

The Wesleyan.

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FROM THE PAPERS.

Japanese authorities allow native but not foreign missionaries to preach in the prisons.

The saloon keepers of Chicago have taken to Bible study, and are publishing on thousands of slips of paper and cards the passages in which they think they find sanction for their business.

A great assembly of the Shinto priests is to be held in Japan, to discuss the "Jesus doctrine," and to decide how the tide of missionary success can be prevented.

A bill has been introduced into the Senate of Indiana which is designed to prevent the marriage of persons where either is an habitual drunkard or criminal, or is weak-minded, or has the taint of hereditary insanity.

M. Andreas Hofer, the grandson of the Tyrolean patriot shot by order of Napoleon I., has recently gone mad from an excessive use of tobacco. M. Hofer has been a member of the Austrian Parliament for several years.

Rev. H. Brown, editor of the *Christian Neighbor*, is a reasonable and moderate man. He says: "I will not say that the Neighbor ought to be in every Methodist family, but think every other family would do for the present, and these could lead it to others."

The *Richmond Advocate* is informed that a clergyman once "mentioned in connection with the hierarchy of his Church, has concluded to dispense with the gown and preach Jesus (like Paul, in plain clothes) among the Methodists in Virginia.

The Supreme Court of Maine recently decided that Church trustees in that State are not a corporation in law empowered to contract debts. This decision goes against a builder who had sued the trustees of a church for money due for erecting a Church building.

It is reported that a whole town in Italy—Bertolla, near Turin—has gone over to Protestantism from Catholicism. The archbishop closed the doors of the church against the "apostates," and about 2,000 of them sent to Turin for Evangelical ministers to come and preach to them.

Indiana Asbury University (Methodist) is reported by the *Northwestern Christian Advocate* as well represented in the State Government of Indiana. Gov. Albert G. Porter, Hon. Thomas Hannah, Lieut. Governor and President of the Senate, and Hon. William Kidpath, Speaker of the House, are all alumni of Asbury.

The cause of temperance in the Army, as elsewhere, is advancing. A deputation from the National Temperance League had an interview last week with Lord Northbrook on the subject of spirit rations in the Navy, when the noble lord stated that the rum rations to lads up to the age of twenty were about to be stopped.—*Methodist Recorder*.

Mr. Spurgeon says: "I see it publicly stated by men who call themselves Christians, that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into a great sewer to improve its aroma."

Four years ago Rev. Emory Hayes left the New York East Conference, and became pastor of Washington Avenue Baptist church, Brooklyn, by a vote of a majority. Now the old and wealthy members ask him to resign. He refuses, and there is trouble. The *Methodist* thinks this and all such cases a demonstration of the virtue and utility of the Methodist plan of yearly review and removal if necessary.

However surprised and discouraged, temporarily, Englishmen may have been by the foot of snow which recently blanketed the island, and however much fuss and flurry may have been caused thereby, the authorities did not consider it necessary to sit with their hands in their pockets and wait for the snow to melt or to scrape it into unsightly and disease-breeding mounds in the middle of the streets. The work of clearing it from the streets of Brighton was completed on February 1, having occupied 493 men twelve days in its removal, at a cost of about \$6,000, the quantity carted to the beach being 22,500 loads.—*N. Y. Tribune*.

The *California Advocate* is seeking after a piece of information that a good many people elsewhere are interested in. It says: "Miss Mary Clemmer thinks that such remarkable geniuses as Henry Lewis and Marian Evans ought not to be required to keep the seventh commandment. A good many smaller geniuses think the same concerning themselves. Will Miss Mary please tell the world just how much genius it takes to make a clear case of exemption."

Oregon has hit upon a new expedient to keep her citizens sober. Every man who drinks is required to take out a license costing \$5 a year. Unless armed with this document, he cannot get his bitters at any hotel or saloon, for it is a penal offense for the proprietors of these establishments to sell to any person without a license. Every six months the names of the persons who take out these licenses are to be published in the local papers, so that the public may know who are and who are not authorized to drink.

A Western exchange says: "Dr. Goodwin, of Chicago, recently secured a count of the attendance of thirty-nine churches in that city on two successive Sundays. The morning attendance in seven Presbyterian churches was a little more than one third the number of sittings, and a little more than half the membership; in seven Methodist churches one third of the sittings and about two thirds the membership; in the five Baptist and seven Episcopal about the same as in the Presbyterian; in the eight Congregational a little more than one fourth the sittings and three fourths of the membership."

A wealthy Nonconformist at West Hartlepool, Mr. William Gray, having ascertained that the efficiency of some of the Nonconformist Churches of that town was lessened by the burden of the debts on the chapels, has made a series of offers to the denominations to assist in the removal thereof. To the United Methodist Free Church, which has debts on its several chapels to the amount of £5,000, he has offered close upon £2,000; to the Wesleyan, Congregational, Baptist, and Presbyterian—he has made similar offers which are expected to result in the ultimate removal of the entire debts on the Nonconformist places of worship, amounting to about £12,000.

The Rev. Arthur P. Chaplin, a Wesleyan missionary in Natal, writing of an increase of eighty converts in the Natal district, says the encouraging result is largely due to the energy and zeal of the native preachers. "I never," he testifies, "saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him that puts many of us to shame. An old and infirm couple by their quiet and persevering labors induced fourteen women to abandon heathenism and become Christians. The wife was blind, and could not herself go out to visit her neighbors; but she sent her husband, telling him where to go and whom to address, and their mission was only known to themselves. Mr. Chaplin recalls many such cases."

I have found out a good method of dealing with grumblers who complain of Methodist institutions and the inefficiency of Methodist preachers. I ask them how the week evening prayer-meetings are attended, remarking that these are the thermometer of the Church. It is laughable to see how their heads generally fall, and they confess that they don't know, with an evident prick of conscience. Now, if they go to chapel only on Sundays, what do they more than others? Do not even the publicans the same? Most of these grumblers know no more about the week evening prayer-meeting than the man in the moon, and when they are poking at others and get my question at them, conscience seems to say, "Physician, heal thyself." I recommend that this weapon be used a little here and there.—*London Methodist*.

I understand that we are beginning to secure consideration in the highest circles. The Duchess of Connaught has very graciously consented to open the bazaar to be held at Cannon Street Hotel, for the Soldiers' Home at Aldershot and Chatham, and the Commander-in-Chief, His Royal Highness the Duke of Cambridge, has consented to be one of its patrons. So do also Sir Daniel Lyons, the general in command at Aldershot, and Sir Evelyn Wood of South African distinction. Then, of course, the Right Hon. the Lord Mayor, the Treasurer of the Aldershot property, will accept a similar position. Altogether Methodism seems creeping into royal sunshine. I would not be a grumbler nor depreciate the kindness of any distinguished patron, but I have lived long enough to know that the best thing we can do is to patronize ourselves, and trust to our hard work and the distinguished and never-failing patronage given by the King of Kings to us, who honour Him.—*Table Talk, London Methodist*.

A BRIEF RUN WESTWARD. (CONCLUDED.)

The Fall River route between Boston and New York is scarcely as attractive in January as in July. I, however, found the winter steamers of this line, while little inferior in point of elegance and comfort to their summer rivals, exceedingly well adapted for the work just then imposed on them by stern nature. For some thirty or forty miles from New York, Long Island Sound was covered with a thick, tough ice-crust, against the possibility of a wooden, side-wheel steamer forcing herself through which, I would have been inclined to raise a strong presumption in advance of seeing her do it. The smaller boats of the shorter lines followed us up and down, (or in and out) the Sound, glad to take the benefit of the strong engines and plated stems of the "Newport" and "Old Colony." One of them, less wise and more venturesome than the others, we passed, or were passing, helplessly hemmed in and loudly signalling for a friendly pull out of her embarrassment. The conjectures which we had been making all along as to the strength of the ice through which our boat had been for hours bravely and noisily crunching, were soon settled. The steamers were lying several rods apart, yet as if on the floor of a skating rink, a sailor skipped across the ice from boat to boat, to bring us the tow line by which help was to be afforded.

At New York both rivers were full of ice and it took much patience and skill, and about two hours, to accomplish the last twenty yards of the journey. All around the ferry boats were screaming in manifest and manifold perplexity. Puffing little tugs were dashing at high speed in all directions, but into the long reaches of smoother ice which under the keen frost seemed to form almost in a moment. The only clear water in view was the ocean track from the Battery. Even this was narrow, and the incoming human steamer which crossed our bow looked for all the world like an enlarged toy ship of the glass blower.

So long a screed about ice will surely justify a word on the kindred subject of snow. In Halifax snow has just two orthodox colors, white and black. In New York, with some slight indescribable variations, the standard hue is a dirty reddish brown. In the lower parts of the city it had been carried off, or had disappeared under the tremendous vehicular traffic; in the central parts it was piled up in huge unsightly mounds on the middle of the avenues and streets; up town, and especially in the Park, the sleighing was excellent, and through the kindness of a friend, Dr. J. T. Kennedy, brother of Rev. Principal Kennedy, of Sackville, I was enabled to enjoy it.

Not only did the Doctor place his elegant sleigh at my disposal, but in person he kindly accompanied me as "guide, philosopher and friend." Fifth Avenue, Madison Avenue, Grammercy Park, Madison Square,—what a grand succession and variety of brown stone mansions, marble palaces, synagogues, churches and cathedrals! It was something to see in what sort of homes live such men as Governor Tilden, Vice-President Arthur, Peter Cooper, Jay Gould, "Boss" Tweed, the Fields, the Astors, and the Vanderbilts. I saw the palace of the late A. T. Stewart, and my friend told me of the picture gallery, the statuary, the library, the mirrors, and the tapestries by which it is adorned. I saw also the little burying ground of old St. Mark's from which the millionaire's corpse was stolen, and I thought what true words are those of the preacher,—*Vanitas vanitatum*.

Most of the waking hours spent in New York were occupied with the special business which took me there. I found, however, time to visit a few points of interest, the famous Obelisk among others. The mighty month, with its hieroglyphic carvings, had clasped once more its ancient pedestal with its arms of bronze, and was looking down with silent wonder on the gay equipages of Central Park. The quarries of Syche, Heliopolis, Alexandria, New York—what further migrations are in store for thee, thou weird monument of the past!

There are just a few things which I wish to say regarding the work done in relation to the approaching Council, Congress, or Conference, of universal Methodism:

1. It largely consisted in considering and passing upon a digest of suggestions received from the European Committee. I need not in the present inchoate state of arrangements refer in detail to our proposed modifications. As to name, "what's in a name?"

Our English friends object to *Conference*, as trenching on the proprietary right of a body which they regard with an exceedingly profound ecclesiastical reverence. The Methodists of the United States object to *Congress* on precisely the same ground on which those of Great Britain would object to *Parliament*. With the Editor of the *Guardian*, I was quite prepared to swallow the original *Council*.

We worked on the suggested list of topics, a good deal, I think, in the spirit of the excellent editorial in last week's *Guardian*. In the form in which it was sent back, it is somewhat more comprehensive, catholic and non-denominational than in its original shape. The limitation of time for the principal essays to half an hour seems open to the criticism made upon it, but the scheme submitted to the American Committee contemplated but twenty minutes.

2. The credit of the independent work largely belongs to Dr. George. He had prepared, and the Committee with minor modifications, adopted an elaborate set of principles and rules for the practical management of the Council, Congress, or Conference. The Doctor had given the subject much study, and carefully considered the precedents of the Pan-*Presbyterian* gatherings.

The honored and beloved President of our General Conference was regretted by all its members, by none more than by myself. The mention of his name called forth loud expressions of affection and regard.

Our Committee, though not exactly *commended*, was somewhat *continental* in its character. Rev. Mr. Gardner, of Ingersoll, Ont., represented the Methodist Episcopal Church of Canada. Bishop Simpson of Philadelphia, General Fisk of New York, and Dr. George (who fills the pulpit recently occupied by the erratic Thomas) of Chicago, appeared for the great Northern Church. The minor Methodisms of the Central and Western States had delegates whose residences stretched from the Mississippi to Baltimore. The Southern Church "had good men and true" to represent her important interests, Bishop McIntyre of Nashville, a stately gentleman of great practical wisdom, Rev. T. O. Summers, D.D., also of Nashville, a fine compound of English bluntness, Southern chivalry and true Methodist piety, and R. W. Jones, Esq., A. M., Professor of Chemistry in the State University at Oxford in Mississippi. Of the two latter, I saw much and from them I learned much, through the accident, or rather the good fortune, of a common domicile. The evening talks with these friends from "the Sunny South"—though the mercury had fallen lower at Nashville than at Halifax—I shall never forget. Dr. Summers is one of the best known names in Methodist literature. Professor Jones is a Virginian, a graduate of the University of that State at Charlottesville, a Confederate colonel, and a most accomplished gentleman and scholar. The points on which special light was shed, through their kindness, were the internal condition of the South during the war, the industrial condition and prospects of the South at the present time, the effect of the war on the work of their own Church, how that work has been affected by the setting off of its African membership as an independent Church, and particularly the present status of the colored race.

