

The Wesleyan.

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NOTES AND COMMENTS.

The New York Herald says that \$1,000,000 is spent on a single Sunday by the excursionists from that city.

Principal Fairbairn has lately described Matthew Arnold as "a kind of modernized Lucian, only with better manners, more religion, and a higher mind."

If you do not like a person, do not try to get anybody else to dislike him. Do give even those you do not like a fair chance with others.—*Religious Telescope.*

When the leader of the singing in the church does not possess spiritual insight, as well as musical talent and culture, the best results will not be realized from that part of the service.—*Nash. Adv.*

I heard one of our good ministers describe the mountains about Jerusalem, and the brook Kedron, running down the valley, with all the paths of a great grief. He actually wept. But many of his hearers were disgusted. It was simply his pulpit style.—*Watchman.*

Pere Hyacinthe's deacons say "Thank you" to those who contribute as they pass the plate around. "A little of this French politeness in passing the plate," says a Baptist paper, "might be copied by some of our American deacons. We have seen deacons present the plate as though it was a revolver."

We see it stated that Judge Hoadley, (now Gov. Hoadley), who recently led the Democratic hosts to victory in Ohio, is a prominent member of a "Free-Thinkers' Club." Is this so? We see his name put forward for the Presidency. The people don't want an infidel for President. Mark that.—*Southern Adv.*

The idols worshipped by the heathen of Africa and India are nearly all manufactured in England, and pay a very handsome profit. It is stated that the commercial value of the brass and cast-iron gods shipped to heathen lands far exceeds that of the Bibles, books, and tracts which reach the same destination.

"Such men as Lord Coleridge and Henry Irving," says the *London World*, "may be regarded as comets shooting athwart the sky of American social life. Every pleasant that social life in its every-day aspect has been realized by every stranger who has passed its threshold, authenticated by a few good letters of introduction."

The *Irish Ecclesiastical Gazette*, writing on "pews," remarks:—"Fancy St. Paul giving directions about the collection of pew-rents! On the other hand, we know from his Epistles that the principle of the weekly offering had his full and absolute sanction; and we must remember that he wrote under the teaching of the Spirit of God."

Last year a minister wrote us thus:—"Thanks, brother, for your appeal not to wait till January to begin special work. It stirred me, and more than a hundred souls are now rejoicing in Christ's love, and the Church is all aflame." Awake, then, brethren, in all the churches, before the dispensations of winter are fully developed, and call sinners to repentance!—*N. Y. Adv.*

There are about seventy million gallons of whiskey now in bond. The owners have been calling for "relief" from the \$3,000,000 of taxes which will be due at the expiration of the time fixed by law for keeping the whiskey in bond. Do those employed in a legitimate business ask to be relieved from paying their dues to the government? We hope Congress at the next session will let the law as it now stands take its course.—*Western Adv.*

Of the family of Lydia is declared, "And she was baptized, and her household." Of the jailer's family it is said, "And was baptized, he and all his." And the "household" of Stephanus was baptized. The term "household" includes all the children of the family. When the Bible speaks of a mother "looking well to the ways of her household," the term evidently includes "her children," who are said "to rise up and call her blessed."—*Tel. Adv.*

Propos of a familiar phrase much in vogue among a certain type of American women, a very well known New York lady, while traveling in Italy this autumn, overheard some of her countrywomen conversing in the cars. She carried away this valuable critical opinion, with others: "And so you've seen St. Peter's?" "Yes, and on Wednesday the Pope. They're both so nice; ain't they, Laura?" And

Laura, of course, answered: "Indeed they are. Just as nice as they can be."—*Independent.*

The enfranchisement of the English people has as yet made only very small headway. After all the reform bills and extensions of the suffrage there are not quite three millions of voters in Britain out of a population of more than thirty, while in Ireland there are only two hundred thousand out of upwards of five millions. Quite an amount of franchise extension before the Government of that country can be spoken of as either by or for the people. The necessity of widening will come, and at no distant day.—*Toronto Globe.*

The Melbourne (Australia) *Spectator* quotes the following order by the governor in council: "For the purpose of affording increased facilities for giving religious instruction in state schools, the ordinary school business shall, on one or two days in each week, as the board of advice may determine, terminate at half-past three o'clock, p. m. On these occasions the teachers shall, immediately after announcing the dismissal of the school for the day, give notice that all pupils whose parents do not object to their receiving religious instruction may remain for that purpose."

A letter appears in the *London Times* giving an account of the way in which some French missionaries do their work. The Jesuit Fathers at a station half-way between Zanzibar and Lake Tanganyika buy boys wholesale from Arab slave traders and baptize them! A short and easy method truly, of converting the world; and no wonder that the fathers appeal for more money that they may "catch in shoals what now they are only catching with hook and line." These so-called converts, are of course slaves. Such is the way in which these missionaries consider that their Master intended them to "catch men." If they be baptized, what matters the rest!—*Meth. Rec.*

That was a thrilling moment, when, at a political meeting in Iowa, a week or so since, after Judge Kinne had been vanquishing the glories to be gained in the State by supporting the party that calls for "a saloon on every hill-top," the strains of "Home, Sweet Home" stole into the arena of strife and swelled out grandly in the chorus, "There's no place like home." Strong men buried their faces in their hands, weeping like children, and the arguments of Lucifer himself would have been powerless to convert the sentiment called up from its hiding places in brave men's hearts. The home against the saloon, is a very unequal contest, if only the home gets fairly into the field.—*Union Signal.*

The *Congregationalist* offers the following solution of an important question in Church management, which has been tried and it is said works like a charm: "The pastor who knows how to utilize the surplus energy of the church has the key to the disposition of most of the irritating forces in the society. The average man is troublesome simply because he has not enough to do. Give him work to use up the superabundant energy and he is all right. Pastors incline to think it takes too much time and thought to plan work for the individual, but experience proves that it does not require half the time, or nerve force, to lay out work to busy the brethren, that it does to repair the injury done by those annoying people in their unemployed moments."

THE ONE REMEDY.

At the recent anniversary meeting of the United Kingdom Alliance at Manchester, presided over by the Right Rev. Bishop Wilberforce, the Rev. Charles Garrett, in the course of a speech that was frequently applauded, said: "They might alter the hours; they might alter the houses; they might, as they had already had hinted to them, have the bishops managing the licenses; but as long as they had the traffic they would have poverty, misery, and crime, and all the evils surrounding them. There never yet was a drinkshop opened in the land which did not bring sorrow to some home, and ruin to some soul. The resolution said that that cruel evil, that concentration of evil, was thrust upon the people of this country. Was it so? In the land of liberty, in a Christian land, in the land where it was said that slaves could not breathe, there was that! That was what the resolution said, what they had to vote about, and what he unhesitatingly and

heartily but sorrowfully believed. Look at what had been going on at the late Brewster Sessions, and then tell him whether those drink shops were not thrust upon the people against their will. Two-thirds at least of the people of the country said they did not want them, and yet they had a lot of irresponsible men, men in whose appointment they had no vote—men whom they could not call to account, or turn out at the next election—men who wrote "J. P." at the end of their name, "just and prudent"—and these men were thrusting upon the people of the country that which was the source of almost all evils. Look at what happened at the late Brewster Sessions at Bootle, near Liverpool. The trade increased to such an extent that it became necessary to provide new docks at the north end of Liverpool and in the borough of Bootle, which new docks were opened by royalty. The opening of these new docks of course necessitated the shipowners bringing their works and their men down there, and the one desire of the thousands of men who were brought down there was that they should be kept sober. There was, however, one corner piece of land in the main street, along which the men had to go when coming to and returning from work, and that corner piece was seized and a public house put up and a licence applied for. The whole district took alarm, and memorials to the magistrates were got up. Every shipowner signed a memorial, and great men like Mr. Guion, of the Guion line, went into the witness-box to plead with the magistrates not to demoralise the men. The men themselves got up memorials beseeching the magistrates not to open a sink of vice and iniquity in their midst, and lawyers were engaged to plead that the thing might not be done, but after all the pleading of men and masters the magistrates granted the licence. Was not that thrust upon the people? That was what the resolution stated, and it was because these things were thrust upon the people it was time, he thought, that the people entered their protest and that they backed up their protest with their votes. They might orate, and they might applaud and approve, but if they did not vote the publican would beat them. Was there a chance of their success? As the Lord liveth there was. The word had gone forth from His lips that the tree that brought not forth good fruit should be hewn down. And here was a tree that had poison for its fruit, and death under its shadow. He knew that multitudes were protecting it, and were crying, "Woodman, spare the tree," but there was a woodman who had grasped the axe before, and the grandest thing he could ever do, and the only thing that would apologise to him (the speaker) for what he had done in the past, would be to lift his axe and level that tree to the ground. In the midst of discouragements, of organizations, and of wealth employed, he (Mr. Garrett) looked up—

Faith, mighty faith, the promise sec,
And looks to that alone,
Laughs at impossibilities,
And cries "It shall be done!"

A DANGEROUS HOST.

