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S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

Mr. Soney's latest benefaction is a gift of \$25,000 to purchase a building for the Brooklyn Eye and Ear Infirmary.

A stiff dose of the fifth commandment, often repeated, is needed in very many American households to-day.—*Examiner*.—And elsewhere also.

It is said that in one square mile in London where the poorest people congregate, over \$2,000,000 a year is spent in strong drink.

Rev. Joseph Cook is advocating the formation of a society to afford temporary relief to monks and priests leaving the Romish Church.

Rev. Dr. Green, of Princeton Theological Seminary, laments that the graduating class for the present year does not include a single candidate for the foreign-mission field. In this result due to any failure to give the missionary aspect of Christianity its rightful prominence in the system of instruction?

"Jelly-fish Christianity," is what Bishop Ryle calls "much of the religion of the day, of which the leading principle is—no dogma, no distinctive tenet, no positive doctrine." He thinks there are hundreds of ministers, both inside and outside the Church of England, who do not believe in anything but in their body of divinity."

Your Sunday-school is closed for the winter. It is the only thing in your neighborhood that has stopped for cold weather. All the devil's seminaries are in running order. Before the peach orchards bloom again, some of the larger boys will have matriolated in some of them, and will never enter your Sunday-school again. Better keep your hold on them now.—*Nashville Adc.*

Among well-authenticated rumors about the Ecumenical, one runs to the effect that the Americans, who had through years sighed for a liturgical service, came home happy to be able to do without one. They had occasion to preach to congregations that were exhausted by an hour-long liturgical service before the sermon began, and this experience effected a perfect cure.—*N. Y. Methodist.*

Mr. Gladstone, replying to a correspondent who called his attention to the fact that bands of Mormon missionaries visit Great Britain annually, deceiving thousands of young persons to a life of immorality in Utah, and asking if the Government could not do something to prevent the practice, says he fears it is not a matter wherein he can interfere, as it is to be presumed the young persons go voluntarily.

Dr. W. P. Harrison, in a series of "letters to young preachers," in the Baltimore *Episcopal Methodist* says: "I hope you may never see the day when you can enter the pulpit without more or less trepidation. A greater than Solomon is always there, and in His presence it is fit that you should be embarrassed. When you do not feel so, there is something wrong in your heart; and, as a consequence, your head will bear testimony to the fault."

A London paper says: "The expense which has to be incurred by a Lord Mayor of London is now so great that we are not likely ever again to see any man allowing himself to be elected twice to fill the position, even if the livery desired to confer that honor upon him. Sir Francis Truscott's year of office cost him £20,000 over and above the £10,000 allowed by the Corporation for expenses and Mr. McArthur's outlay will not amount to much less."

Prayers are better than anathemas, but neither will avail against Christ's kingdom. In Spain anathemas are still the weapon of the priesthood, and on Sunday last the Episcopal excommunication rolled in three of the churches of Santander. I would rather accept all the excommunications of the whole Catholic priesthood than have five minutes' toothache. These arrows fall only on the Parthians that shoot them.—*Table-Talk—Methodist.*

There is no such thing as an "iron creed." Those who choose to be Methodists are, and those who choose not to be, are not, and there is no one to molest or make afraid a person who accepts or rejects Arminian views. No really honorable man can desire to use a

denominational pulpit, and the moral influence of his accepted standing in an ecclesiastical body, simply to awaken distrust in the minds of its membership and to destroy the foundations of its Christian fellowship.—*Zion's Herald.*

A Chicago judge recently fined a business man \$50 for not appearing when summoned as a juror. After administering this little dose of undiluted justice the court remarked that the courts had been endeavoring in every possible way to improve the tone of the juries, and that in this way they were strangely hampered by a certain class of business men, who, if they were so unfortunate as to appear as litigants in the courts, were ever ready to complain of the composition of the juries.

"Christ founded one church, not denominations." Yes, that is what Romanists say; but it sounds oddly in Protestant mouths. Christ did not found any organized church. His church is spiritual and invisible. Nevertheless, it is our duty to unite and organize according to our lights; hence denominations, which, by the way, are the special guardians of religious liberty. Your one visible organized church must be a despotism. Competing denominations secure liberty.—*N. Y. Methodist.*

The lottery policy dealer sentenced to three months in the penitentiary, whose bondsman surrendered another man in his stead, has given himself up. He speaks of the performance of the bondsman as a good joke. Perhaps the Court will not look upon this attempt to introduce a Chinese method of justice in New-York as a thing to laugh about. In China it is said that a criminal can avoid punishment by hiring a substitute. This convenient Oriental custom would no doubt become popular if established at the Tombs.—*N. Y. Tribune.*

"The Episcopal order," says Dr. Dix, in his Manual for Confirmation Classes, "was instituted by our Lord in the persons of the Apostles; it has never failed, it can never fail; it has always been in the Church, and always will be: it is transmitted from bishop to bishop in succession." The Presbyterian, Methodist, Baptist, Congregational and Lutheran Churches—in fact all Protestant Christendom, save a mere fraction—meets this statement with a flat denial. Will the Doctor kindly furnish Scripture proofs?—*Episcopal Recorder.*

One of the young missionaries of this Board, sent out during the past year to Northern China, is the only son of his mother, and she a widow. Why did he not remain and preach Christ in his own State? That very inquiry the mother herself answered. "From the hour my prayer was heard, and my boy became a true disciple of Christ, I plainly saw that the type of his spiritual life was such that he would become a foreign missionary. I could ask for no different spiritual life, and I have freely surrendered him to his work."—*Am. Rep. A. B. C. F. M.*

For every dollar spent for religious purposes in Canada there are seven dollars spent for intoxicating drinks! Just fancy it! Our clergymen admonish, temperance lecturers exhort and all the time we spend seven dollars in drink for one we give to the church! So says Sir Leonard Tilley. But there is a silver lining to the cloud. Forty years ago the consumption was five gallons per head, now it is only one-and-a-half gallons. Thus we see that we are improving after all and while we are not as good as we might be, yet we are not as bad as the old folks were.—*Montreal Star.*

Already the secular papers are beginning to utter prophecies concerning appointments at the Spring Conferences. These papers certainly have one scriptural quality in regard to these matters, namely, "much assurance." Occasionally the power vested by the Discipline in the Bishop to "fix" the appointments makes havoc with some of these prophecies, even when the prophets have been quite well assured of the grounds of their prophesying. The slates will be gradually made up during the next three or four fermenting months, and will then be subject to revision, and in some cases to remorseless smashing.—*N. Y. Advocate.*

Dr. Edward Beecher, of Elmira, New York, not much disposed to Churchly ideas, except by rebound, has been making careful and extended researches into educational institutions to see the proportion of men they furnish to the Christian ministry. He finds that State Universities produce very few, and that colleges under the care of the various Christian denominations give us nearly all that we have. Take away the latter class of schools, and there will be but small prospects of having the spiritual wants of the people supplied. In addition to this, a large proportion of the influential men in other professions come from schools in which the religious teaching is positive.—*Ex.*

LOOKING AFTER STRANGERS.

At a recent Convention of Christian Workers at City Road Chapel, London, Mr. S. D. Waddy said:

How can we seize and fix those who enter our chapels in search of a settled place of worship? Let it be distinctly understood that I do not sympathize with or approve of the conduct of those people who come as strangers to London, who make no decided effort to gain recognition from the Church, and then go away grumbling that nobody has noticed them. They are themselves to blame. When Paul came to Damascus he "assayed to join himself unto the disciples." He did not wait for somebody to introduce him or welcome him. And I cannot understand how a Methodist can come to London to live, and not go straight to the minister or stewards and say, "here I am; give me some work!" But we must deal with people as they are, and not as they ought to be, or as we should like them to be. And the question is, What is the best way to deal with them? It is obviously not the work of the preacher. He is fixed in his pulpit, and cannot rush with unseemly (and after all, useless) haste amongst the retiring congregation to salute the strangers he may observe. It must be done by the members of the Church. But on what system? Any system, almost, is better than none. If it is left to be everybody's work it will be nobody's work; and any reasonable arrangement of the task, any arrangement which will devolve a specific duty on a specific person and cover the whole ground, will be the case sufficiently. But this is essentially the vocation of Methodists in London and the large towns. In country chapels visitors are rare, and are easily traced. And the special work of a country Methodist lies in very different directions. But with us the want is for a body of godly, intelligent, and courteous men and women who can bring themselves to forget with perfect propriety the formalities of fashionable life, and speak to entire strangers kindly and freely without any previous introduction. We are in danger of dying of too much respectability, of being choked with starch! Let it be clearly understood that I do not pretend to have invented the plan that I suggest for adoption; it has been tried repeatedly both amongst our own people and in other Churches, and invariably with success. It is this: Select in each congregation such members (of either sex) as can safely be trusted to do a work of confessedly great delicacy. Divide the chapel into "blocks," corresponding to the number so selected, and let each of the members so selected be appointed as the "guardian" over a specified "block." The chapel steward should provide each "guardian" with a complete list of the names and addresses of the holders of pews and sittings in his block. And the first duty of the guardian is to become acquainted with all of these and their families. They are to form his special "charge." He should ascertain from the pastor of the church and from the missionary secretary, &c., which of them are members of society and subscribers to the missions, and it should be his object prudently and affectionately to engage the whole of his "charge" in the various activities of church life and work. But this is only the beginning of his work. Knowing the faces of all who regularly worship in his block he will at once remark the presence of a stranger. It will be his chief duty to attend to these. The extent of this work must greatly regulate the number of pews allotted to each guardian. So much harm may be done by an indiscreet though well meaning man that it is almost better to have too few than too many; on the other hand, if there are too few the work will be more than each man can overtake, and a very careful consideration of each case can alone fix the proportion, which must vary according to circumstances. When a visitor enters the guardian should be prepared to find him room, a hymn-book, and, above all, to give him a cheerful, though quiet and reverent, reception. To attack the new comer at once

with a suggestion that he should join the Society or take a sitting and pay for it would obviously be rash and suicidal, but a courteous invitation to come again, a friendly though respectful greeting and shake of the hand will probably be sufficient to bring the visitor back, not only to the same chapel, but to the same place in it. By degrees his name and address should be ascertained; his family, if he has any, should be invited to accompany him; he should be asked to give a visit from the guardian of the block and from the pastor of the church. Such visits should be paid, and the result in the overwhelming majority of cases, will be that a new member is added to the Church of Christ. The result of this system, patiently and wisely followed, would be to double many languishing churches without any special revival, and to double them in two or three years. Some may think that this is a sanguine or even extravagant estimate, but I can thoroughly justify it by facts.—*Methodist Rec.*

TO AGED CHRISTIANS.

My aged friends, permit me to counsel you not to give way to despondency and unprofitable repining at the course of past events. Trust in the Lord, and encourage your hearts to hope in His mercy and faithfulness. Your afflictions may have been many and sore, and your present circumstances may be embarrassing, and your prospects for the future gloomy. Providence may seem to have set you up as a mark for the arrows of adversity. Stroke upon stroke has befallen you, and almost overwhelmed you. Truly the time has come, when you can say, "my joys are gone." But though friends have been snatched from you, or have proved unfaithful; though children, once your hope and joy are numbered with the dead, or what is far worse, profligate or ungrateful; though your property has wasted away, or your riches suddenly taken wings and flown like the eagle to heaven; though bodily diseases and pain distress you; still trust in the Divine promise, "I will never leave thee, nor forsake thee." Though friends die, God for ever liveth. Though your earthly comforts and supports are gone, you are heir to an inheritance incorruptible, undefiled, and that never fadeth away." Take for your example the prophet Habakkuk, who triumphantly declares, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Learn to live by faith: no class of people need the supports of faith and hope more than the aged.—And not only believe, but act. "Work while it is called to-day." "To do good, and communicate, forget not, for with such sacrifices God is well pleased." Your work is never ended while you are in the body. It is a sad mistake for aged persons to relinquish their usual pursuits, and resign everything into the hands of their children. Many have dated their distressing melancholy from such a false step. The mind being accustomed to activity is miserable in a state of stagnation; or rather having lost its usual nutriment, it turns and preys upon itself. Lighten your burdens, but do not give up business or study, or whatever you have been accustomed to pursue.—*Rev. Archibald Alexander, D.D.*

AUTHORITY AND CHURCH GOING.

"If my boy says he won't go to church, what am I to do?" This question comes not from a weak, shrinking woman, or from a feeble old man, whose boy has outgrown him, but from a strong, hearty six-footer, whose boy barely comes up to his watch-pocket. He should blush at his own question. No man should allow his boy, ten years old, to say "won't" to his commands. If he says go to church, the boy should go; and if there is rebellion he should vindicate his authority as promptly as

if the *casus belli* were sawing wood or throwing stones.

Aside from the question of rebellion, the boy should be taken to church. So should all children of Christian parents. They may not take pleasure in the service, but the habit of church-going will be formed, and will be profitable. Many children would be glad to quit school, but it is not wise to give them their own way. There is no danger that they will be prejudiced either against the school or the church. As a rule the grown-up people who object to churches, and scoff at religion, are not those whose parents took them to church when they were little.

We have heard Christian people speak slightly of the strictness of their parents in this regard, when they themselves were living witnesses of the wisdom they ridiculed. A child allowed his own way will ordinarily go to ruin. Submission to authority is necessary to him, and there is no reason why the matter of church attendance should be made an exception to the general rule. Children may, and should be trained to love the Church and its services, and should feel that attendance upon these services is a matter of course.—*Herald—Presbyterian.*

CONSECRATION OF THE BODY.