I intended to refer to a pleasant remembrance spent with Professor Jones at Columbia College, the Rev. Dr. Barnard, President of Columbia, having formerly been Chancellor of the University of Mississippi, Prof. Jones's College, but I cannot do so beyond this mere mention.

I was disappointed in not seeing Dr. Buckley, with whom I had a short college acquaintance, but his talented associate, Dr. DePuy, made the editorial sanctorum exceedingly agreeable, no matter how often you inflicted yourself upon him. D. A.

THE GOSPEL OF TO-DAY.

Men do not apologise for truths that they are acting on every moment,—truths that they "feel in their bones." Give us positive Christianity, that never apologises for itself, builds no entrenchments, but ever moves forward upon the enemy's works. Coleridge wearied of hearing of the evidences of Christianity. The world has mostly got wearied of it. The great soldier does not conquer by proclamation but by battle. Positive Christianity proves herself to be of God here and now, not that she was of God eighteen centuries ago in Jerusalem. She points not to fossil, but to living history; not to historic, but to present miracles. Her main appeal is not to mouldy parchments, written over in dead languages with accounts of lepers once cleansed in Palestine, but she writes Christ's name on men's hearts in America to-day. Books of Christian evidence, which treat of historic miracles are good so far as they go, but they do not go to the heart of the matter. It is not what Christianity did do, but what it does do, that the world craves to know. Men's hearts are to be won, not so much by telling them what Christ was to his disciples in Palestine, as by showing them what he is to his disciples to-day. Christ saves, heals, purifies, inspires now. To-day he breaks the chains of fatal appetites and passions, lifts the beggar from a dunghill and sets him on a throne, makes man triumph over pain, poverty, disease and death. Christ wrought physical miracles, miracles upon the body simply to prepare the way for the grander miracles upon the soul. "Greater works than these shall ye do," He said to his disciples. And his disciples are doing those greater works to-day. They are saving souls by the million, lifting nations into the light of the Sun of Righteousness, purifying the atmosphere of continents, washing out the national and social corruptions of ages; and, as man's soul arises, his body rises also; disease flees before the health-giving light of the Gospel; literature, law, science, follow and sow perpetual harvests where the Gospel plough has broken up the soil.

And a present Christ brings present reward. It is not a future heaven in a far away cycle of a future life that is to fire the hearts of the battling hosts, in the warfare of to-day. The crown flashes now in the Christian soldier's eye. Is not the Great Captain just in advance? Yea, is not the battle-thrill itself reward? The Christian's joy is not the joy of anticipation; he fights as a warrior already crowned.—*Rev. F. H. Newhall, D.D.*

WISE COUNSEL.

When only two or three are present, is it worth while to have the meeting? This is a question which is often asked by the minister, or by his deacon, or by the two or three, and sometimes discouragement gets the better of faith, and the very ones who for their loyalty and effort ought to have been rewarded with sermon or address, or whatever the expected provision was to be, are sent empty away. We believe it is always best to hold the meeting that has been appointed, even if there is only an audience of one. Two incidents have lately come to our knowledge which we proceed to narrate in illustration of this thought.

Not many days since a missionary meeting was appointed for one of the wealthiest congregations of Boston's Back Bay. A foreign missionary was to be present and speak of his work. The evening came. Unfortunately it was the evening of a great and overpowering attraction elsewhere, and a congregation of only about twenty persons assembled. The pastor was more than disappointed, he was disgusted. The missionary, used as he was to impediments, would have preferred to proceed, but the pastor lost all heart. It was no

use, he said, in that great church, to hold a missionary meeting with only twenty persons, and no meeting was held. The twenty people who had come went away.

Now, among those twenty people, as we happen to know—we cannot believe that the minister in question knew it—were, first, a lady, the near relative of a very distinguished official who sustained very close and important relations to the foreign country represented by the missionary who was to have spoken, and who had come from a considerable distance in order to furnish herself with materials for exerting a quiet influence in behalf of the mission; second, the distinguished pastor of a neighboring church, whose congregation, a Sunday or two previous, had made an offering of between \$4,000 and \$5,000 for foreign missions, and who certainly was in a position to influence the giving of more; and thirdly, a wealthy and liberal Boston merchant, who out of his own pocket is now building a church in one of the suburbs of Boston, which is to cost probably not less than \$150,000. These were three of the twenty people who came to that missionary meeting, and for whom it was thought not worth while to hold it! Was it not an unfortunate mistake!

The late Bishop Randall was wiser and more fortunate on a somewhat similar occasion, which forms our second incident. He was announced to preach in an Eastern church in behalf of his missionary work in Colorado. The evening came and proved dreadfully stormy. Only six persons appeared. For a moment the good Bishop hesitated. Finally he concluded that it was his duty to carry out his appointment; the question of congregation was none of his business. Accordingly the service went on and he preached his sermon to the six people. In the collection which followed was an offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded, "I am the one," said the gentleman, who gave you the \$200 last night. But after getting home I did not feel quite satisfied with doing that. I propose to make the sum up to \$1,000; and here is my check for the balance."

What Bishop Randall felt at this we will not venture to say, but he never after had any doubts as to his duty in the face of a small congregation. And if this article should meet the eye of other clergymen who ever have similar doubts, we trust it may help to remove them. Among the two or three who gather together of a stormy evening may be the very one to whom God has appointed you a messenger.—*Christ's Union*.

SUNDAY REST.

Of course, I do not mean that a man will not produce more in a week by working seven days than by six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week than by working six days a week, and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore, it is that we are not poorer, but richer, because we have through many ages rested from our labour on day in seven. That day is not lost while industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as the work which is performed on more busy days. Man, the maker of machines—the machine-maker, with which all the contrivances of Watts and Arkwrights are worthless repairing and winding up, so that returns to his labours on the Mill, with clearer intellect, and livelier spirit, and with renewed corporal vigor. *Lord Macaulay*.

OUR HOME CIRCLE.

THE GREATER.

I hold him great who, for love's sake Can give with generous, earnest will; Yet he who takes for love's sweet sake I think I hold more generous still.

THE PAWNED WATCH.

A TRUE INCIDENT.

Several years ago Mr. A. was the pastor of a large parish in a town in central New York. He was then a comparatively young man, and as it was his first charge, he had no store of sermons laid by, and each week brought an amount of toil that was far beyond his strength.

reach of temptation. But, doctor, you see the wreck I have become. Beware how you advise such false supports when young men of high nervous temperaments and overwrought brains come to you for aid. I know the judgment of men upon me will be that I had no force of manhood or true Christianity thus weakly to yield to temptation; but, sir, the foe had mastered me since no words can tell. I know you did not mean me harm, but I warn you to be careful how you play with such deadly poisons.

tian, for that is Christ-like. He need not be gloomy and repellent by putting on a long face of forbidding sanctimoniousness, but should maintain a cheerful gravity, while his words and themes in social intercourse should be prudently chosen and always "seasoned with grace." Nor need such circumspection repress joy, but rather increase it. Ripples on the surface of a stream always indicate shallow water and proximity to rocks.

if, in some way, sensible of a presence. She turns, and her face is as white as the surroundings except the hectic flush on the thin cheek. "Did you have a comfortable nap?" asked the matron.

BROTHER MACKIRK'S NOTIONS. We had been out to the pasture—Brother Mac, "Bud," and I—looking at a Percheron colt the old gentleman had bought a few days before. Walking back toward the house "Bud" and myself were discussing the animal's fine points when something was said about the ill temper it manifested toward the flies that now and then settled on its neck and limbs.

with the points of two darning needles. None of us particularly liked the scratching sound, so mamma suggested: "Why not run up and draw on the hall window? The fire in the hall will keep you warm, and then you will not disturb anybody."

THE SUNDAY SCHOOL. What is the best way to teach the children? It may be by impressing into close Teacher. To see how new would be the desire to go to his roof. of all these give the others, to public reasons for missed no. He came. (34). He refused to the desert. rately. It is that he is in this. highest h. Simon's only so. nose. He would. ies ment. ordinary. certainly. was most. have either. his guest. to invite. tionable. tality. person who treat with.

SUNDAY SCHOOL LESSON.

MARCH 15, 1881.

THE SINNER'S FRIEND.—Luke vii. 36-50.

I.—A Pharisee's Hospitality.

What his motive was in asking Jesus to the house does not clearly appear. It may have been that he was favorably impressed, and wished to be brought into closer contact with the Great Teacher. It may have been curiosity to see how one whose doctrines were so new would conduct himself at the social board. It may have been only the desire to get a noted personage under his roof. Probably it was a mingling of all these motives which led him to give the invitation to Jesus, and to others, to meet him at a sort of semi-public banquet. Jesus had his own reasons for accepting the invitation. He missed no opportunity of showing that he came "eating and drinking" (ver. 34). He was no gloomy ascetic, no recluse living apart, no anchorite of the desert; but a man amongst men, ready to enter into all the social amenities of daily life. And he thus acted that he might show that ordinary life in this world is compatible with the highest holiness.

Simon's hospitality was rendered only so far as was necessary to his purpose. Had it arisen from real respect he would not have omitted the courtesies mentioned (ver. 44-45). These were ordinary respect; and their omission certainly showed an indifference which was most discreditably. He should have either made up his mind to treat his guest with proper respect, or not to invite him. Nothing is more objectionable than cold, half-hearted hospitality. Never invite to your house a person whom you are not prepared to treat with all due courtesy.

II.—A Sinful Woman's Faith.

To understand this incident we need to remember oriental customs. Such a banquet as this would be held in an apartment opening on a verandah in the court or quadrangle round which the house was built. It was the custom for friends and acquaintances to drop in and lounge on side seats, listening to, and sometimes joining in, the conversation of the guests at table. The mode of sitting at meals must also be remembered—reclining, with the feet drawn back.

It would thus be easy for this poor woman to gain access to the apartment, and take up her position behind Jesus. Nor was what she did so unusual; it appears to us. To kiss the feet was a mark of profound respect, mingled with gratitude. The writer has received such marks of grateful acknowledgment himself from raw Kaffirs in South Africa, many of whose customs show them to be of eastern origin, and show light on Bible incidents. What is unusual was that this woman was overcome with emotion that floods of tears fell on the feet of Jesus, which he, as though afraid of defiling his sacred person, hastily wiped off as fast as they fell, with the tresses of her long, flowing hair. It is a picture of the most passionate gratitude and glowing devotion.

It is her love which is most prominently brought out in the narrative; not that love was the result of forgiveness, but the cause of it. Her faith had saved her before (ver. 50); and he now came to pour out the love of a forgiven heart to her Saviour. The construction of verse 47 in our version is led to a confusion of ideas on the subject. But the tense is really the perfect one. Her sins have been forgiven. The meaning is, "Because her sins, which are many, have been forgiven, she has loved much." On what occasion his words and acts had produced in her faith, which gave her the assurance of forgiveness, we are not told. She was probably one of those spoken of in the previous part of the chapter (ver. 20).

III.—A Reproving Parable.

The Pharisee's comment on the incident was that Jesus could not be a prophet, as he was commonly reported to be, or he would have known the character of the woman, and not allowed her to touch him. It was an unspoken comment; but the inward whispering of the self-righteous Pharisee was heard. He soon discovered that his guest knew a great deal more than he gave him credit for. Jesus, bespeaking his attention, proceeded to relate a simple parable to which there could be only one answer. Having got his host to give that answer, Jesus proceeded to apply it; and the application so laid bare the hypocrisy of Simon, and exposed to all present the slight to which his host had subjected him, that if a Pharisee could blush with shame and mortification he certainly must have done so.

We are not to interpret this parable as to understand that Simon, as well as the woman, was a truly forgiven sinner. "Only one of the debtors was really forgiven, though in the first instance, to give room for the play of with-held feeling, the forgiveness of both is supposed in the parable."