The Rev. Benjamin Danks, a Wesleyan missionary in giving an account of a recent tour in New Ireland, speaks of an interview with a chief called Sangina, so named because of "the large number of men he had eaten." When he arrived in Sangina's town, under the escort of a chieftain, a young man, whom the chief had sent to fetch the white stranger, and accompanied by about fifty followers, he found the old cannibal seated on a settee made of bamboo and surrounded with a number of unarmed men. By a wave of his hand the king intimated his desire that Mr. Danks be seated at his side. Mr. Danks gave a number of presents to him and his wives, with a quite natural desire to win his favor. The re-

sults will be regarded as quite sufficient:

"In height Sangina is fully six feet, although he now stoops considerably. He had a cloth tied around his head, the ends of which hung down his back. His step is firm and his physique muscular, and it required no stretch of the imagination to believe that in his younger days he was a most energetic and much to-be-dreaded individual. But when one enters his strangers' house and counts no less than thirty-two human jawbones—all of which Sangina is said to have nibbled at—the former owners of which have been either killed by himself or at his command, and then strolls about the grounds and sees small shrubs on which are suspended three, four, and five human skulls, he is quite convinced that his host is a man whom it is not best to offend."

The missionary soon found himself in a position which to say the least was not comfortable: "As the shades of evening gathered around us, I began to think it quite time to return to our sleeping-place, and intimated as much to Sangina. He at once flattered and somewhat sternly forbade me to leave his grounds, asking at the same time what he or his people had done to me that I wished to pass the night in another man's village and not in his. I saw that I was on ticklish ground, and must be careful, for jealousy had evidently prompted him in sending for me; and now the teachers told me for the first time that this very man had sworn fearful oaths to the effect that he would kill and eat the next teacher who dared to cross over to his side, because they never visited him and slept in his village, and that, in consequence of this, none of them had crossed over for many months. I was in a fix. I had left all my goods at the other place, also three Duke of York boys to look after them, and if I did not return they would become uneasy, and perhaps frightened, and possibly serious consequences might follow. I argued with him to no purpose, and at last I had to say stoutly that I would go. Had I had all my people and things I would have remained. He became sulky and would scarcely speak to me. I gave him another bunch of beads; he gave me a pig, for which he demanded high pay, and in order that we might part good friends I paid it; and then he came with me half way back to Kanabung's (the chief's) village, where we intended to pass the night. When we parted on the road, he dismissed me with quite a patriarchal dignity which made me feel quite solemn, and I did my level best to assume a dignified bearing as I bade him good-bye."

New Ireland is separated from New Britain by St. George's Channel. Mr. Danks's field is Duke of York Island, which lies also very near. The interesting mission in this island and in New Britain, where a few years ago the Rev. Mr. Brown had a memorable encounter with the savages, is under the care of the Australian Wesleyan Missionary Society. It is prospering greatly, especially in New Britain, and Mr. Danks's tour in New Ireland was taken for the purpose of ascertaining if it was good ground for missionary enterprise. He thinks that it would not do to send native teachers there alone. When they go they ought to be under the care of a European missionary, and a sanitarium ought to be established.

FULL SURRENDER.

There must be full surrender before there can be full blessedness. God admits you by one into the other. I was shown first that the blood of Jesus cleanseth us from all sin, and then it was made plain to me that he who had thus power to cleanse me had power to keep me clean; so I just utterly yielded myself to him, and utterly trusted him to keep me.

Have we not been limiting I John 1:7, by practically making it refer only to the remission of sins that are past, instead of taking the grand simplicity of "cleanseth us from all sin"? All is well; and as we may trust him to cleanse us from the stains of past sins, so we may trust him to cleanse from all present defilement; yes, all; if not, we take away from this most precious promise, and by refusing to take it in its fullness, lose the fullness of its application and power.

Then we limit God's power to keep; we look at our frailty more than at his omnipotence. Where is the line to be drawn beyond which he is not able? The very keeping implies total helplessness without it, and the very cleansing implies defilement without it. It was that one word, "cleanseth," which opened the door of a very glory of hope and joy to me. I had never seen the force of the tense before, a continual present, always a present tense, not a present which the next moment becomes a past.—*E. R. Hecersal.*

Gideon. As a whole the gathering was one to inspire hopefulness touching the future of the evangelical wing of Protestantism in this country. They impressed one as a "citizen ministry" in the best sense; there was a notable absence of clerical coats and white neck-cloths, and the great majority wore the commercial mountaineer; it was more than that; it showed the man of the world's hearty appreciation of the humorous, and the man of God's religious fervor. Their mighty diapason of song melted the heart; their parliamentary discussions were pointed and spirited. Several representatives of mission fields, foreign and domestic, pleaded eagerly for obedience to the Macedonian call. One felt the pay of invisible forces, like the struggle and tug of gravitation, winds and sunshine on a misty mountain top. The world to come will alone reveal how many a young apostle was moved last week in fair Hartford to obey the Divine beckoning "far hence." Last year's statistics show that of some 1,800 theological students, 13 per cent. had chosen home mission work, and eight per cent. work in the foreign field. The most stirring appeals for recruits to the mission field came from two missionaries of our own Church, the Rev. E. Cunningham and W. C. Davison. The address of the latter was peculiarly informing and inspiring. The essays of the representatives of six theological schools were worthy of the occasion.

The two notable addresses delivered by distinguished speakers were Dr. A. J. F. Behrens, on "The Principle of Christian Missions," and Dr. Richard Newton, on "Paul the Model Missionary." The former, reminding one of Spurgeon in personal bearing, delivery, logical and carefully cut sentences, extempore, would not ground his principles in the Divine command, in personal responsibility, in the spiritual jeopardy of the heathen, but in Paul's dictum, the strong ought to bear the infirmities of the weak. The latter, in personal manner and bearing touching one with a sad reminder of the late George W. Woodruff, venerable and saintly in manner, with a voice as mellow as St. John's must have become, moved on the heart, rather than the mind, by a rhetorical or spiritual secret as elusive as that of a master's music.—*N. Y. Adv.*

THE WEST INDIES.

Rev. M. C. Osborn writes from the West Indies: "It will be a relief to many of our readers to know that we have information of the safety of Mr. Picot, his family, and our mission at Port-au-Prince, Hayti, up to the 6th inst. In a letter of that date he gives a description of the terrible doings of Saturday and Sunday, Sept. 22 and 23. He tells how the town was cannonaded, pillaged and burnt; how men, women and children were wounded, and [dishonored]; and how nearly all our friends have been ruined. He says, 'We still live in a state of awful suspense; the same things, and perhaps worse are still hanging over our heads. . . . We should now leave the place for a change, but our house is full, and we must protect our friends as long as we can, as well as watch over our property. Pray for us and for Hayti.'

We have also intelligence of a terrific cyclone which passed over the island of Dominica on Tuesday, Sept. 4. Our mission properties have been seriously damaged; and many of our people are homeless, their provision grounds destroyed, and starvation is staring them in the face. By the mercy of God our mission families have escaped uninjured.

We have further information of a destructive hurricane which visited the Bahamas on Saturday, Sept. 8, and brought desolation, ruin, and death both on sea and land. The chairman of the district, the Rev. Jonathan C. Richardson, was on his way to Governor's Harbor, to open a new chapel, and, after tossing about for two days in a little schooner of sixteen tons, warned by the indications of the weather, returned to Nassau just in time to escape inevitable destruction.

It is also our sorrow to announce the death of the Rev. Griffith H. Jones, which took place at New Amsterdam, Berbice, British Guiana, on Sept. 14. He was a very promising young missionary, only twenty-seven years of age, and leaves a young widow and one child. These things keep us in a state of constant anxiety. Surely they will furnish topics for the coming week of prayer.

Telegrams from Jamaica announce that Port Antonio was totally destroyed by fire on the 18th inst. We await particulars with painful interest, and earnestly hope that our mission family and property have escaped.

CHRISTIAN LUXURY.

The apostolic canon of "living in store," of forecasting, that is, with a view to coming appeals, and of doing this in proportion "as God hath prospered us"—this must be a canon no longer obsolete. "Since I began to obey the law," said a thriving merchant to me, "I have not only been greatly prospered, but I have found my ability to give somewhat largely the greatest luxury of my life. The money is laid by, the call comes, and I am not tempted to the baseness of inventing excuses. I generally have something, not always enough, for every deserving appeal. I make short work of it, for time I cannot spare; and as soon as I get the facts, and I am sure as to the claimant, I give him cheerfully what I think I owe to his cause." I know another and a wealthier man, who said he and his wife had an understanding. When his wife thought they were rich enough to set up a carriage, the answer was "Yes, my dear, it will cost just so much a year; we can afford it, and you deserve it if you approve my increasing my charities by an equal sum." Is not this the law of Christian luxury? I can buy such a picture, or give such an entertainment, only when I give an equivalent to Christ's poor, and in the glory of his cross and crown.—*Coze.*

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OUR HOME CIRCLE.

THE LAST ROLL-CALL.

Through the crowded ranks of the hospital, Where the sick and the wounded lay; Slowly, at night-fall, the surgeon Made his last slow round for the day.

And he passed a moment in silence By a bed where a boyish face, With a death-white look, said plainly, Here will soon be an empty place.

Poor boy! how fast he is going! He thought as he turned, when a clear, Unflinching voice, through the stillness, Rung out like a bell, called, "Here."

"Ah, my boy, what is it you wish for?" "Nothing," faintly the answer came; But with eyes all alight with glory, "I was answering to my name."

In the tranquil face of the soldier There was never a doubt or a fear—"They were calling the roll in heaven, I was only answering 'Here.'"

The soft, dim rays of the lamp-light Fell down on the dead boy's face; In the morning the ranks were broken, For another had taken his place.

Far away in God's beautiful heaven, They are calling the roll each day; And some one slips into the places Of the ones who are summoned away.

THE LATE T. B. SMITHIES.

