

The Wesleyan.

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NOTES AND COMMENTS.

The Christian mother who withholds permission for her daughters to attend a dancing-school may be subjected to the imputation of being too rigid in her views, but will have no regrets for so doing in a dying hour.—*Nashville Adv.*

Judge Pitman says: "It is no chance association which leads to the cry, 'Down with the Sunday laws and the liquor laws,' in so many parts of the country. The traffic wants the day. It wants the Saturday night wages. It wants the opportunity and the temptation to drink on the day of rest. It has the day in Europe; it covets it in America. It will have it unless the political power of the traffic is broken."

The fact in regard to Mr. Spurgeon is—Robert Hall held the same views—that he invites Christians of all evangelical denominations to come forward and partake of the Lord's Supper. We have heard him make the invitation, saying it was the Lord's, not a Baptist, table; and we accepted the invitation in his own church, himself presiding at the Communion. This is where he differs from American Baptists.—*Central Adv.*

In passing sentence on a young man convicted of embezzlement in a public office, Judge Toohy, of San Francisco, used these significant words: "All your friends and relatives are of the most respectable class of the community. You were a favorite yourself, not only among your immediate friends, but you were a favorite among those who had political influence, and that, probably, is the calamity to which you owe your misfortune now."

In one of his speeches in the New York East Conference on the third year limit question Dr. Buckley said (as reported): "I have had twenty-three years' experience in the finery and am ready to go back to it. I was born a Methodist, shall live a Methodist and hope to die a Methodist. In the past five years three other denominations have offered me better salaries than I ever got in my own. They are all after us because we have had Methodist training."

No Christian Church ever had such resources and such opportunities as have been placed at the disposal of the Church of England for the last three centuries, and no Church ever failed more completely in her appointed task. From the day that the Pope was dethroned in England until now the more spiritual sections of the people have been driven in ever increasing numbers into the various forms of Protestant dissent. Each successive generation has found the Nonconformist Church farther than ever from her goal.—*Meth. Recorder.*

A man named Stacey, the owner of a splendid saloon in New York, recently gave up business and joined a temperance society. He said, before the society: "I sold liquor for eleven years—long enough for me to see the beginning and the end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a soldier. I have seen a man after man, wealthy and well educated, come into my saloon who cannot now buy his dinner. I can recall twenty customers, worth one hundred thousand dollars, who are now without money, place or friends.—*New England Evangelist.*

"Symbolism" was in the ascendant at St. Clement's Episcopal church, Philadelphia, on Palm Sunday, April 6th. The ceremony of "Blessing the Palms" and of "Knocking at the Door" were duly performed, and a porter said that the whole services were "nearly identical in their main features with those at the Cathedral of St. Peter and St. Paul" round on Logan Square. The "Knocking at the Door" symbolized the entrance of Christ into Jerusalem, and this ceremony was performed by striking the foot of the cross, which is borne in the processions, against the door of the church!—*Philadelphia Paper.*

We justly regard it as a slander to say that ministers are governed in their choice of locations by mercenary motives. It is equally a slander to say that native converts in foreign lands, who are engaged in Christian work, are seeking simply their selfish interests. In multitudes of instances they are rendering excellent service at a great personal sacrifice. Of a certain Christian teacher among the Armenians, who is receiving from the mission and the natives conjointly 3,000 piasters (\$132) a year, the natives say: "He has only to make the sign of the cross to command at once 6,000 piasters."—*Missionary Herald.*

The *Lutheran Evangelist* says: "Ethiopia will never stretch forth her hands to God until Ethiopians shall have been used as agents; Africa is to be redeemed through the instrumentality of Africans."

A Methodist preacher of the Chickasaw Nation says: "When an Indian wants to swear he must learn the English language to do so, as there is nothing in his own that he can use in taking the name of the Great Spirit in vain."

President Mark Hopkins, at the last meeting of the American Board, spoke of the answer of some Russian soldiers when told they were marching to certain death: "That's none of our business." It is the answer of the Church when men speak of obstacles.

The Mayor of Birmingham was in his place at the Sunday-school the first Sunday after his election; and the new Governor of Massachusetts, on the Sunday following his inauguration, was at his post as superintendent of his Sabbath-school.

We shall not wonder if the coming General Conference session is shorter than usual. Stern frowns ought to reward the talkative men who waste so much time during the first week. As a rule the Conference begins as if it must sit three months, and it closes as hurriedly as if the cholera were expected to prove epidemic.—*N. W. Adv.*

If you want to balk a horse whip him vigorously and hold the rein so tightly that he cannot go forward. So you may balk a Church by constant whipping and pulling of the reins. It is well to stimulate the zeal of Christians, but allow them some liberty in choosing their methods of work. Don't criticize them sharply, or presently it will be impossible to get them to do anything.—*S. W. Methodist.*

The *Fortnightly Review* is not afraid that men and women of the working classes will be spoiled by an acquaintance with our best writers. "Depend upon it," it says, "no cobbler enjoys making a good shoe so much as the cobbler whose friends in his leisure hours are Shakespeare and Milton, no woman is likely to scrub a floor the worse, or darn a stocking less neatly for having learned to love George Eliot and Longfellow."

The *Congregationalist* quotes Joseph Cook as saying that "out of every 10,000 deaths in England, seven are murders. Out of every 10,000 in the United States, twenty-one are murders. The proportion of murders to deaths in the United States is not exceeded anywhere on earth, except in Italy and Spain," and Mr. Cook asks significantly: "Is it not high time that the young idea east, west, north, and especially south, should be taught not to shoot?"

The hangman of Great Britain, having been guilty of drunkenness, some one suggested that his successor should be a restotoler. Whereupon the *London Alliance News* is moved to say: "We cannot speak for the restotolerers as a body, but for our own part we are inclined to suggest that in each case the man called upon to hang the murderer—if there must be a hangman—should be the man who sold the drink that caused the murder." He would in that case, be simply finishing his work. Then there should be a law provided for his immediate hanging.—*Intelligencer.*

The *Rock* says: "There can be no doubt that fasting is a duty, but it may be fairly asked, 'What kind of fasting?' Is that fasting which consists in abstaining from flesh to eat good fish? Why there are some sinners to whom a fish diet is the greatest luxury. I remember a famous dinner in France during Lent at which a very eminent cardinal was the honored guest on this occasion. On the bill of fare were salmon in every appetizing variety, turbot, soles, white bait, and all kinds of artistic fashions by the best of French cooks; and the wines the rarest and most expensive."

Not long ago the authorities in a certain Department of France were asked to sanction the foundation of a "freethinking and anti-religious association." Permission was withheld, and an angry deputation of nine Radical citizens waited upon the Prefect to remonstrate against the refusal. That functionary was equal to the occasion. He calmly listened to a torrent of magnificent phrases on outraged liberty, reason and justice, and then opening a record of convictions, recalled to the memories of 8 members of the deputation that they were old offenders, and had, altogether spent 45 years in prison. The would-be society waited for no further explanations, but dissolved itself on the spot.

"CHANGE PARTNERS."

A young doctor gets his diploma, selects his field, settles down there, and in nine cases out of ten, sticks to it till death, and him does part. The professor in his parting address will probably say to him, "When you have settled, hold on to your settlement, and time and energy will give you the victory." So with the lawyer. Perhaps he selects a small village, because the air is not full of lawyers' signs, and there seems to be a good chance for him. Or he selects a crowded city, and patiently submits to being pushed and crowded, in the conviction that a crowd never gets so dense but there is room for one more. And in the long run he wins. The merchant opens his goods first in the western village that is prophetically destined to be a great city. Its greatness lingers—and so does the merchant. In feverish moments he sometimes talks of going to a larger town—but then he thinks over the capital he has, not in dry goods, but in the confidence of the community, in the reticulation of secure business relations all the country round, and he decides, and wisely, probably, that he will stick, and that his boys shall have the advantage of the business confidence he has earned by a life of business integrity.

But preachers are nomadic. One denomination incorporates their nomadic character into the ecclesiastical law, and says once in three years they shall move on; and other denominations do about the same thing unconstitutionally. So, as a Scotchman might say, they are a "fitting" race; and where the exceptions exist, and ministers stay for a generation, that very fact is sometimes secretly construed against them. What kind of sleepy sticks are they, anyhow, that have not enterprise enough to shake themselves loose and move once in a while? If they were lively and aggressive they would get up and move. As they are conservative and phlegmatic they just stay. Such a state of affairs is also sometimes construed silently against a congregation. They must be a sleepy party, and so they stay together! A congregation with progressive snap to it should be able, once in five years, or so, to accumulate enough dynamite to blow a minister into another presbytery at least.

Thus a pastoral relation too long continued is a presumption against each party. Only a sleepy minister can be content with the same set of faces forever. And surely that people who like the same style of preaching for more than a few years at a time have either no critical faculty at all, or are making no theological progress. Either alternative is damaging. In these days of the rapid rising of intellectual levels, it should not take long, either for the minister to so far outgrow his people that his fealty to the providence which has gifted him demands he should seek a wider field, or for the congregation to get so far into the dogies beyond the minister that he had better go to the next county, where the people are still in the primary department, where Spenser's last essay has not made a ripple, and whither the new theology has not reached. Without being specially conservative in our make up, we are disposed to go rather slowly in confessional revision, but it is plain as a pickstaff that the form of government might be profitably revised to conform to the new order of things.

We do not know very much about dancing, but we have an indistinct recollection once, in passing a ball-room, of hearing a man cry out, "Change partners," and seeing that then there was a whirling kaleidoscope of unclasping and clasping hands, whirling of laces and broadcloth, and lo! it was done, and every one in the room had a new partner. And that is what we admire in the Methodist Church. The bishops give the call, and before one can collect his thoughts it is all done. But the Presbyterian way is often awkward. Here is a brother wanting to change his partner, and glancing furtively around the circle, and nobody tells him to change except perhaps his present partner, and she does not tell him what to change to! Her hints that it is time to change only make the predicament more embarrassing. And on the other, here is many a sister (she is the congregation) so far ahead of her partner in the science of fast thinking as to have lost all interest in his slow and mechanical revolutions. It is the case of Addison's dream where each man had a burden he wanted to trade.—*Interior.*

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WALKING WITH GOD.

Must you, then, leave the city, and go into retirement to walk with God? Nay, where would you go where sin and the world are not? Has not Jesus said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." If walls of brick and stone could protect the soul against the sin which they inclose, and if ceremonial services and priestcraft had power to remit sin, then the withdrawal from a life of testimony before and against an ungodly world would be acceptable to God; then Christians would be safer in monasteries, or in any place of ascetic seclusion.

Such places have been most numerous in the darkest periods. Be not tempted to believe that fellowship with God is confined to a few who possess some special gift, or who, in force of resolution, have an imaginary enjoyment of spiritual life. Although those who are contented with a little of Christ's company are of the exceeding number, yet his followers are far removed from idle dreamers. Things of eternity are things of reality. Communion is compatible with health and vigor, with household care, and faithful attendance on life's daily calling. The trials that meet us in them are but as the goads and nails of true crucifixion; they drive us nearer to Jesus, to bring about his own counsels for our advancement, and hedge us up into a closer fellowship with himself than we could otherwise attain. Martyrdom is but the outward fulfillment of inward crucifixion. It is the crucified man who walks in resurrection life and power. "Deny thyself, take up thy cross and follow me." This is war, not peace; it is battle declared against the world, the flesh, and the devil. "In me," said Christ, "ye have peace," not in the world; there is no promise of it there; for the followers of the Master tribulation and hatred and scorn. Life is everywhere set forth as a conflict. By his helping Jacob proved that he had wrestled; but Israel, prince as he was, was still to serve and suffer.—*The Secret of the Lord.*

THE SALVATION ARMY.

The Queen's Bench Division gave judgment on Wednesday in the case of Henry and others v. Gienster, where an attempt had been made to enforce against Salvation Army processions a local law relating to disturbance of the peace. The evidence was that the defendants "headed a crowd" going through the streets shouting and singing, and making a noise and disturbance." &c., but it appears that the members of the Salvation Army were only singing and crying "Hallelujah," and that the crowd was made up of people following them, many of them hostile to them, and that it was rather those who made the "disturbance." The magistrates, however, convicted the defendants, but imposed only nominal fines. Lord Coleridge said as well might it be said that Wesley had "created a disturbance" when he went to preach in Oxford, at Lincoln College, and the undergraduates mobbed him and pelted him with mud. In one sense, no doubt, he had caused it, for he went there, and they did not like him, and it might be said

in a sense that he had "headed" the crowd that followed him, but he could not help that, and it was not his fault. So here, the defendants had only "caused a disturbance," or "headed a crowd" in that sense and no other, and they ought not to have been convicted. Singing hymns or shouting "Hallelujah" was not "brawling" and creating a disturbance within the meaning of the law, nor was playing an instrument out of tune an offence against the peace. He sometimes wished it was. The proceedings of the Salvation Army might not always be such as he might like or approve, but they had their legal rights as other people had, and these rights were not to be interfered with unwarrantably. It was not because the magistrates or some of the inhabitants did not like these proceedings of the Salvation Army that, therefore, they had a right to interfere with them if not against the law. And this was an attempt to strain the law so as to make it operate against practices which were not liked or approved of, but which were not offences against the law. The conviction, therefore, was wrong, and must be set aside.—*London Watchman.*

REMARKABLE INCIDENT.

