

The Wesleyan.

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NOTES AND COMMENTS.

We are insulting the Lord when we hire men and women to sing his praises who take his name in vain and scoff at him as soon as they are safely out of church limits.—*Watchman.*

The whisky people of Kansas, it seems, would prefer to have a saloon rather than a church in a town, especially a Methodist Church. The same is true outside of Kansas.—*Western Ad.*

According to *The Inter-Ocean*, the appointment of women as school-superintendents in Illinois has been notably successful. They bring a painstaking care and thoroughness to their work not always shown by their masculine colleagues.

Commenting on the address by the Archbishop of Canterbury after his enthronement, *The Rock* says:—"It is scarcely possible to miss the fact that the Prelate's text was 'The Church.' Had some reference been made to the great Head of the Church it would have been very assuring to many."

Salmi Morse has at last sensibly concluded not to persist in offering the *Passion Play* to a New York audience. He was warned at the inception of his enterprise that there was a Christian sentiment in that metropolis that would not be trifled with; and so it has turned out. We thank the Lord and take courage.—*Southern Advocate.*

Some of the preachers of the St. Louis Conference have already sent in the full amount assessed on their charges for foreign missions. The success of collections depends mainly upon promptness in taking them up. Do not allow them to be crowded together at the close of the year.—*South-western Methodist.*

Lord Bramwell says that in London Saturday may be considered "pay day, drink day, and crime day." Twice as many crimes are committed on Saturday as on any other day. It is lamentable to see the wages of hard-working men so largely thrown away and worse than thrown away upon that which is their greatest curse.

An ex-alderman of this city, who is the proprietor of a gin-mill, was recently arrested for beating a man. He gave bail and was released; but the party making the complaint, being unable to give security for his appearance as a witness, was shut up to await the trial. The law allowing such imprisonment is simply abominable.—*N. Y. Independent.*

Recently, an errand took a lady and gentleman to a poor home in a secluded part of the city. Lying across the threshold was a woman—drunk. The horror of the awful traffic in strong drink swept over the man's soul, and he exclaimed passionately—"I have opposed prohibition hitherto; now my influence shall all begin its favor."—*Synops.*

One of our exchanges devotes nearly the entire editorial page to the inquiry, "Why are not more of the scholars of our Sunday schools converted?" We are of the opinion that the Sunday school is proving a very effective agency in saving souls. It will be found out, we suspect, if the matter is looked into, that the greater number of our converts come from the Sunday school.—*Central Ad.*

The *Presbyterian Banner* does not take kindly to the exhibition that has been made of the home of the Carlyles. "Were all the dwellings in Christian lands unroofed as suddenly and effectually as the one at Chelsea has been by Mr. Froude, who can estimate the number of householders of the unbaggy? It is not to be presumed that Carlyle is a solitary instance of extortion and self-absorption, and his lonely wife a rare example of unrequited affection."

The Canadian Women's Suffrage Society at a meeting last week in Toronto decided to petition Parliament to amend the franchise bill so as to include married women holding property qualification in their own right. We are quite prepared to advocate such a change, provided that it shall only apply where there is no male voter in the family. So understood, we believe it is no more than will meet with a hearty approval of the country.—*Church Guardian.*

"Our honored guest must not feel that I turn down the glass from any motives of discourtesy," said President Hobbs, of the Chicago Board of Trade, the other day, at the banquet given to General Diaz. "Ah, no," responded the Mexican general through his interpreter. "I perfectly recognize the value of total abstinence principle and example, and myself drink very little, believing that no man of affairs can do either himself or his cause justice unless he keeps a clear brain."

It is Charles H. Spurgeon who says: "At the Lord's table I always invite all Christians to come and sit down with us. The pulse of Christ is communion, and woe to the Church that seeks to cure the ills of Christ's Church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the Church of our Lord Jesus Christ. I should think the text would bear very hard on me. 'These are they who separate themselves, sensual, not having the spirit.'"

The *Primitive Methodist World* says, "At the next May Meeting of the English Baptist Union a motion will be made calling upon members of that community who hold excise licenses to give up and abandon the liquor traffic." The Mayor of Birmingham said the other day that as the result of the changes in the habits of the people, twenty coffee-houses had been opened in the Birmingham district, and the number of customers was estimated at 140,000 a week. The opening of these places had caused a great decrease in crime.

A venerable Methodist lady said a few weeks since in a prayer-meeting in Cincinnati: "Some years ago I was in Rome, and with some other Americans, desired to call upon the pope. He sent word that he would receive us at the Vatican on Sunday. I never did believe in Sunday visiting; so I said, 'If he receives his visitors on the Sabbath-day, I will not go.' So I remained in my hotel, read my Bible, and enjoyed a most delightful season of communion with God." That is an example that can be imitated under many different circumstances, and is worth many sermons.—*Western Ad.*

Christianity is in a condition to come out from behind its earthworks, and boldly to go forth and attack the enemy; it can afford to absolutely refuse all compromise with the world and demand an unconditional surrender. It can and ought to declare its independence of all make-shift devices, defenses and disguises, and stand in its own divine strength alone. And made free by the Truth, the individual Christian not only has the right, but owes it to his Master and himself to show forth the courage, independence, power and dignity of a noble, sanctified manhood, "the measure of the fullness of the stature of a perfect man in Christ Jesus."—*Moration.*

A touching incident is related by the Bay City *Tribune* of Prof. Cocker, of Michigan University. "Shortly before his death he called the attention of his pastor to a worn and faded shawl spread on his bed, and requested to have it wrapped around his body and buried with him. He had made it himself when a young man in England; had worn it in all his journeys to and fro over the Atlantic and Pacific Oceans; when residing in Australia; when he escaped from the Fiji Islanders when they were preparing to kill and roast him, and when he was shipwrecked. It accompanied him when he landed in the United States, and even clad the remains of his dead child when, penniless and disheartened, he first arrived in Adrian. His wish was gratified."

A young lady in Chicago has some very practical ideas about missionary work. She is a student in the Female Baptist Missionary Training School and is not yet twenty years of age. It has been her practice for the past few months to visit the sick and destitute in the lowest and vilest slums of Chicago, entirely alone, at all hours of the day. The little figure dressed modestly in black is known and respected by the criminal classes of the city, and in all her errands of mercy she has never once been molested or even insulted. She says that her object is first of all to do some practical good and next to fit herself by actual experience for her life work as a missionary. Wiser people than this young girl have gone through life without getting as near the ideal of Christianity.—*N. Y. Tribune.*

The material out of which the "average" minister is made is a young man, with such an amount of personal religion as the average church member possesses. He desires to do good, thinks the ministry opens the way to usefulness, and perhaps believes he is specially "called" to it. He studies in college and seminary, becomes engaged to a young lady, feels that he never can settle himself down to real work till she is at his side as his wife, and therefore even before he is married shows how truly Paul said: "He that is married careth for the things that are of the world, how he may please his wife;" and every idea of usefulness in the ministry is subordinated to the one thought of whether there is such salary within his reach that he can venture on matrimony.—*Baptist Weekly.*

"GO FORWARD."

"Faith is unworthy of its name if it staggers at any obstacles, or takes appearances and probabilities into account in its action. Faith must have something to rest on, but its basis is the word of Him who is trusted, not the sight of him who trusts. Abraham was not troubled by his knowledge of 'the laws of nature', when the Lord told him that he should have descendants by the myriad, although he was now childless, and beyond the possibility—humanly speaking—of having a child. 'He believed God,' without regard to appearances. When the Israelites saw the impassable sea before them in one direction, and the impassable mountains in another, they were told to 'go forward;' and forward they went. They would have been lacking in faith if they had doubted God's ability and readiness to enable them to pass the impassable. And so with all the faith-filled children of the Father of the faithful, and with all who are of spiritual Israel from those days until now.

Insurmountable obstacles are no barrier to a believer's progress. Did you never see a self-opening gate at the entrance to some private roadway in the country? It stands across the roadway as though it would absolutely forbid a passage. But if a team is driven resolutely towards it, the wheels of the carriage strike the springs of the hidden platform below the roadway, and the gate springs open just in time to let through the man of faith. Had the driver doubted, and stopped short to see if his way was to be unhindered, the gate would have remained closed against him permanently. But when he moved on resolutely and in confidence, his faith prevailed, and the seeming barrier was no hindrance. These self-opening gates stand frequently across the path of duty. To all human appearances they are impassable. But if a child of God hears and heeds the Divine command, "Go forward," and pushes on resolutely, the wheels of faith shall press the ruts of the promises, and the forbidding gates shall "swing noiselessly," leaving the believer's way open and unchecked. "All things are possible to him that believeth."

METHODISM IN NEW ENGLAND.

It would be invidious to class the New England Congregationalists of ninety years ago, when Jesse Lee preached under an elm on Boston Common, with the self-righteous hypocrites whom our Saviour denounced, but they were members of the established Church—or the Standing Order, as it was called—and were more or less puffed up and secularized by the patronage of the state. A curious and unedifying example of their position toward Methodism thirty years after Lee's first visit is afforded in the ordination of Dr. Gannett, to be colleague with Dr. Channing, in the pastorate of the Federal Street Church, Boston. The fact that this old Congregational charge had become Unitarian in theology does not affect the teachings of the lesson, though the professed liberalism of the actors intensifies the bigotry of their exclusiveness.

As we have said, Dr. Gannett was to be ordained, and an ordination sixty years ago was a much more important affair than it would now be. It was voted by the Church that ministers of all denominations in the city should be invited to participate, except the Methodist, and this insulting discrimination was not only formally adopted, but actually spread on the minutes.

We do not suppose that the resolution was designedly impertinent, but as when St. Paul arrived at Rome, Christianity was the sect everywhere spoken against, so the fervor of Methodism was specially repugnant to the cold formalism and growing rationalism of the Church and state organiza-

tion of Massachusetts. Methodism has survived this snub, however. It is growing in wealth, prestige, and, what is better, spiritual power, within the shadow of the State House and within walking distance of Harvard College; and it has long since outstripped the haughty Unitarianism that deemed it unworthy of recognition.

