

# The Wesleyan.

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## FROM THE PAPERS.

Thought nowhere pays better interest than in the prayer-meeting, if one has grace enough to be brief.

"Methodism," says the *New England Methodist*, "is concerned not so much about the preservation of its 'historic creed,' as the historic spirit."

There is not a religious book in the world so closely up with the times as the Bible is; nor one so well adapted to the wants of a man pressed for time.—*Congregationalist*.

Beware of lowering the standard of Christian attainment because of the defective practice prevalent in the churches. Your Lord beckons you up to the heights of holiness: go, if you must go alone.

The following from the *Cincinnati Gazette* is worth passing round among the churches. "There are those who sneer at the zeal of fresh converts, but the sneerers are those who never have any pious zeal."

It is worthy of notice that the bill which admits women to practice in the courts of law, was passed without a word of debate. Some voted for it who voted against suffrage. Will some one of these explain why it is more "unwomanly" to vote than it is to practice law?—*Salem Observer*.

*Urban Citizen and Gazette*: "Harrison, the boy preacher, undertook, after concluding his fatiguing labors at Cincinnati, to enter upon another siege at Tiffin, but broke down the very first day. If there were not so many Church members 'resting' all the time there would be no opportunity for one man to break entirely down."

The *Nashville Advocate* says, referring to the "collection for the saints" which St. Paul proposed to the Churches of Asia Minor: "There are some in the Churches now who had been in Corinth when his letter was read would have said that he had spoken a good thing by 'talking about money.'"

The man who furnished the following for the papers must have drawn upon his personal experience: "The man who goes fishing, and sits in a cramp-involving position on a narrow thwart from early morn to dewy eve, and calls it 'fine,' is the same man who never goes to church because the pews are not comfortable."—*Central Advocate*.

Congressman Moore, of Tennessee, thus explains politics: "If I have any politics, it is practical politics. I mean that sort which believes in holding the offices when you are in and keeping everybody else out." Anybody can understand that creed, and every decent man ought to despise it and vote against the party that adopts it.—*N. Y. Independent*.

If what Mary Clemmer intimates in the *Independent* is true, that the fine portrait of Mrs. Hayes, framed in rich carvings by the elegant handiwork of the women of Cincinnati, is crowded away from its proper position in one of the public rooms of the President's house at Washington, it is a cruel indignity to the noblest and best womanhood of the land.—*Zion's Herald*.

Through three columns the *Methodist* tries to explain why so many of its best preachers get tired of Methodism and seek other "folds." Now let Bro. Laffery explain.—*Religious Herald*. Hard work and moderate salaries don't suit Demas. Methodism loses one in a thousand, but the apostles lost one in twelve.—*Richmond Advertiser*.

The *New York Times* is not far out of the way when it says, "The essentially immoral principle which underlies the spoils system taints all with which it is associated, and produces in the great patronage mart of the country (Washington) a lower tone of public opinion than can be found in any other community of its size in the United States."

While hereabouts we are talking of Civil Service Reform—and only talking—Japan is going right ahead in developing the idea, only those educated in the universities being allowed to hold office. And not only so, but according to the latest returns not less than 71 per cent of the entire school population of Japan is in school all the time.

Of the whisky sellers in the city of New York, 2,004 have served their time in different State prisons, 2,655 have been confined in county prisons, and 1,760 have been "cooled off" in the station-house, leaving only 1,016 out of 8,034 who have thus far successfully cloaked their delinquency from the police. Of the whole number 502 are

Americans, 2,179 Germans, 3,041 Irishmen.

The London correspondent of the *Manchester Guardian* says at the next annual gathering of the Society of Friends, to be held almost immediately, a proposal will be made for a revision of the book of doctrine, practice, and discipline, with the view of modifying that work in accordance with the spirit of the age and the present tone of thought amongst the Quakers. It is nearly twenty years since the last revision was made.

The *Medical and Surgical Reporter* is authority for the statement that the records of the Police Department of Philadelphia disclose 195 cases reported as missing or having run away, 45 of whom were afterward found. Fully one half of this number were boys and girls, who, having drunk in the inspiration derived from dime novels and other productions of that character, ran away from home to seek fame and fortune.

"Frontier Christianity" is the phrase which the *Sun* of this city applies to a large part of the policy which the Government has pursued toward the Indians for nearly a century. The policy, in a word, consists in the theory put into practice that Indians have no rights which white men are bound to respect, and hence, that treaties made with them may be broken whenever it suits the pleasure or interests of white men to do so. This is "frontier Christianity."—*N. Y. Independent*.

Dr. Gervase Smith, may be said to have been represented at the meeting of the Metropolitan Wesleyan Chapel Building Fund in the person of his son, Mr. Clarence Smith, who briefly addressed the meeting. One of Dr. Smith's sons (Mr. Alfred Owen Smith, B. A.) is in the ministry, and his other sons are in close connection with Methodism; in this fact we perceive a beautiful testimony to the value of religious education in the divinely appointed institution of a Christian home.—*London Watchman*.

In 1770 John Wesley said some strong things in the Conference. The report contains this paragraph:—"Who does as he would be done by in buying and selling, particularly in selling horses? Write him knave that does not. And the Methodist knave is the worst of all knaves." I have been reminded of this by an humiliating case tried last week in the Central Criminal Court before the Recorder. This case has caused not a little talk around our tables. There is some satisfaction in observing the shock which such a case causes among the Methodists.—*London Methodist*.

The *Journal* of Dayton, Ohio, has had the good fortune to be "boycotted" by the rum-sellers and rum-drinkers of that town. These gentlemen have withdrawn all their subscriptions and advertisements from it because of its strongly expressed approval of the liquor laws recently passed by the Legislature of that State. This is a pretty sure evidence that the *Journal* has been doing good work. No better indication that a man has been beaten or a cause damaged, could be asked for than the stoppage of a subscription to a newspaper. It never hurts the paper and it always stultifies the man.—*Christian Union*.

Bishop Clark, of Rhode Island, in his late sermon at Reading, is said to have given advice to his brethren, "not to depend on proselyting and proselytes from other churches for their growth, but to raise up a seed of their own. All true and lasting growth," he said, "comes from within, and not without. One reason why the Church is so much divided into parties, is the fact that so large a number of their members are 'strangers' and not native born. When these get into places of position and power in the church, their early education and prejudice will crop out and cause disturbances."—*Church Guardian*.

The fact that the soul of man was originally planned for benevolence is sufficiently attested by the fact that giving is ever found to be more blessed than receiving; that the most exquisite joy mortal man can show is that born of self-denial to do good. The colored boot-black hero, who the other day, in New York, by climbing to the top of a telegraph pole, and liberating his end of the wire cable, extending from the pole to the third story of a building, provided means for the escape of three persons from a horrible death, says that when he saw one of the imperiled men take hold of the wire and descend safely to the ground, he felt so happy that he came near losing his hold and falling from the pole.—*N. E. Methodist*.

## DR GERVASE SMITH.

We well remember his genial presence and the fine impression he made when on a visit to this country in 1874. He was with us some days during the session of the Rock River conference that year. That was the season during which a telegram came informing us of the unexpected translation of Dr. T. M. Eddy—gone home like a seraph clapping his wings of fire, and shouting, "Eternity dawns! Hallelujah!" Those who were present at the anniversary of the Church Extension Society at that conference will not easily forget Dr. Smith's address on that occasion. The representative of the society present at that time was what Chaplain McCabe calls the "Extension" part of it. Dr. Kynett. The doctor in his speech went into a considerable self-complacency concerning this "great country of ours," and endeavored to show at some length how it exhibits all the variations of the climates and the zones, from the chills and frosts of the north down to the palms and magnolias of the South, etc., etc. Some felt a little sensitive that the excellent secretary should happen to put on so much of the Yankee boast just then in the presence of our English visitor. But when, after the doctor sat down, our guest was called on, he proved himself at once equal to the emergency. His forthrightness and humor seemed touched by the previous speech, and, in a quiet and playful way, he appeared resolved to pay him back in his own coin. The audience was in the mood to enjoy, most generously, the "tit-for-tat" as Dr. Smith opened by saying: "I am a small man, and come from a very small country, but I have just been over on the Atlantic coast dependencies of that country, whose territory is considerably larger in extent than all the territory of the United States." He had been over to Canada. Drawing from his store of experience as secretary or agent of the chapel building fund, his address sparkled with wit, anecdote, and telling hits. One thing I remember his mentioning was, the Bible being sold in Italy disguised with a strange outward title, which was this, "borrowed from one of its enemies: 'The Decline and Fall of the Roman Empire.'" Another fact he gave was concerning an obstinate and prejudiced English landowner who refused to sell a certain much desired chapel site to the Methodists. "A friend of his, who was considerable of a wag, heard of it; and went to him with a sober face to warn him of the danger to which he had exposed himself. 'I will tell you,' said the friend, 'how these Methodists will go to work now: they will go to praying against you; they will call you Stumbling-block, and will ask the Lord to remove the Stumbling-block; and when they begin like that, God will kill you as sure as you are born.' The result was that he was thoroughly frightened by this disclosure, and went so far as to give the Methodists the lot in question on one condition—made as sure as the laws of the Medes and Persians—that they were never to mention 'Stumbling-block' in their prayers!"—*Louis Meredith in N. W. Advocate*.

## ELECTION OF BISHOPS.

The Conference-room was so packed with the throng of spectators as scarcely to allow working-room. Ladies and gentlemen, young ladies and young gentlemen, venerable fathers and friends of the Church from Nashville, and from all parts of Southern Methodism, were present. Chairs were in demand. Some were fortunate enough to get tightly jammed into the seats of their Conference delegation. Some stood in the aisles; all vacant space toward the rear was pre-empted by an overwhelming, self-constituted standing committee of men and women. They all arose "to question of privilege"—of seeing and hearing what was done, and how it was done.

The Bishop said: "It would be proper, before entering upon the duty before us, for the Conference to engage in prayer." A hymn was sung, the Conference all standing—members with pencil in hand, ready to write their ballots, and keep an account of the voting. Dr. T. L. Boswell, one of the oldest members, being called to the platform, led in prayer. Four tellers were appointed to assist the secretaries. The name of each Conference was called, and the chairman of the delegation stood up and deposited the ballots of his Conference in a hat in the hands of a teller, who counted "one," "two," "three," etc., as the slips fell into his hat. Two hundred and forty-one ballots were thus deposited. Necessary to elect, one hundred and twenty-one.

Everything in readiness, a teller draws a ticket from the hat and calls out the first name—"A. G. Haygood." As the balloting proceeds A. W. Wilson came promptly to the front and advances almost *pari passu* with the first name; Linus Parker comes up with a strong following; J. G. Granberry is close behind him; and R. K. Hargrove soon runs well ahead of many other names receiving votes. There is unwonted silence throughout the packed audience while the counting goes on. Intent ears are listening and busy hands in all parts of the house are keeping tally. Wilson has scored twenty-four tallies, one more will elect him bishop, and scarcely has the name been called again when a clapping of hands and applause resounds from all parts of the large audience. Haygood is but a few votes behind; but the ballots are all out when he lacks just two votes of election.

A second ballot in the afternoon resulted in the election of Dr. Parker. Haygood and Granberry. Dr. Hargrove having received a large vote up to this time came in on the third ballot. Each time, when the vote necessary to elect was reached, the name was scarcely out of the lips of the teller when the coming bishop was greeted with a hearty round of applause.

Hand shaking and congratulations followed as there was opportunity. Attempting to get a hand into one of the "de jure" Bishops, I was prevented by the crowd. Dr. McFerrin passing by just at that time, I said, we will extend our congratulations another time. "O yes," said the Doctor, "we can shake hands with a Bishop on every street corner."

Next morning in the midst of the Conference session, a paper was read from Dr. Haygood, respectfully declining the office of bishop. The announcement fell upon the Conference like a thunder clap from a clear sky, and elicited various comment. A delegate said, "I am done with Haygood. I shall not vote for him again." Another said, "It elevates him five hundred per cent. in my estimation." Another said, "Bless the Lord, he is still on our side." Another thinks it will render his name immortal in the annals of the Church.—*Nashville Daily Advertiser*.

## IN ME YE HAVE ETERNAL LIFE.

Diligent readers of the New Testament have not failed to notice the sorrowful question that Jesus put to the twelve, when, after his mystical discourse recorded in the sixth chapter of John, "many of his disciples went back and walked no more with him." "Will ye also go away?" Let the answer be observed, after a clear view of the circumstances, and picturing the scene just set forth in the most amazing claims. The thoughts of Jesus were hard to be understood, and presented under figures of comparison that were apparently offensive. He could not explain his meaning fully without anticipating history. There the two parties stood: He knowing that his word was truth, and they misunderstanding Him, and not capable of understanding Him, until events had become more fully developed.

