

The Wesleyan.

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NOTE AND COMMENT.

Faithful attendance on class meetings renders backsliding almost impossible. Young converts, bear this in mind. Begin rightly.—*Our Church.*

Our people were poorly fed who all left the Sunday-school and prayer-meeting to hear a two-hour's harangue on baptism, and then all went home mad.—*Ed.*

President Andrew White says that the abuse of fellow students, the insulting of professors, and the attempts by classes to discipline the Faculty, have been driven out of college life by the public press.

This, on an exchange, is worth thinking about: "Think of a member of the Church paying \$145 a year for tobacco and 66 cents for Church Extension; and another of the same Church, paying \$191 for tobacco and \$1 for Missions!"

Said a friend to another the other day, "I thought Deacon—was a leading man in your Church?" "O, no," was the reply, "he never was a leader, he was a driver. He always said, 'Go,' never, 'Come.'" In this incident we find food for thought.—*Watch Tower.*

But be it known all the world around that non-backslidden, truly-saved, living Methodists need no prayer-book, other than God's own book. A prayer-book in the Methodist Church would be as much out of place as a "spelling book among the angels."—*Christian Witness.*

Moody says there is in London such a thing as sanctified wealth, which is a rare commodity in America. The reason is that in London there are families acclimatized to wealth. They can breathe it without choking. In America nearly all the rich men were born poor.—*Visitor.*

Of thirty-five persons to whom Dr. George E. Ellis once propounded the question, "Have you read the Bible through?" thirty four answered decidedly, "No," and the other "thought his mother put him through it when a child." What would be your answer to that question, reader?—*Christian Index.*

Coleridge finely said, "The Bible without the Spirit is a sun-dial by moonlight." The saying is just as true of preachers whose sermons are only moral essays. They may cast faint shadows on the dial-plate; but they can not tell the time of day. They do not meet the deepest wants of souls.—*Christian Intelligencer.*

Look both ways. Fatal railroad accidents often occur from a failure to do this before attempting to cross the track. So swift and dangerous are the agencies of evil, that the soul can hardly take a single step in safety without looking in all directions. Danger avoided in one direction may put us in the way of it from another.—*Western Ad.*

Look through the news items of the morning paper, and you will rarely miss a murder or a maiming. The reporter often adds, "Liquor did it." Some citizen, maddened by drink, takes life or wounds, and goes to the gallows or the penitentiary. The bar-room keeper, whose liquid fire crazed his neighbor, wrought the ruin, pocketed the blood money, and set again his death-trap.—*Richmond Ad.*

There are not a few ladies who are sometimes perplexed as to what they shall do with their jewelry. To wear it all is impossible. The articles are too numerous. We would recommend them to forward what they can dispense with to the Mission House, in imitation of those Irish ladies who are sending their brooches to Dr. Flennig Stevenson for the funds of the Presbyterian Foreign Mission.—*Methodist.*

Church newspapers are much scandalized by the conduct of bishops' sons. It was sufficiently shocking that Canon Wilberforce should fraternize with Mr. Spurgeon. But it seems that Bishop Mackarness's hopeful (the vicar of Aylesbury) has, per saltum, over-leaped even that. He has actually gone so far as to read one of the lessons in the Dissenting chapel of the cemetery at the burial of a Wesleyan preacher.—*London Methodist.*

The bishops of the Church of England must have these dice when they deserve well, as they so often do. On the extension of the franchise they did what would have been thought impossible twenty-five years ago. In the House of Lords both archbishops, with a dozen bishops, stood up to advocate the extension of the franchise, and only one cast his vote on the conservative side. That shows that the Church thinks it can trust the common people.—*Independent.*

The General Conference of the M. E. Church, North, did a wise thing in ordering the Agent to prepare Church certificates in books with stubs attached, so that pastors can keep a record of all church letters they may give. An improvement can be made by an additional letter to be forwarded to the pastor of the charge where the departing members expect to make their homes, informing him of their coming and commending them to his pastoral care.—*Texas Ad.*

Those who have to address children should be very careful how they frame their questions. A well-known American Baptist, Dr. P. S. Henson, at the recent children's day service in his church, was complimenting the little people on their faithfulness in recording his morning texts, Sabbath by Sabbath, and took occasion to say incidentally that he believed the text was the best part of his sermons. Suddenness turning to the cloud of young faces above him, he said, "Don't you think so, children?" and straightway a chorus of children's voices shouted back a respectful but vociferous "Yes, sir!"—*Ed.*

True, in our female colleges, the programme reads "readings," and the foot-note says, "the medal is awarded to the best 'reader' in the class, and sometimes the young lady so far respects the printed programme as to hold a book of manuscript in her left hand, but she declaims all the same. We would not underrate the value of declamation, but we would emphasize the opinion that unless there comes over our colleges and schools a radical reform in this respect, we shall seldom again be charmed in the family circle or in the public assembly with the exquisite pleasure of good reading.—*Wesleyan Ad.*

In an article in a recent number of the *Christian at Work* the Rev. Dr. Daniel Curry states the Methodist position in regard to infant baptism in one strong clear sentence: "The child's title to baptism—the Christian seal to the covenant of salvation—is not that he is regenerate nor that he is a believer, but that Christ has died for him, and that he is among those for whom the provisions of eternal salvation have been made, and which will become effectual unconditionally in those who never arrive at a state of free personal self-determination or away from Christ, and in respect to all others on the conditions of their faith and obedience."

Our machinery, then, has been enlarged and improved. What about the motive power? Machinery, costly, bright, extensive, and ingenious, may be so much lumber. It may stand cold and still. Joints of brass, nerves of iron, blood of inventive thought will not suffice. Power is wanted. Have we that? The success of our forefathers did not depend on eloquent sermons, skilful exegesis, learned, oratorical, or popular deliverances, although many of the early Methodist preachers would compare favourably on these points with some of their modern critics, but their highest results were secured by the gift, the presence, the power of the Holy Spirit of God.—*Meth. Recorder.*

Bishop Hurst writes to the N. Y. Advocate: "A remarkable concession has been granted our Church in Bavaria. Here we have been persecuted, but the tide is now turned. Our Methodist Episcopal Church in that country has been granted the right of a private Church, which means that it is as legitimate a Church as that of the State. Among other novel features in this, our ministers are now required by King Ludwig's express order to catechise all the children under our jurisdiction, and to make regular reports, on blanks provided for the purpose, to the Department of Public Worship. This is such a near approach to making us a State Church that it would take a good searcher with a strong lamp to find out the difference."

One of our district courts has decided that grab-bags at Church-fairs are gambling devices. But who of our "Sociable" brethren and sisters will believe it unless they are served with a summons to attend court? And so the law is interpreting our gospel for us. Our courts are telling the Churches that they are violating not only human law, but also the spirit and letter of their Bibles. It is not only a "sanctimonious" pulpit that is now thundering away at these Church gamblers, but our Grays, deliberate judges on the bench. St. Paul may well, once more, cry out: "Set them to judge who are the least esteemed in the Church. I speak this to your shame." But what will be the effect of this?—*Christian Standard.*

BISHOP SIMPSON.

What was the secret of Bishop Simpson's power? is asked a thousand times, and no man can answer, save in a general way. He was an honest man, and showed an honest soul to his hearers. He had a purpose, evidently, whenever he spoke and he moved directly toward that purpose. Four things combined in him—a fine manly physical form, erect and commanding but singularly free from all stiffness or affectation, a clear, sharp incisive mind, a poetic and sympathetic heart, and a soul sanctified by Divine grace and devoted to the cause of the Master. But all these do not reveal the source of his power. Other men have had all these and lacked eloquence. That came largely from his perfect and transparent sincerity, his calm and quiet earnestness, self-assured and joined to love of truth and humanity.

He had, I think, in a higher degree than any other man I ever heard of—except it may have been Thomas Corwin, and in him it was largely dramatic—that may be called the power of "Vision," as the older rhetoricians term it. Every word he spoke appeared to him to be a picture—or better still, was a live force—and brought to his mind something real to be seen. I have heard many of the great orators of the age, and no one had in so remarkable a degree the power to see for himself his descriptions and compel others to see them. Who that heard him in that sermon on "The Waters of Life," will ever forget the little stream that trickled from the east door of the temple, and flowed away to be a river, a sea, and ocean, carrying healing, fertility, joy, life along with it? Did you mark the Bishop's eye as he followed the quiet flow of that water, and could you for a moment doubt but that he saw it? Who ever heard him preach of The Stone Cut out of the Mountain, and did not actually see the stone? I have heard it more than once, the last time where were at least twenty German skeptics. As the Bishop looked towards where they were sitting and deliberately proceeded to speak of the image of the golden head, the silver shoulders and chest, the brazen body—and started in astonishment crying out—"See! See! A stone is coming from yonder mountain! No hand has hewn it! It moves—it flies without wings! It grows—it smites the image and it crumbles!" Every man of them actually dodged as if he saw the stone coming. The effect was overwhelming. One of them next day told me that such a man preaching twice in that way would make a believer of him, so sincere, so simple in his faith and with such attractive power.

Shakespeare says the poet sees things which other men do not and bodies them forth in shapes of words. The orator sees things that others do not and believes them and persuades men to believe and do them. It was this perfect belief in things eternal, this clear vision of his own mind that made Bishop Simpson the foremost orator of the world.

Then accompanying this realizing imagination was the most remarkable fertility to find and bring from every quarter pertinent illustrations. Science, art, history, business, common life and duty, every one afforded to him material which he wove into his sermons as so many threads of gold, making them shine and attracting men's hearts. How aptly does he use the simplicity and motherly pride of his own mother, to describe the blessedness of a call to preach the gospel! And what soul does not feel its power. Again he describes a noble, rich and wise young man preparing a room in his fine mansion for her whom he is soon to make his bride and bring to his home. These are things of every day life and Bishop Simpson could use them as no one else ever did. They made all men feel as if they were akin, and by these

illustrations, made so real, he drew hearts to God and religion.—*R. R. Alliance in Central Ad.*

WISE WORDS.

On taking the chair of the English Conference, the Rev. Dr. Greeves, the President elect, said: "I believe that my predecessors in this office have sometimes spoken words of counsel as to the outlook that there is before our connexion. I shall not attempt to do that. If I have any thoughts about that, it is a little fear lest we should allow the great interest we take in revivalistic services to interfere with the diligent, effective, and hopeful discharge of our ordinary pastorate. I think there is some danger lest we should allow our people almost exclusively to look to these special arrangements for the extension of the word of God. I believe if we are faithful to our duty, not simply as evangelists, but as pastors and teachers, we may gather continually from the families of our people greater accessions to our numbers. A very distinguished predecessor of mine—Mr. Garrett—in his opening address gave us as the keynote of the year, 'A revival in every circuit.' If I could give one it would be, 'Salvation in every house.' I remember when I was a boy the way in which the older preachers put their hands upon my shoulders and gave me their blessing—Dr. Newton, for example, did this in a way I shall never forget—and I think if we can blend with our continued and increased efforts for the outlying masses a tender care for the children of our people it will greatly promote our spiritual prosperity. You have called me to this position. I must now ask you to sustain me in it by your prayers. I know that to preside over your deliberations is not a work of great difficulty if one is modestly distrustful of himself and always disposed to believe in you. My friend Mr. Garrett said he had never presided at anything more difficult than a Sunday-school teachers' meeting. I think that the man who can manage that can manage to preside almost anywhere else. I have found in my experience that difficulties diminish as we rise in the scale of meetings, and that those that seem the most simple cost us the most trouble. But when I look forward to the year and think of the responsibilities that weigh upon your President, when I think how many had invitations for about ten Sundays out of the fifty two I am sure you will feel that I need your support in reference to this responsibility. I would like to come to the beat traditions of the Church to carry into the homes of our people and into all my official relations with them the purest and holiest spirit; and I ask your prayers. I remember how earnestly they were implored by Dr. Osborn—the Nestor of our Connexion—who surely needed our sympathy in this office less than any one. I remember with what eloquent pathos Mr. Garrett pleaded for them, and how my distinguished predecessor asked for them. I cannot plead as they did, but I need your prayers all the more. You will not deny me, I am sure, that choicest perquisite of the Presidential office. . . . I shall not detain you further. I should like you to go home saying, 'The President did not waste our time by needless words; and I should like each one of you to be able to add, 'Neither did I.'"

In your religious life do not imitate the old lady who, seeing the sign, "Not Safe," on a bridge she had just crossed, turned about and recrossed to the side from which she originally came; but rather thank God for deliverance, and go forward. Do not stand and try to realize the temptation escaped until you find yourself again in its power.

WHAT DEATH DOES.

It does not affect the moral character; it extends its force upon the body, but works no radical or real change in the soul. It has no power whatever to revolutionize the moral nature—to make it better or worse. In itself it can neither make a good man better nor a bad man worse. It can transfer, but cannot transform. "He that is righteous, let him be righteous still. He that is filthy, let him be filthy, at death and after, 'filthy still.'" Each person now living carries in himself at this and every moment the essential element of either heaven or hell. By the essential elements we mean, in both cases, those moral qualities, those dispositions and affections of soul, which fit it for the one or for the other. Were all at this moment snatched from time into eternity, such are their moral characters that they would instantly drop into their appropriate places. What a thin partition separates the saint on earth from the saint in heaven—the sinner in time from the sinner in eternity.

Death is but the door-keeper. He lifts the latch and lets the Christian through into the bliss of the blissful. Death lops off the body and manumits the imprisoned spirit. It dissolves the Christian from this sinful state and his sinful surroundings, takes him away from all the hindrances of earth, and supplies him with all the helps of heaven. It delivers him from "this body of death." It is not the judge to acquit or condemn; only the jailer to release. It puts the justified beyond the confines of sin and sense; gives them absence from the body and presence with the Lord, but has nothing more that it can do. It is God's porter to lift up the "gates" at his bidding, and let the "son of glory" come in. Why, then, should the Christian fear the wing that translates him from the state of the justified to that of the glorified? "Death is yours."

I OUGHT TO HAVE ANTICIPATED THIS.

A few days have passed over the grave of a noble young man, from whose lips fell these words. He had well represented the enterprise of life insurance, but neglected his soul. When the physician informed him that his sudden and severe illness was fatal and his time on earth very brief, he said with the deliberation of a deep and awful conviction, "I ought to have anticipated this; but now it is too late." The words thrilled the hearts of those that loved him and watched the ebbing life. Yes, he ought to have anticipated the possibility of such a hurried departure from the scenes of probation. O what a burden of consciousness, folly and guilt and peril extorted that confession from the dying man! The number of those who have the anguish of such an awakening to the stuporous failure of a human soul for eternity, the judgment-day can alone reveal. Forever will the dreadful ought weigh down the lost spirit—the severest part of hell.—*Am. Messenger.*

OUTSIDE WORKERS.

