

The Wesleyan.

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NOTES AND COMMENTS.

"All hortatory preaching must have an exegetical basis." So says Bishop McTear.

The Dean of York deprecates the Reformation as at least "a grave spiritual blunder." What ought to be done with such a man?—*Central Freeman.*

The Holston Methodist says: "Southern Methodism cannot afford to let down on the dancing question. If your young members will 'hop,' let them hop out of the Church."

It is always a good sign when the successor has a word of praise for the preacher that has gone before. An old Meth. dist. steward said that his preacher had *ruined himself* by his allusions at the fringes to his brethren of the Conference.—*Southern Adv.*

"Watchman" pleads through the *Religious Advocate* that preachers be paid salaries large enough to enable them to get the books they need: "I think, my brethren, we have been crippling the efficiency of our pulpits by not allowing the preacher money enough to get tools to work with."

The *Kalender* in an article on dressing for church says: "Anything that is a distraction to sincere devotion, that stimulates vanity is to be avoided; but is there any way for reaching the case of the woman who wears tinkling bracelets, and those even to the Holy Communion?"

A new agency for good is opened wherever a religious newspaper is introduced. It will be felt in that household—in the paragon, in the entire community. The preacher will be helped in his preaching. It is a fearful hard work to instruct, interest, and lead to a higher life, a non-reading people.—*Rich. Adv.*

According to the *Irish Christian Advocate*, the contributions to missions—embracing foreign, colonial, Jewish, and Irish—of the Presbyterian Church in Ireland average 2s. 4½d. per communicant. The Irish Methodist Church raises for foreign missions £5,317, or an average of 4s. 4½d. per member, and, in addition, for home missions £4,500, making a total average per member of 7s. 3d.

A church without spiritual life and power is a needless burden on any community. It can not command the esteem and confidence of even worldly men. The world wants a church to be true to its mission. The world needs such a church, and God cannot bless any other. But even where there is life in our churches it needs to be intensified by a genuine revival of God's work. The spirit of revival is the crying need of the church everywhere.—*Religious Telescope.*

A Methodist missionary labouring in Africa reports that on going to the coast recently he was saluted by a trader with the remark: "There must have been a lot of heathen people joining your church lately." "Yes, it is so," he was answered; "but how did you come to know it?" "Oh, because there have been a lot of heathen people here buying dresses, shawls, &c." This is another illustration of the way in which the spread of Christianity promotes commerce.

Was it accident? One of the stories told of a recent conflagration in Boston is that of a man who, when apprised that the fire was raging with dangerous fury, in the excitement of the moment seized a pitcher of water and locked it up securely in his safe, without knowing why he did it. To this accidental circumstance he owed the preservation of the valuable contents of his safe, which were perfectly preserved by the steam from the water in the pitcher.—*Home Gazette.*

A member of a Western Presbyterian Church, having been excommunicated for an offense, sued the pastor and officers for libel because they published the sentence of excommunication and the reasons therefor. The lower court gave him \$5,000 damages, but on an appeal, the Supreme Court reversed the decision, thereby establishing the right of the church not only to discipline its members for offenses against its rules, but to publish their decisions in such cases.—*Ex.*

The law for the suppression of monasteries in Portugal, and forbidding the admission into convents of more nuns after its passing, has, in fifty years, taken effect to considerable extent; monasteries being at an end, and nuns so few that there are not more than 175 persons, and these are over sixty-eight establishments, the youngest survivor being upwards of sixty; of the rest four are between ninety and one hundred, and one is

represented to be one hundred and nine years of age.

The Churchman thinks that the final test for a missionary is character, and the scale of honor for Christianity, whether at home or abroad, in the proportion that Christianity has built up the thought and character of the man who represents it. It is, under God, the amount of spiritual force possessed by the Christ, a teacher which causes him to win. Men are more needed than money. If the Christian religion is the best religion, its advocates must be adequate specimens of the best men.

Bishop Ireland, of the Roman Catholic Church, in a recent address on total abstinence and suppression of the liquor traffic, said: "Our discipline and our morality in America is the number of Irish saloon-keepers. I blush for the old race whenever I walk along the streets of our cities and read over doorways Irish names prefacing so seldom the words 'bank,' 'commission house,' 'dry goods store,' so often the words 'saloon,' 'wines and liquors,' 'imported liquors.' To what base uses noble names have come!"

What a sublime figure is cut by this remarkable man, Gen. (Chinese) Gordon, entering, without an army or body-guard, a revolutionary territory swept by blind superstition, enraged by oppression, and in the hands of a triumphant native leader! His act is not audacious, nor the daring of an enthusiast. His previous reputation in the province, arising from his honorable and just rule, has given him this immense power and the abiding confidence of the natives. It is the reverence which ignorance ever pays to justice and high ability.—*Zion's Herald.*

Everything seems to intimate a very large decrease of crime in Britain. Baron Huddleston, in his late address to the Grand Jury of Oxford, said that it was a remarkable and most gratifying fact that in a county so large and populous there should only be one case for trial at the Assizes, and that a very trivial one, for house-breaking. The influences at work in bringing this round are said to be advance of education, the care bestowed on prison discipline, the extended operation of the Discharged Prisoners' Aid Society, and especially, in the judge's estimation, the general inculcation by precept and example of the doctrines of temperance.—*Tor. Globe.*

This is not the time to discuss the subject of the use of the Liturgy in our chapels, but we do not doubt that a very large number of persons have become Methodists in consequence of its use; while on the other hand, a large number of Methodists from the provinces have ceased to attend our chapels when they came to London because of their objection against read prayers. The practical lesson would seem to be that it is desirable to secure as soon as possible chapels in the Metropolis within easy reach of populations, in some of which the Liturgy shall be used on Sunday mornings, and in others of which it shall not be used at all.—*London Methodist.*

A few weeks ago, the Earl of Shaftesbury in presiding over a crowded meeting in connection with the Young Men's Christian Association, said that "institutions like that they had met to support were of vital importance to young men and to the safety of the kingdom. These institutions must be placed on the broadest possible basis consistent with the vital doctrine of Christianity. It was insanity in these days for Churchmen to endeavour to separate themselves from Nonconformists in great movements undertaken for the good of the people. Church discipline was good in itself, but to try and shut out the whole body of Nonconformists who held the great doctrines of redemption and atonement and not to join with them in works of this kind was utterly wrong."

Hon. W. M. Everts, in his speech at New York on Fore-fathers' day, said: "I have seen—what I never expected to see in a country like this—a new band of LL D's—a league of liquor dealers [laughter and applause]—that are going to determine what shall be the law and what the methods as between temperance and intemperance in this country. That is not a matter of party; it is a matter of common pride and manhood of the American people. Now, gentlemen, while we have all the great glories, all the splendors, all the pride which have so justly been built around the great reputation of our fathers, let us understand that the American people will never have a heart for all the glories of the feast if they find missing from it the bread and water of spiritual life and health."—*N. W. Adv.*

YOUR DUTY TO SEEKERS OF SALVATION.

The Saviour, however, is always seeking sinners. Some are seeking Him. In some churches a continual revival work is in progress; in others occasionally. The Holy Spirit is ever at work convicting people of sin, throughout the world. In thought or word or deed such are saying: "Oh, that I knew where I might find him." "What shall I do to be saved?" You who have lamented that sinners were so indifferent about their souls, are you now awake and willing to help them, if they should say to you as to them of old, "We would see Jesus?" To be able to give the right instruction, to know the proper word to speak, to exhibit properly the Spirit of Jesus to such a one, at such a time, is a gift "angels might covet;" a work that filled the Saviour's hands. The result will be—souls converted, sinners saved, the Church enlarged, the world made better, God glorified. Wrong counsel, a cold-hearted exhortation, or, to be approached by an inconsistent worldly-minded professor of religion, often tends to check desire and stifle conviction in the awakened sinner, or discourage the "wantering prodigal returning from his ways."

How infinitely important and solemn the state of an awakened soul; how blessed to help to anchor it in the haven of salvation and peace; how wrong to neglect, trifle with or hinder it; how awful will be God's judgments upon those who do it? While many are waiting for more conviction, or feeling, they find they are losing what they had; but others, having the same or less light and conviction, are approached by those alive to God and awake to duty, and "apt to teach" and are led onward through the successive steps to repentance, and confession of sin, and faith in Jesus Christ—into the enjoyment of justification and regeneration; and obtain that "peace that passeth all understanding," and continuing to grow in grace, become "bright and shining lights in the world." You do not need great talents but consecrated talents, all aglow with the warmth of divine love for souls, to make you successful and able "to do good as you have opportunity to all men." Do not wait for a great awakening, but each day strive to ascertain if some near you are thinking about religion, and wishing they were saved; encourage, and converse and pray with them; get them saved right away and united into fellowship with the Church; then when special revival work begins, engage promptly in instructing and leading awakened sinners to Jesus. Do not depend on your pastor to do all the work of counseling seekers. Act carefully, prayerfully and promptly, and God will honor you with success in leading seekers to Christ. At the "altar," at the "anxious seat," in the "inquiry room" and everywhere. Follow every appeal made by the pastor from the pulpit, with earnest efforts to apply the truth to those who listen in the pews. Like other churches whose prosperity you covet, yours also shall be a revival church. As much or more depends on you than on him to make it such. Much time is lost, and labor expended, before sinners are even invited forward, in most revival efforts, because the Church is not prepared to work with seekers, and in many cases the Church is only partly revived and no souls saved and the effort ends. If you will take the Irishman's advice, "Commence before you begin," seekers may be invited at the first services and be saved before the meeting closes, and the new-born souls will grow and be strong, led by the Spirit, under the sheltering care of a living Church.—*W. S., in Central Adv.*

The strong heart must get its strength from some blessed solitude, where none but God can hear.—*Christian Intelligencer.*

FULL REDEMPTION.