In 1842, while the late Bishop Doggett was Professor in Randolph Macon College, he attended a meeting at Lunenburg Court-house. There being no house of worship in the village, the services were held in the court-house. Bishop Doggett himself related the following incident to me more than once. The meeting had been in progress only for a short time when great religious interest was developed. Dr. Doggett had preached in the morning, and at the close of his sermon twelve to fifteen of the leading men in the county came forward as penitents, seeking religion. In the afternoon the Rev. William B. Rowzie preached. Before the sermon the penitents were requested to occupy the seats set apart for them. They did so. Bro. Rowzie preached on justification by faith. His sermon was plain, simple, instructive, and unimpassioned. The penitents were invited to kneel for prayer. Not one moved. Dr. Doggett said he was not only greatly surprised, but greatly disappointed. He arose and approached the first gentleman on the seat, and spoke to him—asking him if he had given up seeking religion. He replied instantly, with joy lighting up his face, "O, I was converted while Bro. Rowzie was preaching." He turned to the next, and received the same response. He spoke, in turn, to the fourteen, and in every instance received the answer. The revival progressed and nearly 100 souls were converted. Who ever witnessed a parallel case? O how I wish, during this Centenary year, we could get back to these "honest principles." Salvation by faith, divinely attested. A heart-felt, Holy Ghost religion.—*Dr. J. E. Edwards, in Richmond Adv.*

IN THE ITALIAN ARMY.

On March 14th the Military Methodist Church celebrated the birthday of King Humbert, to whom Italy owes her freedom of religious worship. The Rev. H. J. Piggott presided as in former years, supported by many gentlemen, not a few English, and a large number of soldiers, non-commissioned officers and privates in the various regiments quartered in the capital. Corporal Ricci, of the artillery and a deacon in the Church, made a manly speech, avowing his persuasion that the freedom and independence which, by God's providence, had been founded in Italy, would by His blessing live for ever, and paying a tribute of thanks to his "master," Signor Capellini, as founder of the church in which they were then assembled. He was followed by a brother officer in the artillery, Maria Vigna, who congratulated himself and his military hearers that, while soldiers of their King,

they were also soldiers of Christ, with the Bible in their hands to give them patience, firmness, and fearlessness in the discharge of their duty to God, their sovereign and their country. A third corporal in the same force, Pozzi, casting himself with the impassioned ardour of a young soldier into his theme, electrified his brother soldiers with a glowing address on their duty to respect and uphold the laws, institutions, and liberties of their own land, together with the equal rights of other nations. The concluding speech of the reverend chairman seemed to fall with a gentle force of its own upon the excited audience, as with a quiet voice, in a calm spirit, and with a tender eloquence "all his-own," he spoke of the benefits of the Gospel of Christ the Redeemer. He took occasion, among other points, to say that this was the only church in Rome, or in all Italy, which really united, in the present ceremonial, a sentiment of patriotism with one of Christian faith, completely and reciprocally harmonizing religion and country. In token of the satisfaction with which he has viewed the operations of Signor Capellini, the Wesleyan minister among his gallant troops, King Humbert has been pleased to confer upon him the Cross of the Crown of Italy.—*Meth. Recorder.*

PROPPING UP THE CROSS.—Dr. Cuyler is given to saying good things, and to striking the nail on the head. He did so most truly when he said at a meeting he lately addressed, "I wish some of our preachers would spend less time in propping up the Cross, and more in pointing men to it." Many preachers would seem to be living in perpetual fear of the complete overthrow of truth, and so are continually defending their position, instead of fearlessly and persistently asserting the invulnerable and immovable character of the Gospel of Christ. The great business of the ministry is to preach Christ, not to argue with his enemies. Souls are saved, not by controversy or wisdom of words, but by faithful testimony, and by clearly setting forth Christ as the only Saviour of men.—*The Christian.*

"How LONG?" "How long does it take to be converted?" said a young man to his father. "How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'Not Guilty'?" "Only a minute." "When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

HUMILITY.—A farmer went with his son into a wheat field to see if it was ready for the harvest. "See, father, how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hangs its head so modestly is full of the most beautiful grain."—*Paper Times.*

The colored brother who referred to a sort of religion that has no very definite experience by saying, "What a man's got that he don't know, he can lose, and not moss it," was a sound philosopher. Better have a religion that would be missed if it were gone.

John Wesley, in the course of fifty years, says Dr. Whitehead, gave away \$150,000. He told me himself, says Bradburn, that he never gave out of his own pocket less than 2500 a year.

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OUR HOME CIRCLE.

OUR FOOLISH WISDOM.

BY CARLOTTA PERRY. Often and often loth he hear, amid them many importunities wherewith we press Our wants on him, this prayer: "O God forbid That we should live beyond our usefulness."

Meaning the time when no more in the throng Of the world's workers we may take our place; When hand and brain and heart no more are strong, And when our feet are weary of the race;

Then, one day, through a lesson sadly sweet Our eyes are opened, and 'tis ours to see How true a guide may be the wisest, fit, How true a help the helpless hands may be.

Watching some dear face radiant with the light From the great light within, at last we catch Glimpses of star-shine through the heavy night And read life's deeper meanings while we watch.

The larger love, the growing faith that stirs, Our hearts, the tender touch, all show, What lasting helpfulness may still be hers Whose smallest want is ministered unto.

So, till all longings of the soul are met By the hand's service, till we seem life less Than meat or drink, we may not dare to set A bound on limit to life's usefulness.

A YOUNG MINISTER'S STRUGGLES.

REV. J. W. ROBERTS.

Very few persons who knew Dr. John P. Durbin in his prime, when he was quoted in standard works on elocution as a finished orator, have any idea of the wonderful struggle he had at the commencement of his ministerial career, and the object of this paper is to place on record a short history of those first days of painful waiting before the triumph came.

After his conversion young Durbin felt a call to preach the Gospel, but shrank from that duty for two reasons: 1st, His natural timidity, which was great, almost excessive; and, 2d, the consciousness of lack of qualifications for so important and responsible a calling. But the impression became so strong as to rob him of peace and prey upon his health. His mother perceived something was troubling him, and with a mother's solicitude, inquired the cause. The sympathy between mother and son was very tender, and to her he unbosomed his soul. She advised him to pray over the matter. He replied that he had already made it a subject of earnest, heart-burdened prayer for a long time. She said: "Pray and wait a little longer so as to thoroughly test the call, whether it be of God or not." He did so. The mother more closely observed her son than before, and often heard him struggling and groaning in prayer, as if wrestling with God. Finally she perceived that his health and enjoyment were both yielding to the mental strain, and she asked: "Do you still feel as deeply as ever the impression that it is your duty to devote your life to the ministry?" "I do. The call seems to be more imperative each day, and I have no peace because of it. And yet how can I preach when I am so poorly qualified for the work?" "God never makes any mistakes, my son, and if the call is from him you will find help. The apostles were only fishermen or others unlearned, and yet God signally qualified them for their great mission among men." "Yes; but the days of miracles are past." "It does not require any visible display of miraculous power in these days for God to help his servants to preach the Word. The Holy Spirit can do the work in the most quiet and yet most efficient manner without any outward manifestation."

Subtle to say that John was soon licensed and placed as junior preacher on a circuit. And then commenced the real battle of life. His great diffidence added to what he felt as a lack of preparation for the work of the ministry were sore hindrances to success. He seldom met his senior colleague, the circuit being so large, and when he did it was only to receive directions as to the work to be done, and little or no instruction or encouragement in it. At the end of each round on the circuit he would go home painfully discouraged and burdened, and pour out his full soul to his mother, and a letter counsellor he could not have found. At first she asked him if he still felt the call to the ministry was from God, and on being assured that he did, she encouraged him, gave him sound advice, prayed with and comforted him; and fixing up his scanty

apparel to the best advantage, sent him out again to his work.

Matters continued after this manner for a year or more, and young Durbin did not get out into the light, except at rare intervals a gleam of sunshine from the Spirit would give him momentary relief, liberty, and cheer; but the shadows settled down again. He had no encouragement from the older preachers, but often the reverse; and the people, possibly taking their cue from the preachers, were rather cold, and with rare exceptions gave him no aid, either by advice or sympathy. Sometimes the remark would be dropped, "He will never make a preacher," or, "He has mistaken his calling," and these reaching his ears would almost crush him.

As an example, when attending quarterly-meeting at Dayton, O., Adjet McGuire being presiding elder, it was decided that he should preach on Saturday evening. The presiding elder was prejudiced against the young man, and during service sat in front of the pulpit right under him. Durbin took his text, the 16th verse of the 104th Psalm, "The trees of the Lord are full of sap," etc., and made a spiritual application of the same which was really beautiful as he afterwards elaborated it. But on this occasion he was embarrassed, partly perhaps because the elder was present, and so did not do himself full justice, though he said some fine things. But the presiding elder took out his watch to consult the time more than once during the sermon, and on each occasion said, "Lord, give us patience."

This was enough to break down a veteran in the ministry, and after finishing his discourse, Durbin sat down completely overwhelmed, and feeling as if the very life had gone out of him. From the meeting he went home resolved to give up the ministry. As soon as his mother saw him she knew he was in deep trouble and anguish of spirit, and gently inquired, "What is it, John?" He told her, and then added, "I can not endure this, and shall be compelled to quit the ministry." She questioned him again, "Do you still feel that God calls you to this work?" "I do, or I never should have continued in it as I have. But what is the use of trying to accomplish any good when every thing is against me?" "If God has really called you to this work and I fully believe he has, he will bring you out into the light in his own good time. He may try you as the gold is tried, only to purify and refine, but will never forsake you. Do not give up the work as long as you feel in your heart and mind that your call is from God. If you do you will make shipwreck and never prosper."

During this conversation, as was their custom on all similar occasions, the son sat on a low stool at his mother's feet with his head bowed upon her lap, which was often wet with his tears. She stroked his hair with a mother's touch of tenderness, the very next to God's, all the time pouring words of soothing comfort into his ears, which were as balm to his troubled soul. Sometimes he would be convulsed with the depth of his emotions; but she never permitted him to leave the stool until he was calm, and to a degree, at least, reassured. On this occasion the "iron had entered so deeply into his heart," the struggle was long and severe; but the magnetic hands of the mother upon his brow, and her words of felt sympathy united with holy faith, could not be fruitless. At last he reached up, placed his arm around her neck, drew her face down and kissed her cheek, saying "God bless you, my noble, devoted mother!"

As soon as he was prepared for it, she said: "Now, John, give me a list of your appointments, naming the day and the hour when you are to preach, and I will pray for you especially at each time."

He did so. When he set out on this, the last round before the meeting of the annual conference, after they had prayed together, as was their custom, and those prayers of his mother were spoken into the ear of God, and her faith lifted him up into heaven among the angels, the redeemed, and by the side of his loving Lord—she laid her hands of benediction upon him, as only a mother can do, and said: "Remember, my son, whenever you stand up to preach, that your mother is praying for you. Nothing shall hinder me. No difference shall I am or what I am doing, when the hour comes I will pray while you preach, that God may help you." This was

like a new baptism from heaven for young Durbin. It nerved his soul. At every appointment he felt wonderfully strengthened by the assurance that "Mother is now praying for me." And he knew what the prayers of that mother were. He had never preached so well; and some of the people were almost persuaded to give up their prejudices; but the popular verdict was not entirely reversed, though somewhat modified.—Western Christian Adv.

AN AFFECTING SCENE.

The following is from the Evangelical Messenger. What a terrible revelation of sorrow! And what an eloquent lesson of warning! No man sins unto himself alone. Others are affected by his offenses. This wife and these children are not only widowed and orphaned by the dreadful crime of a husband and father, but through life the disgrace of his bloody deed and hangman's death will stain their otherwise fair names: A heart-breaking scene occurred in a Southern State several weeks ago, showing the bitterness and cruelty of sin and the sufferings of helpless innocence with the guilty. John Thomas, convicted of murder, and sentenced to be hanged in April, 1884, was on his way to Atalanta jail, where he was to be confined until the day of execution. While waiting for the train at the railroad station in Palmetto his wife sat by him, her head upon his breast, sobbing violently. His three little children were gathered at his knees, kissing his hands and begging him not to go. At length one of them noticed the steel manacles upon his wrist, took hold of them, and pulling them vigorously, said: "Papa, what have you these on for?"

The child kept trying to pull them off, ignorant of the dreadful truth of why they were there. Failing to release him, the child appealed piteously: "Papa, do please take off these ugly things; I don't like to see them on you. Take them off so you can lift me on your lap." By this time the other children joined in the appeal, and the crowd of persons surrounding could not repress their tears. At length the train rolled up, the murderer was taken from his weeping family, and was soon on his way to await his terrible doom.

LACE-MAKING IN BELGIUM.

A report by M. Scalquin, a member of the School Commission of Inquiry into the Schools of Lace-makers in which young girls are employed, has just appeared, and makes most painful revelations of the manner in which these schools are conducted. In the province of East Flanders there were in 1840 only eighty-four Ecoles Dentelieres; now there are more than 300. They mostly belong to different religious communities, such as the Apostolines, the Maricoles, the Josephites, the Collectines, the Sœurs de Marie, and the Sœurs de Charité. The age of admission is as low as five or six years. In many of the schools they are taught nothing except to work. In some an hour, often less, is devoted to reading and writing. Besides this there is nothing but the Catechism, the Litany, and the loom. What is much more serious is the time they are kept at school. In general the gates open at 5:30 in summer, and at 7 in winter, and the children are kept at work till 8:30 in summer and till 8 in winter. The regulations issued by the Bishop of Bruges fix the school hours from 6 in the morning till 6 in the evening, but the limits of time are seldom observed, and nearly always exceeded. The effects on the health of those so employed cannot be otherwise than most injurious. From continually stooping over their work the girls, especially those who begin very young, contract deformities; this attitude, combined with the use of chaufferettes (foot-stoves), makes them subject to chest complaints, and nearly all those who begin early become short-sighted from having to keep their work close to their eyes.

