offered the Church of the Incarnation to Dr. Gottheil.—N. Y. Paper.

Queen Victoria is punctilious in the recognition of the devotion of her servants. The old couple who had charge for many years of her Swiss cottage at Osborne died last year, and over their graves the Queen has placed a stone inscribed with the record of their service, with this addition: "This stone was erected by Queen Victoria and her children, January, 1882." He that is faithful in that which is least is faithful also in much.

St. Alphage Church, London Wall, has a living worth £925 a year, parochial charities worth £1016 a year, a population of thirty one, and an average congregation of eleven. The spiritual welfare of each church coe is thus promoted, while the material comfort of each parishioner is secured by an annual provision of nearly £38. The new paper, the *Church Reformer*, has a great work before it.

"Don't be frightened at Ingersoll," says the *Congregationalist*. "Have you heard of any Christian whom he has convinced? Are not all those who follow him unbelievers already? Meantime Jerry McAuley in New York has been instrumental in rescuing many from lives of unbelief and sin. For every professed believer whom Ingersoll has won we will show twenty professed unbelievers whom the Lord Jesus has saved."

The *Wesleyan Christian Advocate* says very truly: "The most important office to be filled by the General Conference, at its approaching session, is that of Missionary Secretary. We do not discount any other office by this saying; we only say of this what, as we see it, is true. It is more important than the office of Bishop, or Book Agent, or Book Editor, or any other. And it is harder to fill than any of them and fewer men are qualified to do the work."

If you want to have the "brethren" take part in your prayer-meeting, do not open the subject and squeeze all the juice out of it, and then throw the peel to "the brethren" and ask them to get some more juice out. It isn't fair. A much better way for the leader merely to take the hard-pearl off first, and then pass the fruit along and let "the brethren" try their hand. If, after this, any juice remains, squeeze it out yourself at the close of the meeting.—*Congregationalist*.

No true minister will say a word to the disparagement of a brother preacher. If appealed to as to his judgment upon the question of fitness for a particular place, he must answer honestly, but not a word reflecting upon character or ability should pass his lips. We can make the most of each other and secure a large common success, or we may, by a careless word, blast a reputation and destroy a life-time of usefulness. Let us give heed to our words.—*Zion's Herald*.

Rev. C. H. Dunn, pastor of St. Peter, Miss., notes the touching case of a little girl aged twelve, who, when she heard of Longfellow's death, draped her volumes of the poet's works in crape, as a mark of her personal appreciation. Mr. Longfellow seemed drawn closer than ever to children as he neared the other shore. Thousands of children have for some years given special attention to his birthday, and tens of thousands of pure hearts mourn for the great writer.—*N. W. Adv.*

A piteous reminiscence of Mr. Longfellow is related by Mr. G. W. Childs, who several years ago entertained the poet at dinner in Rome. He was walking to the dining-room with Mr. Childs, and on their way through the corridor of the hotel they passed a series of lighted wax candles placed in candelabra surrounded by flowers. Mr. Longfellow immediately shaded his face with his hand and begged his companion to hasten his footsteps. It was through the flame of a lighted candle, when in the act of melting some sealing wax, that Mrs. Longfellow was burnt to death.

A somewhat notable case, in which a pastor has declined a "louder" call, simply for conscience sake, is that of Dr. J. H. Eccleston, rector of Trinity Church, Newark, N. J., who has refused the invitation to St. George's church, in this city, the church so long presided over by the senior Dr. Tyng. Dr. Eccleston felt that it was no time to consult his own pleasure in forsaking a church which had recently suffered serious loss and dishonor, and felt it his duty to remain and repair the breaches. He had twice before declined an episcopate to which he had been elected.—*N. Y. Independent*.

In these days, when so many bank cashiers, bank directors, Sunday school teachers, and New-Jersey town officers have subjected the conscience which the community has long had in the integrity of business men to a severe strain, it is reassuring to read of the way in which a firm in this city has recently met obligations that no longer were legal. The house failed in 1878, and comprised with its creditors for twenty cents on the dollar. It has just now sent to each creditor a check for the other 80 per cent of the debt, with interest. This is a novel and pleasant experience which does not often thrill business men.—*N. Y. Tribune*.

The introduction of attractive reading matter in the Boston public schools is reported by Superintendent Scaver to have been a practical success. Two kinds of books are used—those containing information collateral to the regular studies and those calculated to cultivate a taste for good literature. Mr. Scaver says: "It is delightful, too, to hear the children use when reading under the stimulus of freshly awakened interest; but admirable above all is the skill of the teacher who can steadily use this stimulus so that easy and natural utterance in reading becomes, in time, a fixed habit with the children."

## BRAZIL.

The Rev. J. J. Ransom, of the M. E. Church, South, writes to the *Nashville Advocate*: Our work here presents many hopeful indications to sustain our faith. One of these cheering signs is so unusual that I feel some delicacy in mentioning it until I see to what it will grow. An Imperial Counselor and other influential and wealthy men have given me for use for 1882, rent-free, a large hall in Botafogo, the most beautiful part of Rio de Janeiro. We intended to have opened the hall with the new year, but I was called away. Last night we celebrated our first worship in the new hall. I had seen to the seats and internal arrangements, but had taken no steps toward securing a congregation, that being left to the kindness of the movers of the enterprise. Our two chief supporters were entirely unacquainted with Protestantism except by hearsay, having never attended Protestant worship, nor entered a Protestant church. They gave as their reason for desiring to establish Protestant worship in that part of the city, the need of a living faith to moralize the people, especially the lower classes. Last night I preached to the most "select" audience I have ever seen in Brazil—between forty and fifty gentlemen, all men of wealth, and members of the best society of the capital of the empire. At the close of the services several working men came in; the others were the invited friends of the movers in this new departure. I confess that, despite my experience, I felt no little discomposure on appearing before so critical an assembly, only two or three of whom had ever before heard a Protestant sermon. I had no organist, nor was our organ, the present of a friend, in its place; and I must confess, further, that I did not adventure to display my ignorance of music before the admirers of the great operas as rendered by the most celebrated singers of the Old and New World. But I never had a more attentive hearing, and as I entered upon my theme, the presentation in outline of the scheme of faith which would form the staple of my future preaching, you will rejoice with me that I can add, I forgot all else but that I was preaching the everlasting gospel to men whose need of its precious truth was no whit the less because of their rank, and wealth, and worldly attainments. I did my best, and they thanked me, perhaps a little after the manner in which they would have felicitated a good singer or a popular actor.

At the close of the services I announced preaching for each Sunday night during this year; but at the request of the most influential gentlemen changed it to Saturday night; "for the convenience of our families, whom we wish to bring," said they. An old gentleman at the door asked Mr. Kennedy if we were to have other meetings, and when answered in the affirmative, added, "Then you will have to get a larger house, for this will not hold half the people who will be here next time."

What will it come to? I cannot tell; but I do not think any other Protestant missionary has had so remarkable an opportunity presented to him in this city as that which has now come to us. This is the first time that the wealthy and educated classes have taken the initiative in this city, and whether their interest flag or not, they have gone thus far without any conceal-

ment on my part of my uncompromising hostility to all the mummeries of Rome.

## HOW IT WILL LOOK.

The *Watchman* (Boston) tells the story of another millionaire. He had not one million dollars, but thirteen:

This is a great deal of money, a great deal to get, a great deal to control, a great deal to leave. One man gained it, controlled it, left it all. He was a member of a Presbyterian Church, a professing Christian, a possessing millionaire. When the end came, as it must come to all rich or poor, he tossed about on a bed of suffering, scourged by guilty conscience for a wasted life. "Oh," he cried, "if I could only live my years over again, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter." Notice, it isn't the amount he leaves but the fact of a wasted life, that haunts him. "Nothing but leaves."

What matters it whether the heap be big or little? A man may struggle all his life for money, and then fail, and be just as badly off. You have succeeded in a measure, you have failed if the gaining of money has been the end and aim of life. The bed of the river, the vein of the rock, hold more gold than you can gain, but they are intrusted with it. You are a man made in God's image; to degrade yourself to the level of river bed and mire, is to sink below the brute. He left it all, for in that city where the streets are paved with gold, the hoarded gold of earth counts but little. Confederate bonds are worth more in a Boston market than the money of the market place will be in the kingdom of God.

This poor man's minister sought to soothe him, and thus he made reply: "You have never reproved my avaricious spirit. You have called it a wise economy and fore-thought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul." Pastor, you have not spared the sin of Sodom, the hypocrisy of the Pharisees, the treachery of Judas, the covetousness of Ananias. Have you been as faithful to the soul of your rich denon, your leading layman, the best pew-holder in the broad aisle who isn't a Christian? May it never be yours to brush the excuse for a dying man who, when we try to comfort him, shall turn and say: "You never approved me."

## SPIRITUAL PROSPERITY.

The general estimate of a church's spiritual prosperity is found by the additions to its membership. If these are numerous it is taken for granted that they indicate a good spiritual state. In some respects his may be true, for a church destitute of active, prayerful piety is not likely to receive many accessions. Nevertheless, it is possible to err in this matter. Mere numbers are not infallible indications of prosperity, and some churches would be more prosperous if they counted fewer members than they lo. Every worldly, inconsistent member is one too many for the church's good and hinders its real prosperity. A musical society gains nothing for its great purpose by members who have no music in their souls, and so a church must have members who really add to its spiritual life if they conduce to its

prosperity. The great want of our churches to-day is more real religion in the membership. If men cannot discern between him that serveth God and him that serveth Him not; if our aims are as worldly as those of the world, and if our pleasures are derived from the same sources, can we hope to have power with them? There are many churches that need as much a gracious work within them as those "without." If professed Christians who are now bringing forth nothing could be brought up to bring forth thirtyfold, and those who are bringing forth thirtyfold, could be made to bring forth sixty or a hundredfold, it would be better for the ultimate honor of Christ's cause than a large number of new converts.—*Baptist Weekly*.