We can only be saved from iniquity by being redeemed from it. Iniquity obtains a certain right over us by force of the law of habit. Man has yielded himself to be the slave of that which he has voluntarily obeyed. How shall he be delivered from this abject slavery? Only by redemption. When this redemption had been provided and accepted, the lawful captive has been delivered, and the prey has been taken from the hand of the mighty.

Now, have we grasped this view of the cross? Do we concentrate our faith upon this point as if it were a reality and not a fiction? He hath given himself for me to redeem me from all iniquity, so that the chains of habit shall no longer bind me. My natural infirmities shall no longer exert an imperious sway over me. Has He done it? "All iniquity." That includes your temper, my friend. "All iniquity." That includes your rattling tongue, my sister. "All iniquity." That includes your pride of heart, my brother. "All iniquity." That includes your love of money, my worldly-minded friend, who art yet a Christian. Find it out—whatever it is—the latent evil, the impurity of thought, subtle forms of self-deception; whatever they are drag them from their hiding places, bring them out of the cave, as Joshua did the kings of old; and as you bring them out, put your foot upon their necks and cry, "Christ has redeemed me from all iniquity, from all iniquity, from all iniquity!" No more imprisonment of spiritual death! No more the plaintive cry of inward anguish, "O wretched man who shall deliver me?" The joy of life, the boundless strength of resurrection, the inward, God-like development that makes man in some sense Divine—these are the blessed fruits of redemption, and the glories of the life which by faith in redemption we, through God's mercy, are privileged to lead.—*W. H. M. H. Atkin.*

A STRANGE QUESTION.

A poor child straying into a Sunday-school one day, asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was the school, indeed, the way to heaven? Was he trying to make it so? Were the teachers intent on the same object? The artless question struck home. From desk to class the question went round with a thrill. What were they all doing? Whither were they all tending? The question was like an angel suddenly come into their midst to make a record of all that transpired in that school. Oh, superintendents, teachers, make sure of this one thing: with all your efforts to impart knowledge, make the salvation of the soul of paramount interest: whether your school be a model or struggling up to perfection, be sure that every scholar shall feel that it is the road to heaven. That is a poor apology for a Sunday school, where a child can not learn enough of Christianity to find the way to heaven! Now, let us all see if we can not make our Sunday school the way to heaven.—*Kind Words.*

CURSING THE HEATHEN.

There are few things which more clearly illustrate the control which Satan has of this world, than the curses which flow out from so-called Christian lands, to blight and destroy the nations who know not God. Wherever the gospel goes, under the auspices of a modern civilization, it is attended by the blasting, blighting influence of the dominant evils which prevail in lands where the name of Christ is named and exalted. Says a writer: "A ship sailed out of Boston a few years since, carrying a few missionaries to the benighted tribes on the Congo, in Africa; but the same ship also bore fifty-two hundred gallons of the best New England rum to the same benighted tribes.

Its casks are rolled aside at Smyrna and Joppa, and camels carry it upon their backs beyond the deserts of Arabia to Ur of the Chaldees. It is said to be as cheap at the foot of Olympus as among the resorts at the Adirondacks and White Mountains. It curses the shores not only of our own beautiful rivers, but also those of the Danube and Tiber, and carries its blasting mockery to the foot of the Ural chain and the gates of the imperial wall of China."

So this ceaseless curse rolls on. While English and American philanthropy sends to thousands the saving word of everlasting life, British opium and New England rum carry streams of death and desolation to hundreds of thousands of poor, benighted souls. What shall be the end? Should not every Christian pray with the Psalmist, "Oh let the wickedness of the wicked come to an end, but establish thou the just!"—*The Safeguard.*

MISSIONARY SHIPS.

That must be a fleet looked kindly after by the Lord of wind and tide, which floats in the name of him who calmed the tempest of Galilee and walked its crested waves. The *John Williams*, in the South Seas, the *Elizabeth*, for New Guinea, the *Good News*, and the steel lifeboat *Morning Star*, on Lake Tanganyika, all of the London Missionary Society; the *Day Spring*, for New Hebrides, of the Free Church of Scotland; the *Henry Wright*, on the south coast of Africa, of the Church Missionary Society; the *Italla*, on Lake Nyassa; the *John Brown*, for the Mendi Mission of the United Brethren, and the *Morning Star*, of the American Board, for the Pacific Seas and Micronesia—all these occur to us: there may be more, but even so, this is no insignificant work.

Our English and Scotch friends have a way of laying the running expenses of some of the vessels upon the hands of the children, who respond in New Year's offerings to the amount of several thousand pounds annually. The *Morning Star* of the American Board was built and replaced by offerings of children who are now, many of them, parents. Another generation of children is now asked to build a new ship; this time with a steam auxiliary, for the more certain and prompt doing of an ever-enlarging work in Micronesia, which no baffling calms can hinder. The call has just been issued and the response seems likely to be taken up with old-time enthusiasm, and the 200,000 shares, at twenty-five cents each, will, doubtless, none of them be left on the hands of the Board, but be found an object lesson of beauty in thousands of homes throughout the country. The new share certificates are very beautiful. Soon may the new ship float, a thing of beauty, and speed on its errands of mercy till all the isles of the sea wait on Him.—*Gospel in all Lands.*

FRANCE.

A late letter from Dr. Dodds, in Paris, says: "Our mission is spreading very rapidly. We have opened a most successful branch at Roubaix and Croix in the 'Nord.' I have news from St. Etienne that the work there surpasses everything elsewhere. It is a densely peopled town (you would say city); the workmen are mostly miners. They cram the hall, and have rather to be invited out than invited in! France is being covered with evangelistic stations. Mr. MacAll has gone to Saintes and Cognac in the two Charentes, to open a station in each. We cannot keep pace with the demands that come from all sides. Lately some Roman Catholics near Bordeaux asked of their own accord for mission meetings to be held in their village; and the Mayor gave his chat-eau for the meeting.

The other week M. Hirsch, whose name is known as a most zealous and able evangelist, spoke at a great meeting of Freethinkers in Paris to protest. They tried at first to stop him, but he is a very plucky fellow, and held his ground. Next morning he received a large number of letters from Freethinkers who said that they had been much impressed with what he had said, and wished to have a conversation with him. This shows the very prevalent disposition on the part of those commonly called *incroverts* to listen favorably to the gospel."

THE MINISTER AS PASTOR.

The pastor must also be spiritual. This is the first, second and third. This characteristic of the pastor must never be absent. The man is more than the sermon, more than the pastor. Christ must speak through his lips, and through his eyes. His life must be hid with Christ in God. He may not always talk directly on religious subjects; in our modern time boarding-house, or because of some family reason, it may be impossible to have prayer in the family. But gentle, loving words can be spoken for Christ. The child may be kindly remembered; a passage of Scripture may be repeated, which shall come like the benediction of Heaven upon weary and troubled hearts. If Christ, the rose of Sharon, be in the heart, the perfume of his presence would fill all the atmosphere in which we move. The office which has been filled by the laborious Peter, the majestic Paul, and the seraphic John, and by scores of the noblest men who have ever blessed the world with their presence, the office which is filled by some of the best men beneath God's stars, needs no vindication from me. God honors us; let us be true to our calling and to our Lord. There is no nobler motto than this: "Whoever saveth his life shall lose it; and whoever shall lose his life for my sake shall find it."—*Rev. S. McArthur, in Pulpit Treasury.*

It is related that the eminent English Baptist minister, Dr. Rylands, cured his wife of the disposition she had fallen into under the old Calvinistic preaching of bewailing her fate, perdition, as she believed, as follows: She was a peculiarly devout woman, and one day her husband interrupted her complaint by the question, "You can't live an hour without prayer, can you, Sarah?" She confessed she did not. "Well, then," said the doctor, "there will be no place for you in hell. The devil allows no praying there, you may be sure; and, seeing you on your knees, he will say, 'There's old Sarah Rylands at it again—turn her out!'" From that time, it is said, she was cured of her morbid fears. What a frightful amount of mental and soul misery has this false old preaching to answer for!

Dr. John Hall says a man came to him and said, "I hear men praying for the baptism and fullness of the Holy Ghost, but nobody testifies that they ever get it." Dr. Hall replied, "They get all they really want." They reach a point where they see what it really means, and they don't want it and the responsibility that attaches to it.

Philosophy has sometimes forgotten God as a great people never did. The scepticism of the last century did not uproot Christianity, because it lived in the hearts of millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at this moment.—*Bancroft.*

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—*Hugh Miller.*

OUR HOME CIRCLE.

UNFINISHED MUSIC.

I sat alone at the organ. At the close of a troubled day. When the sunset's crimson embers On the western altar lay. I was weary with vain endeavor, My heart was ill at ease, And I sought to soothe my sadness With the voice of the sweet-toned keys.

ONLY ONE SCENE.

It was a dreary, miserable morning; a heavy fog hung over the wretched street; the rain had fallen constantly through the night, and still drizzled in a forlorn way. Pedestrians jostled along, occasionally hitting one another with their wet umbrellas and sloshing the mud right and left over the dirty pavement.

so touchingly white, at the blue eyes that had once beamed with laughter, and her heart sank within her. She felt such a weight of oppression that she could not speak. She had promised to get something for the sick child and had failed. She had rung at many basement doors, but the servants had bade her begone. "Shure," said one, "o've enough to do without waitin' on the loikes of yez."

tears were falling faster than the raindrops outside, but her heart was too full to speak. "I'll ask God to come for you sister, soon—soon. No tears there—mamma." And the little sinless sleeper was at rest.

LITTLE FEET.

Two little feet so small that both may nestle In one caring hand, Two tender feet upon the untrod border Of life's mysterious land.

PERPLEXITIES.