This is not all. The unfortunate creatures, who ruin their health, and work without intermission, are miserably paid. A portion, estimated at 20 per cent. of their wages is retained by the nuns, who pay the young children as little as they like, and this has been a frequent subject of

complaint from the parents. A nun who had been connected with one of these schools is quoted as having acknowledged that clever and experienced work-women who continued to go to school could not, by working fifteen hours a day, earn more than one franc fifty centimes or two francs a day; of these there might be four or five to a hundred who earned merely a trifle. A child is mentioned who, after working two months, took home thirty centimes as her wages, or at the rate of half a centime a day. Another, twelve years old, had for three years' work received five francs, or less than one centime a day. Their earnings went to the convent, and what the convent has gained from the work of these poor girls must amount annually to a very large sum, which there is no means of calculating.—London Globe.

NO TIME FOR HATING.

Begone with feud! away with strife; Our human hearts unmaking! Let us be friends again! This life is all too short for hating! So dull the day, so dim the way, So rough the road we're treading— Far better walk with faithful friend Than stalk alone unerring! The barren fig, the withered vine, Are types of selfish living! But souls that give, like thine and mine, Renew their life by giving. While cypress waves o'er early graves, On all the way we're going, Far better plant, where seed is scant, Than tread on fruit that's growing. Away with scorn! Since die we must And rest on one low pillow; There are no rivals in the dust— No foes beneath the willow. So dry the leaves, so few the flowers, Our earthly way discloses, Far better stoop where daisies droop Than tramp o'er broken roses! Of what are all the joys we hold Compared to joys above us! And what are rank and power and gold, Compared to hear that love us? So fleet our years, so full of tears, No closely death is waiting; God gives us space for loving grace, But leaves no time for hating.

IS THE LINK ON?

I was waiting at the railway station one day, when I saw a porter, who was attaching a number of heavily laden vans to an engine by a single link. "When you have connected the engine with the carriages," I said, "I presume the train can be moved?" "Yes, sir," he replied. "Then the engine does all the work?"

"Oh yes, sir." "And when that link is on, the engine will convey the train to its destination?" "Yes, sir, if it don't break." "Well, now let us ask you another question, Are you linked to Christ in Heaven? Shall I tell you what the link is? 'Faith' is the name of the link; faith connects with Christ; 'He that believeth on the Son hath everlasting life.' Just as that engine does all the work, and by its strength conveys all the carriages to their destination, so surely has Christ done all the work for a poor sinner, and all that believe on Him are connected with Him, and He will convey them safely to glory. God's 'hath' will never, never fail. Tell me now, is the link on? Do you believe in Christ?"

"No sir," replied the man, "this link is not on." "Believe on the Lord Jesus Christ, God's Son, and you will find that God's link never breaks. That 'hath' of God never gave way yet, and never will." Just at that moment the signal sounded for my train to move on, and as I was borne away I called out, "Good night; may the Lord enable you to believe."

Dear reader, let me ask you seriously, Is the link on? Are you connected with Christ who is in Heaven? Have you believed the love of God? Have you received His Son, the Lord Jesus Christ? And remember, God's "link" never breaks.—Faithful Words.

CHILDREN.—Children commence life, not indeed as sheets of blank paper on which we may write at will, but with every variety of temper and inclination for good and for evil bequeathed to them by those who gave them birth. The education which fails to recognize this is radically defective. The external forces employed to train a child are successful only as they are adapted to draw out, to guide or to restrain the internal impulses. Unless we discover what these impulses are, and are likely to become, unless we take pains to become acquainted ourselves with their origin, their nature and their probable results, we are not fit to take part in the guidance of a youthful mind. Most of the failures of parents and educators proceed from ignorance of these facts.

THE LAST DAY.

Each man has his last day. To each a sun rises of which he never sees the setting, of a sun sets of which he never sees the rising. Rosy dawns will ascend, hours crowned with light go treading gayly over the earth; but not for him. Fast locked up in the narrow coffin, laid away deeply in the bowels of the earth, he lies in stult unconsciousness of the long procession above him of days and seasons and ages.

Families have their last day. Households part never to meet again. Ancient lines dating back beyond the Conquest, at last come to an end. The ancestral mansion is vacant, the title is extinct, the estates revert to the state. In almost every community "there is one alone, he hath neither child nor brother, and his last day will be the last of his name and race."

States also have their last day. Where are the thrones of Carthage and Tyre, of Assyria and Egypt, of Macedonia and Rome? All gone, like extinct individuals and families. After defying the trickle and the flood, the rust and the battle of centuries, they at last gave way. One sun arose on them still breathing, the next found them only matters of history. In the interval they have passed from something to nothing. And other states occupied their places; not a few of whom, in their turn, have expired and been laid away in the cemeteries of history.

Also, the world will have its last day. We have the best authority for saying that the time will come when the human race will disappear in a body from the earth, and the planet itself and all things therein be burned up. Also the best of authority for speaking of that time as a day, and as the last day. The Book has spoken—not merely the analogies. "After its words they speak not again, and its speech drops upon them."

Exactly when this greatest of last days will come we are not informed. The month, the year, the century, the millenium even, in which it will occur, is not told. So little hint is given of its exact locality in history that its actual advent will take the world at large by surprise. Like the springing of a snare or the coming of a thief will it be. U rrolls that last sun from the east as brightly and steadily as usual. Men hie them to their business, their pleasures, without a thought of change. . . . In a word, all the world, like the sun, is moving along the beaten highway of the ages without a thought of its coming to an abrupt end a few steps farther on. As it was in the days before the flood, when men "were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of man be."

O, there is too much babble in the world about great preachers! There are too many men converted only to their human priest or minister, chattering ceaselessly about their idolized master on the earth, and not so much as knowing that One is their Master, even Christ! How Paul would rebuke us if he were here! Ah, to be done forever in the pulpit with a human personality which commands and consumes, instead of serving and being consumed!—D. H. Wheeler.

OUR YOUNG FOLKS.

THE CHILD'S SONG.

Bright and merry is the lay I am singing every day— Jesus in his tender care, Watcheth, watcheth ever where. All the little lambs he'll feed, And in pastures green will lead, Cheerful, then, I'll march along, Christ my joy and Christ my song. Fears can never my heart alarm While I'm leaning on his arm. I'll be happy in his love Till he takes me home above. Precious thought, delightful too, His sweet love is ever new. In the morning of my days Heart and voice shall chant his praise, And my cheerful song shall be, Jesus all day leadeth me.

NEWTON'S CHILDHOOD.

Sir Isaac Newton is the greatest of modern philosophers and mechanics. When he was born December 25, 1642, three months after his father's death, he was so small and feeble that no one supposed he would live a day; but the weak infant grew to be a healthy, robust man, who lived until he was eighty-four years old. He began to invent or contrive machines, and to show his taste for mechanics in early childhood. He inherited some property from his father, and his mother, who had married a second

time, sent him to the best schools, and to the University of Cambridge. At school he soon showed his natural taste; he amused himself with little saws, hatchets, hammers, and different tools, and when his companions were at play spent his time in making machines and toys. He made a wooden clock when he was twelve years old, and the model of a windmill, and in his mill he put a mouse, which he called his miller, and which turned the wheels by running around its cage. He made a water-clock four feet high, and a cart with four wheels, not unlike a velocipede, in which he could drive himself by turning a windlass.

His love of mechanics often interrupted his studies at school, and he was sometimes making clocks and carriages when he ought to have been construing Latin and Greek. But his mind was so active that he easily caught up again with his fellow-scholars, and was always fond of every kind of knowledge. He taught the school-boys to make paper kites; he made paper lanterns by which to go to school in the dark winter mornings; and sometimes at night he would alarm the whole country round by raising his kites in the air with a paper lantern attached to the tail; they would shine like meteors in the distance, and the country people, at that time very ignorant, would fancy them omens of evil, and celestial lights.

He was never idle for a moment. He learned to draw and sketch; he made little tables and sideboards for the children to play with; he watched the motion of the sun by means of pegs he had fixed in "the wall of the house where he lived, and marked every hour.

SURE SIGNS.

When a child is patient and persevering and conquers difficulties, it is a sign he will make his mark in the world. If he worries and frets and stews, it is a sign he is likely to die prematurely, and to live to little purpose.

If he is in a hurry to spend each cent as he gets it, he will never be rich, but a spendthrift. If he hoards up his pennies, and will not part with one for any good cause, he is likely to be a miser.

If he is careful, and economical and generous, he may or may not be rich; but he will have the blessing of God, and, if he is a Christian, he will never want.

If he is obedient to his parents he has the promise that "his days shall be long in the land." If he is lazy and indifferent, and neglects his studies, he will grow up a dunce, and men cannot respect him.

If he reads dime novels, or low, trashy, vile, five-cent papers, he will likely end his days in a prison or upon the gallows.

If he loves his Bible, and his church, and his Sunday-school, he will be good and useful and occupy an honorable position among men.

Are you patient, persevering, prayerful, contented, careful, generous, and good? Are you trying to be?

BE THOROUGH.

"I never do a thing thoroughly," Mary said to me the other day. She had just been competing for a prize in composition. "I only read my composition once after I wrote it, and I never practiced it in the chapel at all."

She was naturally far more glib than Alice, who was her principal competitor. Alice wrote and rewrote her essay, and practiced it again and again. The day came. Alice read her composition in a clear, distinct voice, without hesitation or lack of expression. It was condensed and well written. Mary's could not be heard beyond the fifth row of seats, and was long and uninteresting. Alice won the prize. One remembered and the other forgot that truth so true, but so aptly put by Carlyle, "Genius is an immense capacity for taking trouble."

One by patient, persistent effort, obtained what the other relied upon her natural talent to win for her.

Whatever you do, whether you sweep a room, or make a cake, or write an essay, or trim a hat, or read a book, do it thoroughly. Have a high standard for everything. Not alone because only thus can you win honor and distinction, but because this is the only honest, right Christian way to use the gifts God has bestowed upon you. To be honest before him you must be thorough.

THE

VICTO

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THE SUNDAY SCHOOL

MAY 11.

VICTORY OVER DEATH.

1 cor 15 50-58.

1.—The great theme of this chapter is the resurrection of the dead. This doctrine there were some in the Corinthian church who denied. Paul reviews the evidences of the resurrection of Jesus Christ, (verses 1-11, then shows that his resurrection not only proves the possibility of resurrection from the dead, but implies the general resurrection, as Christ, as our Redeemer, has destroyed the dominion of death over us, and His resurrection body is in heaven, the firstfruits of all those for whom He died (verses 12-22.) Then, after a practical application of his first arguments, with which other arguments are intermingled (verses 23-34,) he returns to the objections of unbelievers. "But some man would say, How are the dead raised up, and with what body do they come?" (verse 35.) In reply he gives a series of arguments from analogy (verses 36-44.)

These arguments from analogy are not given as proofs of the resurrection; they are but illustrations to show that, however full of mystery the doctrine may be, there are corresponding mysteries in nature. Three illustrations are given: 1. The death of the seed producing plants and fruits. 2. The various kinds of flesh—the flesh of men, beasts, fishes, and birds being at once the same and different. 3. The different glories of the heavenly bodies. In all these instances we have identity with variations; and thus the apostle argues that the risen bodies of men may be the same as they occupied in this world, and yet be totally different in nature and appearance. He points out the contrast between the natural body and the spiritual—the earthly body and the heavenly.

Three points we are required to believe about the resurrection. 1. It is to take place at the last day (John 11: 24; Rev. xx. 11-15). 2. All the dead shall rise (John 5: 28-29; Acts 24: 15). 3. The risen Saviour is the cause and earnest of this resurrection (John 11: 25, 26; also chapter of our lesson). 4. The bodies of believers will undergo a great transformation—they will be purified, spiritualised, glorified (see context of Lesson). 5. The type after which they will be transformed will be the glorified body of Christ. (Phil. 3: 21.)

In verse 51 the apostle anticipates a question which might be asked—What of those who will be alive when the resurrection day comes? In regard to this he declares that he is authorised to reveal the "mystery," i. e., the truth, which had not been revealed before. Those living on the earth at that day shall not sleep in death, as previous generations had done; but will instantaneously be transformed after the same manner. Let us rejoice that there is so great and glorious a future before the people of Christ. Let us take care especially to secure our interest in him.

2.—It is a blessed indication of the completeness of Christ's work that He is able to deliver His people, not only from death, but from the fear of it. This causes the apostle, on reaching the height of his great argument, to break out in that sublime apostrophe to death and the grave contained in verses 54-57. He refers to two prophetic passages (Isaiah 25: 8; Hosea 13: 14); not quoting them with exactness, but adapting them to his purpose. Death is spoken of as a monster having a sting; and the grave is represented as a concurring, all-devouring tyrant. Though this language is poetical, it did not suit the apostle's purpose to allow his theme to be left in the obscurity which often characterizes poetic figures; and so he breaks off in his strain of triumph to tell us that it is in which has given a sting to death, and that sin possesses the power to do this, because it is a violation of the law of God. Christ, becoming the propitiator for our sins, has extracted the sting of death for those who put their trust in Him; and being "the resurrection and the life" He has snatched the victory from the grave, and proclaimed himself the conqueror of both (Rev. 1: 18). He passed His power even during His humble life on earth by raising from the dead the daughter of Jairus, the widow's son, and His friend Lazarus; but more fully and emphatically by His own resurrection from the dead. At the day of His coming again His victory will be fully manifest. Then, when "all that are in their graves shall hear His voice and shall come forth," "shall be brought to pass the saying that is written, "Death is swallowed up in victory."

It is Christians, who have in their hearts the hope of the resurrection on a day, such as any lingering fear of death, it is through weakness of faith. But the fear of such feeble believers is not, after all, the same fear which Christ came to deliver us from—it is not a fear of the consequences of death arising from a sense of condemnation, but rather a shrinking from passing through the great mysterious change. Christ can and does, however, deliver His people even from this. How many a shrinking soul, who viewed death with dread in the distance, has found the fear all gone when the ordeal came, and has been enabled to echo the apostle's triumphant exclamation, "O Death, where is thy sting?"—W. M. S. Mag.