But early Methodism had other difficulties to contend with in New England besides the social advantages which always cling to a "dissenting body." Unitarianism was not the only rival against the stern Calvinism of the Puritans which occurred during the closing years of the last century and the first decade of the present. Revival influences impelled men to cast off theological fetters as well as formalistic weights. Benjamin Randall, converted by one of Whitefield's last sermons, soon grew weary of the Calvinism of the Baptist Church with which he united, and became the founder of the Free-will Baptists, open communionists and Arminians in theology. About the same time, in New England as in the South and West, other revolutionists appeared, and the Christian connection, a queer union of Arminianism and evangelicalism, was formed. It was not until 1825, when the Free-will Baptists—now better known as the Free Baptists—adopted a specifically trinitarian creed, and became clearly separated from the "Christians."

During the Revolution and the two years following it, John Murray and Elhanan Winchester had preached restorationism on a high Calvinistic basis. In 1803 Hosea Ballou founded the "death and glory" school of restorationism, arguing that every sinner, however wicked, passed from this world to heaven without any purgatorial purification, and rejecting the trinity and the atonement. Scedders from the Congregational Churches, both Trinitarian and Unitarian, in many instances, allied themselves to one or the other of these meteoric bodies. Hence Methodism was compelled to fight against fanaticism as well as batter down the walls of petrified respectability.

The figures of the census bureau and the official reports of the various Churches unite in showing the result. Unitarianism is shrieking, and every year assuming an increasingly radical position; orthodox Congregationalism just holds its own, and its modern theology is approximating, in many points, the evangelical Arminianism of Methodism; the Free Baptists are a respectable, but not a growing Church; the "Christians" are now split on the rock of second Adventism, and the irreconcilable incongruity of their Arrian tenets and evangelical measures is every year becoming more apparent; Universalism has abandoned Ballouism, and now occupies essentially the ground of Channing and the Unitarian founders.

Methodism meanwhile is growing, and spreading into localities where it has hitherto been little known. If it remains true to the spirit of its founder, and makes its chief aim the conversion of sinners and the sanctification of believers, it has a grand future before it in the East as well as in the West. It matters little whether Paul or Apollus or Cephas is preached if Christ be forgotten. Only upon the corner-stone can a stable structure be raised, and such a building we trust New England Methodism, with the divine help is erecting.—*Western Ad.*

Dannecker, the great German sculptor, spent eight years in producing a face of the Christ, and at last perfected one in which were blended so perfectly the emotions of love, of sorrow, of infinite tenderness, that none could look upon it without tears. His countrymen, afterward, wishing him to employ his wonderful talent upon a statue of Venus, met with this reply: "No; I can never more do any work of this kind, for I have looked upon the face of Christ."

A TELLING SERMON.

The Rev. Benjamin Hellier once gave the following sound advice to the students when he was a tutor at Richmond: "When you are going to preach a sermon, always make up your mind as to the impression you intend to produce." We venture to commend this sentence to all preachers. A sermon ought to have a definite aim. The bow-string should not be slack; the hand that holds it should not be unnerved; the eye should be fixed on the mark, and the whole force of the man should direct the arrow in its flight. It can not be said that all the sermons which are preached remind us of the feats of Tennyson's "master bowman" in "In Memoriam." There are some sermons which do not seem to be intended to effect any purpose in particular. They are loose, rambling, incoherent utterances, which drive a methodical hearer to the borders of distraction. Lacking force in themselves, they are delivered without energy, and their effect never spreads beyond the book-board of the pulpit. But not only must a preacher ask himself, "What impression do I intend to produce?" he must also ask, "Is it necessary that this impression should be produced on this particular congregation?" In other words, sermons must be adapted to the actual needs of living hearers. We fear that many discourses which were delivered last Sunday were written for the needs of a generation which has long since passed away. Now nothing can be less useful than preaching to the dead. A minister should know his congregation sufficiently well to be aware of their average spiritual condition, and he should attempt so to vary his sermons as to meet the needs of that condition.—*The Herald of Life.*

THE BAD CLOCK.

I have a clock on my parlor mantel-piece. A very pretty little clock it is, with a gilt frame and a glass to cover it. Almost every one who sees it says, "What a pretty clock!" But it has one great defect—it will not run, and therefore as a clock, it is perfectly useless. Though it is very pretty, it is a bad clock, because it never tells what time it is. Now, my bad clock is like a great many persons in the world. Just as my clock does not answer the purpose for which it was made—that is to keep time—so many persons do not answer the purpose for which they were made. What did God make us for? "Why," you will say, "he made us that we might love him and serve him." Well, then, if we do not love him and serve him, we do not answer the purpose for which he made us. We may be, like the clock, very pretty, and be very kind and obliging, but if we do not answer the purpose for which God made us, we are just like the clock—bad. Those of my readers who live in the country, and have seen an apple tree in full blossom, know what a pretty sight it is. But suppose it only bore blossoms and did not produce fruit, you would say it was a bad apple tree. And so it is. Everything is bad, and every person is bad, and every boy and girl is bad, if they do not answer the purpose for which God made them. God did not make us only to play and amuse ourselves, but also that we might do his will.

Sin is not in the appetite, but in the absence of a controlling will. There were in Christ all the natural appetites of mind and body. Relaxation and friendship were dear to him; so were sunlight and life. Hunger, pain, death. He could feel them all, and shrink from them. He suffered, being tempted from the forces of desire. But there was obedience at the expense of tortured natural feeling. Remember this: first the way in which some speak of the sinfulness of Christ destroys the reality of temptation, and converts the whole of his history into a mere theatrical drama, in which scenes of trial were represented, not felt.—*F. W. Robertson.*

PERSONAL WORK FOR SOULS.

To be the means of converting a soul to Christ is to do the highest service to that individual and to society. It is the service that Christ longs for, that he may see of the travail of his soul. It is the service that angels desire and rejoice over. It is a service followed by the very highest rewards in time and eternity. Why, then, has it so small a place in our thoughts and aspirations? Why is it that we do so little with purpose of saving souls? Is it not true that we may be for years in frequent intercourse with unconverted persons without ever speaking one word to them about salvation? We wish to give the children a good education, but is their conversion to Christ the present and main object in view in the family and in the school? We wish that all our neighbors and employes were Christians, but have we ever spoken to them with any manifested anxiety for their salvation? Even if we give a tract or lend a book which we hope will have a good effect, is it not done in some roundabout or half-apologetic way, as if we feared the person so approached would suspect our motive? Should not a frank, hearty, loving interest in the eternal welfare of all around us take the place of this external indifference? Where there is a will, there is a way, and one brimming over with spiritual life can not help imparting (spiritual influence) to others. There need be nothing offensive in this; on the contrary, if rightly set about, the manifestation of interest in the eternal welfare of others is very pleasing to them whether they profit by our labor or not.—*N. Y. Witness.*

ONE MODE OF CRUELTY.

Nothing more cruel to a pastor, or disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. He is the creature of popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness cannot live in such a man, except it be in torture—a torture endured simply because there are others who depend upon the charities doled out to him. God, many pastors, do not want gifts; they want wages. They need them, and the people owe them; but they take to themselves the credit of benefactors, and place their pastors in an awkward and false position. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends; and the religion he teaches at the price its professors are willing to pay in a business way for its ministry.—*Seaboard Monthly.*

It is said that John Wesley was once walking along a road with a brother, who related to him his troubles, saying he did not know what he should do. They were at the moment passing a stone fence to a man's law, over which a dog was barking. "Do you know," asked Wesley, "why that cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley; "because she cannot look through it; and that is the way you must do with your troubles, look over and above them."

The development still going on in the ethical consciousness of the world is illustrated by the fact that it would probably be found impossible to discover in any treatise written previously to A. D. 1850 a single assertion that entire abstinence from wine ought to be regarded as a general Christian duty. A venerable writer says in *The Christian's Duty*, that when he took up total abstinence in 1812 he did not know that there was another man on the face of the earth who had adopted his views.—*Independent.*

OUR HOME CIRCLE.

IT IS WELL.

"Is it well with thee, and with thy household, and with the child?" And she said, "It is well."—3 Kings 4: 26.

Yes, it is well! The evening shadows lengthen; Home's golden gates shine on our ravished sight; And though the tender ties we strove to strengthen Break one by one—at evening-time 'tis light.

'Tis well! The way was often dull and weary; The spirit faint'd oft beneath its load; No sunshine came from skies all gray and dreary; And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver; Beneath old sorrows, once so hard to bear; That not again beside death's dark some river Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep, inner anguish, Shall we bewail the dear hopes crushed and gone; No more need we in doubt or fear to languish; So for the day is past, the journey done!

As voyagers, by fierce winds beat and broken, Come into port beneath a calm r-sky, So we, still bearing on our brows the token Of tempest past, draw to our haven high.

A sweet air cometh from the shore immortal, Having hallowed at the day's decline; Almost we see where from the open portal Fair torus stand beckoning with their smiles divine.

'Tis well! The earth with all her myriad voices Has lost the power our senses to enthral; We hear, above the tumult and the noise, Soft tones of music, like an angel's call.

'Tis well, O friends! We could not turn—retreating— The long, vain years, nor call our lost youth back; Gladly, with spirits braced, the future facing, We leave behind the dusty, foot-worn track.

"HE TOOK THE CUP."

A COMMUNION THOUGHT.

BY MARGARET E. WINSLOW.

"Did it ever strike you—the force of that word 'took'?"

"Not that I know of. The letter of Scripture never interested me much."

