

The Wesleyan.

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Longworth Israel

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NOTE AND COMMENT.

Instead of winning your friend to Christ by your excessive "liberality," you made him believe that either you or your religion was a sham.—*Nashville Ad.*

Ingenious novelties are commonly suspected by the best exegetes. An "ingenious" interpretation is exceedingly apt to be unsafe. The Bible was meant to be a guide to plain people, and not a mere battle-ground for ingenious critics to fight over.—*Religious Herald.*

"How is it," we once asked a veteran of the cross, "that so feeble a preacher as Evangelist Blank attains so much success?" The answer was: "Because he always hits the mark. A light shot that hits the mark time after time is more effective than a heavy shot which is followed by no subsequent impression."—*Examiner.*

The man who said "he would not peddle the gospel to anybody; if men wanted to hear it from him they must come to his church," has peddled himself out of the pulpit. He found that pastoral visitation was a necessity to success in his work—he confessed himself a failure, and given himself to other work.—*United Presbyterian.*

"There is nothing mean about me, I will do my part," said a wealthy merchant, when applied to for a subscription toward building a house of worship for "the Church of his choice." He gave five dollars. He really thought he was doing a liberal thing. It was ignorance. He had no training in the line of beneficence.—*Southern Churchman.*

The Church dignitaries of Sweden, who broke up the proposed meeting of the Evangelical Alliance in Sweden, are doing what they can to make the meeting in Copenhagen a failure. At least they will not have their own clergy attend it, and have appointed a clerical conference to meet in Stockholm on the same days that the Alliance meets in Copenhagen.—*Independent.*

Mr. Hammond, the revivalist, spoke to a man standing in a crowd in Quincy, Ill., a short time ago. "Do you see anything green?" "No, sir," said the man pointing to his eye, as much as to say he was not a fit subject for conversion. "No my friend," Mr. H. replied, "but I see something red—your nose—and it cost you \$500 to paint it, if you paid for all the liquor you drank."—*Ec.*

A Plain Talk is what one of our Methodist patriots, in a recent conversation with us, called a sermon he had lately heard and liked. His definition is suggestive. Let the definition be that the preacher is talking to them; and it is all the better if "from experience to experience." And then let said talk be level to the comprehension of the hearer, so plain that a "way-faring fool" may understand it.—*Southern Ad.*

The Georgians rightfully claim that their State gave the women of America and the world the first college. The Wesleyan Female College, created in 1838 by the State of Georgia, adopted by the Methodist Conference in 1840, endowed and remodelled in 1882 by George I. Seney, is to day the monument which marks the earliest complete recognition of woman's claim.—*Columbus Sun-Enquirer.*

The best cure for the sting of ingratitude, the pain of being misunderstood, and the weariness of non-appreciation, is the abiding consciousness that it is "as unto Christ" that we do all our work for men. The assurance of his approval is thus our "exceeding great reward." What may be added from an earthly source should be gladly and thankfully received, but we may not trust to it alone.—*Western Ad.*

Last month a young man was killed on the railroad track near Albany. Some years ago his parents separated, his father taking a daughter, and his mother going with his mother. At the funeral, when the coffin was opened for the last look to be taken, the father stood upon one side and the mother on the other, and as they raised their eyes from the last look upon the features of their dead son, and met each other's gaze, they embraced each other impulsively, and were reconciled over the lifeless body of their boy. It became an occasion of gratitude to God, but how much better if they had never separated, and parents and children had lived together in love as God designed! Faithfulness, forbearance, and Christian principle would save many a household from estrangement and sorrow.—*N. Y. Ad.*

We are glad that Conference has accepted a proposal whereby all candidates accepted year by year will be examined before the July Committee in their knowledge of the Bible. In addition to the purely theological questions, questions will henceforth be set to test the candidates, according to their previous opportunities, in their acquaintance with the English Bible. It is time the standard of attainment in this respect were decidedly raised.—*Meth. Recorder.*

New-York, despite its conglomerate population, is not yet large enough or cosmopolitan enough to support regular religious services according to the ritual of the Greek Church, and yesterday a second attempt to establish a branch of that church in this city was abandoned. The missionary spirit in the Eastern Church is not strong, and henceforth, probably, the Patriarch and the Holy Synod of Russia will leave benighted New-York to its fate.—*N. Y. Tribune.*

The "revenge of history" are finely illustrated, and also emphasized, by the fact mentioned by Dr. Beard, in a letter to the *Congregationalist*, that when the German Emperor rode into the Franco-German war, at the close of the eighty members of his personal staff were descendants of the Huguenots who had been formerly driven from France at the dictates of Papal authorities. It is a long account which France has to settle for the Revocation of the Edict of Nantes.