## THE PROPER SERMON.

A sermon that is to accomplish an end and to be worth listening to, must embody real thoughts, thoughts that have some connection with the interests and issues of life, and must be instinct with the living convictions of

the preacher. To be such a sermon, it must come from the preacher's mind and warm heart, with the very life-blood of his soul at the moment of its delivery. But how a preacher can stand up before an audience, and proceed to read as a message to living men a sermon which he wrote thirty, twenty, or even ten years ago, I cannot understand. When written, the sermon, doubtless, was a real transcript of the writer's thoughts, convictions and emotions. But during the rush of intervening years, what changes, if there has been a soul within him, have passed over his spirit? To write that sermon now would be simply impossible. And yet he tries to put himself into it, and in that guise presents himself to an audience of thinking people. An old coat that he wore twenty years ago might be aired, and the dust whipped out of it, and he present himself in it with much more propriety than in that old sermon. No treatment of the sermon can relieve it of its smell of age. Like an old bouquet of flowers, its once delicate fragrance has sunk into a sickening odor.—*President Robinson*.

This conviction of the heart and mind and soul, this strong confidence and personal assurance in Jesus is what Christianity relies upon for its central power, as it is the strongest pillar in the world. Every man is a centre, and yet the common consciousness is not an aggregated, but a united centre of the same. To each man's true consciousness, and to that of all mankind, it makes appeal. Doubtful or not doubtful, as Christianity at times or in parts may appear to our minds, it alone contains the word of eternal life. Not only is man convinced negatively that if Christianity was given up nothing could be found to take its place, but he is also convinced positively, that it is Truth, and that God is, and that He orders its ways.—*Baltimore Presbyterian*.

## A GENEROUS ACT.

The Wesleyan Missionary anniversary meetings this year, says the *Christian World*, "More than sustain the best traditions of that community for enthusiasm of feeling and practical munificence on behalf of missionary enterprises." Two of the preliminary sermons are spoken of as having unusual excellence, and evidently prepared the way for what followed. The Missionary Society has for some years been so burdened with debt as to force unwilling retrenchment and cause unpleasant apprehensions. It has been thought that Dr. Punshon's anxiety in regard to the condition of the Society hastened his death. This year's report showed that after the amount assigned the Society from the Thanksgiving collections, it was still £40,000.

At the annual breakfast meeting an apparently spontaneous impulse suggested the payment of the debt, and although the number present was not large, half the amount was secured. The meeting on the following Monday night at Exeter Hall was a grand one. After three hours or more of impressive speeches from the first men of the connection, some of whom had spent years on mission fields, the financial question was taken up, and the entire sum needed was realized. One gift was characteristic. It was from a venerable minister, James Calvert, who had spent years of faithful service in Africa and Fiji Islands. Not long since his friends in Africa had presented him £250 as a testimonial of their affection and no doubt intended to ease his declining years. On this occasion he gave it to the Society. Such an act of Christian generosity and self-denial made a profound impression and probably ensured success. The occasion was one that will be long remembered. We notice that Bishop Harris was present at the Exeter Hall meeting, and made a brief speech moving one of the resolutions of thanks on behalf of the Society.

## GIBBON TESTIFIES AS TO THE CHRISTIANS OF THE FIRST THREE CENTURIES.

In their weekly assemblies every believer presented the voluntary offering for the common fund. "Every believer" giving—and giving "weekly." That was obedience to the Christian law of benevolence. 1 Cor. xvi. 2.

A beautiful answer was once given by a little girl in one of the London Homes for the Destitute. The question was asked why Jesus is called an "unspeakable gift." There was a silence for awhile, and then, with trembling voice, this dear child said, "Because He is so precious that no one can tell all His preciousness."

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OUR HOME CIRCLE.

THE ETERNAL SONG.

The day shall come when not again  
By any shall be said,  
Lo, here the wine-cup in his name,  
The sacramental bread,  
For then by Christ's own hand the soul  
Shall be forever fed.

Soon dawns the day when nevermore  
Shall the baptismal tide  
By any man, to babes or men,  
Be evermore applied,  
Because each soul pure with its God  
Forever shall abide.

When not again from human lips  
Shall rise upon the air,  
Nor stir the soul to mistiest speech,  
The faintest breath of prayer;  
For then all things that fool can give  
Its own a ready are.

Our worship, born of earthly need,  
With earthly need decays;  
Beginning ere the earth was made,  
Not measured by its days,  
This only shall endure of all—  
The dialect of praise.

God's universal language this,  
The tongue which never dies,  
The simplest, sweetest speech of soul—  
Its accents let us prize,  
Since, low or high, our songs are but  
Rehearsals for the skies.

—Our Continent.

MR. EDGERTON'S MOTTO.

BY MRS. N. H. KNOX.

"I have come in to invite you both to attend the missionary meeting which is to be at our house next Friday," said Mrs. Kenyon, as she entered the cozy sitting room of her neighbors, the Edgertons. An air of comfort in the surroundings betokened, if not wealth, at least competence, while the blazing woodfire within, and the gathering twilight without, intensified the cheerfulness which is so enjoyable on an Autumn evening. No sooner was Mrs. Kenyon seated than she continued: "I am delighted to find you both at home. The ladies, you know, come early in the afternoon to sew, at our Missionary meeting, and the gentlemen come early in the evening to tea. Won't you attend?"

"Foreign Missionary Society, is it?" inquired Mr. Edgerton. "Yes," was the reply. "It is the regular meeting of the Woman's Foreign Missionary Society. We meet once a month at different places, have a prayer meeting, sew, or do any work that is necessary or profitable, while quite a number of the gentlemen come in to tea and spend the evening. We take up a collection, which is put into the general fund. Last year our receipts amounted to eighty dollars, and we hope to double that this year."

"Well, sister Kenyon, my wife can do as she pleases," firmly though pleasantly responded Mr. Edgerton, "but as for myself, I believe that 'charity begins at home.' That's my motto. There is so much use for money at home, and so much home work that ought to be done, that I do not support foreign missions. However, as I have said, my wife may do as she pleases."

"I always let Mr. Edgerton decide for me," was the meek reply; a fact that was quite generally understood, but the Kenyons had been residents of the town less than two years, and as the gossip and slanderer were not kindred spirits many of the peculiarities of their neighbors and acquaintances were unknown to them.

After a few minutes of friendly chat upon general subjects, Mrs. Kenyon bade the family good-evening and returned home.

"What success?" asked Mr. Kenyon.

"I did not press the subject," she added, after repeating the conversation at Mr. Edgerton's. "You know there are a great many really benevolent people who will not do anything for foreign missions, simply because they are not informed of the vast need of work and money in heathen countries, and so many believe with Brother Edgerton that 'charity begins at home.' I expected he would be enthusiastic in this cause, I confess, for he prayed so earnestly last Sunday night in the prayer-meeting that God would hasten the time when all should know Him, from the least unto the greatest." However the time to go to him for help will be when our home missions need supplies. You know I am chairman of the begging committee, or more politely, the soliciting committee, and we will give him an opportunity to do something at home."

The opportunity came, almost too soon. Mrs. Kenyon thought, and her courage well nigh failed; but remembering his enthusiasm on home missions at her previous call, she hoped for a cheerful response and really expected it, as she entered his office early one afternoon.

"Oh, good afternoon, sister Ken-

yon, be seated by the fire; it is quite a wintry day."

"Quite so," responded Mrs. Kenyon, and then said, "I am anxious not to trespass upon your time, Bro. Edgerton, and will state at once the object for which I call on you this afternoon. We have recently found a family, poor but respectable, who are hungering and thirsting for Christian instruction. A committee has visited them, ascertained their needs, and just as soon as the necessary clothing can be purchased for them, they will attend our church and Sunday school. The oldest girl is so eager to read the Bible, that she frequently goes to Mrs. Morrill's for the purpose of reading the Book, as she calls it. Mrs. Moore, the mother of the girl, says that they give her no peace, they are so anxious to attend our Sunday-school."

"Have they ever been in any Sunday school?" inquired Mr. Edgerton.

"Yes, they used to be Catholics,

but—"That decides it, sister Kenyon. I cannot consistently give my money to Catholics. 'Charity begins at home.'"

"But these people have broken away from that faith, and the priest is very angry. Now is our time to do them good, for they are anxious to be instructed in Protestantism."

"Get them a Bible, certainly, sister Kenyon. The Bible Society will give them one. That is the legitimate work of that society. I am in favor of having the Bible put into their hands in that way, but I cannot conscientiously do anything for them personally. You can't trust Catholics. As I have said before, 'Charity begins at home,' and while there are so many needy ones in our own church my duty is quite plain. We must be just before we are generous," you know."

Retracing her steps homeward, Mrs. Kenyon's mind was preoccupied with the words and sentiments of Mr. Edgerton. "Where is home?" she asked herself. "When I appealed to him to help a little in foreign missions, he refused because it was not home missions, and now when I ask him to help in home work, he will do nothing because these poor people were once Catholics, and are not in our own church."

When Mrs. Kenyon related her failure to her husband, at the tea-table that evening, she said, "I hope my duty will never compel me to solicit money of him again. He has the most accommodating conscience of any person I have ever met. What shall I think the next time I hear him pray, as he usually does, 'Bring all the stray ones and the wanderers into the fold?' How he could help answer his own prayers if he only would!"

More than a month after this conversation took place, Mr. Kenyon came home from the stewards' meeting one evening, and as he put on his slippers and settled into his easy chair, his face assumed an expression which was unusual, only when he was thoroughly pleased.

"What is it," smilingly asked his wife, "you seem to have pleasant thoughts."

"And so I have. I am thinking of you."

"Of me?"

"Yes, of you, but I have a sad story for an introduction. You know old Mr. Piper, who is a member of our church. He has for some time been living entirely alone, and early last week, he was notified by the sheriff to vacate his rooms, because of his failure to pay his rent. Well, the poor old man had no where to go, slept three or four nights in a barn, and his crust by the roadside, and homeless, deserted by his friends, destitute of clothes, with nothing but the poorhouse staring him in the face, he forgot his God, or felt forsaken by him, and half crazed, half despairing, attempted to take his own life, but fortunately was discovered just in time to be saved from the sin of a suicide. Brother Sanford has had a good earnest talk with him, and he is now paying his board at a respectable place until we, as a church, can provide for him. He has promised, God helping him, never again to take God's work into his own hands. And now comes the part that amused me. The church feels, as it ought, the necessity of looking after him more faithfully, and as money is needed to procure clothing for him immediately, a committee was appointed to-night to raise funds for that purpose, and you are that committee."

"Oh, John!"

"You are especially requested to wait upon Brother Edgerton, for

years ago he and Mr. Piper were very intimate, and the brethren hope that you may succeed in getting his heart opened. You know, Mary, that 'charity begins at home!'"

"And has on led there, so far as I have had to do with him," added Mrs. Kenyon, laughing. "I cannot conceive of any conscientious apology in this case, but his wonderfully accommodating conscience, as you term it, may invent one. I suspect, however, that if he refuses this time, his motto will be 'Devils to the wall.'"

Thus it was that the third time found Mrs. Kenyon at her unenviable work of soliciting money from Mr. Edgerton. She had taken her sewing, to spend an hour with them, trusting that a kind and neighborly feeling might be engendered thereby, and that she might the better accomplish her benevolent mission. The case of "poor Brother Piper" was at length discussed without the slightest expectation on the part of Mr. Edgerton that it would terminate in anything more than talk. "Poor man," he said; he was at one time in good circumstances; but he has had luck, his wife was sick for years, and he not only paid heavy doctors' bills, but devoted his whole time to caring for his wife."

Then Mrs. Kenyon unfolded the plan of the church to aid him. "He is down with a fever," she added, "but Dr. Wells is attending him, and when I spoke to the doctor about his pay, he said, 'I have no bill against this poor man. I can say with Boerhaave, my poor are my best patients. God pays for them.'"

Taking the subscription paper from her pocket, she handed it to Mr. Edgerton. Mr. Kenyon had headed the subscription with a generous sum, and for a moment, was Mr. Edgerton thrown off his guard. Then his favorite motto came to his rescue. In the blandest of tones he said: "Sister Kenyon, as you well know, I fully believe that 'charity begins at home.' I have poor relatives, and while I have poor relatives, I feel that it would be unjust for me to do for others. To be sure, I do not aid my poor relatives, but you can see that I should be doing them an injustice to give to others instead of them. I believe in being plain hearted and honest. My motto has always been 'Charity begins at home.'"

How Mrs. Kenyon bade them good-evening and found her way to her own fireside, she never quite knew, but when she really came to herself, she was discoursing fluently to her husband, and the theme of her thought was, "He is joined to his idols; let him alone."—Central Ad.

THE RETURN.

Spring has come back again, divinely fair,  
And trees are budding 'neath the violet skies,  
And faint, sweet odors through the sunny air,  
And yellow-winged, elusive butterflies  
Flit here and there;  
And hark! the blue-birds, climbing heavenward, sing,  
And it is Spring! Spring! Spring!

Watching the grass grow green; that snowdrops grow  
And daisies in other Springs I half forget;  
The skies intoxicate; I live anew;  
And from my beating heart drops all regret  
While life pours through;  
For hark! the blue-birds, climbing heavenward, sing,  
And it is Spring! Spring! Spring!

With every fragrant violet that I see  
I am a little child again, pierced through  
With the same throbbing, golden ecstasy  
As when I saw therein no mystery,  
Only the blue!  
Oh hark! the blue-birds, climbing heavenward, sing,  
And it is Spring! Spring! Spring!

—Wide Awake.

HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or tell an untruth, but they are careless—careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busy body who is continually in search of scandal, and by sheer habit misquotes every body's statement.

This carelessness is a sin of no small magnitude. A man's duty to God and his fellows requires him to be careful; for what else were brains and common sense given him? Of course that other class, the malignant scandal-mongers, who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments, is in the minority, and people have a very decided opinion regarding them. Most men misrepresent because they don't seem to think that care in

speaking the truth is a pre-eminently duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted, and exaggerated statement until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so many dissensions in Churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honorable man—a rebuke that should be given, not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things—to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our advanced civilization."—Examiner and Chronicle.

LOSS.

Only so much the less—  
One heart has fallen away—  
It took so light from the sun,  
No splendor out of the day.  
The sunshine seems the same,  
And the opal tints on the sea,  
And the golden-rod's yellow flame,  
Yet something has gone from me.

One heart, one heart the less!  
When I saw the names of my friends—  
One love that was born to bless,  
In a mirage of falsehood ends.  
The sunshine seems the same,  
And the opal tints on the sea,  
And the golden-rod's yellow flame,  
Yet something has gone from me.

—Mary Clemer in Independent.

OLD AUNT JUDY.

A young man in a theological seminary was led to work for the Master among the colored people, who resided in the vicinity of the institution. Many of them were Christians, and they looked upon him as their pastor, listening attentively to his simple expositions of God's word, sending their children to receive his instructions, coming to him in their troubles, and asking him to minister to their sick, and to bury their dead. An aged woman was thus provisionally placed under his care, who was familiarly called "Aunt Judy" by those of her own race. If she had any other name, it was never mentioned in the presence of the student, and it never occurred to him to inquire into the particulars of her history. He only knew that for many years of her life she was a slave, that she was very ignorant, not having learned to read, and that she was extremely poor in this world's goods. But her unquestioning faith and unclouded joy constantly reminded him of that verse in the Bible which says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. ii. 5.)

One day he received a message that she was dying, and wished to see her. He walked at once to her hut at the distance of a mile from the village, and was surprised to discover such utter destitution in the midst of wealth and culture and plenty. It was a small and low structure of rough boards, scarcely high enough for a tall man to stand in it erect; and the only floor was the ground, worn bare and smooth. The furniture consisted of a box, a cheap pine table, two or three broken chairs, a cooking stove, and a rude bed; and these were all of her earthly possessions, worth less than five dollars together.

But she was so peaceful, so happy at the thought that she would soon be with her "blessed Lord," as she called the Saviour; so bright "in full assurance of faith," he thought it might be well to probe her experience thoroughly. He therefore said to her in substance, "Aunt Judy, you will not think it unkind in me to say that you are a poor, ignorant, old creature, and nobody cares whether you live or die. When you are gone, the overseer of the poor will place your body in an unpaupered coffin, and bury it in the pauper's corner of the grave yard, and there will not be even a plank to mark where you lie. But God is a very great God; he made the world, and he has millions of people to look after, some of them rich and mighty. You tell me you are sure he has saved your soul, but what good could it do this great God to save a worthless old sinner like you?"

She understood the import of the question in a moment, and looking up with a smile that made her black and wrinkled features all the more beautiful, she raised her hand, and eagerly answered, "God is gwine to pint the angels to me, and tell 'em to see what his grace can do." The student learned a

good deal of theology that day, and sat with bowed head beside the dear old saint, who had been taught by the Holy Ghost the sublime truth communicated to the apostle Paul concerning the purpose of God in our salvation: "that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Eph. ii. 7.)—The Sower and Mission Monthly.

DR. CHALMERS' CROWN.

Thomas Chalmers, Scotland's most eloquent preacher, was a broad student. Mathematics, natural philosophy, botany, political economy and similar studies so fascinated him that he became remarkably proficient in them all. The French Academy made him one of their corresponding members, an honor only bestowed upon foreigners eminent for some scientific or literary attainment. He was also a learned theologian and for years was the leading theological professor of the Free Church. He found use for his knowledge of science in his pulpit and professional ministrations. His political economy he put into practice when he took charge of the worst district in Glasgow. In a few years he made it prosperous and self-supporting.

An anecdote will show how enthusiastically he once pursued his botanical studies. In the early days of his ministry he was settled over a small country church. Not unfrequently he would get to the kirk before the people had arrived, and then busy himself in collecting flowers until service time. One Sunday morning he wandered so far into the fields, picking here and there a flower, that suddenly he found that the hour for opening the service had come and passed. Cramming on his hat which was full of flowers, he hastened to the church. The congregation showed signs of impatience as he entered, which made the clergyman still more nervous. Doffing his hat, but forgetting its contents, he strode up the aisle and into the pulpit, crowned with variegated flowers. The congregation looked and thought, and some of the juniors smiled. But "Tammy" Chalmers was always a little absent-minded, and few thoughts of the flowers remained while the eloquent sermon was preached.

TRIFLING WITH DANGER.

I was sitting at the table of an Irish merchant at Sligo a few years ago. He had eight beautiful children. He had his wines and brandy on the table, and of course asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance, and while I was making my little speech by way of apology, I made this remark: "I would like to see the man who could truthfully say, 'No relative or friend of mine ever fell through intemperance.'" I saw that this struck him; his knife and fork fell from his grasp and he remained silent for some seconds.

"Well," said he at length, "I AM NOT THAT MAN. My first Sunday-school superintendent was a man of genial spirit and mien. He went into the wine trade, and died a drunkard before he was forty. My first class-leader, I believe was a good, intelligent, useful man; but he, too, yielded to the habit of intemperance and died a drunkard. My own father suffered through intemperance."

"Yes!" I exclaimed, "and you yourself are parading before your friends and your children the instruments of death which slew your first Sunday-school superintendent, your first class-leader, and your father. The very rope with which they were hung you are adjusting to catch your children. I cannot afford to put my head in such a halter as that."—W. Taylor in Meth. Adv.

OUR YOUNG FOLKS.

THE NEW KEY.

"Aunt," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing."

"What is the key?" asked her aunt.

"It is only one little word; guess what." But aunt was no guesser.

"It is please," said the child. "If I ask one of the great girls in school, 'please show me my parsing lesson,' she says, 'Oh, yes,' and helps me. If I ask Sarah, 'please do this for me,' no matter, she will take her hands out of the

suds and do it. If I ask one of 'please,' he says, 'Yes, please, if I can,' and then if I say, please Aunt—"

"What does Aunt do?" said aunt herself.

"Oh, you look and smile just like mother, and that is best of all," cried the little girl, throwing her arms round her aunt's neck, with a tear in her eye.

A PLACE FOR EVERY THING.

Always have a place for your own things, and take time to put them in it. Hang your hat upon its proper nail, and pile your books and slate in their own corner on the table. Some children can never find their pencils and pens, and are always going about begging and borrowing. It is "lend me this please" or "have you seen that?" from morning to night. Now it is often inconvenient to lend, yet your friends do not want to appear disobliging, and they give what you ask them for, with many doubts and fears. They know that those who are so careless as to lose their own possessions will not be very safe holders of those of other people. A verse in the Bible says that the borrower is servant to the lender. You will find out the meaning of that verse if you ever let borrowing become a habit.

A boy can save his mother much work, and many steps by simply taking care of those things in the house which belong to him, and never letting them lie around in a promiscuous manner. A little girl can be a very great help by determining to keep her own room and her own closet in nice and exact order. A little care every day is better than confusion for a fortnight, and then a grand clearing up.

ONE WAY TO LEARN.

Rufus was but fifteen, yet he had been a year or more at work in Mr. Johnson's store. He came home tired every evening—running up stairs and down so much, and handling groceries of all sorts.

"I wish I had studied harder when I was in school, Uncle Edward," he said one night; "but I don't feel much like taking up a book after my day's work is done. I don't know how those wonderful boys managed to read about who learned so much in their spare minutes."

"You may learn a good deal, Rufus, every day, and that too, without any painful application. It will not wear you out in the least, but, on the contrary, it will be rather inspiring and cheering. The way it is done is this: Get into the habit of reflecting over everything that goes on about you. Events and people pass before the view of the majority, leaving as little impression as the rolling clouds. The only thing that seems to awaken this listless attention is the prospect of 'having some fun.' That is well enough in its place; but it cannot be made the business of life, if we would ever amount to much.

"A thoughtful boy is, by all odds, the one to make the most of himself and to stand in the highest esteem. It will take you a little while to form the habit, but every fresh effort will make your powers of mind more wide awake and stronger for the next opportunity. You can learn even from things that are not pleasing in themselves. If a man comes into the store with a rough, coarse way of speaking and acting, you can take a mental note of that man, and determine that you will cultivate quite a different style. When a tipsy youth steps in, and talks in his maudlin, silly manner, there is a temperance lecture for you. If some one else manages a piece of work much more skillfully than yourself, take a sharp look at his method, and learn his 'sleight of hand.' It will be a great deal more profitable all your life than to learn a dozen funny tricks. If you hear people conversing upon subjects on which it is well to be informed, give attention to their remarks, and store away the points in your memory. It is surprising how much one may gain from conversation if he will but learn how to sit out the wheat from the chaff. You can learn much from thoughtful reading of good papers also, and it will rest instead of tiring you. So, don't give up the ship, Rufus, and conclude your education must stop because you work hard all day. You are acquiring an excellent practical education in your store work, and it will be easy to double its value, if you will but adopt the attentive, thoughtful habit."

"What is the key?" asked her aunt.

THE SUNDAY SCHOOL.

JUNE 11.

THE AFFLICTED CHILD.— Mark ix. 14-29.

1.—When Jesus and the three Apostles had descended from the Mount they came upon a great crowd, in which were the other nine Apostles, and a number of Scribes "questioning with them." His opportune appearance struck the people with amazement. They were at their wits' end. They had failed in an attempt to effect a cure. Their failure had been signal and conspicuous. The Scribes—ever lying in wait to detect flaws—had taken advantage of their discomfiture to ride rough shod over their humiliated feelings; and, no doubt, would improve the opportunity to throw discredit on the name of the Master Himself. The embroglio of insinuation, disputation, crimination, and recrimination had just reached its climax when lo, in the "very nick of time," the Saviour had his appearance, walking calmly along in the direction of the scene of contest.

2.—It is a question whether these words were intended to apply to the disciples or to the Scribes. The probability is that both were included. He spoke to the crowd in general as embracing all the different parties; and as He spoke His spirit spread itself over the population in general. How long shall I be with you? I have come to you—how long shall I require to remain in the relationship thus established, ere the end of My mission be realized? How long shall I require to be with you ere you get to know Me and the Father? How long: literally, until when? At what point of time will there be a prospect of My mission being understood? How long shall I suffer you? that is How long shall I tolerate you? How long shall I bear with you?

3.—Nothing can be more touching than the description of the poor lad whom the disciples had failed to cure. It was evidently epilepsy in its worst form; but it was not simply a case of disease. The worst features of the case are ascribed to a supernatural agent, and not to natural causes. The fits were sudden, and lasted remarkably long; the evil spirit "hardly departed from him; a dumb spirit, St. Mark calls it, a statement which does not contradict that of St. Luke, "he suddenly crieth out, this dumbness was only in respect of articulate sounds; he could give no utterance to these." When the spirit took him in its might, then in the paroxysm of its disorder it tore him till he foamed and gnashed with his teeth; and altogether he pined away like one the very springs of whose life were dried up. And while these accesses of his disorder might come upon him at any moment and in any place, they exposed him to the worst accidents: "oft-times he falleth into the fire and oft into the water."

4.—The afflicted parent was not sure whether such an aggravated case was within the reach or scope of the Great Healer's power. He did not question, indeed, that Jesus was a wonderful Healer. But there was, he seems to have thought, a peculiarity in his son's particular case that made it doubtful whether even so wonderful a Healer could do anything that would be adequate to remove, or even to alleviate the affliction." The reply of Jesus to this appeal (ver. 23), as given in the Revised Version, is worthy of special notice. "If Thou canst!" All things are possible to him that believeth." Jesus takes up the point where his faith wavered, and replies in words which contain a gentle rebuke for the doubt, and also a full assertion of His power to deal with the most extreme case, if the applicant would only exercise sufficient confidence in Him. The poor man immediately avowed his faith; but conscious of a struggle with his doubts, exclaimed with the same breath, "Help Thou my unbelief."—Abridged from Sunday-school Mag.

SELF-CARE WHILE NURSING THE SICK.

To those who are called upon to nurse the sick through a long and severe illness it is of the utmost importance, not only to themselves but to their patient, that their own health should be preserved and their own strength maintained not only throughout the critical stage but throughout the period of convalescence, oftentimes so tediously prolonged. To all such we submit the following simple precautions to aid them in preserving their own health while sick: If the malady of the patient be such as to cause any marked odor of the breath, noticeable exhalations from the skin, take care always to sit on that side of the bed or sick person which is opposite to or away from the direction which the effluvia takes toward the windows or draft of a fire-place. Sit so that their breath, etc., is carried away from you. Do not sit too close to them, or take their breath if you can avoid it. To keep one's own strength in a case of prolonged care, and particularly if obliged to sit up all night for many nights in succession, great benefit will be derived from taking a warm bath early in the morning, and putting on fresh under-garments every second morning; or, if the disease be particularly infectious in its nature, it is best to change the under-clothing every morning. It will be found that the warm bath, followed by brisk rubbing of the whole body with a coarse Turkish towel or flesh brush, will refresh the wearied body almost as much as sleep. At the same time keep up the appetite and strength by small doses of quinine, two to five grains three times a day, and nourishing diet, with, perhaps, wine and water occasionally.—Christian Union.