Doubtless the cry, "Why am I thus?" sooner or later, comes up out of the suffering experience of every child of God. For twenty-five years, with intervals long or short of peace and quietness, I have had these experiences of extreme perplexity and consciousness of being at my very wit's end, and void of all wisdom to meet the demands of a seeming emergency and crisis.

OUR YOUNG FO LKS.

Remember, boys. Little friends, when you are sitting on the street, Half frantic with frolic, laughter and noise, Don't ever forget to bow when you meet—

NELLIE'S PRAYER.

It was Saturday, and Nellie and her sister Mattie had been such good little girls all morning, that mamma said they might go down to Aunt Fannie's and stay all night with their cousins, Nellie and Katie.

ly to our attention in this mart of Vanity Fair are not the things whose acquirement by us would be to the greater glory of God or our own good. Beneath the noises which break upon the ear with their suggestions of forbidden pleasure, there are softer voices which whisper of better things than are to be found amid the brawling and blustering of those whose trade is in the souls of men; and it is concerning those neglected duties, and concerning those better things, unseen and apt to be forgotten, yet all-powerful for weal, that the Spirit often speaks in the ear of the forward and careless child of God the single, sufficient word: Remember.

hill just at the edge of the town. All around the house were large fields and meadows, and in front a long lane which led down to the road. Soon after dinner, Nellie and Mattie started down that they might get there before dark. It was a very cold day, and as mamma tied on their hoods she told them to do nothing wrong and not to go on the river as the ice might break.

When nica man Some ununder ferred the died wo blessing dom, giv alive, I showing alike sha kind im chief of June 9: tally is c the peo Them o Christ of in St pare I K John 11: 18. Our sleeping moun t it they kingdome have not skeptics No hope, one oner tion: s Eph. 2: had pre salomian 17: 3-4 Jesus re Christia back to he come by a sp Cor 12: main, H advent, or go be vent had before" Christ, ascende now is, shout, v multitude trumpet bles, N and ac tions. E 27: 13; First be up. The Together The air, heaven. John 17: your su ones, 7 and spe periods to take a struction ing. Ch ly. Ch "s sons of brew idd ble faith related it dullness it meant Sider, it all ment Drunken ting on, love, hap graces.

THE SUNDAY SCHOOL

MARCH 16.

THE COMING OF THE LORD.

1 THESS. 4: 13-18; 5: 1-8.

When Paul preached at Thessalonica many believed, Acts 17: 1-17. Some among them appear to have understood his preaching, and inferred that those of their friends who died would fail to receive the full blessings of Christ's coming kingdom, given to those who remained alive. Paul corrects this error by showing how all true believers will alike share in the glory of Christ's kingdom. Archangel, the prince or chief of angels, probably Michael, Jude 9; Rev. 12: 7, to whom especially is committed the guardianship of the people of God, Dan. 10: 17. Then which are asleep, the dead in Christ. Death is frequently spoken of in Scripture as a "sleep," compare 1 Kings 2: 10; Daniel 2: 12; John 11: 11; Acts 7: 60; 1 Cor. 15: 18. Our word "cemetery" denotes a sleeping place. Sorrow not, do not mourn for your departed friends as if they had lost their part in the kingdom. As others, the rest, all who have not the Christian hope, whether skeptics or unenlightened heathen. No hope, the poet Eschylus writes, "Of one once dead there is no resurrection: so all pagans held, compare Eph. 2: 2. Jesus did and rose, Paul had preached that truth to the Thessalonians, and some believed, Acts 17: 3-4. Which sleep, will rise, for Jesus rose again: death is to the Christian, a sleep in Jesus. Bring back to us, by the resurrection when he comes. By the word of the Lord, by a special revelation, compare 2 Cor. 12: 1; Gal. 1: 12; 2: 2. Remain, living on the earth. Coming, advent, return. Present, "precede," or go before into the kingdom. Present had its literal meaning of "go before" in old English. Lord, Jesus Christ. From heaven, to which he ascended, Acts 1: 11, and where he now is, Col. 3: 1. Shout, a signal shout, word of command, order to a multitude, John 5: 28. Trump, the trumpet was used to summon assemblies, Num. 10: 2; 31: 6; Joel 2: 1; and accompanied divine manifestations. Ex. 19: 16; Psalm 47: 5; Isa. 27: 13; Matt. 24: 31; 1 Cor. 15: 25. First before the living are caught up. Then, after the dead are raised. Together, at the same time with them. The air, the space between earth and heaven. With the Lord, compare John 17: 24. Comfort one another, in your sorrows at the death of loved ones, Times and seasons, long periods and special opportunities, or short periods of time. Thief in the night, to take men by surprise. Sudden destruction, that is upon those not watching. In darkness, in spiritual ignorance. Oversight, come unexpectedly. Children of the light, literally "sons of light," as in R. V.; a Hebrew idiom meaning as sons resemble fathers, so you resemble or are related to light and to the day. Sleep, dullness to spiritual things; in v. 7 it means ordinary sleep (Kawasset). Sleep, in the widest sense, free from all mental and sensual indulgences. Drunken, in the literal sense. Putting on, defensive armor. Faith, love, hope, the three pre-eminent graces.

THE NEWLY MARRIED.

It is good for the newly married, as a rule, to begin by themselves, together, without the officious direction of others, however well-meaning; and it is good, if possible, to be at home, not at a boarding-house nor a hotel. It may be "love in a cottage," and the cottage may be humble; but it is commonly better adapted to the growth of a true, pure, simple life than "rooms" in one of those non-military barracks which the needs of our great cities are supposed to demand. A "mess-table" is doubtless proper for the officers of a regiment or a group of monks. The passengers of a train or an ocean steamer, of course, can properly dine together; but for young married people, it is best that they should live together, their door closing out the world; that they should be all in all, under God, to each other; that the young wife should not be pursued by calculations as to how she looks to a hundred spectators; that he and she should plan together wisely adapt their mode and habits of life to means and prospects, always remembering that it is comparatively easy to go up, but exceedingly difficult to descend gracefully. Better to begin at the beginning, and to conquer the prosaic difficulties of life while the poetry of early love is still real, and while the later cares and anxieties of life are not yet pressing, than to be forced to the task when other and inevitable burdens have to be carried.—Dr. John Hall.

COVERING FLOORS.

A new process of covering floors is described as follows: The floor is thoroughly cleaned. The holes and cracks are then filled with paper putty, made by soaking newspapers in a paste made as follows: To one pound of flour add three quarts of water and a tablespoonful of ground alum and mix thoroughly. The floor is coated with this paste, and then a thickness of manilla or hard-wax paper is put on. This is allowed to dry thoroughly. The manilla paper is then covered with paper and a layer of wall paper of any style and design is put on. After allowing this to dry thoroughly it is

covered with two or more coats of sizing made by dissolving half a pound of white glue in two quarts of water. After this is allowed to dry the surface is given one coat of "hard oil finish varnish," which can be bought already prepared. This is allowed to dry thoroughly, when the door is ready for use. The process is represented to be durable and cheap, and besides taking the place of matting, carpet, oil-cloth, or like covering, makes the floor airtight, and permits of it being washed.

ABOUT LAMPS.

1. Keep your lamps full of oil, not half, or two-thirds full. 2. Don't use any oil that will ignite from a lighted match applied to the surface in open vessel. 3. Keep your burner and wick-tube well cleaned, and the crust rubbed off the top of the wick. 4. Turn your wick down to extinguish the light. Never blow it out under any circumstances. Halt the accidents are caused by blowing out. Turn the wick down and let it go out itself. 5. After the light is out turn your wick down as low as it will bear without getting out of the ratchet and keep it so till you light again. 6. Never use a lamp or oil can that leaks, or is out of order. Get it mended or throw it away. Don't give it away. Be careful to observe rule No. 2.—J. B. Cooper in the *Singra (Del.) Times*.

USEFUL HINTS.

To beat the white of eggs quickly put in a pinch of salt. The cooler the eggs the quicker they will froth. Salt cools and also freshens them.

If the brass top of a kerosene lamp has come off, it may be replaced with plaster of Paris wet with a little water, and will be as strong as ever.

It soothes and cools a feverish patient to bathe him with warm water in which a little saleratus has been dissolved.

Roasted coffee is one of the most powerful disinfectants not only rendering animal and vegetable effluvia harmless, but really destroying them.

Gelatine frosting is made by dissolving a tablespoonful of gelatine in a small half cup of boiling water; thicken with sugar and flavor with lemon.

The *Linet* does not approve of children's parties, and thinks that not only in winter, but at all seasons, the amusements of young children should be simple, unexciting, and as free as possible from the characteristics of the pleasure of later years.

In winter keep the bridle-bit wrapped with a piece of rag. This is less trouble than warming it in the hand before putting on the bridle on a cold day. With the thermometer 20° below the freezing point the touch of the cold iron will invariably remove the skin from the mouth of the animal.

As the country grows older the old plan of planting large blocks of trees so closely that their roots run together does not meet its former success. It requires more heavy manuring than is usually given. Almost all instances of extremely large yields are from trees that stand by themselves and have been well manured besides.

The best yeast is made as follows: Boil a handful of hops in two quarts of water ten minutes; strain, and add to the liquor one cup of sugar, six grated potatoes, and a tablespoonful of salt. Let it simmer half an hour, add a couple of eggs of yeast when lukewarm, and let it rise without being in any way chilled.—Mrs. Jack in *Rural New Yorker*.

Take a dessert-spoonful of oatmeal; place it, in the morning, in a tumbler, and fill it up with new milk. Let it stand all day, and take it for supper or for a night cap. The grains will have been softened by their soaking in the milk, and it can be eaten with a spoon. This is said by its advocates to be a specific against neuralgia, and is soundly recommended for sedentary folks.—*Farm and Household*.