There is a sufficient reason why Paul urges the Roman Christians to present their "bodies, holy, acceptable to God." A consecration which does not include the body is an imperfect consecration. While a religion that is wholly spiritual may be better than one that is wholly physical and formal, a religion that begins in the inner life, and working from within, shapes the outer life, and finds its clear expression there, is far better than either. Pure religion and undefiled before God and the Father, not only keeps unspotted from the world, but it visits the fatherless and the widows in their affliction. It not only prays for them, it visits them. It sends the Christian to them in his own proper person, to speak kind words to them, and minister to their necessities. A religion which is all spirit is not good for much in this world. We want a religion that finds expression in a cheery presence, a hearty word, a warm grasp of the hand—nay, we want a religion that knows how to express itself in bread and potatoes, and shoes and coal; and this is a kind of religion for the propagation of which the body seems to be indispensable. There is a good deal of Christian work that cannot well be done without the assistance of the body. The public services of religion really seem to require as much as this. A congregation of disembodied spirits would not be very inspiring to the preacher. People talk about being present in spirit in the prayer-meeting, but if everybody was present in that way there would be no prayer-meeting. The same principle applies to our profession of faith in Christ. In our proper persons, in shapes that men can see, we are to stand up and avouch the Lord to be our God. If there is a visible Church in the world the members of that Church must make themselves visible. The nation cannot depend upon invisible voters or invisible soldiers; neither is the kingdom of God in this world very effectually served by invisible Christians. And therefore it is only reasonable that men should present themselves to God in their bodies. We have had too much of a religion which is pure abstraction; let us understand though flesh and blood may not inherit the kingdom of God, that kingdom does inherit flesh and blood; inhabits them, to make itself known through them, and can make itself visible in no other way.—*The Still Hour.*

DAHOMEY.

The Rev. T. W. Winfield, Wesleyan missionary in Whydah, Dahomey, is meeting with great difficulties in carrying on his work. Last January he wrote that the school he had established in the capital had been broken up. Late in August he sent another letter to his Society in London, in which he says he has been trying ever since January to re-establish the school, but with no

prospect of success. Every time he made an application, he was told he must wait for a message from the king. At last, the message from the king came. He offered his compliments to Mr. Winfield and naively inquired how he was "getting along in my country." He went on to say that he could not permit his people to learn to read in the white man's book, nor the children to learn about the white man's God; because, if they came to know the book, they would no longer worship the fetish, "and we cannot do without the fetish in this country. The King of Dahomey is not like any other king in the world, and he must keep slaves and have fetish, or else his country would be taken away and given to somebody else, in the same way Quittah and Lagos were given. If you like to come here to trade—to sell cloth and guns and rum—we shall be glad; but we cannot have your book." It was in vain that Mr. Winfield sought to reason the matter. These in authority seemed to have but two ideas—trade and war; and they could not see why the missionaries were in their country if not to trade or as emissaries of the English Government. The people had gladly heard the missionaries and expressed great regret at the failure of their plans. Their king is a great obstacle to civilization. He is probably the worst tyrant and most barbarous ruler on the face of the earth, sacrificing hundreds of poor slaves at the death of every notable personage, making war constantly on weaker tribes of the interior and enslaving or killing outright his unfortunate prisoners. It is a pity some government cannot interfere in the interests of humanity.

SEEKING REST.

Throughout India at certain seasons of the year, the Brahmans consult their books on astrology, and appoint melas, or religious festivals, at certain sacred places. These places are generally near some body of water, some supposed sin-cleansing pool. The people assemble from far and near to bathe, and to worship the idols in the temples. The late Rev. Dr. Brown, in a letter, told the following touching story in regard to one of these annual gatherings:—
Having preached to the crowds of pilgrims one morning, I had gone to my tent. Sitting in the door I watched the pilgrims passing by on a three-mile march around the pool. Among the many that morning there came a poor woman, bowed under the weight of many years. Leaving the others, she came and sat down under the shade of a tree in front of my tent. Contrary to custom, I approached her and said respectfully—"Old Mother, who are you?" Looking up with a sad face, she replied, "I am a poor old pilgrim."
"How long have you been a pilgrim?"
Again she turned her weary looking face toward me and said, "Oh, sir! I have been a pilgrim for fourteen years. I have been to the Ganges, and to many other shrines. I have spent all my money, and am a poor old pilgrim still."
I then said, "Tell me why you go on these long pilgrimages? What are you seeking?"
A look of utter loneliness and despondency gathered over the old pilgrim's face as she said, in words and tones I can never forget, "I am seeking rest for my soul."
"Have you found it?"
Again that lonely, weary expression came over her face, as she said sorrowfully, "No rest yet."
Christian sisters, hear the cry from the women of heathen lands—"Seeking rest for our souls." They look to us imploringly. Let us hasten to tell them of One who says—"Come unto Me, all ye that are heavy laden, and I will give you rest."—*W. F. M. S. Tract.*

One of the reasons for so much unanswered prayer, we believe, is that those offering it would shrink from the demand of God, which says, "Shall I answer in the way I think best?"

If there's light enough to see your own despair, your own helplessness, don't wait for more. Arise, and Christ will give you light.

DYNAMACOLORS A F E T Y A

OUR HOME CIRCLE.

THE GOLDEN YEAR.

By Mrs. E. R. KEMP. In its wide circle round the far-off sun. The earth swings on until a year is done. Slaughter follows. We may work or wait. The years are sure as the decrees of fate. They come and go in their resistless march. And man looks upward in the sky's wide arch. And in that type of God's infinity. He feels his weakness crying, "What are we?" The years marked off upon the dial of time. He cannot hasten in their round sublime; But we can move toward the golden year. When love and peace shall make their dwellings here. It will not come to us. Our feet must climb A rough, hard road, until, in God's good time, We triumph over error, wrong and doubt. That bar the way, and hedge the road about. Above the hill's high summit brightly gleams A golden atmosphere, like that of dawn. We say "The day is dawning—is at hand." And at the last we vaguely understand That when the hill is climbed, our eyes shall see. The golden age that waits for you and me. It waits for us and we may enter in. The promised land—if we have helped to win. But bravely we must work to clear the way Of ignorance and wrong, which so delay The world's march onward to the longed-for time. Remember this, 'tis only as we climb O'er obstacles, and rise o'er circumstance The world expands and grows upon our glance. The years of time are in God's hand to-day. But it is ours to hasten or delay. The grand millennium year of jubilee. When love's the universal law will be. With folded hands no longer idly wait, And say that right must triumph soon or late, And dream about the time we've waited long. Foretold by seers and in the poet's song; The golden age we sigh for will not come. While hands are idle and while lips are dumb; We shall not triumph till we boldly smite The rock of error with the rod of right. When truth's pure streams shall flow on every head. Refreshing all in this thirst-tortured land; Then shall the thousand years of peace come down With Eden glory all the hills to crown; And Love's shall be a consummated plan Of man in perfect fellowship with man. — Zion's Herald.

RESCUED.

The fashionable season had not yet ended in London, in 1860, when a certain class were startled by the appearance of a new star. She was young, and of exceeding beauty, with manners that fascinated all who came within her influence. No one knew of her antecedents, and her name was thought to be an assumed one. Her home, in the most elegant part of the city, was a fairy palace for beauty and attractiveness, and only a short time passed before it was frequented by the most fashionable and celebrated people. The life led within those beautiful walls was that that brings the soul down to death. The lovely paintings and works of art, the valuable library, or the attractions of the rich conservatory could not hold over the fact that like the fabled siren, the mistress of this domain was one who gave her life to bringing others to the brink of ruin. Statesmen, whose names stood foremost among the gifted minds of their country, sought this house daily; artists, whose beautiful creations gave intense delight to all who gathered at the Royal Academy; men of science, whose abstruse studies held them enchained, now gave their precious hours to the society of this wonderfully fascinating woman. But years rolled on, and one evening a clergyman, who was an entire stranger in London, rang the bell at her door, mistaking it for the residence of a clerical friend who lived a few doors from it. He entered the house expecting to be warmly greeted by his friend, whom he had not seen for many years; instead of which the lovely woman appeared. They at once saw the mistake, and she gave the minister the proper address. Gravelly, but kindly, he bade her good-morning and left. A few days after she was taken seriously ill, and during her illness was attended by my friend, Sir James Y. Simpson, who was at that time in London, a godly man, who took the opportunity to try to save her soul. After many earnest appeals to her, she at last confessed that the visit of the clergyman had aroused within her a sense of her great guilt, and that she could not banish the remembrance of his sad yet kind look, as they parted. The prayers and conversation of Sir J. Simpson prevailed, and out of great darkness came light. After fearful conflicts with despair, she came to Jesus as a little child, and was made whole. So soon as she was able to leave her bed, she announced that on a certain day she would give one of her dinner parties—so celebrated throughout the circle in which she moved—and all eagerly accepted the invitation. When the day and hour arrived all her gay friends assembled in her splendid rooms and were received by the lady with her usual grace. Every one noticed there was something unusual in her manner, but yet she was the same fascinating woman. The dinner was served with greater elegance than ever, and the hours flew swiftly by. As it drew to a close, she requested them to allow her to say a few words. All was perfect

stillness, and she arose from her chair, looking more lovely than ever, and addressed them. She said she had thought them together for the last time. That since they had met she had found what made such a life as she had led impossible. She had found her Saviour, and what was more strange than all else He loved her. That now she meant to devote her whole life to him, for he had forgiven much, and that she was so entirely happy resting on Him alone. With tears in her eyes she besought her guests to follow her in serving Christ, and then bade farewell to every one, pleading with each to love the Lord. Very soon after this her health failed and she was summoned to join the spirits of the just made perfect. Humbly though trustingly she passed through the Valley of the Shadow of Death fearing no evil, for her Saviour was with her. The remaining days of her life were spent in saving the souls of those who were leading the life she had done. At the last moment she sent a letter of most tender gratitude to her physician, Sir James Y. Simpson, accompanied by a costly watch on the lids of which were engraven "A sinner saved by Grace." "The blood of Jesus Christ cleanseth from all sin." Her last words were of the faithful friend who had brought her to Jesus.—Episcopal Recorder.

LECTURES IN GERMAN UNIVERSITIES.

The manner of lecturing is tolerably uniform throughout the German Universities. The lecture-room is large and bare, with rows of desks and a raised seat at one end. Almost invariably every student is in his place before the quarter past the hour strikes. Punctually at the stroke of the quarter the Professor enters, and almost before he is in his seat one hears the invariable introduction, "Meine Herren." If a student is late he receives his reproof, not from the Professor, but from the scraping boots of his fellow-students. The common plan of lecturing is to spend about half an hour in tolerably rapid discussion of the subject, and the remaining quarter in deliberate dictation of a summary of the lecture. The advantages of this plan are obvious, and it is surprising that it is not more adopted in England. If a Professor lectures throughout slowly enough for his words to be taken down, the student feels that it would have been a great saving of time if the lecture had been printed. If on the other hand, the lecturing is rapid throughout, the students notes are disorderly and comparatively useless, and if it is a difficult subject the lecture has probably done him little good. As it is, a student's notes do not represent all that he has acquired, but so far as they go, they are perfectly orderly and complete. The notes are always taken, not in books but in small packets of paper stitched together, which can be added to according to need, and these manuscript notes (or "Heft," as they are called) are available, not only for the student himself, but for any one studying the subject. One continually sees notices posted in a University; "Wanted notes of Prof.—'s lectures for such and such a semester."—Fraser's Mag.

DESERTERS.

In the ranks of Sunday-school teachers we notice here and there a gap which used to be filled with a busy, earnest worker. Where is he now? Has he been added to the great list of those who had finished their labors and entered into their rest? Oh no! Listen to the story of one of these gaps: Some years ago a good, Christian young man stood there—there in that vacant spot. He lived in a busy, stirring town. Every day he rose up early and sat up late to obtain the necessities of life; and yet each Sunday found him with a class of little ones gathered round him, to whom he taught the way of life and the truths of the Bible. Thus he did for several years; but at length domestic or business circumstances obliged him to change his place of residence, and he came to live in one of our pretty little suburban villages. He lived there, he settled there, and—he deserted there!—for he never again engaged in Sunday-school work. If you want to find him now on Sabbath afternoons you must stroll down the country lanes, across the hay-fields, or around by the softly-flowing river, and there you will find him with a cigar, or book, or friend; or, if you fail in the search, you may step quietly into his cosy sitting-room. Hush! there he is stretched on the lounge, all unconscious of the outer wicked world, all unconscious of the boys who are swearing at pitch and toss outside the public house close by, whom he might be teaching.

Such is the story of one empty place in the Sunday-school army, and it is but the type of many. Should this fall into the hands of any deserter, or of any who contemplate turning deserter, just pause a moment and scan these lines, for they apply to you. Deserters are a discredit to an army; you admit this, do you not? You feel an honest indignation that any of your countrymen should desert their colors. And is it not an equal discredit to quit the ranks of God's working army? Does it seem honorable that a change of residence or any such trifling cause should be deemed a sufficient reason for deserting the crimson banner of Christ? Again, deserters are generally dissatisfied men. They often complain of superiors, hard work, and severe, exacting punishment, as excuses for quitting the royal standard; and you curl the lip in contempt as you listen to them, and say, "Soldiers must not be daunted by small inconveniences." But is it not quite as contemptible to make a hot school-room, noisy children, a peculiar superintendent and a little worldly cash, excuses for quitting Prince Emmanuel's standard? Oh, deserters, beware! Stop and consider ere you take your hand from the gospel plough you have hitherto been guiding across the fields of children's precious souls. Stop until you resolve that, God helping you, only death shall separate you from your work.—S. S. Chronicle (London).

ONE YEAR MORE.

Thou, in whose garden I have grown apace, Plant of no grace, Filling a good tree's place, Spreading no shade, nor showing any fruit— Thankless from crown to root! Thou who, these twenty years, hast come and gone On tree or ground, Sound, be it, or unsound, No fruit to praise Thee for Thy patient care— Stubborn, and hard, and bare! One Year More, Master!—one year for my own! Let him alone; With shame, and sob, and groan, I'll dig around his heart roots—graft and prune, Then, if, for all he be: not! Ah! so soon? Ah! give me one year more!

THE DYING MINER.

A TRUE STORY.