## "WHAT MUST I GIVE UP?"

"But where," it is asked "does this common ground end, and the realm of the world begin?" We may be helped to an answer if we look first at the opposite boundary, and ask where the common ground ends and the dominion of the Church begins. What is the gate through which every one passes who enters the Church? Is it not the confession of subjection to Christ? Within that inclosure Christ is recognized as supreme. His word is law. His authority is paramount. His sovereignty is undisputed. The man who enters there pledges himself to honor Christ everywhere; and so long as he is where he can be recognized and understood as being loyal to Christ, every thing is well. Now with that thought in mind, pass to the other side, and where now do you find the world begin? It commences at the point where another than Christ is recognized and acknowledged as ruler. Call it fashion, pleasure, or whatever else. The moment you pass into a place where, not Jesus, but another is recognized and reputed as the sovereign, you are guilty of conforming to the world. Wherever the world is acknowledged as ruler, there, even though in the abstract he might think the place indifferent, the Christian should not enter. Gesler's cap in the abstract was nothing at all—a mere thing of cloth and feathers; and, in the abstract, it was a small matter to bow to it, but bowing to that cap meant acknowledging allegiance to Austria, and William Tell showed his patriotism by refusing to do so to honor it. The question, therefore, is not whether in other circumstances the things done in the world's inclosure might not be done by the Christian without sin, but whether he should do them there, where his doing of them is recognized as homage to the world. Whose flag is over a place of amusement? Whose image and supercription are on a custom or practice? Christ's? or the world's? these are the testing questions. That which a Christian renounces when he makes confession of Christ is the supremacy of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the royalty of Christ.—*The Rev. Wm. M. Taylor, D. D.*

## A CHINESE REVIVALIST.

Native Chinese missionaries are doing genuine Methodist revival work in China. According to advices from the New York Mission Rooms, there is a remarkable work going on in Foochow. Some years ago a meeting of like character, after

the manner of our meetings at home, was conducted by our missionaries in Foochow; but now the native preacher and the well-known presiding elder, Sia Sek Ong, is leading. He continued the meetings after quarterly conference in January from evening to evening. He is a genuine leader among the natives, taking hold of the work with vigor. He was preaching, at the time mentioned, every evening, sermons of great power. He closes his sermon by inviting those who are decided to become Christians to come forward. On one occasion twelve came forward, and three of the boarding-school girls, besides, who are from Christian families. The theme of Sia Sek Ong's sermon on a certain Sunday morning was "Christ the living bread sent down from heaven." He is the manna—the food for a famishing world. China's spiritual condition was illustrated by the horrors of the North China famine, when men ate such unclean things as "Starving China," he said, "was eating—worshipping—the dead men of the past; but now that Christ the living bread, the satisfying portion, has come, who would longer eat the unclean things of the past?" "Oh, it was a wonderful sermon," says a correspondent, and strangely moved the people." A notable part of this work is the interest taken by Mr. Ahok, the liberal Chinaman, who has purchased the bank building for our Anglo-Chinese college. He is a man of large business, and brings from twenty to thirty of his porters, clerks, and servants to church regularly. Twelve of the college students have united with the church, only four of whom have Christian parents. Indeed, only a few remain undecided. Mr. Ohlinger writes: "I believe if we had 300 students now, the majority of them would yield to the power of the Word at this time. The most hardened as well as some of our newest accessions seem unable to resist the mysterious influence." This movement has naturally had a good spiritual effect upon the theological students. The revival efforts are not confined to Foochow alone, but extend throughout the whole Foochow district.

## FEIBLE SAINTS.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old negro preacher sang, "Judge not the Lord by feeble saints." And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feel their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavaliers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion; Christians can not claim exemption from criticism. They do not expect it. They know that the eyes of the world are on them. But they say to the unbelievers—"If you would know the truth, go to the Word; go to him who is the truth; judge not the Lord by feeble saints."

OUR HOME CIRCLE.

THE PLACE.

"I go to prepare a place for you."
O Holy Place, we know not where thou art!
Though one by one our well-beloved dead
From our close clasps to thy bliss have fled...

"HEARD AT ONCE."

BY THE REV. SAMUEL LEES.

The interruption was an unwelcome one, as one Saturday morning a strange messenger came to request me to go at once a mile away to visit a house where a child lay ill.

you all, for the glory of God, what happened to me three months ago. One Saturday I was in great trouble. I had almost despaired, and longed for death.

The moment of her prayer was the moment when I was so strangely impelled to go, for no known reason, to her home. The faith of that morning was never lost. Hope was deferred, but her confidence was never unsettled.

asked myself as I went along it, how many times unknown to the earnest and industrious crowd of mechanics and engineers...

Only one variation from fact occurs in this narrative: I have substituted the name of Mackay for the real name. Nor am I betraying confidence in now speaking of the generous act of Mr. Hugh Stephenson...

BOSTON WOMEN FIFTY YEARS AGO.

Mr. Quincy evidently sympathizes with the older time, and his account is so pleasant that we wish that he had brought it down to a later date. We should have liked an account of the way of living half a century or so ago.

TAME PORPOISES.

A writer in Land and Water who has studied the habits of the porpoise in an aquarium says: "The

intelligence and docility of some of those which have been kept at Brighton have taught me even to regard as not impossible an incident related by Pliny and Aulus Gellius, of a boy who, whilst frequently bathing in the sea, made friends with a dolphin...

THE MERCHANT.

Tare and net
Boxes, hogshead, dry and wet
Wholesale, retail; will you trade?
None can sell as cheap as I.

LITTLE CHILDREN'S WATCHES.

Yesterday an old man entered a Little Rock store, and, taking from his pocket an old buckskin pouch, he emptied two coins on the counter...

"He was killed in the war. I say that when John was a little boy I strung this watch around his neck. One day his watch got out of fix, he said, and he filed these notches in it."

THE LAST SLEEP.

An illustration of the unspeakable horrors that are connected with the use of strong drink was witnessed by a policeman in Brooklyn, on the 19th of July, 1881, he entered the rooms of a tenement house...

OUR DANGER.
Lord, with what care hast thou begirt us round!
Parents first season us: then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers.

OUR YOUNG FOLKS.

COMPANY MANNERS.
"Will you please sit down and wait a moment till mother comes?" said a little girl to two ladies who came to see her mother.

A WORD TO BOYS.

Ashamed of work, boys? good, hard, honest work? Then I am ashamed of you—as ashamed that you know so little about great men.



THE WESLEYAN  
FRIDAY, APRIL 14, 1882.

BOOK COMMITTEE.

The annual meeting of the Eastern section of the Book Committee will be held, D.V. at the Book Room, Halifax, on Thursday, May 4th, at 9.30 a.m. The Executive Committee will meet on the previous evening at 7.30.

John McMurray,  
Chairman.

IN METHODIST CIRCLES.

Our brethren of the Western Conferences seem to have realized the approach of the period fixed for the General Conference more clearly than we at the East. Among them the probable prominent topics are being brought forward in lively style; among ourselves comparatively little has yet been said about them. Their larger numbers and the earlier dates of their annual gatherings may in some measure account for their more prompt awakening, but we fear that it must be confessed that after several years of union we are not yet quite sufficiently acquainted with each other to regard the interests of any one section as the interests of the whole. We look with the greater satisfaction for the visits of the General Conference officers because we desire the removal of any lingering jealousy which may still be observed in the East, but are yet of opinion that visits alone cannot develop that feeling of oneness which is necessary to render us thoroughly united in sympathy and purpose and effort. Time, in great measure, must accomplish this, but the desired end might be hastened by the transfer of a few well-known men to the Maritime Conferences. In the meantime the movement toward the Northwest, which is now taking away so many of our youth to new homes nearer the other extremity of General Conference limits, may develop a better acquaintance and a more harmonious co-operation at Connexional centres.

Among the more important subjects to be discussed in the autumn—we speak only of those which are new—will be that of Methodist union. An impulse toward union in more quarters than one, of which the delegates themselves were scarcely aware, seems to have been given by the recent Ecumenical Conference. It was not strange that the representatives of a score or more of Methodist bodies, hitherto shy of each other as seen at a distance, should question the wisdom of so many separate organizations, and finding themselves essentially one in doctrine and far less variance in polity than had been supposed, would desire to remove a reproach which has not seldom been levelled at Methodism by her opponents. That there are no serious impediments to an early declaration of co-partnership it would be folly to deny. Matters of polity and finance, the disposition of large and handsome churches unwisely placed too near each other, are perhaps only a part of the impediments to union, and they are by no means trifling. The difficulties, however, would be no greater than those which our Presbyterian neighbors have surmounted, not without some dearly bought lessons by which we may profit. In all save the financial aspects of the question, our brethren in the West may be supposed to be more directly interested than we, but Methodists throughout the Dominion must feel that; from the rush toward the great prairies of the North West, where a nation is being born in a day, it is most desirable, if it can be done with injustice to none, that Methodism should go up and possess the land, and unhindered by divisions and jealousies set forth that truth which John Angell James once remarked gave her a special qualification for missionary or pioneer work—the glorious truth that Jesus died for all. We have not taken up our pen to press this question of Methodist union, but cannot lay it down without having remark-

ed that if such union be ever desirable it should be accomplished, if possible, before the division lines be extended and rival churches be planted throughout the great region now opening up. A decade hence its achievement would be far more difficult than now. Let the idea be either dismissed or encouraged. Uncertainty will only check the onward movement of Methodism when the tramp of her hosts should be like that of an army with banners.