Some one has taken the trouble to find out, says the *Orange County Farmer*, how far a farmer must walk to put in and tend forty acres of corn. The conclusion is as follows: To plow the ground with a 16-inch three horse plow, he travels 350 miles; to harrow the ground thoroughly before planting, he will have to travel 100 miles; to mark out the same, he travels 50 miles; to cultivate it afterwards, he will have to travel three hundred miles—making a grand total of eight hundred miles, besides the gathering.

Nobody ever caught cold who was invariably warm enough. But there are times and places when one can not keep warm, as out of doors in mid-winter. The winter storm may be defined for a time, because one is uniformly cold, and yet not enough to reduce his vitality. To be cold in one spot and not in another is the fatal thing. Hence the universal acknowledged danger of a draught on the head, shoulders, feet, or any place else. There is little excuse for a man to catch cold who can control his circumstances and buy clothes and fuel.—*The Week*.

We caution all persons not to buy the extra large packs of dust and ash-rose put up by certain parties and called condition powders. They are utterly worthless. *Sheridan's Candy Condition Powders* if you buy any; they are absolutely pure and immensely valuable.

English statistics show a steady decrease of the number of blind persons returned in the census since 1851. According to the latest return there is one blind person for 1,138 of the population. The decrease in the number of the blind is attributed to improvements in surgical treatment.

318 Monroe St., New York, Jan. 10, 1884.

I have had many opportunities of proving the efficacy of GRAHAM'S PAIN ERADICATOR in cases of Croup, to which my children are subject. On one occasion the physician in attendance said my boy could not live three hours. Hoping against hope we tried the Pain Eradicator, which gave immediate relief, and the child was quite well the next day. Since that time I have tried it in other forms of disease, and would not be without it if it cost \$10 a bottle.

MRS. ROBERT THOMPSON.

2 ins. French orchardists, who have over 4,000,000 cider apple-trees, are advised to plant more crab-apples, as they are superior to others for making champagne wine for shipment to the United States.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken in your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the best and most famous physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle, feb 10

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In Madagascar, on the death of the late Queen, the people were forbidden for two months to wear hats, carry umbrellas, or plait the hair, to say nothing of an interdiction on building and weaving.

FACT STRANGER THAN FICTION.—It is a fact that Alonzo Howe, of Tweed, had a fever sore that afflicted him for thirty-five years. Six bottles of Burdock Blood Bitters cured him, which he considers almost a miracle. It was a natural result of the remedy restoring pure blood and perfect secretion.

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It can't be stopped no sooner than a locomotive that carries 1000 lbs of steam. For everybody who has used Minard's Liniment say there is nothing like it. It cures all aches and pains and gives universal satisfaction to every user. The sales during the past year have been immense and are rapidly increasing. When the public have tried a good thing and it does all that it professes to do, as Minard's Liniment has done in every case, the sale cannot be stopped.



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About forty years ago when PERRY DAVIS, of Providence, R. I., in the United States, first introduced to the world his now universally known Pain-Killer, he was poor man with out income, a cripple and an invalid. He studied the effect of certain drugs upon the human system, and in their use he found until he had compounded a medicine capable of curing his own maladies. When restored to health he offered the preparation to his fellow sufferers, until now there is not a country on earth which does not buy it. It is eminently a "HOUSEHOLD MEDICINE."

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Notice to Subscribers FOR Standard Library for 1884. All the names of Subscribers which have been received up to the 22nd inst., have been forwarded to the Publishers. On the receipt of the first book by subscribers they will please remit the first payment of \$2.00 to this office. Any who fail to receive their book within one week from date will please give us notice to that effect. The time for receiving subscriptions at \$4 does not extend beyond the 31st of this month. After that date the price will be \$5. Send along your names quickly. S. F. HUESTIS, 141 Granville Street, Halifax.

DYNAMA COLOR SAFETY FILM

THE WESLEYAN

FRIDAY, MARCH 7, 1884.

THE LICENSE QUESTION.

In glancing over an old Shelburne paper of a century ago the writer remembers to have seen in one and the same advertisement the announcement of "old Jamaica spirits," Bibles and Prayer books. A century has done something for us, but by no means all that it should have done. May we not hope that another similar period will do so much that those who then live shall look back upon our papers with strange surprise that there should have been in the religious press even an allusion to the terrible fact of licensing men to make brutes of each other. Of this fact it becomes each day more and more difficult to write with an approach to patience.

We are not sure that a gentleman was altogether wrong in making the suggestion the other day that it might be better on the whole to let the traffic go so far as to cure itself by the very madness and villainy it would produce. Certain we are that to take this outrageous, devil-begotten traffic into our legislative halls and to grant licenses to men to engage in it is to compromise with wrong and thus blunt the moral sense of the public. But we have to make the best of a bad matter, since prohibition pure and simple cannot be yet obtained. Were the only difficulty a question of revenue or even of the run-power in politics we should be more hopeful, but the sad fact is evident that the moral sense of the people of our cities in particular is not yet educated up to a point which would guarantee any government the power to carry out a prohibitory policy. It seems therefore that we must wait and work and hope, and meanwhile men must drink and die, and women suffer and children go to degradation and we, all for the supposed good of a part of our population who fatten on graveyards, according to law.

We have no disposition to enter into the legal merits of the Dominion License Act. A few first-class lawsuits—if anything connected with liquor can be first-class—will be necessary to settle certain questions of jurisdiction. But it seems to us that, excepting the Canada Temperance Act, the Dominion Act is in many respects an improvement upon previous legal enactments, especially in view of the appointment of inspectors who, apparently, in the majority of cases, have been chosen with a good deal of judgment. The amendment which gives an inspector also to those counties where the Canada Temperance Act is in force, was much needed and will, we hope, prove to be a benefit. One of the most reassuring features of the matter is the evident fear of the rum-sellers.

In this city it is not likely that the number of retail licenses will exceed half of last year's list, though double that number have paid in their \$10—a little fun lurks about that fact—and will oscillate between hope and fear until the 29th inst., when their names will have been published and their intended business proclaimed on the house-tops. At the same time it is to be supposed that our legislative and civic authorities will find themselves under the necessity of raising the rate of licenses so high as to cause the successful applicants to become watchful for their own sake over illicit vendors. Let us hope that no complications will ensue to cause temperance to suffer from a mixture of laws, and let all true temperance men work to secure the early coming of a day when this accursed traffic shall only be named on our statute books as murder is named there.

NOT EVEN A GLEAM!

Our contemporary, the *Church Guardian*, finds a "gleam of hope" in several recent events in Methodism. Two things cheer our contemporary. He sees certain resemblances between the Episcopacy of the Methodist Episcopal Church and that of the Protestant Episcopal Churches of England and America; and he also learns that the Rev. J. W. Hamilton, of Boston, has been permitted to remain there several years, as manager of a special and successful Methodist enterprise known as the "People's Church." On the first fact or assumption he bases the charge that Methodists "take our system and toy with it;" on the second he founds the affirmation that "the 'circuit' business is not relaxed;" and then

asserts that "there is a spirit of restlessness in the Methodist fold which betokens coming danger to, and ultimate destruction of, the peculiar tenets of that body." Hence this hope.

The *Guardian* is easily pleased. Its quotation from an American paper loses all its force when the writer of it affirms that the Methodist Episcopacy of the United States is an office and not an order, therein agreeing with the assertion of Dr. Abel Stevens that the Methodist Church of America is really presbyterian in its church polity. The fact that Wesley at the time of its institution proposed certain Episcopal arrangements weighs little. His views of diocesan episcopacy are well known. Churches, like nations, have a certain degree of liberty in such matters. Our Episcopal friends have used that liberty pretty freely. The dogma of Apostolic succession in tactual form was not asserted by the Reformers; it was introduced later from abroad. Many customs too they have adopted from others. It was only after the Methodists and Baptists in this city had held religious services for many years on Sunday evenings, which were attended by a large number of Episcopalians, that Bishop Inglis discovered that such services were "authorized by Scripture and the Primitive Church;" and almost every thoughtful citizen who hears the Cathedral bell on New Year's eve knows that it is for a service peculiar to Methodism for more than three-quarters of a century. If we are not mistaken, Bishop Binney mentioned our revival services, which once brought upon us bitter opposition and ridicule, as an illustration of the results to be expected from the use of somewhat similar means under the other name of "mission." We accepted the compliment, but did not say as we might, as the leading Church of the Dominion or the Continent, have said with much more force than the *Guardian*: "Now why should our (Episcopal) friends thus take our system and toy with it? Why do they not come in at once and be consistent? They know that their past system was wrong; they feel that they are off the track, and now they are drawing near us by travestying some of the best and most stable features of our system." We did not, because of the adoption of these modes of ours, charge our Episcopal brethren with "gradually breaking loose from their own quicksand moorings."

Nor need our contemporary see in the permanence of the Rev. J. W. Hamilton in the pastorate of the People's Church any effort to "work on foundations many centuries older and more stable than their own." Imagine Bishop Simpson reading that sentence! From the beginning of Wesley's great work the hand of the great Master-builder has been recognized and his guidance sought. Methodism has been conservative—in some cases far too much so—but when her leaders have once unmistakably seen the hand of Providence they have set cast-iron rules aside, and in so doing have prospered. The leaving of Mr. Hamilton in charge of the People's Church will not break up the itinerancy, though we believe that whenever Methodist preachers and people may deem it the will of Providence to make any modifications in their system, they will make them, without destroying it. Our contemporary may await a consequent crash, but will await it in vain. Some expected destruction when lay-delegation came, but a blessing came instead. It was thought a year or two ago that the revision of our English book of services would raise a tremendous dust, but the watchers only saw three or four "advanced" Methodist preachers emerging from a slight cloud on their way to seek a bishop's hands, while the satisfaction of faithful Methodists was increased a hundredfold.

Do not wait, dear brother of the *Guardian*, for our downfall. Rather pray for us. Let us agree to give and take what each may find of good in the other, seeking only the Master's glory. As the larger body, we shall lend a helping hand in all that tends to bless our brother man.