A thought for them to reflect upon: "Is Mr. Hayes a Christian?" I asked a friend. "No, he is an outside worker, like myself." "Outside worker! What do you mean by that?" "O, Hayes and I have classes in the Sunday-school, because some of the Christians want to go home and get a warm dinner, and they can do no better than take us for teachers. Then we sing in the choir, and sometimes, to help along, sing in the prayer-meeting. We give something towards the minister's salary, etc. I don't know how they could get along," continued my friend, half-jokingly, "if it were not for a few outside workers." "Outside of what?"

"Why, outside of the church." "Why not come inside?" "O, I'm not a Christian. I can't do that. I think I can do as much where I am."

"Do! that is not the first thing. It is to what is right. Why not be a Christian? then you can do from love?"

"O, I don't know. I cannot yet. I mean to sometime."

"When?" "You shake your head. Ah, my friend, do not stay outside too long. Some foolish virgins tried that, and they never got inside of the door. It was shut, and they had to stay outside forever."

Beware, lest you be left outside of heaven.—*Advance.*

A SECOND PROBATION.

If the ungodly are given a second probation, why not a third? There is no reason that we can think of in favor of a second probation that will not hold good for a third or a fourth. Certainly the impenitent sinner would reason thus. He would put aside the second offer of life, and wait for the third. "I rejected the crucified Jesus, and resisted the calls of mercy and the importunities of love in the former state, and now the offer is renewed. I will continue in sin. The offer will be continued. The mercy of God is boundless."

Why should any one desire a second probation? Are they so in love with sin that they want to hug its body of death through this life? Are not the misery and death which it produces in this life sufficient to induce the soul to seek a divorce here? Are not the manifestations of God's goodness in this world enough to win us to his service? Does the Saviour lifted up before our eyes and dying for our sins, attract so feebly that we would delay embracing his love, and the salvation he offers till after death? Let us not deceive ourselves. God is not mocked. Whatsoever a man soweth, that shall he also reap.—*Holston Meth.*

The following are the impressions of an American invalid on following, through the telephone in his sick chamber, public worship at a distant place: "I first heard, he states, 'the footsteps of people entering the church, then the rustling of dresses, afterwards the moving of fans and the taking of books from the boxes. On a sudden the organ pealed forth, and the sound so familiar drew tears from my eyes as though it came down from heaven. When the hymn began I found it in my book, and without fear of disturbing anyone with my poor worn voice, I sang it through with the greatest joy. In like manner I followed the lesson in my own Bible. Nobody can imagine the solemn effect of the Word of God coming thus on the wings of electricity. I seemed to be in the immediate presence of God. In the same way I followed the prayer, underlining each petition with a final amen, while, when the minister prayed for the sick and the sorrowful, he seemed to be interceding directly for me."

Our forefathers had clocks put on the outside of churches that they might not be late in getting to service; we put the clocks inside of the churches lest we be late in getting out.—*Rev. H. A. Tupper.*

As when the bird lies, new evidence is within its reach that the air will bear it up, so, when the soul becomes Christian, new evidence is within its reach that God is, and that he rewards those who diligently seek him.—*Joseph Cook.*

One by one come the desolate days. It is only to-day that toucheth thee. Look straight before thee! Some guiding rays shine down on thy path. Go on with praise in the light that thou canst see.—*Washington Gladden.*

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Pickard Rev-H. D.D.

OUR HOME CIRCLE.

A SABBATH REST AMONG THE HILLS.

Never did fairer morning break!
The light stole up through hill and dale,
And joyful birds-bells bade us wake
To happy music in the vale.
And all the sounds in the clear air
Were summonses to rest and prayer.

The very flowers seemed glad in God!
They raised their heads and looked above;
And the ferns, trembling from the sod,
As if they understood His love,
Spread out their levelness before
The great God-Father bending o'er.

And all the grand old hills cried "Come
A little nearer to the skies,"
And in the insects' humbly hum
There seemed to be the word "Arise,"
And who could grovel on the earth
Amid such scenes of sacred mirth?

The bells rang out across the green,
And man's rejoicing heart grew still;
For though the Father's works are seen
In solitary glen and hill,
Yet in His House His children know
His glory's brightest warmth and glow.

We sang the psalms our fathers loved,
In churches old we bent our head,
And our glad hearts God's presence proved,
Which blessed the living as the dead;
And what the preacher said that day
Lifted our hearts to heaven away.

Whatever toil or care may be
Awaiting us in future years,
From this repose and comfort, we
Will pass with courage, not with fears,
A trustful hope the spirit fills,
That rests on Sabbaths in the hills.

—London World.

STOPPING THE PAPER.

Mrs. Jacob Willis sat lost in thought, not very pleasant thought either, judging from the manner in which she knit her brow and tapped an impatient foot. The fact was, Mr. Willis had been complaining that family expenses were increasing instead of decreasing. Something must be done to cut them down, that was evident, and she, Mrs. Willis, must be the one to devise some plan whereby the income must be made commensurate with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute, needs a new shoe," she soliloquized, "to say nothing of Jamie and Jennie, who need not only shoes, but rubbers and mittens to keep out the cold, and to-morrow the milk-bill will be left. I owe Mrs. Jenks two dollars for making Jamie's pants, and next week two dollars and a-half must be forthcoming to pay my subscription for our religious paper for the year—that is, if we continue to take a religious paper. I wonder—here she again became lost in silent thought, but her brow was still knit in perplexity, and the impatient tapping of the shabby-booted foot went on.

Pretty soon she broke out again, but more impetuously than before:

"I believe it will have to be done. Of course, I can't expect James to give up his daily paper; a man wouldn't know where to find himself without his paper, and I'd be ashamed of a man who would be content not to know what was going on in the great world from day to day. It will come hard, awfully hard; but really, I begin to think it my duty to deny myself the luxury of a religious paper; with our growing family and increasing expenses, I must make the sacrifice, and might as well go about it at once. Shoes we must have, school-books must be bought, food is a necessity and help in the kitchen I can not do without; so I see no other way to begin saving, but to write and stop the paper.

She was not a weak-minded woman by any means, Mrs. James Willis, but once convinced a certain course was the inevitable or the best one to pursue, she set about pursuing it forthwith. So down she sat and penned a little note full of regrets, but said plainly the pressure of unavoidable expenses necessitated the act on her part of stopping the paper. "And it was my paper, and I loved it," she said, as she closed the envelope, and brushing away a falling tear, she called Jennie and bade her post the letter on her way to school.

When Friday night came, Mr. Willis remarked to his wife that as he was to take part in the meeting, he should like to run over her paper a moment.

"I've stopp'd it," she said.

"Stopp'd it!" he ejaculated blankly, "why wife, what made you do that?"

"Because you said we must cut down expenses," she answered, her voice trembling; "and besides," she added gently, "you have said for two or three successive years, when the subscription price was due, that it seemed a use-less expense."

"Very true, so I have," assented Mr. Willis, "and I believe we can

very well do without it, at least better than we can afford to pay for it year after year."

So Mr. Willis departed for the meeting of prayer without the useful hints with which the religious paper might have furnished him had he been able to afford it.

On Saturday morning a neighbor ran hastily in, asking Mrs. Willis if she would allow her to see the paper for a moment. "I heard," she said, "there was another list of those useful recipes, such as you allowed me to copy, and I knew you would spare it a few moments."

"I've stopp'd my paper," faltered poor Mrs. Willis.

"Stopp'd it! oh, well, never mind;" and the neighbor departed rather confused.

"What made you tell her you'd stopp'd it?" asked Mr. Willis, who was just leaving for his business when the neighbor appeared.

"I'm a little ashamed to have it known we, a Christian family, take no religious paper."

"I'm not half as ashamed of it as I am regretful," his wife answered gently.

Saturday night found the week's work nicely done, the children had taken the usual bath, and now gathered about their mother, lesson papers in hand.

"Come, mother," said Jamie, "Jennie and I are ready for our Sunday-school Lesson. Where's the paper; I'll get it."

"We have no paper to-night, Jamie," Mrs. Willis answered cheerfully, "so we'll try to get along without its help."

"Why, where is it?" persisted Jamie.

"We could not afford it this year, my son," spoke up Mr. Willis. "You can learn your lesson just as well without it."

"Oh dear me," piped up Jennie, "What shall we do?"

"And there's the story mother always read to us after the Sunday-school Lesson was learned," wailed Jamie. "What shall we do without that?"

"Come, come!" exclaimed Mr. Willis, impatiently, "don't let me hear any more about that paper; make the best of a necessity. We can't afford it, that's enough."

No more was said that night. The next morning, which was Sunday, just as Mr. and Mrs. Willis were starting to church, a man so lame that he walked laboriously and only crept painfully along, was seen coming up to the door.

"Ah, here comes poor old Mr. Edson," said Mr. Willis; "what could he have come all this distance for? Good morning, Mr. Edson, how is your wife this morning?"

"Better, sir, thank you; considerably better; she is sitting up to-day, and I came over, seeing she was so smart, to see if you'd kindly lend me your paper; wife said it would be good as a cordial, any day, to hear me read."

Mr. Willis hastened nervously to forestall his wife's forthcoming declaration.

"I'm very sorry, Mr. Edson, very sorry, but our religious paper didn't come this week. I'll find last week's copy for you, and next week I'll send over one of the children with this week's issue, if possible."

Nothing more was said on the subject until the family were seated at their ample dinner, then Jennie asked, a little timidly:

"Pa, are you going to take mamma's paper again?"

"Yes, Jennie, I am; and I'm going to black my own boots hereafter to help pay for it."

The children were very quiet for a moment, then Jennie asked, thoughtfully:

"And wouldn't it help if we didn't have raisins in the puddings? I'd a great deal rather have one nice story and a lesson every week than to have plum-pudding."

"Yes, Jennie, that would help," replied the mother, "and as Margaret is about to leave, I'll hire a less expensive girl, and do more of my own cooking; that will probably be a great saving in more respects than one. I miss the information and pleasure derived from my paper enough to make the extra effort willingly."

It was surprising how much happier they all felt; and when, towards the last of the week, the paper came impulsive Jennie actually kissed it.

Why, it looks just like an old friend, she exclaimed.

"Yes, and it is a friend in more ways than we realized, and not only a friend, but a help and a teacher," replied her mother.

Mr. Willis was silent; he saw the child's enthusiasm and heard the mother's comments, but afterwards, when only himself and wife were in the room, he said:

"Wife, I am positively ashamed that I ever could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. Absolutely ashamed that my poorer neighbors and my own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensable to our comfort and satisfaction, and I promise you have heard the last from me you are ever likely to about not being able to afford one religious paper. We can't afford not to have it."

And that is how Mrs. Willis succeeded in stopping her religious paper.—Golden Rule.

FATHER AND SON.

I must look to the sheep in the fold,
See the cattle arc fed and warm;
So Jack'll not let me wrap you well,
You may go with me over the farm,
Though the snow is deep and the weather is cold,
You are not a baby at six years old.

Two feet of snow on the hill-side lay,
But the sky was as blue as June;
And father and son came laughing home
When dinner was ready at noon—
Knocking the snow from their weary feet,
Rosy and hungry and longing to eat.

"The snow was so deep," the farmer said,
"That I feared I should scarce get through."
The mother turned with a pleasant smile:
"Then what could a little lad do?"

"I trod in my father's steps," said Jack;
"Wherever he went I kept his track."
The mother looked in the father's face,
And a solemn thought was there:
The words had gone like a lightning flash
To the seat of a nobler care.

"If he tread in my steps," then day by day
How carefully I must choose my way.
"For the child will do as the father does,
And the track that I leave behind,
If it be firm, and clear, and straight,
The feet of my son will find."

He will tread in his father's steps and say:
I am right, for this was my father's way.
Oh! fathers, leading in life's hard road,
Be sure of the steps you take:
The sons you love, when grey-haired men,
Will tread in them still for your sake,
When grey-haired men to their sons will say:
"We tread in our father's steps to-day."

—Lillie E. Barr.

MOLTKE THE SILENT.

Moltke the Silent—*der Schweiger*—as he is called, is generally considered the greatest and is certainly the most successful, of living soldiers. His achievements at Koniggratz, Sedan, and Paris have never been surpassed and compel the admiration of all competent military critics. Silent, quiet, cold, the very incarnation of concentrated thought, just as you see him walking in the streets or moving in a drawing-room, when everybody stands respectfully aside to let him pass—so he stood on the battle-field, his cold clear eye passing from one point to the other, and his cold clear mind weighing the chances of victory and defeat with the intensity and serenity of a mathematician pondering over the solution of some grave problem. No one, it is said, has ever seen Count Moltke excited, not even at Sedan, where the greatest victory of modern times decided the fortunes of the two most powerful empires of the Continent. His calmness seems mysterious, almost awful, and there is something strangely sad about that silent, lonely old man. His wife died some years ago; he never had a child; his nearest relations, with the exception of a nephew and a niece, seem to be kept at a distance by him. Who are his companions and his friends? To whom does he ever talk in a friendly, familiar way? Nobody has ever been able to tell me, though I have often enquired.

An old man of 84, he still appears without fail wherever duty calls him. He is to be seen at almost all the Emperor's receptions, the most striking personage near the throne. But how does the old Field Marshal pass his time when free from duty, when tired of work? Nobody pretends to know. Either nobody penetrates into his intimacy, or else those who approach him intimately do not speak about it. When the weather is fine you may see a very tall, thin man, with a very light yellowish hair and a sorrowful, wrinkled face, out of which shine a pair of stony grey eyes, wrapped in a long, dark military coat, a cap on his small head, faultlessly dressed in a general's uniform—a gentleman born in every inch of his aristocratic, slender figure, his body still erect, but his head as if in deep thought slightly bent forward—such a man, I say, you may see coming

out of a great red building which stands on the Koenigs-Platz, at the corner of "Moltke" and "Bismarck" streets, and which bears the name of "General Stab." The solitary old man, unattended by a servant, walks slowly, noiselessly. Every one who meets him looks at him attentively; if the passer-by is a soldier he stands on one side and salutes. The old general returns the salute slowly and deliberately, but apparently without seeing to whom. That is General Field Marshal Count Hellmuth von Moltke, one of the strangest characters the world has ever produced. It is well worth going to Berlin to see that great historical personage.—Blackwood's Magazine.

ENGLISH IGNORANCE OF GEOGRAPHY.