Both this transaction and the parable to which it gave rise are of great theological importance. The doctrine of the parable is—that pardon of sin is wholly gratuitous, independent of any consideration of worthiness or ability in the sinner. . . . A woman who was a sinner, yet being penitent, and having faith in Christ, is freely forgiven. True and full salvation through the sole mercy of God in Christ, and by faith in his merit, is the glorious doctrine of the New Testament, nor can it lead to any abuse, rightly under-

stood; for he that hath much forgiven will love much; and to him that loveth the commandments of God are not grievous."—Abridged from Wesleyan Meth. S. S. Magazine.

W'S LESSON.

"Now, friend, I've just got one word to say. I can't bear our preaching; I get no good. There's so much in it that I don't want that I grow lean on it. I lose my time and pains."

"Mr. Bunnel, come in here. There's my cow Thankful—she can teach you theology." "A cow teach theology! What do you mean?"

"Now see! I have just thrown her a forkful of hay. Just watch her! There! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side and leaves it and goes to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. Before morning she will clear the manger of all save a few sticks and some weeds, and will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now a stick or two which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she too would 'grow lean,' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnel stood silent a moment, and then turned away, saying, "Neighbor, that old cow is no fool at any rate."

THE HOUSE AND FARM.

A dairyman says that when he feeds beans to his cows there will be an increase of a quart of milk a day from each animal, and a like decrease when he changes from beans to meal.

A housekeeper never washes bread pans; turn out the bread and rub with brown paper. A pan used for frying Indian mush should not be often washed. It does not need it.

A New England physician believes cider induces rheumatism. It certainly aggravates and increases salt-rheum, when drunk freely. That is, old sour cider, such as those with case-hardened stomachs like to drink.

The following process of fattening chickens, we see highly recommended. Take rice and boil it over the fire in skimmed milk until the grain bursts. This food, if given to chickens five or six days, it is said will make them plump and fat enough to grace an alderman's table.

The best way to prepare a new iron kettle for use is to fill it with clean potato parings; boil them for an hour or more, then wash the kettle with hot water, wipe it dry, and rub it with a little lard; repeat the rubbing for half a dozen times after using. In this way you will prevent rust and all the annoyances liable to occur in the use of a new kettle.

A correspondent of the Montreal Witness advises the use of warm water inserted in the ears in the event of insects getting into them.

After an experience of several seasons, says the Poultry Monthly, we have adopted the system of warming the food all through the winter and cold weather, both morning and evening, and we attribute the excellent laying qualities of the fowls, in a great measure, to doing this. The food, whether whole or broken, grain or other food, either dry or moistened, should be warmed well before feeding.

Use long or coarse manure for clay soils. It will aid in the two great things to be gained—to establish a free circulation of the air and to make the soil lighter. Ashes are also excellent. Apply lime if the soil lacks that element. After this is done sow the land with wheat or timothy. Do not try clover unless the soil is underdrained. In the latter case use oats and potatoes for rotation.

John Wesley said since he had given up wine and meat he had been free from all bodily disorders; and he was a great worker. The philanthropist, Howard, makes a like remark; and he, too, was a great worker. Mr. John Holt, who gives these facts to an English paper, said the more he approached this standard the more work he could accomplish. There can be little doubt that most men eat too much meat.

We hear of a young man belonging in this city who has recently been quite severely poisoned by corrosive sublimate contained in the mucilage upon postage stamps which he moistened with his tongue as he stuck them upon some 200 envelopes. The poison had been taken in sufficient quantities to produce violent pains in the abdomen and limbs, and other symptoms of a quite alarming nature. We believe quite a number was confined to his bed for some days.—Keene (N. H.) Sentinel.

A correspondent of the Scientific American says: "Let any man who has an attack of lockjaw take a small quantity of turpentine, warm it and pour it on the wound, no matter where the wound is, and relief will follow in less than a minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine relief is also a sovereign remedy for croup. Saturate a piece of flannel with it, place the flannel on the throat and in every case three or four drops on a lump of sugar may be taken inwardly."

INFORMATION.

There are now five vacant seats in the Dominion Commons: Cariboo, East Northumberland, Carleton, N. B., Belleville, and Charlevoix.

Mark Twain has made one hundred and twenty-five thousand dollars out of his books, and an equal sum out of his lectures and plays.

About \$7,500,000 has been spent on the Mississippi river, aside from the jetties, since the formation of the government, out of \$70,000,000 appropriated for the rivers and harbors of the country.

Mrs. Leopold de Rothschild has a new necklace which, although it is only a single row of pearls, is valued at \$100,000. One of her husband's bridal gifts was a pleasant little sum of \$2,500 for distribution among the Jewish charities at Vienna.

Ayers Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor of the whole physical mechanism, which often becomes impaired during the winter, by lack of open air exercise, and the want of sufficient care in the matter of diet.

The growth of New York was more rapid last year than in any twelve-month since 1872, when the speculative building mania reached its height. That year the expenditure on buildings was not less than \$27,000,000. In 1877 it was less than half as much. The figures for 1880 show an expenditure of \$24,000,000 for new buildings.

Hanington's Quinine Wine and Iron, taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system.

No Lady who delights in flowers, and likes to see them do well and bloom abundantly, should be without Hanington's Food for owners. Ordinary packages, 30 cents; sufficient for twenty plants for one year.

If you have to work early and late, and get little or no exercise, take Hanington's Quinine Wine and Iron to give you strength.

DELIIRIUM IS FEVER PREVENTED.—Mrs. Nora Hillingwood, Grand Harbor, Grand Manan, N. B., says:—"I have found GRIFFIN'S PAIN EXTRACTOR to relieve the most distressing headache, and prevent delirium in fever, and the subsequent madness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their brains, and had to be carried to their graves."—It is the only medicine that is guaranteed in that and other diseases.

In snowy weather in Sweden and Norway, trusses of straw and hay are used to the lamp posts for the birds.

The Thames in old London has not been frozen over since 1813 till this winter.

Thousands of cattle are reported killed by the severe weather on the Plains. Over 500 dead cattle were counted in sight of the railway from Ogallala to Big Springs, nineteen miles.

MOTHERS! MOTHERS! MOTHERS!

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

Six thousand five hundred tons of hay destined for the United States have been taken across the ice bridge at Hochelaga, Montreal, since the opening of the season.

Last year Nova Scotia turned out 136 new vessels, with a total tonnage of 38,252. New Brunswick comes next with 48, and a tonnage of 14,508. Quebec takes only third rank with 38, or a total tonnage of 6,289; while Prince Edward Island built 19 of a total of 5,591 tons.

BEST AND COMFORT FOR THE SUFFERING.

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

BROWN & WEBB (Established 1824.)

WHOLESALE DRUGGISTS AND SPICE MERCHANTS

AND DRY-SALTERS HALIFAX, N. S.

Warehouse and Counting-rooms, COR. DUKE & HOLLIS STREETS Steam Mill and Stores TOBIN'S WHARF.

AVERY'S BALSAMIC SYRUP

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

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

Price, 25 Cents Per Bottle

Of Druggists and general dealers throughout the Provinces.

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

Are composed of the best Alternative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs. The proprietors claim for these pills a superiority over very many others of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that although their action begins in the stomach, it by no means ends there, but extends to the liver, pancreas, intestinal glands, &c., so that obstructions in any of these will generally be overcome by their proper use and thus proper

They are not a quick medicine in any sense, unless science and skill are quickery, for all advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists.

PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE

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

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

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

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

PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS

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

PRICE, 25 CENTS PER BOTTLE. Ask your Grocer for Them!

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

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS AND THE HEAVIER CLASSES OF

BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS.

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

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WHOLESALE

1880 - FALL - 1880

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OUR IMPORTATIONS THIS SEASON

ARE THE LARGEST

In the Maritime Provinces.

SMITH'S ENCOURAGE

HOME MANUFACTURE

NEW BOOT AND SHOE STORE.

WE have just opened in the Store lately occupied by C. R. ON, No. 16 Granville Street, door South of the LONDON HOUSE, a splendid

BOOTS and SHOES, The greater part of which have been MANUFACTURED BY OURSELVES AT THE INDUSTRIAL SCHOOL,

Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in respect of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and thus able to produce a much better article than those made by Machinery.

SECONDLY—By making our Goods and selling them ourselves, you get them first hand, hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boots does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only, to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money. Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. Those with many other advantages we could mention, warrant us to think in reasserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere. FISHERMENS and MINER'S BOOTS a Specialty. Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE.

March 12—ly A. A. BLISS.

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SYMINGTON'S PREPARED PEA SOUP! Made from their Celebrated Pea Flour, to which is added LIEBIG'S EXTRACT OF MEAT

Delicious, Nourishing Anti-Dyspeptic. Made in one minute, without boiling. Sold every where in 25 cent tins. Wholesale by WILLIAM JOHNSON, 28 St. Francois Xavier St. MONTREAL, SOLE AGENT.

\$72 A WEEK, \$12 a day at home easily made. Costly outfit free. Address TRICK & CO., Augusta, Maine. ORGANS \$25.00 to \$100.00; TWO TO THREE TWO STOPS. PIANO \$125.00 to \$200.00. Paper, Print, Address DANIEL F. BEATTI Washington, N.J.

THE WESLEYAN.

FRIDAY, MARCH 4, 1881.

A DUTY OF THE HOUR.

One of the most important functions entrusted to the Church is the perpetuation of a gospel ministry. In this department of duty, however, as in all others, her members are not left to unaided judgment. Here "the Spirit and the Bride say 'Come.'" From the Holy Ghost proceeds the inward call; to the Church is entrusted the duty of separating "Barnabas and Saul" to the work whereunto they are called.

Methodism cannot be charged with a low estimate of the ministerial office, yet she wisely permits a court composed of laymen to take initial steps in the case of any candidate for her ministry, and in the absence of a recommendation from that body her Conferences can take no action. When it is remembered that men who have become princes in our Israel, have stood before the official board of some comparatively unimportant circuit, awaiting the signal for retreat or advance, two facts must be admitted. The first is that in Methodism no undue degree of power is claimed by the ministry; the second, that in the discharge of their various duties, the laymen of our Church, no less than the ministry, should be men "full of faith and of the Holy Ghost," not merely distinguished by that insight into character which is a purely natural gift, but possessed of that wise discernment which is a spiritual bestowment. In the absence of these qualifications, irreparable harm may be wrought. On the one hand a man of gifts and graces for Heaven's work may be diverted from his course of usefulness; on the other hand, men who might do good service at home in the various positions of usefulness open to the laity, may be sent forth into a pathway where successive failures shall prove them the wrong men in the wrong place. Such mistakes, we fear, have been made. There are men, whose lives have been a constant struggle with misfortune, because, we believe, God had called them to a work upon which they had not entered; again, there are men who, it has seemed evident, have mistaken a call to duty at home for a summons to labor abroad.

Of the number of candidates about to appear for the ministry, it is a matter of public knowledge that a large number are unprepared to enter upon a course of study, and that a still larger number are unprepared to enter upon a course of practical ministry. It is a matter of public knowledge that a large number of our ministers are unprepared to enter upon a course of study, and that a still larger number are unprepared to enter upon a course of practical ministry.

With this question of demand or supply, however, our circuit official boards have nothing to do. The fitness of the young men who may stand before them, is the point upon which they are called to give a verdict; their future disposal, in case of acceptance by the District Meeting and Conference, must be left to the judgment of the latter body. Let them only remember the nature of the position towards which the candidate looks. "He is," it has been well said, "to be no popular haranguer or lyceum orator; he is to be neither sophist nor college professor. He is to be an officer of Christ's Church to declare the doctrine of Christ and make Christ's people more Christlike. The exalted character of the function is the ground of the necessity of exalted character in the functionary. He must be no ordinary man. He must be not only ready on all occasions to use his knowledge for the good of others, but also gifted with those elements of skill by which he can communicate truth and impress it upon the mind and conscience." Let us add that in any just decision regard must be had not merely to the present standing of the candidate but to the probabilities of development through future aids and influence. Men who, at the outset, sadly perplexed these who saw only the surface, have reached prominent places in our churches; others have been admitted to be in some measure failures, for whom at the outset the superficial observer predicted a brilliant career.