"But this is the spirit, not the letter. Take the cup to signify (as it does) all that Christ endured for us men and our salvation, and His voluntary acceptance of it gave it all its value to us. He took the cup; it was not thrust upon Him by enmity or necessity; He did not merit its punishment; it did not come in His way by chance. Voluntarily, with full understanding of its bitterness, with absolute power to set it aside He took the cup and drained its depths, that He might work out a full salvation for the sinners He loved and fain would save. It is a great help to me in taking my own cup, mingled as it so often is with the bitter herbs of the care, worry, perplexity and sorrow of daily life."

"I don't quite see how. We do not choose our sorrows, vexations and burdens. Our crosses are laid upon us, and we would gladly escape them if we might."

"Yet Jesus prayed in Gethsemane, 'If it be possible, let this cup pass from Me,' nevertheless, 'He took the cup.' For he said, 'The cup which my Father hath given Me shall I not drink it?' His voluntary choice had behind it a constraining force—that of love—love for the Father, love for the erring brothers and sisters. He knew that, mixed by that fatherly hand, it could not contain one bitter ingredient too many. He knew that it was not possible to save humanity, and at the same time leave one bitter drop unconsumed; and so with glad eagerness and voluntary self-sacrifice He took this cup. Brother, do you take yours?"

"But my cup is not like His; it contains no heroism of self-surrender, or self-denying achievement, nay, not even the tragedy of grief."

"What then?" "Petty duties, distasteful because of their pettiness, depressing failures and disappointments in secular matters, perplexities about decisions scarcely worthy of so much thought, small slights and unkindness, anxieties about the future, uncertainty about to-day."

"But it is bitter to you—causes you sorrow and anxiety? If it were possible, you would have it pass from you?"

"Yes, indeed; I cannot in the sense you give it, take the cup."

"You can. See in it fellowship with Christ's sufferings, and remember that those who suffer shall also reign with Him. Then think that a Father's hand has mixed it, loving wisdom guiding that Hand. Love selected all the bitter ingredients—love which was free to have omitted them all, had it been possible to do so and yet

work out your highest good. Shall not his choice be your choice? Will you not take the cup?"

"This, then, is the 'hidden manna' with which the recent sacramental season has fed you, friend?"

"This and much more; for to reserve holy thoughts and holy emotions for sacred seasons alone, savors of the ages of superstition, or, worse still, of paganism itself. I would carry every fresh spiritual impulse down into the arena of daily life and make of it a weapon wherewith to come off victorious in the hand-to-hand conflict with 'the world, the flesh, and the devil.'"

"And how do that in this case?" "Every-day life presents a cup to our lips, a sacramental cup just mixed for us by our loving Father's hands. It is not all bitter, but its bitterness consists in the fact that it is bitter medicine to our taste, although exactly adapted to our spiritual disease. We may resist it with rebellious will, thus making it a very 'cup of devils,' or it may be to us the 'cup of the Lord,' as we take it, with our whole will melted into union with His, and this groveling life thus becomes to us a perpetual sacrament."

"Does this thought of yours connect itself with the ancient legend of the Holy Grail?" "Yes; our fathers were but children, and groped, often blindly, for the kernel of truth which they felt was hidden within the externals which mainly engrossed their attention. The Holy Grail disappeared from sight as the idea of merit in human suffering, borrowed from heathenism, became incorporated in the Christian Church; but it was not wholly forgotten. Earnest souls were ever on the search for it, and from time to time one and another, who through the mists of superstition sought to see 'Jesus only,' clasped it in their longing arms and folded it lovingly to their breasts. In proportion as the darkness of that so-called 'age of faith' has been dispelled, and religion has come to be a thing not of the priesthood and cloister, but of the individual soul and daily life, it has come nearer and nearer, within reach of all who care to find it; and the poet—albeit he, too, was, it may be, still grasping the chalice rather than its contents—was not so far wrong when he made his travel-soiled knight discover the object of his long quest in the common bowl filled with water to relieve the necessities of the loathsome beggar at his gate."

"Do you think, then, that you and I have to-day touched the quest of the centuries—the San Graal of history and song?"

"Even so, O brother! And so long as in loving, truthful obedience, with wills that are at one with God's will because we love Him, we choose whatever of sorrow, care or perplexity that wise Will may lay upon us, we shall hold fast that precious cup which is only holy because the Holy One 'took it.'"—Zion's Herald.

"MAY I KISS THAT BABY?"

To a soldier far away from home, there is no more touching sight than that of a baby in its mother's arms. While on their way to Gettysburg, our troops were marching by night through a village, over whose gateways hung lighted lanterns, while young girls shed tears as they watched the brother of other women march on to possible death. A scene of the march is thus described by the author of "Bullet and Shell."

Stopping for a moment at the gate of a dwelling, I noticed a young mother leaning over it with a chubby child in her arms. Above the woman's head swung a couple of stable lanterns, their light falling full upon her face. The child was crowing with delight at the strange pageant, as it watched the armed host pass on.

"I beg your pardon, ma'am," said Jim Manners, one of my men, as he dropped the butt of his musket on the ground, and peered wistfully into the faces of the mother and her child.

"I beg pardon, but may I kiss that baby of yours? I've got one just like him at home; at least he was when I last seen him, two years ago."

The mother, a sympathetic tear rolling down her blooming cheek, silently held out the child, Jim pressed his unshaven face to its innocent smiling lips for a moment, and then walked on, saying: "God bless you, ma'am, for that!"

Poor Jim Manners! He never saw his boy again in life. A bullet had him low the next day, as we made our first charge.

POLITE MANNERS.

Says Mrs. Gray to Mr. Gray: "Our son must manners learn," And so he went to dancing school, Was taught to bow and scrape by rule, And many a figure turn.

He learned to stand up very straight And turn his toes well out; But one thing, it is sad to say, With all his father had to pay, They never thought about.

They failed in time to caution him Against the drunkard's sin; So when he stayed away at night, Lured by the bar-room's evil light, They found his toes turned in.

In toward the place where manners are Of no account at all, Where dimes and dollars buy the staff That makes a gentleman a rough, And fills his heart with gall.

Says Mr. Gray to Mrs. Gray: "Our shame is now complete; You'll own it is a better plan To train the mind and make the man, Than educate the feet." —Y. T. Banner.

SIR JOHN FRANKLIN.

Sir John seemed never to be happier than when speaking of his former voyages, and he encouraged me to converse freely with him as we strolled over the grounds together or rode out into the country. He had a complete and most perfect and elaborate chart of the Arctic regions, so far as they had then been explored, upon which his own explorations and those of Captains Parry and Ross and other Arctic explorers were distinctly marked out; and it was his greatest pleasure of an evening to display these charts and point out the spots he had visited; also tracing the courses he would endeavor to pursue if it should ever be his "good fortune," as he expressed himself, again to be employed in what was the great hobby of his life. There was not a point he had discovered nor a spot he had visited respecting which he had not some anecdote to tell or some narrow escape to relate. And to me it was delightful to listen to these anecdotes from the lips of a man who had bravely dared and overcome the perils of which he spoke, and who had already rendered his name famous as one of the bold-est and most energetic and persevering of Arctic discoverers. Besides, I confess that it was flattering to my pride to hear a post-Captain and a Lieutenant-Governor conversing thus freely with a young midshipman, and encouraging me to express my own opinions, and listening to them kindly and attentively. I spent a pleasant visit at the Penns, and was sorry to return to the ship. While we lay in port an emigrant ship and a female convict ship arrived—the latter one of the last, if not the last convict ship that left the shores of England—and Sir John and Lady Franklin visited them both immediately on their arrival. It was her ladyship's chief pleasure, and she seemed to regard it as a duty, to exert herself to the utmost for the benefit of the younger female emigrants, and also for such female convicts as had conducted themselves well during the voyage, and whose offenses against the laws of their country were such as afforded hope that, removed from the temptations of vice and poverty, they might yet redeem their characters, and prove useful members of society. It must be recollected that in those days, when there was a scarcity of females in the Australian colonies, young women were often transported for offenses which would nowadays be punished by a few months' or even weeks' imprisonment.—Chamber's Journal.

WHICH WORLD.

One evening, as I was returning from our usual gathering, I overtook two young ladies walking along the way, and heard one of them say to the other, "Well, its no use, I cannot give up the world."

"Do you say so?" was the reply.

"No," she replied, "I mean it; I really cannot."

"If that is the case," I said, "you had better not come to the meeting any more. I should advise you to go back to Bath. There you will see a great many flaming bills in all colors, announcing concerts and theatricals. Why not go to such places of amusement and make up your mind to be as happy as you can in this world, for it is all the heaven you will ever have?" I went on to say that a pity it was that people should lose both worlds by being undecided. I told her that I once knew a gentleman who was a great man and exceedingly rich; he was the possessor of houses, and mines of untold wealth. I

was informed that when he came of age he made a speech in which he said in the hearing and with the applause of his friends (such as they were!) that he intended to be a rich man if he went to bell for it. God heard him and let him have his choice to the full. He not only granted him abundant riches, but let him live beyond the span of man's life, to the age of seventy-five. Then he died full of years and opulence, but he had a dreadful death. I do not think bright angels came from glory to take his soul home with them—far otherwise! If you will not, or cannot, give up the world, then decide to keep it and make the most of it."

I spoke in this strain till we reached the gate which the young lady was about to enter. Taking out a packet of tracts from my pocket, I found one entitled, "Making a Road to Hell." "Here," I said, "this is just the one for you; you will not take the road which God has made to heaven, therefore you must make one for yourself to the other place."

She took the tract in silence and went in.

The next day her mother was very angry because her child was so unhappy. In the evening she said "child" came again to the meeting, though I had told her to stay away; and she was there on the following day also.

The third evening she waited behind, and asked me if I thought God had heard what she said about giving up the world. I replied, "Most certainly he did."

Then she burst into tears and sat down as though in despair. "Do you think then, God will never forgive me?"

I replied, "Shall we ask him?" She said, "Oh, yes, do—please do." She prayed most earnestly for forgiveness, and gave her heart without reserve to God.

