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IESS SHOOT TANK by a Buddhist P

was opposed by the Lord Primate, who was in a street-car reading it. An intoxsaid he wanted to see the "money icated man entered, and seating himdown" and it would take about two tons self near, said : "Doctor, I want to talk of gold. - London Methodist. with you about the new Version.

Last week, on Tuesday, Victoria, the Queen of England and Empress of In-"Well, after you have paid your fare. When the man had paid it the Doctor marked: "No matter how many times dia, celebrated her sixty-second birththe New Testament is revised it will day. Her reign has already extended still contain, 'Nor drunkards shall inover a period of about forty-four years and seems likely to last for ten or fif-When the Japanese Embassador to teen years longer, unless she should conclude sooner to retire, in favor of China, who had visited Europe and

the Prince of Wales. England has America, was at Tientsin, the guest of found in her a woman of solid virtue Li Hung Chang, the Viceroy of the and exceedingly good sense, which is Province of Chihli, that most proon the whole, the best exhibition of gressive of Chinese statesmen asked him royalty.-N. Y. Independent. this question : "Of all the improve-

It may be that "misery loves comments you have seen in foreign lands what one do you consider the most pany," but it's small comfort to us to valuable for China to learn?" The Emknow that there are ten young men in bassador answered. "The education of Union Seminary, Va., ready to devote themselves to foreign missionary work, The Sydney Mail (South Australia) states that Bishop Quinn has written what may be called "a threatening letbut that the Missionary Board of the Presbyterian Church hasn't money enough to send them out. We would sympathize with our Presbyterian brethren over ter" to the Minister of Public Instructhe lines, were it not that the 16 young tion in Queensland on the education uestion. He contends that Roman men in our own Canadian University Catholics are ill treated because they who are ready to enter the foreign work,

but can't be sent for lack of money, cannot have in Australia their own eduabsorb all the sympathy we have to cational systems supported by the State. He says that "national schools are paspare. --- Missionary Outlook. ganizing the population, and threatens that the Irish in Australia will side with

The recommendations of the committee on membership meeting this week in Dublin are looked for with consider-

able interest, and a lively discussion is Mr. Edward Pickard Hall, who was expected on the subject in the Confereditor of the Maidstone Journal during ence. It is likely that some status and recognition will be recomended to be given to communicants who do not meet in was seated with me, in my editorial class. Some ministers in the Dublin room, on the old premises of the Jour-District were in favour of the question nal, dictating to me his address to the being brought up in the Representative electors. On coming to its close, I was Conference, the majority, however, about to write his signature, when he were strongly in favour of its being resaid: 'Leave out the apostrophe ; it tained as heretofore exclusively in the ooks so foreign : write it in one wordhands of the ministers. - London Meth-Disraeli."" And thus it has been writ-

The second day's session of the Gen-A correspondent of the Springfield eral Assembly of the United Presbyter-Republican who does not look with much an Church. at Pittsburg, Pa, was interfavor upon the efforts of the American esting on account of a discussion on missionaries in Italy, nevertheless conthurch music. The question was fesses that progress in the right direcbrought up by a petition signed by a tion can be plainly seen. He says : rge number of ministers and elders, hich characterizes the introduction of "Every time I go into the great pic-ture gallery of the Uffizi in Florence, I astrumental music in churches as represee under its portico a colporteur with his stand of Bibles for sale. The word msible and tending to beget a conempt for law and sap the very foundaof God is not bound, and it is doing its on of Presbyterian order. They closed work here. And I remember that thirthe paper by asking the Assembly to ty years ago, within a hundred yards of ave the Presbyteries where such infracthis colporteur's stand, Francesco and tion exists take steps to have it correct-Rosa Madiai were lying in prison for The petition was referred to the the crime of possessing and studying the Scriptures.

within the lines of probability. Then the "perilous stuff," hitherto of foreign growth, would be indigenous ; a custom

pursued under prohibition by their own Government, and under compulsion by one powerful and alien, would be sanctioned by public authority and legitimately grafted into the national life. No sane and good man can contemplate such an issue without abhorrence. The traffic must be stopped by voluntary surrender ere such crime leave its stain forever on our annals.

RELIGIOUS CACOPHONY.

If the second word of the above title has a formidable and somewhat ugly appearance, let our plain readers take it on our testimony that it is all the more fitting for that reason ; for we use it to describe a somewhat prevalent and very ugly habit. Let it be taken as a onomatopoetic word, as one whose sound suggests its meaning.

The American habit of irreverence and the Anglo-Saxon habit of slang have combined to produce a way of talking

about some matters in religion which is very unseemly, and, we believe, sinful. A minister was speaking of a projected meeting, and encouraging others to attend it, and he gave this as a reason. "We expect to have a Holy Ghost time." The good man intended no harm ; he was in fact, trying to do good. But the phrase must jar upon sober ears. The name of the third person in the Godhead has to a sensitive believer a most solemn and awful weight of meaning. If we happen on the streets to hear the name used profanely, it will

be a greater shock to us than an equal profanity in the use of the name of the Father or Son. There must be a chastity (in-the classic sense of the word) in our treatment of the Holy One, a sobriety, a carefulness, as when the highpriest entered once a year into the most holy place.