There are certain elements of character, among many, to be sought for in any candidates who may appear before our Quarterly Meetings during the present month. The merely "nice young man," whose quiet ways have led him to be known as "the parson," may by no means be the man to be sent forward to knock at the doors of the District Meeting and Conference, even though he may have given good evidence of

conversion, and have obtained a thorough preparatory education. Judicious energy is a prominent necessity of the day. The successful pastor must be a combination of preacher and city missionary. He must not only have such energy as will prompt him to personal activity, but such vigor of character as will enable him to set others at work. A topic already discussed in ecclesiastical circles—the right of a Church to rid itself of men who have been found incompetent for their position—shows that too many such men have found their way into the ministry. The discussion of the question comes not a moment too soon. A disposition on the part of a people to set off fire-crackers about the feet of a pastor proves clearly enough the necessity of his early retirement or removal. Such men have seldom the decision necessary to take them out of the work; their removal through disciplinary means would be a most painful measure. A like necessity in the future may be prevented by wise action now.

The depth of Church loyalty, too, is worthy of consideration. Strong tests are being applied to our men to-day. Those who fail to stand them are reproached; but many of our people are ignorant of what others resist. Numerous influences tend to show the inconveniences of the itinerancy in a strong light, while baits are readily held out elsewhere to those at all weary of them. And as is well known, the world stands ready to pat on the back as a martyr the ambitious and unfortunate minister who kicks at ecclesiastical system, and turns creeds into derision, and treats lightly those truths which in the past have stared the sinner in the face until he cried out, "What must I do to be saved?"

Need we add that even more than any energy—which may often be misdirected, than any *esprit de corps*—too often unhallowed in influence, than any strong backbone of doctrine—which may become too rigid, is the need of clear, undoubted piety, such as shall be likely to carry the candidate through years of study, and save him from shafts of every temptation, and prevent him from ever assuming the role of the professional in a work of which the sole impelling motive should be the love and sacrifice of Christ. In the absence of this, admitting the presence of all human qualifications, the ministry of the most brilliant man, judged by Heaven's standard, must be pronounced a failure.

Our lay brethren, to whose judgment any superintendent may submit the case of any young man drawn toward the ministry, should look at him with the eye of a kindly yet keen critic. If, thoroughly conversant with his manner of life, they are convinced that he can never make a useful minister, it were better to challenge him at once. If unwilling to accept him, or a stranger like him, for their own pastor, at an early date, they have no right to send him to be a pastor elsewhere. Indulgence to the man at the expense of the Church would be a grievous wrong. On the other hand, if the youth, about to place himself in the hands of judges whose decision shall effect his own weal and woe and that of others forever, shall give promise of being "a workman that needeth not to be ashamed, rightly dividing the word of truth," let him go forward with a "God-speed." There is always room up-stairs," said Daniel Webster to a young lawyer. And for men who, in the highest Gospel sense, are ready to make their way up-stairs, the Church has room, ay and need also. And no minister or layman should subject himself to the risk of eternal regret by endeavoring to hold such men back in consequence of any earthly motive whatever.

WOMAN IN TEMPERANCE WORK.

Next to Christianity itself, from which it cannot be separated, the Temperance question is the topic of the day. Intelligence from all quarters of the globe indicates the approach of a gigantic struggle with this evil of evils—a struggle such as the world has not yet witnessed. In the past it has been seen how, after long years of contest, a combination of influences has suddenly hurried some gigantic wrong; from the heights, as if by general preannounced purpose. We are not fanatics, yet as we have laid down our exchanges week after week, with a glance at their contents, it has seemed to us that the shout of a king was being heard in the camp, and that much earlier than many have supposed, the world would break from the direct influence of this sad curse. In view of its magnitude, and its wide spread grip upon our race, we have too often forgotten that Omnipotence can rebuke our despondency in words and tones like those of the ancient monarch who suddenly stepped from his tent into the midst of a group of despondent offi-

cers, with the question: "How many do you take me for?"

The presence of woman in the field during the last few years has added intensity to the temperance crusade. We now wonder that she did not appear there at an earlier date. Her right to be there, at least, has not been called in question by any sane vendors of "Satan in solution." These would gladly have driven her from the field where they quailed before her appeals, and trembled under her prayers, and grew pallid from the consciousness of the evils she had suffered at their hands. The wonder is that the sex has not risen in all its might. Women, more than men, have kept the records of suffering. The world knows but a fraction of the whole terrible story, for thousands of its chapters, untold here, have been carried into eternity to be revealed at "that day." In its influence on the domestic circle one gets the most impressive view of the terrible curse of drink. It was Canon Farrar who said: "He alone by whom the hairs of our head are numbered can count the widows who are widows because of alcohol; the grey heads that it has made grey; the sad hearts that it has crushed with sadness; the ruined families that it has ruined; the brilliant minds that it has quenched; the unfolding promise which it has cankered; the bright and happy boys and girls whom it has blasted into misery; the young and the gifted which it has hurried along into dishonor and nameless graves."

Behind much of the Temperance legislation of the day, in the United States at least, the influence of woman by personal effort or in connection with the Woman's Christian Temperance Union, is clearly visible. Since we write mainly for Methodist readers, we are more free than we otherwise might be to express our satisfaction with those Methodist women who are carrying "the battle to the gate." In view of the brave example of the gentle, cultured Lucy Hayes, during her four-year's occupancy of one of the proudest earthly positions, we pray "God bless her," as we would for our honored Queen, who would win still more abundant honor by following the example of her American sister. We are sure, too, that Frances E. Willard, the President of the Woman's Christian Temperance Union of the United States, is exerting an influence and doing a work there that which none can be nobler. And following her, though not perhaps with equal steps, is Mrs. Youmans, of Ontario. These are but representatives of tens of thousands of earnest women who are guided in more or less demonstrative effort by a Heaven inspired determination that this curse of home and country shall in the name of the Lord be rooted out.

But we have almost forgotten our text—an earnest circular from the "Women's Christian Temperance Union of Halifax," addressed to "wives, mothers and sisters" in our city, asking them to use their influence with the members of their families and with their neighbors to prevent signatures in behalf of the granting of licenses during this year. A note enclosing this circular tells us that 7000 copies are to be circulated through the city, in the effort to stem the tide of evil flowing from more than two hundred open liquor shops. May Heaven prosper this effort! We have looked at the strength of the drink traffic as seen from the streets and wondered sometimes whence deliverance should arise. Shall it be given to woman here to lead us on to victory? We care not how the conquest may be won; we long to see the triumph.

Will any wife, mother, or sister, toss this circular in the fire? Not if she has the heart of a true woman! Will any Christian man disgrace his name by placing it on an appeal for license to destroy the souls and bodies of his neighbors? Reverently, we say, "God forbid." We have received but one insult during our residence in this city—when we were asked to sign a petition for a liquor license. The same man will not a second time ask us to do this vile act. Of this we are certain.

OPEN AIR PREACHING.

A conviction is gaining ground that the vast masses of the people can never be reached by the Gospel as preached from our pulpits alone. While to many of those who regularly visit our churches the name of Christian may be applied only in a general sense, it must be admitted that they represent a class to whom the immediate necessity for hearing the truth is less imperative, if possible, than to some others. The occupants of our church need to be reminded of the truth, those beyond need to be taught its first principles. A week or two since, at the annual meeting of the South London Open-Air Mission, the

chairman—the Earl of Shaftesbury—expressed the opinion that if one-third of the immense amount expended by the Church of England in building churches had been spent in sending missionaries all over the country, adopting the primitive plan of open-air preaching, England would not now be standing on what seemed to him "the brink of a precipice." With no desire to speak in disparagement of the work of the Established Church or that of the Nonconformists, he made the statement that in the large English towns there were "hundreds of thousands brought together who were living in bigotry and superstition, and with a fixed dislike to entering all places of worship." Those, he remarked, who "would win these must conform to their ways and seek them where they could be found."

Such a state of affairs, we seem to see afar off, but it is not, we fear, so remote as many imagine. Yet, at least, we have the opportunity of prevention, far better than cure, in the spiritual as well as in the physical realm. Much may be done by an effort to lead wanderers into our churches and thus place them within range of the truth. Such effort would throw new life into the churches themselves. No better cure could be devised for that lack of interest in church attendance of which so many of our American exchanges complain than effort to lead others into the sanctuary. The traveller, growing dull under the influence of cold, was saved from the sleep that knows no waking by his effort to chafe the limbs and arouse the energies of one further gone than himself. And so the regular visitors of our churches, in inviting others there, in looking for their presence, in marking the effect of the truth upon their consciences, and in seeking to enlist for them proper pastoral care, would soon find such recovered and increased interest in public worship as would lead them to say, "I was glad when they said unto me, 'Let us go up to the house of the Lord.'"

And yet our churches, with their rented pews, with their few free seats—another name in the ears of the poor for a brand of poverty—with their costly attire, will not suffice for the work that needs to be done among the great masses of the unsaved. History has often to repeat itself. May not that passage of the last century's history, which religious writers never weary in telling,—the story of the irregular itinerancy of the Wesleys and Whitfield and Nelson, and their fellow-laborers, have to be repeated, if men are to be saved from sin, and society from grievous woes.

COLLEGE GRANTS.

The period for a settlement of this important question is at hand. We go to press just too soon to be able to form any definite opinion respecting the Government policy, so far as it may be outlined in the annual message to the Assembly. If a respected contemporary can be depended upon as a revealer of Cabinet secrets, it may be assumed that the friends of the denominational colleges have nothing to fear. Nor should they in all reason have ought to fear from a government regarding itself as bound to protect the interests of all under their care with strict impartiality. Any repetition of the arguments so ably advanced by a correspondent of the WESLEYAN in a series of communications, and by the editors and correspondents of other religious as well as secular journals, is quite unnecessary at the present moment.

It is not always wise to notice an insinuation already pointed out, yet occasionally it may be prudent to comply with the advice of a noted legal authority, to "repeat, repeat," and even to reiterate, a fact already set forth. We again, therefore, take the liberty of stating that the "Theological College at Pine Hill," so frequently brought into notice of late in the college discussion, has just nothing to do with it. If the appeal from the Board of Trustees of Mount Allison were an appeal for a special grant in aid of the education of the young men who may there seek a preparation for the ministry of the Methodist Church, this favorite illustration might be used with some degree of effect. As it is, it counts for nothing, in fact it weakens the cause it is designed to aid. The public eye is fixed upon Dalhousie, nor can any special pleading, or any attempt to call off attention to side issues, convince the public that denominational interests are not as certainly bound up in Dalhousie as may be those of other churches in the colleges she seeks to ignore. Nor can the public fail to feel that the endowment of any college as a Provincial University, in which the religious body already controlling it should remain in possession of all their previous privileges, would be an act of denominational endowment which has no parallel in the colonial his-

tory of our age. Such a course, if attempted by the authorities of any Methodist institution, would meet with our hearty condemnation, as it should under any circumstances.

EDITORIAL NOTES.

Methodism in New York has hitherto been deficient in organized charities, and many sick and suffering Methodists have found their way into the hospitals of that city, conducted under the auspices of other Protestant Churches. Public attention has been directed to this fact, by several religious papers, and more recently by the New York Christian Advocate. The reproach is now to be berelled away. Mr. George I. Seney, the president of the Metropolitan Bank, of whose immense gifts to Middletown University and other institutions our readers have been informed, a few days ago sent for Dr. Buckley, the editor of the Advocate, and after expressing his approval of his editorial on the subject, offered him sixteen valuable lots, valued at \$40,000, as a site, and \$100,000 in cash toward the erection of a hospital—the institution to be a Methodist General Hospital, but open to Jew and Gentile, Protestant and Catholic, heathen and infidel, on the same terms." As soon as the editor could recover his breath, a consultation took place which resulted in an important change in Mr. Seney's offer, as announced in the following brief note: "I have read with great interest the two pamphlets you left with me. You may make my subscription \$200,000 instead of \$100,000." One reads with pleasure the growing disposition among monied men to be their own executors. Much of the money intended by generous hearts in our own Canadian Church to be given at death for the promotion of our Missionary, Educational, and other important schemes, might be given to-day, when the donor could watch its expenditure, and enjoy a view of the results of an impulse given to our work, which otherwise would be delayed with serious loss to the cherished object." "He gives twice who gives quickly."