Twenty miles from camp, and night approaching. A young home missionary, working for his Master in one of the mining communities of Colorado, found himself in a situation one day, and was beginning to look about him for a desirable place in which to spend the night, when, a little way ahead, he descried a rude cabin. Approaching nearer, he saw it was one of the poorest of those rough habitations, and much of the "chinking" between the logs had fallen out, rendering the place additionally uncomfortable. "Such a place as that is surely deserted," said the young minister to himself; "and I am inclined to think I would rather sleep out of doors, to-night, than inside that shell, even if it should prove to be inhabited by one who would make me welcome. At that moment the sound of song floated out through the openings between the logs, and our traveller stopped his horse to listen to a man's weak voice singing that dear old home-song—"The Home of the Soul." "Oh, that home of the soul! in my visions and dreams Its bright, Jasper walls I can see, Till I fancy but dimly the veil intervenes Between that fair city and me," were the words which reached the ear of the listener, outside. "I must see the man who can sing like that in such a place as this," thought the missionary, riding up to the cabin and alighting from his horse. A feeble "Come!" came from within, in answer to his knock; and entering, he found himself in the one small room of the cabin, which was almost destitute of furniture. In one corner, a rude bedstead had been constructed of boards and rude pieces of timber, on which some old blankets were spread; and on this hard bed lay a man, evidently very near to death. "Dying alone, in this situation, twenty miles from the nearest camp, still life look into the beyond, seemed so clear, so real, that the language of the hymn he softly sang was indeed the language of his heart," said the missionary, as he related the incident afterward. "He died that night, and I have never ceased to feel a thrill of thankfulness, whenever I think of him, that I was belated that day, and so enabled to be with that man when the end came. Surely that which satisfies a man, when dying in the midst of such surroundings, is not a thing to be lightly rejected. When a young man leaves the home of his boyhood, he cannot afford to leave the religion of Christ, too."—Golden Days.

MORE TIME.

Before me lies a letter—a typical one—from a young lady teaching in a New England high-school, who begs for advice as to some better management of time in order to accomplish more in her various pursuits. These include five hours of daily teaching, and at least one of outside school work, three devoted to a course of reading under the guidance of the Society for Study at Home, one to music, and from two to three on alternate days to chemistry and painting. "I make so little sensible progress!" she wails, "and though I seldom visit, find myself always far behind what I planned. Yet I am heart-broken at my own inadequacy, when this world of attainment lies before me unconquered. Oh for more time!" Poor soul!—poor souls! for their name is legion, and not from one alone, but from hundreds and thousands, the cry for more time goes up, as if eternity had been abolished and one must pack the work of an eternity into seventy years. The burden of the nineteenth century is upon us all—this restless grasping, feverish nineteenth century in which reformers are bent upon ending all need for other reform in any time to come, and eager workers are seeking to assimilate at once the long-accumulating mass of knowledge, and every department of which receives daily new facts and opens out new possibilities of acquirement. The old cry sounds again, "We are the people, and wisdom will die with us;" but for this generation it is the voice not of self-sufficiency, but of self-distrust—a note of warning to each gatherer-in of stores to hasten the work lest those who come after despise us as a people who missed their opportunity. For a few the troubled uncertainty of miscellaneous yet apparently equally imperative interests has ceased, and they have taken up the special pursuit to which a life may be well devoted. But for the many with whom life must always hold not one but a myriad duties, and who in the midst of all the perplexing cares and worries besetting the American woman to a degree unknown to any other civilized nation still long for broader paths, a truer knowledge, a more genuine culture, there is a word to be said. Brain and body seem at war, and it is these bewildering masses of books that act as sappers and miners, in the siege. Let there be added to this passion for acquirement—which, after all, can end for the many only in a smattering of everything—the wear and tear of the most exacting climate in the world, the struggle for wealth and all material advancement, the dissatisfaction with simplicity in living, and the craze for the newest thing in art or science or literature, and what remains for the woman of aesthetic tastes but a final loss of any possibility of repose for mind or body, and paralysis or nervous prostration in the end. One sees in many faces, the eager, brilliant eyes, the look of intense expectation and intention, seeming to urge one on to a like emulation, to the same feverish grasp after more and more attainment. But how many are there that carry any suggestion of quiet power, of a strength sufficient for all who claim it, and a settled calm as soothing and yet inspiring as the calm of mountain tops? There are faces looking sometimes from the shadows of close Quaker bonnets, sometimes from more worldly surroundings, with an expression of peace that suddenly shames our mad rush and flurry and for a moment makes being seem better than doing. But often the lesson taken to heart fails in application, and we work to be peaceful with an energy and a fury always defeating their own ends. "So tired!" is the moan, and "So tired!" it must be, until we have learned not so much how to rest from any work as to rest in work, to keep faculties in full exercise yet never over-trained, to choose the wisest methods for body and mind and soul and to follow them through every chance and change of this mortal life—learn what to leave undone, what to slight, and what to pursue steadily. Rest must be daily—not a month of "resting like fury," after eleven months of working in the same fashion, but a deliberate stopping to be still, to collect forces and draw the long full breath without which climbing is impossible. Climate, natural predisposition and inherited instinct are all impelling forces with the native American, man or woman; and for each one must be the firm deliberate purpose not to rush and pant and strive but to give Nature her due sleep, the full amount demanded for health, make recreation as vital a

necessity as work, and through all remember that "something must always be crowded out." No day has ever dawned whose hours shall hold all that we hope for from our vanishing time. Work as we may, it is still only the alphabet that we gain, whose best uses are unknown till the larger time of eternity shall give room for the progress unattainable now.—Lippincott's Magazine.

A LESSON IN POLITENESS.

"Irrnaeus" in the New York Observer, says: "The stage was full—six on each side. A woman—observe I do not say a lady—entered with two children, a ten-year old boy and a younger girl. As she could not find a seat, I gave her mine, and the children stood at her knee. Presently two persons left, and the boy and I sat down opposite the mother. Now two ladies entered, and the mother instantly bent forward and said to her son, 'Keep your seat; I paid for you.' This was a lesson in politeness that would probably determine the manners of the boy for life. The mother had just before accepted my seat, compelling me, a man twice as old as herself, to stand up in an omnibus; but the moment when her little son had an opportunity to be kind to ladies, she interposed and bade him keep his seat. I was coming up town and entered the stage in which five elegantly dressed and fine-looking women were sitting on each side of it. They might be the lady-patronesses of some society. There was room for another person on each side, but not one of those ten women moved to make room for me, and I rode a mile or more while these ten women—I do not say ladies—declined to give me a seat, as they could have done any moment, without rising or crowding. The most of them were probably mothers. But as the instinct of good manners—that is of politeness, which is simply the law of kindness—was not in the breast of one of the ten; what is to be expected of their children? They cannot teach what they do not know, and as they know nothing of politeness, their children will be bores, and the mothers will never know it."

THE USES OF AN ENEMY.

The Rev. Dr. Doerns, in the Sunday Magazine, gives the following advice, with the subjoined reasons: Always keep an enemy in hand, a brisk, hearty, active enemy. Remark the uses of an enemy: 1. The having one is proof that you are somebody. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever runs against him. 2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. Of course, if you have a fault you desire to know it; when you become aware that you have a fault you desire to correct it. 2. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. Your hateful watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing he will put you in such a state of mind that you cannot tell what he will do next, and this mental *qui vive* must be worth something. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies. The last of these two discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. The next best thing to having a hundred real friends is to have one open enemy. But let us pray to be delivered from secret foes.

OUR YOUNG FOLKS.

HOW HE WAS SATISFIED.

A great many boys mistake their calling, but all such are not fortunate enough to find out in as good season as did this one. It is said that Rufus Choate, the great lawyer, was once in New Hampshire making a plea, when a boy, the son of a farmer, resolved to leave the plough and become a lawyer like Rufus Choate. He accordingly went to Boston, called on Mr. Choate, and said to him: "I heard you plead in our town, and I have a desire to become a lawyer like you. Will you teach me how?" "As well as I can," said the great lawyer. "Come and sit down."

Taking down a copy of Blackstone, he said: "Read this until I come back, and I will see how you get on."

The poor boy began. An hour passed. His back ached, his head ached, his legs ached. He knew not how to study. Every moment became a torture. He wanted air. Another hour passed, and Mr. Choate came and asked, "How did you get on?" "Get on! Why, do you have to read such stuff as this?" "Yes." "How much of it?" "All there is on these shelves, and more," looking about the great library. "How long will it take?" "Well it has taken me more than twenty-five years." "How much do you get?" "My board and clothes." "Is that all?" "Well, that is about all I have gained as yet." "Then, said the boy, "I will go back to the ploughing. The work is not near so hard and pays better."

SOMETHING FOR BOYS.

The medical examiner of one of the great life insurance companies, who is not a total abstainer, in talking about the use of liquor the other day, said, "Young men frequently make application for insurance who testify, in answer to the enquiry on the blank which they are required to fill, that they 'take a glass now and then,' or words to that effect. No such applicant ever gets insured by me. I throw him out in a minute. He who takes a glass now and then when he is young, is pretty sure to take it oftener as he grows older, and the effect upon his health is almost certain to be injurious in the extreme. The young man who takes a social glass now and then is a bad risk for any life insurance company."—S. S. Times.

GREETINGS.

The two girls carried themselves well, which means that they walked straight and easily, without being so shy that they seemed made of wood, or holding their heads so high as to look haughty. But as the elder put her dainty foot on the stairs, the greeting that passed between them was, "Hallo, Sid!" from her, and "Hallo, Tude!" from her friend. It was just what two lounging young men might have said, or two stable boys, for that matter. It would not have been out of the way from them, but it sounded odd from a pair of well-bred girls. There was nothing else coarse or fast in their manner. It is a trifle, but you might as well leave off going to school and learning manners at once, if you despise trifles. They make all the difference between nice things and common ones. You ought to know better, and you do know enough to prefer sweet, lively, gentle people to those who are rough and careless. Girls fall into the free and easy ways of their brothers because they are easy; and one habit leads to another, till it is no longer sweet and quiet company we find in them but the rabid ways and short speeches of young gentlemen in frowns. The ways of boys are pleasant enough in their place; but there was meant to be a difference between them and girls, for the sake of giving us a variety, I suppose. And if girls try to be like boys, where will we get our sweethearts, please? You can't sweeten with allspice and cloves. Of course, when you meet a friend you see every day, you don't want to say, "How do you do?" as formally as to a person you see less often; but wouldn't it sound just as well to pass with a "Well, Sidney," and "Well, Gertie," as to "Hallo" like teamsters? If you want to be a little more precise, "Good morning" has a kindly sound when you think that it means one is wishing good to you that day. It is a little prayer of good will for everybody we say it to, and each one needs it in this trying world. We don't need to ask people whom we see often—"How do you do," because we know pretty well without asking; but when friends have been away from us while it sounds indifferent to throw them a good morning, without caring to ask if they are better or worse in feelings or body since they left us. "How do you do?" doesn't mean to ask merely if one is sick or in health; but it wishes to know if all is well with him. All the forms of politeness have the friendliest meaning; and if we can only feel all that they express, we shall find ourselves the politest people in the world without any more trouble.—Shirley Dare.

THE SU...

POWER TO H... 1.—When the ag-gue they always house; Capernaum, at ter's wife's m... down; but feve that it was a... medical langu... were divided i... more maligna... the former a... and less dang... Love adds a... "He" he ucted... Mark, "he te... lited her up... ed. It was m... ed she arose... were circumst... of those which... gorous fever... 2.—The the mentioning the close flocked... all the victi... find in the ne... able that, b... waited until... their religio... of infringing... is it probable... age them to b... the Sabbath b... tunity came... the Sabbath... he did not seek... do anything li... to depart from... searvance. 3.—Jesus are for one of those with his Father sought, and wh... ductive of m... weary spirit. find "a solif... at that early h... sion has "a d... neighborhood... solate spots, su... ment as Jesus... should like to... prayers offered... these occasions... to intrude int... when he was al... his Father was... seeking these p... set all his serv... useful example... paration for p... sought; thus, a... itual wear and... A danger to h... heed in these... crowd so muc... our religion, as... time for medita... tures and priva... The enquiry... many and ege... others went in... probably some... be likely to fin... pectation of a... the preceding... appointment. The... ernum had ris... such a height... prudent to gi... before he re-a... their request th... answered, "Le... town, that I... for therefore ca... might have a... ence. And in... juncture, he... taught us an... were only wis... 4.—The clea... curred, probal... Capernaum, a... and was the fir... wrought that d... This poor led... the feet of Jesu... "If Thou wilt... clean!" What... dence in Christ... seen other mira... certainly produ... his mind. No... dence in his w... his modesty wh... Thou wilt." which to com... penitently, wit... pealing to his... hearts fall of t... and of confiden... for us all we ne... The response... most ready, o... plete to be fou... of his gracious... not only spok... accompanying... cessary to h... north his hand... was a manifest... like Jesus of N... shrink from ec... victims of dis... did from the s... sinners. In... could not ha... blessing and p... from S. S. M... THE WA... The only tr... which commo... Live within th... moderately, d... regularly, avoi... preserve a ce... fence." Some d... death, some d...

THE SUNDAY SCHOOL.

JANUARY 15.

POWER TO HEAL.—Mark 1: 29-45.

1.—When they came out of the synagogue they proceeded to Peter's house, always the home of Jesus in Capernaum, and ascertained that Peter's wife's mother had been stricken down with fever. St. Luke informs us that it was a "great" fever. In the medical language of those days fevers were divided into great and little; the former being designated by more malignant being designated by the former dangerous of the latter. St. Luke adds that "He rebuked the fever," while St. Matthew simply says "He rebuked her hand," and St. Mark, "he took her by the hand and lifted her up." The miraculous character of the cure is very plainly marked. It was immediate and complete, so that she arose and proceeded at once to fulfil the duties of a hostess. These were circumstances the very opposite of those which mark the cure of a dangerous fever by natural means.

2.—The three evangelists agreed in mentioning that it was not until the close of the day that the multitudes flocked to the house, bringing all the victims of disease they could find in the neighborhood. It is probable that, being the Sabbath, they waited until after sunset, that they might not incur the displeasure of their religious rulers by any appearance of infringing the Sabbath law. Nor is it probable that Jesus would encourage them to bring their friends during the Sabbath hours. When an opportunity came in his way, he healed on the Sabbath as on any other day; but he did not seek such opportunities, nor do anything likely to lead the people to depart from their strict Sabbath observance.

3.—Jesus arose in the early morning for one of those seasons of communion with his Father which he occasionally sought, and which were no doubt productive of much refreshment to his weary spirit. It was not difficult to find "a solitary place" near the city that early hour. The Revised Version has "a desert place," and the neighborhood abounded in lonely desolate spots, suitable for such retirement as Jesus sought. Much as we should like to know something of the prayers offered by the Son of Man on these occasions, we are not permitted to intrude into these sacred hours when he was alone—yet not alone, for his Father was with him. But, in seeking these periods of retirement, he set all his servants a great and most useful example. It is thus that preparation for public service is to be sought; thus, that the moral and spiritual wear and tear is to be repaired. A danger to which we need to take heed in these days, is a tendency to crowd so much of public service into our religion, as to leave little or no time for meditation, reading the Scriptures and private prayer.