Thomas Bywater Smithies, the son of poor but godly Methodist parents, was born at York, Aug. 17th, 1815, just at the time when the English nation was in the exuberance of its joy at the battle of Waterloo, and the overthrow of the power of the great Napoleon Buonaparte. The little boy then born was destined to spread peace and good-will amongst men as widely as the Napoleon wars had spread misery and death. He had a model mother who loved God supremely, and she trained her boy to follow in her footsteps. God spared her life for more than eighty years, and amongst many good works in which she was engaged, she was the founder of the Band of Mercy movement, and a large and costly fountain and pillar monument has been erected to her memory at Wood Green, near London.

When Thomas was a boy, prompted by another boy, they together committed an act of dishonesty. Thomas told his pious mother, and she urged her boy to go to the man they had injured, and confess his fault. It was a hard task for him to perform, and he went with slow and hesitating steps, but he performed the duty, and a great load was removed from his mind, and he had to thank God ever afterwards for the grace which enabled him to perform that act of self-denial. It was the turning-point in his life for good; ever afterwards he avoided evil companions. The other boy refused to go and confess his fault, or to give up evil ways, and had afterwards to go to prison.

Thomas B. Smithies gave his heart to God in early life, and joined the Methodist Society in York, went to the Methodist Sunday-school, and he there became a teacher. Some of the boys he had under his care fifty years ago are good Methodists in Yorkshire, who love to recall the happy days they spent with their teacher. Whilst he was yet a youth, and under age, the great Temperance movement was commenced by the men of Preston, Lancashire, and as it spread, it reached York, and commended itself to the judgment of young Smithies. He entered heartily and thoroughly into it, joining the Society, and becoming one of its earnest advocates. Want of finance induced the young man and his co-workers to beg all the old posting-bills they could get in the city, cut up letters, and rearrange them as printed announcements of their Temperance meetings. In this way young Smithies learned the influence and power of well-displayed type, and that helped to lay the foundation of his great work as publisher and author.

He spent some years in York in industrial pursuits, and saved a little money from his moderate income. He came to London in 1851, and was engaged for a few years in the Gutta Percha Works, City-road, still saving what money he could; and deeply impressed with the great importance of the Temperance movement, he had two small tracts printed in its advocacy, and sent the advertisement of them to the Wesleyan Magazine, with £5 to pay for its insertion. Both were returned to him. The subject of Temperance did not then find favor amongst Methodists generally. Not to be beaten in his efforts, he persevered and tried another plan. In 1851 he issued a small illustrated broadsheet at one halfpenny monthly, entitled *The Band of Hope Review*. The engravings

recommended the work, and although for some years it was a hard struggle to carry on the work at a loss, he had faith in his work, and he lived to see that serial have a sale of more than 300,000 per month. Meeting with encouragement from Lord Shaftesbury and other Christian philanthropists, including the Archbishop of Canterbury, he commenced in 1855 the issue of a larger work, *The British Workman*, a broad sheet filled with most attractive engravings, and with information on the great social questions of the day, so well suited to working people, that it recommended itself wherever it was seen, and it also soon reached a sale of 300,000 monthly. In volumes both these serials have a very large sale every Christmas, and it is not saying too much if we affirm that for a quarter of a century those two publications did more to promote the cause of Temperance than any other publication. To these, Mr. Smithies added several other monthly serials, and to enable him the more fully to succeed he gave up business in 1856, and devoted his whole time to literature of this class, and works of philanthropy, especially seeking to promote kindness to animals, and a better observance of the Lord's day. These were only parts in the programme of his life-work.

He also secured the copyright to himself of other periodicals, some of which had been originated by the Rev. Carus Wilson, thirty years before, such as *The Children's Friend*, *The Friendly Visitor*, *The Infants' Magazine*, and a new one, *The Family Friend*, originated by Mr. Smithies. The old ones he re-constructed, illustrating them profusely with high-class engravings, and the result was soon seen in a very largely increased circulation. Added to these, some seven years ago he commenced the issue of a weekly serial own called *The Welcome*, which has also reached a large weekly and a larger monthly circulation. It is probably the best illustrated and most widely useful family magazine in England.

Independently of these serial publications, Mr. Smithies had printed and put into circulation small books at one farthing, one half-penny, and one penny, all devoted to Temperance and questions of great social reform, and these with leaflets, flyleaves, and broadsheets, he has sent forth in English, French, German, and Dutch, and other foreign languages, literally by millions. Further, his beautifully illustrated and handsomely bound books, on all these great questions, at prices of almost every grade from sixpence to ten shillings each—these by the score he edited or published, so as to reach every class of readers and every condition of life. He was a man of overflowing benevolence, and a surprising number of philanthropic societies found in him a liberal supporter and a generous worker. He was a man of such self-denying labors, so energetic, so persevering, so catholic, it was difficult for some of his friends and admirers to know to what denomination he belonged, for he was largely and constantly associated with them all; and it was a most touching sight to see the venerable Earl of Shaftesbury, of over fourscore years, bending reverently over Mr. Smithies' grave, mourning as sincerely as any of the hundreds of sorrowing friends who gathered at that memorable funeral. Yet Mr. Smithies, although so wide and catholic in his sympathies, was a true and generous Methodist throughout the whole course of his life. He served Methodism in nearly all the duties open to a layman, and scores of Methodist preachers, both in England and America can testify how cordial was the welcome he always gave them to his hospitable home at Wood Green, and how generously and unostentatiously he supported all her enterprises, both at home and abroad. Himself a devout student of the Word of God, he conformed all his actions to its directions. The Sabbath was a holy day of delight in his home, and for his dear mother and sister's sake, he never married, but lovingly devoted every hour he could spare from his various and important enterprises to making the lives of those around him as happy as God intended them to be.

He suffered severely from heart disease, and from mental overwork a year before his death, and was long confined to his own room, but uncomplainingly he suffered the will of God, and in great peace he entered into rest at Earlham Grove, Wood Green, July 20th, 1883, aged nearly sixty-eight

years. His was a model life of industry and good-doing, which not many will have the courage fully to imitate.—*Methodist Temperance Maz.*

LUTHER'S PSALM.

Among Luther's Spiritual Songs, of which various collections have appeared of late years, the one entitled *Eine feste Burg ist unser Gott* is universally regarded as the best; and indeed still retains its place and devoted use in the Palmodies of Protestant Germany. Luther's music is heard daily in our churches, several of our finest psalm-tunes being of his composition. Luther's sentiments also are, or should be, present in many an English heart; the more interesting to us is the smallest articulate expression of these.

The great Reformer's love of music, of poetry, it has often been remarked, is one of the most significant features in his character. He was, emphatically, who stood up based on the Spiritual World of man, and only by the footing and miraculous power he had obtained there, could work such changes in the Material World. As a participant and dispenser of divine influences, he shows himself among human affairs; a true connecting medium and visible Messenger between Heaven and Earth; a man, therefore, not only permitted to enter the sphere of Poetry, but to dwell in the purest centre thereof; perhaps the most inspired of all Teachers since the first Apostles of his faith; and thus not a Poet only, but a Prophet and a god-ordained Priest, which is the highest form of that dignity, and of all dignity.

Unhappily, or happily, Luther's poetic feeling did not so much learn to express itself in fit words that take captive every ear, as in fit Actions, wherein truly, under still more impressive manifestation, the spirit of spherical melody resides, and still audibly addresses us. In his written Poems we find little, save that strength of one "whose words," it has been said "were half battles;" little of that still harmony and blending softness of union, which is the last perfection of strength; less of it than even his conduct often manifested. With Words he had not learned to make pure music; it was by Deeds of love or heroic valor that he spoke freely; in tones, only through his Flute, amid tears, could the sigh of that strong soul find utterance.

Nevertheless, though in imperfect articulation, the same voice, if we will listen well, is to be heard also in his writings, in his Poems. The following for example, jars upon our ears; yet there is something in it like the sound of Alpine avalanches, or the first murmur of earthquakes; in the very vastness of which dissonance a higher unison is revealed to us. Luther wrote this Song in a time of blackest threatenings, which however could in nowise become a time of despair. In those tones, rugged, broken as they are, do we not recognise the accent of that summoned man (summoned not by Charles the Fifth, but by God Almighty also), who answered his friends' warning not to enter Worms, in this wise: "Were there as many devils in Worms as there are roof tiles, I would on"—of him who, alone in that assemblage before all emperors and principalities and powers, spoke forth these final and forever words: "It is neither safe nor prudent to do aught against conscience. Here stand I, I cannot otherwise. God assist me, Amen!" It is evident enough that to this man all Pope's Conclaves, and Imperial Diets, and hosts, and nations, were but weak; weak as the forest; with all its strong trees, may be to the smallest spark of electric fire.

A safe stronghold our God is still, A trusty shield and weapon; He'll help us clear from all the ill That hath us now o'er-taken. The ancient Prince of Hell Hath risen with purpose fell; Strong mail of Craft and Power He wreath in his hour, On earth is not his fellow.

With force of arms we nothing can, Full soon were we down-riden; But for us fights the proper Man, Whom God himself hath bidden. Ask ye, Who is this same? Christ Jesus is his name, The Lord Zebaoth's Son, He and no other one Shall conquer in the battle.

And were this world all Devils o'er, And watching to devour us, We lay it not to heart so sore, Not they can overpower us. And let the Prince of Hell Look grim as ever he will, He harms us not a whit; For why? His doom is writ, A word shall quickly slay him. God's Word, for all their craft and force,

One moment will not linger, But spite of Hell shall have its course 'Tis written by his finger. And though they take our life, Goods, honour, children, wife, Yet is their profit small; These things shall vanish all, The City of God remaineth.