WHAT CANDY IS MADE OF.

Health Commissioner Raymond, of New York, recently had analysis made of samples of candy, known as "rock and rye drops," which has been largely sold of late, especially to children. The analysis showed that the collection was flavoured with "useful oil, enough being contained in several large candy manufacturers in regard to the adulteration of confectionery." John Aiken, of Ridley & Co., in Chambers street, said: "I have no doubt but that adulterations are used by the manufacturers of cheap candy. Here is a deposit of terra alba obtained from half a pound of candy purchased not far from here." Mr. Aiken exhibited a bottle containing a brownish liquid, in the bottom of which was a deposit of half an inch of white earth. "We," continued Mr. Aiken, "use neither terra alba nor glucose, though the latter substance is, I think, harmless. You can always tell candy that has glucose in it by its greater adhesiveness. It is not so brittle as that made from pure sugar." Mr. Hawley, of Hawley & Hoops, candy manufacturers in Chambers street, said: "I have no doubt that deleterious substances are used in the making, flavoring and coloring of the cheaper candies. We use nothing of the kind. We do use glucose in the manufacture of certain candies, as it gives them more cohesiveness than pure sugar. The most dangerous coloring matter used in cheap candies is probably the yellow. For that chrome is used, which is simply chromate of lead, and is poisonous. We use for yellow a vegetable substance which we import from Germany. It is said to be made of carrots. For red, cochineal is used, and for brown burnt amber, both of which are harmless. In fact the only dangerous color is ochre. The flavoring extracts which the manufacturers of cheap candies use are, I think, apt to be deleterious. Banana, pineapple, strawberry and raspberry flavoring of the cheaper kinds contains fusel oil and butyric acid. This is also true of the cheap flavoring extracts sold in the grocery stores."

USEFUL HINTS.

A good fleece of wool is as much the result of good food as is a fat carcass of mutton.

Have the courage to provide an entertainment for your friends within your means—not beyond.

Varnish the soles of your shoes, and it will render them impervious to dampness, and will also make them last longer.

Dishes to shine brightly should be washed first in suds and then dipped in clear hot water and left to drain. They require little or no drying.

Table mats are no longer used in stylish houses, either at luncheon or dinner. The waiter should have a coarse towel outside and wipe each dish before he puts it on the table.

A large area of the poorer land and of the hill and mountain country, of no agricultural value, is fitted for the profitable growth of timber.—British Garden.

Turpentine and cider vinegar, of equal parts, making a pint, with a half ounce of turpentine, if it makes a splendid liniment for family use; good for horses, too.—Western Ad.

Very good results have been obtained from the application of from six to seven hundred pounds of gypsum to an acre of potatoes. Many farmers prefer to use that amount in three applications during the growing season.

Keep the horse collars clean. The dust and dirt which adhere to collars when they are wet with sweat works into lumps and ridges, and sore shoulders are the result. If the collars become hard wash them clean, pound them and apply oil.

Hull's Journal of Health says a towel folded several times and dipped in hot water and quickly wrung and then applied over the seat of the pain in toothache or neuralgia will generally afford prompt relief. Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck.

House-keepers will find the following recipe for cleaning paint very useful: To one pound soap, and half a pound powdered pumice-stone, add an equal quantity of pearlash and mix with water into a thin paste. With an ordinary paint brush, lay on this mixture over the paint which requires cleaning, and in five minutes wash off with boiling water.

A cheap and easily prepared dessert may be made on any bread-making day with bread dough. To one pint of dough work one-quarter of a cup of butter, three-quarters of a cup of sugar, one teaspoonful of cloves and cinnamon each; when well-mixed add three-quarters of a cup of raisins. Put it into a well buttered dish and let it rise like bread, and then steam it two hours. Serve hot with maple syrup or sauce.

A Japanese woman dresses her hair once in four days.

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DIPHTHERIA.—To cure diphtheria use Murray's Liment freely on the throat spread on brown paper or fat pork. Put a teaspoonful in one gill of water, gargle the throat often and take half teaspoonful in a table spoonful of molasses every 8 hours, giving Minard's Family Pills according to directions.

IMPORTANT CHANGES.—There are two periods in the life of every female when the system undergoes great changes. First, the change from childhood to womanhood; next, that of womanhood to old age. These are the critical changes of life, and the system should be nourished and regulated by that matchless tonic, Burdock Blood Bitters. It is invaluable in all diseases peculiar to females.

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rosway, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gates' Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedy healing Ointment.

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THE WESLEYAN

FRIDAY, MAY 2, 1884.

CHRISTIAN CULTURE A NEED IN METHODISM.

Recent statements respecting the wear and tear of Methodism have called forth many comments. "Estimating the Methodism of the world," says the Methodist Protestant, in a long and elaborate editorial, "at four millions, Mr. Hughes, the compiler of these statistics, makes it appear that there is every year drifting from the Church back to the world an enormous number of persons. Putting the normal wear at five per cent., it still leaves 200,000 lost annually to Methodism from preventable causes. He holds this to be a dark shadow clinging to our success, and so it must be regarded."

We have not at hand the figures necessary to check these statistics, but several facts indicate their approximate correctness. Any observer of English Methodism must have noticed that the late annual returns of new members have been largely counterbalanced by notes of heavy losses, quite beyond the normal figures representing deaths and removals. The Primitive Methodist, referring to a pamphlet on the subject lately published by the Rev. Joseph Bush, says: "We fear that the percentage of leakage is even greater in our own connexion, than in the Wesleyan." Of Methodism on this side the ocean, statements of a similar kind, but less startling, might be advanced. The assertion of Dr. Taylor, (Presbyterian), of New York, that "the numerical additions to the Methodist Churches every year are greater than those of any other denomination, but, on the other hand, no other ecclesiastical Protestant body in the land suffers from such enormous shrinkage," must be taken with a grain of salt, but there is nevertheless in it a large element of truth.

Our brethren of other churches were in the habit in former years of setting down any losses in Methodism as proofs of the evil of the evangelistic efforts which were then peculiar to us. This is no longer done. Earnest evangelistic effort on the part of other Protestant bodies is a tacit admission that we were right and they were wrong. The admission indeed is not always tacit, but is sometimes made from even the cathedral pulpit. We have not now, therefore, to defend our evangelistic methods against other sections of the Church. Nor have we to do it against the world, for it has learned from a not very keen glance that we have aided other churches by such efforts while doing our own work. It is well known, that few Methodist revivals fail to send young people to the doors of their fathers' churches, and that not a few members have left our fellowship from time to time to unite with other branches of the Church. These facts establish two important points—that we have not proved false to our evangelistic antecedents, and that all whose names have been removed from our church-rolls have not been drawn back into the vortex of the world; but they also establish another important point, viz, that our methods of getting men have hitherto been more successful than those for keeping them, or, in other words, that the results of our pastoral plans have not been equal to our evangelistic successes.

We write in no dependent mood. As the Richmond Advocate has said: "Waste occurs in all luxuriant growth, and the mere waste proves nothing—Thousands of blossoms perish and yield no fruit. Scores of trees wither and fall in a forest because nature has overcropped herself. But it is scarcely fair to cite this as an objection to Methodist revival measures, which should be judged, we think, by the greater number saved, not by the smaller number lost, to the Church. Beyond question, there are local shrinkages in consequence of too much sensationalism and careless admission into the Church. On the whole, however, there is ordinarily a considerable gain, and the gain is permanent, or how could Methodism sustain its wonderful aggressiveness? It is with Methodism as with the Nile. The mighty river, counting its length by thousands of miles, rushing at some points in a succession of cataracts, and then smoothing its boisterous energy into long flats and broad lakes, never fails at the appointed time of the year to inundate the cultivable soil of Egypt, and enrich it by the alluvium

brought down from distant regions. Of course, damage must occur, but Egypt is Egypt because of the Nile. And so Methodism suffers, but Methodism has an immense harvest, year by year, for all that."

We have made no special reference to Canadian Methodism, because there is reason to believe that, while our revival methods have aided other churches, the losses from the ranks of our actual membership have been on a much smaller scale than those of our English and American brethren. It must, however, be admitted that our rapid growth renders the question, "How, while abating not a jot of our evangelistic effort, shall we make better arrangements for keeping those we have pointed to the cross? one of the utmost importance. Within the last year a vast amount of spiritual material has been prepared for the hands of the pastor and teacher. How this shall be developed and prepared by Christian culture for Heaven's best service will be a subject for another issue of our paper.

A TEST OF SINCERITY.

A story is told of a man who was expressing loud sympathy with a neighbor in some temporary trouble, when he was checked by the quiet demand of a third party, who put to him the practical question, "How much are you sorry?" Similar questions have to be asked by men of themselves and of each other whenever they aim to be open or even silent advocates of any great moral reform. Reforms are ever costly. That which brought about the abolition of the East India Company's control over an immense part of Britain's dominions was the terrible suffering of great numbers of England's sons and daughters; and men of the present generation well remember at what wondrous cost of blood and treasure the great American Republic threw off those chains which at once brought negro slaves and Northern whites under a most galling despotism.

The selfishness of human nature is the fort-royal at which the final contest between good and any special evil is fought out. The conversion of the pocket is the final achievement of principle. Many have pitied the poor boy who seemed likely, if he only could have an education, soon to step into the front ranks, but they nevertheless were ready to anathematize the political leader who would move in any measure to provide a free-school system. And all Christian workers will admit that the case of the man whose hallelujahs were suddenly checked by an appeal to him for a dollar for foreign missions, is not an illustration which comes in force only once in a century.

It is at this point that the friends of temperance and the suffering wives and children of the slaves to drink have most to fear. If the contest were only with the liquor sellers, though banded together in a covenant with hell, there would be less to fear, but the fight with self-interest, which looks at every question in its immediate relation to the pocket alone, is much more to be dreaded. In a city in Iowa, where a prohibitory law is just coming into force, heavy taxpayers are reported as becoming agitated over the loss of \$50,000 derived annually from saloon licenses, and as urging the civic authorities to pass an ordinance which will enable the saloons to evade the new law. But why speak of a Western city? Was not the resolution of the license commissioners of this city to ask the Dominion authorities to open an additional number of liquor shops in consideration of our military and naval population prompted by a view to the state of the civic chest? It was simply, to make the best of it, an imitation of the church plan of the dark ages in gathering money desired by granting indulgences to commit crimes for money.

The last halt ere the temperance victory will be when men are studying the case in the light of the pocket book and earnest reformers are asking, "How much are you sorry?" At that point the selfish nature will violently squirm. The disease of intemperance has been of long duration and its consequences will not cease to be felt when liquor shops shall have been closed. The terrible train of diseases and the numbers of debased and brutalized beings will not be at once removed. The laws of heredity, with their visitation of penalties of broken laws unto the third and fourth generation, will not be robbed of their force, but in their

development will still demand in large measure the numerous asylums which the public now supports in the rum-selling interest, and this when a surviving liquor dealer will be pointed at as a being to be avoided as a leper, and when churches and colleges will wonder that they could ever take his predecessors' money as a bribe for silence.

Does any say the struggle is against such odds that victory is impossible? Nay, rather let him say as Archdeacon Farrar has said: "Truth is on our side; mercy is on our side; justice is on our side; and the souls of all great and good men who have ever taken part in any great struggle for the reformation of humanity are on our side; God himself is on our side."

No cause is ever hindered by a clear perception of difficulties: no interest was ever helped by a concealment of dangers. Victory will come, but each man must do his utmost by precept and example to make temperance principles felt to the very boots of the rising generation. Thus they shall be prepared to spurn with unmeasurable contempt any fee for the privilege of racking on inquisitorial wheel thousands of our people, and sending hour after hour an immortal soul into the doom of the lost; even though they shall have to tax themselves to relieve the squalor and wretchedness which for long years must follow the liquor traffic, and which each year of that traffic is tending to render more nearly eternal.

The report of the Minister of Justice on Penitentiaries in Canada, for the year ending June 30, 1883, will be interesting to all who watch the struggle between good and evil. In the five penitentiaries in Canada the total increase of prisoners for the year has been fifteen. The total number of convicts on the 30th of June last was 1,142. The Inspector was greatly pained, on his visit to the Dorchester establishment, to find twelve youths—some of them children, three being 16, five 15, one 14, one 13, one 12, and one 9 years old—confined as convicts. Seven of them belong to the Province of New Brunswick, two to Nova Scotia, and three to Prince Edward Island. Their sentences range from two to six years. In urging the establishment of Reformatories, he remarks: "I think it would be quite safe to say that nowhere, in the civilized world, to-day, could a similar instance be found, so much at variance with the spirit and progress of the age, so opposed to every principle of Christian charity, to the natural promptings of the human mind, even unenlightened by the teachings of revelation or morality, as the joint Penitentiary for the Maritime Provinces unhappily supplies." We are glad to know that the Industrial School for Protestants in this city is soon to be followed by one for Roman Catholics. The religious classification of the prisoners remaining at Dorchester on the 30th of June was; Roman Catholic, 39; Church of England, 38; Baptist, 22; Methodist, 13; Presbyterian, 12; No Religion, 1.

The Christian Visitor quotes the N. Y. Examiner as saying: "Our Methodist friends are the most proselyting of any evangelical sect, and their whole machinery is adjusted to the one end of making Methodists." If so, we have hitherto been ignorant of our power. Admitting it to be as the Examiner asserts, there can be but one explanation. Napoleon once remarked that it was unwise for France to continue too long in warfare with any one nation, since in continued conflict that nation would be likely to become familiar with French methods in warfare. The application is clear: Our Baptist brethren must have taught us too much. But we aim at an altogether higher distinction—that of making men true, consecrated Christians. Whether they then call themselves Baptists or Methodists is a secondary but not wholly unimportant point.