"NONE SO BLIND," ETC.

Intimately connected with this subject of union, and constituting, perhaps, one of its difficulties, is that of a General Superintendency. From the tone of our wide-awake contemporary, the *Christian Guardian*, we imagine that this subject is receiving no small degree of notice among the members of the Western Conferences. Our contemporary is not wont to attack shadows, and his sturdy blows indicate something more than moonshine in the case. It is not within our province to give expression to personal views upon this topic. The revival of this question of a general superintendency, after its apparently final disposal at the first General Conference, is indicative of a conviction in certain quarters of the necessity of strengthening Connexional ties at some point or points. That some additional firmness may be wisely provided we have no doubt, while we are by no means disposed to apply to our various churches Whitfield's designation of his societies, when he termed them "a rope of sand." In what way Connexional ties may be most effectively strengthened, whether by a more carefully guarded and limited Superintendency, or by giving the Presidents of Annual Conferences greater liberty to move through the territory of the Conferences over which they preside, or by emphasizing the duties already entrusted to the Chairmen of Districts, is the point to be decided.

On one point we believe thorough unanimity to exist—in opposition to any Episcopal form of Church government. It is not forgotten that Dr. Dixon, in his work on American Methodism, professed to regard that branch of our Church as embodying John Wesley's real idea of organization, and as justifying by its success the legislative wisdom of its great founder, but it is not improbable that the more correct, because the inside view is that given by the N. Y. *Methodist*, when in speaking upon the subject of the organic union of American Methodism it was some time ago said: "A Methodist statesman may, by and by, unite us organically, but he cannot do it until we have developed a system of checks (analogous to those of British American civil life) upon the central powers of such an organic union. For years that run, checks upon existing central powers are more necessary than any organic unity. The vast central machine in our branch may, in a score of years, be a most serious and disrupting danger."

In these references to American Methodism there is no intention to imply the existence of any disposition to introduce a similar system. No private correspondence has been addressed to us on the subject, but, if we have not shared with our fellow, some of the names of those who favour a system of general superintendency are to be found in the ranks of the most conservative, faithful and hard working men of the Canadian ministry. These ministers, with some highly respectable laymen, believe a system of superintendency, having none of the objectionable features of the American system, and presenting some improvements upon our own, to be quite possible. To condemn their views unheard, to speak of them as aiming to introduce a quasi-episcopacy, to link with any proposition of theirs the necessity of a presiding-eldership—that bone of contention in American Conferences, is what we are not disposed to do. To advocate their views is quite another thing. Any question which affects a Church whose higher court-

meets but once in four years should be treated with the utmost dignity if possible, thought upon when we breathe most of heaven's atmosphere, prayed about when we kneel nearest the Throne, and decided as in the sight of the Most High. Any decision which may be affected by prejudice, or may be the result of slight else than a most thoughtful and intelligent consideration of a subject in all its bearings can never be final.

The *Church Guardian* attempts in a recent issue to divert attention from the exclusiveness of the Episcopal clergy in not permitting "ministers of any denomination" to conduct services in Episcopal burying grounds. The effort has cost some research and has even involved the necessity of the study of "An Act to Amend and Consolidate the Laws relating to the Methodist Church of Canada." In certain sections of the Act our contemporary has found some consolation. Special comfort has been derived from sub-sections 1, 2 and 3 of section 9, relating to the duties of Trustees and designating with great care the persons who shall perform "the usual acts of religious worship" in the churches and on the lands "under their care." "This," cheerily exclaims the *Guardian*, "is no relic of by-gone exclusiveness: it is a law asked for since Confederation by the Methodist Church in Canada." The law is, we think (in this respect) a reasonable and prudent one; but why should that in us be bigotry which in them is prudence?

Our contemporary, the *Presbyterian Witness*, has already given a reply to this expression, which does it honor. It says: "We think the answer not difficult. Practically the Methodist churches are open to all orthodox Christians—Episcopalians, Presbyterians, Congregationalists, Calvinists, Arminians, Baptists, Peto-Baptists. We have never heard of a Methodist church shutting out all except Methodist ministers. We have never heard of a Presbyterian minister being refused the privilege of attending the funeral of one of his own flock in a Methodist burial ground. We do not know that the exclusiveness of our Episcopalian brethren injures any other church. As Presbyterians we do not complain, although we should certainly like to see our brethren enjoying a larger freedom and developing a more catholic spirit. The Methodists in this respect may well teach their mother church a lesson."

To this courteous reply little need be added. Our readers know with what readiness accredited ministers of other Churches, among them Episcopalian, have been permitted to preach in our pulpits and officiate in our cemeteries. The *Guardian* forgets, or seems to forget, that very clear and explicit legal enactments are needed to maintain the control of a man over his own residence or of a Church over its own property, but that, when these rights are secured, an individual or the Church is quite at liberty to relax their strictness in the interests of friendship or Christian courtesy. A man may see fit to carry out in their utmost rigor the laws that make an Englishman's home his castle, and his neighbors must abide by his decision, but they are at liberty to regard him as a churl, and a Church may hold him liable for trespass who enters her pulpits or dares read a burial service within certain cemetery gates, but her adherents must not find fault if called bigoted, and, particularly so, if her ministers undertake to avail themselves of privileges which they will not in turn offer to others.

The statements of the *Guardian* have nothing in them painful to Methodists. They only prove that the Act in question gives the Methodists in Canada as complete legal control of their own churches and cemeteries as that possessed by Episcopalian or similar property, while Methodists know, and Episcopalian know, that that control is used, as has been courteously stated by our Presbyterian contemporary, with a due regard to the wishes and interests of all others who hold with them the great leading doctrines of the Gospel, though differing on minor points.

A Baptist brother, seriously "exercised" in mind, seeks relief through the columns of the *Messenger*. It seems, as we judge from his statement, that a recent ordination in Queens County the Christianity of some good Baptist outran the practice of his brethren and led him to recognize the "orders" of a Methodist brother, whose presence it is feared by the writer may render the ordination "unscriptural." The following questions serve to indicate the grounds of "Justice's" anxiety:

1. Is it customary for other denominations to ordain, or aid in ordaining Baptist ministers?
2. Were Rev. Mr. Royal, (Free Baptist), and Rev. R. Williams, (Wesleyan), invited to seats in the Council? And if not, (so the report indicates) were they qualified even on undenominational grounds to take part in the ordination?
3. Did Rev. W., (Wesleyan) in his charge to the church, recommend the Baptist brethren to maintain the doctrines of the Methodist denomination? To wit, "Infant Sprinkling," "Open Communion," "Falling from Grace" &c., &c. Did he commend D. D. Currie's catechism as a capital compendium on the subject of Infant Baptism?

We presume that any Methodist brother in such circumstances would find enough in the "Old, old Story," and in the practical duties obligatory upon all church members, to occupy all the time at his disposal. And could he have taken a seat on the following Sabbath in Charles H. Spurgeon's church he would have received a cordial invitation to the Lord's Table. That eminent minister knows nothing of the spirit which leads the *Messenger's* correspondent to exclaim, "O consistency, thou art a jewel at the ordination of Baptist ministers as well as at the Lord's Table!"

"My dear brethren," said a preacher one day in the course of an address to a small audience composed of the residents of a Home for aged ladies, a few lady visitors and a young lad. Certainly he could not have found fault if a smile played on some faces, since he was the cause, though unintentionally, of wondrous thoughts. A very sparing use of the untimely expression in pulpit and on platform might have prevented this slip of the tongue. Young prayer-leaders will do well to avoid in prayer the too frequent use of certain expressions, even though borrowed from Scripture. The presence in these of the name of the Deity should lead to still greater watchfulness. When a good brother in one of our own circuits, in a prayer-meeting held in the absence of the minister through illness, offered the petition: "Bless our minister, who is sick," he offered a most fitting petition, but when he immediately added, from mere force of habit, "Praise the Lord," he caused confusion. The petition was doubtless heard where the heart is read, but the reverent spirit of the worshippers was sorely tested.

In a private note, Rev. Jacob Freshman, whose lectures on the Jews were heard with pleasure by numerous readers of the *Wesleyan*, writes us from New York: "We have very pleasant recollections of our visit to your city. How strangely the Lord leads us! But I believe that God has called me to this work. I have not severed my connection with the Montreal Conference, and intend to ask that I be permitted to labor here among my Jewish brethren. We are living by faith, and I believe that God will carry us through." Mr. Freshman's efforts to carry the Gospel to God's ancient people are warmly commended by the leading ministers of several Churches in New York. The religious services of the "Hebrew-Christian Congregation," of which he is pastor, are held in a Hall, 4th Avenue, between 22nd and 23rd Streets. His residence is at No 25, Seventh St. Any assistance in this worthy work will be gladly received by him.

The *Chippewa Post* gives this description of the plan of the new Male Academy, at Sackville, prepared by Mr. G. E. Fairweather of St. John. The *Post* says: "The new building is to be 100 ft. long and 45 feet wide, with an ell in the rear for kitchen purposes. It will have three stories, and be surmounted with a mansard roof, making four floors exclusive of the basement. The east half of the first floor will be used for reception room and Principal's residence. The west half will contain a steward's room and dining hall 29x45. The three upper stories will be divided into bedrooms. On the second floor will be a hospital, on the third a bible-class room, and on the fourth a cistern in order to have water on every flat. The basement will contain coal bunkers, store-rooms, baking ovens, and bath rooms. Tenders will be asked about the 15th inst. The Board will endeavor to have the new building ready for occupation this autumn."