The enquiries after Jesus were so many and eager, that Peter and some others went in search of him, having probably some idea where they would be likely to find him. But their expectation of another day similar to the preceding one, was doomed to disappointment. The excitement in Capernaum had risen the previous day to such a height that Jesus thought it prudent to give it time to calm down before he re-appeared there. So to their request that he would return, he answered, "Let us go into the next town, that I may preach there also; for therefore came I forth." No place might have a monopoly of his presence. And in going away just at that juncture, he, in other things, has taught us an important lesson, if we were only wise enough to learn it.

4.—The cleansing of the leper occurred, probably, at the entrance of Capernaum, as Jesus returned from delivering the sermon on the Mount, and was the first of the great miracles wrought that day. This poor leper prostrated himself at the feet of Jesus, with the application, "If Thou wilt, Thou canst make me clean." What an expression of confidence in Christ's power. If he had seen other miracles wrought, they had certainly produced the right effect on his mind. Nor was there less confidence in his willingness. It was but his modesty which led him to say, "If Thou wilt." This is the true way in which to come to Christ—humbly, penitently, with self-renunciation, appealing to his compassion, but with hearts full of trust in that compassion and of confidence in his ability to do for us all we need to have done.

The response of Jesus is one of the most ready, condescending, and complete to be found in the whole record of his gracious acts of healing. He not only spoke the necessary words, accompanying them with the power necessary to heal him, but "He put forth his hand and touched him." It was a manifestation of sympathy just like Jesus of Nazareth. He did not shrink from contact with the wretched victims of disease any more than he did from the society of publicans and sinners. In both cases the contact could not harm him, and it brought blessing and purity to them.—Abridged from S. S. Mag.

THE WAY TO HEALTH.

The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything and preserve a conscience "void of offence." Some men eat themselves to death, some drink themselves to death,

some wear out their lives by indolence and some by over-exertion; others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.—Scientific American.

GILT FRAMES.

The following wash will renovate gilt frames: Take sufficient flour of sulphur to give a golden tinge to about a pint and a half of water, and in this boil four or five hundred onions or garlics, strain of the liquid and with it, wash each, wash with a soft brush any gilding which requires restoring. Another: Take white of eggs, two ounces; chloride of soda, one ounce; mix well, blow the dust from the frame, and apply with a brush. Linen takes off the gilding and deadens its brightness; it should, therefore, never be used for wiping it. When the gilt frames of pictures or looking-glasses, or the mouldings of rooms, have specks of dirt upon them from flies or other causes, they may be cleaned with a soft sponge moistened (not too much) with spirits of wine. Allow to dry by evaporation; do not use a cloth, and avoid friction. A good preventive against flies is to boil three or four leeks in a pint of water, and then, with a soft brush wash over the glasses and frames with the liquid, and the flies will not go near the articles so washed. This will not injure the frames in the least.

USEFUL HINTS.

Gladiolus bulbs may be kept through the winter in sand in the cellar, or wherever they will not freeze.

Physicians assert that high heels on boots are especially hurtful to the eyes by their unnatural strain upon certain muscles of the body.

A pail of milk standing where it is exposed to the scent of a strong-smelling stable or any other offensive odor, will absorb a taint that will not leave it.

Another a fire with carpets, etc. Water will often spread burning oil, and increase danger. Before passing through smoke, take a full breath and then stoop low, but if carbolic acid is suspected, walk erect.

Dr. J. Cooperider, of Taylorville, Ind., says: "I have tried various remedies for frost-bitten feet for fifteen years, and I find that hot water, as hot as can be borne, for the feet, and kept hot for thirty or forty minutes, will invariably cure with two applications. If the water is kept as hot as can possibly be borne, it is better than whitewash or vaseline or turpentine or any ointment."

Potash dissolved in water, or lye from wood ashes, is a good wash for the trunks and large limbs of fruit trees. Whitewash should not be used, as it closes the pores of the bark, which should be kept open in order to insure a healthy tree. Potash or lye answers every purpose which whitewash would, with none of its objections.

Dr. Leo, in an address given in New York on the best manner of preserving health, alluded to some articles unfit for human food. Of this class is meat that is pale red or dark blue, the former having too little iron, and the latter having been killed too long a time. The doctor might have added that meat made from swill slops is also of a dark color, flabby in character, and having a peculiar smell.

The British Medical Journal reports an alleged recovery from hydrophobia at Peshawar. The patient, a boy five years old, had been bitten by a mad bulldog, and, to alleviate his sufferings, Dr. John Buxton, of the Army Medical Department, administered tincture of Indian hemp. To the doctor's surprise the boy awoke perfectly well after ten hours sleep. These facts are apparently reported upon sufficient authority to warrant careful investigation and experiment on the part of medical men.

INFORMATION.

DR. HARRIS, of Middlebury, Vt., says: "I had been troubled with Bronchitis for two years, so affecting the organs of speech that I could not speak aloud for six weeks. I had with it a severe cough and cold night sweats. I took two bottles of Allen's Lung Balm and am entirely cured."

MIDNIGHT DOCTORS are the most unwelcome visitors—even the Doctor himself curses the luck that compelled him to leave his comfortable bed. Suppose you try our method, and keep a bottle of Perry Davis' Pain-Killer in the house, and let Doctor Squills stay in his bed and enjoy himself.

5th Concession, Augusta, Ont. May 12, 1875.

Messrs. T. Graham & Son, For several years my wife was troubled with a distressing pain, apparently Rheumatic, in her breast, and extending through to her shoulder blade. Different preparations were tried, but to no purpose, till about eight months ago a thorough application of your Pain Eradicator made a complete cure. J. M. JOSEPH YOUNG, Jan 6 2in

THE GREAT LIFE STOCK SPECIFIC! Harvell's Condition Powders cure, without fail, every disease of horses, sheep, poultry, hogs, kine and cattle, improving them in weight and prolificness, and giving them the highest market value. Try these great specifics. They are sold by all druggists and grocers.

THE REASON WHY.—Mr. Fellows, in his "Medical Monthly," gives reason for the peculiar action of his Hypophosphites in the cure of diseases, which seem to be borne out by facts. From tonic action of the Sympathetic Nerves all the Organic Muscles are strengthened and the patient overcomes his malady simply, pleasantly, and rapidly.

A STARTLING FACT.—Thousands of children have died of diphtheria this winter who might have been saved by a single bottle of Johnson's Anodyne Linctum. It is a sure preventive of diphtheria and will cure nine cases out of ten. No family should be without it a day.

Dr. I. S. Johnson & Co., of Bangor, Me., will send by mail, postage paid, a quarter of a pound sample pack of Sheridan's horse and cattle powders on receipt of 25 cents. These powders are worth their weight in gold to make horses lay, and will prevent all manner of diseases common to hogs, hogs and horses, including hog cholera.

CLOSE CONFINEMENT in poorly ventilated work rooms, and want of proper exercise, are often unavoidable, but tend to produce Dyspepsia, want of energy, and loss of appetite. In such cases Hanington's Quinine Wine and Iron is the best medicine to use.

FOR BILIOUSNESS, Costiveness, and all troubles arising from a disordered state of the Stomach or Liver, Use "Shanty" Bitters.

AFTER AN ATTACK OF FEVER, Measles, Diphtheria, or any wasting disease, HANINGTON'S QUININE WINE AND IRON is the best medicine to take. It gives lasting strength. dec 1m

WISTAR'S BALSAM OF WILD CHERRY, the great remedy for consumption. This well-known remedy is offered to the public sanctioned by the experience of over forty years; and when resorted to in season, seldom fails to effect a speedy cure for coughs, colds, croup, bronchitis, influenza, whooping cough, hoarseness, pains or soreness in the chest or side, bleeding at the lungs, liver complaint, &c. Beware of counterfeits! Remember that the genuine WISTAR'S BALSAM OF WILD CHERRY has on the outside wrapper the signature of "I. Butts," and the printed name of the proprietors, "Seth W. Fowle & Sons, Boston." All others are base imitations. Examine the wrapper carefully before purchasing. 50 cents and \$1 a bottle. Sold by dealers generally.

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 child, operating like magic. It is perfectly safe to use in all cases, and is perfectly pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. Jan 23-ly

BROWN'S HOUSEHOLD PANACEA "has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctum 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 23-ly

REST 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 the strength of any other Elixir or Linctum 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 23-ly

IMPURITIES OF THE BLOOD.—The decided alterative action of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime, adapts it in a remarkable degree as a blood purifier well worthy of the trial of those suffering from a diseased condition of the circulating fluid. The unsightly blotches, pimples and pimples that disfigure the face and neck, as well as other portions of the body, of so many persons, are indications of a diseased state of the blood, induced by, as well as associated with, depraved nutrition, feeble digestion and imperfect assimilation. The continued use of the Phosphorized Emulsion invariably cleanses the blood from all these impurities and restores the system to a state of healthfulness that is manifested in increased constitutional vigor, mental activity, and lightness and buoyancy of spirits. Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. jlm

OPINIONS DIFFER.

THE OPINIONS of men differ on various things. Now take, for instance, the opinion of FELLOWS' LEMMING'S ESSENCE (the great remedy for Laue Horses). One man says that it cured a Spavin that had been on his horse for a number of years; another one informs us that he had a horse that had a Ringbone, and that he cured it by using it; that he would do it for him for whatever price he would bring; but meeting a friend on his way he was persuaded to try as a last resort a bottle of FELLOWS' LEMMING'S ESSENCE. Before the horse was half used the Ringbone had nearly disappeared, and after a while his neighbors did not know it was the same horse. We could keep on telling the various opinions of different men in all parts of Canada as to the great cures effected by this great remedy. Some would tell you of Spavins cured; others of curbs removed. You would also find them telling you of cures of Swellings, Splints and Stiff Joints. Horses that were not worth their keep would be sold for hundreds of dollars after using FELLOWS' LEMMING'S ESSENCE. You would find that the opinions would not differ about you getting the genuine article. FELLOWS' LEMMING'S ESSENCE is the only reliable article in the market.

EVERY BOTTLE OF FELLOWS' LEMMING'S ESSENCE HAS A HORSE ON THE OUTSIDE WRAPPER.

PRICE 50 CENTS. CERTIFICATES. SPAVIN CURED.

St. John, N. B., January 6th, 1880.

In regard to your favor of a few days ago, I would say; About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and in the meantime my friend, a friend of mine recommended me to try FELLOWS' LEMMING'S ESSENCE.

I acted upon his advice, and now I am happy to say the lameness has ceased and the Spavin disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEMMING'S ESSENCE as the best remedy in the market for all the lameness that horses are subject to.

Yours truly, THOMAS F. FEY, AUGUSTA, ME., March 8th, 1880.

RINGBONE CURED.

DEAR SIR: I have had occasion to use FELLOWS' LEMMING'S ESSENCE on a horse so lame from Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure. Respectfully yours, JAMES T. PARKER.

SPAVINS CURED.

RIVER HERBERT, N. S., June 19th, 1880. Messrs. T. B. BARRETT & SONS: DEAR SIR:—I have used FELLOWS' LEMMING'S ESSENCE for Spavins and found it a perfect success. It is a sure remedy if used in time. Yours truly, T. W. FORREST.

DR. H. H. HORNER'S ANTI-BILIOUS PILLS! PURELY VEGETABLE.

These Pills are not offered to the public as a novelty or a universal panacea for "all the ills which flesh is heir to," they have been extensively used, and their virtues are well known to many who will be glad to learn that the proprietor has made arrangements to continue the manufacture on a scale equal to the increasing demand. The Pills are all made under his personal supervision, and are therefore to be relied upon as being equal to those which have given so much satisfaction to all who have used them. The oft-repeated assertions that in bilious disorders and the various diseases of the Liver, there is no remedy but the use of Mercury, or in the Pills or some other form, have been proved false by ample testimony from those who have used these purely Vegetable Pills. It is true, however, to remedy a derangement of the bilious secretion you must have something to act directly and powerfully at once upon the Liver; but it is not true that Mercury is the only agent capable of producing this effect. The simple combination of Vegetable principles in these Pills produces the same positive action upon the Liver as Colocynthon, or any other powerful agent, but that organ just as surely, without the risk of any unpleasant or injurious consequences; at the same time they have an alle and tonic effect, which is the secret of their great superiority. The circumstances under which the formula for these Pills came into the possession of the Proprietor, some years ago, were peculiar, and induced him to prepare from time to time such quantities as would enable him to supply the wants of his friends; but owing to the astonishing results produced by their use, the demand has increased so rapidly that he is compelled to manufacture on a much larger scale than was contemplated, and the unsought testimony from various quarters of the great efficacy and uniformly gratifying results experienced in cases of bilious affections and other disorders arising from derangement of the bilious organs, proves beyond all doubt that these Pills are capable of effecting the most surprising cures on record, and ought to be available by all who suffer in any way from derangement of the functions of the Liver.

DIRECTIONS. When a cathartic is required, take three Pills at night and one in the morning; for many persons two Pills will be sufficient for a dose. As an alterative, one Pill should be taken every night until the desired effect is produced. None genuine except bearing the signature of the Proprietor. If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for GOLDEN ELIXIR will cure you. If you are simply ailing, if you feel weak and dispirited, without clearly knowing why, GOLDEN ELIXIR will revive you. If you are a minister and have overtaxed yourself with pastoral duties, or a mother, worn out with care and work, GOLDEN ELIXIR will restore you. If you are a man of business or laborer, weakened by the strain of your everyday duties or a man of letters toiling over your midnight work, GOLDEN ELIXIR will strengthen you. If you are suffering from over-eating or drinking, or any dissipation or indiscretion, or are young and growing too fast, as is often the case, GOLDEN ELIXIR will revive you. If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system is overtaxed, or needs cleansing, toning or stimulating, WITHOUT INTOXICATING, GOLDEN ELIXIR is what you need. If you have a painful, dangerous cough, caused by derangement of the Liver, often taken for an ordinary cold, GOLDEN ELIXIR will speedily cure you. No form of medicine is so effective, easy, handy and safe to use as in the liquid form, and GOLDEN ELIXIR is the purest, safest, cheapest and best of all. Try it.

Valuable Truths.