PREMATURE BURIAL.

Frequent reports have of late appeared in the papers respecting alleged narrow escapes from living burial, or of changes of position after burial which seemed to indicate a brief but terrible return to consciousness. We attach little importance to most of these, yet they have their influence. Possibly they may have inspired some

individuals with a nervous dread of a similar experience; very probably they have led to a greater degree of care in ascertaining the fact of death.

Instances like those alluded to can but rarely have taken place in our northern climate, which permits so great a delay in burial. If indeed they have ever taken place, it must have been during the prevalence of those violent epidemics which oblige the authorities, for the safety of the living, to demand the early removal of the dead. To guard against them, in southern latitudes, however, where speedy interment must always be the rule, is less easy. It is well known that some of the epidemics which occasionally break out in those lower latitudes are often accompanied by an experience in which the sufferer, all the while conscious, seems to have lost all control over his physical powers, that eyes, tongue, feet and hands no longer act at his bidding. During this cataleptic stage, and when physicians have been too busy to use any special tests, there is a danger that, to the horror of the patient, he may be removed to his final resting place. The writer has been told of a soldier in a military hospital with yellow fever, who saw a certain foreigner appointed for the work bring in what the latter with grim humor called the "wooden shacklet" and place it beside his bed. Just then, by a superhuman effort, he regained the control of his physical powers and startled the official by a bound from the bed to the floor. A still narrower escape, of which the writer was told by a gentleman of the highest standing, took place during the last and terrible epidemic in 1864, when Bermuda was the resort of thousands of strangers drawn thither by the exciting business of blockade running. One evening a number of bodies were taken to the burial place and laid down within the enclosure, while the bearers went back for another instalment. What was their surprise, as they re-entered the enclosure, to meet a man who had burst the slightly fastened coffin lid and was making his way back to the abodes of the living!

It was in one of the West India Islands that the Rev. Isaac Whitehouse, a Wesleyan missionary who was present at the organization of the Eastern British American Conference, narrowly escaped an early termination of a most useful career. During the prevalence of a fever epidemic the authorities came to remove his body for interment. His wife begged for delay, and succeeded in securing a short postponement. At the appointed hour the officials returned, to find the door so securely fastened that they a second time retired, leaving Mrs. Whitehouse at liberty to continue the use of measures which resulted in the restoration of her husband to consciousness and to a work in which he became a highly esteemed veteran.

The moral of such incidents is that the utmost care should be observed in all cases where the painfully evident symptoms of decay are not clearly present.

The Memorial Notice, on another page, of an aged Methodist, five of whose children are now residents in New York, may serve to remind us of the great losses which Methodism in these Lower Provinces is continually sustaining. The writer a few years ago received a number of young persons into membership with our church in a certain Nova Scotia village, but nearly all these before his own removal, had received notes to pastors in the United States. Numerous ministers have contended that Methodism in the American cities has well held her own. We have no disposition to argue whether the three years' pastorate of Methodism is working satisfactorily in those cities or not, but we think that the influx in past years from the British Provinces, to say nothing of the equally heavy drain upon the country districts of the Eastern States, ought to have given Methodism a large increase of adherents in certain Northern cities.

The Hamilton District Conference of the Methodist Episcopal Church in Canada at its recent session in Dunville, Ont., carried by a large majority a resolution repudiating any connection with the petitions to Parliament against union, and deprecating the course pursued by said petitioners. The London District Conference of the same Church condemned this course in still stronger terms and by a unanimous vote.

British Columbia is following California in her treatment of the Chinese and is disposed to lead Canada to do what the United States has already done. Memorials have reached Parliament from the Pacific coast asking their exclusion in the future, and their non-employment on our public works. That there are grave difficulties involved by their presence in great numbers must be admitted, but we hope that no hasty legislation may be taken. The people of California are beginning to reap the practical benefits of the anti-Chinese law passed through Congress mainly by the politicians of that State. The *Independent* says:—"It was hoped that, if Chinese laborers were driven out and kept away, white laborers in abundance would come in and take their places; but this does not turn out to be a fact. The consequence is an increased demand for labor with an inadequate supply, which has already had the effect of raising the price charged by the remaining Chinamen, and subjecting the purchasers of labor to numerous inconveniences and disadvantages. Housekeepers feel the inconvenience when they seek to procure good house-servants, and have to pay higher wages. The farmers, especially the growers of fruits, who need to hire a large amount of labor, particularly in the picking season of grapes, are embarrassed and seriously injured by the exclusion of Chinese laborers." This is but one side of the argument. How long is it since Englishmen complained of the restrictions of the Chinese?

A return brought down the other day at Ottawa gives an estimate of the year's drink bill in the Dominion. According to the paper the number of gallons of spirits consumed in New Brunswick was more than double that of Nova Scotia, but on the other hand Nova Scotians are represented to have used nearly two and a half times more beer than their neighbors in New Brunswick. There is less comfort in this fact to Nova Scotians than some might suppose. Our observation of beer drinkers has confirmed the truth of a remark once made by a soldier to the writer, that "it is little use talking about the Gospel to a man whose brain is muddled by beer." It seems to confirm the bad habits of all who use it. As has been said: It stupefies, animalizes and destroys all the finer feelings, which are blunted if not entirely dethroned in all beer-guzzlers, and leaves the poor victims to live and act like brutes. The following remarks, from the *Pacific Medical Journal*, should be carefully considered.

A whiskey-drinker will commit murder only under the direct excitement of liquor; a beer-drinker is capable of doing it in cold blood. Long observation has assured us that a large proportion of murders, deliberately planned and executed without passion or malice, with no other motive than the acquisition of property or money, often of trifling value, are perpetrated by beer-drinkers. We believe, further, that the hereditary evils of beer-drinking exceed those proceeding from ardent spirits: first, because the habit is constant and without proxymal interruptions, which admit of some recuperation; secondly, because beer drinking is practiced by both sexes more generally than the spirit-drinking; and thirdly, because the animalizing tendency of the habit is more uniformly developed, thus authorizing the presumption that the vicious results are more generally transmitted.

The arrival at New York of the heroes of the "Jeannette" expedition furnished the pulpit orators of that city with a theme for a recent Sabbath. The utmost possible was made of heroism, but little was done in the way of showing any practical results from such cost of life and treasure. People are beginning to question seriously whether the discovery of a frozen island pays for the risk of attempting an entrance to those eternal solitudes whose gates swing open to the adventurer, too often to close behind him forever. Talmage well said, "It is a great thing for the world to know when it has reached the impossible. All sensible and enterprising men sympathize with the Greeley relief expedition, but not a dollar more, nor a life more should be sacrificed in merely scientific expeditions. There is now no need of a northwest passage, for the face of nature has changed. Our continent is cut through in three places, and why go up where the world will give us the cold shoulder when we can go through the heart of the continent! God has some reservations. He must have some paths where He can walk alone without being questioned. He has set up his

burnished barriers, and armed sentinels are pacing up and down, and he has placed the sign there, 'No admittance!'"

It is Spurgeon who uses these words which ought to be read again and again to the many converts now entering our Church:

"Many church members think that if they do nothing wrong and make no trouble, they are all right. Not at all, sir; not at all. Here is a chariot and we are all engaged to drag it. Some of you do not put out your hands to pull; well, then the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, 'I do not hinder.' You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be! Sooner let me sleep among the clouds of the valley than be a hindrance to the meanest work that is done for thy name!"

In reporting a cheering revival from the Berwick circuit, the Rev. John Johnson writes:

Through you I would also say to the friends of the Berwick camp meeting that at an official meeting last autumn it became evident that either the grounds must be disposed of to meet the indebtedness and the whole affair closed up, or that a new departure be made in hope of securing greater spiritual and financial success. The meeting finally agreed to go forward and inclose the grounds according to a previous resolution and make the necessary improvements. The committee has accordingly accepted tenders for all the fencing material, which is to be delivered on the first of May next. We are confidently looking to the share holders and friends for the promised assistance in perfecting the contemplated improvements.

Our young ministers may read with profit a paper on "the ministers' dead line," from the pen of the Rev. E. B. Moore, which appears on our sixth page. There is much practical truth in it, put in forcible words.—Some-times a minister grows uneasy because an obituary does not at once appear. The editor has to be guided by circumstances. We endeavor as nearly as possible to give such papers in the order in which they reach us, but can sometimes insert a short one where we cannot find room for a longer one.

The notice of the publisher of this paper in reference to Premium Books seems to have been misunderstood. To all subscribers for the whole year the book was offered at \$2.30: the offer of the paper and book for \$2.00 to new subscribers about the middle of February was made on the ground that the book would be an equivalent for the previous numbers of the paper from January, which they would not receive.

TOPICS OF THE DAY.

Just before the delivery of one of his recent lectures in Boston, Joseph Cook was asked a question in reference to People's churches. His answer had reference to that recently built by the Methodists at a cost of \$100,000.

A model People's church has been dedicated lately to its high uses in Boston, and if you wish to see my answer to this question look at that church! It is evangelical to commence with. It rents no pews. Mr. Emerson said religion in our time has become pew renting. It intends by the blessing of Heaven, to be aggressive and to reach the whole population. It is full of the revival spirit. I do not know that People's churches ought to stand entirely outside of denominations. I rejoice that this People's church belongs to one of our most aggressive evangelical bodies of Christians. I should not think more of it if it were to sever itself from that connection. It is denominational, but still it is substantially unsectarian. A People's church loses more than it gains by cutting the cord that binds it to some one of the great evangelical denominations.