The Missionary Outlook for April says:

The appointment of the Rev. Dr. Cochran as Principal of the proposed Japanese College is in accordance not only with the judgment of the committee, but also with the judgment of the brethren now in the field, and the native converts as well. Bro. McDonald and Eby have repeatedly expressed the opinion that Dr. Cochran's qualifications, his knowledge of the language, and the high esteem in which he is held by the native population, would enable him to do more to make the college a success than could be done by any other. It is the doctor's purpose (D. V.) to give to this grand enterprise the remainder of his working days.

The relation of baptized children to the Church has for some time been a subject of discussion in the Irish Conference. In 1883 a committee of twenty-one ministers was appointed to consider the question. That committee met in September last and appointed a small sub-committee to obtain information and report. The latter committee has issued the following series of questions to each minister:

"1. Are you satisfied with the present state of things as regards the baptized children of our people? 2. If not, would you think it proper that all such whose parents are members of society should also be recognized as members until they would voluntarily separate from us? 3. Or would you prefer that as soon as possible they be placed in junior classes and returned as junior members in a separate column? 4. Or would it satisfy you if all the baptized children of our people were during their childhood annually returned in a separate column and the numbers printed in the Minutes of Conference? 5. If you cannot express your views through the above questions, kindly say how you think the matter may be satisfactorily settled."

Dalhousie College had a successful gathering on the 22nd ult., at the close of the annual session of 1883-84. An amusing incident was the explanation by the Principal that the North British Society's bursary winner was undecided, because the prize must go to some student of Scotch descent, and the person winning it proved on investigation to be an Irishman. Some years ago a gentleman offered a Methodist minister in one of the Maritime Provinces a lot for a Methodist cemetery, stating with the offer a single condition—that the mortal remains of no Covenanter should ever be laid within its limits. There were Covenanters in the neighborhood and the minister regarded the condition as fatal to the acceptance of the offer, and therefore declined it. There are Irishmen everywhere and they are apt to come to the front as in the case just mentioned.

Last week Miss Frances C. Willard addressed a large audience in the chapel of the Broadway Tabernacle, New York. She said in part:

The Woman's Christian Temperance Union represents 100,000 women devoted to the cause, with 300 local auxiliary unions. There are thirty departments of work, presided over by thirty competent persons. We have our scientific educational department and our official organ published by the Union. The head of each department is peculiarly adapted to its wants. The society is the outgrowth of the Ohio crusade of 1873. It embraces all the religious denominations. There is no sectarian issue. The day has come when a great cause binds Protestantism, Romanism and Judaism in a bond of brotherly love. The colored people of the South are solicited for prohibition, and wherever prohibition has been adopted in the Southern States it has been mainly by their votes. The ballot in the hands of woman means the death-knell of the liquor traffic, and the liquor dealers recognize it.

The Niagara Conference of the Methodist Episcopal Church met at Stratford, Ont., on the 16th ult. Rev. Dr. Sanderson, of the Methodist Church of Canada, was present and gave a very interesting and fraternal address. The Canada Christian Advocate says of the session:—

There was not the usual attendance of ministers at the Niagara Annual Conference this year, and there was quite apparent a lack of interest in the business, save and except by a few. The Bishop, in opening the Conference, very properly pointed out the importance of going through the whole Conference business and routine in the same manner as usual, and with all possible care; but it was quite evident many of the ministers looked upon it as a mere form. Union is now regarded by all as an accomplished fact, and there is but little to stimulate denominational zeal. The session, however, was harmonious, and the fact of its being the last under the M. E. regime seemed to have no perceptible influence upon the members.

Our Presbyterian friends are now receiving from the McLeod estate the legacies about the moral bearing of which there was some time ago so much correspondence. The Aged and Infirm Ministers' Fund, and the Widows' and Orphans' Fund receive each \$20,000; and the Home Missions and Foreign Missions each \$2,000. The Witness understands that the Governors of Dalhousie have established three Chairs on the McLeod foundation, viz., Modern Languages, Chemistry and Classics. The "Castine Fund" is thus released to the extent of \$3,750; which sum has been used to augment the salaries of several Professors.

Exception has frequently been taken to that clause of the Apostle's Creed which contains the words, "the Holy Catholic Church." Many true Protestants feel a disposition to cough past a phrase which can only be uttered with a sort of repeated inward explanation. If a revision of the inspired Word of God be in order, why not a revision of this creed. The wife of a Methodist missionary in Buenos Ayres recently wrote from that place that one little scholar in the English department, accustomed to hear the defense of evangelistic truth, was heard to declare: "You will not get me to say I believe in the Catholic Church!" thinking that the expression referred to the Papal Church. She further writes:

In the Spanish department, where the Sunday-school is made up almost wholly of the children of converts from the Papal Church, (which calls itself the "Holy Catholic Church,") we cannot repeat the creed at all, unless it is every time accompanied with an explanation. For the Spanish Sunday-school children to say, yo creo en la Santa Iglesia Catolica would be to go back to their errors or to tell what is untrue. We may depend upon it, the "Roman Catholic Church" would never commit the blunder of teaching religious beliefs in words so ambiguous as to convey even a vague sanction of Protestantism.

At present little can be said about Egyptian affairs. Having the advantage of the pencil, Punch has touched the hearts of Englishmen by a cartoon representing Gen. Gordon looking out over the desert for a glimpse of British troops. For a time he must look in vain. The British Cabinet seems to have accepted that belief in his invulnerability which in the past has rendered him so powerful among the simple, superstitious Asiatics. What will come of the European Conference on Egyptian affairs remains to be seen, and one shrinks from a contemplation of the possibilities of a few days. It is possible that the tragedy enacted on the seacoast may be repeated on the Nile. In the meantime France, flushed with her successes in China, is not at all desirous of aiding England in the difficult problem.

There has been further trouble at Oka. A few mornings ago a party of French Canadians undertook to pull down the buildings of the Rev. Mr. Dorion, the Methodist pastor, and of his nearer Indian neighbors. After some progress had been made a number of Indians came upon the scene and the French retreated, only escaping serious injury from the stones hurled at them because they moved rapidly in the same direction. It is said that orders had been given by the Seminary authorities to remove the buildings for the purpose of making a road. The act, in whatever light viewed, was most unjustifiable. The Indians have rebuilt the fences.

In a few weeks at most many Methodist ministers will be called to leave members whom they have aided Christward. Much may be done in these weeks in fixing the attention of the young on Christ and the Church, thus to some extent detaching them from the earthly guide, whose departure will therefore be less injurious. No training so blesses the young as that which makes Christ all in all, and no affection so exalts as that which is fixed "where Christ sitteth at the right hand of God."

A note in reference to the young ladies about to graduate at Queen's College, Kingston, Ont., was crowded last week. It is hardly necessary now that the local press has reminded the public that these young ladies are not, as had been asserted, the first in Canada to take the degree of B. A., but that that honor belongs to Miss Hattie Stewart, of Mount Allison College, who received her degree in regular course two years ago, with honors.

At the last meeting of the Japanese Synod, representing the Presbyterian and Reformed missions, three churches undertook henceforth the full support of their pastors; several others are expected to become self-supporting within a few months. It is thought that in 1885 the native members will agree to undertake home missions. The older churches of Amoy, China, in connection with the London Missionary Society, have begun missionary operations on their own account.

The Eastern Section of the Transfer Committee will meet in Moncton, N. B., on Wednesday, May 14th, at 2 p. m., in the Methodist church.

For the WESLEYAN. ONTARIO LETTER.

DEAR EDITOR:—Many months have passed since we wrote you our last letter. Winter has come and almost gone, though we still experience many reminders in low temperature, severe frosts and cold winds of his long and occasionally very severe reign. Once—I think it was about the last of January—our temperature dropped to 23°. But in this part of Canada proper we are well prepared for the severities of winter. Many of the homes in which our plainest farmers are domiciled are of a style and elegance that remind us of aristocratic residences in other countries, while the barns—such buildings—with stone foundations twelve feet high, often 50 x 100 or more feet in size, in which are all the stables for horses and cows, sheep pens, hen-roosts, pig pens, root house, and over head the hay, straw, grain stored in spacious and lofty buildings, can be seen for miles away. It is warm and pleasant work to feed and water the stock under these circumstances on our oldest days, and our young farmers' sons have not much work to occupy themselves with in winter days.

It has been a noble winter for our church and its work. Nearly three months of steady sleighing, and four months of comparative leisure to the community, have been well spent in evangelistic labors, by the ministers of our church. There can be no question that the fact of union has been a great assistance in the promotion of the revivals which have taken place. Other Methodist ministers and members have no longer felt that they were uninterested or under the necessity of holding rival services to keep their own flocks, but have thrown themselves zealously into many of these efforts. The Association for the Promotion of Holiness has also helped to the success. The town in which it was permitted to hold its annual Convention, Dundas, was visited with a more powerful revival than it had experienced for many years, and many other places, far removed from it, received the benefits of the wonderfully gracious influence shed down upon the convention, many of those who were present—especially of the ministry—returning baptized for the work of soul saving.

Nor do I think that the Salvation Army should be without its need of praise for the revivals which have taken place among us. In observing them, we have learned what a latent power has lain unused and undeveloped in the Methodist Church. If a trained girl of twenty years, with no education save that which most of our Protestant servant girls possess, dressed in a becoming uniform attire, can take the captivity of a band of two or more hundred men and women—command them—instruct them—drill them, give them their work—require instant obedience—teach them to sing, to pray, to speak and to work—lead them through the streets—divide them in a moment into two bands to conduct five distinct revival services every Sunday—command crowded congregations at each service—hold knee drills which put our formal prayer meetings to the blush, and fellowship meetings which melt almost every heart, what might not Methodism do, with as similarly trained agency within it? And what is the Salvation Army but Methodism liberated from restraints, baptized with the Spirit, directed by a military authority, and united in the accomplishment of one purpose—the rescue of the perishing. From the hour a person yields to conviction and begins to seek the Lord among them he or she becomes a power in their midst. As a penitent he speaks and prays aloud, tells what he has been, and begets a lively sympathy in the meeting and almost at once he or she is a born exhorter. The other day passing through London, your correspondent spent an evening in their barracks. It was a select meeting. They met with closed doors, and in this very fact is a lesson for us. One night a week let us in our revival services have closed door meetings for members and seekers alone, drill them to work, and sing, and speak and give for God. I was pleased with very much that I saw and heard there. The prayers were brief, earnest, pathetic, and generally the pronoun "you" was used in addressing God rather than the more stiff "thou." The Scripture read, the 4th chapter of 2nd Corinthians, by the Captain, a young woman of about 22, was without note or comment, but I never heard a portion of Scripture read with greater emotion. Tears flowed, exclamations of praise, such as Hallelujah, etc., on every side attended it. It seemed as though God Himself had been speaking to us. I learnt a lesson there. We might often usefully employ female talent in this service. Frequently six would be on their feet at once to speak, each remaining standing till his or her turn came to speak. Some of the testimonies were strikingly significant. A mechanic told with tears how he had been switched off the track for three weeks by a small piece of brass which had been given him by his employer and though not worth more than a copper or two his conscience would not let him rest till he had gone to his master and confessed he had taken it. Another, a respectable youth, had been a habitual drunkard and had been three times in jail. Another was the son of Whiskey Mason, a well known character. He had been kicked out of a bar-room dead drunk, just as the army was passing by. They had picked him up, dead drunk as he was, taken him to their barracks and never left him till he was sobered,

awakened and of years ago, and this has also been seen in been under instruction.

Reports were Monday night of been saved on the believe in giving and in their esteem something. Yancey. Yet not ball room witness in they rose and step around a circleing God. I do not copy them in this.

For the WESLEYAN. A GOOD.

DEAR MR. EDITOR:—I have finished the reading of Lathern's work on Macedonia. Cry, say a few words to me.

There is no subject to the Church than that of which in the intelligent loyal support, and pledge and security of Christ. It is importance therefore of this movement, plained, that its spread, and that many sided impressively brought science and the named by the name Lathern's work, subjects, is time. Dealing more especially man need of the ness "and sufficient character, and ground which have over, our author is his theme with new force. His facts shalled, his arg throughout, and his pathy and effort of the redeeming sc tender and strong.

This is a book for ers, and as well for pose their audience interest the young zeal of the matu Suitable for the especially be read the closest. It will on our sense of fresh hope, and to exertion to promote great revival which times, but which is immeasurably be "shall see of the and be satisfied." The style is terse seldom eloquent. sentences are pointed many of them are with scriptural apt new light upon old. This excellent fully got up by out in Toronto, and is as useful. Who else circulated, and once begun it will and often read again is a valuable repetition.

Sackville, N. B.

LITERATURE.

Mr. Edgar Fawcett's new book, "Wagnall's Story of the Revival," is a very interesting and valuable contribution to the literature of the subject.

The Princess Alice's greater interest in the Queen's book and copies have been edition.

A ministerial very favorably of monthly magazine B. Alden, New York, also speaks of it as excellent selection of magazine and review.

The impression of the Rev. A. Menzies' "Cry of Outcry" judged from the fact issued in the form tract, by Cupples Boston. It is a what may be called city of the world.

It is said that Mr. Parker the so-called "Cry of Outcry" publisher would not Truth states that years which follow of the work were sold, and Mr. the profits amounting one-fourth of it.

A lecture on "The Way to God" delivered before Charlotte town, by Provincial Secretary by the farmers of earnest and practical subject, it is wider circulation. Interest in the education is a sign of progress. There is no need to wander from her it.

The Way to God, it is the fourth book authorized by D. L. F. H. Revell, Chicago. It is true that

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awakened and converted, now two years ago, and through him his father has also been saved. Another had been under instruction for a Catholic priest.