Englishmen with sons to settle finds it a real difficulty to understand the size of separate states of America, or to imagine that Texas exceeds France and England put together; while the capacity for remembering that Arabia is the size of all Europe west of the Vistula, and Brazil just three times that is simply nil. Even when they are sincerely anxious to know, great distances puzzle them, and great rivers; and they talk about cities in the Soudan as if that horrible expanse were Lancashire, and wonder why steamers should not ascend the Nile to Khartoum in about ten days. As to climate they know generally, and in the rough, whether a country is cold or hot; but they do not know that, climatically, Hong Kong and Peking are totally different places, that New York can be hotter than Madras or colder than Moscow, or that the reversal of the seasons which they know to be true of the antipodes is true also of the Cape. The writer has failed to convince a very intelligent Englishman that Christmas was hot weather at the Cape, and that the colony might, therefore, supply grapes to Europe out of season, and was held to be talking nonsense when hinting that the locality whence ice was imported did matter, as all ice was not equally cold. Among the lower classes this ignorance is still more profound, reaching depths which confuse rather than astonish the inquirer, and this about points not in the least remote from daily experience. We have the strongest reason for suspecting that Essex peasants cannot believe the distance from England to Ireland by sea is three times the distance of England from France, or that New Zealand can be five times as far away as North America. In fact, as a rule, the poor know literally nothing of geography, and have an aversion to learn the simplest facts, strangely in contrast with their interest about the ways of the people "over there."

They will listen to any amount of talk about the people of any country that the speaker knows, often with eager interest and intelligence; but they will not even try to learn where that country is, nor what are its physical features. Let any man who doubts this ask the first workman he knows about the Chinese and China, and see how much he knows of the former, and how absolutely nothing of the latter.—London Spectator.

HABITS OF FLOWERS.

Flowers have habits, or ways of acting, just as people have. I will tell you about some of them. There are some flowers that shut themselves at night, as if to go to sleep, and open again in the morning. Tulips do this. I was once admiring, in the morning, some flowers that were sent to me the evening before by a lady. Among them were some tulips, and out of these, as they opened, flew a humble bee. A lazy, drowsy bee he must have been to be caught in that way as the flower was closing itself for the night. Or, perhaps, he had done a hard day's work in gathering honey, and just at night was so sleepy that he stayed too long in the tulip, and so was shut in. A very elegant bed the old bee had that night. I wonder if he slept any better than he would have done if he had been in his homely nest.

The pond lily closes its pure white leaves at night as it lies upon its watery bed; but it unfolds them again in the morning. How beautiful it looks as it is spread out upon the water in the sunlight! The little mountain daisy is among the flowers that close at night, but is as bright as ever on its "slender stem" when

it wakes in the morning. When it shuts itself up it is a little green ball, and looks something like a pea. But look the next morning, and the ball is open and shows a golden tuft within a silver crown."

The golden flowers of the dandelion are shut up every night. They are folded up so closely in their green coverings that they look like buds that had never yet been opened.

There is one curious habit the dandelion has. When the sun is very hot, it closes itself up to keep from wilting. It is in this way sheltered in its green covering from the sun. It sometimes, when the weather is very hot, shuts itself up as early as nine o'clock in the morning.

Some flowers hang down their heads at night, as if they were nodding in their sleep; but in the morning they lift them up again to welcome the light.

Some flowers have a peculiar time to open. The evening primrose does not open till evening, and hence comes its name. The flower named four o'clock opens at that hour in the afternoon. There is a flower commonly called go-to-bed-at-noon, that always opens in the morning and shuts up at noon.

ALCOHOL AND THE HEART.

As a rule it is well to let the process of life in our bodies go on without noticing it, for doubtless it would make us very nervous to have the internal machinery in motion before our eyes. But to keep people from abusing that delicate machinery, it often becomes necessary to show it; and if a person addicted to wrong indulgence is made "nervous" by the sight, it may save him from being made something far worse. Dr. W. B. Richardson, of London, the noted physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a single experiment. The scholar was singing the praises of the "Ruddy Bumper," and saying that he could not get through the day without it, when Dr. Richardson said to him: "Will you be good enough to feel my pulse as I stand here?"

He did so. I said "Count it carefully; what does it say?"

"Your pulse says seventy-four."

I then sat down on a chair and asked him to count it again. He did so, and said, "Your pulse has gone down to seventy."

I then lay down on a lounge, and said; "Will you take it again?"

He replied, "Why it is only sixty-four; what an extraordinary thing!"

I then said, "When you lie down at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up, it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by sixty and it is six hundred; multiply it by eight hours, and within a fraction it is five thousand strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of lifting during the night. When I lie down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like fifteen thousand extra strokes, and the result is you rise up very seedy and unfit for the next day's work till you have taken a little more of the 'ruddy bumper,' which you say is the soul of man below."

OUR YOUNG FOLKS.

BEST USE FOR A PENNY.

Should you wish to be told
The best use of a penny,
I will tell you the way
That is better than any,
Not in apples, nor cakes,
Nor playthings, to spend it,
But far over the seas
To the heathen to send it.

Come and listen to me,
I will tell, if you please,
Of some poor little heathens
Far over the seas.
Their sins are quite black—
For God made them thus,
He made them with bodies,
And feelings like us.

A soul he has given them
Never to die. There is room
For black children with Jesus in heaven.
Then think whenever a penny is given,
I can help a poor child on his way home to
Heaven;
Give it to Jesus, and he will approve
Of the mite that is offered in love.

WHAT A SMILE DID.

Gertrude White, a sweet little girl, born nine years old, lived in a red brick house in our village.

She was a general favorite in Cherryville; but she had one trouble: Will Evans would tease her because she was slightly lame, calling her "Tow Head" whenever they met. Then she would pout, and go home quite out of temper. One day she ran up to her mother in a state of great excitement.

"Mother, I can't bear this any longer," she said; "Will Evans has called me 'Old Tow Head,' before all the girls."

"Will you please bring me the Bible from the table?" said the good mother.

Gertrude silently obeyed.

"Now will my daughter read to me the seventh verse of the fifty-third chapter of Isaiah?"

Slowly and softly the child read how the blessed Saviour was afflicted, oppressed, "yet opened not his mouth."

"Mother," she asked, "do you think they called him names?"

And her eyes filled with tears as the sorrows of the Son of God were brought before her mind.

When Gertrude went to bed that night she asked God to help her to bear with meekness all her injuries and trials. He delights to hear such petitions.

Not many days passed before Gertrude met Will Evans going to school, and remembering her prayer and her resolution she had formed, she actually smiled at him.

This was such a mystery to Will that he was too much surprised to call after her, if indeed, he had any inclination; but he watched her till she had turned the corner, and then went to school in a very thoughtful mood.

Before another week passed they met again, and Will at once asked Gertrude's forgiveness for calling her names. Gertrude was ready to forgive, and they soon became friends, Will saying:

"I used to like to see you get cross; but when you smiled I couldn't stand that."

Gertrude told Will of her mother's kind conversation that afternoon, and its effect upon her. Will did not reply; but his moistened eyes showed what he felt, and he said he would not call her names again.—Dr. Newton.

SP LICING THE LADDER.

One night the large and splendid Sailors' Home in Liverpool was on fire, and a vast multitude of people gathered to witness the conflagration. The fury of the flames could not be checked. It was supposed that all the inmates had left the burning building. Presently, however, two poor fellows were seen stretching their arms from an upper window, and were shouting for help. What could be done to save them?

A stout marine from a man-of-war lying in the river said: "Give me a ladder and I will try it."

He mounted the ladder. It was too short to reach the window. "Pass me up a small ladder," he shouted.

It was done. Even that did not reach the arms stretched frantically out of the window. The brave marine was not to be balked. He lifted the short ladder up on his shoulders, and, holding on by a casement, he brought the upper rounds within reach of the two men, who were already scorched by the flames.

Out of the window they clambered, and creeping down over the short ladder and then over the sturdy marine, they reached the pavement amid the loud hurrahs of the multitude.

It was a noble deed, and teaches a noble lesson. It teaches us that when we want to do good service to others we must add our own length to the length of the ladder.

Harry Norton saw that his fellow clerk, Warren Proctor, was becoming a hard smoker and a hard drinker, although he was only sixteen years. When he urged him to stop smoking and drinking Warren replied:

"Why, you sometimes take a cigar and a glass of wine yourself."

"If you will sign a pledge never to smoke a cigar or touch a drop of liquor, I will do the same," was the reply.

The bargain was made, and Harry saved his friend by adding the length of his own example to the length of the ladder.—Youth's Temperance Banner.

THE SUNDAY SCHOOL.

AUGUST 24.

THE PLAGUE STAYED.

2 SAM. 24: 15-25.

1.—David had sinned in numbering the people. There are various opinions as to what constituted the sin of the action. Josephus imagines a breach of the law of Moses which prescribed that, when the people were numbered, a tax of half a shekel a head should be paid by every man above twenty. Geikie, in "Hours with the Bible," says, "The probability is, that the proposal was a step towards the formal enrolment of the whole male population for stricter military service than they had hitherto rendered. . . . The new census may have been intended to furnish the king with a muster-roll of the population, which he might use to aggrandize the power of the throne. Regarded thus, as a first step towards despotism, it was not only a breach of the divinely established constitution, but provoked great opposition from the people at large."

David's conscience smote him. His sin was further pressed home by Gad the seer. It was the good fortune of David to have faithful servants of God who faithfully reproved him. In those days the voice of the divine messengers was not hushed by the rank of the sinner. When in after days, the prophets spoke to please earthly kings rather than God, the power of the monarchy declined. David had already been reproved by Nathan for the great sin of his life; and had wisely acknowledged the authority of Nathan and repented of his sin. We do not know much about Gad. We know that he wrote a book of the Acts of David (1 Chron. 29: 29) and that he assisted in the musical arrangements of the house of the Lord, with David and Nathan (2 Chron. 29: 25). Gad gave to David the choice of one of three punishments (2 Sam. 24: 12). David chose the pestilence. It appeared to him that in the pestilence he was more directly in "the hand of the Lord," than he would be if he chose famine or war. The pestilence, however, affected not only David, but also all the people. Sin affects in its results the innocent as well as the guilty. So in the case of Adam's sin. His posterity suffered through him. The ground was cursed for his sake. David does not seem to have been struck by the pestilence, but he had the intense grief of seeing his own people suffer through his sin. This, to a man of generous spirit, would be a far heavier burden than the disease and pain in his body. This gives intensity to the appeal to God: "Lo, I have sinned, and I have done wickedly; but these Thy sheep, what have they done? Let Thine hand I pray Thee, be against me and against my father's house." (2 Sam. 24: 17.)

2.—The repentance of David was expressed in prayer and sacrifice. Upon the spot where the vision of the destroying angel appeared was the threshing-place of Araunah the Jebusite. In our translation Araunah appears as "Ornan," in the account contained in 1 Chron. 21: 18-30. These two are the same name under varied forms. Araunah was a Jebusite. Jebus was the ancient name for Jerusalem. The Jebusites are mentioned in the report of the spies (Numbers 13: 29). They went up with others against Joshua (Josh. 11: 3). Many attacks were made upon them, but they continued to dwell in the land (Judges 1: 21; 19: 11). It was only when David fixed upon Jebus as the seat of government, and attacked it with a mighty host, that it fell (2 Sam. 5: 6, 7). Verse 23 of our Lesson reads, "All these things did Araunah, as a king, give unto the king; better, 'all these things did Araunah the king,' etc. From this it is inferred that he was at least of the royal race, possibly the former king of Jerusalem." By Josephus (Ant. vii. 13, sec. 9.) Araunah is said to have been one of David's chief friends, and to have been expressly spared by him when the city was taken. If there is any truth in this, David no doubt made his friendship, acquired that of Uriah the Hittite, Abimelech, Sibbechai and others of his associates, who belonged to the old nation.—"Smith's Bible Dictionary," vol. 1, p. 988, Note.

David, following the directions of Gad, purchased the threshing floor of Araunah. Araunah would have given it without payment, but David would not offer that which cost him nothing. David reared the altar, used the threshing instruments of Araunah for the wood, his oxen for burnt offerings, and his wheat for the peace offering. The burnt offering was especially the form of the expression of repentance and devotion to God. God was well pleased with this sacrifice. God is sometimes represented as not delighting in sacrifice. David himself in Psalm 51, cries, "Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God. Thou wilt not despise" (Psalm 51: 16, 17). The solution of the apparent contradiction is that God was pleased with sacrifice only when it was the expression of penitence and of love; and that he valued the reality far above the form by which the reality was represented.

3.—"So the Lord was intreated for the land, and the plague was stayed from Israel." It would seem that before the sacrifice was offered, and whilst the work of destruction was still going on, "the Lord repented

Him of the evil, and said to the angel that destroyed the people, it is enough stay now thine hand." God gave David the assurance that He had pardoned him. He gave this assurance in two ways. First, "He answered him from heaven by fire upon the altar of burnt offering." The other sign of forgiveness was the cessation of the plague. When God, through Christ, accepts our penitence, and answers our prayers for forgiveness, He assures us of salvation. He gives to us by the Holy Spirit, the consciousness of His favor, and He shows that He has accepted the offering of our souls and bodies by giving us power to do His will.—Condensed from W. M. S. S. Mag.

CHANGING THE BEARING YEAR.

A New Hampshire correspondent of the N. E. Farmer, writing in reference to the changing of the bearing year of the apple tree, says: "I believe it can be done by heavy pruning and heavy manuring in the even year, provided the tree be not allowed to bear fruit that year. Among my own recollections of the long ago past, is one of a man, who was a pioneer in fruit raising, standing by his overladen tree and whipping off the fruit. He asserted that in this way he was able to secure a fair crop of apples the next year. He always had fruit every year, I remember. A few years ago it so happened that I manured two apple trees rather heavily, in the even year; the next year they bore a heavy crop and have continued to do so every since. Another tree, that stood near the wall, was manured only on one side, and that side at once took to bearing on the odd year, while the other side continued its old-established habit of even year bearing. The trees all produce full fruit. It may not be so easy to change the habit of a Baldwin or other tree that matures its fruit later, but I have no doubt it could be done in a few years by this means."

HOW TO BECOME AN IDIOT.

The New York Herald in a recent article on the tobacco curse says that if we would encourage idioy in the United States, all we have to do is to continue the present consumption of tobacco. It adds: "What sicker more common than half a dozen boys, lads and young men smoking cigarettes on the platform of a bob tail car? And what more trying to one's nerves than the filthy odors they puff into the car over the other passengers? Ten years of this almost universal habit have left their mark in the sunken eyes, the pallid face, the weak and the flabby muscles of these so-called men. That many of them find no real enjoyment in the practice is shown by their habit of spitting. Aside from the vulgarity and nastiness of this muscular exercise is the detriment it does the general system. No man—certainly no growing boy—can expectorate constantly without injuring himself. Bootblacks, messenger boys, school children, clerks, smoke and spit, as together in a great and multitudinous army they move along toward idioy and imbecility. What a cheerful prospect it is, to be sure!"