The next day she was rejoicing with us, and from that time became a very downright and earnest Christian. She forsook the world, having something better to cling to, and amongst other things she gave up singing the foolish love-songs she used to indulge in for better music. On one occasion she was ordered by her mother to go to a musical party, and was dragged to the piano to sing. After a little hesitation she commenced, and sang with great feeling, "Too late, too late, ye cannot enter now." Her voice and tone carried such meaning with them that the company were moved to tears. At this her mother was exceedingly angry, and declared that she would never take her out again.—W. Haslam, in the Christian.

WHAT INGERSOLL DID FOR ONE FAMILY.

A TRUE STORY.

Henry LaMar was a young civil engineer of gentle parentage, handsome appearance, of noble bearing, well educated, refined, attractive in manner and generous to a fault. Was it any wonder that the love of his young wife amounted almost to worship for him? She, too, was gifted, and fully appreciated all his noble qualities and was in full sympathy with all his fine tastes. They were both professing Christians, and they dearly loved their bright and happy home and their two lovely children. Our young engineer was employed in a railway office, and his rare talents and unusually fine work commanded a liberal salary. He was an ardent lover of science, especially of natural history in all its branches, and much of his spare time he spent in researches which resulted in valuable contributions to science. In short, he bade fair to become a splendid success in every respect.

But there came a change. The good old honest, slow going Col. M., president of the railroad company, with his good honest associates, sold out to a company from a distant city. Our friend remained in the office however, where he soon made the discovery that nearly all of his new comrades were disciples of Bob Ingersoll. At first he was horribly shocked at the blasphemy he heard on all occasions from his "liberal" friends, for he had always been accustomed to reverence holy things. But they were men of wealth and culture and they flattered him by many little attentions, inviting him out often and in many ways gaining an influence over him till at last he laid aside his scruples sufficiently to accept some of their looks—"out of courtesy," he said, when his wife remonstrated with him."

"They'll never hurt me, I know my own mind too well." And she, too, thinking him infallible, started East on a journey. During her absence he was induced to listen to several lectures given by Bob Ingersoll and from that his ruin dated. By the time his wife returned home he was an avowed skeptic, and never was there so fearful a change wrought in so short a time. He became first morose and gloomy, then neglectful and indifferent toward his family, and soon he was revealing in vices and with companions that his very soul would have abhorred only a short time before. The pleadings of his broken-hearted wife were in vain. The frequent wine cup led to worse degradation. He lost his position in the office and in society and never regained either. His home was broken up and soon dissipation completed the work of destruction by the sudden and total breakdown of his health, and about two years after he adopted those sentiments that so many boast of as harmless and liberal he was laid in the grave, long before he reached the noon of life—the victim of those pernicious and infamous doctrines. He whose life's morning dawned with such bright hopes of the future, whose gifts, moral mental and physical, might have attained for him the noblest Christian manhood, wrecked all that this life could bring worth living for, upon the dark and dismal sea of unbelief.

THE THOUGHTLESS WORD.

Swift through the fragrant air it fell, A single word; The wound it made no word may tell— For no one heard. Save one sweet heart, whose very life Is love and truth! This heart the word pierced like a knife, No pulse of ruth Thrilled him who aimed the cruel word, He willed and spoke. A fair face quivered, soft lips stirred, A fond heart broke. —Mary Clemmer

OUR YOUNG FOLKS.

A SERMON FOR LITTLE PEOPLE.

"Even a child is known by his doings, whether his work be pure and whether it be right."—Prov. xx. 11.

It is a great thing to be a child! Many men would like to go back to their childhood, and live again the days and years that have passed away. Out of boys and girls men and women are made. And men and women are the most important things upon the earth. Each one is accountable to God for what he thinks, believes, says and does. Beginning once to live our real lifetime continues forever.

Pluck off a little bud from your mother's rosebush. Cut it into pieces with your pen knife. Put it under your microscope. Do you see the scores of tiny red leaves, and how tightly they are pressed together? Your papa could not pack them so nicely, if he were to put them under his letter-press for many days. But if you had left the bud on the plant a few days longer, it would have burst open into a most beautiful and fragrant rose.

A bright-eyed, sunny-faced, happy-hearted school-boy, tripping along the way with his book-bag thrown across his shoulder, will soon be a strong, able-bodied man doing business. He may be building houses, or selling goods, or making shoes, or farming land. He is now like the rosebud, packed full of sensible things; after a while he will be like the open flower.

But there is something else to be thought of besides growing up into manhood and womanhood. There is something greater than getting larger eyes and hands and feet. That something we call "character." By that we mean the kind of men and women they will be. This forming of character begins when we are young.

It is this that makes childhood such an interesting and beautiful thing. Much depends upon very little things. So it is that "even a child is known by his doings, whether his work be pure and whether it be right." Every thing tells upon the after life.

There is a barn upon the Alleghany Mountains so built that the rain which falls upon it separates in such a manner that that which falls upon one side of the roof runs into a little stream which flows into the Susquehanna, and thence into the Chesapeake Bay, and on into the Atlantic Ocean; and that which falls on the other side is carried into the Alleghany River, thence into the Ohio, and onward to the Gulf of Mexico. The point where the

water divides is very small. But how different the course of these waters. So it happens with people. A very little thing changes the channel of their lives. Much depends upon the kind of tempers we have. If we are sour and ill-tempered, no one will love us. If we are kind and cheerful, we shall have friends wherever we go. Much depends upon the way in which we improve our school days. Much depends upon the kind of comrades we have, much upon the kind of habits we form. If we would have the right kind of life, we must watch the little things. We must see how one little thing affects another thing, how one little act takes in many others.

CAPTURING A SHARK.

Shark fishing is a pursuit that would appear to be much more dangerous than amusing. At any rate, in a recent encounter between a huge fish, 13 feet 8 inches long, and 11 feet round at the thickest part, and a couple of Australian fishermen, it was for a considerable time doubtful with which side the victory would rest. The hook was baited with a small shark, and when the ugly monster came up to it he turned on his side and a harpoon was sent into him. The weapon held well, its ears opened as soon as a strain was on the line. Finding himself wounded, the shark struck the boat with his nose, and sounded, running out nearly fifty fathoms of line. The fishermen then tried to haul in, when he suddenly rose to the surface, made for the bow of the boat, which he seized and shook, like a dog shaking a rat, tearing off big splinters; meanwhile one of them lanced him, the other pushing the paddle into the shark's mouth. Letting go the boat he held on to the paddle, waving it like a feather, but finally dropping it. He again started off just below the surface, towing the boat along at a rapid rate, the fishermen having to pay out the line as fast as they could to prevent the boat from dipping under. He next sounded, but rising once more, made for the boat, when the lance was sent into him two or three times. Though he was now done for, it took the men an hour to get him quiet enough to tow into port, which was only accomplished after two hours' pulling, and with the help of another boat which had been dispatched to their assistance.

HOW TO MANAGE.

"I wouldn't mind being left to take care of the little ones," said Fannie the other day, "if they would only mind me. But when mamma is away they think they may do just as they please, and they behave like little witches."

Molly manages the nursery splendidly," said Kittie; "the children are quite angelic under her, but I have not her magic. I seem to stir up the naughtiness, and the more I tell them to be good, the worse they act."

Now, Fannie and Kittie and other worried elder sisters, let me tell you the trouble with your management. When you can find the key to a problem in arithmetic, the rest is easy work. I think I can whisper in your ear the name of a certain key to your home problem, when the small brothers and sisters say, as they sometimes do, "You are not my mamma, you are only Fannie; I want to make a noise, and you must not bother me."

The key is a word of four letters—TACT. It is a golden key, and is warranted to fit any lock. You can not get along very well in life without it, I am very sure Molly possesses this shining key.

A writer in the Youth's Companion gives an amusing account of the way babies are vaccinated in France. It is never done at home, but a day is fixed for the operation, and the doctor sends a note of invitation to all the mothers who have previously given him notice. On reaching the physician's house a live cow is seen being dragged over the stairs, by two peasants, into a waiting room. Its feet are tied up in rags to prevent them from scratching the floor, and the poor beast is laid down on her back and held by peasants, while the doctor takes the virus from sores on her stomach. The babies are then vaccinated in turn, and when their cries are added to the bellowing of the cow, the scene is funny enough.

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THE SUNDAY SCHOOL.

MAY 20, 1883.

HEROD AND PETER.

ACTS 12, 1-17.

1.—This Herod was nephew of Herod Antipas, and is commonly known as Herod Agrippa, the father of that Agrippa before whom St. Paul was subsequently brought. He had at Rome taken an active part in securing the succession of Claudius as emperor, and was rewarded by having restored to him all the territories formerly possessed by his grandfather, Herod the Great. This Judaea once more had a king of Jewish descent; but on the death of this Herod, the Jewish kingdom became forever extinct.

Herod is described by Josephus as very strict in his observance of the Mosaic law. Previously the Christians dreaded the enmity of the chief priests and scribes—the ecclesiastical authorities. The civil rulers, being Romans, were to a great extent indifferent to religious disputes amongst the Jews, as long as order was preserved. But now, with a king in full sympathy with the scribes and Pharisees, the Christians were soon made to feel his power.

His first victim was James, the son of Zebedee, one of the three apostles named with their Master. Herod had a great ambition for popularity, as is evident from this chapter. Finding that the execution of James gave pleasure to the Jewish leaders, he seized Peter for the same fate. As it was the time of the pasover (ver 3), the execution was postponed until after the feast (ver 4). But his cruel design was prevented by Divine intervention, and ere long the career of this vain king ended by a terrible disease, attributed to the direct stroke of God.