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KEEPING FOOD FOR MONTHS

The more people reflect on Prof. Baill's discovery that by heating boracic acid with glycerine a compound was obtained which keeps food perfectly sound and sweet for months, the greater will be their conception of the revolutionary character of boroglyceride. To begin with, the vast refrigerating vanes which have been constructed at Victoria docks, in which 4,000 "muttons" can be stored at one time, will be rendered useless, and the demand for refrigerating apparatus will suddenly cease. That, however, is one of the most trifling of the consequences of Prof. Baill's discovery. A sultry day will no longer be able to spoil "the harvest of the sea," and London and all the inland towns will for the first time be able to enjoy a constant supply of cheap fresh fish. The revolution will fall heavily on farmers. Muttons as a penny a pound in New South Wales, and beef is three half-pence a pound in Texas. If Devonshire cream can be delivered in Zanzibar as fresh as when it left the English dairy, the one great element which has hitherto favored the British agriculturist in his struggle against competition will disappear. Rents will fall once more, and the reluctance of the Irish tenant to purchase his holding will be greater than ever. Prof. Baill may yet figure in history as the revolutionist who administered the coup de grace to the ancient land-system of Great Britain.—Pall Mall Gazette.

A CERTAIN REMEDY FOR CORNS

This is the universal testimony and expressed by every one who has used PUTNAM'S CORN EXTRACTOR. Thousands in Canada have used it with gratifying results, and if you will take the trouble to ask any druggist he will give you the names of many persons of your acquaintance who have been radically cured of the worst kinds of corns. Sold everywhere. Safe, sure, painless, and vegetable in composition. Try it. It never fails.

WHOOING-COUGH

If your children are suffering with this distressing malady and nearly coughing themselves to death, send to your Druggist and buy a bottle of ALLEN'S LUNG BALM, and relief, we can confidently assure you, will be immediate and sure.

WEAK AND SICKLY CHILDREN

with their pinched features and emaciated forms appeal strongly to the best sympathies of everyone. Yet, our sympathies are of but little benefit unless they take a practical form, and the sufferings from both Mental and Physical Debility be relieved by administering some such strengthening medicinal and nutritive Blood and Brain Food as Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime. It aids the processes of digestion and assimilation, revitalizes the blood, and supplying material for bone and muscle structure, furnishes the foundation for strong and healthy constitutions.

PREPARED SOLELY BY HARRINGTON BROS., PHARMACEUTICAL CHEMISTS, ST. JOHN, N. B., AND FOR SALE BY DRUGGISTS AND GENERAL DEALERS. Price \$1 per bottle; six bottles for \$5.

MOTHERS! MOTHERS!! MOTHERS!!!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor 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 not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle, feebly.

USEFUL HINTS.

Soaking clothes preparatory to washing them is often overlooked; a brief soaking in warm suds just before washing is much more effective than all night soaking.

Fuller's-earth, mixed to a stiff paste with cold water, spread on the carpet and covered with brown paper, will in a day or two remove grease spots. A second application may be necessary.

A plant newly potted must never be exposed to a strong sun. It should be watered and placed in the shade immediately, and there remain till it is rooted, which may be known by its starting to grow.

Mr. H. B. Ellwanger advises the planting of roses of one or two years' growth whenever they can be obtained, preferring those that have made a free and excessive growth, with a well-ripened wood.

A girl who can put a square patch on a pair of pantaloons may not be so accomplished as one who can work a green worsted dog on a yellow ground, but she is of more real value to the community.—Norwich Bulletin.

A flannel cloth dipped into warm soapsuds, and then into whiting and applied to paint, will remove all grease and dirt. Wash with clean water, and dry. The most delicate paint will not be injured and will look like new.

Mr. Darwin was one of the most thoroughly systematic of men in his work, and in preparing his books had a special set of shelves for each standing near or on his writing table, a shelf being devoted to the material which was destined to form each chapter.

INFORMATION.

There is no remedy in the world so valuable to use in the case of sudden accident or illness as Johnson's Anodyne Liniment. It can be used internally and externally, and its power is truly marvellous. There is nothing so dear as cheap medicine; it is dear at any price. This is true of the large packs of condition powders now sold. Buy Sheridan's Cavalry Condition Powders and you can't make a mistake. The large packs are utterly worthless. GRAHAM'S CATARRHINE is proving to be a complete success in curing that difficult and disagreeable disease Catarrh. It is a soluble snuff that dissolves in the head, and cleanses and heals the sore and inflamed surface of the nasal cavity, and is free from the objectionable feature of most other remedies in use for that complaint. There is no snoring sensation to cause sneezing from its use, or to irritate the raw and inflamed surface of the nasal cavity, which render it more subject to colds as the result of their use, and it obviates the necessity of washes or the expensive apparatus required for using them. June 2—21

Remember This.

If you are sick, GOLDEN ELIXIR will surely and Nature in making you well again. WHEAT ALL ELSE FAILS. If you are comparatively well, but feel the need of a grand tonic and stimulant, never resist the temptation of a new tonic by the name of GOLDEN ELIXIR. If you are suffering from any of the numerous affections of the stomach or bowels, it is your best friend if you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints. If you are wasting away with any form of nervous or urinary disease, STOP TEMPTING DEATH by the use of GOLDEN ELIXIR. If you are sick with that terrible sickness, Nervousness, you will find a "Rain in Gall" in the use of GOLDEN ELIXIR. If you are a frequenter of a residence of a malarial or miasmatic district, barometric variations, or the source of an miasmatic—ague, biliousness, malaria, yellow fever, and intermittent fevers—by the use of GOLDEN ELIXIR. If you have a raw, pimply, or scabby skin, bad breath, pain in the throat, or feel unwell generally, GOLDEN ELIXIR will give you fresh skin, clear nose, the sweetest breath, health and comfort. In short, it cures ALL diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys, etc., and also will be a panacea for a case it will not cure, or help for any thing more or injurious found thereon.

FELLOWS' SPEEDY RELIEF

ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief

Will afford instant ease

Relief of the kidneys, inflammation of the bladder, ligamentitis of the bowels, Congestion of the lungs, sore throat, Difficult Breathing, Palpitation of the Heart, Distended Stomach, Dyspepsia, Colic, Biliousness, Headache, Toothache, Neuralgia, Rheumatism, Cold Chills, Ague Chills, Chills, Erysipelas, Burns, Scalds, Coma, Convulsions, Coughs, Colic, Spasms, Pains in the Chest, Back or Limbs, are instantly relieved.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague, and all malarial, Bilious, Scald, Typhoid, Yellow and other Fevers so quick as Fellows' Speedy Relief. It will in a few moments, when taken according to directions, cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dyspepsia, Colic, Wind in the Bowels, and all in crural pains.

Travellers should always carry a bottle of FELLOWS' SPEEDY RELIEF with them. A few drops in water will prevent sickness or pain from change of water. It is better than French Brandy or Bitters as a stimulant. Miners and lumbermen should always be provided with it.

Truly a Household Friend

The uniformity, gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, render it desirable and proper to bring it to the notice of all classes. Its record as a pain reliever and healing remedy for all ailments almost constantly occurring in nearly every household, affords the most positive evidence of its superiority. For cases very painful and distressing—Complaints—Rheumatism and Neuralgia, it is regarded as the great specific, and as such it is used by all classes of people.

The volumes of testimony regarding its surprising effects, constitute the strongest basis for considering FELLOWS' SPEEDY RELIEF as pre-eminently the people's most worthy remedy to be kept ever ready. The proprietors of the article, believing that the broadest publicity to goods of recognized merit, whether of medicinal or other nature, best with present this Household Remedy.

FELLOWS' SPEEDY RELIEF is for sale by Druggists and general dealers at 25 cents a bottle.

PAIN CANNOT STAY WHERE UNIVERSAL LINIMENT IS USED.

UNIVERSAL LINIMENT IS WARRANTED EQUAL TO ANY ARTICLE FOR ALL DISEASES OF MAN AND BEAST.

UNIVERSAL LINIMENT. An external application for sprains and Bruises, sore Throat, Quinsy, Pains and Swellings in the Bones and Muscles, Pains or Swellings in the Limbs, Pains and Swellings of the Joints, Swellings and Pains, Rheumatism, Gout, The Doanureux, Neuralgia, or Pains in the Nerves, Milk Legs, Warts, Swelling, Chibbons or Frost Bites, Ringworm, Pains in the Chest, Side and Back, &c., and is useful in all cases where Liniments, Rubefacients, Blisters, Sinapisms &c., or any other kind of Counter Irritant is required.

Directs for Using Universal Liniment. This Liniment should be liberally applied to the part affected, three or four times a day, and even more frequently in severe and dangerous cases, and rubbed well into the skin with the hands and fingers, or with a small piece of flannel, saturated with the Liniment, so that more or less irritation, or smarting, is produced in the parts to which it is applied.

CHILBLAINS.—They are inflammatory swellings of the feet, especially about the toes and heels, with painful itching and burning; and are caused by exposure to frost. Sometimes blisters form, which become hot ulcers. Treatment.—Wash with castile or raw soap, and apply UNIVERSAL LINIMENT freely. Wrap them in flannel saturated with the Liniment and keep it on during the night. Keep the feet warm and dry during the day.

BURNS.—The consist of enlargement or thickening of the sack about a joint, usually that of the big toe of the foot. Caused by light boots. Treatment.—An easy boot or shoe is essential. Bind on lint saturated with the UNIVERSAL LINIMENT and cover with oil silk every night.

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Importers of Cast and Wrought Iron Pipe, with Fittings, Engineeers Supplies and Machinery. Manufacturers of all kinds of Engineers', Plumbers' & Steam Fitters

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The Saskatchewan Land and Homestead Company (Limited). Authorized Capital \$500,000.00.

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THIS ORGANIZATION has for its object the acquisition of desirable locations in the North-West Territories with a view to speedy colonization in accordance with Government requirements, and the exercise of other functions incidental to this end, and promotive of the general interests of its Colonies.

THE STOCK LIST consist of numerous and widely-distributed, beneficial subscriptions to the Capital of the Company, liable to calls, at reasonable intervals, in the discretion of the Directors. The project being the spontaneous outcome of a large class, no advantage is allowed to one shareholder over another, but all stand upon an equal footing.

THE OPERATIONS of the Company will be conducted upon a basis of prudent liberality, that will strongly invite all classes of settlers from the most needy colony to the well-to-do farmer, artisan, merchant or manufacturer; and at the same time afford a fair compensation for the capital invested.

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THE WESLEYAN

FRIDAY, JUNE 2, 1882.

TOPICS OF THE WEEK.

The absorbing subject throughout the Dominion, as every one knows, is the approaching election. Political papers just now throw religious journals in the shade. After the strong meat provided by the former for the public appetite, the most attractive morsels that can be presented by the latter are apt to be regarded as a sort of mild preparation, suitable for the sick-room. One impulsive correspondent, resident in a locality where strange things are being said, has caught the prevailing spirit. He urges us to make ourselves "felt" on a certain phase of the political question, but so many are trying to accomplish a similar feat that we content ourselves with intimating to those whom it may concern that, according to our correspondent, some watchful eyes are on the alert to see whether Methodists are or are not to obtain a fair share of such patronage as any Government may in the future have at its disposal.

Our American neighbors—the better class at least—are not yet reconciled to the action of President Arthur in giving his assent to the anti-Chinese act. His moral courage in refusing his signature to the previous bill has rendered the disappointment so much the greater. If right in principle for ten years, the bill could scarcely have been wrong for twenty years, but its whole spirit is opposed to the traditional sentiments of the Republic and the Christian civilization of the hour. What its effect upon the missionary relations of America with a great empire may be, cannot for a time be told. The descendants of the men who once hanged witches and flogged Quakers are not proud of these deeds of their ancestors; the descendants of certain members of the Senate and Congress will not be less anxious to blot out this part of the ancestral record.

The arrival at New York on Sunday morning of Lieut. Danenhower and three other survivors of the ill-fated Jeannette, will re-awaken national interest in that sad disaster. One poor fellow—the boatswain—had become crazy through his sufferings. For a moment he recognized his son and his brother, but immediately his mind again lost its balance. The Boston Post calls people who want more polar expeditions "Arctic cranks." We cannot see that the world is very much better for that sort of cranks. Forty years ago men had approached the Pole almost as closely as of late. From the simple narrative given by Noron, an artist depicts in Harper's Weekly the departure of the two messengers sent by DeLong and his men in search of assistance which never came. After a religious service had been read by the officer, the little group, standing almost knee-deep in the snow, clasped hands for a moment with comrades going forth in the vain search for relief. A sergeant who had once had charge of a Crimean burying party remarked that a billet like his would soon cure one of the idea of glory in war. A similar effect in relation to polar exploration would no doubt follow such experiences as DeLong's survivors could describe. The suggestive question of William of Orange, when told that a chaplain had been killed on the walls of Derry, was, "What took him there?"