USEFUL HINTS

Try a cloth wrung out from cold water put about the neck for a sore throat.

Our Country Home says that rubbing clothes before boiling them is the very perfection of washing science.

In sharpening edge-tools, says the Popular Science News, "substitute common bar soap and water for oil on the hone."

When the stopper of a glass decanter is too tight, a cloth wet in hot water and applied to the neck will cause the glass to expand and the stopper may be removed.

Real profit does not come so much from the number of acres one goes over as from how much he gets off each acre. It costs about the same number of dollars to own, or rent, prepare seed, and work an acre for a small or large crop. The profit comes from the second quarter or half of a good crop.

Plough up the old cow yards, running the plough deep, and, says the Germantown Telegraph, as many loads of earth as you can remove so many loads of rich fertilizers you will have. We have read of an enterprising gentleman who manured ten acres of grass with earth from under an old barn, and had enormous growths for several years after.

Trees that were grafted this spring should be carefully gone over and all water sprouts cut away to allow all the sap to flow into the graft to push it vigorously. If you wish a stocky branched graft, nip the end of the young growth after it has grown six inches or more. It will then throw outside shoots and grow branched and stocky.

Delicious fig candy is made by boiling one pound of white sugar with one pint of water. When it hardens in cold water pour it over the figs which you have split and placed on buttered plates. Just before you take the candy from the fire add a small lump of butter and one table-spoonful of vinegar. If you prefer it, the figs may be chopped and mixed with the candy.

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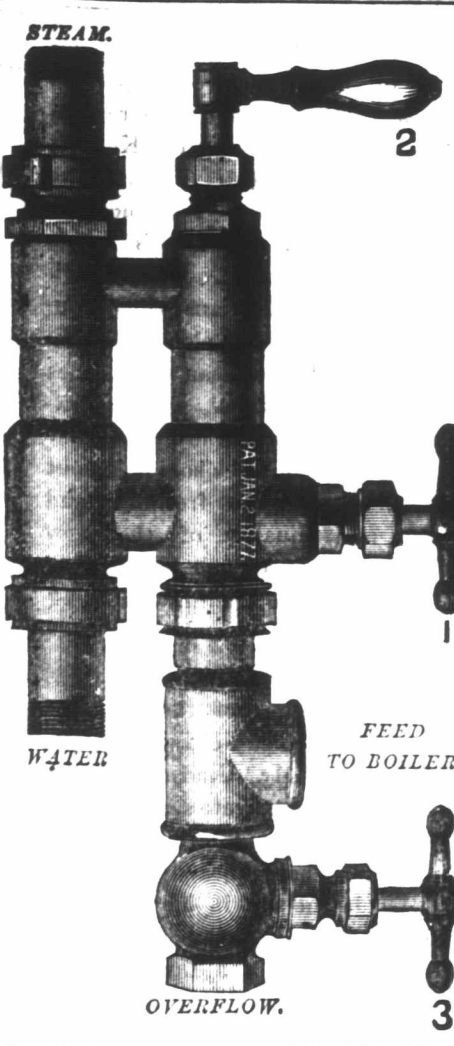
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THE WESLEYAN

FRIDAY, AUGUST 15, 1884.

THE ENGLISH CONFERENCE.

In the absence of an expected letter, we glean from English Methodist papers some notes of Conference transactions which we believe will be of interest.

A glance at the highly complimentary expressions which accompany the votes of thanks to Conference officials, shows that our English fathers and brethren do not intend to keep kind words for ears closed by death. At times the expressions of regard seem fulsome, but it should be remembered that thanks and compliments are about all that certain busy men get for work for which professional men would receive very large amounts. Methodism has too often worked her willing sons into an early grave. She would do wisely to imitate the state by making better provision for them while living, and saying less about them at death. Another glance is suggestive of the careful provision made for English circuits during the session of Conference. Even Mark Guy Pearse was not at Burslem to acknowledge verbally his election into the Legal Hundred. "I would come in person," he wrote, "to tender my thanks, but must ask for a dispensation from personal attendance, as my superintendent is necessarily at Burslem." Ministers in our cities may possibly learn something from Mr. Pearse's note.

The "roll of the dead" is made up, the *Watchman* remarks, "of men who have won a good degree among the working pastors of Methodism." Only two names on the list are familiar to any great number of our readers—those of Charles Churchill and George Butcher. Of the first of these the District memorial says that "throughout his last illness he was full of adoration and love of the Saviour," and of the second and younger of the two, that "his last public effort was in favor of the temperance cause. He died in triumph." In the list appears also the name of Dr. Robinson Scott, of Ireland, one of those able and devoted men whom Irish Presbyterianism has given to the Methodism of the world, for the influence of men like Robinson Scott and William Arthur, and our own Matthew Richey, cannot be confined to any one narrow sphere. During the six years which he spent in soliciting aid in the United States and Canada for the extension of the work in Ireland, Dr. Scott visited these Provinces. There was also the name of Thomas Hughes, which has pathetic interest. English Methodists, now grown bolder, can question, however unwisely, the wisdom of the established test of church membership: for aspiring to be leader of some who earlier had their doubts, Thomas Hughes, whom nature had scarcely fitted for such work, found it necessary to go into retirement. When the problem of membership comes up for solution, as come it will among our English brethren, he will be remembered.

Of another deceased minister, the brother of the Rev. James A. Duke, of the N. B. and P. E. I. Conference, a minister quoted a remark we cannot forbear to repeat: "Mr. Duke never preaches but he has got hooks in his sermons, and they lay hold of somebody." A homely description of a true fisher of men!

At the Burslem Conference of 1870 the writer saw William Arthur for the first time, and was struck by the instantaneous quiet which a few words from his lips produced in a somewhat noisy gathering. He is absent this year, as is also George Oliver, from ill-health, but men of ability are always found at the fore in English Methodism as they are needed. To be young seems less a crime than once it was on the floors of Conference. A marked proof of this is shown in the election of Joseph Agar Beet to the important post of Theological tutor at Richmond, from which the veteran Dr. Osborn, by his own choice, has just stepped down. To be the successor of Thomas Jackson, John Lomas and Dr. Osborn, is to take no easy task, and yet Mr. Beet, who has not yet reached the meridian of life, and whom Ebenezer Jenkins in urging his election called "an enthusiastic child in the study of the Scriptures," has been elected to take Dr. Osborn's place by a majority of 23 votes above his nearest competitor, Marshall Randall. It should be observed, however, that only the evident necessity of retaining Dr. Moulton in his present important posi-

tion at Cambridge, prevented his nomination and probable election to the post at Richmond.

A painful duty lay before the Conference in connection with the name of the Rev. W. J. Frankland, who had for sometime definitely held the views known as "Conditional Immortality," according to which it is taught that after a period of punishment the wicked will pass out of existence. For some years his case had been considered and reconsidered, and delay had been granted in the hope that with time for careful consideration no further official action would be necessary. It was found that he came no nearer in accord with the standards of the Church of which he was a minister, and was felt that either he must resign or some decisive step must be taken by the Conference. Dr. Osborn and some others who justly felt aggrieved that any man should seek to remain a minister of a Church when out of harmony with her doctrinal standards, favored expulsion, but it was finally decided, almost unanimously, to place Mr. Frankland on the supernumerary list, with the condition that he should not preach in our pulpits or in any way disseminate his opinions among our people.

WHICH SCHOOL?

At this season a serious question concerns many parents. Starting as they some day mark that the boys and girls in their homes are nearly as tall as themselves, they awake to the conviction that the important subject of their higher education can no longer be postponed. If postponed it must be for ever. In a few years—apparently very short years—the cares of manhood or womanhood will be upon them, and failure now can only be followed by the regrets of a lifetime.

Where shall I educate my children? asks some anxious parent. Methodists, at least, should have no trouble in answering this question. It has been solved for them by the erection of our college and academies at Sackville, whose educational record is one to which any denomination might point with the highest satisfaction. For the bright boys or girls at their fireside parents can find no better schools than those at Mount Allison. Very slight inquiry as to the present position of the youth who have been graduated at our college must satisfy young men that there they may find such advantages as have prepared their fellows to go forth and stand upon the high places. Some words of a Southern Methodist paper on this subject are worth serious thought:

The *what* and the *how* of education are little thought of by the average parent, as compared with the *when*. It is a point of conscience and judgment that the *time* should be spent at school, without considering *how*, and amid what influences and associations. But the latter may be vastly more important. Indeed, it may be better to have no education than a training by certain hands and in certain environments. Ignorance is far preferable to a poisoned and poisonous scholastic discipline. Ambitious, wealthy parents have sent their sons abroad devout, home-trained Christians, to see them return egotistical rationalists and vain babblers. The so-called higher education was a perilous experiment. What they gained in University eclat they lost in Christian character and common sense.

Atmosphere is more valuable than a curriculum. Teachers are studied more and more carefully than textbooks, so the Christian parent is desirous of knowing the life of the instructor in the chair rather than the character of the book in the child's hand. Every institution has its own moral atmosphere, created and preserved by its faculty. What that is parents should know before venturing their children away from home. First and foremost, let it be ascertained. Do not sacrifice everything to the matter of expense. Cheapness now may in the end be very costly. In saving cash you may lose character.

The creation of another Canadian Knight of the "Most Distinguished Order of St. Michael and St. George" was recently announced. This Order was instituted in 1818 for natives of the Ionian Islands and of Malta, and for British subjects distinguished in connection with those islands, or with his Majesty's service in the Mediterranean. In 1868 the Order was reorganized so as to admit such natural born British subjects "as might be persons of conspicuous merit or have rendered important services to the Crown within or in connection with any of her Majesty's Colonial Possessions." Subsequently naturalized foreigners were admitted on the same terms as natural born subjects of the Crown. At present there are one hundred and forty Knights Commanders of the Order, among them men

who have really distinguished themselves or have rendered important services to the Crown. There are twelve Canadians among the Knights Commander and two among the Knights Grand Cross. The motto of the Order is *aspiciunt meliora erit* (a pledge of better times). Of the political services of Canadians thus honored it is scarcely our place to speak, but, with no Republican tendencies to prompt the remark, we may express the opinion that these titles and distinctions seem to be somewhat out of keeping with the freshness and freedom and equality of the new world. We admire such as have had the good taste to decline accepting them.

With the collapse of the Egyptian Conference has come a change of front on the part of Mr. Gladstone. He has no doubt had private sources of information respecting Gordon, and has therefore been bold to brave public opinion. Gladstone sits in his seat more firmly than he did a few weeks ago. A correspondent of a Liverpool paper gives this incident of the great procession in London:

It was a great problem as to how the Premier was to get from his house in Downing street to his seat on the Treasury bench. He could not drive, as all vehicular traffic was stopped. There was nothing for him but to walk, and at twenty minutes past four he set out on the journey. As soon as he turned the corner to get into Parliament street he was recognised with a joyous shout. Without waiting for the interposition of the policemen, the crowd fell back right and left, leaving a lane through which he passed walking bareheaded, in acknowledgement of such a reception as a public man rarely receives; the procession moving slowly toward Parliament street, cheering and waving hats as they passed. The crowd on the pavement and in the roadway took up the cheers, and through the hurly burly walked the Premier bare-headed, bowing and smiling. The cheers continued all the way down to Palace-yard, the crowd leaving him there with a shout that was heard within the walls of the House.

In spite of many failures, the world expects Methodists to be singularly pure and sincere in their lives. It is so we know in the British army and navy; it is so almost everywhere in civil life. The *New Orleans Advocate* gives an illustration in point:—

We heard, a few days ago, this striking tribute to the virtue of Methodist citizenship. A sprightly young attorney was employed for the defense in some ugly whiskey case. When the jury was called he remarked to his associate counsel that they would have to sift that jury. "Why?" said his associate. "They seem to be most excellent men. What is the matter with them?" He replied: "Don't you see those nine Methodists in that jury? They will convict our man sure." So by legal quibbling, manipulation, and exhausting the peremptory challenges allowed by law, he eliminated every Methodist, and fixed up a jury to his notion. Result: The defendant was acquitted, the law put at defiance, and a criminal went unwhipped of justice. But what a tribute to the Methodists!

The "Nursing Sisters of St. John the Divine," an English Episcopal organization, have now five sisters and five nurses in Maritoba. The *Church Guardian* states that "Sister Anna, accompanied by two nurses, has gone to Brandon, to open the Branch there by starting a cottage hospital. Sister Dorothy and Sister Beattie, with three nurses, will remain in Winnipeg. Sister Aimee, the Assistant Superior, will oversee the work until it is well established, and then, to the great regret of all who know her, will return to England." About this statement there is a decidedly Romish flavor. It reminds the writer of the difficulty he found in England in distinguishing between the garb of the Episcopal "sisters" and the Roman Catholic "nuns." Both wear a sort of "mortification" suit of black; both wear crosses. It is evident that the Christian service of woman will be in the future more carefully organized than in the past, but is there not a more excellent way than this?

Some change is sorely needed in English marriage laws. Two or three weeks ago a couple, accompanied by a number of friends, presented themselves at a Wesleyan church in a popular inland watering-place in Yorkshire. The minister was present, but the ceremony could not be performed because the registrar, who resides in a neighboring town, had a defective memory. The Nonconformists of England are a patient people!

One often meets with incidents in which rebuke us for the slight value we attach to friends and home. In one American city not long since a lady asked a young woman in a large store, "Where are you going to take your vacation?" She knew the firm gave two weeks to all their employees every season. "I do not expect to go anywhere; I have no place to go to," she answered, in a lonely tone. Such cases, it is probable, are by no means rare. But residents of large cities become acquainted with experiences of a type still more sad. Only a few days ago, as a New York policeman was about to close the gates of a public square, he noticed a woman leaning against a bench. Going up to her he inquired if she was sick, and offered to assist her out of the square. She turned towards him and fell. He raised her up and she said, "I have no home," and fell dead at his feet. Her clothing was old and worn, and there was nothing about her by which she could be identified. An ambulance took her to the Morgue.

In reference to a statement in the *London World* that one of his sons was about to enter the ministry of the English Episcopal Church, the Rev. Charles Garret writes: "The statement is wholly untrue. I am thankful to say that all my children are hearty Methodists." This statement reminds us of another which recently appeared in an Episcopal contemporary, in which was a list of names of sons of prominent Methodist ministers who had, through university influences, turned their backs on the Church of their fathers. Years ago we heard of one of these cases, and of the father's reply, in answer to in that his son was "not fit for a Methodist minister!"