In reply to the question whether unfermented wine is a fact, and whether its use should be required in the communion service, he said:

There are in New York and Brooklyn, in London and Edinburgh, many establishments which claim to sell unfermented juice of the grape. I am not now to enter upon the question as to the unfermented wine in biblical times; for the inquiry does not bring up this vexed point. A distinguished chemist, whom I know very well, made a careful examination of all the processes of an establishment in Lon-

don that claims to sell unfermented wine." He gave me authority to say that he was fully convinced that unfermented wine, or unfermented juice of the grape, is now sold in London and in many places in the British Islands. Thousands of English and Scotch churches use only what is called unfermented wine at their communion service. In the United States, great numbers of churches use only unfermented juice of the grape at the Lord's table.

The question is one that should not be allowed to divide the churches and produce bitterness of feeling; nevertheless I believe, that, in a quiet way, we ought to promote the use of the unfermented juice of the grape at the holy service of the Eucharist. There is not the least doubt that a reformed inebriate is justified in abstaining from the use of wine at the communion service, lest it should awaken a thirst which he is unable to control. Offered wine by his pastor, a reformed drunkard may stumble over his spiritual misleader into temporal and eternal ruin.

PERSONAL.

Will Carleton, the well known poet, whose poems have been published for years by Harper and Brothers, is the son of devoted Methodist parents.

Rev. Samuel Cheate, for twelve years principal chief of the Creek Nation, has been for 31 years a minister in the Methodist Episcopal Church South.

Bishop M'Tyeiro is preparing a "History of Methodism," in view of the Centennial. The New York *Advocate*, judging from an extract published, expects it to be a valuable contribution to Methodist history.

The Primitive Methodist minister under whose preaching Mr. Spurgeon found peace with God is still preaching. It was lately announced that he would preach the same sermon that was so blessed to Mr. Spurgeon.

Rev. Dr. Henry Blodgett, for many years a missionary of the American Board in North China, has returned thither after a vacation. Though offered \$5,000 a year to act as interpreter by the government, he returned to his mission work.

At a pleasant gathering at the Kaye-street church on Wednesday evening of last week, Rev. W. G. Lane was presented with \$345, the total sum subscribed in view of the recent prosecution of that gentleman by the government. The list contained the names of a number of prominent citizens.

We learn with deep regret of the death of Mrs. S. T. White, of Hamilton, Bermuda. The editor of this paper is only one of the many ministers who have shared the hospitality of this excellent lady. To the husband and children, to whose welfare she was so devoted, we tender sincerest sympathy. Mrs. White's death was preceded only a short time by that of her sister Mrs. Dickinson.

Rev. A. McKeown, D. D., a Nova Scotian, and brother of the late Rev. H. McKeown of the N. B. and P. E. I. Conference, is closing a most successful pastorate. Through *Zion's Herald* we learn that "in the pulpit he ranks second to no other preacher in the city, while all the details of ministerial work have been carefully looked after. Under his labors there has been a gradual revival work, resulting in an increase of membership of nearly two hundred." His present field is Portland, Me.

LITERARY Etc.

The publishers of Henry Ward Beecher's sermons—Messrs. Ford, Howard and Hulbert, of New York—publish his discourse on "Wendell Phillips," one of the finest portraiture yet drawn of that remarkable man. It is sold at ten cents.

Precepts for Preachers, in the Pulpit and Out of It, compiled from many authors by Rev. W. Griffiths, is from T. Woolmer, London. In several chapters Mr. Griffiths has grouped a representative collection of the best thoughts of the best writers on the ministry and its work. The busy minister may thus avail himself of those best instructions without the labor of perusing them all. Young ministers should read it with great advantage.

The American Sunday-school Union, Philadelphia, publishes *Struggling Upward*, by Sarah J. Jones, who recently gave the public "Downward, or the New Distillery." Those who may have noticed the graphic touch with which she pictured the career of the distiller as he dragged his whole family into ruin, will be glad here to trace the struggle of a repentant and their ultimate escape. This book is full of touching incidents and sound teaching. Its price, in attractive binding—276 pages—is \$1.25. Book and Tract Society.

A volume which we should like to see in every Methodist home, is the second series of *Sermons*, by Rev. W. Morley Punshon, L.D., just issued by the Rev. T. Woolmer, London, and to be ordered through our Book-room. To say that Dr. Punshon's sermons were eloquent would be to venture a trite remark; they were the work of a master of eloquence. He who reads them will find, as we have found, not merely a pure and elevated diction, but with it, in rare combination, "conscience-searching appeal, withering exposure of sin, fearless advocacy of duty and forceful putting of truth."

CHILD.

The *Con* Nova Scotia Fund will March 25th. If any Quarters to be desirable in the Committee from them. Con

Pugwash. For the W. OUR ED

A late *Guardian* motive power. Let the Vicinity school that the mission can do the Methodists about the Vicinity school nearly all the ment. On fax, Monro Winnipeg a good new feelings by with Victor been given in order that be taught tions to our alleges. Me more liberation because al system of they don't seem to be induce meet

The *Pro* comparison. But let the nail on hammer whodists. "We that we should second rat church work. The Presb the grades notwithstanding. T ing at Meth with her. S the zeal, th and power of in common true that tional work. The Presby al church. reer with t help her. S start of Me Church is t es-mopolita career with to kick her. this particu confession. "We have which we never in the to the attitud thodism. I thought church was And yet it God has so we never or wanted, but get. From church has comparative been done of Presbyterian matter of would shrink rant Method ignorant Pe one who ask chromo-agg inevitably be out of every ren. Still th Presbytt has been in culture. But by our church unquestioned terian clerical in Can modified. I whole; for had men tments of any the cause, true in part. The year l doors closed literary acqu those of th minister. A preach, mus educate him uate him. work in delia be, an injust ple, and to t

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CHILDREN'S FUND, N. S. CONFERENCE.

The Committee appointed by the Nova Scotia Conference to confer respecting the interests of the Children's Fund will meet at Truro, Tuesday, March 25th.

If any brethren in the ministry or any Quarterly Board have any suggestions to offer in regard of what is desirable in the interest of this Fund, the Committee will be glad to hear from them in any form most convenient. Communications may be addressed to me.

A. D. MORTON, Secy. Ch. Fund.

Portwash, Feb 28th, 1884.

For the WESLEYAN.

OUR EDUCATIONAL WORK. No. VII.

A late number of the Christian Guardian quotes the following from the Canada Presbyterian:—"Now let motive power be tested by the results. Let the Victoria, and the other Arminian school in Montreal, stand for all that the motive power of Arminianism can do for theological education in the Methodist Church. With numbers about equal we have six Theological Colleges fairly well equipped, nearly all paid for, and most of them on the way to a liberal endowment. Our college buildings in Halifax, Montreal, Kingston, Toronto and Winnipeg are—well, the Guardian is a good neighbor and we won't hurt its feelings by comparing those buildings with Victoria. Princely sums have been given to several of these colleges in order that the genuine article may be brought to our students for generations to come. If as the Guardian alleges, Methodist people should give more liberally for theological education because they have a more liberal system of theology the answer is—they don't. Arminianism does not seem to be a strong enough system to induce men to endow chairs to teach it."

The Presbyterian is unfair in its comparison—probably not wilfully. But let that pass. Dr. Dewar hits the nail on the head with a sledge hammer when he asks wealthy Methodists, "Whether they are willing that we should permanently occupy a second rank in any department of church work?"

The Presbyterian Church is one of the grandest churches in the world, notwithstanding her obsolete Augustinianism. The good old days of sneering at Methodism are pretty well over with her. She willingly acknowledges the zeal, the spiritual aggressiveness and power of a church that has much in common with herself. It is quite true that in this matter of educational work she is in advance of us. The Presbyterian Church is a national church. She entered upon her career with the nation behind her to help her. She had two centuries the start of Methodism. The Methodist Church is in no sense national, but cosmopolitan. She entered upon her career with the nation behind her to kick her. The nation did its duty in this particular most valiantly. The confession of the English liturgy, "We have left undone the things which we ought to have done," could never in the Anglican sense be applied to the attitude of that sect toward Methodism. What the Episcopal body thought "ought to be done" for our church was done with a vengeance. And yet it is our proudest boast that God has so enlarged our borders that we never could command the men we wanted, but had to take what we could get. From the outset however our church has fostered education. A comparative statement of what has been done during the last century by Presbyterians and Methodists in the matter of education, no Methodist would shrink from. If there are ignorant Methodist ministers, so are there ignorant Presbyterian ministers. The one who asked the writer, pointing to a chromo painted in this room "Would inevitably be laughed at by ninety nine out of every one hundred of his brethren. Still it must be confessed that the Presbyterian ministry as a whole has been in advance of us in literary culture. But the stand has been taken by our church, by which the hitherto unquestioned boast that the Presbyterian clergy were the best educated in Canada may in the future be modified. It never was true as a whole; for we have and always have had men the peers in classic attainments of any in the world. But from the causes above mentioned it was true in part. It is yet true in part.

The year 1884 will, however, see our doors closed against any man whose literary attainments are not equal to those of the average Presbyterian minister. A man called of God to preach, must preach. If he cannot educate himself, the church must educate him. To thrust him into the work in defiance of church law would be an injustice to himself, to the people, and to the church.

LECTOR.

AN ENGLISH REVIVAL MISSION.

That our readers may understand how our English brethren prepare and carry on their revival work, we copy the following from the London Methodist:

For this remarkable work, which is being felt throughout the entire town,

preparations were commenced about three months ago. It was thought that the time had come for a great effort, which should enlist the activities of the whole of Sheffield Methodism. Believing this, the services of four ministers, greatly aided by God in evangelistic labours, were engaged, one for each chapel.

The mission was inaugurated by an all-day convention at Norfolk Street, presided over by the Rev. H. Hastings, chairman of the district. The Rev. A. MacAuley, the Rev. W. H. Tindall and the Rev. Thomas Cook delivered addresses on "Winning Souls and Filling Chapels," "Holiness," "Consecration and Service," &c.; and nearly all the ministers of the Sheffield circuit took part. The words spoken were searching and yet encouraging, and the power of God was deeply felt.