A few words to our contributors may save them from irritation and ourselves from the perusal of unpleasant words. Occasionally a brother thinks he does well to be angry, when a little knowledge would prevent the exhibition. A glance at our paper will acquaint our correspondents with the precise location of the matter they send. A partial unfolding, too, of the paper will show them the "inside" of the sheet. From the date at which their favors often reach us, we infer that many suppose the whole paper to be printed at once. This is not the case. The "inside" is printed at the first of the week, and any article belonging to that part of the paper must arrive by Friday evening or be postponed until the next issue. The "outside," consisting of the first, fourth, fifth and eighth pages, is printed as early as possible on Thursday morning. While an occasional item reaching us by a prompt mail on Wednesday may find insertion, as a rule all matter for that part of the paper should reach us not later than Tuesday evening, but earlier, if possible. Frequently notices of marriages or deaths come in on the Wednesday evening, with the request, "insert this week, if possible." In most cases to do this would delay the whole issue, make the parcels late for the mails, and bring the publisher half a dozen protests from as many circuits. Sometimes no crevice remains, and a glance at the printer's chase will convince the most sceptical that he has nothing to hope from any disposition on its part to oblige. This explanation may show more than one writer why his notice did not appear at the expected date.

A good deal of disappointment is being felt at the delay in the publication of the revised New Testament. Printed copies have already been received by the members of the Revision Committee in the United States, but the Convocation of Canterbury, the original promoters of the work, have restrained the issue of the book to the general public until the next meeting of that body, in May. The comment excited by the publication of certain changes in the new version is said to be the cause of delay. Much indignation is being aroused by the threatened prosecution of the press on account of the publication of the proposed changes. We know little respecting the precise legal rights of the University publishers, but regret that dispute and bitterness should mark the completion of a so important movement. The Independent thinks the real cause of the delay to be a desire on the part of the publishers to have the work issued in Australia simultaneously with its issue in Eng-

land and America. If no better reasons for delay can be assigned, the publishers may find themselves forestalled by some house having no fear of English copyright law before their eyes.

However justly, or otherwise the name of Dr. Pusey, the celebrated Oxford Professor, may have been associated with the Tractarian movement which paved the way for so many secessions from the Episcopal Church of England to Rome, it cannot be denied that he has dealt vigorous blows in behalf of the truth as it is in Jesus. The perusal of his well-known work on "Daniel," placed in our hands many years since by an esteemed Episcopal minister is remembered with much satisfaction. Dr. Pusey thus sums up his main argument against the theory of Canon Farrar, in "Eternal Hope."—"No one has yet been found to doubt that the mass of Christians have from the first believed the future punishment of the lost to be everlasting. We see it, even apart from Holy Scripture, in those close upon the times of Jesus; it was the faith of the martyrs; it was recognized as the faith of Christians by the heathen. One who searched for human causes of the first marvellous propagation of the gospel counted this belief as one of the five causes; that the Christians believed it so energetically as to be able to impress their belief upon the heathen also. No one doubts that the millions upon millions of Christians, centuries after centuries, have believed it."

Last week a young Englishman, a late student at the Academy conducted by Mr. Joseph Laurence, at East Keswick, Yorkshire, arrived per *Caspian*, en route to Winnipeg, to labor there for the present as a hired local preacher. Mr. Laurence still retains his interest in Colonial Methodism. It may not be generally known that he is a graduate of St. John's College, Cambridge. A number of young men, now in the English work, have passed through his Institution, as have others who have entered the work abroad. Not a few of the latter have been materially assisted by him in preparation for departure. The late J. W. V. Punshon, B. A., whose death was recently announced, was for some time a tutor at East Keswick. We regret to learn that through the pressure of age and care, Mr. Laurence's health is less vigorous than formerly.

For some time rumors respecting the illness of Dr. Punshon have been floating through the press. Being unable to vouch for their truth we made no reference to them. A brief notice in the *Methodist Recorder* of the 18th ult. shows these reports to have had some foundation in fact. The *Recorder* says: "We are glad to inform our readers that Dr. Punshon—of whose illness most of them have doubtless heard—is already somewhat better, and that the medical attendant does not think the attack a serious one. There has been considerable nervous exhaustion, however—the consequence of long suspense and recent sorrow—and absolute rest from public work is enjoined for a month or two. Dr. Punshon was taken ill in Walsall, but during the past few days has been staying at Hessele, near Hull. We believe that he purposes leaving for the Continent in a week or two."

Misunderstandings about Memorial notices, from their frequent occurrence, call for brief comment. Their preparation is often delayed until the last moment, when they are hurried off to find a number of others on the table before them. Our readers would not thank us to fill a page with them; the only alternative is, therefore, to bring them forward in regular order as nearly as possible. This statement will afford some light to a brother who describes the delay in the appearance of a paper of this kind as "annoying and painful." If an obituary must be written, for the benefit of a single church, or the Church at large, it should be sent promptly, and the writer may expect that it will appear as early as possible.

Last week our "Personal" items contained a reference to the illness of Rev. H. McKeown, of Exmouth St. Church, St. John, N. B. This sequel, over his own signature, will be read with interest.

A desire to acknowledge the loving kindness of my Heavenly Father, prompts me to pen these few lines. Through the goodness of God, and His blessing upon the skill of my physician, Dr. Addy, I am, as far as I can judge, speedily recovering, and trust in a few weeks to be able to take up what I desire above all things, the full work of a Methodist minister. I would not close this note without making mention of the kindness of my brother ministers, in the city. Especially, do I feel that I am under obligation to our highly esteemed Bro. Prince, for the valuable assistance rendered me during my illness, as well as to our Church.

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PERE

PERSONALS.

J. B. Snowball, M.P., returned from England on Sunday, per the "Sarmatian."

We observe with pleasure that an old friend, R. A. Hay, Esq., of Woodstock, is improving in health.

We regret to learn that Dr. W. E. McRobert, of Truro, has been called to part with a daughter, his youngest child, another victim to diphtheria.

Mr. Thomas Hutchings, of this city, has been engaged to visit different parts of Shelburne Co., to prepare the way for the adoption of the Canada Temperance Act.

Among other donations from John Macdonald, Esq., of Toronto, recently acknowledged in the Christian Guardian, we are pleased to observe one of \$50 for the Labrador Mission-boat.

Rev. R. A. Temple has given notice of retirement from the Truro circuit at the end of the Conference year. He has our sympathy in the struggle to perform his work in spite of ill health.

The Revs. J. M. Pike and J. M. Fisher were in the city last week. The former we are sorry to say is suffering from a severe attack of bronchitis, unfitting him for pulpit work at present.

Rev. R. Wilson will deliver a lecture under the auspices of the Young Men's Wesleyan Institute, in the basement of Brunswick Street Church, on Monday evening next. Subject—"The Model Young Man."

In our death list to-day will be found the name of Mr. James Hemeon, formerly of Shelburne, and for many years a worthy member of our Church. During the last seven years he has lived at Liverpool. Rev. J. B. Hemeon, of the N. S. Conference, is a son of the deceased.

The North Sydney Herald says that "the Drain of the Liquor Traffic on the Resources of Canada," the subject of a recent lecture by Rev. J. S. Coffin, of Sydney, was handled in a practical and able manner. In conclusion, Mr. Coffin referred to the Scott Act, and recommended it in strong terms to the electors of the County.

An impressive memorial service, called forth by the death of the late Thomas Logan, Esq., of Fredericton, was held in Association Hall, on Sunday evening, the 20th ult. Hundreds of people were unable to gain admittance. Revs. Joseph McLeod, Crawley, Mowatt and Evans, with Messrs. A. Lottimer and J. J. Weddall, took part in the exercises. In Mr. Logan's death the Methodist Church in Fredericton loses a most worthy member, and the Y. M. C. A. an untiring worker. To his family, who have our warm sympathy, his loss is irreparable. Such men are too rare in all communities.

LITERARY.

Dr. Honeyman, whose enthusiasm in geological studies is so well known, has placed on our table a copy of Proceedings and Transactions of the Nova Scotia Institute of Natural Science of Halifax, N. S., for 1879-80. We regret that our columns do not permit an extended notice of the contents of this interesting volume. Three of the papers—on Nova Scotia Geology—Annapolis Co., Geological waits from the Magdalen Islands—and Notes on a new Geological Progress Map of Pictou Co., are from the busy pen of Dr. Honeyman himself. Dr. Gilpin has an article on the semi-annual migration of Sea Fowl in Nova Scotia; Dr. Somers has others on Nova Scotia Fungi and on the anatomy of a seal from the Magdalen Islands. The single illustrated article is from the pen of R. Morrow, Esq., on the bones of a Salmo Salar specimen from Labrador. The illustrations—twelve in number—we could only believe on good authority to have been produced in this city. Dr. Honeyman assures us that these artotypes, in which by a new photographic process, each line and fibre is so distinctly presented to the eye, are the work of Mr. O'Donnell, an artist in this city. The volume finds a worthy introduction in the anniversary address of Wm. Goswip, Esq., President of the Institute.

OUR WORK IN THE ARMY.

An earnest effort is being made to reduce the building debt upon the Wesleyan

THE SPITZKOP DISASTER.

The correspondent of the London Times, with Gen. Colley's force at Spitzkop, gives the following account of the engagement:

"Spitzkop is about 3,000 yards from the Boer position. Two companies were left at the base of the hill. The remainder of the troops toiled up the hill, which is very steep and difficult of ascent, on their hands and knees. It was impossible to have carried up even mountain guns. Had we had these the result might have been different. The whole force reached the summit of the hill before daylight, and about 5 o'clock, a. m., began firing. The Boers had no videttes posted, and were completely surprised, but they promptly returned the fire. Our men had little cover, though somewhat better than at the Inogogo River. I estimate the number of Boers at the base of the hill at about 2,000. Up to midday their loss was certainly heavier than ours. Gen. Colley was conspicuous for his coolness and courage. He kept up constant communication with the camp by signal. Shortly afterwards the Boer fire which heretofore averaged about fifty shots a minute, increased to a terrific volley. Our men were unable to stand it. They wavered and were rallied. They wavered again and ran in a general saute qui pout. The Boers climbed to the summit of the hill, and followed them with a terrible fire as they went down on the other side.

This correspondent was captured by the Boers, who treated him well and gave him a pass to return to camp. He identified the body of General Colley on the field.

In the House of Commons on Tuesday, Mr. Childers, Secretary of War, said that the loss of life in the recent fight had been exaggerated. Thirty-five officers and 693 men were engaged. Three officers were killed, nine wounded and seven taken prisoners. Total, killed, 83; wounded, 122; and taken prisoners or missing, 50.

Besides the reinforcements already announced, consisting of the 99th Regiment, from Bermuda, the 85th, from Bombay, six companies of the 102nd, from Colombo, and a brigade of seamen and marines, it had been decided to prepare three further infantry regiments, to be shipped from Gibraltar and Malta.

A TRIBUTE TO MISSIONS.

The Lords Commissioners of the English Admiralty recently forwarded to the Secretary of the Methodist Conference these extracts from a report of Lieutenant de Hoghton, commanding her Majesty's ship Beagle, relating to the missions which have been established at New Britain, New Ireland and the Duke of York Group in the Western Pacific.

The 14th Sept. I proceeded to Macada harbor, and filled up with good water. I communicated with the Rev. George Brown, of the Wesleyan Mission, and from him received what news there was of the emigrants.

On the 19th, being off Koras, I landed and communicated with Capt. Clason, the white trader there, who pressed Mr. Brown strongly to send a teacher there—he, I think, in common with most traders, deeming a teacher's presence and influence with the natives as a great safeguard. And here, Sir, it may not be out of place to say a few words with regard to the mission established here. I have spent some time now in this locality, and it is my decided opinion that the mission is doing unmixing good wherever its influence is felt. There are now some twenty-nine stations established in New Britain, New Ireland, and Duke of York Group. At all these stations the native teachers (Fijians, Tongans, and Samoans) can converse freely with the natives in their own (the native) language, and at all but two stations the teachers are able to do and preach and conduct Divine Service in the same language. I have, I believe, seen the whole of the teachers, and as far as I can judge they are a most respectable and worthy body of men. I have heard them conduct service and preach to a church full of natives, who outwardly certainly listened attentively to what was said; and amongst their number

quest of the natives themselves to have teachers stationed in their villages were complied with three times the number of teachers at present working would be insufficient.

THE MORE EXCELLENT WAY.

We observe with pleasure that the passage of the English Burials Act, which has called forth some most bitter exhibitions of bigotry on the part of English Episcopal ecclesiastics, has on the other hand furnished the more godly class with a happy opportunity of showing the existence of Christian courtesy, previously restrained. Such conduct will tend most readily to such "oneness" as the Great Head of the Church desired for his followers.