Valuable Truths. If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for GOLDEN ELIXIR will cure you. If you are simply ailing, if you feel weak and dispirited, without clearly knowing why, GOLDEN ELIXIR will revive you. If you are a minister and have overtaxed yourself with pastoral duties, or a mother, worn out with care and work, GOLDEN ELIXIR will restore you. If you are a man of business or laborer, weakened by the strain of your everyday duties or a man of letters toiling over your midnight work, GOLDEN ELIXIR will strengthen you. If you are suffering from over-eating or drinking, or any dissipation or indiscretion, or are young and growing too fast, as is often the case, GOLDEN ELIXIR will revive you. If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system is overtaxed, or needs cleansing, toning or stimulating, WITHOUT INTOXICATING, GOLDEN ELIXIR is what you need. If you have a painful, dangerous cough, caused by derangement of the Liver, often taken for an ordinary cold, GOLDEN ELIXIR will speedily cure you. No form of medicine is so effective, easy, handy and safe to use as in the liquid form, and GOLDEN ELIXIR is the purest, safest, cheapest and best of all. Try it.

MACDONALD & CO., HALIFAX, N.S. 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.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia. Nos. 162 to 172 also 306 Barrington Street, Halifax.

1881 - FALL - 1881

SMITH BROTHERS WHOLESALE 25 Duke Street, - - - Halifax, N.S.

OUR IMPORTATIONS FOR THE PRESENT SEASON ARE NEW COMPLETE, AND WE OFFER TO THE TRADE THE CONTENTS OF OVER 700 CASES AND BALES STAPLE & FANCY DRY GOODS Purchased principally from Manufacturers direct in FRANCE, GREAT BRITAIN, UNITED STATES AND CANADA.

CANADIAN PACIFIC RAILWAY. EMORY'S BAR TO PORT MOODY. NOTICE TO CONTRACTORS. Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Contract 90, near Emory's Bar, a distance of about 8 1/2 miles. Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter office. This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in. Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power. No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R." F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881. nov 4 12

EX-SOLDIERS and their HEIRS should all send for sample copy of that wonderful paper, THE WORLD AND SOLDIER published at Washington, D.C. It contains stories of the War, Camp Life, Scenes from the Battlefield, and a thousand things of interest to our country's defenders. It is the great soldiers' paper. It contains all the Laws and Instructions relating to Pensions and Bonuses for soldiers and their heirs. Every ex-soldier should send his name under the WORLD AND SOLDIER banner at once. Eight pages, forty columns, weekly. \$1 a year. Sample free. Address WORLD AND SOLDIER Box 588 Washington, D.C.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULFILL ALL WANTS. VANOUZEN & TIFT, Cincinnati, O. JUST PUBLISHED. BELCHERS' ALMANAC, 1882. THE TRADE SUPPLIED. METHODIST BOOK-ROOM HALIFAX, N.S.

M. A. DAVIDSON, MERCHANT TAILOR, 117 GRANVILLE ST., - Halifax, N.S. HAS secured the services of a first-class CUTTER, Mr. McKay, who for many years was a partner in the firm of M. McCreith & Co., and who guarantees a perfect fit to customers without their being put to the trouble of trying on. sept. 23-ly

CHRISTMAS MUSIC. CHRIST THE LORD. Just out. Cantata for Christmas, by W. Williams. For Mixed Voices. Easy and attractive music. Choirs and Societies can easily learn it for a Xmas performance. 80 cents. SEND FOR LIST OF CHRISTMAS CAROLS. BEAUTIES OF SACRED SONG. Gilt edition \$3; Cloth \$2.50; Boards \$2. A noble present for those who love the best. 68 of the most successful songs of the day, by 60 famous composers. RHYMES AND TUNES. Charming collection of Household songs, lullabies and Kindergarten lays. (\$1.50). GEMS OF ENGLISH SONG. \$2. bds; \$2.50 cl; \$3. gilt. The new and most favorite collection. NORWAY MUSIC ALBUM. \$2.50. Poetry and music of the Vikings of the North. Wild and beautiful. FRANZ' ALBUM OF SONG. \$2. bds; \$2.50 cl; \$3. gilt. Franz's own edition of his famous German songs. CHRISTMAS CANTATA. (80 cts.) By GUTTERSON. 17 good Choruses, Quartets, Solos, etc. Sacred words and spirited music. OLIVER DITSON & Co., Boston; C. H. DITSON & Co., J. E. DITSON & Co., 843 Broadway, 1228 Chestnut St Philadelphia. New York.

65 to \$20 per day at home. Samples worth \$1 free Address Strouss & Co., Portland, Me. HOPE FOR THE DEAF. Dr. Peck's Artificial Ear Drums PERFECTLY RESTORES THE HEARING AND PERFORMS THE WORK OF THE NATURAL DRUM. Always in position, has invulnerable eardrums. All Conversation and even whispers heard distinctly. We refer to those using them. Send for Descriptive Circular with testimonials. Address, H. P. PECK & Co., 94 Broadway, New York. A Violet from M. the Grace and 12c. other popular songs, words and music entries, only 12c. PATTEN & CO., 51 B. 7-10 ST. N.Y.

PREMIUM

FOR THE "WESLEYAN," FOR 1882.

Special Offer.

WE offer as a premium for the WESLEYAN for 1882, a most interesting and excellent book entitled

NESTLETON MAGNA. A STORY OF YORKSHIRE METHODISM, BY REV. J. JACKSON WRAY.

This is a book of more than 300 pages and sells readily at \$1.00.

It will be sent POST PAID to any subscriber for 1882—OLD OR NEW—for 30 CENTS.

This offer is strictly limited to subscribers for the WESLEYAN.

N. B.—\$2.30 will secure the WESLEYAN from this date until the end of 1882—and the premium book, which to all but subscribers sells at \$1.00. This is giving the paper for thirteen months, for \$1.30.

In all cases the money for Premium and Subscription must accompany the order. Push the canvass.

S. F. HUESTIS.

THE WESLEYAN

FRIDAY, JANUARY 6, 1882.

THE OUTLOOK—RELIGIOUS.

This year, like many others, has been commenced with special prayer. Prayer, when its theme is the wants of a world at large, must be based upon an intelligent knowledge of those wants.

To the man who has used the early morning hours of the New Year in looking forth upon a world which interests his Master, and so should interest his followers, no clouds ominous of special evil have appeared. That evils still exist, to exert a tremendous influence, is but too evident. Tangible proofs of their presence meet him at every step.

The same glance will convince any earnest Christian that no posts of duty can yet be yielded up. On the contrary, valiant men are needed there; men who will ponder the Apostle's counsel: "Watch ye; stand fast in the faith; quit you like men; be strong."

which indexes a subject so perplexing to the philanthropist and so saddening to the Christian.

Has any Christian worker waited for the New Year as a period at which to roll upon the shoulders of others, whether they are willing or unwilling, responsibilities which they should have helped him to bear?

MOUNT ALLISON.

We learn, through a despatch from Sackville, that Mr. W. L. Goodwin, B. Sc., University of London, has formally accepted the professorship of Mt. Allison, to which he was recently elected.

During his four years residence in Great Britain and Germany, Mr. Goodwin has taken the following honors and prizes. At Edinburgh University: Honors in chemistry, physics, geology, physiology, anatomy and pathology; medal in chemistry; Hope prize scholarship for proficiency in practical chemistry—£30 stg.

Mr. G. is now at Edinburgh, but intends in April to go to Munich to complete his studies at the university of that city.

TWO WAYS.

It is a difficult thing to behave well under defeat. Not every one can do as a former singer in one of the large Methodist churches of this city who urged the performance of a certain anthem on a special occasion until directly voted down by the choice of another.

The Chinese Sunday-school, held in the chapel of the Mount Vernon church, Boston, had an average attendance last year of forty-eight pupils, the largest number present at any one time being seventy-one.

A STEP BACKWARD.

The free-pew system, which has made greater progress in the United States than in Canada, has perhaps received a slight check by the announcement on a recent Sunday from the lips of the pastor of the Brooklyn Tabernacle that the pews in that church, hitherto free, would be rented at auction at an early date.

The change was brought about by the pressure brought to bear upon the Board of Trustees. When the first Tabernacle was built eleven years ago, shortly after Mr. Talmage went from Philadelphia to Brooklyn, the seats were entirely free, the envelope system being adopted.

The plan adopted is to sell all the pews on the lower floor, except the last two rows, and also the front rows of the gallery, making 378 in all. The price put on each ranges from \$16 to \$140, and bidders will pay for the choice above the schedule prices.

A subscriber forwards cash for the WESLEYAN and the Premium Volume, in advance, and remarks, while wishing us all success: "I can't see how any member of our Church can do without it."

The pulpit makes good use of its opportunities for criticism: let the politicians have their chance.

The following homiletic hint is reported as having come from President Lincoln: "I don't like to hear cut-and-dried sermons. No, when I hear a man preach I like to see him act as if he were fighting bees."

A copy of a circular addressed by the Sons of Temperance of North America to the Ladies of the United States and British Provinces, reached us last week just too late for use.

late thought in a certain direction:—"Gov. Briggs, at a party, asked a lady opposed to strict temperance principles to think over the families of her acquaintances, and note the effects of intemperance among them."

Last week the annual meeting of the University of Halifax took place. A committee consisting of Chancellor Hill, the Hon. S. L. Shannon, Principal McKnight, President Inch, Dr. Black, Hon. Judge Johnston and the Registrar was appointed to observe the progress of events in connection with higher education, before the Legislature and otherwise, and to take such steps as may seem desirable in the interests of the University.

The special services connected with the commencement of the year have been generally well attended. At both Grafton St. and Brunswick St. churches large congregations were present at the Watchnight services.

The anniversary services of the Missionary Society of our Church will commence in this city on Sunday next. Sermons will be preached in the Brunswick St. and Grafton St. churches by the members of the deputation—Revs. Louis N. Beaudry, pastor of the First French Methodist Church, Montreal, and J. A. Rogers of Amherst.

Another evil connected with the system of liquor licenses in vogue in this city was brought before the public last week. Space does not permit us to speak at length on the subject.

It is said that Boston is proverbial for its intellectual conceit. Be that as it may, one thing is certain, there is constant and abundant provision made to meet the intellectual requirements of her citizens and visitors.

It is said that of the three thousand persons confirmed by the Episcopal bishop of Maine, not more than seven hundred now remain in his diocese.

By sending items of circuit intelligence at the earliest possible date, correspondents will assist the editor and in some cases save the publisher expense.

FROM NORTH TO SOUTH.

DEAR BRO. SMITH,—If you think the following worthy of a place in the WESLEYAN, you are at liberty to insert it in that way; if not I will not take it to heart, if you throw it in the waste-paper basket.

After six weary days of waiting in vain for the steamer for Baltimore, I embarked on Thursday, Dec. 8th, for Portland. The number of passengers was small; and nearly all having crossed the Atlantic together, seemed perfectly familiar with each other.

Arrived at Boston on Saturday, and in the afternoon visited the hospital, and saw Bro. T. M. Lewis, of Yarmouth. Physically, he seems but the shadow of his former self; but mentally as vigorous as ever.

There are several questions in connection with the South, concerning which there have been conflicting opinions both in the Northern States and the British Provinces, which I would like to touch upon. But these I must leave to some future communication.

In a letter to his brother, published in the Charlotetown Examiner, Rev Benjamin Chappel, now stationed at Nicola Valley, B. C., gives some vivid pictures of life out on the mountain.

I am planning to write a series of letters to the "Wesleyan" on "Our Pacific Province." I may send you something as well for a Charlotetown paper by and by. I continue very well. I have ridden over the mountains with the thermometer 7° below zero in Nicola, and considerable of wind, and quite enjoyed it, so that I do not expect to suffer from cold.

is whispered that his brethren appreciate his gifts so highly that they will elect him to the episcopacy at the next General Conference. The subject and substance of his lecture, I will reserve for some future communication.

Left Boston on Monday evening—through New York, Philadelphia, Washington, and spent Wednesday in Baltimore. In the evening attended a prayer-meeting in the lecture room of Mount Vernon Place Church.

Charleston was reached on Friday morning; and with the letters of introduction kindly given me by Bro. McDonald I soon made the acquaintance of several Methodist friends.

The little gin, one of the most interesting of the holdovers of Episcopacy, take part in to listen to church is building with beautiful cross and ad at the summit this was a Neil, port and with a fringed caudex bouquet of quets were altar beam on v blama of placed archangel, an sanctuary first-time. lamps is sa in the Sine

There are several questions in connection with the South, concerning which there have been conflicting opinions both in the Northern States and the British Provinces, which I would like to touch upon.

Summersville, S. C. December 28th, 1881.

PIONEER LIFE.

In a letter to his brother, published in the Charlotetown Examiner, Rev Benjamin Chappel, now stationed at Nicola Valley, B. C., gives some vivid pictures of life out on the mountain. The readers of the WESLEYAN will be glad to receive the proposed series of letters: I am planning to write a series of letters to the "Wesleyan" on "Our Pacific Province."

me as I went person he could not ex larly at that bors were 7 8 miles in a pitch dark nearest V get past con when I he bounced out hard as I co that, perha were passin word along my delight Mexican w ing, expecti had been t about the great deal and knew work. We stove, gave clove, when col and c night he w Monday I and found need gre sent anybo that Mexic Richey's life most unco dog of the had wander note was ti that Riche driven hom that Mr. N answer to faithful cou broke his cabin, and creeping ou that he m eat to keep day some S ing rear. They went miles, and state twent taken care with this d is a dreadf doctor 100, now I must this it will My fear that I ter.

It is diffic scription, fr 20th ult., e Episcopacy C it is:

The little gin, one of the most interesting of the holdovers of Episcopacy, take part in to listen to church is building with beautiful cross and ad at the summit this was a Neil, port and with a fringed caudex bouquet of quets were altar beam on v blama of placed archangel, an sanctuary first-time. lamps is sa in the Sine

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These r der on the of Englan without e everywhere

The Bo the result one towne ent parts istics hav places. a previously unavoidable the accou gather bel by the po at any one one-half In other v to the go the vospel It matter whom it spoken k There are those who and unca words are lead them Methodia they will learning, glory fell succers an tion of an by the E to renew the size erect. G ance for t build for

brethren appreciate that they will occupy at the next...

me as I went over that I was the second person he had seen in a week...

WHERE? It is difficult to believe that this description, from the N. Y. Herald of the 26th ult., can be that of a Protestant Episcopal Church in that city...