2.—Peter was selected as the most prominent leader of the Christians in Jerusalem. Perhaps he was absent from Jerusalem when James was apprehended. The special precautions taken regard to Herod had been apprised of the previous escape of the apostles (chap 12-23). To prevent a similar thing, Peter was delivered to the care of "four quarters of soldiers," i.e., sixteen altogether. They would be appointed to guard in turns; four during each of the four watches into which the night was divided. He was also "bound with two chains" (ver. 6). Our knowledge of Roman customs from other sources leads us to conclude that he was bound by a chain on each arm to the soldiers between whom he slept. In such a position escape seemed impossible.

Meanwhile a power was being exercised which the wicked king knew nothing—the power of prayer. The members of the Church continued in earnest prayer for Peter's release, day and night. Here and there throughout the great city, little bands of Christians gathered to pray for their leader. But it would seem that their expectations of seeing him again were slight, though they showed their sincerity by continuing in prayer.

3.—Peter was so soundly asleep on the night previous to his intended execution, that though the angel filled the dungeon with supernatural light, he did not awake until smitten on the side; and it was not until the angel had left him, and he found himself alone and at large, that he came to himself and realized his deliverance to be a fact. This deliverance is one of the most remarkable facts on record, as an illustration of the hearing of prayer. Two powers are, as it were, struggling with each other (ver 5), the one, secular power, attempting to hold the apostle fast and slay him; the other, the Church of Christ, desirous of rescuing him, and preserving his life and liberty. The former has all material instruments at its disposal—a prison, chains and fetters, soldiers and weapons; the latter has none of these, but in place of them, prayer—united and fervent prayer. Faith in God, who was in Christ, love to one another for Christ's sake, Christian hope—indeed the whole inner life that proceeds from redemption, infuses itself into such intercessions, and thus prayer lays hold on the omnipotence of God in faith. This united prayer in the name of Jesus Christ accomplishes more than all the power of the world can attempt to do.

4.—When Peter had "considered the thing" he went to the house where he knew his brethren would be assembled together. The servants of the Lord are often placed in circumstances in which they have to stand and consider what is best. The secrecy with which the Christians felt it necessary to meet accounts for this caution. Peter hearing footsteps inside, and knowing they would be alarmed at his knock, spoke; and the girl as she recognised his voice, was so overjoyed that she ran to tell the news, forgetting to open the gate. The friends inside were unwilling to believe the girl's story, but at length opened the door, and were filled with amazement at finding that it was indeed himself.—*Abridged from Sunday School Magazine.*

The principle upon which PUTNAM'S PAIN-LESS CURE FOR ACTS is entirely new. It does not sink deep into the flesh, thereby producing soreness, but acts directly upon the external covering of the corn, separates it from the underlying layer, removes the direct pressure from the part, and at once effects a radical cure, without any pain or discomfort. Let those who are suffering from corns, yet skeptical of treatment, try it, and by the completeness of the cure, they will be ready to recommend Putnam's Painless Corn Extractor to others. N. C. Polson & Co., Kingston, Proprietors.

BOILING EGGS.

Having explained the scientific principles involved, Mr. Mattieu Williams gives in *Knowledge* these directions for boiling eggs: Take a saucepan holding a pint of water and raise the latter to the boiling point. Then put an egg in the boiling water, place the saucepan on the hearth and leave it there with the egg in it ten minutes or more. An egg so cooked, he says, will be tender and delicate, evenly so throughout, no part being hard while another part is semi-raw and slimy.

The same principle may be applied to a leg of mutton. First, in order to seal the pores, the meat should be put into boiling water; the water should be kept boiling for five or ten minutes. A coating of firmly coagulated albumen will thus envelop the joint. Now, instead of boiling or "simmering" the water, set the saucepan aside, where the water will retain a temperature of about 180° or 22° below the boiling point. Continue this about half as long again, or double the usual time given in the cookery-books for boiling a leg of mutton, and try the effect. The usual addition of salt to the water is desirable. It has a threefold action: first, it directly acts on the superficial albumen with coagulating effect; second, it slightly raises the boiling point of the water; and third, by increasing the density of the water, the "exosmosis" or oozing out of the juices is less active. These actions are slight, but all co-operate in keeping in the juices. A leg of mutton for boiling should be fresh and not "hung" as for roasting.

MANKIND'S MISTAKES.

It is a mistake to labor when you are not in a fit condition to do so.

To think that the more a person eats the healthier and stronger he will become.

To go to bed at midnight and rise at daybreak and imagine that every hour taken from sleep is an hour gained.

To imagine that if a little work or exercise is good, violent or prolonged exercise is better.

To conclude that the smallest room in the house is large enough to sleep in.

To eat as if you only had a minute to finish the meal in, or to eat without an appetite, or continue after it has been satisfied, merely to satisfy the taste.

To believe that children can do as much work as grown people, and that the more hours they study the more they learn.

To imagine that whatever remedy causes one to feel immediately better (as alcoholic stimulants) is good for the system, without regard to the after effects.

To take off proper clothing out of season, simply because you have become heated.

To sleep exposed to a direct draught in any season.

To think that any nostrum or patent medicine is a specific for all the diseases flesh is heir to.—*Index.*

USEFUL HINTS.

As every thread of gold is valuable so is every minute of time.—*Rev. John Mason.*

A room hung with pictures is a room hung with thoughts.—*Sir Joshua Reynolds.*

Put all farm implements in good order during rainy days. Clear up the rubbish that has accumulated. Look well to fences before cattle are turned out.

The Japanese keep their fish in a reservoir till they are needed, and fresh vegetables are kept under trickling water. There is scrupulous neatness in all culinary methods.

The schoolmasters of Scotland, in a recent meeting at Aberdeen, concurred in the belief that "present educational demands are prejudicial to the health of children."

The spotted veil which has again come into fashion is said to be very injurious to the eyes. This is probably what a noted oculist referred to when he said that every spot on these veils was five dollars in his pocket.

For German toast: to one egg beaten well add one cup of sweet milk or cream; season with a little salt and pepper. Cut stale bread in slices, dip in the milk to moisten, and fry on a gridle. This is a nice dish for breakfast.

Mills have often been set on fire by the fractional electricity from belts, and in the worsted manufactory it is necessary to store the stock, at a certain stage in the progress, in damp basements for a time ranging from one to six months, in order to remove the electricity.

CARD—Being in possession of a valuable remedy for Asthma, Hay Fever, Phthisis, Bronchitis, and all difficulties in breathing, I have consented after numerous solicitations to make it known. Any individual so suffering can get valuable information by addressing

REV. G. FRED. DAY,
Musquodoboit Harbor,
Nova Scotia.

Many ladies admire gray hair—on some other person. But few care to try its effect on their own. Now need they, since Ayer's Hair Vigor prevents the hair from turning gray, and restores gray hair to its original color. It cleanses the scalp, prevents the formation of dandruff, and wonderfully stimulates the growth of the hair.

VITAL QUESTIONS.

Ask the most eminent physicians: Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops."

CHAPTER I.
Ask any or all of the most eminent physicians.

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically 'sucha.'"
Ask the same physicians:
"What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, &c., and they will tell you: 'Mandrake' or 'Dandelion!'"
Hence, when these remedies are combined with others equally valuable
And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is no varied in its operations that no disease or ailment can possibly exist, or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.
"Patients"

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, and all other ailments, consumption, have been cured.
Women grow nearly crazy!
From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.
People drawn out of shape from excruciating pains of Rheumatism,
Inflammatory and chronic, or suffering from scrofula!
Erysipelas!
Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases frail

Nature is heir to
Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

No other preparation so concentrates and combines blood purifying, vitalizing, enriching and invigorating qualities as A. C. Sarsaparilla. Quality should be considered when making comparisons.

ENCOURAGING TO DYSPEPSIA.

Charlottetown, P. E. I., Nov. 11, 1878.
Mr. James H. Robinson, St. John, N. B.

Dear Sir,—By I may say, almost an accident, early this spring, being confined to my room for several weeks, and during this time I was under the combined care of three of the most eminent physicians of Charlottetown, and by them and my friends given up as beyond all power to help me. Dr. Baxter, of Montreal, having occasion to call upon me on business, very naturally observed my state of health, and after fully describing my trouble, which by the doctors attending me was pronounced Dyspepsia or indigestion, in fact I was so bad I could only eat brown bread, and that after being made three days, while tea coffee or milk I dare not touch, and a slice of dry toast would invariably give me the utmost distress. Dr. Baxter recommended "Robinson's Phosphorized Emulsion," and I feel that I owe the public a debt which can only be paid by saying to all similarly afflicted, "Go to this and do likewise," try "Robinson's Phosphorized Emulsion." To-day I am hearty and strong, and can without fear indulge in all the luxuries of a first-class hotel.

Yours, J. McKECHNIE.

For sale by all Druggists and Dealers.
Price \$1.00 per bottle; six for \$5.00.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. WISLAW'S NOTHING BUT SWEET. It will relieve the poor little sufferer immediately—depend upon it, there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief to the child. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold every where. 25 cents a bottle.

REST AND COMFORT TO THE SUFFERING.

—Brown's Household Remedies has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowls, sore Throat, Rheumatism, Footache, Lumbago and any kind of Pain or Ache. "It will most surely quicken the Blood and Heat, and give power to the stomach," says Brown's Household Remedies, "being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted. It really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Feb 10.

GET HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Mirard's Liniment. I did so and in three days was out of bed and resumed my work as well as ever.

JAN. LANGILLE,
Springfield, Annapolis Co., 1882. mar 2 1m

For Coughs and Colds, use Allen's Lung Balm. See advt. in another column. may 4 1m

For Croup, Asthma, Bronchitis and deep Lung troubles, use Allen's Lung Balm. See advt. in another column. may 4 1m

WOODSTOCK, N. B., Dec. 22, 1866.
Having examined the formula from which GRAM'S PILLS are prepared, I find them to be purely vegetable, of good therapeutic qualities, and have, therefore, prescribed them in my practice. I find them effectual in *Indigestion and Diseases of the Liver and Bowels.* They cause no sickness at the stomach, do not leave the bowels costive after their use (a great objection to most other kinds), and are well suited to Female and delicate persons. As a Diarrhoea Pill they are superior to any in use, and I can confidently recommend them to all who require a Cathartic Medicine, and for Family use.