—Thomas Carlyle.

ANOTHER VIEW.

People should not be too ready to call a man "a fault-finder," a "croaker," or an "old fogey," when he calls attention to things that are wrong. Wrongs or faults cannot be corrected until attention is called to them. Reform cannot be effected unless existing evils are called in question—brought to light; nor can threatening departures from the good and the right way be forestalled without warning. A man may search for faults in himself until he knows fully what manner of spirit he is of, but he should find the faults of others only as they come to his notice as he himself walks in the light—even as a traveler finds roots and rocks in the public highway. And when a fault or wrong is found it should not be as when one finds great spoils, but in a spirit of sorrow, and with a purpose to aid, in the spirit of meekness, to correct the evil or to restore the offender. Luther and Wesley were great fault-finders; so, too, have been all reformers since their day. The prophets, John the Baptist, Christ, and his inspired apostles, were fault-finders. And all of them were persecuted more or less by their times. So it is to-day: if a man speaks out against the sins of the people, the scandals and abominations of the times in and out of the Church, he is called a "croaker," "old fogey," or something worse. And by whom are they thus called in ridicule and contempt? Not by the people who keep themselves unspotted from the world, but by those who are themselves more or less guilty, and who like to hear smooth things prophesied, even "peace, peace," when there is no peace.

Condemn not a man simply because he finds fault; but see what the fault is, and help to correct it, and, if need be, help to correct any fault in the fault-finder himself—after the beam is taken from "thine own eye." A fault-finder (such as has been described) is far better than the fault-conniver or the fault-defender.

THE GATES OF HELL.

In a sermon upon this subject, Mr. Talmage said: "Another gate of hell, and the chief gate, and as wide as all the others put together, is the gate of alcoholic beverages. On the night of exploration I found that everything was done under the enchantment of the wine cup; that was one of the chief attractions of the illuminated garden; that staggered the step of the patrons as they went home. The wine cup is the instigator of all impurity, and the patron of all uncleanness. So far as God may help me, I shall be its unending foe. It was the testimony of the officials on the night of exploration that those who frequent the house of death, go in intoxicated; the mental and spiritual abolished, the brute ascendancy. Tell me a young man drinks, and I know the rest. Let him become a captive of the wine cup, and he is a captive to all vices. No man ever runs drunkenness alone. That is one of the carrion crows that go in a flock. If that break is ahead, you may know that the other breaks follow. In other words, it unbalances and dethrones and makes him a prey to all the appetites that choose to alight on his soul.

"There is not a sin on this continent that does not find its chief abettor in the place of inebriety. There is a drinking bar before, behind, or a bar under it. The officers said to me that night, 'You see how these escape legal penalty, they are licensed to sell liquor.' Then I thought within myself, the court which licenses the sale of intoxicating liquors and gambling houses, licenses libertinism, disease, all crime, all sufferings, and courts who swing open this grinding, roaring, stupendous gate of the lost. But you say, you have shown us how they swing in to allow entrance for the doomed. Please tell me how they swing out for the escape of the penitent. Let me answer, it is the exception when they come out. I think nine hundred and ninety-nine out of a thousand perish."

A GOOD HINT.

"Never criticise the sermon before the children." This is Grandma Ward's motto, and she strictly follows it. No matter how feeble or prosy are the words spoken from that country pulpit, grandma always finds some good seed planted in the garden of her heart. The children learn to reverence what is revered at home. No word of disrespect for the minister or his message is ever heard about that cheerful table.

A young minister occupies the desk to-day. It is his first attempt. With trembling voice he announces his text: "And to brotherly kindness charity." Twice he repeats the beautiful words, each time in a feebler tone. A few broken attempts at commencing the sermon follow, and then the modest youth sits down, as many an abler man has done before, overcome with a sense of his own unworthiness. "Grandma," exclaims little Mary after the brief service is over, "what did you think of the sermon this time?" "It was an excellent text, my child," says Mrs. Ward. No other word of comment passes her lips.

How much better is this sweet charity than the after-sermon talk around many another Christian fireside.

"What a slim sermon," comments the father.

"I don't want to go to church," says John.

"What a blunderer," says mother.

"I could not keep my face straight," says Mary.

"Rather stay at home and read," cries Susan.

If we would have our young friends receive the Word with gladness, let us also do it, even though the preacher be not silver tongued.—*Golden Rule.*

OUR YOUNG FOLKS.

BAD TO BACKER.

One day at school I told the boys 'Twas wrong to chew tobacco; A six-year-old, Grown very bold, Presumed to give his veto. Says he: "I saw A fellow chew Because he had the toothache." 'Tint never wrong For anyone To chew that has the toothache, The school agreed With him; indeed, His logic charmed the urchins. Quite puzzled, I Could scarce reply At first to his assertions. A happy thought, However, brought Relief from Greeley's namesake: "Horace," I said, "If a girl instead Should chance to have the toothache, And want to chew, What should she do?" Like older ones by time unschooled, He scratched his head, And then he said: "She'd order have the tooth pulled."

DANGER CLIFF.

There was once a gentleman, it was said, who was wealthy. He had a large family of beautiful children; and he loved his wife, and sons, and daughters very dearly, and daily he would have his coachman take them out. Away they go through country and city, and forest and park. But near one of the pleasant drives there was a deep chasm, and its sides were rocky and steep, so that to go too near it would be almost certain death.

But the coachman would often see how very close he could drive to the edge of the abyss without dashing its precious load to destruction. This he continued to do day after day, though he did not mean any harm. He only wanted to show how near he could come to danger and yet escape. But one day he came just a little nearer, when in an instant he became dizzy as he looked down into the dark chasm, and was gone.

But horses, coach, and family all escaped, and came safely home. Then another coachman must be found; and the gentleman sent word all about, and advertised for a good, safe, skillful man. And many came, and he questioned them, each by himself, in order to get the right one.

"How near can you drive to Danger Cliff"—so that chasm was called—"without driving over?" asked the gentleman of the first who came. "Ah, your honor, it's not every coachman that can do the likes of me. Sure I've driven as near as your finger breadth minny's the time, an' 'twas all the sim as though 'twas a mile or more. I've never burt a hair o' the hide." "You may pass out," was the answer; "I do not wish your services."

Then came another, and he was asked the same question about driving near the chasm. And he said he could come within six inches, but feared to go nearer. "I do not wish you," was said, and he passed out, wondering how near the gentleman wanted his coachman to drive to this place of danger.

So they came and went, till one answered, "Sir, I think I could drive very near, even to the edge, if necessary; but I always make it a point to keep as far away as I can." "And you are the very man I wish, sir. Keep far away from this and all other dangers as you drive the coach about the country. Remember my family is in your keeping, and for their sakes, as well as your own, do not take one risk unless you must."

Mary's the boy who said "I'm not afraid to taste cider, or beer, or wine, just this once. I know where to go, and where not to go, and what I can stand. And if I want to smoke a cigar I can smoke one, and there stop. And I can read one had book, and no more, if I set my heart upon it. And I can spend an hour with Jim Brown and not swear, even if he does. What's the use of a fellow's going to excess every time? Why can't he have a little of these things, even if they are not quite so good, and stop just where one wants to?"

Yes, but nine chances to one the boy will keep coming nearer to Danger Cliff, and then in an instant his head will whirl, and over he will go, and disappear in darkness forever.

Yes, but who ever plunged over Danger Cliff who kept as far away from it as possible.

Keep far away from every Danger Cliff.—*The Pansy.*

"Mamma, I had better go to heaven while I am little, for I might be bad when I get big, and could not get in." The mother didn't answer, and the boy went on: "But if I do go when I am little, how will I do—who will mind me until you come?" "O," said mamma, with a tear in her eye, "God will manage it." "Yes, he will send an angel to mind me, and he will tell me as soon as you get there, so I can run and stay with you, and then I'll be all right, mamma," and mamma, clasping the dear little talker close, thought if they were so happy as to be finally shut in with God and the angels forever, it would be "all right," sure enough.

I heard of two little children—a boy and girl—who used to play a great deal together. One day the boy came to his mother and said: "Mother, I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother, the expression sounding a little odd.

"Yes," replied the child; "if you take everything she's got, she don't get angry. Before, she was selfish, and if she didn't have everything her own way, she would say: 'I won't play with you; you are an ugly little boy.'"

Johnnie is a conscientious child. One day he hurried in from his play in great trouble, saying: "Mamma, I've said a bad word."

His mother was surprised, and Johnnie seemed quite penitent. After talking to him of his sin, his mamma said: "Hadt' you better ask the dear Lord to forgive you, Johnnie?" Down he dropped on his knees beside her and commenced his prayer, coming to the point without any preliminary remarks. Suddenly he looked up with a "business" expression and exclaimed, "Mamma! hadnt' I better ask him now to forgive me for that lie I told when we lived on Vine Street?"

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THE SUNDAY SCHOOL.

DEC. 2, 1883.

DAVID'S ENEMY, SAUL, I SAMUEL XVIII. 1-17.

With the soul of David—Here was a fellowship of souls. On the part of Jonathan it was the more remarkable, inasmuch as David became his rival for the throne. But even after this became well known, Jonathan's love never cooled, but rather warmed with intense devotion to his friend, and he often gave aid and comfort to the son of Jesse in the time of his persecution. Chap. 23. 17. Well might the psalmist king say, in his requiem over the fallen hero, (2 Sam. 1, 26.) "Thy love to me was wonderful, passing the love of women."