The *Mission Work of Albany* (Episcopal) thinks the following somewhat remarkable: "One of our missionaries travelled last year by wagon and sleigh one thousand miles, in care of his two stations. This year his plans are for something more than nine hundred by car and wagon. His salary, out of which much of his travelling expenses must come, is the large sum of \$650." We could name a minister, not outside of our office, who kept a minute of his journeys during a year on a single circuit in New Brunswick until he had travelled more than five thousand miles, when he gave it up. And his salary, including everything, was far below the sum just named.

The state of affairs in Ireland is evidently improving. In some parts the police force is much reduced. There is no doubt that Irish Methodists have done their full share in contributing to the prosperity, purity and peace of the country. "You would require," said the Rev. James Donnelly, Secretary of the Irish Conference, at the open session of the English Conference a few days ago, "a lighted candle to search from one end of my country to another to find out a disaffected member of the Methodist body towards the British Crown." No wonder that such sentiments should receive rounds of applause.

A correspondent of the *Methodist Recorder* writes:—

In many of our chapels I fear sufficient care is not taken to prevent the pulpits from degenerating into advertisements. Especially is this the case when there is a tea-meeting or anniversary service at a distance. Within the last two months I have heard several advertisement-announcements of this sort, one even going so far as to advertise the opening of a new railway on the following day. It would be much better, I think, to refer to bills which are generally posted about.

This caution is not unnecessary in the Maritime Provinces.

Our faithful friend, Mr. Joseph Laurence, of East Keswick College, Leeds, writes to the *Methodist Recorder*, under the heading of "Young Preachers for Newfoundland, Nova Scotia and the United States," that he has "been requested by the Presidents of the above named Methodist Conferences, presiding elders, &c., to obtain and send out over thirty young preachers," and he accordingly asks for applications.

Many of the London street-cars, which run on more than 400 routes and carry 75,000,000 of people a year, have texts of Scripture neatly posted up in them, at an annual cost of two and a half dollars for each. This is the work of a London association formed for the purpose.

NOTES FROM THE NORTH.

The Campbellton mission is comparatively new in the history of Methodism. It is only a few years since Campbellton was noticed in our Conference minutes as the headquarters of a missionary. Its membership now is about 50, with good facilities for extension.

We arrived here on the 18th ult., and were kindly and generously received. The only drawback seems to be the want of a good parsonage, and this we are making special efforts to obtain, trusting that we shall succeed, as all our friends appear specially interested. Their loyal undertaking of this project is a sufficient guarantee that they will accomplish the end. The building of a new and more commodious church is under contemplation.

AN OLD MISSIONARY.

The Rev. David Jennings, who was for many years a missionary on this northern shore, and afterwards in Cape Breton, is now paying us a short visit, and is announced to preach for us to-morrow evening. Father Jennings is on his way to Halifax, and it is probable he will spend the balance of his life with his nearest relative there. He is a supernumerary minister of the Toronto Conference, and although quite aged, is vigorous and active, and promises to be of much value to any of our circuits or missions. He entered on missionary work in 1836, and in 1844 went to the West. With our respected fathers—Snowball, Smallwood, Daniel, Sutcliffe, Drs. Rice and Wood, and others, he is especially familiar, and speaks of them all with the kindest recollections. I shall do my utmost to increase our Wesleyan subscription list on this mission. The B. A. B. and T. Society's agent, Mr. Sutcliffe, has been here on a canvass, and got about \$60 in cash in aid of that institution. Why does not the Wesleyan office adopt the same measures? C. W. D. Campbellton, N.B., Aug. 9, 1884.

VERNON RIVER, P. R. I.

To most of your readers this is a new circuit. It is, however, well known to the members of the late Bible Christian Church. Here for many years lived and labored the pioneer missionary of the Bible Christian Church on the Island—the late Francis Metherell. During his residence here one Mr. Laird, a U. E. Loyalist, gave to the Bible Christians for the use of the ministers stationed here a grant of land to the extent of twelve acres. Five acres have been recently sold, leaving seven acres belonging to the parsonage now. Vernon River circuit built the first parsonage on the Island connected with the B. C. Church. The original building has been replaced by a small but comfortable house erected during the superintendency of my immediate predecessor, the Rev. J. Hall. Pleasantly situated and fairly well furnished, it makes a most comfortable home for the minister. The name of the Rev. John Butcher is often mentioned on this circuit. On three different occasions he was stationed here. No minister is more pleasantly and profitably remembered than he is. His simple-hearted Christian conduct endeared him to all. The names of other good men and true that have labored here will not soon be forgotten.

Many of the friends on this circuit did not vote for union. But now that union is an accomplished fact, all are united to carry on the work of God. From all we have received a most cordial welcome. Many have seemed to vie with each other in showing us kindness. The more immediate friends of the cause have labored and given with true Christian liberality.

The three appointments of Vernon River, Cherry Valley and Murray Harbor Road, which composed the former B. C. circuit, have been augmented by the addition of Vernon Road from the Montserrat circuit. Here we have some families who have been tried and not found wanting in love for our cause. Some are doubtful whether or not this is the best possible arrangement of circuits in this section. But most of the people seem to be willing to give the present decision a fair trial. Even with the addition of Union Road this circuit gives no more than full work to a minister of average strength.

GEORGE STEEL.

Vernon River Bridge, Aug. 8th, '84.

UNION ROAD, P. E. I.

Sabbath, July the 6th, marks an important day in the history of our cause at this place, which is in the Little York circuit. For many years two churches—one a Methodist and the other a Bible Christian—had been regularly open every Sabbath for religious services to minister to the wants of less than a score of families. Often two sermons and not seldom three on one day had been preached to this people. And though of late years all feeling of envy and rivalry had almost disappeared, "it was not over thus." During recent years the members of the two churches had often been united in conducting special services and had constantly met together in regular services, scarcely knowing the difference between "mine and thine."

But the union made it possible to close one of these churches. So, early in the spring, the trustees of the two, together with the Revs. J. W. Tredrea and G. Steel, met and after some

friendly conversation resolved to close and sell the Methodist church. It was also decided to thoroughly repair and renovate the Bible Christian church. During several weeks the building was closed until said work was performed. July the 6th, then, is the day that marks the commencement of the new order. Rev. S. H. Rice was the preacher in the morning. His sermon was full of practical thoughts couched in forceful language. The faith of Noah and its results gave him an excellent subject. The Rev. A. W. Mahon, B. A., Presbyterian, preached a sermon of great beauty of thought, clothed in most choice language. His subject was Christ the Light of the world. In the morning the congregation was not so large because of the threatening aspect of the clouds, but the church was well filled in the afternoon. Rev. J. Burwash, A. M., preached a masterly discourse in the evening. He excelled himself in giving expression to sanctified common sense. Zech. 14: 6, 7, was his text. The crush was so great in the evening that many could not obtain admittance. Other ministers who took part in the services were Revs. J. V. Jost, J. W. Tredrea, G. Steel, and W. H. Spargo. Collections for the day amounted to \$65. On the following day the old Methodist church was sold for \$50. Then in the evening about \$100 more was subscribed. These sums with others bring up the total amount obtained and promised to about \$250 of the \$350 required.

This appointment will now belong entirely to Little York, thereby greatly strengthening it and without imposing additional labor on its minister, while Winaloe circuit, from which it has been taken, will be strengthened by the addition of what was previously the Wheatley River mission. By this arrangement the labors of one minister will be saved, and two fairly strong circuits will be made. May prosperity attend the new departure. G. S.

A RARE GIFT.

The other day, in the English Conference, the Rev. Dr. Riggs gave a description of the immense library which has recently been presented to the English Wesleyans. The donor is native of Yorkshire, and a graduate of Trinity College, Cambridge, now aged 84. Dr. Riggs stated:—

He said he wished at once to present these books to the Methodist Connection, and brought this catalogue. There were not fewer than 10,000 volumes. Afterward he gave me another catalogue—still larger than the former. That was a catalogue of dissertations and orations prepared during the two centuries between 1650 and 1850, and either delivered or published during that period. They were collected at Amsterdam, and represented the theological literature of the Netherlands, Germany, and Switzerland. In this second catalogue there cannot be fewer than 13,000 dissertations. And these dissertations and orations, or discourses, contain investigations on almost every difficult text or difficult and curious point of theology as they were treated by the theologians of those countries during those two centuries. Besides that there is another catalogue, which he (Dr. Riggs) had not seen, which was included in one of the cases in which the books were. That catalogue, he supposed, was about as large as the one he held in his hand. This third catalogue was entitled *Corpus Dissertationum Theologicarum Germanicæ*. These dissertations were collected in Germany, he thought at Leipsic. There were besides a very considerable number of vols. upon linguistic subjects, and there were also medals and medallions, &c. &c., which this gentleman had been collecting for many years, and when collected had consigned for safe keeping to certain booksellers, and afterwards to a London warehouse. They filled 180 cases besides a safe, and were deposited in certain rooms in Upper Baker street. He would now give a slight sketch of the contents of the first volume of these three columns, containing, as he had intimated, some 10,000 vols. There were all the works of Augustine, with many parts of his works in different forms—works of Chrysostom, Athanasius, Anselm, and Thomas Aquinas, in large and fine editions, and many other famous patristic and mediæval writers, including Abelard and his successors, of which there were many volumes. If they left the mediæval times and came down to the Reformation they would find the works of all the great Reformers, and of the most influential followers of the Reformers—the consecutive works of the most distinguished writers on Protestant theology for a century and a half. If they came to English theology the collection contained many treasures of Elizabethan theology. The collection, however, was not so rich in High Church literature of the Stuart times as in other respects. His venerable friend did not like the High Church except at a distance. They had all the great controversies connected with the various Popes well illustrated. There were also many volumes of the Acts of Councils—of the great Confessions of Faith—and of Catechisms, and much Liturgical literature. If they came lower down they found there was a very considerable collection of modern theology. John Wesley's hymns, sermons, and works were to be found in the earlier editions; also Wesley's Christian

library. The Methodist Wesleyan Lect. Pres. Dr. D. were included modern Angl. ture, including Newman, and There was a and pamphlet controversy had taken a very prec head of Bibli including the and Codices critics for languages downwards. to estimate t had heard M seller in the the catalogue referring—s books as if estimated.

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At St. And N. B., on W week, the B inducted into dent of int Presbytery.

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Apart fro which is fal Treasury for attractions the late Hie preached at Chicago; and and sketched Methodist ch beautiful ch General Conf E. B. Treas York.

library. There were many modern Methodist works, including all the Fernald Lectures and some recent Presidential or ex-Presidential volumes. Dr. Etheridge's learned works were included. There was much modern Anglican High Church literature, including many of the works of Newman, and especially of Dr. Pusey. There was a large collection of books and pamphlets on the recent Vatican controversy in which Mr. Gladstone had taken a leading part. There was a very precious portion under the head of Bibles and Biblical literature, including the most famous Polyglots and Codices and a large apparatus of critics for Biblical study in many languages from the first century downwards. It would be impossible to estimate the value of the gift. He had heard Mr. Haas—a learned book seller in the Strand and the author of the catalogue to which he was now referring—speak of the value of these books as if it was scarcely to be estimated.

A PLEASANT TRIP.

The Quarterly Session of the Grand Division, Sons of Temperance, held last week at Baddeck, C. B., was an occasion of much interest; the attendance of representatives and visitors was unusually large; the business was put through with thoroughness and promptitude and everything was harmonious and pleasant. A public meeting, presided over by Rev. K. McKenzie, was held in the Exhibition Building, at which able addresses were delivered to a large gathering by G. W. P. Burrill, Rev. R. A. Temple, J. Murray, J. Read, T. Hall, the latter a Congregational minister from Newfoundland, and others. The interest of this meeting was great and its results will tell upon the progress of Total Abstinence in the community, especially in diffusing just views of the soundness of the movement for the total prohibition of the traffic in strong drink.

The representatives speak enthusiastically of the great beauty of Cape Breton scenery on a most enjoyable one for any seeking recreation during the summer. The kindness of the people, the hotel accommodations, and the courtesy of the steamboat officials was all that could be desired. The brethren McMurray and Temple, who with their party went as far as Sydney, spent the Sabbath with Bro. Evans, and took his services. They enjoyed their visit to that town, and were pleased with the attention of the congregations to whom they ministered, and with the excellence of the music. They left on Monday morning on their return home. A public Temperance meeting held in Sydney on Thursday evening, presided over by C. R. Brown, Esq., was a success. The attendance was good, the music first class, and the speeches of G. W. P. Burrill, Rev. R. A. Temple, John Read and others, most effective. Brother Read's address especially was a telling one and will be long remembered.

Com.

PERSONAL.

At St. Andrew's Church, St. John, N. B., on Wednesday evening of last week, the Rev. Godfrey Shore was inducted into the office of superintendent of missions in the St. John Presbytery.

It is denied that Mr. Sankey has entirely lost his health and will have to retire permanently from his evangelistic labors. He only needs rest before commencing labor with Moody in America—probably in Cincinnati.

The Rev. J. Read, President of the N. B. and P. E. I. Conference, was in this city on Sunday. He had been in P. E. Island and Cape Breton for a few days. The Rev. C. H. Paisley, A. M., preached in Grafton street church on Sunday evening. He left on Wednesday for an extended visit to Britain. His family accompany him.

The Rev. John Potts, D. D. of Montreal, has for a few weeks been visiting his native country, Ireland, and in various ways has rendered valuable aid in the Enniskillen District. On Sunday, the 20th ult., he preached in the recently re-opened church, Enniskillen, to very large congregations, when liberal collections were taken up on behalf of the improvement fund. He has also given valuable aid in the services conducted in the tent at Newtownbutler.

LITERARY. Etc.

A volume of sermons, addresses and lectures by Bishop Simpson is soon to be published. It was thought that if there was any delay, unauthorized persons might attempt the work, who would be objectionable to the family. Dr. G. R. Crooks, of Drew Seminary, will prepare the volume, and Harper & Brothers, of New York, are the publishers.

Apart from its usual high value, which is fully sustained, the *Pulpit Treasury* for August has some special attractions. Following a portrait of Bishop Simpson is a sermon preached at a memorial service in Chicago; and there are also portraits and sketches of the recently-elected Methodist bishops, and a view of the beautiful church in which many of the General Conference services were held. E. B. Treat, 757 Broadway, New York.