Reports were handed in on that Monday night of thirty souls having been saved on the day previous. They believe in giving expression to their joy and in their ecstasy had at one moment something approaching to a dance. Yet not such a dance as the ball room witnesses but with tambourine they rose and walked with a light step around a circle, singing and praising God. I do not say that we should copy them in this.

(Conclusion next week.)

For the WESLEYAN. A GOOD BOOK.

DEAR MR. EDITOR,—I have just finished the reading of the Rev. J. Lathern's work upon Missions, "The Macedonian Cry," and ask space to say a few words in regard to it.

There is no subject of higher interest to the Church at the present day than that of which this volume treats. In the intelligent appreciation and loyal support, and enlarged prosecution of Christian Missions lie the pledge and security of the life and enlargement of any branch of the Church of Christ. It is of the utmost importance therefore that the principles of this movement should often be explained, and that its scope should be surveyed, and that the strong logic of its many sided facts should be impressively brought home to the conscience and the heart of all who are named by the name of Christ. Mr. Lathern's work, in respect to these subjects, is timely and instructive. Dealing more especially with the human need of the gospel, and the fitness and sufficiency of its remedial character, and therefore traversing ground which has often been gone over, our author nevertheless invests his theme with new attractiveness and force.

His facts are skillfully marshalled, his argument interwoven throughout, and his appeals for sympathy and effort commensurate with the redeeming scheme are wise, and tender and strong.

This is a book for missionary speakers, and as well for those who compose their audience. It is adapted to interest the young, and to quicken the zeal of the mature and the aged. Suitable for the family circle, it should especially be read and pondered in the closet. It will thus serve to deepen our sense of obligation, to inspire fresh hope, and to stimulate personal exertion to promote still further the great revival which characterizes our times, but which must be intensified immeasurably before the Saviour "shall see of the travail of His soul and be satisfied."

The style is in keeping with the subject. It is terse, clear, and not seldom eloquent. Some of the sentences are pointed as a proverb, and many of them are so happily infused with scriptural quotation as to shed a new light upon old familiar texts.

This excellent little work is beautifully got up by your publishing house in Toronto, and is ornamental as well as useful. We hope it will be very widely circulated, and feel assured that if once begun it will be read to the end, and often read again. The appendix is a valuable repository of important information.

C. STEWART. Sackville, N. B., April 21, 1884.

LITERARY, Etc.

Mr. Edgar Fawcett is about to publish through the firm of Funk and Wagnall's story of New York society, entitled *Kathleen*.

The Princess Alice's Memoirs excite greater interest in England than did the Queen's book. Fifteen thousand copies have been issued as a first edition.

A ministerial correspondent writes very favorably of *Choice Literature*, a monthly magazine published by John B. Alden, New York. Dr. Withrow also speaks of it as a "cheap and excellent selection of the best current magazine and review articles."

The impression made by a paper by the Rev. A. Mearns, entitled *The City of Dreadful Night*, may be judged from the fact that it has been issued in the form of a neat octavo tract, by Cupples, Upham & Co., of Boston. It is a terrible picture of what may be found in the leading city of the world.

It is said that Keble offered to give Mr. Parker the sole copyright of the *Christian Year* for £20, but the publisher would not drive a bargain. *Truth* states that during the forty years which followed the publication of the work nearly 400,000 copies were sold, and Mr. Keble's share of the profits amounted to £14,000, being one-fourth of the retail price.

A lecture on *Agricultural Education*, delivered before the Y. M. C. A., Charlottetown, by Hon. D. Ferguson, Provincial Secretary, should be read by the farmers of this Island. An earnest and practical plea on an important subject, it is worthy of a much wider circulation. The growing interest in the education of our farmers is a sign of promise. Prince Edward Island is keeping pace with the age. There is no need that her sons should wander from her rich soil.

The *Way to God and How to Find It*, the fourth of a series of books authorized by D. L. Moody, and published during the last three years by F. H. Revell, Chicago. We like it this book. It is true that it is not whole

free from that Calvinistic bias which was especially visible in Mr. Moody's earlier teachings, but in simplicity, in directness of appeal, originality and profound earnestness it is worthy of being accepted as a model. Its richness in illustrative anecdote and its generally correct exposition of Scripture should make it a useful help to inquirers. Cloth 60 cents; paper 30 cents.

The *North American Review* for May is a valuable number, appealing to the minds of thoughtful men. Its contents are: "Defective Naturalization Laws," Justice William Strong; "Matthew Arnold," Edwin P. Whipple; "A Zone of World," Richard A. Proctor; "The Railway and the State," Garret L. Lansing; "Illusions of Memory," Prof. Henry F. Osborn; "The Meaning of Song," Helen Kendrick Johnson; "Workmen's Grievances," William Godwin Moody and Prof. J. L. Laughlin. The last named topic is one in which ere long every one will find himself interested.

Just now, when the gaze of the world is fixed on Africa, No. 8 of Funk and Wagnall's Standard Library, *In the Heart of Africa*, condensed from the works of Sir Samuel W. Baker, F. R. G. S., will be of great interest—those graphic chapters in particular which describe the Sudan and its capital, Khartoum. The culmination of Sir Samuel Baker's travels was the discovery of the great reservoir from which the Nile issues—a discovery that had baffled generations of explorers, and the story of which is more thrilling than the best romance. The interest is greatly heightened by the fact that the explorer's wife accompanied him in his hazardous journey, and at least once redeemed the expedition from almost certain failure. Price 25 cents. S. F. Huestis, General Agent.

PERSONAL.

At the recent session of the Maine Conference, D. W. LeLachur was permitted to withdraw from the Methodist Episcopal Church and ministry.

The Rev. C. H. Spurgeon will stain his fiftieth birthday on Thursday, June 19, and efforts are being taken among his friends and congregation to mark the occasion in an interesting manner.

Of nineteen persons whose deaths are noticed in one issue of the *Northwestern Christian Advocate*, of Chicago, two were natives of England, one of Scotland, one of Ireland, and one of Nova Scotia. In the home of the last of these, D. G. Miers, a class was formed which has grown into a flourishing church. In his own class were his wife and five sons.

The members of Rev. J. Lathern's Bible class at Windsor highly appreciate his teaching. The class is a large and interesting one. Recently Mr. Lathern presented each member of his class, and each teacher, with a copy of his new book on Missions. The book, we are glad to see, is calling forth expressions of commendation from all quarters.

TEMPERANCE NOTES.

A correspondent to the *Indiana State Journal* says that if all the public drinking places in England were placed side by side in a straight line they would extend a distance of seven hundred miles.

A Temperance Convention is shortly to be held in Liverpool, England, about the first of July, to last five days, in which the relation of the liquor traffic to education, crime, pauperism and health will be debated by the best minds in the kingdom.

The Legislative Assembly of Manitoba, on the 22nd ult. unanimously adopted a resolution declaring that it is desirable and would be in the best interest of the province that an act should be passed prohibiting the importation, sale or traffic in intoxicating liquors.

"In less than twenty-four hours," says the *Kansas Patriot*, "after the judge of Salina county, Kansas, appointed a county attorney in the place of Foster, removed on account of not enforcing the law, the six saloons of Salina closed and the keepers thereof left the State and no drams were debauched the boys of Salina."

The *N. Y. Tribune* says: "As the whiskey market has now got down to \$1.00, with many million gallons more held in a somewhat precarious way, the persons who pushed production beyond all reason, in the certainty that they could do what they pleased with parties and legislators, may find reason to reconsider their views."

In the case of the Local Option Act in Newfoundland, as in that of the Scott Act in Canada, it is necessary that a vote of the inhabitants be taken, but a majority of two-thirds for prohibition is required, instead of the bare majority vote as in Canada. Seven districts have been placed under the operation of this act.

The directors of the Presbyterian Hospital of Philadelphia, who refused to receive the proceeds of a charity ball amounting to \$2,500, have received from one John B. Austin a check for \$2,000. The additional \$500, being, he says, "a premium for adhering to principle."

N. B. AND P. E. I. CONFERENCE.

DEAR MR. EDITOR: Kindly allow me to remind my brethren of the N. B. and P. E. I. Conference, that the proportion as arranged by Conference Special Committee, for each to pay toward liquidating our quota of the General Conference debt, and of which they were made aware by circular in October last, should be paid to the Financial Secretary of each District on or before May 1st, 1884.

Yours faithfully, S. T. TREB. Tryon, P. E. I., April 17, '84. [The above notice must have been delayed at some point. Ed.]

DISTRICT MEETINGS.

YARMOUTH. The Yarmouth District Meeting (D. V.) will be held in Providence church, Yarmouth, commencing Wednesday, 11th June, at 10 a. m. The lay representatives are requested to attend the same day (Wednesday) at 3 p. m.

The Provisional District Meeting will be held in the same place, on Thursday, 12th June, at 3 p. m. Lay Representatives to the Provisional District Meeting, one for each minister or probationer, must be elected by their respective Quarterly Official Meetings.

W. H. HEARTZ, Chairman. Yarmouth, 25 April 1884. 2ms.

FREDERICTON.

The Annual Meeting of the Fredericton District (D. V.) will be held in the Methodist church, (Sagetown), opening on Tuesday, June 10th, at 2.30 p. m.

The Lay Representatives, one for each ordained minister and probationer, will please be in attendance at 2 p. m. on Wednesday June 11th.

The Provisional District Meeting will be held in the same place, opening at 10 a. m. on Thursday, June 12th.

That all required preparations may be made for these meetings the attention of brethren is respectfully called to the *Digest*, and also to Journal of Genl. Conf. p. 240.

By order of Chairman, C. W. HAMILTON. Fin. Sec'y. Sheffield, N. B., April 23rd, 1884.

METHODIST NOTES.

On the 20th ult., Rev. D. D. Currie preached of the Methodist church, Woodstock, N. B. The collections in aid of the Memorial Fund amounted to \$50.—*Sentinel*.

The Rev. A. D. McCully informs us that "on Easter Sunday last eight persons were received in full membership with the Carmichael street church, St. John."

The Rev. H. Lewis, of Heart's Content, N. F. writes: "We are having a good work at Scilly Cove—a gradual ingathering of souls."

The members of Victoria Temple of Honor attended service in Queen Square Methodist Church in a body on Sunday evening, where Rev. Job Shenton preached a temperance sermon to the juvenile Order of Templars.—*Td.*

A St. John (N. F.) pastor writes "Just closed our special services. They have been very interesting and profitable. One hundred and forty scholars in our Sunday school have professed to have been converted, and also many of the adult members of the congregation."

As a paper in the Masonic Hall at Campbellton, N. B., on the 12th ult., the ladies of the Methodist congregation raised \$50. On the following Sabbath evening the Sunday-school scholars gave a public review. Every one seemed delighted. The Sunday-school is growing in numbers.

Rev. J. H. W. Pickles reports: "At Sambro last week I had a good time. Received 14 into full membership, administered the Lord's Supper to a large number, and held a Quarterly Meeting. There are at least 10 to be received at an early date. Bro. Bond has been greatly blessed and is wonderfully liked. I also gave an address on Methodist polity."

On the 18th ult., in spite of heavy rain, a large number of the members of the Methodist congregation of Bathurst met at the parsonage to present the Rev. R. W. Weddall and wife with a handsome silver ice-pitcher. At the tea provided by the ladies about \$23 was collected to be used in carpeting the aisles of the church. A correspondent writes in high terms of Mr. Weddall's ministerial and pastoral work during his three years at Bathurst, and of his deep interest in matters pertaining to the public good; and congratulates the Sackville people on their choice of him as pastor. Conference permitting. A number have been added to the church during his ministry at Bathurst.

From the Flatts Village, Bermuda, a correspondent writes, April 23: "Since Feb. 27, the Rev. J. Giles has been holding special services at Harris' Bay, (Smith's Parish) and at Bailey's Bay; the closing service at the latter place was held last evening; 28 new members have joined the church at Harris' Bay, mostly young persons, the majority white; and 6 at Bailey's Bay; besides a number of persons who have joined, or belong to other churches, for we benefit others besides ourselves. Much good has been done also in temporal matters. The young ladies of Smith's held a Festival last Tuesday evening. About \$150 was realized. The object is to repay the church at Harris' Bay, the pews to be obtained from Halifax. You would hardly know 'Smith's chapel' now. There is some talk of a new circuit to include Smith's, Warwick, Pitt Royal and Somerset churches, and so there will be room for a church at Flatts Village (where an hotel is to be built), in connection with the George's circuit. I have made an offer of a site, should one in the vicinity of Conference be required, and hope to live to see a Methodist church in our village."

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ABROAD.

In thirteen Methodist Episcopal churches in Brooklyn, N. Y., new pastors began their services April 12.

The Methodist Church South proposes this year to raise \$50,000 for the establishment of a college for girls at Rio de Janeiro.

The Methodist Church South has resolved to send two new missionaries to China—Dr. Dukes, of Texas; and Professor Bonnell, of Georgia. Provision is made to send the third in due time.

The *Indian Witness* says: Rev. Thomas Craven's project of an illustrated paper for zenana women meets with warm favor among those who know the need of suitable reading for these secluded persons.

John D. Slayback, lay delegate of the New York Conference, signaled his election by giving \$10,000 as the nucleus of a permanent fund for the benefit of worn-out preachers, their widows and orphans, of that Conference.

The English Wesleyan Methodist society to begin a mission among the Sautsals of India. These long neglected people are now among the most fortunate in India in the amount of missionary labor they are receiving. The Wesleyan mission will be the seventh in order established among them.

The M. E. Theological Seminary at Bareilly, India, is doing well. Since its founding 62 native preachers have graduated in the regular course of study and 29 have taken a partial course, 91 in all. Dr. T. J. Scott, Principal, in April visited an outstation with a band of students, and spent several days in evangelistic work, somewhat after the Salvation Army method.