In no quarter is the severity of the season likely to involve greater loss than in Newfoundland. A Harbor Grace correspondent writes: "Things are very gloomy here just now. The whole of our fleet is ice-bound. We have four steamers and eight or ten sailing vessels going out from this to the ice, which up to date cannot get away." The *Public Ledger*, of the 28th ult., five days later—reports "a perfect ice blockade in Conception Bay." "Messrs. Munn & Co., says the *Ledger*, 'will we fear, be severe losers, as they have a large capital invested in the seal fishery and are known to be very liberal suppliers.' From other parts of the colony also come sad forecasts, caused by the loss and detention of vessels laden with supplies or bound to the usual sealing localities.

What the writer of "Table Talk," in the *London Methodist* says, in reference to the March quarterly meeting at home may not be altogether too late for use abroad: "I suppose young men will be recommended as candidates for the ministry. All my friends hope that none but first rate men will be brought out. Mediocre men even are not wanted. They block better men. They burden the ship, but do not add materially to the strength of the crew. Meanwhile, really first-class men are always wanted, and there is plenty of room for them. But they should be first-class all round, sound in body, strong in mind—men that will go down and quarry stones, and build them into the spiritual temple. Too many men of this sort we cannot have."

The *Methodist Records* of the 31st ult., says: "We have received from the Mission-house a letter from the Rev. T. R. Picot, of Port-au-Prince, giving further details of the terrible visitation of small pox, scarlet fever, and typhoid. The average of deaths had, on the 22nd ult., decreased somewhat, but was then about fifty per day. The Rev. Mr. Moselle, of the Methodist Episcopal Church, was suffering from small-pox, and had lost most of the leading men of his Church. Several members of the Wesleyan Church had died, but the leaders had been spared. Mr. Picot and his family had been happily preserved in health."

There is much more truth than poetry in this remark of a New York paper. And it applies to other regions than "some of the New States of the Far West." "It is said that Madame Patti will receive about \$100,000 as her share of the proceeds of the thirty-four entertainments at which she appeared since her arrival in this country. This is tolerably good pay. The annual compensation paid to many a hard-working and conscientious clergyman in many of the New States of the Far West, inclusive of donation parties, sometimes does not reach a higher figure than that."

Burdette, of the *Burlington Hawkeye*, thus addresses his correspondents: "Don't punctuate. We prefer to punctuate all manuscript sent to us. And don't use capitals. Then we can punctuate and capitalize to suit ourselves; and your article, when you see it in print, will astonish even if it does not please you."

A NOBLE WORK.

A gentleman of this city, recently in conversation with a friend just from over-crowded Winnipeg, where the churches are opened to receive numbers who cannot find shelter elsewhere, handed us yesterday a copy of the "Memoirs of Walter Powell," the Christian merchant of Melbourne. We have copied, in accordance with a judicious request, a page or two which describes a state of affairs at Melbourne during the gold fever, strongly resembling that at Winnipeg, and which shows one way in which a Christian philanthropist and his friends used their wealth in relieving others. The narrative is not without some suggestiveness to men who have suddenly waked up at Winnipeg to find themselves wealthy. It may be observed that more than one-half of the persons aided were not Methodists.

When tens of thousands a month were streaming into the then comparatively small and ill-appointed town, nearly the whole even of the most respectable immigrants, however able and willing to pay for decent accommodation, could only find nightly shelter amidst physical and moral disorder and pollution which alike forbid and defy description. Individuals of the best character and of ample means were obliged to walk the streets of the city whole nights not being able to "obtain accommodations of any kind, on any terms." School rooms, vestries, even churches, were devoted to the charitable object of providing a place where bewildered

strangers might lay their head, who otherwise must have passed the night in the streets. During this state of things, July, 1852, a Society meeting was called by the Rev. W. Butler, then Superintendent of the Circuit, "to devise means for obtaining additional Ministers." Mr. Powell rose to speak under strong emotion, which he was for some time unable to repress. He stated that on that day, in passing along the street, he had observed a woman weeping, and apparently in deep distress. On inquiring the cause he learnt that she was a member of the Wesleyan Church, who had landed on the preceding day, having come from Tasmania to join her husband at the Ballarat gold diggings. She had been unable to obtain sleeping place or shelter, every available spot being crowded, and had been compelled to pass the night on the wharf with no other protection than that afforded by a cask. "He concluded his little narrative by asking, 'Why not have an Immigrants' Home of our own?'" "Why not?" was echoed from various parts of the chapel. "I will give £50 towards it," said the proposer. "I will give £50," said another. "I will help," said a third. "I will give all the ready money I have," said a fourth. "The scheme thus incidentally started was promptly and vigorously carried out. A successful application was immediately made to the Government for the grant of a suitable piece of land; upwards of £700 were subscribed at a public meeting called for the furtherance of the object; and "in less than ten days" from the first suggestion of the movement, the arrangements for commencing the erection was complete. The site granted by His Excellency, C. J. Latrobe, Esq., was an eminence commanding a beautiful view, with an open square in front, and a reserve for public gardens at the rear. The word "HOME," in large capitals, greeted the wistful eyes of the immigrant, when he first felt the heart of a stranger in a strange land. The object was not only to give a few nights' shelter away from the squalid discomfort and the moral and physical contaminations of the hairs called lodging-houses; but also "to save from utter apostasy those who might have suffered spiritual loss" during a long voyage, amidst a promiscuous and unimproving companionship, and to remind them in the most kindly and telling manner, that their abandonment of country and kindred, in hope of finding a short cut to wealth and ease, did not lessen the importance and urgency of their eternal interests, or divert them from their Christian responsibilities. The effort was to assimilate all the internal arrangements and usages, as much as possible, to those of a happy Christian family. The immigrants were at once introduced into a hearty, loving, Christian society, and found themselves breathing a pure, bright, kindly, bracing, spiritual atmosphere. Family worship was solemnized morning and evening in the large room, where worship of the dear old home kind was held every Sabbath, and at least on one other evening in the week. Prayer-meetings and experience-meetings were also conducted, and most of the appliances of Methodism, for reviving and sustaining the spiritual life, and for making the members of its Churches conscious of their common life, were in full operation. The building comprised one dining-room accommodating two hundred persons, a sleeping-room for one hundred, one hospital for males, another for females, a library and reading room, and private apartments for the governor and matron. It had also a large store for immigrants' luggage, a kitchen, a servants' room, a washhouse, a bakehouse, and a lavatory. The amount of bodily, mental and spiritual refreshment, solace and protection, which was thus afforded to thousands deprived of all their wonted supports and restraints, and many of them re-echoing the Prophet's cry, "Weep not for the dead, but weep sore for him that goeth away," cannot be estimated. Perhaps the most singular feature of hospitality—i. e., friendliness to strangers—was never more effectively carried out on such a scale. Here was a home for the homeless, a welcome to the wanderer, a seat by the fireside, and an affectionate admission to the family circle for those who were cut off from kindred and from fatherland. Here was a sweet smile for the wather-beaten face, a gentle clasp for the heart that yearned for loved voices far away, a home Church, a family altar, a clean bed, a soft pillow for the weary head, and an exceeding precious promise for the weary heart. Perhaps the venerable and almost obsolete virtue of hospitality—not friendliness to friends, but friendliness to strangers—which the patriarchal religion bequeathed to the elevated ethics of the Gospel, and which the simple manners of classical antiquity commend to our advanced Christian civilization, never received a more congenial entertainment. How much more deserving is this of the name of that antique duty of hospitality which Christianity has enrolled amongst its heavenly traits of grace, than the luxurious companionship around the festive board, the round of parties by which familiar acquaintanceship is cemented or commenced, that now usurp the name!

The total number of churches in Boston, Mass., is 224. Of this number the Baptists have 27; the Congregationalists (Trinitarians) 32; the Unitarians, 26; other Congregationalists, 3; the Episcopalian, 23; the Israelites, 7; Lutheran, 5; Methodist Episcopal, 29; other Methodists, 3; the Presbyterians, 7; the Roman Catholics, 28; the Second Adventists, 2; Swedenborgians, 2; "Union," 7; and the Universalists, 10. There is one church, all told, to every 1,334 of all the people.

N. B. The probat... F. E. M... April 2... and 3... THE DEAT... the m... ference... stant... tention... once... cause... before... ference... church... The di... oportu... quatic... aderat... for the... should... Confere... own... each... to Gene... however... are... from... dia... without... down... us... likely... most... annual... might... ending... the inter... The c... Emat... as it com... famous... into, an... mand its... decided... eral Sup... under a... but pers... influent... evidently... So far I... favor of... sidering... involved... would... well... Then t... in moted... hardly su... face to m... our for m... would... which uni... bodies... tive relat... Fuel mig... ially in v... cy and... me as ag... be not... under wh... our Conf... These a... now nam... asking the... orker the... What? an... those and... they have... done upon... a delibera... N. B. A... W... Mr. Em... to read... received... when the... be employ... believe the... entenced... think that... well deserv... men who ar... work. For... circuit has... one in the... Canfield... some expres... and also his... their hosie... taking a... taken in by... propriety... Member and... about \$45... the family... In the aft... March Qua... when by a... pastor, Mr... from his... would not... ed on this... as we fell... have the... Wallace, M... We have... the Rev. A... the... Conference... The Rev. J... Windsor... and as a cond... we are glad... return to the... in, in con... brethren... case should...