S. G. WOODFORD, M. D.

REWARD OF ENTERPRISE.—Four years ago, James Pile of New York, first introduced his celebrated Pearline to the public, and Ayer's Hair Vigor is now being sold under the name of Pearline in every part of the world, and an immense number of packages are annually consumed by our intelligent housekeepers.

BETTER THAN GOLD!

GOLD!
ENGLISHMAN'S
COUGH MIXTURE

Is better than Gold to any one that is troubled with
COUGHS,
COLDS,
ASTHMA,
BRONCHITIS,
HOARSENESS,
SPITTING OF BLOOD,
LOSS OF VOICE,
WHOOPING COUGH,
INFLUENZA,
LUNGS.

And all other Diseases leading to
CONSUMPTION

It will make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery.

DON'T FAIL TO TRY IT!
IT MAY SAVE YOUR LIFE!

IT HAS SAVED OTHERS
A Large Reward

Will be paid for a better remedy than
Englishman's
COUGH MIXTURE.

**A WONDERFUL
MEDICINE!**

A prominent Government Official writes us as follows: Of all the cough medicines that I have tried during a long life I never say that

Englishman's
COUGH MIXTURE.

Is superior to any.
LEAVING HOME!

Consumptives leaving home for change of climate should not fail to take with them a supply of

Englishman's Cough Mixture.

It will ensure a good night's rest, free from Coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION!
ENGLISHMAN'S
COUGH MIXTURE

Is the best certain and Speedy Remedy for all Disorders of the Chest and Lungs. In Asthma, and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting Blood, Hoarseness, Loss of Voice, etc., this mixture gives instantaneous relief and properly prepared with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY!
A well-known clergyman writes us that

Englishman's Cough Mixture.

Has been a blessing to his family, having cured his wife of a very troublesome cough which had distressed her for over three years.

**SHOULD NEVER BE NEGLECTED
COUGHS & COLDS**

Should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of consumption, which may be cured or prevented by timely use.

Englishman's Cough Mixture

This Popular Remedy is Infallible.

It is highly praised by thousands of persons who have tried its wonderful efficacy, and strongly recommended by all as the best medicine ever known, for speedily and permanently removing Coughs, Colds and all Pulmonary Diseases.

A POSITIVE CURE.
ENGLISHMAN'S
COUGH MIXTURE

IS A
POSITIVE CURE
FOR

**COUGHS, COLDS,
SORE THROAT
HOARSENESS,
DIFFICULT BREATHING**

**Inflammation of the Lungs,
BRONCHITIS,
ASTHMA,
CROUP,
AND ALL
Diseases of the Pulmonary Organs**

FOR SALE BY DRUGGISTS AND GENERAL DEALERS.

PRICE 25 AND 50 CENTS.
LARGE SIZE IS THE CHEAPEST.

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Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers Supplies and Machinery.
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Upon examination this Stock will be found exceptionally

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In every department.

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Tone, Touch, Workmanship and Durability.

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EXTANT IS

G A T E S'

LIFE OF MAN BITTES.

But for CHRONIC DISEASES the
INVIGORATING SYRUP

SHOULD BE USED IN CONNECTION
NORTON, KING CO., N. B., AUG. 2, 78.

C. GATES, SON & CO.—Sirs.—This is to certify that I have been afflicted for over twenty years with liver complaint, and have tried different doctors and preparations, and was treated by an Indian Doctor, but all to no good effect until a year ago I commenced taking your Life of Man Bittes, No. 2, and Invigorating Syrup No. 1, using your Nerve Ointment and Acacia Lintment externally, and with God's blessing I can candidly say that I have not been so well for twenty years as I am at the present time, and would heartily recommend your medicine to all suffering from liver complaint and rupture blood. You are at liberty to use this as you deem best for the benefit of the afflicted, and I will give further particulars to any one wanting to know about them.

MRS. RACHEL MCCREARY,
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S. F. HUENTIS,
140 Grandview St.,
Halifax, N. S.

THE WESLEYAN FRIDAY, MAY 11, 1883.

BOOK COMMITTEE.

The Annual Meeting of the Eastern Section of the Book Committee will be held at the Book Room, on Thursday, 24th inst., at 9 a. m.

The Executive Book Committee will meet at the Book Room, on Wednesday, 23rd inst., at 7 o'clock, p. m.

ACROSS THE SEA.

That country whose shores first greet the traveller eastward over the Atlantic yet monopolizes, in great measure, the attention of the world. Saturday last was the first anniversary of the Phoenix Park tragedy.

In the meantime Britain, to the no small perplexity of our American friends, presumes that a country which has furnished an asylum to Irish plot-

The end of the Bradlaugh case is not yet. It is unfortunate that the Affirmation Bill is associated with the name of the noted infidel.

It is, as has been remarked, a singular political situation which has compelled Mr. Gladstone to become apparently the champion of a man whose personal character and record must be most repugnant to his own views and principles.

Britain is not without care in relation to her vast colonial possessions. In South Africa the treatment by the Boers of some tribes which have proved faithful to Britain, seems to imply that the motive of England's withdrawal from the late struggle was not clearly understood.

sion of serious trouble, felt at the Cape, seems to be shared in England. A report that Earl Dufferin is to be removed from his position in Turkey and sent to India, has not yet been confirmed.

The English religious press is exultant over a recent vote in the House of Commons which is generally regarded as a death blow to the Contagious Diseases Act.

A GOSPEL TRIUMPH.

No greater triumph was ever won by the Gospel than in the conversion of the ex-king of Fiji, Thakombau.

The editor of Pleasant Hours, our attractive Sunday-school paper, says in the last number:

We have this day filled up the household order for help for poor schools, issued since last October.

The subjects for the International Sabbath-school Lessons have been chosen for 1884. For the first six months the lessons will be in the Acts and in the Epistles.

Some of the advocates of holiness among our American brethren seem inclined to lead where thoughtful Christians can never follow them. A few have even gone so far as to withdraw from the Methodist Church, and to aid in the support of a publication teaching a similar supposed duty on the part of others.

Is it not possible that the prayer-meeting is becoming such in name rather than in fact? Testimony is not to be depreciated.

The noon prayer-meeting is as attractive as ever; yesterday they had a very blessed season. Twenty minutes of the hour are generally set aside for testimony.

The editor of Pleasant Hours, our attractive Sunday-school paper, says in the last number:

A number of libraries have at different times been granted to poor schools in the Maritime Provinces, and yet we fear that very few schools within the bounds of these Provinces, are arranging to give this important fund even a single collection for the present year.

The subjects for the International Sabbath-school Lessons have been chosen for 1884. For the first six months the lessons will be in the Acts and in the Epistles.

At sunset on Saturday, April 21st, the 13th of Nisan in the Hebrew Calendar, the Jews celebrated, for nearly the 3,000th time, the Passover Feast, in commemoration of the deliverance of their ancestors from Egyptian bondage.

On the reporting of "donation visits" in the religious press, the Wesleyan Christian Advocate has these just remarks: "When a donation visit is made to the pastor, nothing less and nothing more in courtesy can be expected of him than duty to return the thanks of himself and family to the friends who have thus, by suitable tokens, manifested their interest in his welfare."

THE TRANSFER COMMITTEE.

The Transfer Committee has concluded its work for the present season. Both the Eastern and Western sections have held their meeting—the first at Seckville, N.B., and the second in Toronto.

There is some prospect of the removal of the cause which led the English Baptists to withdraw their support from the British and Foreign Bible Society.

Our American Methodist exchanges all make regretful reference to the death of Dr. Fales H. Newhall who recently died at the Insane Asylum at Worcester, Mass.

DR. NEWHALL.

Our American Methodist exchanges all make regretful reference to the death of Dr. Fales H. Newhall who recently died at the Insane Asylum at Worcester, Mass.

The Ontario and Niagara Conferences of the Methodist Episcopal Church in Canada have chosen their representatives to the proposed General Conference of the united Methodist Church.

The second number of the Hebrew Christian, of which Rev. Jacob Freshman is editor and publisher, has reached us.

should have the sympathy and practical assistance of all interested in the nation of whom Christ came, according to the flesh.

The recent session of the Grand Division of Sons of Temperance, held at Stony Beach, Annapolis County, is reported to have been most satisfactory.

It is believed that a letter has been received by Lieut. Governor Archibald, informing him that two vessels laden with explosives had left Newburyport, Mass.

FUNERAL CUSTOMS.

The Christian Messenger has some remarks on the practice of removing the hat at the grave, which commend themselves to consideration.

Of a kindred practice the same paper says: "We wonder if one in twenty of those gentlemen who doffed their hats so reverently as they passed through the cemetery gate on the day noticed could give a good reason for doing so."

Rev. Dr. Fales Henry Newhall died at the Insane Asylum at Worcester, April 6. No case has ever existed throughout the community a profounder sympathy than was felt at the prostration of this eminent and brilliant minister.

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manhood his master rupt, and, fearing would be sold, he fled them to the east.

TEMPERANCE CONVENTION.

The Temperance workers of Dartmouth, encouraged by the success already attending their efforts, are sending out the appended circular.

The Dartmouth Temperance Vigilance Committee, encouraged by the views expressed in the various reports recently received by them, from a large number of persons residing at different parts of the County of Halifax, favorable to the adoption of the Scott Act, have resolved to call a Temperance Convention, to meet in the Reform Club, Hall, Dartmouth, on Thursday, the 22nd of May, instant, commencing at 9 o'clock, a. m., for the purpose of further considering the subject and organizing for future work.

You are hereby respectfully requested to send delegates to represent your ward at this Convention.

The Convention will be constituted as follows, viz: 1. All ministers residing or having parishes within the County.