Some years ago, during a discussion in the House of Commons on a Burials Bill, Earl Percy strongly opposed the passing of the measure, on the ground that if a Nonconformist minister was permitted to officiate in the churchyard he might possibly get to officiate in the church itself, and that would indeed be awful. Last session, when the bill of the Government was being considered, Mr. Bright said that if the bill passed he had no doubt that it would be discovered that clergymen would be found who, especially in unseasonable weather, would invite the mourners to enter the church and allow them to hold the service there. What Earl Percy feared and Mr. Bright anticipated has actually come to pass. Last week the Rev. T. N. Oliphant, of Hope Chapel, Nelson, lost his youngest child by death, and there being no graveyard in the parochial district in which he lived he decided to seek permission to inter it in St. John's churchyard, in the parish of Little Marsden, of which the Rev. W. Messenger is vicar. He also requested the Rev. T. J. Shawcross, pastor of the Congregational Church at Brierfield, to conduct the service in the churchyard. Due notice of this desire and arrangement was given to the vicar, who had the legal right to object to the interment altogether, as Mr. Oliphant had no parochial right. But instead of doing so he generously placed his church at the service of Mr. Shawcross, and offered, if agreeable to the father of the deceased, to share the service with the Nonconformist minister. This offer was gratefully accepted. Accordingly, the funeral took place, when Mr. Messenger welcomed Mr. Shawcross to his church and desk. The vicar read the psalm, and then in the kindest manner gave place to Mr. Shawcross, who read the epistle. Both ministers afterwards led the way to the grave and shared the service in the churchyard. The whole proceedings were conducted with the greatest decorum. At the close of the service the vicar and two Nonconformist ministers returned to the church, where all expressed their sincere gratitude that they could at length unite in a common Christian service.—Exchange.

TEMPERANCE IN THE NAVY.

A sea captain of the old school would probably, if he could open his eyes upon the present, be as much astonished by the moral as by the physical change which has come over the Navy. The heroes whose portraits Smollett drew, and even those who sat to the later pencil of Captain Marryat, would find to recognize in the ironclads of our day the legitimate successors of the Saucy Arethusas of their own. They would be still more astonished at the men than at the ships. Sailors eschewing rum and not chewing tobacco would be worse in their eyes than so many landlubbers. The fact which was stated yesterday by a deputation which waited on Lord Northbrook, that more than ten thousand men and boys in the Royal Navy belonged to temperance societies, would strike these heroes of an older day as something monstrous, alarming, and unnatural. Even Frenchmen, they might think, in that good healthy scorn which is going the way of rum, would be more than a match for such creatures as these. The fact, however, is found to be quite the reverse of the prejudice; and whether for passive endurance or active courage, the water-drinking sailor is better than his grog-drinking predecessor. It is found that tea, sugar, and soluble chocolate—womanish slops, as they would have been considered a generation ago—keep up health and spirits better in the rum which they are supplanting. Everybody will welcome, therefore, the changes, which Lord Northbrook announced yesterday to the deputation from the National Temperance League. The age before which rum is not to be issued to lads in the Navy is to be raised from eighteen to twenty; and these two years of enforced temperance may possibly make a life's difference. Every one, man or boy, who does not, or may not, draw his rum, is to have extra tea and sugar, and a new meal of soluble chocolate in the mid-night or morning watch. If they choose they will be allowed to draw the savings price, as now, instead of their rations. Rum is no longer to be issued to officers, who will get the savings price instead. It is notorious that much of the officers' rum goes, under the present system, to the lower deck. The new arrangement will be doubly advantageous. The officers' pockets will be the better for it and the men's health. The changes announced are commendable, being promotive of temperance and thrift, and of all the virtues which blossom on those homely stocks.—Daily News, 11th.

The average attendance at the Sunday-school in Mr. Moody's Chicago Avenue Church was, during the last year, 1,206; the largest single attendance, 1,903; the smallest, 747. This school and church were never more successful than now. They are reaching a class of people that would not otherwise attend religious services.

OUR OWN CHURCH.

A monthly tea-meeting is held in the vestry of the church at St. Stephen, N.B.

The Sun states that two persons were received into the Methodist Church at Fairville, on the 20th ult., one receiving the ordinance of baptism.

A correspondent of the St. Croix Courier reports that the Methodists of Deer Island, N.B., "expect to complete their tasteful church early in the spring."

A Temperance Society has been formed in connection with the Methodist Sunday-school at Newcastle, N.B., of which all the officers, teachers and scholars are members.

A minister, who lately returned from the westward, reports an extensive revival at Greenwich, N.S. We rejoice to hear of the spiritual prosperity of our Church in that part of the province.

Rev. Job Shenton, of St. John's, N.F., reports his church to be engaged in special services. About 50 persons had been forward for prayer, and others were seeking the assurance of full salvation.

A concert was given in the Masonic Hall, at St. Martins, on the 21st ult. Several persons from St. John gave valuable assistance. The proceeds were in aid of the Methodist Church at that place.

A very large audience assembled in the school-room of Centenary Church, St. John, on the evening of the 23rd ult., when a pleasing programme was given by the children of the Sunday-school, assisted by several friends. Miss Ennis presided at the piano.

W. E. Gaunce, Esq., lectured at Fredericton, last week, on "The World owes me a Living," under the auspices of the Young People's Methodist Institute. The lecture is said by the Reporter to have been delivered in attractive style, and to have been full of terse and original ideas.

From the North East Harbor circuit Rev. J. C. Ogden sends pleasing items: "Missionary receipts largely in advance of last year. Parsonage to be thoroughly repaired in the spring. Last week at a tea-meeting at Roseway the sum of \$264 was gathered, to be used in reducing debt on church."

A friend informs us that on the last Sunday in January a Sunday-school was commenced at Shag Harbor, on the Barrington circuit. The average attendance of teachers and scholars has been 20. The presence of Rev. J. R. Hart, on a recent Sabbath, gave all present much satisfaction.

On the 17th ult., a number of persons went up from St. John and Portland, to take part in an entertainment at Millville. A number of songs and readings were given by residents and visitors, Miss Woods of Portland officiating at the organ. The Rev. Mr. Duke presided and Mrs. and Miss Duke took part in the programme of the evening.

Missionary sermons were preached at Chatham and Newcastle, N.B., on the 20th ult., by the pastors and the Rev. Thomas Hicks of Shediac. On Monday evening the Revs. S. T. Teed, I. N. Parker and Thos. Hicks addressed a meeting at Newcastle at which Rev. George Steel presided. The same ministers, and also Rev. S. C. Wells were expected to take part in a similar meeting on Tuesday evening at Chatham, where the chair was to be taken by George Whitaker, Esq.

From Carbonear, N.F., Rev. George Boyd writes, on the 19th ult.: "I am very busy just now. We are building two new churches—one 65 by 38, the other 35 by 20. The larger one, at Freshwater, is in the room of the old one with which Brother Lockhart had to do when on this circuit. It occupies a fine situation and is ornamented with a spire which is seen well out in the Bay. We are cheered also by the signs of the times. Over 40 persons professed to be seeking Christ last evening. The services seem constantly to gain in interest." Mr. Boyd also reports that the church at Lower Island Cove, under the pastoral charge of Rev. T. H. James, is being blessed with an extensive revival.

ABROAD.

Our brethren of the African Methodist Episcopal Church have dedicated two churches in Liberia—one in Monrovia, and the other at Arlington, on St. Paul's River, 30 miles from Monrovia.

The North India M. E. Conference is now divided into three Districts. Seven teachers are also at work within its limits under the auspices of the Woman's Foreign Missionary Society of the M. E. Church.

A Methodist Book Concern is being built up in Bombay, India, as a joint-stock enterprise. There are to be 4000 shares of ten rupees each. The publishing committee will consist of six, all of whom must be members of the Methodist Episcopal Church, and two of whom may be nominated by the shareholders.

GENERAL CHURCH NEWS.

Rev. J. W. Weeks has accepted the call of the German Street Baptist Church, and is expected to reach St. John about the 6th of March.

The Yearly Universalist Register for 1881 shows that since 1877 the number of churches in that denomination has increased from 634 to 739, the membership from 32,947 to 33,018, while the value of parish property has shrunk from \$7,436,195 to \$6,267,092. The Sunday-school membership has fallen from 60,757 in 1878 to 58,151. The number of colleges and academies is reduced from fourteen to eleven.

An order of native Bible-women has been created in India. They are to be supported out of a fund which is to bear the justly-honored name of Frances Ridley Havergal.

The Boston Young Men's Christian Association is raising funds for a new building for its use, and has already secured subscriptions to the amount of \$120,000.

An English gentleman offers to give \$50,000 to endow a bishopric in Northern China if the selection of the bishop can be vested in the Archbishop of Canterbury.

Germany is advancing steadily and quietly in Sunday-school matters. Great opposition has been overcome, and the work is now universally respected, and being pushed with increased energy.

The Ministerial Union of San Francisco and Oakland issued a call acknowledging the good results of Moody and Sankey's meetings in "the awakening of Christian life and the salvation of hundreds of souls," and recommended that Feb. 17th be observed on the Pacific Coast as a day of fasting and prayer for the continued success of revival efforts.

Dr. Dexter of the Congregationalist has been in Paris, after an absence of four years, and says: "The McCall mission, toward which attention has been so largely and so pleasantly turned of late in the United States, has been doing a work, especially among the ouvriers of Paris, which a man can scarcely believe when he receives the facts on the best possible authority."

For thirty years, missionaries have been laboring in the Province of Fochien, China. In the first eleven years not one soul was brought to Christ. The Church Missionary Society said: "There are no results, we must give up the Mission." But the missionary, Mr. Wolfe, insisted on going on; and when he left there in 1879 there were 3,000 native Christians.

SECULAR GLEANINGS.

MARITIME PROVINCES. The Halifax Sugar Refinery is to commence operations next week.

An effort is being made to start a new starch factory at the head of the Hillsborough River, P. E. I.

The item for the Dominion Exhibition at Halifax, \$5,000, passed the House of Commons at Ottawa on Tuesday.

Since April, the Police Magistrate of Fredericton has collected \$800 in fines and has imposed \$450 additional, uncollected.

The Canada Gazette announces that voting on the Canada Temperance Act will take place in Colchester Co., on the 14th of April.

Mr. William Sutherland, Q.C., one of the veteran barristers of Nova Scotia and Judge of Probate, died in this city, on the 24th ult.

The Annapolis ocean steamship scheme looks promising. Parties in London have cabled their willingness to take £10,000 stock.

The Peters' Lock Combination Company, Moncton, give employment to 30 hands. They have more orders on hand than they can fill.

On Thursday the 24th ult., seven carloads of stock reached this city from Colchester County—four of which were cattle and three of sheep.

On Saturday afternoon Messrs. James Harris & Co., of St. John, launched two more new box cars for the Intercolonial Railway. This makes forty-seven in all.

The schooner Brisk arrived on the 25th ult., at Gloucester, Mass., from Pubnico, N. S., having on board 62 young men, passengers, who will engage on board the fishing fleet.

The first "case" under the Scott Act in Sackville was that of Mrs. Gillis. She was convicted and fined \$50 and costs for violating the Act. The temperance committee seems wide awake.

A compositor in the St. John Telegraph office, last week, discovered a young newspaper boy named Arthur French, stealing letters outside of the Post Office, by means of a wire with a hook on it.

At Plymouth, Mass. on Tuesday, Arthur W. Richardson was sentenced to ten years in the House of Correction for having in his possession a block for making and issuing forged bills on the Bank of Halifax, N.S.

Information has been received that the vote for the maintenance of the Halifax garrison, for the ensuing year, is only half what it formerly was. It is probable that the 161st regiment will be moved, and that other reductions will be made.

On the 17th ult., Bishop McIntyre presented a silver watch and money gifts, on behalf of the Department of Marine and Fisheries, to Martin Pinard and his companions, who bravely rescued the crew of the Aquella, wrecked in Rustico Harbor, P. E. I.

Mr. J. H. Fletcher has sold his interest in the Charlottetown Argos to the publishers of the Evening News. Mr. Fletcher will soon take up his abode in the United States. The Evening News and Argos are to be published as a "consolidated newspaper."

Up to the 25th ult., there had been shipped from the Charlottetown station 1,280,000 lbs. smokes, and from Newcastle station 18,900 lbs. It is estimated that the sum of \$42,567 has been circulated in the county as the results of the season's operations.

The government is about issuing tenders to erect a bridge over the St. John River opposite Andover, and probably will commence laying the foundation soon.

Mr. E. F. Couch, has just completed the sale of another Nova Scotia gold mine. This property, situated at Mount Uniacke, is owned by Messrs. Davidson Bros. of this city. It has been disposed of to an American Company for \$150,000.