As always, the Jews in Toulon and Marseilles have escaped the ravages of the cholera. Of the Jewish community of 4,000 souls in Marseilles, only seven have been seized with this disease. Two of these seven were life-long invalids; another was ninety-seven years of age, and two others had not observed the Jewish law. The *American Hebrew* of this city ascribes this comparative immunity to the dietary laws of Judaism, and lifts up its voice against "the unclean offal feeding things of sea and land" which Christian epicures prize so highly.—*New York Paper.*

The *National Baptist* insists that missionaries should return home at stated intervals, for the restoration of their health, and not less for the good of the mind and soul. They have for years lived amid those who were babes spiritually and mentally. The missionary has had to give, to impart; he has felt virtue going out of him, oozing from his fingers' ends. He needs to receive, to fill up, to recuperate. He needs also to be in sympathy with the churches at home, to be in their atmosphere.

Not very far from the Conference chapel may be seen a clergyman of the Established Church whose attire is notorious and who has been known to prostrate himself before "the altar," and then, when questioned by a parishioner, to explain his conduct by alleging weakness in his back. The parishioner said he thought the weakness was higher than the back, and it is added that the experiment has not yet been repeated. The weakness, however, is likely to continue, and to show itself in various ways.—*London Methodist.*

He is the best Christian who is the most charitable in his judgments of others; and he is no Christian at all who does not exercise that divine charity which "thinketh no evil." Frederick W. Robertson says: "Be sure that it is the severe and pitiless censor of others' faults on whom you may, at a venture, safely fix the charge, 'Thou art the man.'" Harsh judgments prove guilt rather than innocence. It was the impure Pharisee who was eager to stone to death the woman taken in adultery. It was the immaculate Saviour who said to her: "Neither do I condemn thee. Go, and sin no more."—*Central Ad.*

We occasionally hear of cases of gross superstition in remote country districts. The following "true story" deserves to be classed with them. At a recent meeting of a Board of Guardians, not a hundred miles from London, it was stated that three girls who had gone in to service from the workhouse had all been sent back on account of a clergyman who was present unmarked. "Well, they will be confirmed shortly." "But surely," said one of the Guardians, "you do not think these girls fit for confirmation?" "Oh, I don't know," replied the clergyman, "it may do them some good." This reminds us of a story we once heard of a priest who sprinkled a young Protestant lady in Ireland with holy water, remarking, "If it does you no good, it will do you no harm."—*London Christian World.*

"THE MINISTRY OF THE AXES."

In that fresh and suggestive volume entitled "Studies in Matthew," by the distinguished Welshman, Rev. J. Cynnddylan Jones, there is a chapter on John the Baptist in which occurs this passage:

"And now also the axe is laid unto the roots of the trees." John the Baptist was wielding the axe to cut down with fell strokes the mighty overshadowing trees of Jewish superstition and corruption. Luther also was swinging the axe to clear Europe of the mighty, overshadowing trees of popish superstition and corruption. I am not sure but the great need of the present day is a powerful, ponderous axe; and the next great need a strong, robust man to wield it with a firm, resolute purpose against the colossal falsehoods which bring disaster into trade and dishonor upon religion. O for the ministry of the axes once more!"

This he said in paying tribute to the singularly sincere and faithful ministry of the Baptist. Trained in the wilderness and by immediate communion with his Lord—aloof from the blandishments and deceits of fashionable society—his was a transparent character and an honest purpose. He meant to do an imperative and thorough work. The idea of compromise, condonement, or concealment never occurred to his candid mind. And what his clear, rigid spiritual discernment saw to be evil, he rebuked with vigor and courage. To his honest eye sin was just as sinful under the purple of royalty as under the rags of poverty. The accidents of position or fortune were no protection from his searching glance and withering rebuke. No wonder, therefore, that he suffered imprisonment and yielded up his life a glorious martyrdom to duty. He would rebuke the sin of Herod as readily as the humblest, most obscure peasant. His was a thorough and sincere, not a superficial and perfunctory work. He laid the axe unto the roots of the trees. Sin was not to be bruised, but exterminated—not condoned, but uprooted.