GO TO THEM. These remarks of the Methodist Recorder on the state of religion in a number of English cities and towns...

LIFE. Her, published in the Wesleyan, Rev. Benoni at Nicola...

AN EVENING AT ROME.

The Civiltà Evangelica contains the following under the signature of Signor Sciarrelli:—

Last Monday evening a genial gathering took place at the house of Dr. Leroy Vernon, when all the Protestant pastors of the city, as well as many other gentlemen, Italian and foreign, were present.

PERSONAL.

The article from the pen, or rather the pencil, of Mr. T. M. Lewis, of Yarmouth, was written by him while seated in one of the cots of the Massachusetts General Hospital.

Rev. C. B. Pitblado, the late pastor of Chalmers Presbyterian Church in this city, met with a hearty reception at Winnipeg.

Rev. J. M. Pike gives our readers a pleasant letter from Summerville, South Carolina, a village situated in the midst of a pitch-pine forest.

WHERE? It is difficult to believe that this description, from the N. Y. Herald of the 26th ult., can be that of a Protestant Episcopal Church in that city, but such it is:

The little chapel of St. Mary the Virgin, one of the branches of old Trinity, was yesterday morning accessible only to the holders of tickets...

COVER, illustrations and letter-press of the January number of Our Little Ones are all in beautiful harmony.

The Picture World for Little People is a prettily illustrated volume published by the American Sunday-school Union, Philadelphia.

The January number of the Homiletic Monthly has sermons and notes of sermons from several of the noted preachers of the Old and New World...

The Columbia Oxford Double Testament contains the Old and New Versions in parallel columns; the marginal readings of the old version and the notes of the new version...

METHODIST NOTES.

On the 18th ult. four persons were publicly received into the membership of the Church on the River Philip circuit.

The Wesleyan Theological College, Montreal, is soon to be commenced. It is expected that the corner-stone will be laid during the session of the Montreal Conference...

The Methodists of Carbonear are making an earnest effort to remove the

debt of £350 on their beautiful church. They were hoping to remove it through a sale lately held.

At Hopewell Corner, henceforth to be known as "Albert," the advance in missionary subscriptions is reported by Rev. L. S. Johnson to be about twenty per cent.

"D" writes from Mount Stewart, P. E. I., that the work on that mission is "showing signs of life."

At the close of the watch-night service in Charles Street church, in this city, Mr. James Eldson, on behalf of the congregation, presented the pastor—Rev. W. H. Evans, with a purse containing over \$100.

The Carleton Sentinel gives this item: "Mr. Alex. Gibson is a pleasant sort of gentleman to have round when church-needs money."

The Woodstock Sunday-school met for its annual festival on the 28th ult. The room was very handsomely decorated.

The News reports that "the teachers and scholars of the Marysville Methodist Sunday-school were presented with a valuable assortment of books from Alexander Gibson, Esq., and the Rev. Mr. Brewer, pastor of the Church."

At a fancy sale at Granville Ferry on the 22nd ult., \$110 were raised towards paying off the debt on the parsonage.

Great spiritual success is reported by Rev. G. F. Day, of the Middle Musquodoboit circuit. At Jeddore, during three weeks of special services, a large number professed conversion.

Rev. R. Wasson writes from Kentville on the 2nd inst.: "Yesterday was a high day with us on this evening. Our church was packed at the evening service with a deeply-attentive audience."

The annual Christmas entertainment was provided by the friends of the Brunswick Street Mission on Tuesday and Wednesday evenings of last week.

The Wesleyan Theological College, Montreal, is soon to be commenced. It is expected that the corner-stone will be laid during the session of the Montreal Conference...

had occupied some time in song and recitation, Mr. Theakston, the city missionary, introduced Mr. R. T. Braine as the successor of the retiring superintendent—Mr. A. A. Bliss.

About \$400 were taken at a fancy sale at Pictou on the 22nd inst.—The ladies of the Victoria and Craupaud congregations, Tryon circuit, presented Mrs. Phinney, the pastor's wife, with a handsome winter saccue on Christmas Eve.

At Lincoln, last week, Rev. J. W. Wadman presided over a meeting held to assist the funds for sewing the church. Among the readings was one by Rev. J. S. Allen, on the Prophet Niveveh, which occupied about three-quarters of an hour.

The revival at Waugh Chapel, Washington, D. C., still prospers, and the number of converts will soon reach 300.

The fund for the benefit of the family of the late Rev. W. O. Simpson has reached a total of over £3,000.

Seventy-nine members have been received on probation at the Swedish Mission in Dean-street, Brooklyn, since the last Conference.

Two fine young missionaries, it is reported at the Mission House, have died of yellow fever in the West Indies. They died bravely at their posts.

In nearly all the Methodist churches of Baltimore there is a remarkable religious influence. The work of God continues and many have been converted.

The Freedman's Aid Society of the Methodist Church met in Newark, N. J., lately, and reported \$95,000 receipts for this object.

The General Conference of the M. E. Church, South, meets in Nashville in May next. It will be one of the most important sessions of this body that has been convened for years.

A very successful series of evangelistic services was just concluded at Glasgow (Claremont Street) by M. Geo. Williams, an evangelist of Methodist family and training, whose labours in Glasgow, chiefly in the Free Churches, have been greatly blessed.

The Rev. John Ker, of Belfast, made an appeal for the Methodist Church in Ireland, at the First Methodist Church, Chicago, Dec. 18. Dr. Ker said that there are 240 Methodist ministers in Ireland who are living on the smallest possible sum, and who report 2,000 conversions among the results of their last year's work.

The Rev. J. F. Thomson is doing vigorous work in Buenos Ayres. "Spanish work mightily blessed," he wrote to the Secretary at New York.

A few years ago Mr. Thomas Suckley, of Rhinebeck, N. Y., gave to the N. Y. Conference in fee a finely situated farm of 130 acres for a home for needy disabled preachers of the New York Conference.

GENERAL CHURCH NOTES.

According to a recent compilation, the General or Open-Communion Baptists in England number 25,000 members, and there are 187 churches.

The Swiss mission in Ashantee and on the Gold Coast of Africa has nine stations and forty-one out-stations, and nearly 5,000 members of their congregations.

An exchange says there are at present three hundred and fifty Christian churches in Burmah, India, and nine-tenths of the work of evangelization is in the hands of native teachers.

Since the Woman's Missionary Societies were organized in the different evangelical denominations, they have collected \$4,500,000. There are fifteen of them, and their collections last year were about \$800,000.

The Congregationalists are contemplating the establishment of two schools of a high grade in Spain. One is for the training of young women, the other for educating young men to become evangelists.

When the news of the massacre of 12 native missionaries in New Guinea arrived in the other islands of the Pacific, and request was made in the island of Tahiti that three men should be sent to supply the place of those who had fallen, all the students in the college volunteered, so that they had actually to cast lots who should be the three to go.

An English Baptist missionary in India says that a Brahman complained to him and his associates at Middenpore, that "since they had come there preaching Jesus Christ every day the receipts of the heathen temple under his charge had been reduced fifty per cent."

The Independent Catholic Church, Newark, N. J., of which the Rev. Stephen Dekins is pastor, is doing a great work for the Master. Seventeen, thus far, have been converted from Romanism. It is a grand sight to see those who, a short time ago, were Roman Catholics, standing side by side with Protestants, testifying for Jesus, and telling the story of their emancipation from slavery.

In 1831 the first missionaries of the American Board entered upon their work in Turkey. To-day this Board is represented by 132 men and women from the best institutions of learning; by 500 native preachers; by 92 churches; by 20 higher educational institutions, having an attendance of 800; by 300 common schools, having an attendance of 11,000; by 285 places of worship, where 26,000 men and women are weekly gathered to listen to the gospel message.

GLEANINGS ETC.

Voting on the Scott Act will take place in Inverness county on January 26th.

During the year there was shipped from Parraboro, 16,000 tons of coal, and 10,000,000 feet of lumber.

Letters patent have been granted to incorporate the Windsor Cotton Manufacturing Company.

The Moncton Cotton Company has been organized, with a capital of \$400,000. It has a strong Board of Directors.

Earl Dunmore has purchased a large lot of land around Lake Megantic with the intention of establishing settlers there. He intends starting a stock farm on the property.

Mr. Samuel Laphorn, for many years Lloyd's surveyor in New Brunswick, died on the 26th of November, in Glasgow, after a few days illness, of congestion of the lungs and heart disease.

A remarkably pretty little vessel is the new brig, Rise and Shine, of which Messrs. J. R. Southgreen & Sons, of Advocate, are the owners. She was built for the Newfoundland and Brazilian trade.

Reports from the St. John river say that lumbering this year will be greatly retarded if heavy snow storms do not come very soon. In some places the men are coming out of the woods, unable to continue longer at their work for want of snow.

The Comte d'Eu, the first of the new steamship line between Canada and Brazil, arrived on Saturday evening. Five steamers are now being constructed, two of which will be ready to go on the route in April or May, and the others shortly after. They will be first class ships in every respect.

Mr. David M. Robertson, who was born at Grand Lake, Q. C., and once resided in St. John, died at Seaforth, Ont. on the 28th ult. The Chief of Police, Mr. Marshall, left St. John on Thursday night, 22nd ult., and reached Seaforth on Sunday, 25th, in time to see and converse with his old friend and brother-in-law on his death bed.

A horse being driven on Monday by Mr. Gould Brown, took fright, bolted and turned the corner so quickly that the carriage containing Mr. and Mrs. Brown and Mrs. Thomas Caldwell was overturned, and the occupants violently thrown out. Mrs. Brown had her face badly cut, her collar bone broken, and, it is thought, arm dislocated. Mrs. Caldwell's injuries were even more serious. Mr. Brown jumped, and so escaped injury.—Herald.

On the evening of Dec. 26th, a man pretending to be a deaf mute called at the house of a widow named Munroe, and after having been granted accommodation for the night went out. Opening the door he drew a revolver and shot the son, 18 years of age, in the head, and immediately after, the daughter, about 12, in the right breast. The girl is reported to have died. The prisoner's name is said to be Foster, a native of Nova Scotia. He has been arrested. No cause can be given for the dreadful deed.

The Moravian, of the Allan Line, on Friday evening last ran ashore on Mud Island, 15 miles from Yarmouth. There was a very heavy sea on and a strong wind blowing. It was hoped that at high tide she would be got off, but this could not be effected. A large part of her cargo was thrown overboard, but without avail. She had about 40 passengers, who were safely landed. The cargo is valued at \$244,550 and the ship at \$400,000. The latter will be a total loss, and a large part of the cargo, also, consisting of cheese, butter, bacon, lard, beef, apples, and 29,286 bushels of wheat.

NEWFOUNDLAND.

The collectors for Fishermen's and Seamen's Home made a start this morning, and succeeded in collecting £850 as a commencement towards the good work.—St. John's Telegram, Dec. 13.

Late gales have caused much loss of life on the coast.

The H. G. Standard of the 24th ult. says that the railway survey has been energetically proceeding, and 15 miles of the line from River Head towards Spread Eagle Peak are now located.

It is said that there is a movement on foot to attempt the establishment of a line of steamers to ply from Sydney to Channel, thence to Codroy, Bay St. George, Bay of Islands, and Bonne Bay, and several other ports of call down the Straits of Belle Isle.

The Commercial Journal of the 6th ult. says that the export of codfish since the 1st August exceeds that for the corresponding period of last year by 32,249 qtls.; this increase has been shared by foreign European markets and the Brazils.

We hear it rumored that two men named Lake, of Newfoundland, took passage from here for St. Ann's in the ill-fated sch. Expense, which was lost in the Big Bras d'Or. We cannot vouch for the correctness of the rumor. The bodies of those who perished have not yet been recovered.—North Sydney Herald.

At Carbonear times are said to be very good and money abundant. The fishery on the whole was fair, and a good deal of money has been circulated in the shape of railway wages. On the 26th ult. a requisition was placed in the hands of the magistrate at Carbonear—asking that the question of Permissive License should be brought to the polls. The three bodies—Methodist, Episcopal and Roman Catholic are harmonious in the matter.

ABROAD.

Archdeacon Kirby says that in the 200 years of the Hudson's Bay Company, there has not been one quarrel between the white and red men.

There are 7,000 American students in Germany, and they spend, it is estimated, about \$4,500,000 annually. Liberal education seems to be a good thing for Germany.

Lima advices state that the announcement of the appointment of special commissioners to South American Republics by the United States has caused a decided improvement in the market.

It is understood that Bradlaugh will personally appear at the bar of the House and demand to have the oath administered to him on the day the British Parliament assembles.

Mr. Gladstone, the Prime Minister of England, recently declared in the House of Commons that the entire extent of his patronage was the appointment of his own private secretary.

Attorney-General Brewster says that the prosecution of the "Star Route" thieves will be pursued with unrelenting vigilance by the United States Government, no matter on whom the blow falls.

It is formally decreed in Russia that in future all State trials will take place with closed doors. The wife, or one direct relative of the accused will, however, be permitted to witness the proceedings.

Dr. Meyer, of Vienna, who has recently spent some time in Utah, expresses the opinion that it would take an army of 150,000 men for the United States to put down a rebellion of the Mormons, and that the conflict would probably last for several years.

Zion's Herald says: "On Monday morning the streets of Boston were like the Sabbath—the stores closed and business largely stopped. Never was Christmas so honored in the Puritan city as on Sunday and Monday last."

Three million two hundred thousand pounds of glycerine are produced by the candle factories of the United States, and utilized every year in that country, and yet so late as the year 1854 it was run off into the sewers as a waste product.

A great bell for St. Paul's, London, has just been cast at Loughborough. It weighs about 17½ tons, being one of the heaviest of six or eight cast bells in Europe. The cost of the bell and of hoisting it into its place in the upper part of the north-west tower will be about £3,000. It has been decided to use it for the first time on Easter Sunday next.

Mormon missionaries held a conference on the 27th ult. In London they were unsuccessful, but many converts have been made in the provinces. It is proposed to take the converts to Utah early in 1882. Some of the elders will remain to proselytize. Fifteen hundred converts have been made in England since August.

The captain of the barque Helen Isabel reports having seen on his recent voyage from Trapani, about midway between Cadix and St. John's, a large raft about sixteen feet square, with a mast standing up in it near the centre. There was no one observed on it, and the sea was, at intervals, making a clean breach over it.