The Wesleyan Methodist Magazine for August is a good number, combining variety and entertainment. Among excellent papers is one by our esteemed friend, the Rev. E. Barras, M. A., of Ontario, on "Bishop Andrew," of the Methodist Episcopal Church, South. This magazine is well worthy the attention of Methodist readers anywhere. The smaller magazines are also of high literary and denominational value. They are the *Christian Miscellany*, *Methodist Temperance Magazine*, *Sunday School Magazine*, *Early Days*, *Our Boys and Girls*, *The Children's Advocate*, and *At Home and Abroad*. T. Woolmer, London.

Dr. H. W. Bolton, of the New England Conference, has published a pretty volume, entitled *Home and Social Life*. The wood cuts of Dr. Bolton and his family, and of his early home, are unusually fine. The book seems intended for a memorial volume in his several charges, but we wish for it a far wider circulation. For parents and children it is freighted with wise counsels, the force of which is greatly increased by choice incidents and illustrations. We congratulate Dr. Bolton on his successful preparation of a volume which will be likely to bless many individuals and many homes. If he is a benefactor to his species who makes two blades of grass grow where one formerly grew, what shall be said of him who makes a score of happy homes where there would have been but one? In the purity and peace of home life is the grand secret of all that is good in church or national life. This book is published by McDonald and Gill, 36 Bloomfield St., Boston.

TEMPERANCE AFLOAT.

There is no place in which the blessings of Temperance are productive of more good than on board the floating carriers of the Atlantic. The latest advance made in Temperance afloat is that on board the Allans' steamer *Nestorian*, commanded by Captain James. It appears that while on the voyage from Glasgow to Quebec the ship's company and others came together and formed an association with the following as the chief plank in their constitution: "The undersigned, forming a society on board the Allan line steamship *Nestorian*, commanded by Captain James, this 28th day of April, while on a voyage from Glasgow to Quebec, in latitude forty degrees north, longitude fifty-six degrees west, do hereby agree to abstain from all intoxicating liquor as a beverage, and pledge ourselves to discountenance its use in the community." "Hurrah for the *Nestorian* Temperance Society!" is the shout that will go up from the Temperance hearts who read this; and Captain James will be congratulated on all sides that he carries on board a Temperance association. A cold water nappy should indeed rule the waves. In face of danger level heads are the seamen's best ornaments.—*Montreal Witness*.

THE "MORNING STAR."

On the 6th inst., the steamer *Morning Star*, the fourth vessel of that name owned by the American Board of Foreign Missions, was launched at Bath, Me. Previous to the launch religious services were conducted. The steamer's dimensions are: length, 131 feet; beam, 29 feet 9 inches; depth, 12 feet 2 inches; gross tonnage, 471. She is barquentine rigged, and was built by contributions from Sunday-school children and others, at a cost of about \$40,000. Nearly \$23,000 has been subscribed. The hauling port will be Boston. The *Morning Star* was built expressly for missionary work in the Southern Pacific islands, with headquarters in Honolulu, and will be ready for sea about September 10. A vessel provided with auxiliary steam power is needed on the route traversed by vessels owned by the American Board, owing to the frequent calms and the difficulty met in landing at the different islands, which in the several groups number nearly one thousand. Two-thirds of these have been visited by former missionary vessels. This is the largest steamer ever built for missionary work. The Board expects to accomplish with her in five months what would take an ordinary sailing vessel nine months. During a voyage of eight months, three months are lost by calms in a sailing vessel. With the many contrary currents which are met, a sailing vessel is in danger of drifting on to islands and reefs. A few turns of a propeller would have saved either of the two vessels that have been lost.

The recent decision of Judge Rigby settles the legality of the election of the Rev. Mr. Almon as Rector of Yarmouth, and places the parish in a position to induct him at any time.

The Protestant Episcopalians are having their Book of Common Prayer printed in the Chinese language for use in their missionary work. This work is being done in New York.

The Society of Friends have among the various Indian tribes twenty-four friends engaged in teaching. In the foreign field they sustain thirteen missionaries in Madagascar, six in India, and a medical mission in Turkey. In Syria they have two stations, Burmana and Mount Lebanon, with training home for boys and girls, three Sabbath-schools and nine day-schools. At Ramallah, near Jerusalem, they have seven schools.

FINANCIAL MEETINGS.

MIRAMICHI.

The Financial meeting of the Miramichi District will be held at Chatham, on Thursday, 28th inst., commencing at 9 a. m. Lay representatives from each circuit and mission duly appointed are supposed to be present. The Chairman desires information from city and mission superintendents what laymen are likely to attend, that he may provide accommodation for them.

The Annual Missionary meeting at Chatham Methodist church will be held on the evening of Thursday (28th.) Strangers will likely address the audience.

By order of
Dist. Supt.
C. W. DUTCHER,
Fin. Secy.

ANAPOLIS.

The Financial meeting of the Annapolis District will be held (D.V.), in the Methodist church, Aylesford East, on Wednesday, August 20th, commencing at nine a. m. A Sabbath school Convention will be held in connection with the District on Tuesday and Wednesday evenings, Aug. 19th and 20th, commencing at 7.30 p. m. Delegates, appointed according to the Discipline from the Sunday-schools of the District, will be welcomed, and homes provided for those whose names are forwarded to the superintendent of the circuit. A good programme has been prepared, and a good attendance is expected.

N. B.—Tickets should be obtained for Morden Road Station by those who come by the W. & A. Railway.

CRANSWICK JOBT.
Dist. Supt.
Bridgetown, Aug. 1st. 1884.

OUTSBOBO AND CAPE BRETON.

The Financial meeting of the Gysbororo' and Cape Breton District will be held at North Sydney, commencing Wednesday, Aug. 20th, at 9 a. m.

By order of Dist. Supt.
FRED. H. WRIGHT,
Fin. Sec.

FREDERICTON.

The Financial meeting of the Fredericton District will be held in Fredericton on Wednesday, August 27th, beginning at 9 a. m. The lay representatives from each circuit must be a steward appointed by the Quarterly Official meeting. See Discipline, par. 139, p. 82.

Superintendents of circuits will please notify the superintendent of the Fredericton circuit of the names of stewards expected to be present.

By order of the Dist. Supt.
C. W. HAMILTON,
Fin. Secy.

P. E. ISLAND.

The P. E. Island Financial meeting will be held (D. V.) at Charlottetown, on Wednesday the 3rd of September, at 9.30 a. m.

By order,
H. P. COWPERTHWAITT,
Fin. Sec.

TRURO.

The Financial meeting of the Truro District will take place at Stellarton, on Tuesday, Aug. 26th, at 3 p. m.

On Tuesday evening the Rev. R. A. Daniel will preach at Stellarton, and Rev. Thos Rogers at Westville.

THOS. ROGERS,
Dist. Supt.

Pictou, Aug. 1884.

HALIFAX.

The Financial meeting of the Halifax District will be held in Brunswick St. church, Halifax, Wednesday Sept. 3rd, commencing at 3 p. m. Superintendents of circuits will please notify the superintendent of Brunswick St. church of the names of stewards expected to be present.

By order,
Dist. Supt.
F. H. W. PICKLES,
Fin. Sec.

YARMOUTH.

The Financial meeting of the Yarmouth District will be held (D. V.) in the Methodist church, North East Harbor, on Wednesday, Aug. 27th, commencing at 9 a. m.

Superintendents of circuits are requested to see that the lay representatives are duly appointed according to the Discipline. See Discipline, Pars. 131 and 139.

By order of the President,
JAR. STROTTHARD,
Fin. Sec.

CUMBERLAND.

At Athol, August 28th, 3 p. m.

J. CANNIDY.

LIVERPOOL.

The Liverpool Financial meeting will be held at Mill Village, August 27, commencing at 9 a. m. Superintendents of circuits will please notify the superintendent of Mill Village—of stewards expected to be present.

G. O. HURSTIS,
Dist. Supt.

SACKVILLE.

The Financial meeting of the Sackville District will be held, (D.V.) at Petitcodiac, Aug. 27th, commencing at 9 a. m.

ROBERT WILSON,
Dist. Supt.

METHODIST NOTES.

Four hundred dollars and over was the sum collected at the Methodist tea-meeting, Tyne Valley, P. E. I., on the 23rd ult. The money will aid in the purchase money of the new parsonage.

ABROAD.

Ohio sends out five young ladies this Fall under the auspices of the Woman's Foreign Missionary Society.

Francis Parnell, Esq., of Blackpool, England, who died July 4, in his 86th year, left legacies to the amount of £1,995, all for Wesleyan objects, except £520, and all free from legacy duty.

An important Committee of the recent General Conference of the United States reported "adversely to any change in the time limit of the pastoral term." Yet they allowed the rule to be suspended in Germany and Switzerland, which Conference was placed under the missionary rule.

Zion's Herald says: "Rev. Thomas Sunrise, of the Oneida tribe of Indians, of New York, preached an able sermon in the Asbury Church, Providence, R. I., July 27. Bro. S. has spoken in several meetings in Providence with great acceptance, and to the profit of the hearers."

In the M. E. Conference of Germany and Switzerland, just closed, there has been an increase this year of 314 full members, and a large reduction of the chapel debt. The Book Concern has paid a fine dividend this year, which has been applied to the reduction of the chapel debt. The average contributions for benevolent purposes for the year is about equal to \$5 per member.

The Ministry of Worship for Saxony has passed a resolution rebidding Methodists, by penalty, to use the expression "Superintendent" as a clerical or Sunday-school officer. This was brought about by some persons who did not want the name "Superintendent," which in the Lutheran Church is attached to a high Church officer, desecrated by a sect.

Chaplain McCabe writes from Europe: "I have just been to the Swedish Conference at Upsala. Had a glorious time. I have seen mountains, rivers, seas, picture-galleries, statues, and specimens of art everywhere within the last month; but the vision that moved my heart most was the Swedish Conference. Dr. Carroll gave \$1,000 for the theological school for Sweden. We will need \$20,000 to buy the land and put up a small building. We intend to purchase five acres on the grand drive leading to the King's Park. (Stockholm.) The Swedish Conference pledges \$12,000; a friend \$1,000. Great revivals in the Conference this past year."

TEMPERANCE NOTES.

The Chicago *Inter-Ocean* says: A name appropriate to business seldom has a more striking significance than that of a saloon keeper called Grief.

The Dominion Government have decided to grant the petition for the repeal of the Scott Act in Halton, voting to take place on or about Sept. 15th.

Were the seven million children now in our Sunday schools pledged to total abstinence, and then taught regularly the precepts of the Bible, about man being his brother's keeper, we should have reform in a generation.—*N. Y. Information*.

J. B. Grinnell, for whom the town of Grinnell, Iowa, was named, says: "In Grinnell there are no saloons, and no one has been sent to jail, to the poorhouse or to the penitentiary for twenty-five years. We can stand a cyclone occasionally if you will keep whiskey away."

The Temperance people of the United States have placed in the field Governor St. John for President and William Daniel for Vice-President. They do not expect to elect their ticket this time, but intend to make their power felt and to pave the way for future success.

W. J. Lansing, once one of the most brilliant lawyers of Cohoes, tried to kill himself a few days ago, by dashing huge granite paving blocks against his head, and also by dashing his head upon the pavement. He had been arraigned in the police court for intoxication. He will be taken to Utica.

The heir to one of the greatest fortunes in London stood outside Moody's meeting and held a cabman's horse, while the cabman took part in the services within.

The Danish-American Missionary Society, at Copenhagen, has sent this spring five young ministers of the Gospel to Danish congregations in the United States.

The revival in Japan still goes on. In some places it has roused strong persecution. In Komatsu a number of natives bound themselves by an oath not to become Christians; and, if any one violated his pledge, he was to give all his property to the others. The leader of the band has, however, become a Christian. In Osaka, ten years ago, there were seven baptized Christians. Now there are 350 in the Congregational churches alone.

GLEANINGS. Etc.

THE DOMINION.

The first rod of the Caraquez Railroad was turned on the 7th at Bathurst, N. B., amid great enthusiasm.

May Seaman, a little girl, was drowned at Parraboro', on Tuesday, while attempting to save a companion who had got into deep water. The body was recovered.

Niagara Falls claims another victim. On Sunday an unknown man took off his coat and vest and jumped into the rapids and passed over Horseshoe Falls.

Jamaicans living in England are proposing to have brought before the Jamaica legislature in September the subject of making that island a part of the Dominion of Canada.

Parties at Pugwash River have already got out six tons of excellent copper ore, and are now preparing to prospect on a larger scale than yet attempted. The ore taken out yields a large per centage of copper.

The Cape Tormentine Railway has been graded within three miles of the Cape Tormentine wharf site, and track laying has been commenced. Work on the Cape Traverse branch is far advanced.

A satisfactory settlement has been arrived at between D. Morrice & Co., of Montreal, and their creditors. Under the arrangement entered into eighty per cent of the general indebtedness will be paid off.

A colony of French Canadians is being established in the Valley of the Qu'Appelle River, N. W. T. Each family receives from the Government a homestead of 160 acres, to be cultivated in accordance with the Dominion land regulations.

The Acadian French of the Maritime Provinces are now in annual convention at Miscouche, P. E. I. Delegates from all the Acadian parishes in Prince Edward Island, New Brunswick, Nova Scotia, Cape Breton and the Magdalen Islands are probably present. The proceedings to day are opened with celebration of high mass in French at which a sermon in French will be delivered. The remainder of the day will be spent in amusements of various kinds.

The loss of the steamer *Amsterdam* on Sabie Island last week is thought to have been caused by the currents. The captain of another steamer, which parted company with the *Amsterdam* 120 miles from the scene of the wreck, says he found himself 18 miles off where he ought to have been, and that the steering compass was practically useless on account of weather disturbances. Three men were drowned. Loud complaints of the inefficiency of the island as a life saving station are made by some of the passengers.

The new quarantine regulations have appeared. All steamships and sailing vessels will be inspected before passing, including weekly steamships carrying mails. No passengers will be permitted to leave until declared free of contagious disease. Passengers ill with cholera will be landed for treatment and the vessel disinfected. Where there are not regular quarantine stations the collector of customs is authorized to act as quarantine officer. Every steamer or sailing vessel from ports outside of Canada, having any contagious disease on board, shall on arriving at any port in Canada, display a flag in the fore shrouds, or yellow flag at the fore for a distinctive quarantine signal, to inform the quarantine officer that he is to receive the sick from such vessel. Rags will be detained and disinfected. Any neglect on the part of the collector of customs will be punished by a fine of \$400 and imprisonment until it is paid. Masters of vessels will be treated in the same way.

NEWFOUNDLAND.

The report from the Labrador fisheries is not encouraging. The weather has been stormy and foggy and the sea heavy, which retarded the fisheries considerably.

On the 6th inst., during the annual regatta at St. John's the gig *Terra Nova* was swamped. Three of the crew were drowned immediately. The remaining four, including the coxswain, were rescued at the point of death. The coxswain died the next morning.