Four engines, two snowplows, and the labor of two hundred and fifty men were required for nearly twelve hours, to open the road between Charlottetown and Summerside on the 23rd ult. The same number of engines and plows and nearly three hundred men were twenty hours opening the line east of Royalty Junction.

Col. J. W. Laurie, half-pay 4th Foot, for twenty years Inspector of Volunteers, and Deputy Adjutant-General of the Militia in Nova Scotia, has volunteered for service in South Africa. Colonel Laurie is now in the first twenty for promotion to the establishment of general officers.

The 15th annual meeting of the Halifax Protestant Industrial School was held on Monday afternoon. At the close of last year the school had 32 boys. This year there are 38. Their behavior was spoken of as being on the whole very good. The accounts showed the charge for each boy to be somewhat less than \$120 per annum, while the whole expenditure was \$5,157, towards which amount the boys by their earnings contributed \$1,436.73.

The annual meeting of the New Brunswick Grand Lodge of Orangemen, has been held at St. Stephen. The next meeting will be held in St. John, the second Tuesday in March, 1892. A committee has been appointed to organize a system of benevolence or life association, something similar to the Royal Arcanum; the committee to report at the next meeting of the R. W. Grand Lodge. The next 12th of July will be celebrated at St. Stephen.

NEWFOUNDLAND.

On the 17th ult., His Excellency the Governor opened the third session of the present house with the usual formalities.

Messrs. Plunkett and Blackman are at St. John's to make proposals to the Government respecting the construction of the proposed Newfoundland Railway.

Rev. Ronald McDonald of Pictou, N. S., is spoken of as successor to Dr. Carfagnini, R. C., late bishop of the diocese of Harbor Grace.

The Hon. John Rorke of Carbonear has received a despatch, announcing that his vessel, the "Lizzie," had been abandoned at sea, and that her crew had been taken off by a homeward bound steamer and carried to Queenstown.

St. John's has lost one of its prominent merchants, Edwin Duder, by death. He was president of the Chamber of Commerce and did a large business in St. John's, also in Fogo and Twillingate.

ABROAD.

A Philadelphia Company has undertaken to reclaim 12,000,000 acres of land in Florida by drawing off a lake.

A fire on Jan. 26th, at Tokio, Japan, destroyed 11,000 houses. Thirty thousand people were rendered homeless.

The Dublin correspondent of the New York Herald states that such an exodus as is now taking place from Ireland has not been known since 1866.

The Maine Senate has unanimously adopted a committee report that the woman suffrage constitutional amendment ought not to pass.

The Catholic Orphanage at Hyde Park, Scranton, Pa., was burned on the night of the 27th ult. Fifteen children were taken out dead. Two others are missing.

Hearne, land agent to a brother of the late Lord Mountmorres, has been fired at in his residence at Ballinrobe and mortally wounded. He received six pistol shots.

The Rev. Benjamin Speke, brother of Speke, the well known African explorer, drowned himself, lately, in Somersetshire. He some years ago caused a great sensation by mysteriously absconding himself for several weeks.

The owner of the brig, Herbert, of Cork, 127 tons, built in Nova Scotia in 1839 and rebuilt in 1866, was recently sentenced to three months imprisonment and fined \$500, at Cardiff, for attempting to send his vessel to sea in an unseaworthy condition.

At a State ball lately given in Berlin, the Emperor presented Colonel the Hon. Paul Methuen, British Military Attaché, with the Silver Medal for saving life, in recognition of his having a few days previously at great personal risk, gallantly jumped into a canal and rescued a would-be suicide from death.

In the House of Commons on Monday night, Lord Hartington introduced the Arms Bill. It provides that it is unlawful to carry arms without license from a Magistrate, and gives power to search houses that are suspected of having arms. The Arms Bill is to continue in force for five years.

General Colley was shot just before the close of the engagement, while giving an order to cease firing. The Mount Prospect Garrison have carried his body into their laager, and sent word that they would surrender it when desired. A parry has gone after it. General Roberts, who succeeds General Colley, will have by the time he arrives in Natal a force of thirteen thousand men.

MEMORIAL NOTICES.

JANE QUEEN. Died on Jan. 23rd, Jane, the beloved wife of Alex. Queen, in the 78th year of her age. She joined the Methodist Church in her 13th year, and has been a consistent member ever since. Just one week before her death she took part in a prayer-meeting at the house of her son-in-law, John Youngclaus. She died in great peace, saying to a neighbor—I shall soon be far from a world of grief and sin, With God eternally shut in.

A. E. LEPAGE.

WILLIAM SEALEY.

On Wednesday, the 25th ult., at Barened, Conception Bay, Nfld., after a week's illness, William Sealey passed hence, in the 60th year of his age. He was converted to God in his seven year, when he at once identified himself with Methodism. Several years ago, when one Methodist itinerant travelled the ground now occupied by two, Bro. Sealey rendered our cause good service as class-leader and local preacher. In reply to a remark of the writer, he said when dying: "My work is done. I am going home to be with Jesus."

He was a good man, and died lamented by a large number of friends.

E. TAYLOR.

Port-de-Grave, Jan. 12th, 1881.

A STRICKEN HOUSEHOLD.

There is no position more trying to the faith of Christian parents than that of giving up their loved ones to the cold embrace of death. Truly, nothing short of that faith which is of the operation of the Divine Spirit, can enable parents, while looking upon the caskets from which the jewels have fled, to say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Into how many homes and hearts have these words of our blessed Redeemer carried comfort and hope, as well as those other words: "He took them up in his arms, put his hands upon them and blessed them, and said of such is the kingdom of heaven."

Such a home have we in our midst to-day, as Mr. and Mrs. John Bell, Jr., have been called upon to give up both their lovely children to the last enemy within a few days—Harry Oliver, aged three years and four months, and Edith Annie, aged six months and twenty-four days.

They now rest side by side in our beautiful cemetery awaiting the resurrection morn.

H. St. John, N.B., Feb. 1881.

ELEANOR CHILCOTT.

One of the oldest and most respected members of our Church at Grand Bank, Nfld., has recently passed away to join the innumerable multitude that encircle the celestial throne. About the year 1817, the Rev. Richard Knight—whose memory is still fragrant in Newfoundland—was appointed by the Missionary Society in London to the Fortme Bay Mission, and made Grand Bank his headquarters. He was the first Methodist missionary to labor in that part of the colony. At the period referred to, the moral condition of the people was truly appalling. Soon, however, as the result of the youthful missionary's faithful proclamation of the truth, one after another realized the converting grace of God, and among them the subject of this brief obituary notice. For upwards of sixty years she maintained her integrity, and strove to walk with God. Whilst health and strength continued, much of her time was devoted to the care of the afflicted, and by her skillful treatment many were relieved of suffering, and cured of disease. Our sister being one of Rev. R. Knight's earliest converts was never forgotten by him; and when, in company with the Rev. Dr. Richey, he visited Newfoundland soon after the formation of the E. B. A. Conference, he made affectionate enquiries concerning her, and sent kind messages, together with his portrait. This was carefully preserved and pleasurable exhibited to the last; and when, owing to extreme age, other persons and objects were but imperfectly remembered, the mention of Mr. Knight awakened her interest and gratitude. The latter years of our sister's life were spent in feebleness, yet to the end of life's journey she clung with firm trust to the "Rock of Ages."

On the occasion of her interment a sermon was preached by the superintendent of the circuit, Rev. Thos. Harris, from Psalm 136: 15—"Precious in the sight of the Lord is the death of his saints."

SUSAN HARDING.

Another of our members, has also been removed to the rest of Paradise, for which during her long and wearisome affliction, she so ardently longed. Our sister was characterized by many excellencies, and they were prominently exhibited while suffering under the chastening hand of God. Solicitude for others—gratitude expressed for kindness shown to her—acquiescence in the Divine will—beautiful patience under severe pain—ardent longing for "full redemption"—and, in submission to the supreme appointment, a desire to depart and be with Christ, were strikingly illustrated by her, until the hour arrived when the Master came and called her to Himself. In her decease the Church has lost an intelligent and valued member, and the family circle an endeared and precious friend and counsellor. At the funeral a sermon was preached by the superintendent of the circuit, from Rev. 14: 13—"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord," etc.

CITY MISSION WORK.

Mr. Duncan McGregor, the Superintendent of the Albermarle St. Mission School, sends us a communication which the space at command will not permit us to publish in full. Some thoughts, however, of value to Christian workers in all our towns we give our readers:

Besides the supervision of the pastor, it would be necessary—

1st. That each Church appoint a special missionary director or superintendent, who with a small band of young men and women, would undertake a regular and systematic visitation (weekly) of families brought to their notice by the city missionary or mission Sunday-school superintendent.

2nd. That this visitation band make the object of their visits to parents, to get them to attend morning and evening services of the Church, on the Sabbath, and the week-night prayer-meeting. To children, to secure their attendance at the afternoon Sunday-school of the Church on Sabbath, and at the week-day school.

3rd. That the Church supply the mission-band with a liberal supply of clothing—the ladies of the mission band undertaking to teach the mothers and daughters to sew for themselves; both in making up and mending garments.

4th. That although not successful in getting parents to the church or children to the Sunday-school that the mission hand do not give up regular visitation until the case is reported back to the city missionary or Sunday-school superintendent. And I would emphasize the duty of aiming to secure the attendance of children at the morning service of the church as well as at the Sunday-school as the children when under the care of the mission are instructed twice a day by means of two sessions of the Sunday school. It successful in obtaining a large attendance of these poor children and their parents at the morning service, it would further be worthy of consideration whether a part of the sermon could not be simplified for their benefit as owing to their neglect of educational advantages and their lack of good, early training, this might be necessary.

And lastly, might not the members of the churches who would thus be largely gathered in the poor adopt the rule to dress more plainly on the Sabbath, and thus reduce the distinction existing between the poor and rich, which is an excuse often given by the poor for non-attendance.

THE DUTY OF THE HOUR.

A correspondent asks us to copy an article under the above heading, which recently appeared in the Missionary Outlook. We give extracts:

There are scores of married men on our Domestic Missions who will receive this year, all told, less than \$400 each. Out of this amount—scarcely more than the wages of a day-laborer—the Missionary is expected to maintain his family, educate his children, dress respectably, respond to numerous calls on his liberality, supply himself with necessary books so as to keep in some degree abreast of the times, and keep a horse to enable him to reach his appointments. It can't be done! Such an income will scarcely provide the barest necessities of life, and until it is bettered the Missionary must, in many cases, dress shabbily, neglect the education of his children, repress his charitable instincts, and starve his intellect. What wonder if, under such circumstances, the man becomes disheartened, loses all healthy ambition, and performs his dull round of duties without heart and without hope? The only wonder is that anything is accomplished by men who are compelled to carry so oppressive a burden of anxiety.

There is something wrong somewhere. But what? and where? And can anything be done to remedy the evil? It is time some one spoke out, and spoke plainly.

After having charged some of the individual sufferers, as well as the Annual Conferences, with an undue readiness to take out ministers and divide and sub-divide circuits, the Outlook continues:

The most serious responsibility remains to be noticed: The Church has never come up to the measure of her duty in supporting the Missionary cause. From 1875 to 1879 the Society got deeply into debt; but an annual income of \$160,000 would have prevented the accumulation of a debt, and an average of considerably less than \$150 per member would have raised this sum. In a Church that does much, there is evidently a large number who do nothing. But did not the Church come to the help of the imperilled Society, and pay the debt? Yes; but of less than \$120,000 subscribed, nearly one-fourth was paid by 1,000 ministers and their families, or an average of about \$28 per family. In the Church we have upwards of 120,000 members. Assume an average of five persons to a family, and this gives 24,000 families. Deduct the odd 4,000 and we still have 20,000 families in the Church, without counting "outsiders." The circumstances of these families will average quite as good as in the case of ministers,—perhaps better; and an average of \$30 from each family would have given, apart from ministers' givings, a special fund of six hundred thousand dollars, instead of less than \$90,000 actually subscribed. Where is boasting then? It is excluded.

What can be done to relieve the distress?

1. Let District Meetings utterly refuse to recommend a division of circuits or an increase of men, except in cases where the need is imperative.

2. Let Annual Conferences, for a time at least, put new candidates for the ministry on a list of reserve, and only call them out when absolutely necessary.

3. Let the whole Church come somewhere within sight of the gospel standard of giving to the Lord, so that the men in the field may receive at least enough to keep them above absolute want; and the Society be enabled to answer the pathetic appeals of those who are without the gospel.