Recent causes of anxiety still are evident in the old world. Irish difficulties almost wholly occupy the attention of the British Parliament. A lull takes place, and peaceful reports become current, only to be succeeded by fresh alarms or new acts of violence. The world seems to have ceased to expect the discovery of the villains whose non-detection covers the country which conceals them with shame. Their escape is likely to promote attack upon men in high places elsewhere.

No victim of terrorism is more to be pitied than the Czar of Russia, yet an "uncrowned king," in the least fortunate sense of that expression. The "death notices" already served upon him are likely to postpone his coronation for a long time. Whenever invitations to that ceremony may be issued there is likely to be little jealousy felt by any who fail to receive them. Proxies will be in demand on the part of royal scions. Few men

would care at this moment to die on condition of a burial in Westminster Abbey, scarcely less would they crave a station near a monarch in the now noted region of bombs and dynamite. From the earthward view, the Russian monarch must have had many longings akin to those of the olden-time monarch who cried from that elevation so much envied: "Oh that I had wings like a dove, for then would I fly away and be at rest."

Anarchy in Egypt threatens the peace of Europe. The Turk, bankrupt though he may be, has a sad power for evil. England and France were not deceived by the recent lull and subsequent request of the Sultan to withdraw their fleets. They are likely to remain where they are, watching Egypt and each other. Any joint occupation will be delayed as long as possible. Prussia and Austria tried that experiment in Schleswig-Holstein, and soon began a national fight which changed the map of Europe. From its position neither France nor England can afford to see Egypt revert to its former condition of a mere Turkish dependency, and hence it is in danger of becoming the common ground of European intrigue.

NUMBERING THE TRIBES.

No more solemn duty calls for attention at this season than the preparation of the returns of membership. Souls were counted on the day of Pentecost; they may therefore be numbered now. The ministry has two points to be kept ever in view—edification and conversions. Few men are adapted equally well as agents in both, but the "workman that needeth not to be ashamed" will be careful to lose sight of the importance of neither. At the recent session of an American Conference Bishop Warren desired each pastor to state how many had been converted during the year under his labors. "Some of them," said one present, "shrank from the question, and some answered in triumph, and some in shame and confusion of face." Let each pastor, who has to take his part in the enumeration of the membership, hear a similar request as if preferred by Him who searcheth the hearts of the children of men. To him who answers it, as seeing Him who is invisible, it will prove an incentive to consecration and a pledge of future success.

Names are by no means a certain index of character. Even the most solemn relationships may be only assumed. A Judas was numbered among the Twelve. Among British legislators to-day are some of the worst foes of Britain, and of the island in professed love of which they find justification for perfidy. Religious history shows the enemy under the guise of a friend, or the self-seeker under that of the lover of his species, or the half-hearted follower shaken off by the breeze of persecution or the breath of popularity, as one of the sadder classes of proof of the depravity of the human heart. Yet, with all our imperfection of knowledge we must form estimates, based upon the best human judgment. Even the Great Teacher assured his disciples and us through them that "There is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. It is the fact that Satan like the Bedouin of the desert seeks the destruction of the "one," and that Christ the Good Shepherd, rejoices over the safety of that "one" that gives the list of names in the Church book its significance.

"Dead, wounded and missing" are the words in which we have seen a part of the results of a battle summed up. Words of similar import will find a place on our records at the close of the year's contest. The "dead in Christ"! How blessed! The wounded—so wounded as to be ineffective! How sad! The missing! Gone as really as the dead, but who can tell where! Their recent places on the list, we thank the Great Head of the Church, are filled by others: shall others fill their places in the Church triumphant?

Church membership is not yet prized as it ought to be. A man once said that a minister "baptized him and let him run." We may let men "run" too readily. In making up church lists let no names be too hastily dropped. If they must be taken from the list of "full and accredited" members, let there be a separate list that will introduce them to the notice of a successor in the pastorate.

THE REV. DR. RICHEY.

A few days ago the writer had the privilege of meeting this venerable minister at the residence of his son, M. H. Richey, Esq., in this city. Though nearly four score years have passed over his head, he cannot be said to bend under their weight. In his most palmy pulpit and platform days he seemed to stand no more erect than now. Though in other respects age has left its visible impress upon him, Dr. Richey still possesses those powers of memory and mind which lend attractiveness to age, and prove to their possessor at once a source of enjoyment and a safeguard against the too frequently querulous tendencies of advanced life. While on the one hand there are, as he remarked, moments when thoughts of the company gone before cause a feeling of desolation, his habitual purpose is preparation for the rest upon which so many friends have already entered. As is the case with all real Christians, the outlook heavenward does not rob our venerable friend of his interest in the Master's work below. The religious literature of the day, the tendencies of religious thought, and the practical operations of the Church in which he so early sought a home, and of which he has been for so many years a distinguished minister, are all observed with close attention. Old friends are not forgotten, and former fields of labor are mentioned with interest. How extended his experience has been may be inferred from the fact that in 1820 he preached his trial sermon before the ministers of the District, assembled at Liverpool, and thence went to St. David's to aid the Rev. Duncan McColl of blessed memory. Since that period he has occupied a leading position in various departments of our work, and represented Canadian Methodism with high honor in other countries. Our readers, we know, will be glad to hear of the physical comfort and pleasing prospects of a prominent minister whom age and infirmity have placed in comparative seclusion. They too will join with us in the fervent wish that abundant peace may crown his latest days.

THE TRUE REASON.

The Evangelical Churchman of Toronto, meets some unpleasant facts established by the recent census reports in a spirit very different from that shown by our Episcopal contemporary of this city. The Churchman, which has for its aim the maintenance of the principles of the Reformation among the members of the Church of England in Canada, sees the danger and faces it. In full sympathy with the purpose of its managers, we quote some editorial remarks upon the religious census of New Brunswick. A part of them might have been written with truth in reference to Nova Scotia:—  
In our remarks last week we said: "When we look at the indications of a leaning to false doctrines emphasized in these actions of the Bishop of Fredericton, and know that step by step he has forced his Ritualistic teachings on the Diocese until its earnest Protestant life has been nearly extinguished: when we know that in spite of the remonstrances of the rector of the parish in which it is situated, he has licensed a Ritualistic Chapel under an imported 'father,' where all the miserable Romish doctrines from confession downwards are taught and practiced, we feel all the more strongly convinced that the Church must resist these developments in their beginnings."

When we thus spoke of the Protestant life of our Church in New Brunswick being nearly extinguished, we uttered a sad truth. For while the very other larger religious bodies in that Province have increased during the last ten years at the rate of from 10 to 19 per cent., the Church of England under the rule of the Bishop there, has only increased at the rate of 3 per cent! In other words at a rate of less than one-third that of the Presbyterians, one-fifth that of the Baptists, nearly one-sixth that of the Roman Catholics, and nearly one-seventh that of the Methodists!

Comment upon such a state of things would be unnecessary were it not for the humiliation which all Protestant Churches in there must feel at the result of an Episcopal administration so disastrous to the growth and prosperity of our Church in New Brunswick, and for the momentous issues in the future for that Church there. We shall revert to this subject again.

Rowland Hill would sometimes say to his English hearers, "If you loved the Gospel as the Welsh do, you would not mind a shower." Many a time he had stood during a shower of rain, preaching to a vast concourse of peasantry who remained as unconcerned as though the sky had been without a cloud. The Welsh correspondent of the London Methodist, in writing of the approaching North Wales District Meeting, leads

us to believe that a century has made little change in the Welsh fondness for sermons. He says: "As usual, one entire day is to be set apart for preaching. Cheap trains will carry thousands of people there in time for the early lovefeast at nine o'clock in the morning, and double services will be held three times in three or four different chapels during the day. Welsh sermons are not particularly short, and our chapels on these occasions are literally packed. Yet the people are quite contented to stand six sermons—two at each service—in one day, and return to their respective homes rejoicing after the last installment of the strong dose provided for them." He concludes "We love our Bibles. The power of the pulpit is still gratefully acknowledged, and there is nothing so popular here to-day as a religious gathering with plenty of good preaching."

The Cyclopaedia of Methodism in Canada, by the Rev. George Cornish, contains valuable information concerning every Minister and every Circuit and Mission in Connexion with Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland Methodism from 1765 to 1880. The outline connectd with the publication of such a volume is heavy, the painstaking research and time spent in its compilation must have been immense, hence we regret to learn that thus far the sales have not nearly met the cost incurred. Certainly a work of such connexional value ought to be sold in sufficient numbers not only to save the author from financial embarrassment but to reward him for his toil and research. Our Book Steward, having a supply on hand, will be glad to send a copy free of postage to anyone remitting to him the price. The Cyclopaedia is a large octavo of 850 pages, and contains 26 illustrations. Price, cloth binding \$4.50, leather \$5.00. Brethren, clerical and lay, send us your orders and secure a copy, and thus help to relieve the author from heavy loss.

Victoria University, Cobourg, has received a generous gift. Dennis Moore, Esq., a Methodist layman of Hamilton, has presented the Board of Trustees with \$25,000 for the endowment of a chair of Natural Science. The appeal of the President in behalf of the Ryerson chair is also meeting with a generous response. There is food for thought on the part of Methodists of the Maritime Provinces in certain editorial remarks of the Christian Guardian: "Since the withdrawal of the grants the benefactions and annual contributions to Victoria amount to nearly a quarter of a million. But this does not represent the result of a sudden impulse given to men who were thrown upon their own resources. The men who cry out against what they call sectarian grants are not the men who have contributed this. It has been the gift of men who believed in education upon the basis of Christian truth, and who had evinced that belief during the twenty years preceding that crisis by contributions equally generous in proportion to wealth and members as those of recent years."

Elsewhere may be found the programme of the anniversary exercises at Mount Allison. A flying visit there last spring convinced us how interesting these closing days of the term must be to one who can leave work at home. A stronger motive than pleasure, however, should take Methodists thither. A few persons comparatively have found out what all should know—that our Educational Institutions at Sackville are a centre at which work is being done that must tell throughout our Conference, and beyond it, in benefits not to be estimated. President Inch tells us that while the loss of the Male Academy may prevent him and his co-laborers from doing all for the comfort of visitors that they have done in the past, they are nevertheless anxious to see as many as can come. From the published statement it will be seen that visitors can travel over the Intercolonial for one fare—in the shape we presume, of a return ticket free.

Some one says, with great truth, "If a man was employed to stand on an elevation and throw bricks into a travelled thoroughfare for the sum of ten cents a piece, and should only occasionally kill a person thereby, both he and his employer would be convicted of crime by our law, and the world would say that they "deserved punishment" therefor. And

yet the government permits men to stand by the wayside and deal out to those who pass by a poison that is even more dangerous than the falling bricks—and that daily fills our morgues with their ghastly inmates, our prisons with criminals and our scaffolds with murderers—yet some Christian ministers think it not wrong, and that to pass a law prohibiting it "would to degrade the race of man and remove all incentives to moral growth."

The attention of those friends who a few weeks ago offered a home to a little orphan girl in Bermuda is invited to this note just received from Mr. Nicolson:—

Let me say to the friends who applied for the little orphan of whom I wrote, that we decided to accept the first invitation that came to hand as the only way out of a dilemma. She is assigned to Mrs. Samuel Borden, of Wiltville. There were eight applications, by two different mails, closely following each other. It seems to me where so many hearts and homes are open to receive God's special little ones, it is good evidence that His promise to the fatherless holds always faithful. But I wish I had good orphans to fill all those vacant and yearning homes that are so completely at the disposal of the Master of benevolence.

We learn with pleasure of the success of our Toronto Book Room. The reports from all its departments show a steady and rapid increase. Last year's large advance rendered improvement this year scarcely probable, but the accounts recently submitted show a large increase on the business of the preceding year. The Toronto Book Room now does the largest publishing business in Canada. The premises have been enlarged and improved but are yet found to be too small. At the annual meeting of the Western Section of the Book Committee, last week, a very cordial and appreciative resolution, commendatory of the fidelity and success of the Book Steward and Editors, was unanimously adopted.

Instead of the weekly visit of the Sackville Transcript, we have the more frequent calls of its successor, the Daily Transcript of Moncton. Mr. J. E. B. McCready, formerly of the Toronto Globe, and more lately of the Toronto Telegraph, takes the helm. A good amount of "vim" is thrown into its political advocacy, with what effect remains to be seen. The new paper is neatly printed. Its existence is another evidence of the importance of the rapidly growing town of Moncton.

The Catalogue of Acadia College for 1882, neatly printed at the Christian Messenger office, has been laid on our table. All necessary information respecting the Courses of Study, Scholarships and Prizes, etc., can be found on its pages.

REV. H. SPRAGUE AT NASHVILLE.

Fully one thousand persons were present at McKendree Church, Wednesday night, in response to the appointment made by the Conference Committee on Fraternal Correspondence to receive the fraternal delegates from other religious denominations to the General Conference. The meeting, too, was the most interesting yet held since the meeting of the Conference. It was a genuine love feast and the expression of feeling given by the delegates to the General Conference, as well as that expressed by the northern representatives, was productive of much good feeling. The songs were the old-fashioned, familiar ones.