Mr. Cook commenced his work at Carver Street on Saturday, January 19, after the following preparation:—Special prayer during the previous week. Special choir of fifty or sixty for singing mission hymns. Visitation of all the houses within a quarter of a mile of the chapel. 2,000 copies of "Joyful News," with advertisement, distributed, 1,500 addresses to members circulated. 150 bills in shop windows. 200 posters for Carver Street. 250 posters for general mission. 18,000 cards in the houses and the works. Advertisements in daily papers.

The chapel was crowded the first Sunday, the power of the Highest was felt, and sixty-nine above fourteen entered the inquiry room, and fifty-five children. The week-evening congregation increased during the week. On the second Sunday afternoon the chapel was filled with men who had been admitted by ticket, and after a most impressive service forty men came nobly forward to be spoken to in the vestry, together with twenty-five boys from the Wesley College. At the end of the fortnight 460 names had been taken besides a large number of children. Each convert has been furnished with a list of the Carver Street classes, and a request to place a cross opposite the class in which he chooses to meet. On Thursday a tea was provided for all the inquirers and class leaders, and above 500 responded to the invitation. The numbers gathered into the Carver Street Society will not be large in proportion to the total of names registered, as the following analysis will show, but most of the churches of the town will share in the blessing. Of the 500 who were present at the Thursday tea, 200 promised to join the Carver Street Society, 50 promised to join the junior classes, 50 belong to other Methodist societies, 100 belong to other denominations, 100 uncertain.

THE WESTERN FLOODS.

The Western Advocate learns from the Rev. T. G. Dickinson, that the towns of Harnar and Marietta, since the waters receded, present an appearance that can not be described. Harnar was swept by the fierce current of the Muskingum, which tested the strength of every structure in the town. The water attained the height of 8 feet 11 inches in excess of the flood of 1833, and three feet more than the famous flood of 1832. Not one house escaped the water, and the majority had water in the second story. All except fifteen houses were deserted, the occupants finding shelter with some country friend or encamping on the hill. Fences, barns, carriage houses, coal sheds, kitchens, porches, all frame attachments, of every character, were swept from their foundations, and many taken off in the angry waters. Many small residences were taken away, and many others rendered unfit for occupancy. Not a few have no house to return to. Some lost all they had in the way of clothing, furniture, etc. Marietta was washed by the current of the Ohio, and the washing was most thorough. Many houses were taken away, others completely wrecked. Our Methodist churches lost heavily.

THE CHILDREN'S WORK.

A Boston despatch of the 21st ult. to the N. Y. Tribune, says: The Sunday school children of America have already sent three different vessels to co-operate with the missionaries in the Micronesian Islands, and will soon send a fourth. The first was built in 1856. After ten years' service her name was changed, and she was lost at sea. In 1866 the children built and equipped another Morning Star. She was wrecked in 1869. In 1870 another Morning Star was built in East Boston and sent out. She is still in active service, but is not, The Journal says, equal to all the demands upon her. It has been decided, therefore, to build another, a brigantine, about twice the size of the present vessel, to be supplied with steam as an auxiliary power.

Once more the children have been called upon, and the subscriptions, of the rate of twenty five cents from each one, are flowing in. The new vessel, it is estimated, will cost \$45,000; and one dime annually from each subscriber will pay the running expenses. It is but a few weeks since the subscriptions were asked for. Already \$25,000 has been received, and the American Board has determined to begin the vessel at once. It will be called the Morning Star. She will be built at Bath, Me., and her measurement will be about 1,425 tons. She is to be in Boston ready to load in September, 1885, and will sail for Honolulu about the first of November.

METHODIST NOTES.

Special services have been held for three weeks in Fredericton. A number of persons were to be received probationers last Sunday evening.

During the revival services lately held in the Methodist church, Portland, N. B., about forty persons professed conversion, nearly all of whom are meeting in class.

The bill respecting Methodist Union passed through the House of Commons committee on Tuesday. The incorporation act passed without important amendments.

According to the Truro Sun, "there seems to be no flagging of interest in the Methodist Institute though it has been open since the first of November, every Friday night but two."

The revival services in the Elmwood street church, St. John, are being continued this week. Mr. Read, we learn from the daily papers, is being helped by his brethren and is working with success.

Our Country estimates the present Methodist population of Newfoundland at 44,000. This is regarded by some as a handsome mark, though it indicates a handsome advance on the figures of the last census.

At Queen Square church, St. John, the new organ, presented by Mr. J. Bullock, was used for the first time on Sunday and was pronounced by competent judges a most excellent instrument. A recital was to be held on Tuesday evening.

At Albert, N. B., Rev. L. S. Johnson on the 24th ult. received four persons on trial, but during the following week buried three old members. At two places on the circuit God's work is being revived and sinners converted.

We learn through the St. John Telegraph that on the 26th ult. the Rev. Silas James, of Gagetown, administered the rite of baptism to four persons and also gave the right hand of fellowship to nineteen, who were thus admitted as members of the church.

The North Sydney Herald speaks in high terms of a concert given in the Temperance Hall, Sydney, under the auspices of the Methodist choir, and remarks that "some of the more difficult choruses were rendered in that peculiarly exquisite style which has always distinguished the choir of the Sydney Methodist church."

Rev. J. Astbury remarks that "when visiting the White Haven appointment at the beginning of the year, our friends pleasantly surprised us by placing in our hands a very appreciable New Year's gift. Late in the same month a similar surprise and favor was furnished by our generous people at Onus."

The Rev. B. Hills, a. d., writes: "We are enjoying a blessed revival at Mapleton. Several very clear conversions. Old and young are coming forward. This week has been one of great power. We look for much more. Father Lodge is renewing his youth and labors with all the vigor of a young man."

The Rev. John Johnson writes: "God has richly blessed us at Berwick through special services, which have recently closed. The church has been greatly revived. Some who had departed from the fold have returned, and over thirty persons have connected themselves with the classes, most of whom are happy in the Lord."

The Editor of the Christian Visitor, who has been visiting Elgin, Albert Co., N. B., says in his paper: "The Methodists have a neat little church at the Corner and Rev. Mr. Williams is pastor, who, if he don't work himself to death on his large field, will succeed in building a Mission House, and otherwise developing the resources of his people in the line of church growth."

The Sackville Post says that "the students' missionary meeting in the Methodist church on Sunday evening the 24th ult., was largely attended. Interesting addresses were delivered by several of the students, and appropriate music was furnished by the choir under the charge of Prof. Cranz. The collections during the year amounted to over one hundred dollars."

At a meeting held last week at the house of Mrs. W. G. Ray, a Mission Band was formed by the young ladies of the Brunswick street church, to be worked in connection with the Woman's Missionary Society. The present membership of thirty, it is hoped, will be largely increased. Miss Louise Ray was chosen President of the new association, which selected the name of "The Reapers." The example of these young ladies should be widely followed.

The Carleton Sentinel reports very successful religious services at Northampton and Hartford, Carleton Co. The Methodists of Richmond contemplate the erection of a parsonage. A correspondent writes: "Quite a number of young persons have decided to be the Lord's. Last Wednesday evening the plan of service was changed, Rev. Mr. Tippet asking for testimonies, and thirty-nine persons spoke within the space of fifty minutes. Our church needs a refreshing shower of Divine grace."

On Sunday afternoon a small church was opened on the Preston road, about three miles from Dartmouth. Mr. Jas. Turner presented the church in the name of the trustees, and Rev.

S. F. Huestis read the dedication service, after which Rev. B. C. Borden, A. B., preached. Mr. Huestis also preached in the evening. This church has been built, free of debt, in a neighborhood where there had been no Methodist preaching. A good congregation is likely to be secured, who will be watched over by Mr. Downing, in charge of the Lauretton circuit. Some of the most active promoters of this work are not yet members of our church; we hope they soon will be.

For several weeks services have been held in the schoolroom of the Grafton street church, with blessing to many souls. Not a few of those who united with the church last winter have been active helpers in the present services. A number of persons from other congregations have been present, and some of them have found their way to the inquiry room, to be pointed to Christ. The various interests of this church are in a promising state. Earnest and wise activity is seen in many departments, and the pastor, Rev. J. Teasdale, finds his hands upheld by a praying people. The services are this week being held at the Coburg road church, which is too small. Not a moment's delay should be allowed in reference to the new church.

ABROAD.

Many thousands of conversions are reported in our English, American and Canadian Methodist exchanges of last week.

A layman of the Church South sent a check for \$40 to be used in sending the Christian Advocate for the use of the inmates of one of the State prisons.—Christian Standard.

In the Methodist Protestant Church of the United States, the pastoral limit is five years, and the proposition is now under discussion to remove the limit altogether.

Mrs. Annie R. Reese, of Baltimore, has made a very valuable addition to the library of the Anglo-Japanese College at Tokio, Japan, by presenting to it the library of her late husband.

At Grace Church, Boston, Francis Murphy closed his labors on Feb. 13th. Each evening for more than a fortnight he addressed large audiences upon the Gospel temperance reform. More than three thousand people signed the total abstinence pledge, and more than forty persons were led into the life and liberty of the Lord Jesus Christ. Dr. Bolton and his family entered into the work with heartiness and zeal. Since the meetings they have had their hands full in caring for many who were unable to care for themselves.

The following are some statistics of the Methodist Episcopal Church in the United States: The number of bishops 10, of presiding elders 447. Five ministers have been expelled and 35 have withdrawn. The whole number of itinerant preachers is 12,546; of local preachers, 12,026. The members in full connection reach the number of 1,601,072—an increase of 28,895. The members on probation are 108,462—a decrease of 7,382. The deaths have reached 22,668. There are 18,741 houses of worship, valued at \$69,422,276, and 6,607 parsonages worth \$9,815,809. The census of Sunday school scholars reaches 1,691,065. These are only statistics of the Northern Church.