How precious was that stone that killed such an enemy as Goliath, and purchased such a friend as Jonathan. A covenant—Of friendship, love and trust, probably with the solemnity of an oath. It was afterward twice repeated. Chap. 20, 16, 42; 13, 18. Jonathan stripped himself—He was concerned to see so great a soul disguised in the dress of a poor shepherd, and, therefore, takes care to put him speedily into the habit of a courtier, for he gave him a robe, and of a soldier, for he gave him, instead of his staff and sling, a sword and bow, and instead of his shepherd's scrip, a girdle. Now the beholders can say, There goes Jonathan's other self; if there be another body under those clothes, there is the same soul. To receive any part of the dress which had been worn by a sovereign or his eldest son and heir is deemed in the East the highest honor which can be conferred on a subject. Set Esth. 6. 8. The gift of a girdle is in the East a token of the greatest confidence and affection and very highly prized.

David went out withersoever Saul sent him—Those that hope to rule must first learn to obey. He had approved himself a dutiful son to Jesse his father, and now a dutiful servant to Saul, his master. David's winning loveliness of character is here brought out more strongly by the statement that he did not excite the envy and jealousy of his fellow-officials at court.

Slaughter of the Philistine—Rather as the margin, "The Philistines." The allusion is not to Goliath, but to one of the expeditions referred to in verse 5, in which David had gained a victory over the Philistines, the fame of which preceded him. All cities—All the cities near which the returning army passed. Singing and dancing—According to the custom of the Hebrew women after great victories. Compare Exod. 15, 20; Judg. 11, 34. Their dancing was in the day time, and in the open air, and not by the sexes together. Modern dancing parties find no sanction here. What more than the kingdom—Immediately there flashes upon him the suspicion that this son of Jesse is that neighbor of whom Samuel had spoken (chap. 15, 28), who was destined to supersede him on the throne. Eyed David from that day—Watched all his movements with suspicion and jealousy, and this fact may well account for the king's failure to reward David and his father's house according to all that he had promised the one who would succeed in slaying the insolent Goliath, (chap. 17, 25.) It is a very interesting question, whether any tidings of Samuel's visit to Bethlehem had reached the court. On the whole, we can hardly think that David was yet viewed as Saul's anointed successor, though Jonathan afterwards recognizes him in that character, and Saul openly denounces him as a rival.

An evil spirit from God—A demon like those mentioned so frequently in the New Testament, sent by permission of the Lord, as Satan in the case of Job. Job 2, 7. He prophesied—He utters impassioned cries, and perhaps falls prostrate on the floor and breathes forth his inner ravings like one holding communion with an unseen world. supernaturally determined condition of the mind and soul, in which the whole spiritual energy of the man moves freely, yet in a sphere into which it is supernaturally brought, becoming for the time one with the spirit, the Hebrew has no other word than *naba* and the English no other word than *prophecy*. Cast the javelin—By comparing this passage with chap. 19, 10, it would appear that on the first occasion Saul did not cast the javelin, but only brandished it to take aim at David, and that he escaped before Saul actually cast it. The word rendered *cast* is probably capable of being so understood. Saul made him his captain—David was not made the leading officer over all the host, for this position Abner held (chap. 17, 55), but he was made commander of a regiment. David's success in all that he took in hand compelled Saul to promote him; and his standing with the people increased with his promotion. All Israel and Judah—The separate mention of the men of Judah shows how little union there was between Judah and Ephraim even at this time, a circumstance which throws light upon the whole after history.

EARLY SLEEP.

A girl comes to me with a cough, or dyspepsia, a weak spine, general debility, or any other affection. One of the first questions I ask, is this: "What time do you retire?" The answer generally is "About eleven o'clock."

Invariably I say, "Now to begin with, I wish to know whether you can go to bed at nine o'clock? If not, I shall decline to prescribe for you, for no matter what the malady may be, I am satisfied you will not recover. The trouble may be shifted into some other form, but you will not regain your lost health and strength without a long nightly sleep at the right time, in a sweet refreshing atmosphere."

The change in the health of girls at Lexington was a surprise to me, even though I had expected much, and I am sure that retiring at eight and a half o'clock had more to do with it than any one influence.

A pale, thin girl will gain ten pounds in a year with this change alone, and she will, besides, look much younger, and enjoy a buoyancy and a spirit, the absence of which in young persons is painful.

"Will it not do to sleep in the morning to make up the needed number of hours?"

No, it will not; and I could give you reasons why the sleep of the morning cannot be substituted for that of the first of the night; but really it is necessary to argue that which the experience of the age has settled?—*Ex.*

VIRTUES OF SALT.

Half a teaspoonful of common salt dissolved in a little cold water and drunk will instantly relieve heartburn or dyspepsia, says the Shakers' Manifesto. If taken every morning before breakfast, increasing the quantity gradually to a teaspoonful to a glass of water, it will in a few days cure any ordinary case of dyspepsia, if at the same time due attention is paid to the diet. There is no better remedy than the above for constipation; no better gargle for sore throat. It is equal to chlorate of potash, and is entirely safe. It may be used as often as desired, and if a little is swallowed each time it will have a beneficial effect on the throat by cleansing it and allaying the irritation. In doses of one to fourteen teaspoonfuls in half a pint to a pint of tepid water it acts promptly as an emetic; and in cases of poisoning is always at hand. It is an excellent remedy for bites and stings of insects. It is a valuable astringent for hemorrhages, particularly for bleeding after the extraction of a tooth. It has both cleansing and healing properties, and is therefore a most excellent application for superficial ulceration.

USEFUL HINTS.

To spoil house plants—water them too much.

Will mint will keep rats and mice out of your house.

To spoil bread—use poor flour and sour yeast and let it rise until too light and it runs over.

If horses are unavoidably drenched rub them dry as soon as possible, and cover with blankets. Horses need to enter upon the winter in good health.

In boiling eggs, see that they are all perfectly clean, and be sure you do not crack them as you drop them into the water. A wire egg basket or a little wire dipper is very useful.

Steel knives which are not in daily use may be kept from rusting if they are dipped in a strong solution of soda—one part of water to four of soda; then wipe dry, roll in flannel, and keep in a dry place.

A palatable drink for a fever patient is made by peeling and slicing some good tart apples, scattering white sugar over them and pouring boiling water over them. When cold, pour off the water and drink.

If the apples are placed in the cellar, see that no specked ones are among them and do not have them too deep in the bins. See that a good circulation of air passes through the cellar, until very cold weather sets in.

Prof. Beal recommends to pack celery and other vegetables in damp moss for keeping through winter. It is said that vegetables thus packed will not only keep a long time, but retain their quality and flavor so well that they can hardly be distinguished from fresh ones.

The little one runs to you, eagerly, joyously, with a request on her lips. She is full of hope, and her plan is not an unreasonable one. Think before you say "no." What is a trifle to you may be very important to your child, and it is not right to cloud a child's day, unless one is obliged to do so.

A little bowl of sago jelly can be made by mixing two tablespoonfuls of sago in one pint of water; sugar enough to sweeten sufficiently the juice and a little of the grated peel of one lemon. Let it stand for half an hour, so the sago will soften; then boil until it is clear. It will need careful attention and constant stirring to keep it from burning.

Sulphuric acid, it is claimed, is a simple but certain test of adulterated butter. Fresh, pure yellow butter, by the slightest contact with sulphuric acid, turns almost a pure white, while oleomargarine made from tallow changes to a deep crimson red. When hard or other oils are used, the colors are diversified, showing all the colors of the rainbow.

Delicate and Feeble Ladies.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain are permanently removed. None receive so much benefit, and none are so profoundly grateful and show such an interest in recommending Hop Bitters as women.

Feels Young Again.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."

A lady in Providence. BRADFORD, Pa., May 8, 1875. It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in a year, since I took Hop Bitters. All my neighbors use them. MRS. FANNIE GREEN.

\$3000 Lost.—"A tour of Europe that cost me \$3000, done me less good than one bottle of Hop Bitters; they also cured my wife of fifteen years' nervous weakness, sleeplessness and dyspepsia." R. M., Auburn, N.Y.

High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold for use except to persons desirous of obtaining a medicinal bitters. GREEK B. RAUM, U. S. Com. Internal Rev. So. BLOOMINGVILLE, C., May 1, 1879.

Sirs: I have been suffering ten years and I tried your Hop Bitters and it has done me more good than all the doctors. Miss S. S. BOONE.

Baby Saved!

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength. The Parents, Rochester, N.Y.

Over 400 elevators and warehouses have already been built along the line of the C. P. R. for storing grain, with a capacity of 1,444,700 bushels; also eight large flour mills that can grind 2,500 barrels a day when in full operation.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor, which sufferer immediately, depend upon it there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle.

The remains of Harvey, discoverer of the circulation of the blood, have been placed in a thousand dollar marble coffin by the Royal College of Physicians.

For toothache, burns, cuts, rheumatism, use Perry Davis' Pain Killer. See adv.

Under the scepter of the Czar of Russia live thirty-eight different nationalities, each speaking its own language, which is foreign to all others.

Notice may be especially called to an advertisement headed Invigorating Syrup, which may be found in our columns this week. The proprietors, G. Gates & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years.

The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold.

THE FAITH CURE. One who tried the faith cure declares she was cured—"cured of her faith"—Burdock Blood Bitters cures by works, not by faith alone. It is the grand specific of all diseases of the Liver, Kidney and Blood, purifying, regulating and strengthening the vital fluids.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other. Eliza or Liniment of the world, should be in every family handy for use when wanted. "As it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts.