Six thousand people attended a landlord's meeting at Dublin on Monday morning. It was a highly influential meeting. A Treasury minute has been issued, including occupying tenants in Ireland among those authorized to borrow money from the Government for improvements. Dawson has been formally inaugurated Lord Mayor of Dublin. The corporation refused to pass the customary vote to Moyers, retiring Lord Mayor, because of his refusal to convene a special session to confer the freedom of the city on Parnell and Dillon. He was also hissed on the street by a mob.

POETRY.

TWO CENTS A WEEK AND A PRAYER.

"Two cents a week and a prayer," A tiny gift may be, But it helps to do a wonderful work For our sisters across the sea.

COMMUNICATED.

THE INTERJECTION—"O"

BY T. M. LEWIS.

As it is an outlet for more than one emotion of the soul, I leave it for some one else to write of it as the medium whereby, for instance, the very essence of religious delight finds expression.

No difference whether it is the drawing of a tooth, a splinter in your finger, the loss of earthly possessions, the death of your firstborn or your personal grappling with the "swellings of Jordan," this interjection will press itself upon you as the one word to be used when you are in the sorrows of the soul may find vent.

This little word "O!" seems to be the one vocal faucon—the one safety valve, the one outlet to the great tank or reservoir of human anguish always pressing upon it.

Don't you suppose Jacob uttered it when he saw that coat with the blood upon it? Don't you suppose it was heard in Egypt that night when the angel went through, and a great cry was heard? Did not David use it when he heard of the fate of Absalom and the story of those three darts, etc.?

And reader, if you had stood that dark day by the side of Calvary's cross, think you not you would have heard it, when "He so cried out" as to specially ardent even the attention of the century? Finally "he shall come with clouds, and every eye shall see him," and there shall be universal mourning, especially on the part of those who pierced him, and who can doubt that this little interjection, which perhaps was first heard amid the heart rendings of Eden, and in view of the "flaming sword," shall then reverberate amid dissolving elements, and the cries of "great men" and "rich men" and "mighty men" as they call on the rocks to fall upon them and hide them from the "wrath of the Lamb." No other such word as this was ever used, in its universality, its intensity of meaning, its concentration of anguish; nor can a substitute be named. And so I doubt not that far away, amid the countless ages of eternity, in that dread world so clearly taught us about by Christ (albeit there

are many in our day ashamed of his words, amid a wicked generation) and indicated by Paul in "the wrath to come" (albeit many say "there is no such thing"), that there amid the "weeping" and the "wailing," amid the regrets and self-reviling which constitute the "near-dying worm," this little word, "O!" shall suddenly be heard, as interminably as that which is indicated by its form—a circle—no end—no end—for ever and ever.

Boston, Dec. 10, '81.

MEMORIAL NOTICES.

RECENT DEATHS ON POIT LA TOUR CIRCUIT.

At the second quarterly meeting of this circuit, held on Dec. 5th, the absence of two members of the board was noted, both of whom aided in the business of the first quarterly meeting—Benjamin Crowell, of Greenhill, and Seth Reynolds, of Baccaro. A resolution expressive of sympathy with their respective widows and of regret at the loss sustained by the Church yet of thankfulness to the great Head of the Church for the entrance of these brethren into rest, was passed unanimously. Both deaths were sudden and yet both the brethren were warned by physical weakness and continued attacks of pain that,

"Swift to its close ebb out life's little day." Benjamin Crowell died on the night of Sept. 28th. We had spoken to him at noon of that same day, and he then was better than for some time previous. He had gone into his field to overlook his son at work and felt well enough to do a little work himself. That night he was not, for God took him. After great suffering for a few hours he entered into rest. We felt as the tidings of his death reached us: We have lost a friend. He was the first to welcome us with a shake of the hand to this circuit and to his home, and he ever spoke kindly of the men who had preceded us on this circuit. To his bereaved wife and sons his memory is very precious. Forty-nine years filled his course on earth.

Seth Reynolds was the first man among the worshippers at Baccaro to come up after the service last July and introduce himself to the new minister as a class-leader. For nearly forty years he has been a member of our Church. Never fluent in speech nor pushing his way to the front, he yet so lived that few could be so ill-spared from the church, and none would be more missed. We knew his seat would be filled in the church and his class met as long as strength lasted. For a week or two he was absent from church, and when we called upon him in his home, we found him hopeful. Seated in his chair, he talked of his pain which was lessening now, of his sadness at missing the service of the sanctuary, of fifty years of happy married life, of a meeting we were to have on Thursday and how he would like to be there, and of his preparation for the Lord's will were it life or death. Little did we think then that on Thursday, instead of coming up to receive his ticket at our hands, Seth Reynolds would be going up to hear the Master say "well done," but so it was. As he sat in his chair and the twilight deepened into darkness his spirit fled away beyond the darkness into everlasting light. Only a spasmodic pain, a struggling for breath, and unexpectedly but not unprepared the good old man, in the 71st year of his age, left the Church on earth to join the Church triumphant. He was quiet, consistent, and intelligent in his religion, and has been a devout reader of his Bible and good books for years. He was also a subscriber to the WESLEYAN from his first year. A. HOCKIN. Dec. 20, 1881.

MAGGIE A. JOHNSON.

On the evening of the 29th of Nov. last, Maggie A. Johnson, youngest daughter of the late Mr. Jonas Johnson, passed peacefully to her rest. She was always a gentle and amiable spirit who won the good will of all her acquaintances, but grace had done much more for her than nature ever could. Jesus, her Saviour in whom she trusted, had extracted the sting of death and her last words were "Come Lord Jesus, come quickly."

It is always attestation of the power of divine grace when a young person can meet death without fear or murmuring. It is none the less a trial at first to part with earthly friends and give up once cherished hopes, but when love to the Redeemer reigns God's will is patiently and sweetly acquiesced in. Such was the case with our young friend. She is missed from the Sabbath-school and from the Brunswick St. Church choir where she sang until failing health denied her the power. She is missed from a home that her presence made glad. Are we not taught that to be absent from the body is to be present with the Lord? So that we know while we write her happy spirit is in Paradise.

Far from a world of grief and sin With God eternally shut in. B.

F. A. DONKIN.

Frederic A. Donkin, Esq. of Athol, who died at Parrsboro, Nov. 9th, was converted to God under the ministry of Rev. Job Shenton about twenty years ago. He soon united with the Methodist Church, which had all his sympathies. Her doctrines and polity he intelligently appreciated. He was a regular attendant at public worship, and a liberal supporter of the funds and institutions of the Church, and was for a number of years Recording Steward of the Athol circuit. His widow

speaks of his respect for the Sabbath, that he would not on any occasion allow himself to discuss secular business on the Lord's day. After a brief illness he died at Parrsboro of inflammation of the lungs. The Rev. W. Alcorn, who was with him when he died, writes thus of his death: "Just as he lost the power of distinct utterance he referred to the promises of God, then though very indistinctly to his trust in those promises, then, 'blessed Jesus, it is all right,' and when the voice failed altogether, he turned his eyes upward as if engaged in prayer."

WINE AND THE SACRAMENT.

A correspondent of the Aberdeen Free Press says:—

Dr. Norman Kerr, one of the Scotch doctors who came up to London and got a position in the Metropolis, lectured recently to a St. Paul's Cathedral association called the Church Homeological Society, on "Scriptural and Ecclesiastical Wines." In the course of his remarks he said that experience in the treatment of habitual drunkards had taught him that it was not safe for the reformed dipsomaniac to taste intoxicating wines under any circumstances. In necessity, unfermented wine had been recognized as a lawful element of communion at almost every period of the Christian Church, and was so now by the Established Church of Scotland. The occasion in the celebrated Fonthill case recognized in the Church of Scotland the use of unfermented wine in respect to the sacrament. Dr. Richardson, who presided, said that he had read that the example set by the Established Church of Scotland would be more generally followed by other religious bodies. A physician's room was often a confessional, and hardly a month passed without his being consulted on this question—persons fearing to take communion because of the fermented wine which was used. He urged the general use of unfermented wine by the clergy because it was harmless.

THE ELECTRIC LIGHT IN THE STOMACH.

The Vienna "Neue Freie Presse" gives an account of an instrument invented by Dr. J. Mikulicz, instructor at the University, which enables a physician to subject every part of a patient's stomach to an ocular inspection. It consists of a tube which is thrust down the throat after the manner of the sword-swallowing jugglers. The tube contains an isolated conductor of electricity, two water-canals, an air canal, and a wide opening for the optical apparatus. The stomach is emptied by means of a stomach-pump previous to the introduction of the apparatus, and is then inflated through the air-tube. At the bottom of the tube are two windows, one on each side, through which the walls of the stomach can be seen, the requisite light being furnished by an incandescent platinum coil which is connected with the conductor. In order that the examination may not be disturbed by coughing or vomiting on the part of the patient, he is treated to a dose of morphia which enables him to endure the presence of the instrument for ten or fifteen minutes, while retaining sufficient consciousness to converse with the physician by means of signs. It is apparent that this instrument will prove of inestimable value to medical science.

LONDON.

In the course of his address at the Metropolitan Tabernacle recently Mr. Spurgeon dwelt upon the magnitude of London. Never, he said, was it more necessary for those living in London to pray earnestly than at the present time. He had heard it said that there were now 4,700,000 living souls within the metropolitan district. Such a city never before existed on the face of the earth. Ancient Rome was immensely large and magnificent, while it was difficult to accurately make out what was its population, but, of a certainty, in the days of its highest glory and splendor, it never even approximated the size of London of to-day. Nor could China with its teeming millions, and its great cities, such as Peking, boast of any city to be compared to London, to make up which it would take the two largest cities in the world, while it would require five of the other foremost cities. To think that this enormous multitude making up modern London was continually increasing, not only by births, but by those daily flocking into it from various parts of the country! Well might they cry out to God that the people might be blessed. There were many Abrahams to-day required to pray for such a city as London.

EDITORIAL SALARIES.—The leading editorial writer on the London Times receives 2,000 guineas per annum. The largest salaries paid in America are not quite equal to this. Conroy of the New York Herald gets \$8,000; Whitely Reid \$12,000; Dana, \$12,000; Hurlbert, \$10,000. In Boston, Haskel gets \$10,000, and has gone to Europe for a year, his salary continuing during his absence. The Western journalists are liberally compensated. The leading editorial writer on the Chicago Times gets \$5,000, and the managing editor, \$3,000, and the seat in Congress, \$6,000, and Watson, \$7,500, an interest in the profits and a seat in Congress; Sheehan, \$6,000, and Halstead probably a great deal more than any western rival. Chas. Nordhoff draws \$10,000 per annum from the New York Herald for writing what the majority of the foregoing commenced their career in the lower walks of journalism or at the case, and are only additional examples of the truth of the old adage that "there is always room at the top."

BREVITIES.

Song of the million—"Shut the door."

When a State resolves to banish religion from the schools, it resolves on self-destruction.

The worst kind of rheumatism is the spare roomatism.—Burlington Hawk-eye.

We always enjoy Greenback meetings, when the meeting happens to occur on a greenback and ourself.

"Another lie nailed" as the wag remarked when the merchant tacked up a sign, "At cost."

A "crank" is not an implement with which to turn something, but a man who has already been turned.

We wonder why it never occurs to those who condemn Christians, to discredit inconsistent Christians, to accord credit on account of inconsistent "philanthropists."

When a member, in the course of a very long speech, called for a glass of water, a member sitting near exclaimed *ad hoc* to his neighbors: "This is all contrary to the laws of mechanics—a windmill running by water."

He that opposes his own judgment against the current of the times ought to be backed with unanswerable truth; and he that has truth on his side, is a fool as well as a coward, if he is afraid to own it because of the multitude of other men's opinions.

A noted temperance lecturer, while arguing for prohibition said: "Why not pour the rum into the gutter? it is destined to the gutter at last, why not pour it there at once, and not wait to strain it through a man and spoil the strainer in the work?"

"The President has developed the highest qualities of constitutional statesmanship" were the words that little Miltiades Marrowat read from the paper he was holding, and then added: "What does that mean, Papa?" "It means, my boy," explained Mr. Marrowat, "that the editor is probably a postmaster and feels agreeably disappointed that he hasn't been turned out."

A clergyman in Illinois, not long since, when laying the corner-stone of a church, gave expression to a good thought when he said: "If boys and girls do their sparring in churches I say amen to it. I have a daughter whom I cherish as the apple of my eye; when she is of a suitable age I would rather she be courted in the house of God than in a theatre."

Miss Rebecca Bates died at Scituate, Mass., on the 14th inst., at the age of eighty-eight years. Miss Bates and her cousin Abbie were the heroines of the British "scare," in 1812, when the two girls, hidden behind rocks on the beach, with file and drum sounded the roll call, and put to flight several boatloads of troops from a British man-of-war, who were about to make a landing. Abbie Bates is still living, and is eighty years old.

The origin of the phrase, "Robbing Peter to pay Paul," is thus given: In the time of Edward VI. of England, many of the lands of St. Peter, at Westminster, were seized by his majesty's ministers and courtiers; but, in order to reconcile the people to that robbery, they always allowed a portion of the lands to be appropriated toward the repairs of St. Paul's Church; hence the phrase, "Robbing Peter to pay Paul."

Miss Helen Taylor, the stepdaughter of John Stuart Mill, is mentioned as a woman who holds an aristocratic audience spell-bound in a duke's drawing-room, when speaking on the dignity of labor; a woman who commands the breathless attention of 3,000 or 4,000 workmen, when expounding the moral obligations of capital. Her admirers are a little wroth with her at present, because, at a recent meeting, she called Mr. Gladstone "a dastard and a recreant."

A clergyman one day sat watching his little boy and girl at play, when the former angrily marched away from his sister, saying, "If she does that again, I will certing heap coals of fire on her head." "My son," asked the father, "how will you do that?" "Oh," said the little fellow, "I shall get 'em in the stove." "That is the way," observed the clergyman, in relating the anecdote, "that many an older child would like to obey the Scripture injunction."

"I once saw a little girl trying to induce her dog to follow her home; but every time she went toward him, he ran off. Presently she started off home, as if she cared nothing for the dog, and then the little fellow followed on closely after her. If you run after happiness, you will never catch it; but if you go right along in the path of duty, happiness will dog your steps." That is one of the things we heard Edward Judson tell his New York congregation, on the fourth Sunday in October.—Religious Herald.