J. B. AND P. E. I. CONFERENCE.

The examination of candidates and probationers of the New Brunswick and P. E. Island Conference will be held in the Methodist Church, Fredericton, April 27th and 28th, Sackville, May 2nd and 3rd, Charlottetown, May 2nd & 3d.

J. J. COLTER, Sec'y. Exam. Board.

THE GENERAL CONFERENCE.

DEAR SIR,—Very soon we shall be in the midst of our annual District Conference work, with its many and constant demands upon our time and attention. This being a General Conference year, would it not be prudent to convene in the columns of WESLEYAN, before the meeting of District and Conference, contemplated changes in our church polity and methods of work. The difficulty of obtaining time and opportunity for calm consideration of questions which must come up for consideration there, is a sufficient reason for their thorough ventilation through the WESLEYAN. Our representatives should be in a position to go to General Conference not as representing their own particular views alone but the opinions and wishes of their brethren who send them, who perforce must submit to General Conference law when made, however distasteful it may be. There are many things which, judging from discussions in the Christian Observer, appear to be looked at with some concern on the part of our brethren; and it will be well for us to look carefully into all matters likely to engage the attention of our next General Conference, before our annual meetings, when concerted action might be taken satisfactory to ourselves, tending both to conserve and build up the interests of our Church.

The constitution and work of the Transfer Committee, more especially as it concerns our three Eastern Conferences, should be carefully looked into, and some plan that would commend itself to their judgment might be decided upon. The question of a General Superintendency—simply bishops under a milder name—is being quietly but persistently pushed to the front by influential parties in our Church, who evidently mean to carry it if possible. So far I fail to see any good reason in favor of this innovation; without considering the grave financial difficulties involved in carrying out the scheme, which for its necessary completion would require Presiding Elderships as well.

Then the question of a further union is mooted—for the present, union has hardly sufficiently fulfilled past promises to make some of us at least, desirous for more. Another change of name would seem to be necessary to accomplish union with the other Methodist bodies. Then our present and prospective relation to the General Mission Fund might well be looked into, especially in view of General Superintendency and Presiding Elders, and this union agitation. Providing the changes be not made, the way and conditions under which mission grants are made to our Conference might be looked into.

These and other matters I need not name since sufficient reason for asking the brethren who have thought over these matters, to give through the WESLEYAN, their views and plans on these and other questions, so that when they have to be voted upon, it may be done upon mature consideration, with a deliberately formed judgment.

N. B., April 5, 1882.

WALLACE CIRCUIT.

MR. EDITOR.—We are always pleased to see in the WESLEYAN of donations received by our ministers, especially when the word "real" can with truth be employed, as at Oxford. While we believe that ministers should be highly esteemed for their work's sake, we also think that there are many laymen that well deserve the regard of their brethren, men who are always ready for every good work. For about fifty years the Wallace Circuit has been blessed with such an one in the person of Mr. Joseph B. Canfield. His friends, wishing to give some expression to their esteem for him and his noble-hearted wife, met at their home on the 29th ult., and after spending a very pleasant evening in perking up the contents of the biscuits taken in by the ladies and hearing appropriate addresses from the Rev. Mr. Mosher and others, separated, leaving about \$45 in cash and articles useful in the family.

In the afternoon of the same day, our March Quarterly Meeting was held, when by a unanimous vote our beloved pastor, Mr. Mosher, was invited to remain another year. We were sorry to hear from him that he feared his strength would not be equal to the labor required on this circuit. Should this be so, we are fully satisfied with the supply in the past, we are perfectly willing to have the matter in the hands of the Conference for the future. S. F. Wallace, March 31st, 1882.

MINORIAL.

We have just earned of the illness of the Rev. A. S. Tuttle, of Lunenburg. It is an interesting case, as far as the subject of such previous to the Conference.

The Rev. J. M. Peck preached twice at Lunenburg, N. S. For his own sake and as a condition of longer service, we are glad that that he is likely soon to return to the South while we deeply regret, in common with every one of his brethren, that any necessity for absence should exist.

Zion's Herald, of last week, says: "We learn, as we go to press, of the very serious sickness of Rev. D. W. LaFleur, of Portland. The Portland papers speak of his case as very critical. We believe he is threatened with congestion of the brain. Hearty sympathy and prayers will be awakened by the sufferings of this active and excellent brother."

The *Heightons* (N. J.) *Gazette*, of the 30th ult., pays a warm tribute to the memory of John McMoran, Esq., deceased. Mr. McMoran about thirteen years ago removed from St. John, N. B., where he was well known as a business man and an active worker in the Methodist Church. He carried his zeal in Christian service to his new home, where his death is deeply regretted. He leaves a wife, two daughters and a son to mourn their loss.

The Rev. T. Berman Stephenson, the Principal of the Children's Home, London, has been suffering from "nervous exhaustion," induced by the strain of his rapidly extending work, to which has been added no small amount of labor, owing to his appointment as Secretary of the Thanksgiving Fund. Acting upon medical advice and urged by the Committee of the Institution, he is soon to leave England for a six months' trip to South Africa and Australia.

Mr. J. M. Chase, who has taken a deep interest in the success of the Young Men's Wesleyan Institute of this city, was presented on Tuesday evening by a committee of the members with an address, expressive of their appreciation of his services and regret at his departure. In reply, Mr. Chase assured the young men of his abiding interest in their welfare. The address, which was framed, was neatly prepared by Mr. Whiston of the Commercial College. Mr. Chase, after a residence of several years in Nova Scotia, is about to return to Maine, his native State.

LITERARY, ETC.

Messrs. Funk and Wagnalls, New York, publish a little pamphlet by Joseph Parker, of London, entitled *Job's Comforters*. This religious satire has had a very large circulation in England. Even Prof. Tyndale, whose teachings are cleverly attacked, writes: "Despite the serious ground-tenor of the little book I could not help joining my friends in their laughter over its dramatic drolery."

The *Canadian Methodist Magazine* for April, as we expected it to be, a most interesting number. None will object to the large space devoted to the late Dr. Eyrson. A glance at these pages will only sharpen the appetite for the autobiography soon to be published. Beside poems appropriate to the Easter season, and well-written contributions by the editor, is an enthusiastic paper on the new hymn-book from the pen of the Rev. John Lathern, of Yarmouth.

C. W. Knowles of Windsor, republishes *The Dying Indian's Dream*, by S. T. Rand of Hantsport. In this poem Mr. Rand retells a cheering and touching incident in his service as a Micmac missionary—the happy death of John Paul, who, ere he left earth, seemed to enter heaven and hear the angels say, "John Paul has come! John Paul has come." The Christian reader will be thankful for a soul thus saved from sin. The "additional Latin poems" have secured for the author some pleasing notes from the best judges.

John Ingleant, by J. H. Shorthouse, and published by Macmillan & Co., London and New York, is sent forth by the author as an historical romance, and in this line may be regarded as a most successful achievement. The scene is laid in the time of Charles I, and the author, having studied his subject profoundly, has made his story true to history. It is a most interesting and the teachings and practical influence of Roman Catholicism, and of the Jesuits in particular. As a contemporary reviewer writes, "the collision of the church with the pietistic sects within its borders, and the social and civil life of the times, are all graphically described in the progress of a very entertaining story." In spite of its sometimes too strong and sensational character, this book will be read and discussed by the thoughtful, and will be thought worthy by many of a second reading.

ROMAN CATHOLICISM AND THE BIBLE.

At the close of an article on the above topic in the *Christian Visitor*, "Historicus" makes the following very definite statement:

At Bologna, on the 20th of October, 1553, three Roman Bishops gave the following written answer to Pope Julius III, when desired to furnish their opinion as to the best means of strengthening the church. They say: "Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, namely: that, as little as possible of the Gospel, especially in the *Vulgate Tongue*, be read in the churches subject to your jurisdiction. That little which is usually read at Mass, is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay. To sum up all, that Book, the Bible, is the one which more than any other has raised against us, these whirlwinds and tempests, whereby we have almost been swept away." The italics are mine.

The document, of which the above is a faithful translation, is to be found in the *Imperial Library*, at Paris. Fol. B. No. 1033, vol. 2, pp. 641, 650; also in the *British Museum*, T. c. 10, 11 *Papal Bull*, London, 1850.

APPALLING FIGURES.

The United States commissioner of internal revenue has compiled and published the statistics of the saloon business in the United States. The figures are appalling in their magnitude. The whole number of retail dealers is 170,640; the number of wholesale dealers, 4,112. The number of retailers (saloon-keepers) to the population is one to every 300 inhabitants. In Illinois the ratio of saloons to the population is much greater, or about one to every 207 inhabitants; and in Chicago, according to the *Tribune's* estimates, the ratio is larger yet, or something like one to 130 of the population. If these places of demoralization and crime can be reduced by high taxation, it would seem to be the part of good policy to increase the tax, so as to weed some of them out at least.—*Northwestern Ad.*

METHODIST NOTES.

Rev. W. Ryan reports about twelve conversions at Hantsport.

An Emerson paper says: "A movement is on foot to petition the next General Conference to form Manitoba and the North-west into a new Conference. We wish it successful. Let us have that whether we have the General Superintendency or not. Our Official Quarterly Meeting, which met here March 18th, passed a motion in favor of the formation of a Manitoba Conference."

A correspondent of the *Harbor Grace Standard* reports a very successful missionary meeting at Britannia Cove, Smith's Sound. He also states that "the church is fast approaching completion, and a new spire will be another addition to the beauty of this locality." At the missionary meeting, Mr. Pierce Currie, the Chairman, and the Revs. H. Lewis and J. Lumsden were the speakers.