The Standard Library.

The books will be the choicest of new books issued from now through 1883. So there will be no danger of a subscriber getting a book he already has. Arrangements are made with English publishers for advance sheets of their latest and best books. Thus the poorest man in the most remote regions, can keep abreast with the literature of to-day.

PRICES.

The regular selling price of the 26 books in this country would aggregate from \$50 to \$200. Our price will be from 15 cents to 25 cents each; the average will be about 20 cents; in all about \$5.20.

- 22 A Popular Life of Martin Luther. Based on Keating's "Life of Luther." Translated and Enlarged by G. F. Bevington. Ready Nov. 6. 25 cents.
21 BYWAYS OF LITERATURE. By D. H. Wheeler, LL.D., President Albany College. 25 cents.
20 FRENCH CELEBRITIES. By Ernest Daudet and others. 15 cents.
19 THE LATEST ILLUSTRATIONS AND MEDITATIONS, by C. H. Spurgeon. 26 cents.
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THE WESLEYAN

FRIDAY, NOVEMBER 23, 1884.

NEW SUBSCRIBERS FOR 1884.

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New subscribers to the WESLEYAN for 1884 will receive the paper free from the time at which their order, with remittance enclosed, is received at this office.

PREMIUM BOOKS.

Subscribers, old and new, for the sum of \$2.30 can have their choice of two books.—Prayer and Its Remarkable Answers, by Rev. Dr. Patton; and Matthew Mellowale, or, A Story with More Heroes than One, by Rev. J. Jackson Wray.

All Methodists should be interested in the expected events of 1884. The coming year will be an historic one.

There are officials of our Church who do not get our paper! There are many, many hundreds of Methodist families that are posted on all secular topics, but who know nothing of the work of the Church whose name they bear!

S. F. HURST, Publisher.

THE DEVELOPMENT.

Whatever may have been thought of our recent strictures on a certain "Catholicism," the Halifax public has now learned that the introduction of that and other semi-Romanist text-books into certain Episcopal congregations was only a means to an end—an end now only too evident.

Fortunately for the public—unfortunately for themselves—these "Missioners" landed here at a time when Protestant feeling was thoroughly fervid. Representatives of various Protestant Churches were then showing their practical oneness, as with united voice they sang Luther's grand hymn, the very "Marsellaise of Reform" as Michelet has called it.

One feature worthy of note in the arrangements of the "Missioners" has been the meetings for addresses to men only. In these meetings, as in some of those in the churches, things have been said which may do good.

Italy, said a few weeks since: "You have in England what I have always called by their right name, 'Ritualists to the Church of England,' or, in other words, Ritualists?"

In this determined attempt to carry the Episcopal churches in this city by storm, such priestly pretensions have been put forth as have made not a few whisper "blasphemy!" The public generally has received these pretensions with scorn.

The evil of half-measures is seen in the case of the Book of Common Prayer, which in accordance with the wish of Queen Elizabeth was prepared, as Froude has shown, in a way to do as little violence as possible to the feelings of Roman Catholics.

The Chicago Inter-Ocean has this to say in favor of the employment of women in positions of trust: "Although hundreds of women hold positions of financial trust in Chicago and elsewhere in the country, we have yet to hear of one of them being guilty of embezzlement or defalcation."

Our readers will remember the general expression of satisfaction called forth by the defeat of the Allan Steamship Co. in their suit against the Montreal Witness.

Although very deeply pained by the occurrences which have taken place in the Church of England in this city within a few days, I had intended for the present to pass them by in silence.

As respects the observations made relative to the rector of this parish, they are of little moment to any one but myself, and I consider them unworthy of notice; but when assault is made upon the doctrines of the Church, when all that has been held dear by the Protestant Church of the Reformation is assailed, and when an attempt is made to subvert the teachings of God's Holy Word as to the forgiveness of sins, and to inveigle silly women and weak minded men into the confessional of medieval times, silence can no longer be maintained.

At present I say no more, and am pained to the heart that, in my advancing years, I am compelled to say so much.

In the mission work of the Presbyterians in the North West, the Sabbath schools rose in 1882 from 15 to 38; the churches from 18 to 20; the and the contributions from \$18,301 to \$20,968.

No one can doubt that such gatherings, addressed by some thoughtful experienced lady, might be a great blessing. Her plain talk on some delicate topics might do no harm.

THE "VISITOR" STILL AS-TRAY.

This week's Christian Visitor reaches us shortly before going to press. We regret that the ungenerous and offensive references of last week are neither withdrawn nor substantiated.

As to the main point in dispute our contemporary need not hope to hide its head in a sand heap of empty verbiage. Whatever may have been said as to the special qualifications of a certain individual, the fact was paraded that he was a Baptist, and it was pertinaciously argued that the Baptists had a right to resent the transfer of the office of Chief Superintendent to any other denomination.

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Our readers will remember the general expression of satisfaction called forth by the defeat of the Allan Steamship Co. in their suit against the Montreal Witness.

I visited the steerage during the supply of their dinners. I found the bill of fare good, the food was well cooked and distributed by well trained hands, every thing being scrupulously clean.

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Several articles by the Rev. S. W. Dike, in the Independent, have led a minister in Nova Scotia to write to that gentleman. The writer of the letters, a native of Maine, compares the social condition of his native state with that of this province, much to the advantage of the latter.

There were in all only forty-two divorces granted, and only fifty-seven applications for divorce in the last sixteen years to about 32,000 marriages, or one divorce to 760 marriages.

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We fear that Sunday-school teachers and parents do not always make their teachings clear to children. Miss Whately says that she once asked an intelligent young girl if she knew what the word "hallowed" meant.

Judging from the remarks of the Charlottetown Examiner, Prof. Foster should be, if willing to go, be sent throughout the Maritime Provinces. That paper speaks highly of his lecture and thinks that "his closing appeal to

priest "got money for his clothes," and another that "he rented them out."

The Basis of Union for the Australasian Methodist Churches, as adopted by the Committee which met at Melbourne, differs in several respects from that proposed in New Zealand.

It provides for Annual and General Conferences the latter to be composed of an equal number of ministers and laymen, with the same rights. The Annual Conferences, are to be exclusively ministerial during the first four days of their sessions, when all questions shall be considered which pertain to the admission of preachers.

An appeal prepared twenty-five years ago by the Rev. Dr. Morrison, of the Lodianna Presbyterian Mission, India, led to the observance of the second week of January, 1860, "as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

A despatch from Ottawa to the Chronicle gives a rumor that the bill for the incorporation of the Methodist Church will be opposed as a similar Presbyterian bill was opposed, at great expense to the country.

The Christian Intelligencer gives some of the reasons why the Great German reformer was victorious in a perverse generation, and won his way against hindering pope, prelates, and princes: "Luther was not only confident, heroic, aggressive, he was also joyous. God's man was a singing man. God selected as the herald of the new bright day a man who delighted in song, whose joyous spirit expressed itself in song."

Judging from the remarks of the Charlottetown Examiner, Prof. Foster should be, if willing to go, be sent throughout the Maritime Provinces. That paper speaks highly of his lecture and thinks that "his closing appeal to

support the Scott Act when backed by efficient legislative machinery, will decide many waverers in that direction. It is safe to say that Professor Foster's earnest presentation of the facts of the case will have as its legitimate result a stronger and more intelligent vote than before to prohibit the ruinous traffic in intoxicants.

Mr. Joseph Lawrence writes from Keswick College to the English Methodist Review:—

"Last week I received a telegram from the President of the Nova Scotia Methodist Conference asking for two more unmarried preachers for immediate circuit work; men who have had a fair English classical and mathematical education have the preference.

ADDRESS TO THE GOVERNOR-GENERAL.

On the 9th inst., a deputation, consisting of Rev. Dr. Rice, Rev. Dr. Carman, Rev. W. Mansford, Rev. W. Scott, and John Macdonald, Esq., waited upon His Excellency the Governor-General and Lady Lansdowne, and presented an address of welcome on behalf of the Methodists of Canada.

To His Excellency and Most Honorable the Marquess of Lansdowne, Governor-General of Canada:—

MAY IT PLEASE YOUR EXCELLENCY.—The General Conference of "The Methodist Church" formed by the union of the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church of Canada and the Bible Christian Church in Canada, assembled in the city of Belleville, on the 17th day of September, in the year of our Lord one thousand eight hundred and eighty-three, earnestly engaged in the great work of consummating the union aforesaid, and therefore fully representing the ministry, membership and adherents, in glad anticipation of Your Excellency's coming unto us as the Governor-General of our Dominion, unanimously and cordially prepare and send a loyal greeting, a true and heartfelt welcome to Your Excellency in the name and on behalf of all of our membership, over all the continents and all the seas, for we believe, in the providence of God, our motherland is set in the midst of nations to demonstrate how supreme authority in the Crown is reconcilable with perfect liberty and equality to all the subjects, and how Christian civilization—the righteousness of the Holy Scriptures—exalteth a nation among the nations of the earth.