A Virginia City (Nev.) horse was recently sold by the fire department after he had been thoroughly trained to their work. Three days after his retirement he was in front of an auction store, hitched to an express wagon loaded with furniture. All at once an alarm of fire was sounded. Old Gray waited about the length of time that he thought it should take to hitch him to the hose-cart, and then he started. The furniture was scattered from one end of the street to the other, but Old Gray reached the fire before the opposition cart, and with a self-satisfied air backed up to the hydrant. Next day he was returned to the Department. His devotion to duty was appreciated.

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PERIODICALS FOR 1882. REVIEWS.

Table listing various periodicals and magazines with their prices, including Homiletic Monthly, Canadian Methodist Magazine, and others.

MONTHLY ILLUSTRATED PAPERS.

Table listing monthly illustrated papers like British Workman, Cottager and Artisan, and others.

THE SUNDAY SCHOOL BANNER.

THE BEREAN LESSON LEAF.

THE CANADIAN SCHOLAR'S QUARTERLY.

AIDS TO THE STUDY OF THE INTERNATIONAL LESSONS.

Notes on the International Lessons for 1882,

THE INTERNATIONAL LESSON BOOKS FOR 1882.

THE GOSPEL OF MARK

THE COMMENTARY ON MARK.

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STOCK OF British Continental,

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Call and Examine,

Perfect Satisfaction Guaranteed

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STOCK OF FUR,

Ladies, Gents, and Children,

WHOLESALE AND RETAIL

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 Rev H Sprague for T C Stevenson 2, A
 Mu chie 2, John Vcazy 2, Mrs Mary
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 Rev Wm Alcorn for Robert Harrison 2,
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 2, M V Dostworth 2, C. Dostworth
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 Rev W A Outerbridge for Mrs John Smith 2 00
 Rev S James for Mrs John Howe 2 00
 Rev C H Paisley 1 00
 Rev L Daniel for J A Webber 2, George
 Redden 2 4 00
 Rev C W Swallow for N B Morris 2, Self 1 3 00
 Rev F H Pickles for Henry Walker 2 00
 Rev A Lucas for Mrs Pinceo 2, Stephen
 Hill 1, Self 1 4 00
 Rev Benj Hills for J G Ralston 2, A. ex-
 Locke 2 4 00
 Rev F H Wright for Charles Laurence 2 00
 Rev P H Robinson for Oliver Johnson 2,
 C W Johnson 2, Thomas Johnson 2,
 Jane Lyons 2, Mrs Wm Cameron 1,
 Self 1 10 00
 Rev Thomas Rogers for Stephen Schofield 2 00
 P P Paason per Dr Burgess 2, Mrs Susan
 Hardwick 2, E Borchum 2, Cooper Beals 2,
 Fletcher A Hamilton 2, H M Hinney 2, Mrs
 Julia Leonard 1 50, James Lecman 2, James
 Eiston 2, Jos B Ward 2, Uriah Matthews 2,
 Mrs T P. Lay 2, A W. W. W. 2, Wm Layton 2,
 J H Clarke 2, Miss M A Lyons 2, James
 Elliott 2, A A Smallwood 2, A Mc Patterson 2
 Eli Ernest 2, Jacob Elliott 2, Mrs Martin
 2, Mrs Thos G Allan 2, T H Fountain 2,
 Henry Stonehouse 1, Capt E Strum 2, Edward
 Lloyd 2, J D Lewin 2, W F Bonnell 2, John
 Dilworth 2

MARRIED

By the Rev. Isaac N. Parker, 28th ult., at the residence of the bride's father, Miss Flora Stevenson, daughter of William Stevenson, Esq., of Welford, Kent Co., N.B., to Mr. George H. Bailey, son of B. S. Bailey, Esq., Kingston, Kent Co., N.B.

On the 31st ult., at Westville, by the Rev. I. E. Thurlow, Mr. Mark Tipper to Mrs Lucy Dalling, both of Westville.

On the 29th ult., by the Rev. John Read, H. P. Sandall to Mary A. Porter, youngest daughter of the late Henry Porter, of Chipman, Queen's Co., N.B.

On the 21st ult., at North Shore, Botsford, by the Rev. W. J. Kirby, J. Trenholm Allen, of Cape Spear, to Ethel C. Henderson, of Midgie, W. Co., N.B.

On the 24th ult., by Rev. Henry Penna, Mr. Douglas H. Grant, of Perth, Victoria Co., to Miss Sarah E. Smith, of the same place.

At the residence of the bride's father, on the 21st ult., by the Rev. D. W. Johnson, A. B. Mr. W. F. Parker, of Belleisle to Kate De Wolfe, daughter of Mr. Robert H. Troop, of Granville Centre.

On the 12th ult., by the same at the Parsonage, Bridgetown, Mr. George F. Gardner to Miss Maria L. Hindon, both of Annapolis.

On the 25th inst., at the residence of the bride's father, by Rev. W. Harrison, Mr. Jas. Fell, of Burton, Saultury Co., to Miss Phoebe Ann Lyons, of same place.

At the residence of Mr. Heyden, Montague Bridge, P. E. I., on the 24th ult., by Rev. J. C. Berne, Mr. Samuel B. Aitken, Lower Montague, to Miss Sarah A. Dickson, of Sonora, N.S.

At Pembroke, on the 23d ult., by the Rev. G. O. Huestis, Mr. Stephen Little, of Walton, to Miss Estner Wilcox, of Pembroke.

At the house of the bride's parents, Bocabec, Charlotte Co., N.B., on the 23d ult., by the Rev. Wm. Wass, Mr. Wm. N. Bucknam, of Pennfield, to Miss Rachel, third daughter of Jeremiah Hanson, Esq.

At Westbrook, on Wednesday, 28th ult., by Rev. F. H. Wright, John Glennie, of River Hebert, to Edith, daughter of Alex. Fullerton, Esq., of Westbrook.

At the residence of the bride's father, on Wednesday, 28th ult., by Rev. W. G. Lane, George Eisenhauer to Matilda Rourke, both of Halifax.

At the parsonage, Pictou, by Rev. W. Lawson, Oct. 29th, 1881, Annie, eldest daughter of George Johnson, Esq., Graves Settlement, to D. W. Blakney, of Salisbury.

By the same, and at the same place, on the 28th Dec., 1881, Ada, only daughter of Pletely Lombard, Esq., to Amos Or Harper.

By the same, on same date, in the Methodist Church, Pictou, Margaret McAlister to C. E. Lloyd, of Manchester, Great Britain. This being the first marriage celebrated in our new church, the couple were presented with a Bible and a copy of Wesley's Hymns by the Trustees.

DIED

At Burlington, on the 22nd ult., after a short illness, Mr. Ephraim Stafford, aged 50 years.

At Cherie, rejoicing in Christ, on 25th ult., Julia, the beloved wife of Mr. Norman Tomlinson.

KNOW THIS

CATARRH can be only permanently cured by the use of CHILDS SPECIFIC. Can be used at home by the patient. Free treatise by mail. Rev. T. P. CHILDS, Troy, O.

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500 VIRGINIA FARMS AND MILLS for sale or exchange. Write for free catalogue. R. B. CHAFFIN & CO., Richmond, Va. Jan 6 4m e o w

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, JANUARY 8th., 1882.

11 a.m. BRUNSWICK ST. 7 p.m.
 Rev L N Beaudry Rev Jabez A Rogers

11 a.m. GRAFTON ST. 7 p.m.
 Rev Jabez A Rogers Rev L N Beaudry

11 a.m. KAYE ST. 7 p.m.
 Rev H P Doane Rev W G Lane

11 a.m. CHARLES ST. 7 p.m.
 Rev J J Teasdale Rev W H Evans

11 a.m. COBOURG ROAD. 7 p.m.
 Mr A Hart Rev J E Donkin

11 a.m. DARTMOUTH. 7 p.m.
 Rev W G Lane Rev H P Doane

BEECH STREET 3.30 p.m. Rev R Brecken

SerVICES at the JOST MISSION CHAPEL every Sabbath evening.
 Preachers' Meeting every Monday Morning, at Brunswick St Church, at 10 o'clock.

BOOTS, SHOES, RUBBERS, SLIPPERS, OVERS. ARGYLE BOOT AND SHOE STORE.

We beg to make known to our City and Country friends, also the public generally.

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Christmas Presents! New Year's Gifts!

Our stock is the largest and best assorted we have ever held. We also claim our prices compare favorably with any other house in the trade.

Do you want a nice pair of Men's Fancy Slippers, Ladies' Nice Fancy Slippers, Skating Boots, or Fancy Overs, for your sisters, or some other person's sister. CALL AT BOREHAM'S.

Do you want a nice warm pair of Felt House Boots or Slippers for some poor or aged person who would appreciate your kindness at this holiday season. GIVE BOREHAM A CALL.

Do you want a nice SLIPPER OR FANCY BOOT FOR THE BABY? We have the largest and best stock in the city.

Do you want to give your little girl a present which will cause her eyes to expand and which excited so much curiosity during the Exhibition, call and see our splendid assortment of Doll's Boots and Shoes, which we are now about opening.

In conclusion we advise all who wish good value for their money to call and see us, as we trust by courteous attention to the wants of our customers to please all.

E. BOREHAM.

P. S. Bank of Prince Edward Island notes taken at their face in exchange for goods, no increase in price. We give 5 per cent discount for cash in lots of \$4.00 and upwards. This of course does not include Prince Edward Island money, for which we give goods nett, no discount.

E. B.

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To begin work at once on sales for Spring 1882 for the

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The Subscriber is about to engage in the practice of Dentistry at Halifax. His rooms will be at No. 70 Granville St., over the office of the Hon. Dr. Parker, where on and after the Tenth of January he will be prepared to make appointments.

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No 7	250 lbs	\$27
No 8	260 lbs	\$28
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Was awarded to us at the Dominion Exhibition lately held at Halifax. We take this opportunity to state that the above prize was awarded for BEST ASSORTMENT of Ground Spices, and we beg to refer our friends for PROOF OF PURITY to the "Blue Books" for 1776, '77, '78, and '79, where they will find our Spices INVARIABLY pronounced by analyst to be PURE. Our friends will note on examining these books that OURS ARE THE ONLY SPICES that are thus marked IN EVERY INSTANCE. We have only ONE QUALITY, and that STRICTLY PURE.

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PAR-ON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold every where, sent by mail for eight letter stamps.

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An English Veterinary Surgeon and Chemist now travelling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold every where, or sent by mail for eight letter stamps.

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JOHNSON'S ANODYNE LINIMENT will positively prevent this fearful disease, and will positively cure nine cases out of ten. Information that will save many lives, sent free by mail. Don't delay a moment. Prevention is better than cure.

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I was given up by the Doctors but am nearly cured by Gates' Medicine.

SPRINGHILL MINES, August 3rd, 1881.

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Your preparations given to the public as a cure for Asthma and Consumption may be considered reliable in my experience. My neighbors can also say the same of me. They had no hope whatever, and advised my wife to spend no more money on me, thinking it was no use, as I had been given up by the doctors; but I thought I would try your medicines, and consider that it is by their use only that I am living and maintaining my family by my own work. The doctors advised me not to take it, because, they said, when the cough stopped I would not live 24 hours; but I am alive, thanks to GATES' MEDICINES, and am doing better than I have been for a great many years.

KENNETH MCGILVARY.

The above statement was sworn to as correct in every particular, by the above named Kenneth McGilvary, before me, at Spring Hill, this 4th day of August, 1881.

R. DRUMMOND, J.P.

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THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, BROUPE, All Diseases of the Throat, Lungs and Pulmonary Organs.

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HANDSOME FUR LINED CLOAKS FROM \$11.

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Orders and Correspondence solicited.

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We are at all times prepared to accept risks against Fire on all classes of property at the lowest rates in the following well known long established and reliable Companies. Detached Dwellings and contents insured for ONE or THREE years.

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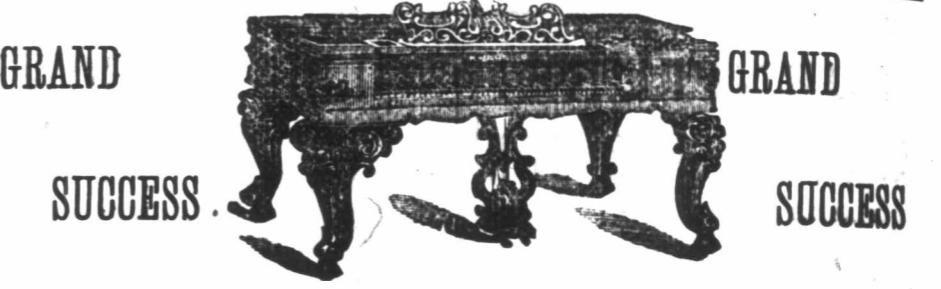
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S. F. HUBBARD & T. WATSON

VOL. X

THE

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All articles to be sent to S. F. Hubbard & T. Watson

SUBSCRIPTION list of the New Prince Edward Province.

FROM

The Luther German Church origin to a sin an, wrapped

Pointing of stand during Jackson said, sir, is the rest. Will a note of this

To show the can give with other duties, of our denomi report that vention has a scribers. Will to do likewise

The gayest saddest city. Paris has more the world. T poor who hav the past year 354,812. The ly by charity i

The Preside little by fixing given days w office seekers o intolerable el President like and any thing even but a litt an unbearable pend.

M. Gambett French Republi stely fond of t problems connec tion he has th emphatically i for girls. He should be taug and he is bring subject which cents.

It is gratit that one of th ments in hono Garfield, start death, is cor carried out. T ment of a G William's Coll \$35,000, and attain the fu originally cont

Four student who stole a fa were given by tive of leaving going such pu might inflict. and the farme chop four orde it to a poor wid music of a ba crowd that wat

Of Paul Be says: "No M fitted than he monastic broth by the decrees their stealthy a work as teache minds of the y stands better t ways of the J foundly the nee lic of these insi

The Northw does not share people hold to Army." It say God for any sor and saves a sin hear people wis more polite an wishing the pol Churches were will sound as dom."

It ought to t men in this cou proportion of t committed in Ir November, are a graty those v America. Wha Land League f money should b short his own c offence than pay possibly be adva man?—N. Y. T