On Jan. 28, which was New Year's day in the Celestial Empire, certain Chinamen in London who attend the Methodist mission school, held a feast and invited their teacher, the Rev. George Piercy, to be present. On the following evening Mr. Piercy invited his Chinese pupils to a Methodist tea-meeting. The company consisted of Mr. and Mrs. Piercy, twenty-five Chinamen, one Arab, one Canadian, and eight other persons (English). Ample justice was done to the yan cha—the drink tea—and in the programme of the evening's proceedings, was a talk on Canada, interpreted by Mr. Piercy. One of the Chinese songs was taken from the works of Sung-to-po, one of the two great poets of China—the Burns of their poetic literature.

GENERAL RELIGIOUS NOTES.

St. Luke's Hospital, New York, has since the beginning, taken care of 5,324 Roman Catholic patients, but has not received one dollar from the Roman Church.

In Salt Lake City the Congregationalists have a self-supporting church of 150 members, and the Presbyterians and Methodists each one nearly as large. There are also 80 Sunday-schools, with 4,150 scholars.

Twenty deaf mutes in Norwich, Conn., are members of a Congregational church, and they have formed a Bible class under the charge of a teacher familiar with their method of conversation.

The Fourth International Sunday-school Convention for the United States and British North American Provinces will be held in Louisville, Kentucky, on the 11th, 12th, and 13th of June next. The central thought of the convention will be: "Organization for Evangelization." Delegates are chosen from all evangelical denominations, pastors and laymen.

An American magazine, reviewing the past year, says: "The most marked missionary event of the year has been the wonderful work of Dr. Mackay, Presbyterian missionary, in Formosa. Whole villages, it is said, have forsaken their idols, and hundreds of the natives are turning to Christ, and a flourishing Theological

Summary is already established, with many native students preparing for the ministry."

TEMPERANCE NOTES.

"I never should have struck him if I had been sober," said a condemned murderer, in his remorse over his crime through the contentions of a drunken spree.

The polling in Toronto upon the question whether the sale of liquor should be separated from groceries, took place last week, resulting in the largest vote ever polled in the city. The result was a victory for those desiring separation, the majority being 362.

A gentleman writes from Summerside, P. E. I., to the Yarmouth Herald that "under the Canada Temperance Act, which is rigidly enforced in this County by a branch of the Dominion Temperance Alliance, the sale of intoxicating liquors has been most effectually stopped."

The town council of Moncton in place of their estimates \$1000 for the enforcement of the Scott Act. At a meeting of representatives from churches and temperance organizations in Moncton, Mr. W. J. Robinson was chosen candidate for Mayor at the election to take place on the 10th instant.

GLEANINGS, Etc.

THE DOMINION.

A lady now occupies a seat in the press gallery at Ottawa, as correspondent of the Toronto News.

The wages of seamen sailing from St. John have not been as low for some time as at present.

It is believed that the N. B. Railway authorities have decided to make Woodstock their headquarters.

If our city fathers also issue licenses they will turn the city into a sort of pandemonium.

The St. John News says that "dancing seems to occupy the time of a large number of people who have nothing better to do this winter."

It is thought probable that the 19th Regiment which sailed last week ostensibly for Malta, will be sent right on to the Suez Canal to the Sudan.

The Era says that the buildings recently destroyed by fire at Charlotte-ville will be replaced by a stately row of brick and stone structures.

Messrs. W. F. George, Timothy Hicks, and Harmon Humphrey, of Sackville, have engaged the Aberdeen, Anchor line, to carry a cargo of live stock to Glasgow.

Last year, about thirty steamers sailed from St. John, N. B., with cargoes of lumber. Three are in port there now for similar cargoes and others are on the way.

The steamer Juliet, from London, had a most perilous voyage, having been shut in by a number of large icebergs for some time. She passed a ship on fire of 1400 or 1500 tons.

A number of masked Americans crossed the boundary at Sumas, B. C., on the night of the 27th ult., and took an Indian suspected of murdering a merchant at Nootsack, W. T., from the British authorities and hanged him to a tree. The excitement over the outrage is intense.

We are sorry to learn through the Herald, that a building of the Oxford manufacturing company, Oxford, with a quantity of machinery and three thousand yards of cloth, was totally consumed on Monday night. Loss, \$8,000; insurance only \$2,000. Work will only be interrupted for a few days.

The New Brunswick Local Legislature was opened at Fredericton on the 28th ult. by Lieut. Governor Wilnot with the usual ceremonies. The new members this session are Dr. A. A. Stockton, of St. John, and Messrs. Killam of Westmoreland, and Glasier of Sunbury. The Telegraph says that Mr. Glasier appeared to advantage in moving the Address and created a very favorable impression.

The Legislative Council and the Assembly were occupied the past week with the Revision of the Statutes. The latter body has also had the finances of the Province under review. We want a revenue of about a million and a half, but have little more than half that sum to meet claims presented. The Hon. Mr. Piper gave notice of a resolution to this effect: That a committee of this House, consisting of seven members, be appointed to prepare an address to His Excellency the Governor-General in Council, on the claims of this Province to a larger allowance of subsidy from the Dominion Government. The Act relating to the Nictaux and Atlantic Railway proposes to extend the time for the completion of the road from June, 1884 to June, 1885. It was stated that the company had already spent \$115,000 without having received any subsidy. The correspondence respecting the Eastern Extension and Picton Branch Railways makes a pamphlet of 47 pages.

With the vote in favor of the C. P. R. resolutions the breeze in the Dominion Parliament may be regarded as over. On the 23rd ult., Sir Charles Tupper, Minister of Railways, was served with a writ for a tendering the session of Parliament while holding the position of High Commissioner in

England. Mr. Blake made a vehement speech in support of a motion virtually impeaching him. On Monday Sir John A. Macdonald introduced his bill respecting the Independence of Parliament. One clause of the bill provides that Sir Charles is hereby demitted, in regard to any action at law against him for penalties under the act of 1878, and that this act may be pleaded as a bar to any action in court to recover a penalty under the Independence act. The first reading was carried by a majority of 46. On Monday notice was given of a resolution to be moved on Wednesday by Mr. Davies, of P. E. Island, concerning the claims of that Province for a share of the Fishery Award. The attention of the Government was called to the St. Stephen lottery swindle. When Mr. Foster's prohibition resolution was called he was absent, and the resolution dropped. In the Senate the Canadian Pacific resolutions passed their second reading by a vote of 39 to 16. On Tuesday the debate on the budget was also closed, having been the shortest debate of the kind for years. After passing one or two items on the free list, the committee rose and the house adjourned. In the Senate the Canada Pacific bill went through committee of the whole.

RAL.

In France nearly all the railroad ticket and signal clerks are women, who are paid as much as men. They are preferred because of their sobriety.

New Orleans has taken up the subject of cremation. A society has several hundred members, embracing most of the physicians and many lawyers, merchants, and other business men.

A Spanish newspaper states that in Tangier recently a negroess of seventeen was sold for \$39, one of twenty-five for \$42, another, middle aged, for \$35, and a girl of eleven for \$37.

Over 34,000 of the 4,440,882 pieces of mail matter that were sent to the U. S. Dead Letter office last year contained checks, money, etc., to the amount of about \$1,030,000.

An English Judge lately refused the expenses of three tradesmen who prosecuted men for stealing goods from their doors on the ground that by expiating their goods in the way mentioned they held out a temptation to steal.

Sophie Menter, the celebrated pianist, has been elected honorary member of the Philharmonic Society of London in place of Wagner. This is the first time the honor has been accorded to a woman.

An English Earl has purchased the island of Orkney, Scotland, for a country seat. He thus obtains complete control of the island, which he will devote to hunting and to his horses and dogs. All the inhabitants were given a sum of money and a passage ticket for the United States.

Last week's dynamite explosions caused great excitement in London. Infernal machines were found in the clock rooms of the Charing Cross and Paddington Railway stations wrapped in American coats and papers. The clock work in the machine was of American pattern. There seems no doubt that the plans were arranged in America. The English Government has decided to send a courteous despatch to America relative to the matter, and orders have been cabled to English detectives in New York to inquire into the character and antecedents of all persons sailing from New York and Boston for English ports since February. The French Government has decided to expel from France all suspected dynamiters.

The attack on the Arabs took place on Friday last, the British troops advancing till near Feb. After an advance of three miles the earthworks of the rebels came in sight. The guns were mounted and standards flying. At 800 yards from the rebel position, a fort with two guns, the British halted, having marched on a square. On a movement of the British the Arabs began by firing a shell. Soon after an advance was ordered, and the troops who had been lying down rose and approached the rebel works. The rebels held the position desperately. As the British advanced firing the rebels rose within two hundred yards of them and rushed headlong with their spears upon the British line. Having cleared the ground in front, the British attacked Fort Barnaby and carried it with a desperate fight. Gen. Graham decided to pass the night at Teb well. The British forces captured four Krupp guns, two howitzers and one machine gun. Nineteen officers received wounds, including Baker, Pasha and Col. Burnaby, both severely wounded. The British loss was 24 killed and 142 wounded. The enemy acknowledged that 1500 of their number were killed. The British troops entered Tokar at noon on Saturday. A few shots were exchanged with the enemy, when 4000 rebels holding the town, fled. The garrison found at Tokar numbered 70 men who were half starved. The remainder had joined the rebels. After further supplies the British will move on to Tanarief, where Osborn Digma is to be found. A later report states that the British have already buried 2,300 rebels. Gen. Graham's force have been ordered to return to Trinkat and there await orders. The British have recovered all the guns and rifles captured from Baker. Capt. Speedy has sailed for Abyssinia with a letter from Queen Victoria to King Jemal. He will probably remain in Abyssinia as British resident.

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DIED

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