4. But all this, though promising well for the future, will not meet the present distress. True; and there is only one thing that can:—The Domestic Missions must make special efforts to help themselves. Every dollar of prospective income has already been allotted by the Missionary Committees. There is no possible help from that quarter. Not a few Domestic Missions could do better if they would, and this is a time when all should advance who have the power; and those persons especially who have done nothing hitherto for the support of their Master, should begin without delay.

HEALTH OF SCHOOL CHILDREN.

Very often it is not the school that injures a child, but the fact that the child is living in a city and has no place to run out-of-doors. Very often it is a study at all that hurts, but study in hot or close or badly-lighted rooms; or study may be in excess of the powers of the system.

It seems to me fair to say that the growing girl would not generally suffer from her studies if they be restricted within the limits hereafter suggested, and if her physical development were cared for properly. A healthy girl—such as nine out of ten ought to be—need not suffer in health from regular attendance on school for three or four or five hours a day, if she is protected from "society" and given a fair chance to grow strong. The harm is done when a girl goes to the theatre or concert, and appears the next morning in school with a worn and tired look and two great circles around her eyes. The harm, indeed, is done long before, when she first comes to live in a city where public parks are thought unsafe for her to walk in, and where play in the open air (except for "children")—that is, very small girls—is an impossible or a forbidden thing. It begins with that substitution of artificial for natural enjoyments, of society and its excitement for sports, of adult for childish interests which is characteristic of city life. Many such girls are thought to be overworked if they lose their color, while studying four or five hours a day, at the age of fifteen.—School Hygiene.

CHRISTMAS AT THE LONDON POST-OFFICE.

The City Press describes an extra work of the General Post-office at Christmas: This year, in anticipation of the great event, 178 extra hands were engaged from different Government offices on Dec. 22. On the 24th (Christmas eve) there were no less than 1,324 men engaged at the General Post office all through the night, while at ordinary times only 196 are employed until midnight. The greatest number of men employed at any one time in the office during the pressure was 2,542. The amount of correspondence at half-past ten on the 25th was 1,000 sacks, filled to the brim, over and above the ordinary quantity. Excluding registered letters, the number of extra sacks of correspondence received during the "season" was 3,383, and the number of extra sacks despatched 4,341. The number of extra letters, exclusive of "registered," was estimated at 11-12 millions, and the amount of extra postage was estimated at £55,902. The total number of registered letters disposed of during the season was 183,124, showing an increase over the ordinary number of registered of 52,594. On Christmas eve alone the number of sacks of extra registered letters was 240, and during the season the total extra weight of this class of correspondence was four tons.

HOW SOME PREACHERS WORK.

Like Theodore Parker, Chapin undoubtedly felt his vitality to be so immense that it could not be overtaxed. Parker came of a long-lived race, but he died of overwork at fifty. Chapin seemed made for infinite endurance, but he was shaken at sixty, and he died at sixty-six. Some years ago, in the height of his prosperous lecturing career, the Easy Chair met him at the Albany railroad station in the early evening of a winter day. He was snatching "a bite" and a cup of coffee, and as the bell rang, they hurried to the train, Chapin carrying a lumbering bag and shawls, and laughing and joking as they climbed into the car. He had been out all the week, starting early on Monday morning, after preaching twice on Sunday. He had lectured every evening during the week, travelling hard all day. "Up before light," he said, gayly, "eating tons of cold steaks and bushels of cold apples, whizzing on in these stifling cars, and turning out just in time to swallow a cup of tea and off to the lecture." It was tremendous work, as only the fully initiated know. But he made it all a joke, and his swift tongue flew humorously on from incident to incident, and presently began to discuss the new books and the new articles in the magazines with sharp and just discrimination. Suddenly the train stopped, evidently not at a station. The night was cold and stormy. Presently the conductor passed, and Chapin asked to know the reason of the delay. The conductor replied that there was some derangement of the locomotive; and Chapin said, quietly, "This is bad business for a man who has to preach at eleven o'clock to-morrow morning,

and whose sermon is not begun." His companion remonstrated; but Chapin's eyes twinkled as he answered: "Oh, you laymen know nothing about it. Burns sang the cotter's Saturday night, but the minister's Saturday night is yet unwritten. At least," he said, "laughing. "This one is likely to be unwritten." It was past midnight when the train reached the city. "Good night," cried the heavy voice. "Go home, and go to bed; I'm going to work." The next time the Easy Chair met the preacher, it asked about that sermon. "Oh, that was all right. I went home and there was a bright fire in my study and a brew of hot coffee and I finished that sermon just as the sun rose." And the next morning probably he was off again for another week of the same kind.

It was at the same Albany station that, crossing in the bleak winter night over the frozen river, Theodore Parker was totally chilled. He and Chopin were both stalwart men, with such ample and overflowing strength that it seemed to them to be exhaustless.—Harper's Mag.

BREVITIES.

There is in every human countenance either a history or a prophecy.

Many a true heart that would have come back like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity of an unforgiving spirit.

A lady once asked Rev. C. Simson if teachers ought always to be talking about religion. "No, no," rather hastily answered the good man; "let your speech be seasoned with salt; seasoned with salt, madam; not a whole mouthful."

The school committee of Lewiston, Me., have thrust upon an enduring community a new verb, when, in their annual report, they allude to the influences which "derrick up to a better life." Heretofore the average New Englander, when he wished to express the same idea, has said "lariat."

The man who spends hours in studying the pedigree of his stock, and scarcely knows the name of the teacher of his children, shows a strange estimate of the relative importance of things. That man will read this paragraph, but will apply it to somebody else.

An enterprising phonologist once wrote a note to the late Charles Dickens, asking permission to make an examination of his cranium. Dickens replied: "Dear Sir:—At this time I require the use of my skull, but as soon as it shall be at leisure I will willingly place it at your disposal."

Figuratively speaking, Carlyle has used the sword and not the trowel. De Quincy once said to him, "You've shown or you've made another hole in the tin kettle of society; how do you propose to tinker it?" Shedd of America says that Carlyle's work is of the nature of a spasm. This criticism is no doubt correct. In reading his books you feel that the inward power of the author does not correspond with the desperate tugging which he makes to be forcible.

A poor memory is a very inconvenient thing. So a man found it who lately called on a friend, and in the course of the conversation asked him how his good father was. "He is dead; did you not know it?" answered the friend. "Indeed! I am distressed to hear it," said the visitor. "I had no idea of it," and he proceeded to express his sympathy. A year after he called again and forgetfully asked, "And how is your good father?" The clever reply was, "Still dead."

Opportunities are like railway trains which come to meet only those who wait for them at the proper place. He who sits still all his life waiting for an opportunity to do something great is like a man who should say he had no chance to travel by rail because the train did not draw up at his front gate. Opportunities await every person. The wise man goes to meet them, watches for their arrival, and takes advantage of them; the foolish one sits still and abuses his bad luck, because no opportunity comes to him.

The following is worth passing around, for it contains the substance of an average sermon. "I have been sick," said a member of the church to his pastor, "and you did not come to see me, and yet you went to see Bro. —, who was sick at the same time." "I was not aware," said the pastor, "that you had been sick." "How did you find out that Bro. — was sick?" was the somewhat sharp inquiry. "Because I missed him from church and from the prayer meeting. He is always in his place if well, and when his seat was empty I knew I would find him in the sick room."

How easy it is to see the sins of others. Even a child can do that. A Boston Sunday-school superintendent tells of an experience of his in support of this truth. One Sunday he found in his school a class of urchins recently gathered in from the street, without a teacher for the day; so he took them in hand. He came right down to first principles, and talked of sin and salvation. One of his pointed questions was, "Is there any sinner in this class?" Instantly the answer came from one of the brightest of the boys, who pointed to another boy at the end of the seat, and said, "Yes, that feller down there." That boy was more outspoken than he would have been if he had been longer in the school; but his mode of judging was much that of those long under Christian training. There is no sorrow like our sorrow; and no sin like—"that feller's down there."

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HOME EVIDENCE IN FAVOR

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Hint No. 1.

If you wish to save yourself, your family, and your friends a world of suffering and pain, which at present they endure needlessly, and also save many dollars in Doctor's bills, go at once to the nearest store, and buy a few bottles of PAIN-KILLER.

WHY experiment with unknown mixtures without character or reputation, when this world-renowned PAIN-KILLER which has stood the test of over 40 years, can be had for the same price as any Drug Store in the Dominion!

READ THE FOLLOWING.

Ottawa, Ont., March 2, 1880. The writer has been selling Perry Davis' Pain-Killer now for the last 22 years, and can confidently recommend it to the public as a sure remedy for Cholera, Diarrhoea, Sore Throat, Chronic Cough, Bronchitis, Burns, Scalds, &c. Have known it to cure a case of Syphilitic Sore Throat of two years' standing, when all the usual remedies failed. The patient took half a teaspoonful in water three times a day, and gave it three times a day as follows: one teaspoonful in a wine glass of water, and use as a gargle.

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Ask your Druggist, Grocer or Shipkeeper, for a bottle of PAIN-KILLER. If he passes it down without ceremony, ask him while extracting the quarter dollar from your wallet, if this is the genuine made by PERRY DAVIS & SON, at same time watch the expression on his face. You can easily tell if his conscience is all right; also examine the bottle closely yourself.

I have much pleasure in adding to the number of the numerous testimonials you have already received, as to the value of your renowned Pain-Killer. I have sold it and used it in my family for twenty years or more, and have no hesitation in saying that it is the best patent medicine I have ever used for the purposes for which it is recommended; and, moreover, every person to whom I have ever sold it, has been perfectly satisfied with it, and I know many persons who will not go to bed at night unless they are sure there is a bottle of "Perry Davis" in the house. All who have used it once, will use it again; it makes friends and retains them.

SPENCERVILLE, ONT., February 26, 1880. We have much pleasure in certifying that we have kept Perry Davis' Pain-Killer constantly in stock for upwards of twenty years, during which time it has taken the lead in sales over all other patent preparations, and has become an old, reliable family medicine. No effort is required now on our part to sell it, as it is as staple an article as flour in our trade.

It gives me much pleasure to state that during a drug career of more than a quarter century, I can testify that your justly celebrated Pain-Killer has not only held its own as a family medicine, but still occupies the front rank wherever duty calls it. My customers speak very highly of it, and I could send no end of testimonials showing up its merits and intrinsic worth, were it necessary, which it is not. It should, however, be called "Excellent Pain-Killer." I pride myself in never being out of it.

Hint No. 3.

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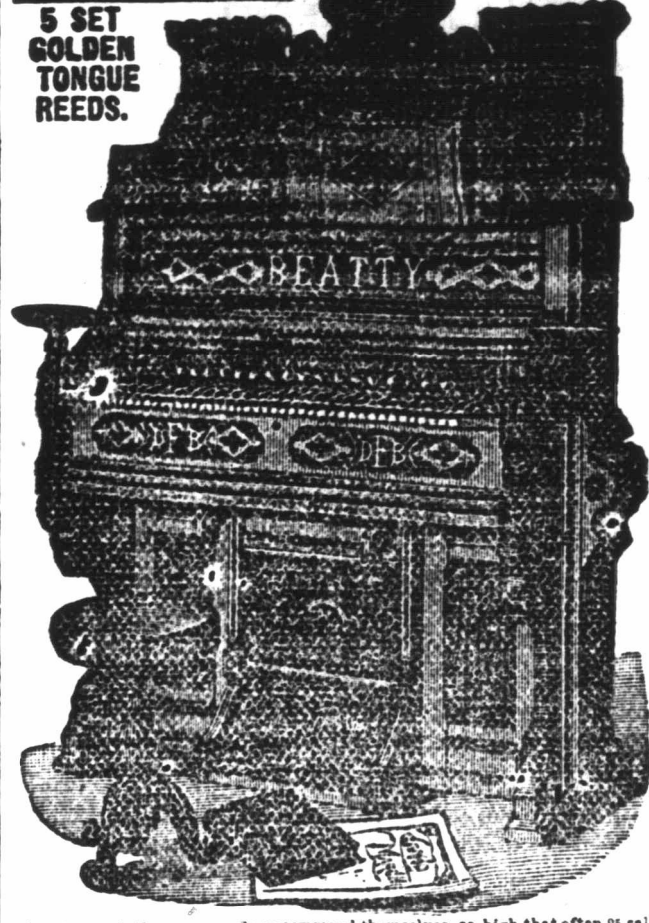
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