Secretary Martin, after the devotional exercises, read the introductory letters, of which this was one:—  
To the Bishop and other members of the General Conference of the Methodist Episcopal Church, south—Dear Fathers and Brethren: This letter will be presented to you by the Rev. Howard Sprague, A. M., who was duly appointed at the last session of the General Conference of the Methodist Church of Canada, held at Montreal, to convey to you their fraternal greetings, and to give expression to their warm Christian love and admiration of your earnest and successful labors for the common Master. He is a brother held in high esteem among us, and is cordially commended to your confidence and sympathy. He will be able to give you some account of our work and prospects, and we trust that his communications will tend to strengthen the bonds of Christian affection already happily existing between us and you.

By order and on behalf of the General Conference, A. UTHRELAND, Secretary.

Filed at Toronto this 21st day of March, 1882.

Bishop McTyeire, who occupied the chair, then introduced the Rev. Howard Sprague, who was received by the Conference rising, and who proceeded to deliver an address, of which the following is but a brief summary:—  
BISHOP MCTYEIRE, FATHERS AND BRETHREN:—In the name of those who sent me here, as well as on my own behalf, I thank you for this very cordial welcome. At the outset I wish to express the hope that you will not measure the love and sympathy of the Methodist Church of Canada for you

by the person of her representative unless you do so by a more measure. I trust you will take the simple fact that an accredited representative is before you, as expressive of her warm feeling toward you, and that you will not judge by the importance of what I may say or the manner of its utterance. Indeed, I have never been able to see why I have been selected for this important errand, unless it be that we have not many Doctors of Divinity among us, that we have already well-nigh exhausted the list in such appointment, and that it is necessary now to fall back upon the rank and file of the undistinguished. My embarrassment is increased by remembering the fact that four years ago, at Atlanta, the Methodist Church of Canada was represented by a man fit to represent any church before any other. I cannot fill the place of Dr. Douglass—at best I can only roam about it for a few minutes.

So many inquiries, Mr. Sprague said, had been made for Dr. Douglass and his welfare, that he thought he would be gratifying a general feeling, if he reported from him. Dr. Douglass has for four years filled the office of President of the General Conference with distinguished ability and great satisfaction to the Church, and continues to discharge his important duties in that capacity, and as head of the Theological School in Montreal, with great success and honor.

Mr. Sprague then spoke of the Southern ministers' he had met in other parts of the world, especially Bishop Marvin at the British Conference, five years ago, and Dr. Sargent, of Baltimore, both of whom have joined the glorious company "who have washed their robes and made them white in the blood of the Lamb."

He was present, he said, in the name of the Methodist Church of Canada, to bear their sincere and hearty greetings. He desired to cement and perpetuate the good feeling which had existed between these two branches of the Methodist Church. One bond of sympathy, he said, was the likeness between the Southern and Canadian, which he had especially marked. Though he had been in the old country and often through New England, he had never been among a people so like his own dear Canadians. In the homes, on the streets, in the manners, in the tones of the voice he was much struck with this. Another bond was the common tongue. In this connexion, he said it was fortunate that the two great Protestant Evangelical countries—England and America—spoke a common language. Then there was the bond of Christian experience which was the same in all branches of the Methodist Church.

In giving an account of the work of the Methodist Church in Canada, he thought it would be well to give some description of the field. He thought it probable that many of his audience had a very indefinite idea of the country from which he came. In this connection, he related an incident which occurred to him in London. He was introduced to a young American physician in the following language: "This is Mr. Sprague, he is an American; no doubt you know him." He did not think his audience had the same ignorance of Canada, but he wanted to say a few things in favor of his country. First: it extended from the Atlantic to the Pacific ocean, and from the forty-ninth parallel to the North Pole. Indeed, they owned this popular institution, which many a man had died to see and died without the sight. [Laughter] They had the largest crop of ice and snow of all countries in the following language: "This is Mr. Sprague, he is an American; no doubt you know him." 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Conference, thanked Mr. Sprague for his remarks, and assured him that the session would not close without a compliance with his request for the appointment of a fraternal delegate to the General Conference of the Methodist Church of Canada, who he hoped could carry as much of instruction and encouragement as was contained in the remarks of Mr. Sprague. Bishop McTear then asked the choir and congregation to sing a Wesleyan hymn—'Oh for a thousand tongues to sing,' etc., which was done with much spirit.

The following of Dr. Shipp, from the Committee on Fraternal relations, submitted the following, which was adopted unanimously: Resolved, That this General Conference has heard with great satisfaction the Christian salutation of the Methodist Church of Canada, through their fraternal messenger, Rev. Howard Sprague, A. M., and of the Methodist Episcopal Church, through Rev. Henry Bassin Ridgeway, D. D., and heartily reciprocates their expressions of love to the Methodist Episcopal Church, South; praying that the Divine Spirit may render effective their joint labors with ours in spreading scriptural holiness through the earth.

Two or three brief communications are before us, the insertion of which, from their brevity, will not be likely to expose us to a repetition of the charge that the WESLEYAN is "a minister's paper."

CHILDREN'S FUND. All things have their seasons. "The whirligig of time"—the revolving year I suppose that means—brings them along just as surely as it ushers in the four seasons of nature. This year spring has been backward, but it has come at last, and so has the annual discussion of Methodist finance. This time it is the Children's Fund scheme which is pushing itself to the front for adjudication, and there is a hopeful movement all along the line. The suspicion that something was out of gear in that unique arrangement has long been entertained. Hitherto, however, the manipulators of the Fund have allowed outsiders quietly to gaze at the wondrous machine, but a movement to adjust its inequalities has invariably been met by the warning:—"Hands off, gentlemen, this heritage of our forefathers must not be rashly touched." An attempt to rearrange its bearings a few years ago was an acknowledgment of injustice in the old plan. That the present system is unjust in many particulars has been fully proved by several of our correspondents. A cry for light has been raised. The best of us all can do is to cry. Like Teunyson's infant we have

"No language but a cry." Some few straggling rays have been shed in your columns lately, just enough, alas, to make "darkness visible." Some things can be improved only by destruction. Has not the time come for the destruction of this scene? If its workings are such as Mr. Steel describes in your last issue justice with the sword should be allowed to step in and cut the thing down. I suggest this process for the sake of suffering brethren and for the peace of your readers.

HOME MISSIONS. The Rev. R. Wasson, of Kentville, seeks information respecting our home work, and therefore requests "the Brethren of the Nova Scotia Conference who are laboring on Home Missions" to send him immediate answers to the following questions:— 1.—How long since your field of labor became a Home Mission? 2.—What progress has been made religiously and financially—the former includes numbers? 3.—If any drawbacks what are they? 4.—What are the present prospects of the Mission? 5.—Any suggestions of improvement will be thankfully received, or anything bearing on the well-being of our Home Missions.

INFANTS' HOME. Mr. Editor.—About two months since the Committee of the Infants' Home issued cards stating the condition of our Home—the work which is being done for the little helpless inmates and our pressing need for money to meet our daily wants. These cards were sent to the Superintendents of the Sabbath-schools throughout the Provinces, with a request that they would put them into the hands of their scholars to collect funds for us. Some of those little workers have responded to our appeal, and the results are most satisfactory, but as there is a number from which we have not yet heard we hope they are at work for us, and that we shall soon have their names added to the list from whom we have received returns. To us it is a source of much pleasure and encouragement to make the following acknowledgments: Stratford, per Rev. W. Campbell \$4.00. Clifton S. S. per James Archibald \$29.15. Master Hiram Waddell \$4.00. Annapolis, Eva M. Kay \$5.00. Marie Yull \$3.00. Annie Cook \$4.00. Janie McGilvery \$7.20. Annie L. Forbes \$1.60. Beattie McDermald \$4.23. Helen V. Thompson \$1.32. Etta J. Yull \$7.22. Bessie R. Fige-man \$8.18.

A. NORDBECK, Treasurer. M. K. F. SAUNDERS, Secy.

NOTE! The WESLEYAN will be sent to any address during the remaining months of the year upon receipt at this office of One Dollar. Show this to your neighbor, or take advantage of the offer in behalf of some friend.

N. B. AND P. E. CONFERENCE. The ninth session of the N. B. and P. E. Island Conference will be held (D. V.) in Fredericton, commencing on the fourth Wednesday—the 25th of June. The preparatory day will, therefore, be the 27th and not the 22nd, as given in the Minutes of Conference. D. CHAPMAN, President.

FRENCH METHODIST INSTITUTE, MONTREAL. Previously acknowledged \$450.30 Received since April 1st 1882:— Grafton St. S. S. Halifax, per A. G. Cunningham, Secy. 25.00 "Halifax Nursery" 10.00 A. Friend, Montreal 25.00 Rev. S. Jackson, Stanbridge 10.00 A. Friend, Carbonar, Nfld. per Rev. G. Boyd 4.00 A. Lady Friend, Toronto, per Rev. Dr. Sutherland 5.00

NOVA SCOTIA CONFERENCE 1882. MINISTERS AND THEIR HOSTS. Addy, J. S., Mrs. Fran. J. Thos. Aylward. Alcorn, W., P. S. Burnham. Astbury, J., Mrs. Bryson. Angwin, T., Miss Scott. Bent, Joseph, Joseph Chandler. Biggley, J. G., Watson Dill. Rorden, J. R., Rev. A. Gunn. Borden, B. C., Jas. E. Graham. Brecken, Philip, Mrs. Cochrane. Brown, W. A., Bennet Smith. Buckley, F. A., Salter Baxter. Brown, William, T. B. Smith. Cassidy, John, Joseph Burgess. Coffey, J. S., Mrs. Bryson. Craig, John, Mrs. Crowl. Daniel, R. A., Mrs. James Sloane. Davis, J. H., Thomas Aylward. Dawson, J. L., Joseph Malcolm. Day, G. F., Dr. Hale. Dr. Douglass, Geo. E. Pellow. Deane, H. P., Mrs. John Smith. Dunn, S. B., Elisha Card. England, E. E., Geo. E. Pellow. Evans, W. H., Miss Robinson. Fisher, J. M., Miss Seiwright. Gaetz, Joseph, C. DeW. Smith. Gee, John, John Savage. Giles, J. B., J. W. Webb. Hale, Joseph, Rev. J. McMurray. Hart, J. R., Hemmon, J. B. Hart, T. D., Hennigar, J. B. Heartz, W. H., Hennigar, J. B. Hemmon, J. B., Hioksy, David. Hioksy, J. G., Hills, Benjamin. Hockin, Arthur. Howie, J. W., Huestis, G. O. Huestis, S. F., Johnson, G. (A), Johnson, G. (N), Johnson, G. F., Johnson, D. W., Johnson, John, Johnson, R. O'B. Jost, C., Langille, W. H., Leckhart, C., Lathen, J., Mack, R. B., McArthur, R., McMurray, J. B., Moore, E. B., Morton, A. D., Morton, Roland, Mosher, J. A., Mellish, J. A., Odgen, J. C., John Aylward Outerbridge, W. A. Parker, Caleb. Pickles, F. H. W., Pike, J. M., Prestwood, P., Purvis, Wm., Robinson, P. H., Rogers, J. A., Rogers, Thomas, Ryan, William, Scott, D. B., Scott, James, Sharp, James, Shepherdson, J. W. Smith, Richard, Smith, T. L., Sponagle, J. W., Strothard, Jas., Sutcliffe, I., Swallow, C. W., Taylor, James, Teasdale, J. J., Temple, R. A., Tuttle, A. S., Thurlow, I. E., Tweedy, J., Tweedy, R., Tyler, C. M., Wasson, Robert, Weldon, A. F., Williams, Robert, Wright, Fred, JOHN M. PIKE, Windsor, May 30th, 1882.

Sixty thousand Sunday School children and teachers walked in procession in Brooklyn, N. Y., one day last week. The Bible and Colportage Society of Ireland is carrying on its work, notwithstanding the distressed state of the country. Its colporteurs have not been annoyed while circulating their books and reading the Scriptures from house to house. During the last twenty years, about 15,000,000 Bibles and good books have been sold.

PERSONAL.

S. D. Waddy, Esq., a Methodist local preacher, occupied Dr. Joseph Parker's pulpit in the City Temple, London, both morning and evening of a recent Sunday.

The reports from the Irish District Meetings, just held, show a net increase in the membership for the year of 255, with 776 on trial. The emigrations amount to 847, and the deaths to 401.

The Irish general missionary, the Rev. Robert Collier, recently conducted an open-air service in the town of Ballybay, County Monaghan, and had about 1,000 earnest hearers, mostly Romanists. When he was done they gave him a hearty cheer, and anxiously inquired of him when he would visit them again.

Preparations are being made for the erection of a new church at Lunenburg, to seat about one thousand persons. A central site, costing over \$900, has been purchased and paid for. More than \$4000 have been subscribed, and the leaders in the enterprise, though already almost surprised at their present success, see good prospects for raising the full sum needed. The new church, which is to have a basement story, will be finished, it is hoped, in 1884. The Methodists in Lunenburg County are reported to have increased 75 per cent during the last ten years.