We quite agree with our author that such a ministry is "the need of the present day." Times and seasons do not affect essential truth. Its methods of presentation may vary, but the truth itself must be as prominent, and luminous as the eternal fires of heaven. With the growth of wealth and social refinement, sin becomes more subtle and perilous. Its guastliness assumes a fair exterior, and with almost infinite plausibility it is enthroned in our domestic, social, commercial and civil habits and customs. Think of the methods employed and applauded in political conventions and campaigns, and by professedly Christian men. How devious and devilish are the ways of commercial ingenuity, the inventions of active office-bearers in the Church of Christ. In fashionable high life, the nets and snares that entangle and entice youthful virtue and ambition into prodigality and profligacy are not infrequently woven by the fair deft fingers of artful church-women. To warn and to save the people from these dangers and evils, made more dangerous and deadly by the applause of the multitude, we need "the ministry of the axes." Scarcifying will not do, the diseased limb must be amputated or death will ensue. Pruning a thorn-bush will not make it produce grapes; it must be uprooted and replaced by a different plant. The hurt must not be healed slightly. Nothing less than a ponderous axe laid at the roots of the trees will accomplish the mighty results so much needed.

"The ministry of axes" preaches the gospel of conviction of sin. Men are not flattered with the idea that sin is a slight spiritual aberration, but a transgression of the law of God worthy of eternal death. And just here is the secret of so much superficial religion in the Church. The depth of conviction is the measure of faith

and consequent zeal. If the axe is laid unto the root of every tree, and conviction is thorough, vivid, and profound, conversion will be clear, fervent and active. St. Jerome has wisely said: "He that hath slight thoughts of sin never had great thoughts of God." Our appreciation of a Saviour is measured by our perceptions of sin and its infinite consequences. We call ours a great salvation, because it rescued us from imminent and great peril.

Revivals of religion are only born of such preaching. Men must first know that they are sinners before they will fly to a Saviour. Sin must be seen and heard in order to appreciate and love the peaceful brow of Calvary. We plead, therefore, for a revival of "the ministry of the axes."—*N. O. Ad.*

THE AMERICAN BIBLE SOCIETY.

The impulse given to the circulation of the Scriptures in most of the languages and dialects of the world by two great Bible societies, the American and British and Foreign, is hardly appreciated. The American Society has had a career of usefulness covering nearly threescore and ten years, and has circulated almost forty-four million copies of the Scripture, while the British and Foreign Society has given no fewer than one hundred million copies. Other British and Continental societies bring the grand total up to over one hundred and eighty millions. The amount of money expended by these societies in their work is enormous.

There is little of interest in the reports from the various states; but those from foreign countries are well worth reading. Concerning Cuba, it is stated that in former years the intolerance of the rulers prevented any organization for Bible work; but agents and colporteurs are now doing an excellent preparatory work there. In some places the agent, the Rev. Thomas L. Gulick, was welcomed, and invited to preach by the mayor himself, and he found all parts of the island accessible to colporteurs. He was surprised to find the people so willing to buy books and listen to the preaching of the Gospel. In Mexico the most effective work is done by colporteurs, two of whom are believed to have been killed, as they have not been heard from. An agent, who made a tour of the western coast of South America, found everywhere a ready sale for the Scripture, and people anxious to hear the Gospel. None of the civil authorities offered any obstacle; on the contrary, in some places they facilitated the work of the agent. In Brazil, as usual, the colporteurs have met with ridicule, abuse, and opposition. Some of the Bibles were at once destroyed at the instigation, in every instance, of priests; but the results of the year were not discouraging.

In Russia the bishops and other ecclesiastical authorities have expressed themselves as greatly pleased with the munificent aid the American Bible Society has given to the Russian Bible Society in the circulation in Eastern Siberia. The total distribution the past year amounted to about 90,000 copies. The work in Esthonia has also been very encouraging. In Austria the priestly influence is strong and vigilant against the introduction of the Bible into families, and not infrequently people are so prejudiced against it that they will not even touch it.