On another occasion we heard a min ister speaking of a friend. "Don't you know So-and-So ? he said, "Why he's a holiness fellow." Possibly O reader, you may imagine that the speaker meant to stigmatize So-and-So, that

may be posted upon it.

In the relaxation and self assertion of our time, it may be thought that we are indicating a too-exacting style of speech in matters touching on religion. Certainly, not more exacting than the Scripture demands, which teaches that all our speech" should be with grace. seasoned with salt. -Boston Watchman.

ALONE WITH GOD. One Sabbath night, after discoursing

on a very solemn subject which had stirred my own soul, I took a walk before going home. It was clear starlight, without any moon, and the heavens ooked down upon me with all their subime impressiveness. I found myself, unconsciously, walking in the direction of the mill. I had not gone far before I met my senior colleague and friend pacing up and down by the side of the stream near his house. As soon as I came up he said : "Man, I couldna gang hame direct frae the chapel the nicht. Aiter heatin' your sermon I wanted to be alane wi' God ; and I never feel his resence as much as when I am oot in a nicht like this. You war speakin' about death? D'ye ken I never think o' death ! It's aye life that fills my mind. As long as I see sich a sky as that abune me, and hae a grip o' Christ within me, I'm sure death is swallowed up in victory. I am no' sae shure as some a laddie I used to read the Book of Revelation frae beginnin' to end on a Sabin', when I got up to herd my faither's coos, jist as the sun was risin' and preading a glimmer ower the lift, the bits o' birdies praisin' God wi' a' their micht, and the loch at the fit o' the field like a pictur' o' peace I wond red if Revelation and nature werena 'a ane, and sometimes thocht that 'the new heaven and new earth' jist meant that when we woke up on the resurrection morn we would find ourselves in this same place with this differ—that sin and sorrow had fleed awa' as the nicht was passin', jist

work at the Shitaya appointment. It is only a little over a year since we built a church there and commenced the preaching of the Gospel. Twenty-three souls have been won for Christ. Eleven of the number became candidates for baptism in connection with a special service that we held in November. We were greatly cheered. The meetings were times of refreshing from the presence of the Lord.

Last Sabbath we had our Quarterly Meeting there. The Love-feast was one of the best I ever attended. The second person who spoke was the first-fruit of our work in Shitaya. He is an excellent man about sixty-five years of age. Christianity brought a great joy to his heart. A few months ago it seemed to us that the Master was about to call him from the Church below, to the Church above. Mr. Hiraiwa, who does the pastoral work at Shitaya, visited him in his illness, and after they had talked for a time, the old gentleman with tears streaming from his eyes, and with words that reminded me of Simeon's joy on seeing the Lord's Christ, gave thanks to God that he had been permited to see the coming of Christianity and to receive this salvation into his heart. He then told Mr Hiraiwa about his mother. He said that "she was a woman who went about doing good, that she used to visit the sick, feed the hungry, folks seem to be that heaven will be sae help the distressed, but that years ago different from this warl'. When I was she passed away from earth." He wish ed to know if his mother dving without hearing of Christ could be saved. Mr. hath afternoon ; and on Monday morn- Hiraiwa explained to him that Christ was the true Light which lighteth every man that cometh into the world. He also told him of the teaching of the apos-

tle in regard to the Gentiles, which have not the law, yet do by nature the things contained in the law. When he saw that there is a provision in the Gosa Gospel sufficiently comprehensive to save the good even amid the darkness of heathenism.

Shortly after the beginning of our tion at the church door. One of our will tell the story.

faith and become grossly immoral? Third. If the people, some of them speculate and question in regard to the truth of the doctrine, upge them first to seek, and afterward to speculate. No man over did or will understand it unter experience unfolds it. Experience on this theme is as needful to understand it as it is on the new birth. O that all the disputers would become humble scekers ! Fourth. When the blessing is attained the possessor of it should be urged to pass on. How much depende

on this none can express, and none but the experienced can conceive. Standing still will be fatal to any sanctified south -fatal, I mean, as to his retaining the witness and the comforts of that state. "I would suggest that we who profess to believe in this doctrine should be most careful of our language in regard to it. Let us never speak of it with lightness. If the doctrine is true, it is most sacredly and solemnly true. Some times I have heard it said of an erring or an accused brother, he is one of your sanctified Christians.

"I care not what offense is charged on that brother; in nine cases out of ten, at a venture, I would rather be guilty of his offense, than to have been the author of such a remark concerning him. For that remark was not so much an insinuation that the brother in question was insincere, as it was a charge by inuendo that all who ever possessed the blessing, as Fisk, Fletcher, and such like were hypocrites. Nay, it was rather a blow aimed at the doctrine, at the Bible which teaches it, and at the Author of that blessed book."-Hamline

The truest picture of man's arch enemy is that given by the great French artist, Dorè, who paints him as mind without God. Cultivate the intellect of a soul without the moral nature being strengthened in due projotion, and pel by which his mother might be saved you d) but whet the sword which his joy was very great. Thank Gol for pierces it with more poignant sorrow, and works an unending destruction the whole being. Wee to that individual. also to the family, school or State, that would banish from its governme the law of the Supreme Ruler, and

like mist frae the braes."-Scottish Mag- Love-feast there was a slight commo- be scattered abroad. In due time Baber