The annual missionary meeting was held on Sunday evening in Exmouth St. Methodist Church. Mr. John Fredericks occupied the chair. Rev. H. McKeown read the annual report, and addresses were delivered by Messrs. Dennis Sullivan, John E. Irvine, Jer. Thompson, J. Myles, Geo. McKee and John Hopkins. The chosen anthems between the addresses, and the entire service was of a very interesting character. St. John Sun, 8th.

A very interesting meeting was held in the Middleboro church, Pughwash circuit, on the 29th ult. After preaching by the pastor, Bro. Robert O'Brien took the chair, and stated it was necessary to supplement the usual subscriptions in order to meet the deficit of the present year. An invitation was given to all to assist in a very short time forty-two dollars were presented with a cheerful and willing spirit. On the 4th inst. a donation party was held at the house of Mr. George Brown, Wallace Bay, for a similar purpose, and fifty-five dollars were handed to the pastor.

Special services have been held at Folliegh Mountain. A number profess salvation. Others are seeking. As the Methodists there have no suitable preaching place they have concluded to build a small chapel church. Some years ago a frame was got out, but in some way the project fell through. A site has been offered, on which a frame will be put up and enclosed as soon as the weather permits. The inhabitants, who are very anxious for its erection, hope to have it completed towards autumn. Mr. Hills writes that the Methodists at Acadian Mines lose a staunch friend in Capt. Nicholas Bryant, who leaves that place early in May to open a coal mine at Fort McLeod, N. W. Territory.

The *St. John News* states that the Fairville Methodist church has been so thoroughly renovated that, in the interior especially, "the most familiar worshipper will find it difficult to perceive any resemblance between the old and the new." Among other improvements, "the old familiar pulpit has been displaced to make room for a new oak and walnut desk of modern design. The desk reposes on a newly erected and tastefully carpeted platform, which is enclosed by a handsome communion rail, the whole presenting an attractive appearance." The *News* warmly compliments the ladies connected with the church who, "ably assisted by the energetic pastor, Rev. Mr. Sellar, by means of socials, concerts, etc., raised sufficient money to pay all the expenses. More than \$800 have been expended on these improvements.

On Sunday afternoon the Queen Square (St. John) Sunday-school celebrated its 73rd anniversary. A large number of scholars and their friends were present. Mr. J. R. Woodburn retiring from the office of superintendent, Mr. J. Willard Smith was elected to fill the vacancy. Mr. Henry Thomas was elected his assistant in the place of Mr. R. M. Smith. The average attendance for the year was 164. Since 1879 the attendance of the school has increased 94 per cent. On the last Sunday of each month a short time at the close of the session is given to address on the subject of temperance, and on the last Sunday in each quarter the exercises of the whole session are of a temperance nature, and they trust in due time to be able to make these exercises of a still more interesting character. Addresses were delivered by the pastor, Rev. John Road, the superintendent, J. Willard Smith, Mr. T. C. Humbert, and Rev. Henry Daniel.

ABROAD.

Bishop Harris recently ordained eight young men in Valparaiso, Chili. He left South America, Dec. 29th, for Africa.

Mr. F. H. Root has just given \$10,000 to help the last debt-burdened Methodist church in Buffalo, N. Y., out of its embarrassment.

An Iowa farmer echoes the Spirit's invitation, "Come," by the purchase, at his own expense, of the thousand-pound bell which swings in the tower of the new M. E. church at Battle Creek, Iowa.

The Woman's Missionary Society of the M. E. Church, South, has let the contract for the building of a girl's seminary in the city of Larado, in Mexico. It is to be completed within ninety days, and to cost \$5,700.

The orthodox priest who recently withdrew from his church in Bulgaria, and became a Methodist, is selling books in Tirnova as a colporteur. The missionary writes: "We are much pleased with him. He is active, wide-awake, and earnest, and has withal an acute understanding. I believe he will make a first-class worker."

Randolph Macon College, Virginia, celebrates its semi-centennial this year. Nearly fifty years ago Rev. Stephen Olin was called from the Georgia Conference to the Presidency of this, then new College. It was the first Methodist College that received a regular charter in the United States. It antedates the Wesleyan University at Middletown, Conn. It is older than Dickinson. For several years it led the van in education among the Methodists in the Southern States.

The Revs. William Crook, D. D., and O. McCutcheon spent Sunday, the 26th of February, in Nashville, and were most favorably impressed with the Methodism of the South. Four of the leading churches were placed at their disposal. In the church connected with Vanderbilt University Dr. Crook was invited to preach before the Chancellor and the faculty, and to take up a collection on behalf of the work in Ireland. They describe the University as a magnificent institution; its teaching staff as numbering over sixty; and altogether as one of the finest establishments on the American Continent.

Miss L. E. Blackmer writes from India to the Woman's M. E. Foreign Missionary Society: "Our Conference closed last Monday. My appointment is to the 'Home for Friendless Women' to be built at Lucknow. We do not ask for any appropriations from home and rely only on the promises of the Lord God. There are now two women who need the protection of the Home, and I shall begin to teach them at once. I propose to make it an industrial school and have it self-supporting."

The *Florida Methodist* says: "There is a prospect of establishing a Methodist mission in Havana, Cuba, in the near future. Rev. Aurelio C. Silveira, who was converted in Key West some years since, and entered the ministry of the M. E. Church, South, and is still a member of the Florida Annual Conference, is a resident of that city. Information from Bro. Silveira is to the effect that he is availing himself of such opportunities as are afforded to labor for the enlightenment and salvation of his countrymen. His devotion to the cause of true evangelical Christianity is signal."

GENERAL RELIGIOUS NOTES.

Five Christian newspapers are now published in Japan, one of them being a Sabbath-school monthly for children.

The Presbyterian women of the North raised by their societies, during January of this year, \$15,534.70 for foreign missions.

The American Baptist Year Book shows an increase of about 40,000 members in 1881. The total number of members, including north and south, is 2,336,022. The increase is less than one-fourth of that reported in 1880. The baptisms show a falling off of 21,154.

Mrs. Booth, wife of "General" Booth, of the Salvation Army, preached on a recent Sunday in the Congregational church of Upper Clapton, a suburb of London. This is regarded as a thing of a startling innovation. It is added that she preached impressively and to a crowded congregation.

The Methodist and Baptist Churches are the strongest in the State of Texas. The former has a membership of 130,000, the latter a membership of 125,000. The Christian Church has a membership of 30,000. The Presbyterians, Old School (North and South), and Cumberland, have a membership of about 20,000.

The Emperor of Germany takes a great interest in the project of building a Protestant church in the city of Jerusalem, and for years collections for that purpose have been made in various provinces, so that the sum total now on hand, with interest, reaches \$80,000. It is desired to increase this to \$100,000, and collections for this purpose have been ordered where they have not yet been taken. The enterprise will doubtless be a success.—*Western Ad.*

The vote by the Presbyteries of the U. S. United Presbyterian Church on the overtone concerning the repeal of the law forbidding the use of instrumental music in public worship, has been taken thus far in eleven of the sixty-one presbyteries. The result is 184 votes in favour of repeal to 122 against. Nine of the Presbyteries give a majority for, and two give a majority against, repeal. In the total vote against repeal elders considerably outnumber ministers.

The Rev. Dr. Bevan, who is about to return to his old home, as pastor of a London congregation, has just received a pleasant farewell gift from his parishioners in New York. It takes the form of a purse of over six thousand dollars, contributed by members of his congregation.

GLEANINGS, ETC.

THE DOMINION.

On Monday morning work was commenced at the St. John cotton factory at Courtenay Bay.

Two men have been fined \$50 each at Louisburg, C. B., for violation of the Scott Act.

There were shipped from the Moncton refinery last week 2026 barrels of refined sugar for various parts of Canada.

It is expected that regular trains will soon be run on the new Southern Railway between St. John and St. John.

The *Canada Gazette* of the 8th inst. contains a notice that the Canada Temperance Act is declared in force in Inverness, N. S.

The steamers Grecian, Assyria, Oxenholme and Brooklyn are expected to take on board over 1,000 head of cattle this week at this port for Britain.

The Bridgewater "Telephone," a sample copy of which has been sent, is a neatly printed sheet. It bids fair to be a credit to the enterprising town whose interests it aims to represent.

Private advices from Ottawa state that the authorities, on recommendation of the Major-General commanding, have bestowed on the 62nd Battalion of St. John, the title of "62nd Royal St. John Fusiliers."

The Dominion Parliament having refused to grant the Credit Foncier power to lend money at over 6 per cent., the business will remain in statu quo in Montreal until the directors in Paris are notified.

The decision of Judge Henry, in the Exchequer Court at Ottawa, against the Government and in favor of the persons injured by the P. E. I. railroad accident in 1880, establishes an important precedent.

A sheep-farming company has been established in Shelburne Co. At the first meeting it was unanimously resolved that this company apply for the free grant of land offered by the Government of Nova Scotia during the recent session.

The western-bound train which left Moncton on the 4th inst. had nearly 200 persons aboard bound for Manitoba and the North-West. They came from P. E. Island, and were a fine hardy set of people.

Dr. Daniel, writing from St. Croix to the St. John Board of Health, says: "Of the twelve small-pox patients, three have died, six are nearly recovered, two others are recovering, and one infant is now lying quite ill. All persons in the vicinity have been vaccinated."

The steamer *Newfield* is to take on board men and material for Sable Island, for the purpose of removing the lighthouse on the west end of the island, which has been undermined by the late gales, and remove it inland to a better and safer position about half a mile from the present position.