The Woman's Foreign Missionary work in Japan has been strengthened by the arrival of Miss Everding at Nagasaki, and Dr. F. N. Hamisfor at Hakodati. Dr. Hamisfor is the first medical missionary sent by the M. E. Church to Japan, and is the only foreign physician in Hakodati. Last year the M. E. church at Yokohama assumed the support of its pastor, and this year Hakodati follows its example, while other churches are bravely working toward the same result.

The Tokio Anglo-Japanese College, M. E., was attended by 150 students, of whom 11 were in the theological department. Two of these students in June visited Hakodati and spent a week holding special services. About 25 conversions were reported, and 20 joined the Church on probation. A number of additions have been received since then. On the Nagasaki district "the membership has more than doubled during the year, and the schools have done nobly."

As the result, last year, of the Wesleyan Seamen's Mission, London, there were upward of 100 cases of conversion; 12,456 visits were paid to ships and lodging houses; 55,000 tracts and copies of the Scriptures were distributed; 479 services were held, and the Bible women engaged in spiritual conversation with 2,300 sailors; 300 visits were paid to the sick, pecuniary relief being afforded in some cases, and 740 temperance pledges were taken.

GENERAL RELIGIOUS NOTES.

The New Albany Presbytery has employed Rev. Charles Little, at a salary of \$1,200 a year, as evangelist for weak churches.

In 1830 it is estimated that there were less than 2,000,000 teachers and scholars in the world. In 1880 there were 14,000,000 teachers and scholars in the world.

As the result of Waldensian Missions in Italy, nearly 500 new members have been added to the Church of Christ during the past year, and these are mainly from the Church of Rome.

Says the *New Orleans Christian Advocate*: There are fourteen country towns—court-house seats—in Kentucky in which there is not and never was a church building of any denomination.

The Bible and Colportage Society of Ireland continues to do a good work in circulating the Scriptures and Scriptural literature. The total income of the Society was about £1,500 in advance of the previous year.

Recently, in Japan, the Presbyterian Churches of Scotland and the United States and the R-formed Church of France have united their forces, and are rapidly building up a Japanese Presbyterian Church.

One evening last week a detachment of the Salvation Army was assaulted by a gang of roughs at Toronto. Captain Minnie Morrison was struck on the head with a stone and was reported dangerously ill at the Girls' Home.

GLEANINGS, Etc.

THE DOMINION.

The bounty money paid to the fishermen of Queens County last year amounted to the sum of \$3,555.00.

The management of the Canadian Pacific has given notice to 100 men in the locomotive department that their services will shortly be dispensed with.

Last week three members of a family in Charlottetown were seriously—one almost fatally—poisoned by eating canned tomatoes.

A bazaar for the benefit of the P. E. I. Hospital, held recently in Charlottetown, realized nearly \$350 for the good of that institution.

At the convocation of the Halifax Medical College last week, five young men received the degree of M. D. Mr. Albert H. Buckley graduated as Master of Pharmacy.

The Moncton Lock factory has utterly collapsed. The suspension is very much to be regretted. A considerable number of men and boys are thrown out of work.

The civic elections of Wednesday last resulted in the choice of J. C. Macintosh for Mayor, and Messrs. Pearson, J. E. Wilson and McInnis for Aldermen in wards one, three and five respectively.

The proprietor of a dance-house in St. John was fined \$100 last week. Several fishermen were also to be brought before the magistrate on Tuesday for emptying weirs on Sunday.

The steamer *Falmouth*, running between St. John and Portland, Me., was destroyed by fire at Portland, on Monday. Two firemen were burned to death and another man is also supposed to have perished.

A despatch to the *Chronicle* says that a Dominion organization of the liquor trade is about completed to fight the Scott Act. Between \$30,000 and \$40,000 was subscribed for the purpose.

The Dominion subsidy of \$25,000 for a line between London, Halifax and St. John will be given to the Furness line. The steamers are to make Halifax or St. John their terminal port.

Nearly four thousand emigrants sailed on the 24th ult. from Liverpool for Canada. A great number of them are farmers and agricultural laborers. There is also a large party of domestic servants from the east of London under the care of Rev. Mr. Bridger.

The Provincial Steamship Company has purchased the steamship *City of Mexico*. The line will be between New York and Halifax, and in a month or two will run to Prince Edward Island. The *City of Mexico* will leave New York on her first trip about the middle of May.

The unfortunate shareholders of the Exchange Bank, Montreal, will have to pay the first "call" of the liquidators, the first of May. This is for 25 per cent. of the nominal capital (\$500,000). The second call is for ten per cent. on \$500,000, and is due on May 31st.

On Friday last the Grand Jury found true bills against C. W. Bunting, Edward Meek, F. S. Kirkland, J. A. Wilkinson and others unknown, for conspiracy in the now celebrated Toronto bribery case. The announcement caused great excitement. The case was on Tuesday removed to the Court of Queen's Bench by writ of certiorari taken out by defendants.

On Sunday night the Tobacco Factory was destroyed by fire. The amount of insurance had been largely reduced, thus entailing a very heavy loss upon the owners. Sixty five hands are thrown out of employment. The cause is inexplicable. Several adjoining buildings were injured. A fire which broke out a little later in the Halifax hotel was subdued by two Babcock engines.

Freshets caused by recent rains have done great damage, especially in Westmoreland and Cumberland counties. Last week the Intercolonial was rendered impassable from Wednesday morning until Thursday afternoon, by several breaks between Sackville and Dorchester. Many bridges have been destroyed and large quantities of logs have gone out to sea.

Maj. Gen. Luard has been appointed to the command of the 2nd Brigade at Aldershot. He will remain at Aldershot until April, 1885, when he will vacate his appointment on promotion. The *Army and Navy Gazette* says that the Order of St. Michael and St. George will shortly be conferred upon him. The British authorities have evidently appreciated his position in Canada.

Willard Parker, the eminent New York physician and surgeon, is dead.

Wages of ship builders on the Clyde are reduced ten per cent. 12,000 men are idle.

The cholera is in Calcutta, and advancing in fatality. There were 257 deaths from this disease in the week ending April 12.

The Connecticut Legislature has voted to submit an amendment of the Constitution to the people, providing for biennial sessions.

Another terrible cyclone has passed over a part of Ohio, destroying everything in its course, which was fully one eighth of a mile wide. The loss of life must have been heavy.

The governor of Kansas, who is an expert and experienced cattle raiser, says the cattle malady in that State is, without doubt, the dreaded foot-and-mouth disease.

The new cavalry barracks in process of erection at Portsmouth suddenly fell on Monday morning. The workmen, all of whom were convicts, were buried in the ruins. The loss of life is large.

The first instance in the United States probably, where a lady educated as a clergyman at a wedding ceremony was at Columbus, O., last week, when Mrs. L. G. Romick, the evangelist, performed the ceremony.

The time having expired within which the Rajah of Tenon, in Sumatra, was ordered to release the crew of the wrecked British steamer *Niro*, a British force will be sent against the Rajah to rescue the crew.

The present U. S. House of Representatives contains two colored members, Messrs. Smalls, of South Carolina, and O'Hara, of North Carolina, both of whom are of a high order of intelligence, and reputed to be rich.

A contract was lately concluded by the Mexican Government with Mr. Oscar Drosche, to plant 2,000,000 trees in the Valley of Mexico within four years. The trees specified are chiefly ash, poplar, acacia, and mountain cedar.

The last report from Cudad, Spain, regarding the railway disaster of Sunday, places the number of persons missing at 110. The Government adheres to the belief that the revolutionary party is responsible for the outrage.

At Dayton, Ohio, a clown fell dead some nights since while trying to amuse a tent-full of people with jokes and antics. The people thought his dropping so suddenly a part of the performance and laughed at him as he lay dead in the ring.

The crown jewels of France are to be exhibited in the Louvre, and immediately after the exhibition their long heralded sale is to begin. A few of them, which possess special historic or intrinsic value, including the Regent diamond and the great ruby, will be retained as national property.

Two explosions took place in Havana on Tuesday—one of gas, the other of a powder magazine. It is impossible to say how many persons were killed or wounded. It is known there were in the magazine a detachment of soldiers and an artillery officer employed in removing powder.

There are 30 practical agricultural schools in Italy. They are scattered in different parts of the kingdom, and are provided with suitable conveniences, including small farms adapted to various kinds of cultivation and to useful experiments, and are in the charge of experienced and efficient persons.

Last week, one W. B. Austin, of Allen Co., Ky., who was struck on the head about a year ago with a rock and has since been crazy, took two of his children, almost babes, and threw them in the fire and stood by and saw them cremated. The mother was powerless to rescue them, only escaping herself with her sucking babe by snatching it from the cradle and running to the woods.

The Anglo-French commission on the Newfoundland fisheries has ended. France renounces the right of fishing in certain bays of the island, but will exercise strict supervision over places where former treaties empower French subjects to fish. French men-of-war will be empowered to expel vessels of any nation violating the new rules, even to their seizure. Great Britain will obtain Newfoundland's sanction to the agreement.

A Paris despatch to the *London Standard* says that Tyan is expected in Paris soon to direct a dynamic and dapper campaign. It is said that the party has considerable funds with which to begin a campaign with armers provided with torpedoes. These vessels will be employed against British men-of-war in various parts. According to report, James O'Kelly, M. P., who acted as the Sudan as a correspondent of the *London News* after the death of Edmund O'Donovan, was there taken into custody by the Egyptian authorities. Suspicious documents were found in his possession, among them letters from Fouchon to El Maldi.

Last week Mr. Gladstone said that Berber was doubtless in danger, but Khartoum was in no danger either military or any other. The recent report of the surrender of Berber was premature. The latest advices from that place state that Hessian Pasha had proclaimed the evacuation of the town. The inhabitants have fled and the troops have marched out to join the rebels. Orders have been sent to Cairo to establish a special messenger post to convey despatches to Genl. Gordon. Seven officers and one hundred and twenty-four men have been ordered to reinforce the corps now stationed at Alexandria. The king of Abyssinia has agreed to Admiral Hewitt's proposal to invade the Sudan and relieve the Egyptian garrisons and assist them to withdraw through Abyssinia.

CONTRIBUTED.

THE EXPERIENCE OF MR. SINNER SAVED.

PART I. HE TELLS US HOW HE CAME TO LIVE IN SALVATION STREET.

Some years ago I found myself wandering in a wild and barren desert, sad and weary at heart. One named Conviction met me there and said I would find rest and comfort in a place called Gospeltown. He led me towards it; but on our way we met a friend of his, Mr. Repentance, who took me the rest of my journey. He told me he had led many to Gospeltown and further added that Salvation Street was the best locality there. Moreover he spoke highly of one Mr. Pardon, at whose house I would find suitable lodgings. Journeying thither we met with Mr. Goodworks and an old grey-headed sinner called Much Ashamed. Both these wanted to divert me from going with Mr. Repentance. Having been warned concerning them, I followed on and soon found myself not only in Gospeltown but right in the street where Mr. Pardon dwells. The house is most pleasant to look at, and from within I heard sweet music. I noticed a plate near the door with these words deeply engraved, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I was also reminded of the motto on the knocker, just two words,—"Only Believe." I knocked and Mr. Pardon came; he bade me enter, but some parcels I had, labelled Guilty Stains, I could not take in. I was not in long before Mr. Pardon did his utmost to take me happy. I was introduced to several without much delay. The first I remember was a quiet looking person named Peace, and then were Joy and Hope. In fact the kind friends I got acquainted with were numerous; such as, Mr. Much-Faith, Mr. Virtue, Mr. Live-Well and Mr. Comfort. After lingering in Salvation Street for some time, I made friends with other persons such as Mr. Zealous-Mind, Mr. Industry, and a companion of his—Mr. Ferwent-in-spirit. Also, there were some I met with who had not my prosperity at heart. There was old Worldly-Mind and his friend Worldly-Pleasure, also Miss Self-Conceit, who generally went in company with young Proud-Heart. I was fortunate in having a true friend in Mr. Consistency, who kept me from much that would have ruined my happiness and got me to be friendly with Mr. Piety and Mr. Pray-much and a brother of his, Watch-whom, and a sister of theirs' named Charity.

I spent many happy days in living at Mr. Pardon's. I had hard times in getting clear of the company of such as Mr. Little-Faith, old Doubting-heart and Mr. Many-trials. Yet my greatest trouble was a complaint from which I had been suffering, and it was then annoying me a great deal. I consulted Dr. Justification, a near relative of my host. I learnt from him that my complaint was called Inbred-sin, and he further told me, that I needed other remedies than he had, and a purer atmosphere than there was in that region. I was cast down greatly on this account, though he cheered me much by saying that a friend of his, named Dr. Holiness, who lived on Sanctification Row, could cure me. I inquired where the place was and was directed to a locality higher up town. I resolved to start thither, but was discouraged by Mr. Difficulties; yet I kept longing to get rid of my complaint, and the desire grew more intense. I resolved again and again to leave Mr. Pardon's house and start for Sanctification Row, but somehow failed in my best intentions.

MEMORIAL NOTICES.

MARY HILLIARD.

On the 25th of Feby. last, Mary Hilliard, one of the oldest and most highly esteemed members of our church, was removed to join the glorified in heaven. Sister Hilliard had reached the ripe age of 83 years, more than 60 of which she had been in continuous membership with our church, maintaining by Divine grace during the whole of that lengthy period, a blameless, consistent Christian character, not only as a private member, but also as a class-leader, in which honourable office she served the church as strength would permit to the end of her life. More than 48 years she lived in lonely widowhood. Her husband, or sometime school teacher, was the son of the Rev. Mr. Hilliard, formerly a Congregationalist minister, and we believe the first Protestant minister stationed at Twillingate, N. F. Mrs. Hilliard's husband died at the early age of 33 years. She trusted in and approved the faithfulness of that God who is a father and husband to His people.