2. All Deputies of the Grand Worthy Patriarch of the Grand Division Sons of Temperance.

3. All Deputies of the Grand Worthy Chief Templar of the Grand Lodge of Good Templars.

4. Three Representatives from each Church, Division, Lodge, Reform Club, or other organization in the County desiring to co-operate.

In any locality where no organization exists, the friends of the movement are requested to make arrangements among themselves for the sending of delegates.

Persons intending to attend the Convention will please notify the Secretary of the Committee as soon as convenient.

By order of the Committee. W. L. BARRS, Chairman. A. S. WALKER, Vice Chairman. W. K. ANGLIN, Secy.

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JOSIAH HENSON.

The Rev. Josiah Henson, known for many years as Mrs. Stowes' "Uncle Tom", died on Saturday last at Dresden, Ont., in his ninety-fourth year.

Mr. Henson was born a slave in 1789 in Charles County, Md., and in his infancy he was separated from his father and a few years later from his elder brothers and sisters.

manhood his master rupt, and, fearing would be sold, he fled them to the east. Amos Riley, in Kent safely conducted two including his own wife a distance of nearly Kentucky the reing mother had instilled ed, and, without he became a preacher dist Episcopal Church character for truthfully frequently allowed on church business. North on his promi-

THE SAVING.

The Salvation Army, in its large tent, in Britain, manly made by the cause, have had thoughtful men Christian workers avoid the impres-

I have been in things which have tion in the fur- their operations irreverence—no—in which some advertisements "Orders and in bers of the Army some of their pe- Sacraments, and their financial se- posits without a of inducing con- mise to the dom- interest for the- pear to me to be much more se- against lastor, it to say that I was at present to sp- conducting the Army as I did a-

At a crowded recent Sunday singtion Town, H of General B. was any obje- change of name- bishops.

They trusted statement would say they had no a serious thing. The rough, had lieutenant, him w- the bishops in t- ferent parts of t- were suffering- Houslow one t- been knocked o- the Army were- classes. They- but to save t- could show th- would be glad t- tended that (methods had- other way; the- anything that- how extragan- it was in ord- Would, maybe- They made the- al style, a first- session no, in- church then in- tion Army con- to good musi- have it; the- music. They-

THOMAS CARLYLE.

In order to pronounce decidedly on a great character it is necessary that the man who thus pronounces should take a fair and impartial view of that character from various standpoints. He should, in forming an estimate, studiously endeavor to ascertain not merely what the character is like, but what it really is; and what the circumstances and influences which developed it, and to which it owes its power. When a great character appears in the world of literature it is worth, and may even demand, a careful study from every man who claims to be intelligent and thoughtful to any worthy degree. The literary world is exceedingly critical in its demands and moods. And the man who has risen from the humblest positions in life to such an eminence in the sphere of thought that the eyes of men of culture in two continents are almost continually turned toward him, and he can number among his most intimate friends and men who have sought his acquaintance, the best scholars and the profound thinkers of the age in which he lives, possesses some of the qualities which such a character inevitably claims. And if, whenever he speaks, his voice is heard not merely at almost every fireside where the language in which he writes is spoken, but its influence is also discerned in much of the best literature of the time, and actually turns the current of a nation's thought concerning some social questions of the day, and corrects its sentiments in relation to much of the historic man has not merely power, but a nobility of power, that ought to make him, to a certain extent at least, the pride and study of his race.

But for all this he has to pay a heavy price. If he is such a man as we have described he is sure to be an original man. His thoughts, opinions and convictions will not always flow in the same channel with those of the lesser men of his age. He is apt to break up established usage and conventional routine. In many respects he will stand alone. Then he appears eccentric. As he cannot believe as men generally believe, or think with the millions who surround him, he is sure to be by some judged erroneously and perhaps condemned unjustly. But this ought not to be. We learn from history everywhere that wisdom is often with the minority, and folly and wrong with the multitude, and sometimes an almost solitary man has been right and a nation wrong. But however this may be, we should certainly do our best to know and understand a man and his work before we presume to try and condemn him.

Probably very few men have been so little understood by many who claimed to be intelligent and even religious as Thomas Carlyle. He has been often in the pulp and in the press and in the parlor denounced as a sceptic or as a cynic by men who had never read his works, or taken pains to inform themselves in his opinions and ideas. They have taken him at second-hand. He has been by hundreds looked at through other men's eyes. They have never taken into consideration his nationality, early training, family character, traits, nor the peculiar construction of his mind. That he was, all through life, a sincere and perfectly natural man, we think, even the most bitter of his detractors must allow. He was, and continued to be, to a great extent, just what God had, by certain influences and circumstances and surroundings made him.

One reason why many so much dislike him is because of his unsparring and terrible indignation against the hypocrisies and shams of this world and age. But the secret and source of his antagonism ought to be patent to all. Honest, transparently so, himself, he hated a lie wherever he saw it, and inheriting his father's brave outspokenness, he only saw it to hurl at it a fitting and ringing rebuke. How often has he said, do not build on a lie, a lie cannot last. And in his child-like simplicity of heart he seemed to think that all that was necessary to make everything right in this world was, to strip truth of its unrealities with which men had clothed her, and beneath which she seemed well hidden, and she would stand forth in all her native purity and beauty. Forgetting this, or not understanding this to be his great idea, men have often quoted against him the not very profound remark of Dr. Quincy, "You have made or you have strown another hole in the thin kettle of society; how do you propose to tinker it?" Surely it was something to give a diagnosis of the disease, something to find the sore that was likely to spread and afflict the whole body politic, and tear off the bandages with which men had covered it, not to heal it, but to hide it. But the great trouble seems to have been that this honest, brave, outspoken way and speech of his showed no favor, and showed favor to none. No matter where the truths appeared, or uncovered itself to his quick and piercing eye, the handseemed in movement out stretched to drag it forth from its hiding place, and make it apparent to all. He would confess that his language was something rather extravagant, but to him it seemed perfectly natural. And although his style seemed singular, often ungrammatical and apparently affected, so that Wordsworth said he was "a part of the English tongue," yet the style was only a counterpart of the man. Men said,

in conversing with him one of the first things to strike them was, that he spoke exactly as he wrote.

We have said that in judging him men have sometimes forgotten his nationality, or have not given it due consideration. Was he not a Scotchman? And is not that true which we read a short week ago in one of the leading magazines? "We must acknowledge that the Scotch temper is critical if not captious, argumentative, inclined to look at the sunny side of men and their performances." Their very humor is generally of the very grimmest nature. "It is a fine day, some one remarked to a native of Aberdeen. 'Wha's finding fault wi' the day? ye wad pick a quarrel wi' a stone wall!' was the immediate and polite reply. 'My girl,' said a gentleman to a lassie trotting along barefoot with her boots in her hand, 'is it customary for all the people in these parts to go barefoot?' 'Partly they do,' said the gray-eyed one, 'and partly they mind their own business.'" And the family of Thomas Carlyle were most genuinely and characteristically Scotch. We have mentioned his early training and family traits as items in the account not to be forgotten. "The Carlyles were like no other people," was often said by those who knew them; "Pithy, bitter-speaking bodies and awfu' fechtens" (fighters). The pithy sayings of James Carlyle (the father), sharp, incisive, were known and often passed like proverbs through all the country side. The impression made on Carlyle's character by his father is very marked. "Better man than my father, I have never met in my journey through life, sterling sincerity in thought, word and deed; most quiet, but capable of blazing into whirlwinds when needed, and such a flash of just insight and brief natural eloquence and emphasis, true to every feature of it, as I have never known in any other." Irving said to Carlyle after paying a visit to his family, "I have often wondered where you acquired that peculiar, original, and forcible manner of expressing yourself and your ideas. I have discovered that it is an inheritance from your father." Nor must his mother be forgotten. From her he is said to have inherited his delicacy of insight and poetic sensibility. And it was she who suggested his writing his "Cromwell," which did what she hoped it would do, correct the prevailing estimate of the un-crowned king.

Sheffield, N. B. R. S. C.

MEMORIAL NOTICES.

WILLIAM SHEPHERD.

Died at his residence in Charlotte-town, P. E. I., William Shepherd, in the sixty third year of his age. Bro. Shepherd was born in Bideford, Devonshire, England. His parents were pious people who endeavored to bring up their children for Christ. His father, with William, came to the Island in 1832. After remaining three years, leaving William, then a lad of twelve, on the Island, he returned to bring out the others. During a revival of religion which took place under the ministry of the now sainted Dr. Knight in 1837, cottage prayer meetings were held in the houses of James Moore and Christopher Cross, Esq., in which many were saved and converted to God. At one of these meetings, held in the house of Mr. Cross, Wm Shepherd was convicted of sin and brought to seek and find the pearl of great price. Having been wild and reckless, the change in him was very marked, and henceforward his life was characterized by the most uncompromising Christian fidelity and devotion to duty. On one occasion, when boarding in a house where there was no family prayer, he, though a young Christian, proposed to lead the devotions and had the satisfaction of knowing that his faithfulness was not without good fruit.

Soon after his conversion, he was engaged to Sabbath-school teaching. He entered on the duty with fear and trembling, and continued until his last illness seized him in the Bible Class, a devoted and successful teacher. Several who are now ministers of our church were members of his Bible Class, while many others afterwards distinguished for piety and usefulness in the Church were much indebted to his faithful exhortations. He was also, soon after he joined the church, appointed a class-leader, which position he held till his death. Bro. Shepherd was a very faithful worker, an instant in season and out of season, letting no opportunity pass unimproved of saying a word for Christ. His delight was to be in the revival service among weeping penitents, pointing them to the sinner's Saviour. In the sick room, too, his presence was sought and prized as that of a man "full of faith and of the Holy Ghost."

His end was a fitting one to a consistent, godly life. Through the peculiarity of his disease—disease of the heart—he was in hourly expectation of the end. Though he suffered great pain he was always triumphant without the shadow of a doubt or a fear. Few have given so glorious a testimony to the sustaining grace of God in their last hours. Widely known, loved and respected for his Christian character, many sought to see him, and all were deeply impressed with the triumphant joy that manifested when he came to face death. Such expressions as these were on his lips: "I am going home." "I see nothing of the dark valley. He lifts me right up over it."