Branches of the Bank of Nova Scotia, the Ottawa Federal Bank, Dominion Bank, Molson's Bank, and the Bank of Commerce, are being established at Winnipeg. These, with five already established, will make eleven banking houses in that small city of 15,000 inhabitants, besides three or four private banks.

The sales of the Hudson Bay Company's land bureau for the month of March aggregated \$600,000, an average of \$20,000 per day. Some 54,000 acres of firm property, nearly all within the boundaries of the Province, were sold, besides a quantity of town lots in Winnipeg and other places throughout the country.

John Leslie, of Grand Falls, N. B., was recently run over and instantly crushed to death at that place by a car. He is the third member of his family that has met a tragic end. Some years since his father was burned to death in his house at Grand Falls, and his mother was burned to death at the time of the calamitous accident on the N. B. Railway some three or four years ago.

The *Globe* reports that Mr. Justice Weldon refused to rescind or vary his original order in the Scott Act case, or to allow the matter to be put on the motion paper. Rule nisi for prohibition stands, and summons granted counsel for Act was dismissed. The *Telegraph* says that private advices have been received that the appeal case before the Privy Council will be argued on the 18th inst.

NEWFOUNDLAND.

The falling off from last year's catch of codfish on the coast of Norway is said to be fourteen millions of fish. This must increase the prices of the Newfoundland staple during the coming season.

Mr. Blackman the promoter of "The Great American and European Short Line Railway Company," has applied to the Legislature of Newfoundland for an Act of incorporation and for assistance.

Compulsory vaccination is to be enforced in the colony. All persons who underwent the operation more than seven years since are required to have it repeated. The penalty is two dollars for each refusal or in default one week's imprisonment.

Captain Mylius, of the steamer *Newfoundland*, reports: Left St. John's at 7 a. m., on Friday, March 31. Entered heavy Northern ice on the same day, and was jammed in it for eight days, getting clear on Saturday, the 8th inst. Same day spoke schr. *Mary Lizzie*, from St. Martin's, W. I., for St. John's. Saw four sailing vessels outside of the ice bound to St. John's. The *Newfoundland* received no damage. On her trip down from this port she passed through 90 miles of heavy gulf ice and was jammed in it for 40 hours.—*Chronicle*.

A St. John's despatch of the 6th inst. says: There have been three arrivals from the seal fisheries to date—the steamers *Nimrod*, *Leopard* and *Panther*, all fully loaded. The mail steamer *Flover* reached here to-day after an absence of several weeks, having been delayed by the ice. She reports a large number of vessels in parts of the Western shore, some fish laden for market and others bound here with general cargoes. The barque *Carpasian* got into Trepassy yesterday uninjured. She has been locked in the ice pack for nearly a month. A despatch of the 11th reports the arrival at St. John's of a large steamer with 26,000 seals. Other steamers were getting good fares.

GENERAL.

The Massachusetts House by a tie vote—110 to 110—defeated the bill prohibiting the sale and manufacture of intoxicating liquors.

The Governor of Maryland has given his assent to a bill making wife-beating punishable with forty lashes on the bare back well laid on, with imprisonment.

The steamer *City of Montreal* brought six hundred Irish girls to New York, March 28th, the oldest of whom was only twenty-three. Not a male passenger came on the ship with them.

Connecticut will soon have a state board of pardons. The Senate has unanimously passed a bill to this effect and there is no doubt of the concurrence of the other house.

Since the commencement of the operation of the Sunday closing (Ireland) act, in October, 1878, there has been a decrease in the Irish drink bill of \$2,000,000, and 22,000 fewer cases of drunkenness summarily dealt with by the police magistrates.

Mr. Parnell was released publicly on Monday morning, and took the train for Kingston at 6.30, to embark for England. The release is partially on parole for a week to enable him to visit his sister in Paris, whose child has just died.

It is proposed to light up the greater part of the Suez Canal by electricity, with the twofold object, of enabling dredging operations to be carried on at night instead of during the day, and in order that vessels may pass through at all hours, instead of blocking up the passage and anchoring as hitherto.

The steamer *Richard Robertson* arrived at New York on Saturday from Hong Kong, bringing what purported to be a cargo of hemp, consigned to Boston and New York parties by Vogel & Co. The cargo proves mostly Canton matting, worth less than five dollars per bale, although paid for as hemp at thirty dollars.

The Dover-Calais tunnelists have been warned by the President of the British Board of Trade that the Imperial Government, claims the bed of the sea for three miles below low water mark, and will use its powers for its protection as may seem necessary in the interests of the country.

The City Temple, London, was lighted throughout by Edison's electric light on a recent Sunday evening for the first time. The experiment was completely satisfactory. Notwithstanding the fact that there was a crowded congregation, the temperature was 10 deg. lower than on the previous Sunday evening.

Easter Sunday will not fall on April 9th again until 1944. In 18-6 it will fall on April 25th, the latest date possible. It will then not occur on April 25th until after an interval of fifty seven years, or in 1939, and then not again until after an interval of 150 years.—*St. John News*.

Mr. Laurence Oliphant is entrusted by the English committee formed to assist the Jewish refugees from Russia, with \$50,000 for their benefit. He has personally proceeded to Austria, where many Jews have taken temporary refuge, and intends aiding such of them as are willing to settle in Palestine to remove thither.

In March 43,837 immigrants arrived at New York. The total number for the three months is 73,433, as against 47,847 for the first quarter of 1881, 32,702 in 1880, and 10,339 in 1879. The nationalities for March were represented in part as follows: Germany 19,832, Ireland 4354, Italy 4117, England 3906, Sweden 1773, Denmark 1265, Switzerland 1210, Hungary 1028, Scotland 1008, Holland 917, Austria 841, Russia 764, France 529, Norway 420.

A despatch from St. Petersburg says: "The *Gazette* of Siberia has announced that some whalers have seen a boat at Herald Island with several dead bodies and loose objects with the name of 'Jeannette' upon them." A despatch from Engineer Melville, dated Yakutsk, January 27th, says: "I have this day completed all necessary arrangements for supplies and outfit for six months and leave for Balan to day, thence to Lena Delta to continue the search for our missing comrades. A provision train is four days in advance, and, unless unforeseen occurrences arise, I will be at Lena Delta before the 1st of March."

POETRY.

ON THE DEATH OF BISHOP WIGHTMAN.

Come let us rejoice, With heart and with voice; Now songs let us sing To Jesus, who reigns our omnipotent King!

COMMUNICATED.

THE DOGMATISM OF UNBELIEF.

It there was any real significance to be attached to the line, and, as we have recently been asked, as certain disciplinary actions, undertaken and carried out by different sections of the Evangelical Church, we should think that those professed Christian bodies had been guilty of a piece of ecclesiastical despotism of the most tyrannical and unworthy kind.

Looking at the high sounding commendations which the apostles of uncertainty and doubt have been in the habit of uttering against the restraining and corrective administrations of the Christian Church we should imagine that the regions of unbelief afforded a very paradise of liberty; a land where immunities and freedoms were enjoyed to an unmeasured and unlimited degree.

ical investigation, school after school has passed away and the positions and teachings of one age have generally been the laughing stock of the next. A long procession of speculations, once advanced in the spirit of an arrogant dogmatism, is now extinct, and nothing of them remains but the wonder that they should ever have been earnestly and widely entertained.

An eminent Professor of Science, who has taken the trouble to inquire into the statistics of German literature, finds that out of thirty volumes published within a given period, not fewer than twenty were upon the side opposed to such teaching as Mr. Huxley's, and were without exception by authors of established credit and repute in Germany.

One of the most glaring illustrations of intellectual narrowness and despotism is seen in the account which John Stuart Mill gives in his autobiography of the way and manner in which his father trained him, when the time for personal investigation and conviction had arrived.

And whenever any noted unbeliever has left the ranks of heterodoxy and infidelity, he has always been sneered at and ridiculed, as if he had no right to announce his change of convictions and his deep dissociation with positions and theories to which he once fondly clung.

Only quite recently a society, which has always spoken loudly of broad and splendid liberalism, said to be found with its pale, and which had culled the action of the Methodist Church in its treatment of Dr. Thomas, has had a fine opportunity of illustrating the wonderful freedom of which it boasts.

The old paganism was intolerant and cruelly despotic. What the new paganism would do if it possessed the authority and power of the old, can only be inferred from the spirit and tone of arrogant assumptions and intellectual despotisms which mark many of the systems of unbelief prevalent at the present day.

THE DISCUSSION AT NORTH SYDNEY.

BY REV. ISAAC MURRAY, D.D.

We copy, by request, from the Presbyterian Witness the following letter relative to the recent discussion at North Sydney:

Of four letters by Rev. J. W. Bancroft which appeared in the Christian Messenger, purporting to give an account of a debate on Baptism between Rev. D. G. McDonald and myself, at North Sydney, last December, I have, by accident, seen only the last.

There was not an organized church of Jesus Christ before He came. The foundation of His Church was laid before the foundation of the world. Abel, Noah, and all the Old Testament saints rested upon this foundation.

This fourth epistle of Mr. Bancroft next informs us that Mr. McDonald holds the doctrine of the New Testament Church "does away with sponsors and parents' faith" as a warrant to baptize infants; because, according to it, we are first made disciples and then baptized.

Next we are introduced to a choice specimen of criticism by Mr. McDonald and his Reporter. In Acts 8: 12, we find the record: "They were baptized, both men and women."

Next we are introduced to a choice specimen of criticism by Mr. McDonald and his Reporter. In Acts 8: 12, we find the record: "They were baptized, both men and women."