When the infirmities of age would no longer permit her to join in the public services of the sanctuary in which she delighted, she evinced still increasing

love for communion with God. His word was her companion and her delight was to read or listen while its precious truths were read by others. She ripened for heaven, and when death came as it did—somewhat suddenly, her last illness being of but three days continuance, no fears disturbed her mind. Her testimony to the presence of God and the sufficiency of His grace was clear and explicit. Peacefully her spirit passed away and was joined with the great multitude, (among whom many loved friends known on earth would be recognized) before the throne.

MARY KING.

On the 11th of Feby., aged 51 years, Mary King, of Broad Cove on the Black-head circuit, after a long and painful affliction, entered the rest of God's people. If religion may be estimated by the hopes and happiness which it inspires, then sister King must be regarded as a Christian of far more than ordinary character and attainment. It was not my privilege to become acquainted with her until that illness which only ended in death had evidently enfeebled her frame; but never can I forget the emotions of joy which at my first and many subsequent interviews were expressed by her. Her face shone with an effulgence reflected from the sun of righteousness, and her words were words of praise to the God of salvation. Of herself she invariably spoke as a "poor nothing;" of Jesus as her "precious Saviour." His name, whenever uttered, acted like a charm; pain and weakness had but little power to damp or suppress the feelings and expressions of joy which it evoked. Frequently did we fear the emaciated body would be unable to sustain "the weight of glory" revealed in the soul. Her illness lasted about 18 months, the latter ones being marked by entire prostration and infantile weakness, but never did we find her depressed, or incline to murmur as if her sufferings were too great. Always filled with joy, joy unutterable.

Nor was it during her illness only that sister King enjoyed that blessed fellowship which was the source and support of her happiness. She had "walked with God" for many years, chequered with sorrow and bereavement. Her health as in sickness, she reached a higher level than is ordinarily reached by the followers of Jesus, but during those months of illness she had come to the land of "Beulah." She saw the city in its beauty into which she has now entered.

W. SWANN,

Blackhead, N. F., April 7th 1884.

D. F. CAMERON.

was born at Salt Springs, Pictou County, and died at Oxford, March 17th, aged 65 years. He removed to Wallace in 1843. Under the ministry of the late Rev. W. C. Beals, in 1847, a very extensive and powerful revival of religion took place on the Wallace circuit. Scores of souls were led to Christ; many of whom have fallen asleep, while some continue unto this day, and still speak of the wonderful work of God which was then experienced. Under the gracious power at that time subduing the people, our departed brother Cameron gave himself to the service of Christ and at once joined the Methodist Church. Having so done he "held fast his confidence and the rejoicing of the hope firm unto the end." In his Christian life and character he was steadfast, immovable. Those ministers who knew him in the strength of life and in the activities of Christian work will recall his earnestness and zeal. In 1872 he removed with his family to Somerville, Mass. There he allied himself at once to the people of God, and was, while among them, as earnest, and useful, and respected as he had been in his own country. Last June he returned to Oxford. His health had failed; a sickness unto death was upon him. Then the writer came to know him, and admired his unflinching trust in God. Often he spoke, with unspeakable gratitude to God, of the providence which led him unto the teaching of the Methodist ministry, where he first learned the doctrine which declares that God "gives knowledge of salvation to his people by the remission of their sins;" that "the Spirit itself beareth witness with our Spirit that we are the children of God;" and "that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." These divine verities were felt to be blessed realities in his experience. In them he rested while passing through a long painful affliction; and in the glorious hope, of which they are the earnest, he went from us to join "the spirits of just men made perfect—to the general assembly and church of the first-born which are written in heaven."

J. C.

1782—1882.

The following List of contributions to the Centenary Memorial Fund is published by order of Conference. The Secretary very much desires, wherever published the lists from any circuit are found incomplete, to receive the name of later contributors, with the amounts subscribed.

The list includes unpaid as well as paid subscriptions; but it is expected that ministers of the several circuits will obtain and be prepared to pay over the amounts yet due at the ensuing district or Conference.

Treasurers of the Centennial Fund, for the Nova Scotia Conference, are Rev. S. F. Huestis and J. Wesley Smith, Esq.

RIVER PHILIP.

Table listing names and amounts for River Philip: Williamsdale \$1000, Thomas Stewart 100, Mrs. Bulmer 100, Mrs. Benj. Bond 100, A. C. Bond 100, Edw. Higgs 100, Yvinn F. Davison 100, L. B. Donkin 100, F. C. Harper 100, Percy Black 50, Maria Fillmore 50, John Hodgson 50, Mrs. Thos. Taylor 50, Emily P. Morton 50, Anon. 50, R. W. Hodgson 100.

Unpaid Subscriptions:

Table listing names and amounts for Unpaid Subscriptions: Mrs. Thomas Austin 100, Mrs. Nix 50, Christopher Hodgson 50, Richard Colburn 100, Earl G. Bent 100, John Farrell 200, Miss May Schurman 100, Miss Etia Black 100, H. A. Stonehouse 100.

\$ 34 25

OXFORD.

Table listing names and amounts for Oxford: Rufus Thompson 150, Mrs. Rufus Thompson 100, Harry Patton 50, John Lockhart 50, Richard Thompson 100, Mrs. Thos. Thompson 100, Geo. Thompson 100, Geo. Hewson 200, Freeman Thompson 100, W. B. Goodfield 100, Weldon Wood 100, Hibbert Thompson 100, Thos. McCormack 25, E. A. King 50, Dr. McQueen 100, Leanda Oxley 100, Henry Davis 100, James Thompson 50, Howard Thompson 100, W. B. Goodfield 100, J. H. Treen 100, H. L. Hewson 100, H. W. McDougall 100, Edw. J. Treen 100, R. Milburn Filmore 100, Willard Pipes 25, Samuel Tait 25, Colin Schurman 50, Billing Thompson 50, Florence King 50, Clara Thompson 50, H. L. Smith 100, R. W. Smith 100, Enoch R. Treen 50, Nelson Treen 50, Stewart McKenzie 50, Welstord Thompson 25, J. Fulton Lother 25, Rory Hannah 25, Phrona Dotton 25, Ida Hannah 25, Mary Thompson 25, Bedford Thompson 25, Tilly Gordon 25, Mrs. Fillmore 25, Mrs. Robt. Smith 25, Francis Mattinson 25, Mrs. Geo. King 25, Emma McLeod 25, Minnie Miller 25, Mary King 25, Ida Kingston 25, Mrs. Taylor 25, Miss G. Fraser 25, Arthur Hewson 25, Wm. Chippell 25, G. W. Gilroy 25, Mrs. Gilroy 25, Wm. Oxley 400.

\$ 54 75

WENTWORTH.

Table listing names and amounts for Wentworth: L. Bigney 100, Miss S. Parly 100, H. Parly 100, Mrs. Marcus Tuttle 25, Collections 401.

\$ 7 86

PARK-DORO.

Table listing names and amounts for Park-Doro: Mrs. John Smyth 100, Fred York 100, Geo. Workton 100, Daniel Lockhart 100, Joseph D. Smith 100, John G. Holmes 100, Small sums 400.

\$ 10 00

SOUTHAMPTON.

Table listing names and amounts for Southampton: James Canfield 200, John Dunn 100, Joseph Fletcher 100, G. Leadbetter 100, Collections 350.

\$ 9 50

ADVOCATE HARBOR.

Table listing names and amounts for Advocate Harbor: Nathan B. Morris for Memorial Hall 500, Capt. Wm. Morris for Ditto 200, Erastus Morris for Ditto 100, Chips 100, Collections 190.

\$ 10 90

THE VATICAN.

The Scientific American says: A writer in one of our contemporaries concludes that this word is often used by many who do not understand its import, and he proceeds to explain. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in the length and 1,000 feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who in the early part of the sixth century, erected a humble residence on its site. About the year 1160 Pope Eugene rebuilt it on a magnificent scale. Innocent II, a few years later, gave it up as a lodging to Peter II., King of Arragon. In 1305 Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, where the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by poor Petrarch and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforth considered as the regular palace and residence of the Popes, who one after the other added fresh buildings to it and gradually enriched it with antiques, statues, pictures, and books, until it became the richest depository in the world. The library of the Vatican was commenced 1,400 years ago. It contains 40,000 MSS., among which are some of Pliny, St. Thomas, St. Charles of Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be as enduring as the love of beauty and genius in the hearts of their worshippers.

The professors of Harvard, who are instructing the ladies of the annex, say their average is invariably higher than in the college classes. The courses chosen are difficult, and an earnest disposition is manifested to master the studies.

A young mother, travelling with her infant child, writes the following letter to her husband at home:—"We are all doing first rate, and enjoying ourselves very much. We are in fine health. The boy can crawl about on all fours. Hoping that the same may be said of you, I remain, &c., Fanny."

James Robinson, of Allen county, Indiana, slipped and fell while feeding a drove of hogs. The hogs attacked and killed him. Before blaming the hogs, stop and think how you feel when the waiter slips and falls, just as he is setting before you your dinner, for which you are very anxious.

Mrs. R. B. Hayes has the finest poultry yards west of the Alleghenies. It is said that when Rutherford goes out in the morning with a tin-pail of Indian meal and warm water mixed, the hogs remind him of his old-time popularity in Washington when he had offices at his disposal.—Philadelphia Call.

The English throne is an old oak chair which has been used for that purpose for over 600 years. Its existence has been traced back to the days of Edward I. The wood is very hard and solid, the back and sides were formerly painted in various colors, and the seat is made of a slab of rough-looking sandstone.

An Asiatic paper says: "The Japanese Government reserves to itself the right of regulating the admixture of foreign and Japanese blood. All Japanese, who, on their travels, fall in love with foreigners, and wish to marry them, are ordered, before committing themselves, to report to the nearest consul or minister, who shall judge the propriety of the application."

An Arab woman, when left a widow, mourns her husband much, but often marries again. The night before her second marriage she pays a visit to her husband's grave. There she kneels, and prays his not to be offended. As, however, she feels he may be, she brings with her a donkey laden with two goatskins filled with water. The prayer ended, she pours water on the grave to keep him cool under the circumstances about to take place, and, having well saturated him, departs.

When Admiral Farragut's son was about ten years old, the father said, in his hearing, that when he was old enough to make a compact, and keep it, he had a bargain to offer him. "The son rose up and asked his father what the compact was." The Admiral said, "The proposal I intend to make is this: if you will not smoke or chew tobacco, drink intoxicating drinks, nor strong wines, till you are twenty-one years of age, I will then give you one thousand dollars." "I am old enough to make that bargain now," said young Farragut; "I will accept the offer." The bargain was closed; and when he was twenty-one, the cash was handed over.

Purely Vegetable. First the bud, then the blossom, then the perfect fruit. These are the several stages of some of the most important ingredients composing painless and safe cure—Putnam's Painless Corn Extractor. The juices of plants greatly concentrated and purified, gums and balsams in harmonious union, all combined, give the grand results. Putnam's Extractor makes no sore spot, does not lay a man up for a week, but goes on quietly doing its work until a perfect cure results. Beware of acid substitutes.

Consumptives should try Allen's Lung Balsam; it can be had of any Druggist. Side Advt. It is estimated that there are 40,000 persons in New York city that depend upon gambling for a living. The number of flour-mills in the United States is given in the recently issued census report. The whole number of mills returned was 21,338. Of these Pennsylvania had the largest number, 2,873; and Nevada the smallest, 7.

In answer to numerous inquiries we have to say that Sheridan's Cavalry Condition Powders are a pure article. We know them to be so. They are as much superior to all others as a good thing is superior to a worthless one. According to the latest tabulation the total force of the German army on a war footing would be 1,487,700 men, not including from 321,000 to 340,000 well-trained soldiers of the Landsturm between thirty-two and forty-two years of age.

THE SECRET OUT.—The secret of beauty has been at last revealed. Without good health, pure blood and a fair clear skin none can possess good looks. What is more repulsive than pimples, blotches and a pallid or pesty complexion? Burdock Blood Bitters reveal the fact that all can gain pure blood and freedom from the repulsive diseases of the skin that result from impurities.

A traveler insists that the best place in the civilized world is the town of Borneo, on a great Australian plain 500 miles from Sydney. The thermometer recorded 122 above there January 15, and the average of maximum readings for the first half of that month was over 110 above.

ADVICE TO THE YOUNG.—Are you troubled at night in the way you rest by a sick child suffering with the pain of cutting teeth? If so, send for and get a bottle of Mrs. Weston's SWEETENED SYRUP FOR CHILDREN'S TEETH. It is the only safe and reliable remedy. It allays the pain and soothes the inflamed membrane. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, relieves inflammation, and gives tone and energy to the whole system. Mrs. Weston's Soothing Syrup for Children's Teeth is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents a bottle.

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Price, two cents a quarter, or eight cents a year. We cannot send single numbers of this paper less than five, as the postage above a single number would be half the subscription price.

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DIED.

At Pokesha, Gloucester Co., April 21st, after a lingering illness, Susanna, beloved wife of Thomas Dempsey, aged 27 years.

At Echo Place, Brantford, on March 28th, Mary A., relict of William A. Narraway, Esq.

At Fourchu, Richmond Co., C. B., on April 15th, of bone fever, Lucy Ann, beloved wife of Henry T. Cain, aged 66 years.

At Abney Settlement, Bonaventure Co., P. Q., on April 14th, after a lingering illness, Sarah, beloved wife of William Windsor, leaving a husband and family to mourn their loss. Mrs. Windsor immigrated from England with her husband over 30 years ago. She had been identified with the Methodist Church for many years, and the ministers to the Campbellton circuit have enjoyed the hospitality of her home when visiting the locality in which she resided. She died trusting in Jesus. English papers please copy.

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