"If this be death, I soon shall be. From every pain and sorrow free." "All is well." The end came at last, and peacefully, while in a state of unconsciousness, he fell asleep in Jesus.

His funeral was very largely attended, Christians of all denominations going to the church to listen to the tribute paid to his worth by the Rev. Mr. Smallwood, who had known him for many years. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them." J. B.

EMIGRANTS IN NEW ZEALAND.

To give an idea of the bush-farm life we will get out at a station on the Nelson and Richmond Railway, called Wakefield, and trudge across the country for twelve miles to a region known as "88 Valley." In your der shanty, in a paddock, is a new settler. A couple of years ago he was conducting a large business in England. Let us see how the change suits him. We tap at the door, and in response to a "Come in," we enter. It is a cosy little room, with an open fireplace, and a colonial oven fixed in it. The furniture is of the simplest kind. "Good morning, Mr. Jones; we are come to have a look at your farm." "Very glad to see you; sit down and have a bit of dinner with us." A stewed rabbit is quickly on the table, to be followed by a cherry pie and washed down with draughts of new milk. "A hermit's fare, you see, is all we can offer you," explains the host. "I haven't far to go for a dinner. Yonder are plenty of rabbits, on the hills are my sheep, and in the orchard is an abundance of fruit." Our whitish English tradesman wears the garb of a laborer. He is a laborer to all intents and purposes. Taking us over his farm, he points to the fencing which he and boys were erecting. His farm is a huge scattered affair of nearly a thousand acres. Two-thirds of it is fenced in and the remainder thickly covered over with manuka, flax and ferns. A mountain stream trickles down through the middle of it, and here and there is a broad expanse of swamp. For this large area he pays a yearly rental of £29, having given £100 for a six years lease on the same. He has about 250 sheep, 20 head of cattle and 5 horses. His only help is one strong lad to whom he gives 18s. per week. Extra help he gets near at hand from sundry small farmers. His sheep-clip has just been sold, and fetched a little over £50. The first lot of fifty sheep he had sold realised £20-8s, each. "Was he satisfied with the change?" "Perfectly; never was happier in his life." The anxieties of existence were minimized, living as he did, for the most part on the products of the farm. He did not expect to make money, but he did expect to realise what he had long and justly desired—a release from harassing cares which had made life intolerable.—*Leisure Hour.*

MADAGASCAR.

Madagascar, one of the largest islands in the world, is separated from the African continent by the Mozambique Channel, which is 250 miles broad at the narrowest part. The island is 1000 miles long, and its average breadth is 350 miles. It consists of a triple terrace of hills rising one above another from a low maritime border, about twenty miles wide, which surrounds the island with a belt of fever-hunted forest land. The central plateau, in which the Hovas have established themselves and built their capital, Antananarivo, is 4500 feet above the sea level. The island is very mountainous, most of the groups being of volcanic origin. The total population of the island is about 4,000,000, of whom 2,000,000 are Hovas. The area of Madagascar is about 223,000 square miles. The London Missionary Society has a very strong hold on the Hovas, the Queen and most of her Ministers being members of one or other of the thousand Congregational churches with which the island is dotted. Under the direction of the missionaries, compulsory education has been introduced into most of the towns and villages. Madagascar supplies Mauritius with 10,000 oxen per annum, and the trade between the two islands is estimated at £200,000 a year. Manchester sends cotton goods to Madagascar to the value of £50,000 annually. The total export and import trade of Madagascar is estimated at £400,000 per annum. Since 1878 the steamers of the British India Steam Navigation Company have called once a month at Mouzangaye, a port having direct communication with the capital. The Sakalavas, the coast tribe, whose territory is demanded by the French, were in revolt against the Hovas in 1839; but they were long since submitted to the authority of the Queen, whose sovereignty over the whole island was formally recognized by the French Government in 1868. The two islands, Nosy Bé and Nosy Ibrahim, on the North-west and eastern coast, both of which belong to the French, are small fever dens, worthless either for trade or colonization, although convenient for smuggling. The territory claimed by France is the coast line stretching from Cape Ambo to Port Majamba, and includes the valuable harbours of Diego Suarez, or British Sound, on the eastern coast. The chief seaport is Tamatave, which has twice been

attacked by the French. In 1845 the then Queen of Madagascar, banished the Europeans, and stopped the trade between Madagascar and Réunion and Mauritius. French and English gunboats were sent to attack Tamatave. A landing party was organized, but the Malagasy beat off their combined assailants, who lost twenty-one killed and sixty-four wounded. The French planned an expedition of revenge to seize Diego Suarez, but it was condemned by the Chamber of Deputies and abandoned. America and England are both in treaty relations with Madagascar, and there is a German Consular Agent at Tamatave.

BREVITIES.

The devil fears nothing so much as a brave man—unless it is a brave woman.

To be a good swimmer the mouth should be kept shut. Women are seldom good swimmers.

"A place where calamity juice is dealt out," is the *Denver Republican's* description of a whiskey saloon.

It is not enough to remember the poor. Give them something to make them remember you.—*N. O. Picayune.*

Bight at our feet, in our own neighborhoods, yes, in our very homes, is work for each of us if we will only do it.

The grave is a very small hillock, but we can see farther from it, when standing on it, than from the highest mountain in all the world.—*Tholuck.*

A London scribbler the other day sent a paragraph to a society journal, got paid for it, then sent a contradiction to another, and got paid for that. Could enterprise farther go?

Wear your learning like your watch, in a private pocket, and don't pull it out to show that you have one; but if you are asked what o'clock it is, tell it.

In Portugal a man was advertised as drowned, and a reward offered for the recovery of his body. Among other peculiarities by which he could be identified was a marked impediment in his speech.

It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation; increasing, if the cause be continued, till the family becomes extinct.—*Darwin.*

William IV seemed in a momentary dilemma one day, when, at table with several officers, he ordered one of the waiters to "take away that marine there," pointing to an empty bottle. "Your Majesty," enquired a colonel of marines, "do you compare an empty bottle to a member of our branch of the service?" "Yes," replied the monarch, as if a sudden thought had struck him, "I mean to say it has done its duty once, and is ready to do it again."

Chief-Justice Cartier of the Supreme Court of the District of Columbia, the other day, interrupted a lawyer who was saying that "the making of his will is one of the most noble acts of a man's life." Mr. Cartier spoke up in dissent, urging that will making is a disagreeable job to most men. He concluded in this way: "If a man could take his possessions with him, all the property on earth would now be either in heaven or hell."

Judge James Lawrenson, the veteran notary of the Post Office Department at Washington, tells the following story of Gideon Granger, of Connecticut, who was Postmaster-General many years ago. Starting from home for the capital, he said to the boy who was selling tickets for passage in the stage coach: "I am the Postmaster-General. You must let me ride free." "Are you really?" "Yes." "Then gimme your hat," and seizing the hat the boy wrote on it with chalk: "Pass this man free," and Mr. Granger rode all the way to Washington, or rather under, that unique pass.

The *Stock Report* inquires the meaning of the word "bonanza." It is a Spanish nautical term, meaning primarily a fair and hence a favoring wind, but is employed by the Mexican miners to designate the period when they are in good ore, or bonanza, or, in contradistinction to it, borasca, or poor ground. It has been borrowed by our miners and given a more comprehensive significance, and like many other words taken from foreign languages, has come into popular use to designate in a vague and general way any big thing or lucky stroke of fortune.

The Prince of Wales's new railway carriage is a marvel of aesthetic decoration. It is 50ft. long, and contains saloon, study, two bedrooms, two dressingrooms, and a bathroom. The Prince's bedroom is hung with old gold silk and the furniture is upholstered to match. Mirrors are left into the door-panels, and the whole suite can be lighted either by candles or by electricity. The carriage has been built by the South-Eastern Railway Company, and the Prince pays for its use. It was first used by his Royal Highness's recent journey to Berlin.

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At Wallace Bay on the 28th inst., by Rev. E. E. England, Mrs J. Ballard to Mr. Cyrian Skerry, both of Middleboro.

At the parsonage, Shelburne, May 5th, by Rev. B. Mack, Mr. Allison Melius, of Jordan, to Miss Annie Kenney, of Milton, N.S.

On the 1st inst., by the Rev. John Read, Mr. John N. Watson, of Studholm, Kings Co., N.B., to Miss Catherine Boyd, of this city.

DIED

At Bedeque, P. E. I., April 27th, Stephen Wright, Esq., aged eighty-two years, Bro. Wright's death leaves a vacancy in the Church and community at Bedeque that may not soon be filled.

At Carleton, St. John, N. B., May 1st, Douglas Campbell, infant son of Andrew and Sallie M. Cowie.

On Monday 10th April, at Bonaville, Thirza, widow of the late James Saint, Esq., Sr. and on the 20th, Annie, beloved wife of James Saint, Esq., Jr.

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The flow of obitua ever. All of them a rate people who hav ed nobly and died t the Church is wide a pass weekly thro celestial city. We b brief mention, not e tories.—Western A

One of the first, should learn is wh beginning may be th the stopping is hard produced by the s subject is often mar tially, by a tedious a after the truths hav brought out.—Meth

We remember hee Wellington speaki Lords in his latter y of revealed relio essential to all tru turning to Lord Ro pathy he was cert with emphatic ca what, my lords, affo real education with Record.

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There are dainty as there are dainty who must have v they work at all— done without inju stain to shirt bosom tlemen whose aesti suits fit them, or offices in the Cha can afford to drop from her records, e the better.—Arka

There is one wa keep young people fit for young peo is to get them conv love Christ do not u Converted people to stay out of it. self about the Chu gence to lead the Christ and he will Church.—Southern

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