There was recently launched at Newcastle-on-Tyne, the *Portia*, the second of two passenger steamers which are being built to order of Messrs. C. T. Bowring & Co., of Liverpool, for the passenger service between New York, Halifax and Newfoundland.

GENERAL.

It is said that many thousands of women get a living by steering canal boats in England.

The London evening newspapers are carried round to news agents on tricycles worked by lads, it being found more expeditious and less expensive than the use of horses and carts.

A handsome young female Bengal tiger, confined in a huge iron-bound box, was landed in New York last week. It is the only one imported this year. These animals are now growing scarce, and sell for \$2,500. They are more valuable than lions and are harder to trap and transport.

The Presbyterians have a flourishing Chinese mission in San Francisco; the Baptists are toiling hard, and the Methodist Episcopal church is also doing a noble work.

Cremation is making great strides in France. The Prefect of the Seine will soon establish Siemens furnaces in several of the cemeteries of Paris, and will then incinerate all unclaimed bodies.

The exploring expedition, headed by the editor of the *Independent*, which is to delve into the old Babylonian ruins, is to be sent soon to the East, and is to have its expenses paid by a wealthy lady in New York, Miss Catherine Wolfe.

The French Government commission composed of eminent men reports that its investigations decisively confirm the correctness of M. Pasteur's theory concerning the cure for hydrophobia. If this be so hydrophobia will be largely deprived of its terrors.

The *New York Times* publishes a terrible rumor that the surviving members of Greely's party had partially sustained life upon the flesh of their dead comrades. Commodore Schley affirms that there is not a grain of truth in the story. Probably an investigation will be called.

Corea shows a readiness to enter the family of nations by decreasing that its subjects shall render all possible help to vessels and crews wrecked on its dangerous shores, formerly the most unfriendly in the world. The *Metropolitan Ten Day Gazette* is the name of Corea's first newspaper, which has just been started.

The recent attempt to burn the Roman Catholic chapel in Hamilton, Bermuda, caused much excitement. It was however saved from the fate of Trinity Episcopal church. The floors and doors were found to be saturated with kerosene. There being large quantities of American liquors stored in Hamilton, great anxiety was felt.

The United States supplied four years ago 75 per cent. of all the wheat and flour imported into Great Britain. The import of 93,000,000 bushels in 1881 diminished to 74,000,000 bushels in 1883. The decrease is not due to a reduced consumption, for the total import has increased from 136,000,000 bushels in 1882 to 160,000,000 bushels in 1883.

The Dublin informer Casey declares that neither Myles Joyce nor the four men now serving out their sentences were present at the Montrana murder. He asserts that he was compelled to swear falsely by Crown Solicitor Bolton. Casey's confession is corroborated by his brother-in-law who states that Bolton endeavored to bribe him to perjure himself.

The cholera plague has reappeared at Kerbela, in Asiatic Turkey. The number of pilgrims aggravates the malady. Fifteen deaths occurred at Marseilles in the 24 hours ending at 8.30 on Monday evening. On that day at Teulon no deaths were reported. It is estimated that the cholera has caused a decrease of 80 per cent. in tourist traffic from England to the Continent.

The *Times* has received a despatch stating that Kulung has not actually been taken by the French. The French destroyed the forts and retired. Should China resume hostilities along the coast of Tonquin, the French Minister in China states that war will be declared and the French squadron will bombard other ports whether they are open to the international commerce or not.

The greatest obstacle to the progress of the Panama Canal is the unhealthiness of the climate. The mortality among officers and laborers engaged in its construction is terrible. The common workmen die off at the rate of 100 a month, and the proportion among those engaged in surveying and overseeing is as great. About \$3,000,000 has been spent for hospitals, and still the accommodations are inadequate.

A distinct shock of earthquake was felt throughout the cities of New York and Brooklyn at 7 minutes past 2 on Sunday afternoon, lasting 10 or 12 seconds and accompanied by subterranean rumblings which were clearly audible. The residents of Harlem were thrown into intense excitement. Men, women and children rushed screaming from their homes, coats, hatless and shoeless, fearing that the walls would fall upon them.

Gladstone said on Monday evening that the Earl of Northbrook was sent to Egypt to make inquiry and advise the home Government concerning the new position in the Sudan disasters and Egypt's financial troubles. The Government has ordered one thousand row boats for use on the Nile expedition in passing the cataracts. Six thousand men and 1,000 tons of coal will be sent to Wady Halfa, which will be made the base of operations.

It is reported that a well-known Philadelphia citizen, J. J. Boyle, has just returned from Vigo, Spain, where he has discovered, after an exhaustive exploration of the inner harbor of that town, a fleet of sunken Spanish galleons, supposed to contain not less than \$20,000,000 in bullion, which he expects to rescue from a watery destiny. Permission to recover this money has been obtained from the Spanish government, and work will be commenced immediately.

BAPTISM: IN A NUTSHELL.

BY CHARLES TAYLOR, M. D., D. D., OF THE KENTUCKY CONFERENCE, M. E. CHURCH, SOUTH.

Continued.

5.—BAPTISM OF THE EUNUCH.

The eunuch was baptized in a region which is "desert." (Acts viii. 26.) Geographers and travellers tell us that from Jerusalem to Gaza there are no streams deep enough to immerse in, but that water is to be procured mostly from wells, springs, or little brooks. As they travelled on they came to "some water" and the eunuch said, "See, water." Those are the exact translations of the original, and evidently imply surprise at finding water in such a dry region, and that it was in small quantity—probably from a spring, a very small stream, or "well." The words translated "into" and "out of" very often, as we have seen, simply "to" and "from," and most learned men think they should have been so rendered here; for it is incredible that they went down into a spring or a well, but down from the chariot to the rivulet of water drawn from a well; and when Philip had baptized him, they came up from the water.

So, on his way to Damascus, when the sudden light shone around him, fell to (eis) the ground—the very same word. Did he fall into the ground? (Acts xxii. 7, and xxvi. 14.)

In John xi. 9: "As soon as they were come to (eis) land." The same word again. Did they come into the land?

Christ commanded Peter to go to (eis) the sea, and cast a hook, and take the first fish that came up (Matt. xvii. 27)—the very identical word that is used where it says Philip and the eunuch went down "eis" the water. Did Peter go into the sea?

"Jesus went up into a mountain." Did he go under the ground on the mountain? I Peter 1:8, referring to the transfiguration, says: "When we were with him in the holy mount." Were they under the earth there?

John ix. 7: "Go, wash (eis) the pool of Siloam." If any one should ask you, what that means, you would say that the blind man was to go to that pool and bathe his eyes. Well, that is just what Jesus meant, for in verse 11 he said: "Go to (eis) the pool of Siloam, and wash." Did he mean, go into the water, or go and take some of it up in your hand and bathe your eyes? And yet, these are the very words describing what Philip and the eunuch did.

Jesus "cometh to (eis) the grave" of Lazarus. Same word. Did he go into it? John xx. 4, 5: "Came first to (eis) the sepulchre, . . . yet went he not in." (eis).

6.—BAPTISM ON THE DAY OF PENTECOST.

Three thousand people, of at least fifteen different nations, were baptized after nine o'clock in the morning. (Acts ii. 1-15.) This was at the rate of above five in every minute, even if they stopped preaching altogether, and did nothing but baptize from that time till sunset. Could so many have been immersed in that time? Especially as it was near midsummer, when water must have been very scarce—the little brook Kidron, to the east of Jerusalem, being nearly dry, and the pools and streams in the city probably affording the people only sufficient for daily use. Think, too, of thus defiling all the water, even if there was enough in the pools and reservoirs in and around Jerusalem, from which the multitudes there had to drink and cook. Besides, would the enraged people and authorities of Jerusalem, who had just crucified Jesus, have permitted such a use of their pools and reservoirs, to accommodate his hated followers? Think also of these thousands going about all the day with wet clothing; for nearly all of them were strangers far from home. These and many other circumstances render their immersion improbable in the extreme, if not absolutely impossible. Must they not have been baptized by sprinkling, as directed by Moses, and as predicted by Isaiah and Ezekiel?

7.—BAPTISM OF SAUL.

Of Saul, about the time of his conversion, it is said in Acts ix. 18: "He arose, and was baptized." In the original Greek it reads: "Having risen up (or stood up), he was baptized"—right here in the room where he was. If by immersion, would it not have said, "He went and was baptized?"

When the element or material to be used, or the thing to be done, was actually present, the command invariably was, as to the paralytic, "Arise, take up thy bed and walk"; because the bed was within reach. The command to Peter in his vision was, "Rise, Peter; kill and eat." Because the animals were there near him. When it was not near at hand, the command was, as to the foolish virgins, "Go to them that sell, and buy for yourselves," to the blind

man, "Go wash in the pool of Siloam, and he went and washed"—because the water was not there within reach.

So Paul, in Acts xxii. 16, tells us that Ananias said to him, "Arise and be baptized," because there must have been enough water for that there in the house. The original is, "Having risen up, be baptized"—right here where you are. If by immersion, would Ananias not have said, "Go and be baptized?" But Saul had been fasting for three days and nights, and had probably become too weak to walk till after his baptism. For the next verse tells us, "When he had received meat, he was strengthened."

Will some one say there might have been a bath in the room? This is highly improbable; for baths were mostly confined to public buildings, being rarely found in the dwellings of the rich. But suppose there was one in the house of Ananias, our bath was very deep, and the water was poured upon the body. (See Antonin's edition of the text of Greek and Roman Antiquities, pages 47, 48.)

"The word (eis) bath does not mean a bath sufficiently large to immerse the whole body, but a vessel containing cold water for pouring over the head." (Smith's Dictionary of Greek and Roman Antiquities, page 148.)

THE LATE ROBERT BOWSER.

The Christian home is a delightful spot, and rendered still more so, by the endearing ties of love and friendship existing in the hearts of parents and children. But the secret of this happy condition of things is the secret influence of the religion of Jesus. This lends a charm to the various household duties, and sheds brightness and good cheer on all around. The teachings and lessons of divine truth are the chief source of instruction. God's Word is read. It tells of salvation, through the Redeemer and the favor of God—of grace in time of need—of joy in the time of sorrow—and of the home prepared for the faithful at the end of the earthly course. This truth is believed and each member is happy. Prayer and praise are the principal elements, as day by day the worship of God is celebrated. (Blessed are the people whose God is the Lord), and the angels stoop and listen, for such a family is precious in the sight of heaven. But must happy homes be made desolate? Must all these endearing ties be severed? and tears of grief and sorrow flow, and dear friends separate? Alas, the decree has gone forth. Even so, and in submission we bow—They will be done. Such a home was found in the beautiful village of Sackville, N. B.

These remarks are glimpses and traces of the life and character of Robert Bowser, born Oct. 16th, 1811, and died June 21st, 1884. The first event of importance which we mention was his conversion at the age of 19 years, during the pastorate of the Rev. Wm. Smithson. After some weeks of deep contrition and unceasing prayer, the word of reconciliation came, the burden rolled off as he discovered the way through the Mediator, and Jesus spoke in loving words to the troubled heart, "Thy debt is discharged, thy ransom's paid, And thou art justifi'd."

Amazing change! "New songs do now my lips employ." And he hastened to tell of this wonderful grace, so divine, so heavenly. From that hour his delight was in the service of God and thenceforward his was a consecrated life. The class and prayer-meeting were now to him places of blessing. The church, quick in observing spiritual growth in its members, soon placed him among the prayer-leaders. Here was work—work for him—and he by God's grace tried to do it. From his own record on April 10th, 1826, he experienced "a rich blessing, a fuller baptism of the Spirit." This prepared him for higher duties and more responsible positions.

The Methodist class-meeting, the school of the prophets, above all other places, has a peculiar charm. With heart searching he accepted the office of leader. His earnest sympathy for those entrusted to his care and instruction soon secured for him the love and esteem of all, and many will bear testimony of the blessed seasons of hallowed joy in those services. Revival after revival went on, new fields opened before the laborers, and from the surrounding districts the cry came, "Come over and help us." He yielded to the solicitations of pastoral authority, and with others his work was arranged on the local preacher's plan. And in this his efforts were very much blessed to the good of many souls. In the Temperance reform he also took an active part.

Perhaps in no department did his talents and zeal appear to so good advantage as in charge of the Sabbath-school. Here he seemed at home. Growth of children Sabbath after Sabbath greeted him as he entered the room, and he sought to lead them to the Saviour. Yes, he loved the little ones, and their affections responded as they read the Word of God, and their infant voices joined in the sweet songs of Zion. During 18 years did this faithful servant of God do his very best in this good work. And was he rewarded? Yes! a thousand

fold, in blessings upon the school—blessings upon his own head—blessings upon his large and interesting family—upon his sons and daughters as they, following their father's example, are also employed for the Master.

Through physical infirmity our dear brother was for several years unable to take his accustomed place in the sanctuary, but he knew the God of Bethel and his soul fed on heavenly manna. By and by the last day upon earth came. He was cheerful and happy as usual, but remarked that his mind had been much occupied with thoughts of some esteemed friends who had recently departed this life. At tea time he said he felt tired and weak. His elder daughter, as customary, read a portion of Scripture and the father in a clear full voice commenced and sang, "Praise God from whom all blessings flow," etc., and then followed the prayer—such a prayer! so earnest, so full of trust in the Saviour, and thus committed himself and family to the care of his heavenly Father. On retiring to his couch he knelt in silent prayer, and while being assisted to lie down he seemed particularly about some little arrangement, remarking, "I have a long journey before me to-night." And so it was. The following morning at 10, the gates of the glorious city swung open, and his spirit passed in.

J. B. BOWSER.

ELECTING A PRESIDENT.

The United States President and Vice President are elected for four years by a College of Electors. Each State returns by popular vote as many electors as has Senators and Members of Congress. At first these electors were chosen by the Legislatures, but now they are chosen by direct vote of the people. The election is held on the Tuesday next after the first Monday in November, every four years. On the first Wednesday in December thereafter these electors meet in their own States and vote for President and Vice-President. On the second Wednesday of February following, the certificates of these votes are opened in the presence of the two Houses of Congress by the President of the Senate, and the votes are counted and the result is declared.

Of course, the result is known long before the votes are thus finally counted. Thus, the State elections determine the political character of the vote for the presidential election long before that vote takes place. Then, again, the vote for the electors in November quite settles beforehand the action of the electoral college in December. And the meeting of the college at that date, and the counting of the votes in February are merely matters of magnificent routine.

A LADY'S HELP.