The Toronto District Meeting was held last week. The Mail reports that the trial sermon preached by Mr. Percy H. Punshon was regarded by the committee as "highly satisfactory." The funds were found in a highly prosperous condition, a respectable advance having been made in almost every instance. In spite of the losses by death and an unusually great number of non-residents, a net increase of 95 in the membership was reported. The laymen present elected the following gentlemen to represent them in the General Conference: Messrs. John Macdonald, Warring Kennedy, John T. Moore and Dr. Ogden, and Mr. Ambrose Kent was elected an alternate. A resolution in favor of the "organic union of the various branches of Methodism in Canada," and requesting the Toronto Conference at its approaching session to "formulate an expression of opinion in reference to the subject" was passed.

"H. I. E. R. S." writes from Hampton Station, N. B., May 29th: "Our little church, which is the admiration of all who have been in it, was opened for public worship yesterday. Though the day was very unfavorable, yet at the close of it we felt thankful and happy, for contrary to our expectations, under the circumstances, we had large, respectable and very attentive congregations both morning and evening. The chairman of the district, the Rev. D. D. Currie, gave us a very telling and appropriate discourse in the morning, and the Rev. W. Dobson, of Portland, St. John, gave us one of a similar character. A strong choir aided the congregation in celebrating the praises of God in sacred song—and altogether, notwithstanding the almost incessant rain, the day was one of sacred joy. A nice tent bell at 11 a. m. and 7 p. m. announced the time for service, and its calls were responded to by flocks of eager worshippers, who, I am sure, felt that the occasion was one of extraordinary interest to this rapidly rising and beautiful locality. Special services will be held next Sabbath, when I have no doubt large numbers will gladly attend who were prevented from doing so yesterday." A more extended notice will probably be given.

The Recording Steward, of the River Philip Circuit, R. L. Black, Esq., reports: "The Fourth Quarterly Meeting was held on Tuesday, 23rd inst. There was a large attendance, every section and every interest of the circuit being fully represented. The results arrived at were very satisfactory. The circuit receipts were reported up the estimate of the first Quarterly Meeting, \$600. The contributions for missionary and other connexional purposes were largely in excess of last year. These facts are especially cheering when we remember that we are concluding the first year of our experience as a self-sustaining circuit and that during the year we have been at heavy expense in connection with the erection of a new parsonage. But more cheering still was the intelligence that after deducting for deaths and removals, the membership will show a net gain of about twenty-five upon that of last year. R. L. Black was elected to attend the coming District Meeting, and a young brother was appointed to the office of exhorter with a view to the organization of a staff of Local Preachers in the near future. Our amiable Mr. Morton, was cordially invited to return a third year, which invitation, he on his part, accepted. We look towards the future of our circuit with renewed confidence and hopefulness."

Yesterday afternoon, Miss Maggie Robertson, teacher in Queen's Square Methodist Sunday school, was presented with a handsome album on behalf of the teachers and scholars attending the school. Miss Robertson removes to Seaforth, Ontario.—St. John News.

About \$125 were collected by the children's sale at Fredericton last week. The Reporter says "the girls proved themselves to be expert saleswomen, and received the cash and returned the right change every time." The amount obtained is to be used in the interest of the Sunday-school library.

METHODIST NOTES.

At the meeting of the Halifax North circuit on Tuesday evening it was resolved to request the Conference to form the Charles St. and Beach St. Churches into a separate circuit. The growth of our Church in that part of the city has been most cheering.

Rev. L. S. Johnson, of Hopewell circuit, reports on the 24th ult. that on the previous Sabbath very interesting educational sermons were preached by Rev. R. Dunean, chairman of the Sackville District. The collections were double the amount of those of the previous year.

The Western Methodist Book Concern pays more than half as much tax on personal property as all the thousands of saloons in Cincinnati.

At Beech St. Church, in this city, on Sunday evening, Rev. W. H. Evans received eleven persons into the fellowship of the Church. Three of these had previously been counted as members.

The remains of Hester Ann Rogers, and Mr. Thompson, the first President of the Wesleyan Conference after Mr. Wesley's death, lie in the cemetery of St. Mary's, Birmingham, England. An effort is now being made to raise \$200 for the purpose of erecting a substantial monument in the churchyard to their memory.

The Rev. J. W. Hamilton, who several years ago began a new Methodist church edifice in Boston, Mass., has secured money enough to complete what will be the largest Protestant church building in New-England. It will be built of brick, with freestone trimmings, and will seat, with the chapel, which opens into it, between 3,000 and 4,000 persons.—N. Y. Tribune.

The Superintendent of the South-East South American Mission says:—"Francisco Pensotti and Carlos Larrigo are the first of the long list of South American circuit riders destined in the future to carry the Gospel to every cabin and hotel in those lands, throwing themselves on the people for support on the same lines as in the heroic circuit system of North America."

GLEANNINGS, Etc.

THE DOMINION. Three ocean steamers are in port at Newcastle, N.B.

The starch factories of Prince Edward Island are doing an immense business.

The Windsor, Ontario, school board recently decided to close the public schools for two weeks on account of the small-pox.

Four hundred and sixty three cars of freight were reported inwards and outwards at the Halifax terminus last week.

Seven new locomotives recently arrived at Quebec in the steamship "Buenos Ayres" from Glasgow for the Intercolonial railway.

On June 6th the summer time table goes into effect on the I. C. R. A night train will run through to St. John then, without the long delay at Moncton.

An old lady died recently in P. E. Island in her hundredth year. Another, who had passed that distant limit, died a short time ago in Cape Breton.

The steamer Sarmatian, now on the passage to Quebec, has one hundred and twenty Herefordshire farmers, sent out by James Rankin, member of Parliament, to settle on his Canadian estates.

A fire broke out on Tuesday morning in a cooper's shop on DeWolf's North Wharf, thence spread to a junk store and across to the warehouses of Messrs. T. A. S. DeWolf and Son, on the South Wharf. The buildings were destroyed.

Though the stream drivers were delayed at the beginning of their work, the logs on the St. John River are in the booms as early as usual. Mr. Gibson has 500 men employed on the Nashwaak, and Mr. D. D. Glasier 120 men on his steamers and rafts.

Messrs. Allan have received instructions in case of any danger from ice in the Gulf to send the Sarmatian, in which the Princess sails, to Halifax. His Excellency's trip to British Columbia with Princess Louise will be made about the 1st July.

Mr. James Dempster's factory with its contents, comprising lumber, tools, machinery, was totally destroyed by fire on Tuesday night. The building was insured for \$2200. There was no insurance on the stock or materials and the loss sustained will be very heavy.

London Wesleyan Methodism, prompted and aided by the Metropolitan Chapel Building Fund, has during twenty-one years provided fifty times as many places of worship, seating each 1,000 persons and provided, as during the previous period of 129 years.

A correspondent of the Methodist Register writes from Luton, Eng.:—"We rejoice in an increased membership of 200 in our own circuit, in addition to at least 200 more who are still on trial or in junior classes, and it is only right to state that we have by no means neglected all the fruit of a work that began in our own Church."

Rev. Dr. John P. Newman, lecturing for the benefit of the Metropolitan Church a few years ago, earned the handsome sum of \$4,800, which he invested in the bonds of the Church, holding them to aid the Bishops in their effort to save the Church. He has now cancelled the bonds, and passed them over to Captain McCabe.

The remains of Hester Ann Rogers, and Mr. Thompson, the first President of the Wesleyan Conference after Mr. Wesley's death, lie in the cemetery of St. Mary's, Birmingham, England. An effort is now being made to raise \$200 for the purpose of erecting a substantial monument in the churchyard to their memory.

The Rev. J. W. Hamilton, who several years ago began a new Methodist church edifice in Boston, Mass., has secured money enough to complete what will be the largest Protestant church building in New-England. It will be built of brick, with freestone trimmings, and will seat, with the chapel, which opens into it, between 3,000 and 4,000 persons.—N. Y. Tribune.

The Superintendent of the South-East South American Mission says:—"Francisco Pensotti and Carlos Larrigo are the first of the long list of South American circuit riders destined in the future to carry the Gospel to every cabin and hotel in those lands, throwing themselves on the people for support on the same lines as in the heroic circuit system of North America."

GENERAL.

"Candish" is said to be the correct pronunciation of the name of the murdered Secretary for Ireland.

Edinburgh University is to have a professor of the Celtic language and literature.

Several ladies are employed on the staff of computers in the astronomical observatory of Harvard College.

Four hundred houses, belonging to Jews, were recently destroyed by fire at Vasilishki, in the Government of Grodno.

The people of Geneva, Switzerland, spend more money for wine than for bread. The expenditure is 300 francs per head of the whole population.

The advent of a son in the household of Prince William of Prussia makes Queen Victoria a great-grandmother.

Grace Babb, a Maine girl, recently stood first and passed the best examination in a class of 195 at the College of Pharmacy in Philadelphia.

Dr. Anna Warren, of Emporia, Kansas, has a practice of \$6000 a year, besides mining interests that will give her a competence in old age.

The Departmental Committee has reported that the Channel Tunnel is defensible, but suggests that the opening be carried further inland, where means of defence are more complete.

The average size of the farms of Ohio has decreased in thirty years from 125 to 103 acres. The process will probably go on still more rapidly in the future.

The fastest time on record, from New York to Queenstown, Ireland, was made by the Guion steamship Alaska, viz., six days, twenty-one hours, forty-six minutes.

A Cuban deputy has presented a motion for the immediate abolition of Slavery. Veterans Liberals, Democrats and Republicans will vote for the motion, but the Cabinet declines to modify the law fixing abolition for 1888.

The new Capitol House, to be built by the Ladies' Christian Temperance Union, St. John, N. B., will be located in the city square, King Square, a commodious structure having been engaged for the purpose. The interior of the premises will be prominently painted and fitted up with bright and attractive manner.

Fifteen families of Jewish refugees, the first instalment of three hundred families from Russia, have arrived at Winnipeg. During the past week fifty-five carloads of immigrants and twenty-seven carloads of baggage passed through Toronto en route for the North-west. One thousand English families were landed by the Canadian Pacific. Seven hundred will remain in Ontario, and the remainder was shipped to Manitoba. It is estimated that their aggregate capital amounts to three quarters of a million of dollars.—Herald.

Hon. S. H. Holmes has accepted the position of Postmaster of Halifax. He has been succeeded as leader of the Government by Hon. J. S. D. Thompson, Attorney General. The Liberal Conservatives of Halifax have re-nominated Messrs. Rieley and Dacey for the Dominion, and Messrs. Farrington, Pugh and Parsons for the Local Legislature. The Opposition have nominated Hon. A. G. Jones and H. H. Fuller for the Dominion, and Messrs. M. J. Power, A. Fielding and J. G. Foster, for the Local. The Liberal Conservative ticket for St. John city and county are Sir Leonard Tilley, W. H. Tuck, Q. C., and Charles A. Everett, Esq. Opposed to them are Geo. McLeod, Esq., Hon. Isaac Burpee and C. W. Weidon, Esq. We observe a good number of Methodist names in the general list of candidates.

The vessel and rum seized at Burlington last fall have been sold by the authorities. It is estimated that the loss to somebody is not less than two thousand dollars. The temperance people of Barrington gave all possible aid to the authorities, and so did some of the leading temperance men of Yarmouth. They deserve honorable mention.

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COMMUNICATED.

OUR HOME MISSIONS.

MR. EDITOR.—By the last issue of the Wesleyan, I see that the St. John's Preachers' Meeting has been moving in reference to the General Conference legislation affecting the management of Home Missions. This action is none too soon. I had myself some time ago moved in the matter, rough-sketching something of the kind, to be submitted to the N. S. Conference, and taking almost exactly the same view both of condition and remedy. Whether it will be better to finish this, or take up that furnished to hand may be a question for future consideration; but in the meantime you will allow me, perhaps, in an article or two, to contribute my share to the discussion of a subject second in importance to none, so far as our work in the Eastern Conferences is concerned; and one, too, that will demand from the papers that see, immediate and careful action.

It must be evident to all who have watched closely the course of events, that our missionary system needs a revision. It has been said of the Church that they owed their success largely to the fact that they never permitted a boat to leave a port without a thorough overhauling. Our missionary ship has run for eight years; not without a good deal of straining and creaking and indications here and there of weakness and imperfection, but during that time her machinery has scarcely even got so much as an oiling. It will hardly be safe to attempt to run her another four years without repairs. It is not revolutionary, either, to say that our Methodist machinery needs repairing or improving, any more than it is loyalty to cling to a worn-out and breaking link for fear of innovation until it drops you into utter helplessness and ruin.

We stand on the threshold of important events—nationally and ecclesiastically. In both respects "Westward the star of empire takes its way." The great North West looms up before us like the mirage of the desert and we see without any great stretch of the imagination the abodes of "millions yet to be." The great Head of the Church has given us a prominent place among the religious bodies of this Dominion. There devolves upon its responsibilities, weighty responsibilities, in reference to its future. We cannot ignore the fact if we would, we would not if we could. It was for just such a purpose that Methodism was given to the world. We must take possession of the Northwest for Christ. We must go up and do our part toward possessing that land, and we must do it at once! The next ten years will determine to a very large extent, and through this channel also, the position Methodism is to take in the Dominion of Canada.