God gave Moses a commission; He gave the apostles one also. Infants are not mentioned in either. Apply the Baptist theory of interpreting Mat. 28: 19 in its bearing on children, to Ex. 3: 10 and 5: 1, and we must conclude that at Pharaoh had the best of the argument with Moses.

BREVITIES.

A boy in a public school, in a certain town, was told that a reptile "is an animal that creeps." On being asked to name a reptile, he quickly replied, "A baby."

The man who is curious to know how the world would get along without him, can find out by sticking his finger into the Ohio River, then withdrawing it, and looking for the hole.

It was the wife of President Madison who gave a young woman the famous advice: "Give your appearance careful and serious thought in your dressing-room, and forget it elsewhere."

Life must be measured by action, not by time; for a man may die old at thirty, and young at eighty; nay, the one lives after death and the other perishes before he died.

"Whew! Coming up these stairs takes the wind out of me," remarks the gentleman who climbs to the editorial rooms to give advice about running the paper.

Miss Mary Lyon, who was the founder of the Mount Holyoke Female Seminary, in Mass., thus speaks: "My thoughts, feelings and judgments are turned towards the middle classes of society. For this class I want to labor."

A man on the day he became one hundred years old went to have a pair of shoes made, remarking that he wanted them both substantial with plenty of hot nails. The shoemaker suggested that he might not live to wear such a pair out, when the old gentleman reported that he commenced this one hundred years a good deal stronger than he did the last one.

Probably the last autograph written by Mr. Longfellow was that penned by him in the album of two boys who called on him on Saturday, March 18. True to his life long habit, the venerable poet received the lads kindly, showed them through his house, talked with them for some time, and wrote his autograph in their album.

Pointing to an unfinished child's face on a canvas, Millais said to a caller at his studio, recently: "That is to be the portrait of the little Princess Marie, the daughter of the Duchess of Edinburgh." "She comes here to give you autographs?" "Certainly," answered the artist; "I would not paint anyone's portrait elsewhere than right here in this room. They must come to me, if they wish to be painted."

Eliakim P. Stedman, of Cincinnati, heard that his daughter had appeared in a charity entertainment at Leicester, Mass., dressed in male costume. In his will, just admitted to probate, is found the following clause: "I have heretofore intrusted to her a larger share of my property than prudence justified. I shall not leave her anything. I heard she appeared before promiscuous assemblies dressed in men's clothing to excite the admiration of the audience, trying to raise money to pay a church debt. I cannot devote any more to such purposes."

"The wise man," remarks the Chicago Tribune, "makes no attempt to do the training act after marriage, but allows himself to be trained, submitting gracefully, as he does to death and the tax gatherer. Knowing that it is impossible to work his wife up to a certain model which is his ideal, he determines to let his wife do that work for him, and however inconvenient it may be at times he is the happier for it, as he gets better for it, passes muster in society and is held up as an exemplar for refractory husbands who kick in the harness or have the temerity to dispute authority."

A desperate and exciting race for life was made across a part of San Francisco Bay, on March 23, by the ocean steamer ship Columbia. In approaching the city in a dense fog the ship grounded in the straits, but in a few moments glided off into deep water. She was discovered that the vessel was leaking badly, and the captain determined to steer for a safe beaching ground. Under a full head of steam and followed by a fleet of tugs, which endeavored to keep near her, she slowly toward the beach. Her fireman stood waist deep in water, and she was slowly sinking, but there was just time to save her, and amid a chorus of shrieks from a hundred steam whistles she ran high up on the soft shore near her wharf.

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Rev H E Baker for Geo M Clarke, Wm Nicholls each 3 4 00
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Rev John Prince for Dr Sheffield 2 00
Rev Wm Ryan for Wm Burnham 4, J B North, Mrs Slater, Capt Wm Toye, each 2 10 00
Rev P Piestwood for Wm DesBarres 2 00
Rev J R Borden for Mrs David Pugsley, Daniel Pugsley, Mrs Bird, Mrs Jesse Harrison each 2 8 00
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Rev I E Thurlow for Malchias Wall 4, Jas Douglas 1 5 00
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Rev W W Lodge for John C Thomas 1 00
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Rev Wm Wass for Mrs E Campbell 1 50, Miss Jane Gowan 1 2 50
George Allison 2, Rev E B England 2, Mrs Jas Allen 2, Robt Motion 2, Thos Cassidy 2, C F DeWolf 2, Chas McGill 2.

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SUNDAY, APRIL 16th, 1882.

- 11 a.m. BRUNSWICK ST. 7 p.m.
Rev H P Doane Rev. B. Brecken
11 a.m. GRAFTON ST 7 p.m.
Rev W. G. Lane Rev J J Teasdale
11 a.m. KAYE ST 7 p.m.
Rev J J Teasdale Rev W G Lane
11 a.m. CHARLES ST 7 p.m.
Rev J E Doukin Rev W H Evans
11 a.m. COBOURG ROAD 7 p.m.
Rev W H Evans Rev J E Doukin
11 a.m. DARTMOUTH 7 p.m.
Rev B. Brecken Rev H P Doane
8:30 p.m. BEECH ST 30 p.m.

Services at the JONT MISSION CHAPEL every Sabbath evening.

RECEIPTS GENERAL CONFERENCE FUND.

- Receipts for General Conference Fund from Circuits in the N. B. and P. E. Island Conference.
Bideford . . . . . 0 41
Courtenay Bay . . . . . 0 67
Summerside . . . . . 1 08
Cornwall . . . . . 3 00
Pownal . . . . . 3 80
Mount Stewart . . . . . 0 50

MARRIED

At the residence of the bride's parents, Bay Road, Charlotte, N.B., on the 28th ult., by Rev E Slackford, Mr. David W. Alexander, to Miss Nettie J. Hutchinson.
At Park's Creek, on the 29th ult., by the Rev. D. B. Scott, Mr. Lorenzo Parks, to Miss Augusta Risser, of Rose Bay.
At the residence of the bride's father, Centreville, Cornwallis, on the 5th inst., by the Rev. R. A. Daniel, Agnes, eldest daughter of Mr E. Stanley Masters, to Mr. Nathan Riley, St. John, N.B.
At Acadia Mines, on the 21st ult., by the Rev. B. Halls, A.M., Miss Anna L. McAlloch, to Mr. Almon S. Patriquin, both of Greenville, Cumb. Co.
At the residence of the bride's father, St. John's, N. P., on the 15th ult., by Rev. W. W. Percival, Mr. Robert S. Leard, of Alberton, P. E. I., to Anna M., seventh daughter of Capt. Richard Seale.
At the parsonage, Moncton, on the 5th inst., by the Rev. Robert Duncan, Mr. Joseph T. Riley of Cocagne, and Co. to Mrs. Sarah A. Stovess of Scotch Settlement, Westmorland County, N.B.
At Moncton, on the 5th inst., by the same, Mr. George H. Merrill, to Mrs. Anna Augusta Crossman, both of Moncton.
At the residence of the bride's father, Bond Bay, Shelburne Co., April 5th, by the Rev. J. C. Ogden, Mr. Hugh McKay Ferry, to Miss Adèle A. Goulet, daughter of Mr. Samuel Goulet.

DIED

At North East Harbor, March 21st, Mr. Benjamin P. Perry, aged 71 years.
At McNut's Island, Shelburne Co., Arthur O. Perry, aged 14 years and 2 months, who died of himself whilst playing with a gun in front of his home. He died instantly. He was a son of Jonathan Perry. The bereaved family have the sympathy of a large circle of friends here.
At Rossmore, 14th March, 1882, when under treatment of cancer in the face, Capt. William Henry Cund, aged 69 years.
At Cupids, N. F., on Tuesday, the 2nd inst., in the 78th year of her age, Susanna, widow of the late William Smith.

BUCKEYE BELL FOUNDRY. Sole Importers of Pure Copper and Tin Bells, Cast Iron Bells, and all kinds of Brass and Iron Castings. W. VAN DUZEN & CO., 100 Water Street, Montreal.

CANADIAN METHODIST MAGAZINE FOR APRIL.

SPECIAL RYERSON MEMORIAL NUMBER

Contains his own STORY OF HIS EARLY LIFE, THE STORY OF HIS PUBLIC SCHOOL WORK AND RECOLLECTIONS AND PERSONAL TRIBUTES BY Dr. Ormiston, Dean Grassie and others. TWENTY CENTS PER NUMBER. Address S. F. HUESTIS.

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The Largest and Cheapest Monthly Magazine, on the subject of Christian Purity in the World. WILLIAM McDONALD and JOSHUA GILL, EDITORS & PROPRIETORS. 36 Bloomfield Street, Boston. \$1 per year, no charge for Postage. Send for Specimen copies. All communications should be addressed to McDONALD & GILL, Boston, Mass. SUBSCRIPTIONS RECEIVED BY REV. S. F. HUESTIS, Book Steward, Feb 10-12.

1882 - SPRING - 1882

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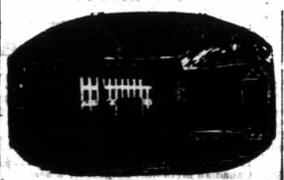
JUST PUBLISHED THIRD ANNUAL LECTURE AND SERMON, DELIVERED JUNE 1881. FOR SALE AT THE METHODIST BOOK ROOM

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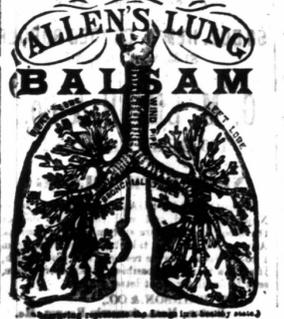
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