"A great deal has been said at different times," says Mrs. Logan, reported in *The Philadelphia Times*, "about the assistance I rendered to the General in the performance of his public duties. I did him by relieving him of many details, but it is not right to say that I write his speeches, because it is not correct. I take charge of his correspondence, and I do this because the General is very conscientious. I read all his letters and lay all their contents before him. Most public men are at the mercy of their private secretaries, who do not have their interest at heart and who often abuse the confidence reposed in them. Every correspondent making a reasonable request is entitled to some sort of a response. The General has never deceived any one, because he has known the contents of all his correspondence. I have also done much copying and have marked authorities on various subjects upon which he proposed to speak. I belong to that class of American women who feel that the glory of their husbands is their glory. I choose rather to shine in the reflected light of my husband than to put myself forward. It has always been my sole ambition to be a good and useful wife and a true mother. I have been the companion of my husband and I think this is the sole ambition of the great mass of American women, as it should be."

The history of the famous Eddystone lighthouse is a convenient epitome of the progress of the art of building these edifices as it has been developed in England. The first house stood for five years, and was swept away by a storm, the second for a life of forty-six years, was destroyed by fire; the third, built by Smeaton in 1756, stood for 122 years, when it had to be removed because the rock on which it was built began to give way; the fourth, designed by Sir James N. Douglass, was finished two years ago. Its total height is 170 feet, exceeding its predecessor by 74 ft. In height, indeed, it stands prominent among its fellows, though the Skerryvore house, eleven miles from Tyree, a small island among the Outer Hebrides, shows its light at a greater elevation. The Eddystone, which may be taken to represent the newest ideas of light-house arrangement, consists of ten stories, arranged in the following order:—Entrance, oil rooms, store and coal room, crane and store room, living room, low light room, bed-room, service room, the lantern being the highest of all, as the water tanks are, on the other hand the lowest.

A tradesman in the north of France, on opening a money drawer, found scraps which, on examination, turned out to be the paper of the Bank of France. Five notes of a thousand francs each had been apparently destroyed, and it was ascertained that the culprit could only be a mouse. A trap was set to catch the thief, the remnants in the drawer were carefully collected, and an hour later the miter was taken. Immediately the mouse was conveyed to a veterinary surgeon, put to death, and dissected. Its stomach contained the undigested meal of paper. The pieces were matched and gummed together.

BREVITIES.

During the reign of Queen Victoria £17,000,000, or \$85,500,000 have been paid to her and her family.

An old teacher in Philadelphia says: "Many promising boys are ruined by one summer vacation in the city."

There is a bell in Kyoto, Japan, which is rung in a novel way. Eight natives strike it on the outside with the end of a heavy beam.

A chap from the country stopping at one of the hotels sat down to dinner. Upon the bill of fare being handed to him by the waiter, he remarked that he "didn't care 'bout reading now—he'd wait till after dinner."

"Yes," sighed a broken-down man who had given his signature to oblige a friend, "the most foolish thing I ever did in my life was to learn to write my own name."—*New York Commercial Advertiser*.

Thirteen young ladies at one watering-place are engaged on novels of American society. The announcement is not necessarily as disheartening as it appears on first sight, when we reflect that booksellers cannot be compelled to publish.—*Boston Transcript*.

A shrewd old lady cautioned her married daughter against worrying her husband too much, and concluded by saying, "My child, a man is like an egg. Kept in hot water a little while, he may boil soft; but keep him there too long and he hardens."

Josh. Billing:—"When I hear a noisy infidel proclaiming his unbelief, I wonder if he will send for sum brother infidel to cum and see him die. I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the corner."

Persons who have been bitten by a cobra can feel the influence of the poison extend from the bite, and can even point out the spot which it has reached, the parts becoming numb as the venom does its work. There is absolutely no pain, but a gathering drowsiness, amidst which, after a long sigh or two, life suddenly ceases.

A lady in New-York City has just finished a silk quilt composed of 14,000 pieces, each about the size of a ten cent piece. She was seven years engaged on the quilt, and it is valued at \$500. She could have made more money in seven years by making shirts at forty cents a dozen, but we don't suppose she ever thought of that.

The death of the great publisher, Nicholas Trubner, was sudden and pathetic in its circumstances. He had given a dinner party the night before, had seemed perfectly well, and had greatly enjoyed himself. He slept quietly all night, and waking at 6 in the morning complained to Mrs. Trubner of a pressure on his heart. She brought to him some simple remedy, he took her hand and pressed it to his lips in lover-like gratitude—and in an instant was gone.

There is not a man on earth, however humble, who is a blank; there is not a man in society, who is not either a blot or a blessing; you cannot be neutral; neutrality in moral character is impossible. You have, therefore, to take your choice, and you cannot choose otherwise, whether you shall be a blessing, limited it may be, small it may be, or a blot, limited it may be, in an obscure sphere it may be; but still, blot or blessing, by no possibility, a blank, must each of us be.

The satirical Thad Stevens used to say that a contented farmer was a rarer creature than a white blackbird, and would tell the following story of a farmer whom he once visited:—"While strolling over the farm, Mr. Stevens observed that the farmer's corn crop, which was just ripening, was remarkable beyond any thing he had ever seen. 'My friend,' said Mr. Stevens to the farmer, 'this is truly magnificent. There is nothing left to be desired in your corn yield this year.' 'We-I-I,' responded the farmer gradually, 'it is pretty fair, pretty fair. But, and this with a noticeable tinge of sadness, 'thar might be a few more cunnels—just a few more cunnels—at the end of the cub.'"

Fun for Everybody.

Fun is just what every person is looking for, willing to pay for, and finds hardest to secure. We want a new progress null so that fun can be ground out by the ton and sold at close cutting prices everywhere. How would this be done? The first step is to relieve all who suffer from pain, and Putnam's Painless Corn Extractor stands in the very front rank in this respect. Sure, safe, and Painless causing no sore spots, nor producing the slightest discomfort while in use. Try Putnam's Painless Corn Extractor and beware of substitutes and poisonous imitations.

THE PLEASURE OF BATHING IS GREATLY increased by mixing in the tub half or even a quarter of a bottle of MURRAY & LANMAN'S FLORIDA WATER. Instantly the whole atmosphere of the bathroom is as fragrant as a blooming flower-garden, the mind becomes buoyant, and the body emerges refreshed and strengthened.

It is stated that the number of female physicians practicing in Russia is no less than 350, of whom 100 are in St. Petersburg itself.

The relaxing power of Johnson's Anodyne Linctus is almost miraculous. A gentleman whose leg was bent at the knee and stiff for twenty years had it limbered by its use, and the leg is now as good as the other.

The electric lights at Los Angeles, Cal., can be seen at the Island of San Clemente, eighty miles away.

The evil consequences resulting from impure blood are beyond human calculation, so are the vast sums expended in worthless remedies. *Pain's Purgative Pills* make new rich blood, and taken one a night for three months will change the blood in the entire system.

Six million dollars' worth of diamonds are on exhibition at the Parisian Industrial Exhibition, which opened in Paris recently.

Proprietary medicines have their uses, although some persons profess to doubt their efficacy. A few of them are really meritorious, and their prompt use would not only save much suffering, but also heavy doctors' bills. The best preparation of this class is undoubtedly GRAHAM'S PAIN ERADICATOR. All who have even used it are enthusiastic in its praise, and no household is complete without it.

The grass crop of Colorado will be worth about \$30,000,000 this year.

STRONG ADJECTIVES. "It sells immensely, in fact it has the largest sale of any patent medicine in Summer," says J. F. Smith, druggist, Dunsmuir, of Fowler's Extract of Wild Strawberry. The great remedy for Summer Complaints.

Forty-four verdicts of "death from starvation" were rendered by London coroners' juries in 1883.

HUSBAND AND WIFE. Mr. James More and wife, well known in Leamington, were both chronic sufferers from dyspepsia that the best medical aid failed to relieve. Three bottles of Burdock Blood Bitters cured both husband and wife.

The potato crop of the United States last year was 190,000,000 bushels as against 168,000,000 the year previous.

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"Yes," she said to her bosom friend, "I always obey my husband; but I flatter myself that I have something to say about what his commands may be."

FASHION IS QUEEN. Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods. 10c. for any color. Get at druggists. Wells, Richardson & Co., Burlington, Vt.

There are more colored people in Georgia than there are Indians in the whole country. Georgia's negro population is about 725,000.

The cheapest doctor you can employ is to always keep in your house "Minard's Linctus" Conqueror of all Pains, "Minard's Honey Balsam" good for all Pulmonary troubles, "Minard's Family Pills" the best Liver Pill known, and general cathartic. "Nelson's Cherokee Vermifuge" the Worm-Killer, pleasant to take.

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ADVICE TO MOTHERS.—Are you distressed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of MRS. WIGSWORTH'S SOOTHING SYRUP FOR CHILDREN TEETHING. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Wigsworth's Soothing Syrup for Children Teething is pleasant to the taste, and is the prescription of one of the oldest and best for male nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents a bottle.

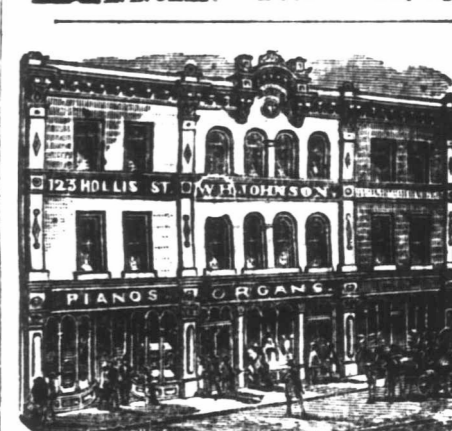
He closed his letter:—"I send you a thousand kisses." The answer received wound up:—"Please send pay storage on kisses."

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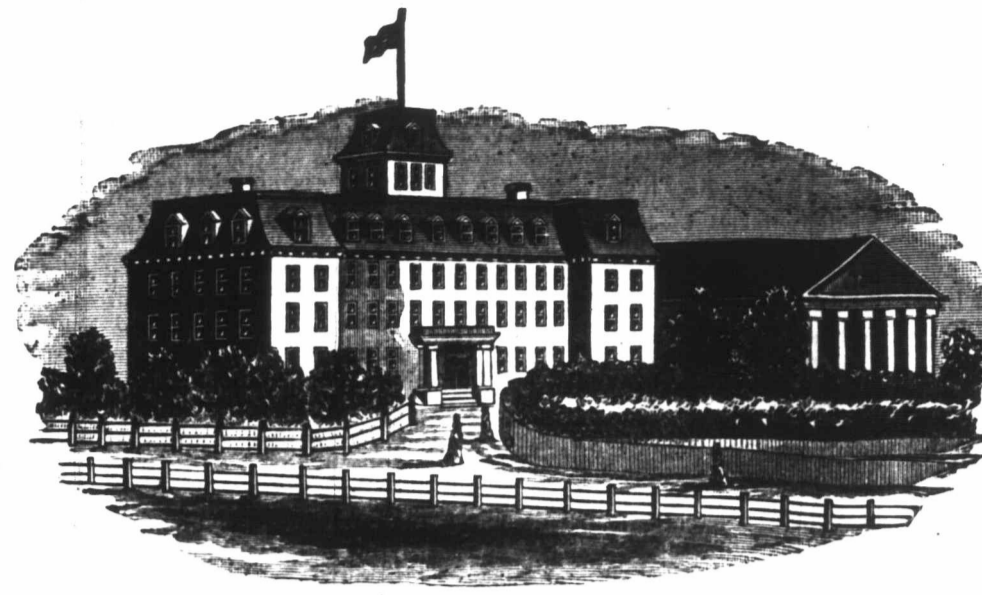
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CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 25th July, 1884.

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Sackville, July 28, 1884.

PREPARE FOR THE ENEMY. CHOLERA IS COMING!

The countries where Cholera prevails, as in India, China and Africa, Pain-Killer is considered the surest and safest of all known remedies, and the natives place the most perfect reliance in it.

Read the following extract from the letter of a missionary in China:—

DEAR SIR:—I ought to have acknowledged long ago the box of Pain-Killer you had the goodness to send me last year. Its coming was most providential. I believe hundreds of lives were saved, under God, by it. The Cholera appeared soon after we received it. We resorted at once to the PAIN-KILLER, using as directed for Cholera. A list was kept of all to whom the Pain-Killer was given, and our native assistants assured us that eight out of every ten to whom it was prescribed, recovered.

Believe me, dear sir, gratefully and faithfully yours, J. M. JOHNSON, Missionary to Swatow, China.

Beware of Counterfeits and Imitations. Ask for the genuine Perry Davis' Pain-Killer and take no other.

CHURCH BAZAARS,

From several letters received expressing satisfaction at our Special Terms to Bazaar Committees, we select the following from Mr. J. W. Cassidy, Secretary of Carmarthen St. Sabbath School.

"I am glad to commend to Sabbath schools and other religious institutions in their Bazaar enterprises, the goods of your 'Indian Bazaar,' having realised a handsome contribution to our Sabbath School from the sale of your goods. Our dealings with you were very satisfactory."

Committees may return articles remaining unsold and in good order.

Dealers in fancy goods should send for our Catalogue of shells, etc.

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91 and 93 Prince William Street, ST. JOHN, N. B.

PARSONS' 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 normal health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

DIPHTHERIA, CROUP, ASTHMA, BRONCHITIS, JOHNSON'S ANODYNE LINIMENT.

JOHNSON'S ANODYNE LINIMENT will instantaneously relieve these terrible diseases, 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. (For Internal and External Use.)

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An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens 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. Price, 1 cent per tin. Sold every where, or sent by mail for 8 letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

BROWN & WEBB'S REAL FRUIT SYRUPS, MAKE MOST DELICIOUS SUMMER OR WINTER DRINKS.

Pure Sugar and Fruit Juices being used in their Preparation, are Palatable and Healthful for the Well and the Invalid. MAY BE HAD IN THE FOLLOWING VARIETIES: Lemon, Raspberry, Strawberry, Lime Fruit, Lemon-Gingerette and Limonia Cordial.

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N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal.

BEWARE of so-called "FRUIT SYRUPS," with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

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Fine Gold Jewellery, Silver Plated Ware, Jet Goods, Rock Crystal Spectacles and Eye-glasses in Gold, Silver, Celluloid and Steel Frames. BEST AMERICAN EIGHT-DAY CLOCKS, made after the French Marble-Striking on Cathedral Gongs.

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Bickets, Rheumatism, Whooping-cough, Influenza, Anemia, Loss of Weight and Fresh, Wasting and Children's Diseases, Emaciation, Impaired Blood, Overworked Brain, Mental Anxiety, and the many other Atonic Conditions of the Circulatory System, in which PHOSPHORUS is so justly and highly valued.

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