But how is it to be done? This is the great question. We turn to our Missionary Society, our only means of aggression at present, and we find that it has already far more upon its hands than it can efficiently perform. The host of demands is like the locusts which came up upon the land of Egypt, devouring every green thing. We have our Indian Missions, our French Mission, our German Mission, and Japan Mission, and more than all these, our numerous and important Home Missions—all reaching out helpless hands, asking, clamoring for help. We are compelled to look this matter squarely in the face and try to solve the question. How with ten thousand we can meet him that cometh against us with twenty thousand, and that, too, when there are no possible conditions of peace. It is in the hope of being able to do a little toward the solution of this problem that we present these few considerations.

We notice, in the first place, that it is useless to expect the question to be solved through our General Missionary Society. It is impossible that its increase, unless something unusual happens, will enable it for many years, to enter to any large extent upon new enterprises, or even to maintain efficiently those which it has already undertaken. The history of all large and long established Funds proves simply the fact that they are subject to spasmodic action. They cannot be galvanized into unusual activity, simply at the will or touch of an operator. They are rather like a tree which, no matter how urgent the need, or how much it may be entreated, will increase only in accordance with the laws and conditions of its growth. If any one disbelieves this let him examine the history of our own and similar societies and he will be convinced. In our own case we could raise \$100,000 for a special Fund, whilst we could scarcely, with the most frantic appeals, add \$5000 to the General Fund for identically the same purpose. This fact, and it may be accepted as a fact, shows the unwisdom of the advice upon which the Central Board acted some eight years ago, and which we find professed now in influential quarters for the future; that is, to plunge the society into the work, trusting to the stronger necessity thus created to secure a corresponding response on the part of the church. There will be no response except to a very limited extent. It was folly in the first place; it would be greater folly now. A repetition of the course would only produce a repetition of the disaster, without much probability of a repetition of

the deliverance. Better catch your fish, or at least, prepare your net, before you prepare to catch them, otherwise you may find yourself boiling an empty pot.

The part of the subject which we purposed discussing more fully, however, is the Home Mission field, because it is in the right management of this, we believe, that we find the key to the whole matter. In order to know the imperative necessity of a change here, not only from a general standpoint but also from the Home Mission standpoint, and emphatically from the standpoint of the Eastern work, we intend taking up and discussing the following heads:

1st. Our Home Mission work must be sustained.

2nd. Our Home Mission work has suffered greatly through union of the Conferences and has not received fair play in the general management of missionary matters.

3rd. The Home Missions of the Eastern Conferences have been placed at a great disadvantage in comparison with those of the West. And

4th. The remedy to be provided.

If it appears to any that some of these points appear like an attack upon the general management we may say that such is not our intention. That mistake may have been made none would be so foolish as to deny. But it is only fair to acknowledge that the Central Board has been surrounded with great and exceptional difficulties. To most these difficulties it has been compelled to work an untried system, not only untried but faulty—attempts what it was not fitted to accomplish, and further, that the prophets of the past can always predict with a great deal more certainty than those who are required to forecast the future. With a few remarks upon the first head, then, we shall close the present article.

That our Home Missions must be supported is a proposition that will be endorsed, we believe, throughout our whole work. Who does not remember how the establishment of our old Home Mission Society seemed to touch the right chord in the hearts of the people? How, without interfering with the income of the General Fund the contributions flowed forth until we had enough and to spare? And our people were right; they were wise. They felt instinctively that our Home Missions were really the right kind of work.

There has been a strong inclination to cast off these dependent circuits. The cry is "Support yourself. Do not multiply weak circuits. We want the money for Foreign Missions and the Northwest, and when the cry of distress comes up from the suffering worker, too often the answer is, "Ye are idle, Ye are idle, Get you to your leaders." Now that this advice needs to be listened to sometimes is certain; but to lay down such a principle as the policy of our church is suicidal. Rather it would be suicidal only that it is impracticable. Growth, development, is the law of life, the law of Methodism. To command Methodism anywhere, or in any respect, not to send its branches abroad, is to command it to die, and thank God, it will not do this at the bidding of any man. It must grow; it must take possession of new fields, new locations, and there must be provision made for such growth. And why should there not? How can we have strong circuits without first having weak ones? Can those be cut out of the world's field like a garment? Can any one make a child a man simply by refusing to feed it, or by a word of command? If so, then we may adopt this heroic treatment with our Home Missions and hope for favorable results. The common sense view is: Feed the child and it will become a man and help to feed others. Take care of the sowing and by and by you may sit beneath its shadow, and eat of its fruit; but if you deal with a niggardly hand now, your niggardiness will bring forth fruit after its kind. We all admit the necessity of caring for the heathen. The cry is loud and imperative. But let us admit also the necessity of caring for our own. A white man is worth as much as an Indian. A mission established among fishermen will save as many souls probably and do more for the future of Methodism than one among the Black-foot and cost less than one fourth the money. Compare if you will Newfoundland, almost wholly Home Mission ground, with what might be called the foreign work. We have not all the figures and can give only rough approximations. But the Newfoundland Conference has cost the Methodist church of Canada during the last eight years, say, nearly as much as the Japan Mission; it has cost nearly as much as the French and German missions; it has cost one fourth or fifth as much as the Indian work. Who will say that every dollar expended in the Newfoundland field has not yielded as much as five expended in either of these others, either in immediate or prospective results? Not that we have not done enough, but we should not neglect or despise the other. Let us understand where our strength lies, and where our real work is done. "Thou shalt not muzzle the ox that treadeth out the corn." Let us not cut off our Samson's locks with the shears of our narrow economy under the vain impression that he will be stronger if he has less weight to carry. Look at our Home Missions for the last eight years; estimate if you can the number of souls that have been saved—the number of circuits that

have gone up from these ranks to independence—the amounts contributed to all funds—the number of neglected communities brought under gospel influences and the general buttressing of our widely extended Methodism effected by their instrumentality; compare this with any other part of our work whatever, and you will not be willing to let our Home Missions die.

METHODISM.

III.

CHRISTIAN WORK AT HOME.

I have already referred to the unprecedented success attending the Salvation Army movement in "teaching the masses" and of the expression of sympathy in this, the most difficult of all christian work, given by the Methodist Church of England. Notwithstanding the eccentric and even "vulgar" methods adopted by this new body, it must be acknowledged that the Salvation Army has been doing a work that the evangelical churches could not or would not do. Now it must be readily admitted also, that "the masses" that are being so successfully reached in the towns of England, exist also in Halifax—in Charlottetown or in St. John. In our Provincial cities and larger towns we have the same class of non-church-goers to deal with—who are not bad merely in a negative sense, but are positively injurious to society. The sum total of the public evils of Halifax, emanating as they do from one or two quarters of our city, could only be given us by a Talmage, or a man not afraid to speak out what he knew. The fruitful source—the great cause of the degradation and misery of the "lower classes" is intemperance, without doubt, but I do not desire so much to direct attention to the cause as to the cure, or rather to the manner of presenting the Gospel remedy to a class who care not for their own miserable present or future.

The success of the Salvation Army consists not merely in methods adapted to the class of people among whom they labor, but largely in their determined earnestness and purpose to "save the lost," using such means as will arrest the attention of the careless and godless whom they seek to save, and "never giving up the fight." By such men and only such, will the degraded of Albemarle St. or City St., Halifax, or Sheffield St., St. John, be rescued, and such men will find or make means of attaining their purpose. In order to accomplish a work in Halifax similar to that of the English towns it is not absolutely necessary that we have the Salvation Army, but it is necessary (unmanly speaking) that we have a band of about 20 "whose hearts the Lord hath touched"—who will be ready to go forth in mission building, on the street or from house to house, and make known the gospel by speaking or singing.

Undoubtedly the open air singing and speaking, so successfully prosecuted by the South Brunswick St. and Albemarle St. Missions last summer, must be commenced again as the season opens. But in order to attain success, besides God's help to many men and women to help the former in speaking and the latter in the singing. We want the sympathy of the Evangelical Churches, yea, but we want more—we want that sympathy expressed in a willingness to volunteer to "come to the help of the Lord." There may be some good people who have a prejudice against this "vulgar" way of making known the Gospel, but if such people would only "come and see" how successful the plan is in getting an audience, otherwise impossible, such feelings would be removed and hearty interest and aid afforded. Let the good Methodists, who doubt the "need of such work"—or of so much concern for the salvation of the open and lost of our city, and a future judgment, take a week and spend it visiting with the missionary from house to house and from attic to cellar of each house in those "streets and lanes of our city," and we venture to say there will be no further opposition to aggressive work! Is there another who thinks he can excuse himself by saying that, "this is the missionary's business and I subscribed \$5 to have it done?" Well, think a moment before saying so, or you'll be sorry afterwards for saying it. No one man can do for Albemarle and South Brunswick streets (unmanly speaking) what ought to be done, for his very success in the work means an amount of "caring for souls" quite beyond his power; and further not only does the individual lose the great privilege and real pleasure of a most important sphere for "doing good," but the church which does not "throw" some other laborers forth into such a needy part of the field, loses one of the best opportunities of developing the ability and talents of her members. The urgent need of the prosecution of a vigorous and aggressive work in the centre of our city, (which is equally true also of other cities of the Dominion) is forcibly presented by one of the temperance papers. The May "Temperer" states that between Jacob and Sackville streets and South Brunswick and Grafton streets, there are twenty-seven houses or shops where drink can be obtained. Of this number there are no less than 26 licensed and 15 unlicensed rum shops or bar rooms on Albemarle street. Estimate, if you can, the evils great and small that are associated with these 41 places of

temptation! With confidence the mission workers of South Brunswick and Albemarle streets should expect the sympathy and aid of the churches. A correspondent of one of the New York papers says that the work of the Salvation Army reminds him of the early Methodists. Will we not have a larger band of the latter day Methodists to aid the open air mission in Halifax by their presence, word or voice in song? Why are there not more to "let their light shine" in the darkest parts of the city? D. MACGREGOR.

PRECEPT AND PRACTICE.

The good story is told of an excellent American minister who, happening one day to pass by the open door of a room where his daughters and some young friends were assembled, thought, from what he overheard, that they were making too free with the character of their neighbors, and after their visitors had departed he gave his children a lecture on the sinfulness of scandal. They answered: "But, father, what shall we talk about?" "If you can't do anything else," replied he, "get a pumpkin and roll it about; that will at least be innocent diversion." A short time after an association of ministers met at his house and during the evening some discussions on points of doctrine were earnest, and their voices were so loud as to indicate the danger of losing their christian temper, when the minister, procuring a pumpkin, and entering the room, gave it to his father, and said: "Here, father, roll it about." The minister was obliged to explain to his brethren and good humor was instantly restored.—Methodist.

BREVITIES.

A St. Louis paper says: "When a Chicago preacher wants a new church all his own, and a big congregation, he has himself convicted of heresy."

He who respects his work so highly (and does it reverently, that he cares little what the world thinks of it, is the man about whom the world comes at last to think a good deal.

Dr. Moore, Gibson says: "Many a small man is never doing anything about the sacrifices he makes, but he is a great man, indeed, who can sacrifice everything and say nothing."

You make a great mistake in thinking that the work will break all in pieces when you leave it. I is barely possible, on the other hand, that you are persistently standing in the way of a better man.

I said to my little girl one day: "What a large forehead you have got! It is just like your father's. You could drive a pony carriage round it." To which her brother, five years old, said, "Yes, mamma, but on papa's you can see the marks of the wheels."

A parson was once speaking to a farmer as to the unfavorable rainy weather they were having; and saying that next Sabbath he intended to use the prayer for fine weather. "Ah, sir," said the farmer, "but if you do, would ye mind puttin' in a word for the continuance of a few showers on the turnips at the same time."

The wearers and cultivators of "bangs" have now a telling argument in their favor in the case of the Chicago woman whose life was recently saved by one. A drunken rowdy fired a revolver at her, but the bullet, which would otherwise have entered her brain, it she had any struck her forehead and glanced off a piece of tin on which she was training a "bang" for Sunday wear.

John Bright appeared at the Duke of Albany's wedding in a Court dress of black velvet, which looked strangely simple among the glittering uniforms about him. The person most admired on this occasion was the beautiful Alexandra, whose costume of pale blue brocade had a train embroidered with flowers, Maude, Victoria and Louise, her three young daughters, walked into the chapel with her. Each was dressed in satin of the same pale blue, and their long, fair hair flowed away from their sparkling, intelligent faces.

Swell people in Washington no longer go to the dressing-rooms to remove their wraps at evening parties, but take their footmen along, and they stand in the hall and serve the purposes of clothes pegs till the party breaks up and the guests vanish to their homes. A row of footmen on their hats with the turrey and luxuriant opera cloaks of their employers, is the customary sight at all great entertainments, and the certain index of the distinguished character of the guests.

President Eliot, of Harvard, has that last best gift to man—tact. At one time his students developed an unpleasant liking for sitting in large numbers upon the fence that surrounds the college yard. The President, not desiring such a thing to become a custom, was at a loss how best to break up this practice. At last, one evening, as he was walking along the sidewalk, and the students were sitting on the fence singing, etc., the president said: "Gentlemen, allow me to congratulate you on having adopted the Yale custom." He was never troubled afterward by students sitting on the fence.

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