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us from God, especially that which said the other our goodly people in perpetrating intelligence, spheres, and tant work, lency in so benefits of holding up people and And to the deny assault shall count to the Most Lord of the great grace Your Excellency's presentation of life and health your faith in sight of the of the leaves among us may be perplexed. Excelsior, wife, trouble, ble assured, and prope, all on the

Standard Conference of

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our arrival contain upon which well. It is tative of the and in that here to acc loyalty and political O you are liv authority found const of the large subjects, a liberty the m in a on thrived, and beyond per interference itself to per your statec ance of that isolate your your follow ready to ex Christian O important a they are en country the between C State has a does claim on the side engaged in knowledge its people pointed an ening and which the r the constit Under these a misfortune the official r and the y our Church character, a you desire act. You to conv assuring that sh these assur, heartily in for your vis

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ENVOY

To the Editor friends would am and how portunity of points, and have noticed may possible them, I may gaining. I left Salt hours" of the Sarrnarian a night. It leaving hom seemed to placed I eve steamer was strong and faithful and her passing Hamilton and Mr. Bury, Centenary C Judge (Gow two notices: St. John's Church; R English B ministers. The religio passengers a one of the claims of st do the work i minister fore The pre-sen man, read the some heart has yet to thought it a

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signed in behalf of the General Conference of the Methodist Church. JOHN A. WILLIAMS, President. F. B. STANTON, Secretary.

METHODIST NOTES. A brief account of the opening of the new church at Upper Sackville has been unwillingly held over till next week.

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WANTED:—A MINISTER'S WIFE.

The following appeared some time ago in an American paper: Wanted, a perfect lady. Delicate, gentle, refined. With every beauty of person. And every endowment of mind. Fitted by early culture. To move in fashionable life. Please notice our advertisement: "Wanted, a minister's wife."

DR. COCHRAN ON JAPAN.

The Patriot, in speaking of the missionary anniversary at Charlottetown says: Rev. Dr. Cochran, Missionary from Japan, was then introduced to the audience by the chairman. We regret that we cannot give even a synopsis of the Rev. Doctor's very able and interesting address. It was interwoven with native names and expressions, which gave point and interest to his remarks to the hearer, which no reporter, not understanding the Japanese language, could possibly commit to paper.

sonally administered the government. The system of Confucius was introduced into Japan in the second century of the Christian era, and Buddhism about the year 552. The latter made great progress in the country, and its costly temples are seen everywhere. But there is an awakening in Japan. The people are becoming dissatisfied with their old beliefs, and are longing for salvation from sin. They are ready to hear the gospel, and it becomes us all as Christians to help to carry to them the knowledge of the blessed Saviour.

HOW COD-LIVER OIL IS MADE.

Swampscott is a little town upon the coast of Massachusetts. Off this ancient haunt of fishermen, at a distance of about nine miles, is a place called the "Rocks," where in winter the codfish come in shoals to spawn. During the Winter months, be the weather what it may, unless the wind be rising for a gale, the "dories" and their owners are aboard the various schooners in waiting, and by 5 o'clock the fleet is at the "Rocks." So when the daylight is sufficient the dories anchor about their respective larger crafts, each boat with its single occupant, who is soon hard at work robbing the sea of its life. About 3 P. M. the signal is given from the schooners to come aboard; the dories hasten to their floating castles, with pitchforks the various "catches" are soon thrown aboard, and sail is made for home. During the passage the fish are gutted, the entrails cast into the sea, and the livers (some of them large enough to fill a quart mug) are put into baskets. When the shore is close at hand, the fish are put again into the dories; but the roughness of the sea usually is such that these boats, when loaded, can not land, and into the icy sea water the horses are driven until the carts reach such a place that the codfish can be put in them—when off they go to plod the night through for the early Boston market. The livers are immediately sorted over and the gall-bladders carefully removed. The great luscious, fatty masses are thrown into a large oak tub; with this are connected steam pipes. When the receptacle is full and closed, low pressure steam is turned on, and for about two hours and a half cooking goes on. Then the plugs are taken out at the bottom, and the hot oil streams into the buckets. It is now placed in butts in the "cooling room," and allowed to stay there until it freezes solid. So it is kept till opportunity offers, when it is put into canvas bags holding about four gallons each. These bags are then placed regularly upon a heavy oak table provided with outer grooves for conducting liquid until twelve gallons are in a row. On this is laid a slab, then canvas bags, and so layer after layer, until about eighty gallons are piled up. A ton of pig iron is then placed upon the top slab of oak, and the oil begins to flow. In about twelve hours dripping ceases, and the apparatus is taken apart. Inside of the bags is found a yellowish, butter-like mass, as hard as tallow, which is nearly pure stearin, with liver debris and fibers. This goes to the soap makers, whilst the oil finds its way to the Massachusetts General Hospital, and other places where the superiority of the finest American oil over the Norwegian is recognized.—Edinburgh Medical Journal.

THE VICTIMS OF FRAUD.

The Scranton (Vt.) Courier gives a descriptive list of some of the people who suffered by the failure of the St. Albans Trust Company. The perusal of the list has led us to wish that the newspapers generally would follow this example when banks are broken by speculation. A man must be a very hardened sinner who could read these little histories of people ruined by a trust company without feeling. We select a few of the cases: "Two sisters, servant girls, had saved \$700 and lost it. A crippled young lady lost every penny she had. A section man, grown old in the service, had saved \$9,000, swallowed up in the failure. A poor woman saved \$1,000 by washing; another \$1,400. Both lost all. A widow with one child had saved \$400 by teaching; another widow, seventy years old, had saved \$700 by weaving carpets. Both lost every cent. A poor German had saved \$60 to bring his wife from Germany, and was beside himself with grief when he learned that it was lost. A one-armed man, with only two fingers on the other hand, having a wife and several children to support, had saved \$800 by hard pinching through several years; of course it was in the bank. All these people will probably get a little something by and by, if the receiver has a conscience, as we hope he has; but it is a terrible thing to betray the confidence of the poor. A systematic exposure of the circumstances of the people who suffer when banks are plundered by their managers would probably help to prevent these shameful transactions.

MEMORIAL NOTICES.

MRS. JACOB RITCY. Mrs. Jacob Ritcy, of Ritcy's Cove, whose sudden death on the 5th of August has already been noticed in the Wesleyan, was the daughter of the late John Risser, of Rose Bay, Lunenburg Co., was born in March, 1842, and was "born again" in a revival under the ministry of the late Rev. Joseph Hart, from whom she received her first ticket, dated March, 1860. The change was thorough and permanent, and was manifest to all that knew her.

On January 1st, 71, on a Sabbath morning in the Methodist church at Ritcy's Cove, she gave herself in marriage to Mr. Jacob Ritcy, junr. Undoubtedly their union was of the Lord; and the duties devolving upon her in consequence of it were faithfully discharged. For many years she was an efficient member of our choir, and her place was seldom vacant in the prayer or class meeting. Last winter she came forward in the church as a seeker after holiness of heart, and soon was enabled to testify in the class meeting that the blood of Jesus Christ cleansed her from all sin. She was indeed transformed by the renewing power of the Holy Spirit. Whilst conversing with her a few days before her last illness she expressed her conviction that it was owing to so much conformity to the world that the work of God was hindered amongst us.

Her illness was brief. On Thursday a physician was sent for, but he did not consider her case as dangerous in the least. Late on Saturday evening a message came to tell me that she was sick and wished to see me. On entering her room I reminded her of a special promise of "help, and that right early." She expressed herself as willing to leave all in His hands, and about midnight we parted, not realising that the Sabbath then commencing was to be unto her the unending one. About one p. m. another physician was called. Perceiving by the looks of her attendants that the doctor's opinion was unfavorable, she desired them to tell her the truth, and when told she had at the most but an hour or two to live she did not seem to be the least distressed. Her children were called for and kissed and told to meet her in Heaven. A message was given for her husband—"Tell Jacob to bring up the children religiously." She then calmly folded her hands and joined in singing for the last time on earth, "Jesus, Lover of my Soul," "Rock of Ages," and "Home of the Soul." Towards evening I entered her room and found her speechless, and whilst prayer was being offered up, without a sigh or moving of a limb she passed away from us, the hands remaining as she had folded them herself. "Help right early," had been give her out of all trouble. "And so He giveth His beloved sleep." DAVID B. SCOTT.

JAMES PARKIN, Of Union Road, Lot 33, P. E. I., died, September 23rd, having reached a little over 80 years. Some months previous his strength had been failing, yet up to a few weeks before his death, his friends were hopeful about his recovery. For about 40 years he had been an active and consistent member of our Church. Trained up in England, the land of his birth, in connexion with the Anglican Church, it was a long time after his conversion, before his prejudices, against all other churches, would allow him to unite with any. Having once united with us he was loyal to the Church of his choice. He was of a very cheerful and hopeful spirit. Nothing seemed to cause him to despond. The bright side of every experience impressed him most. His cheerfulness was doubtless partly the result of natural temperament and in part the result of his living faith in God. He was a good listener to the Word. His upturned, happy looking face and ready responses both in sermon and prayer have encouraged many a preacher. In him the minister had a true friend. He delighted to speak of former pastors. To anything derogatory to any of them he never gave circulation. Liberally and cheerfully did he support the Gospel. Neither poor prices, nor light crops were an excuse for withholding his means from the support of the minister. With scarcely any education and but little natural ability he yet did a work for the Master. He was a constant visitor of the sick. Many miles he has travelled for the purpose of speaking to some sick person about Jesus. For several years he conducted the Sabbath-school, and only relinquished his place there, when increasing infirmities prevented him from attending. In other ways he sought to serve his generation. Two days before his death he left his bed to conduct family worship—a duty which he never neglected attending to twice a day, and often morning, noon and night, were his family called together to praise God. Somehow suddenly but quite safely he was called away to be "forever with the Lord." GEORGE STEEL.

MRS. CONSTANT M. MORSE.

Died at the residence of her son-in-law, Mr. Silas Bishop, Bear River, on the 31st ult., in the 76th year of her age. Mrs. Morse for many years gave good evidence of being a new creature "in Christ Jesus." Her last illness, which was protracted for several months, was very painful, but she bore her sufferings with Christian submission to the providence of God, and at last passed away in joyful hope of a blissful immortality through the merit of the Saviour of sinners.

Her mortal remains were interred in the Morse family burying-ground, Bridgetown.

May God answer her prayers that her children and grand-children, widely scattered in different lands, may all meet in the mansions of the celestial city. C. J. Bridgetown, Nov. 10. 83.

One of the principal expenses of the sleeping-car is the laundry bill. At Boston, from which point only an average of about five or six Pullman sleepers are in regular operation, the monthly wash list includes 6,000 pieces of linen, and the bill is of corresponding amount. Each car contains 24 berths, and its outfit includes 100 sheets, 100 pillow-slips, 30 hand-towels and 10 roller-towels. The entire equipment of the Pullman company includes 50,000 sheets, 40,000 pillow-slips, 16,000 hand-towels, and 6,000 roller-towels. The company also uses about 18,000 blankets. A sleeping-car is entirely emptied and cleaned as soon as it reaches its destination, and the soiled linen is immediately sent to the laundry.

BREVITIES.

My boarders shall have "the fat of the land," she said, as she received for a tub of oleomargarine. Oh how hard it is to die, and not to be able to leave the world any better for one little life in it!—Abraham Lincoln.

If you would convince a person of his mistakes, accost him not upon that subject when his spirit is ruffled.—Watts.

Big boy, a Wichita chief who was in Washington the other day, thus described Secretary Teller: "Big man, good heart, give Injun heap of maps, but no land."

There are now about 2,400 different diseases, and every year the strain on a single patent medicine becomes harder and harder, yet the medicine stands up manfully and promises to cure them all.

The patent has been obtained in America for the manufacture of waterproof paper. It will be no uncommon thing, by-and-by, to carry a quart of milk home in a bag.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—Colton.

Charles G. Leland says that one of the bitterest curses he ever heard in Egypt was, "May God make you wear a hat." The Mohammedan sees in the brim of this article a hindrance to touching the forehead to the ground in prayer.

What is there so beautiful as lovely old age? What does it matter if the hair is white and the cheek has lost its glow, if the eyes shine with a triumphant light, and one can fairly feel that faith that lends a sweetness to the glance, a cadence to the voice? "How do you contrive to amuse yourself?" "Amuse!" said the other, starting: "do you know I have my household work to do?" "Yes," was the answer, "I see you have it to do, but as it is never done I conclude you must have some other way of passing your time."

A Georgia preacher said: I once loaned a cart and ox to some boys to go to camp meeting. They tied a nubbin of corn to a shaft so it would be a few inches ahead of the animal's nose. He came near running himself to death trying to get it. Brethren, the devil keeps a dollar just ahead, and many of you are killing yourselves to get it!

The Duke of Wellington was a good courtier. When George the Fourth, after describing, as he sometimes allowed himself to do, how he led the British cavalry at Waterloo, appealed to him as a witness, with a "Dun't I, Arthur?" the great general bowed politely and answered, "I have often heard your Majesty say so."

At a school examination a clergyman was descending on the necessity of growing up loyal and useful citizens. In order to give emphasis to his remarks he pointed to a large flag hanging on one side of the school-room, and said: "Boys, what is that flag for?" An urchin who understood the condition of the room better than the speaker's rhetoric, exclaimed: "To hide the dirt, sir?"

It is a curious fact that the flowers of the Arctic regions never become confused by the behavior of the sun in that latitude. Mr. Seeman, the naturalist of Kellett's Arctic expedition, states that although the sun never sets during the long Arctic day plants make no mistake about the time when it should be night according to their calculations, but regularly the evening hours approach droop their leaves and sleep precisely as they would do in a climate where the sun does not stay out so late.

Paper is now made in Sweden from the bleached and blanched remains of mosses that lived centuries ago, and are now found in enormous quantities. The paper is turned out in all degrees of excellence, from tissue to sheets three-fourths of an inch thick.

We take pleasure in recommending Hall's Hair Renewer to our readers. It restores gray hair to its youthful color, prevents baldness, makes the hair soft and glossy, does not stain the skin, and is altogether the best known remedy for all hair and scalp diseases.

There are more than 800,000 people in Ireland who speak Irish, and 100,000 who can speak no other language.

Ayer's Sarsaparilla thoroughly cleanses the blood, stimulates the vital functions, and restores the health and strength. No one whose blood is impure can feel well. There is a weary, languid feeling, and often a sense of discouragement and despondency. Persons having this feeling should take Ayer's Sarsaparilla to purify and vitalize the blood.

From the earliest time gold has been one of the chief standards of value; yet, curiously, there are just as many metals that outrank gold in market value as there are that are cheaper.

Have you a pain in the face and is it badly swollen? Have you severe pains in the chest, back or side? Have you cramps or pains in the limbs, or rheumatism in any form? If so get Johnson's Anodyne Liniment. It will give instant relief and finally cure you.

There are in Ireland 155,675 mud cabins, not one of which contains more than one apartment. These cabins are occupied by 227,397 families.

If any person would see the difference between real worth and real worthlessness let him buy a small pack of Sheridan's horse and cattle powders and feed it out to his hons. The increase of eggs will surprise you.

According to a statement of the Director of the Mint at Washington there are \$606,000,000 in gold coin in circulation in the United States.

WHAT DOES IT MEAN? What is meant by "Secretions" in a medical sense? "The secretions" are the power of certain glands and organs of the body to hold and distribute the healthful fluids of the system, such as bile from the liver, etc. Burdock Blood Bitters regulate all the organs of the secretions to make pure blood.

The stockholders of the Keely Motor Company are preparing to sue Keely for non-fulfillment of his pledges.

GOT HIM OUT OF BED.—I was confined to my bed with rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so, and in 3 days was out of bed and resumed my work as well as ever. JAMES LANGILLE, Springfield, Annapolis Co., '82. m2 1y

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Charles F. Deems, D.D., New York, says: "The Lamb in the Midst of the Throne" covers so much ground of discussion that its author cannot expect his brethren to indorse all that he has set forth. But that is no objection to any author; and Mr. Sherwood's book has so much that is excellent in thought and style, and so much that is stimulating in spirit, that its perusal will help to in use new life into our churches."

Dr. Chas. S. Robinson, New York, says: "I have been reading 'The History of the Cross.' I like it altogether. I have not finished it, but I want to do so. There are only bright dealings with important subjects to be found, and so I do not believe there is a dull line in it."

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In August last we sent out from this Office to all our ministers who act as Agents for the "Wesleyan," lists of subscribers on their respective circuits. If any have failed to receive such list, please communicate with the Publisher.

By referring to those lists it will be seen that a large number of our subscribers have not yet paid the subscription for 1883, and some, we regret to say, are still in arrears for 1882.

In the revision of our lists at the beginning of the New Year, we shall be compelled to strike off the names of all subscribers who are more than one year in arrears, or THOSE WHO HAVE NOT PAID TWO DOLLARS WITHIN TWELVE MONTHS.

We are sorry to lose a single subscriber, but if our brethren will only help us, we need lose but very few.

We therefore strongly but respectfully urge upon all our Ministers the duty of at once attending to the collection of all unpaid subscriptions.

We are endeavoring to make arrangements for the wider circulation of the Wesleyan, but in order to complete such arrangements we must collect from all who are in arrears.

To our Subscribers: Please read the above notice to our Ministers, and if you have not paid your subscription within twelve months, do not wait to be called upon, but immediately pay over to the Minister on your circuit, or send it direct to this office.

S. F. HUESTIS, Book Steward.
Oct. 16th, 1883.

MARRIED

On the 14th inst. at the residence of Robt K. Jordan, South Alton, by the Rev. W. H. Langelle, Mr. Daniel McArthur to Mrs. Ellen Fuller, both of Avonport, N.S.

At East Mountain, on the 13th inst., by the Rev. H. P. Doane, Albert H. Gilroy, of Mapleton, to Mary E. Patriquin, of East Mountain.

On Nov. 16th, at Avondale, by the Rev. R. McArthur, Mr. John A. Rhodes, of Bridgeport, Conn., to Evelina, daughter of Mr. E. Brison, of Avondale.

At the residence of F. S. Moor, Esq., by the Rev. J. Burwash, Rev. F. Smallwood to Miss Mary Boyer, of Charlottetown.

In St. John, N.B., on the 13th inst., by the Rev. A. D. McCully, Mr. Isaac A. Warden, of St. John, to Mrs. Gullie S. Noonan, of the same place.

At Gibson Parsonage, on the 17th inst., by the Rev. John A. Clark, Mr. Isaac H. Lawson, of Sheffield, to Miss Mary J. Bailey, of St. Mary's.

DIED.

At Port Philip, Piquash circuit, Nov. 11th, after a short illness, Edwin C. son of George and Lavina Johnson, aged 11 years.

At Milton, on Saturday, the 10th inst., Andrew Lovitt Esq., aged 80 years.

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, NOVEMBER 25, 1883.
11 a.m. BRUNSWICK ST. 7 p.m. J. J. Teasdale B. C. Herden.
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Plans and specifications can be seen, and forms of tender procured, at this Department, Ottawa, at the agency of this Department at Halifax and at the Post Offices, at Sydney and Grand Narrows South, C.B.

WM. SMITH, Deputy of the Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 31st October, 1883.

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WM. SMITH, Deputy of the Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 31st October, 1883.

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