The report for Turkey, after speaking of the difficulty in obtaining the Government permit for the reprint of the Scripture in Arabic, states, as a noteworthy fact, that there has been a large increase in the Turkish and Arabic Scriptures. The demand for the Arabic Scriptures is chiefly among the Christian population, but the sale to the Moslems of Syria and Egypt is constantly increasing. The hostility of the Government, however, to the spread of the Bible is increasing.

The Greek Government has not fallen in its desires behind the Turkish, and has in some respects effected more of hindrance, succeeding, in some places, in driving the colporteur from his post. Egypt has signalized its freedom from the thrall of an exclusively Moslem government by an increase of more than 4000 copies of the Scriptures in its circulation.

In Persia both the nominal Christians and the Moslems are bitterly opposed to the spread of the Bible, there is but little religious liberty, and the Mohammedans are very illiterate. These are the chief difficulties. There is not much that is encouraging. In the other countries of Asia, India, China, and Japan, Bible work forms an important part of missionary progress, as also in the South Seas and in Africa.

CONSCIOUS SALVATION.

The Rev. E. J. Brailford, of Edinburgh, in speaking in the British Wesleyan Conference about Methodism in Scotland, said: The iceberg of Calvinism may be out of sight, but the air in many places is terribly cold, and the way in which Methodism proclaims a free, present, a full salvation is very warm and welcome. I have again and again been thankful that the teaching of our Church was so explicit regarding the assurance of salvation by the witness of the Spirit. I have met with many who have been brought up even in evangelical Churches who have never realized the glorious privilege of conscious salvation, and I have seen them receive the glad tidings. There are many beautiful sights in that glorious country, but none more beautiful than to see the cloud of doubt lifting from one and another as the sunshine of conscious acceptance with God came pouring in. The class-meeting, too, I have learned to value. I have valued it as the safe enclosure for rescued souls. After Mr. Moody's visit the ministers of the city were summoned to consider what had best be done with the new converts to prevent their relapse into the world. There was much embarrassment, and I felt thankful that when the Master sent to our Church any great catch of fish in the Gospel net we had tanks of living water to put them in. It is true that Scotch people in many places are not in sympathy with the class-meeting as a condition of membership, but wherever there is true spiritual life there must be by the laws of affinity an expression. They who fear the Lord must speak often one to another. I have one member who comes every Tuesday twelve miles to attend the class-meeting, and the fresh, sincere, Bible-woven experience of the Scotch Methodist would do even the Lancashire or Yorkshire Methodist good to hear. But, above all, the way in which Methodism can deal with anxious souls must ever give us an important place even in the presence of the splendid Presbyterian Churches of the land. Whatever the Methodist preacher may be able to do, he is credited with an unerring power of pointing the penitent soul to the wounds of the Redeemer. Some years ago a poor woman, some miles from Edinburgh, in great distress, could find no relief, and at last asked advice of a Presbyterian elder, who sent her to the Methodist chapel, saying, "There they understand these things." She went. Thomas Akroyd was preaching; and she found Him whom her soul sought for. I saw her a few weeks ago. She is almost blind, but endures, as seeing Him who is invisible. The memory of what Dunbar Chapel was in the days of A. M'Aulay is still fresh in Scotland, but indeed that is what every Methodist chapel has been in some degree—a place where the anxious soul is directed by the shortest way to the foot of the Cross. Not all—perhaps few—of those brought in are enrolled as members with us; but what of that? Al- though many sheep that are brought back from their wanderings pass into the fold without the Methodist mark upon their shoulders, I rejoice, yea, and will rejoice.

THE CHURCH PAPER.

"My people mortify me. I cannot get them to take the Church paper, and as a consequence, they know but little about the Church and take but little interest in it." This is the utterance of an old and faithful pastor, who knows the value of the Church paper among his people. His experience is sadly the experience of many others. The reading Christian is the efficient one—the leader, the helper in every good work. We pity the pastor who has to serve a non-reading people. His work is hard, unsatisfactory, and barren of the results that should flow from the preaching of the Word. However good the seed, the harvest will be but a scanty one unless there is good, well prepared soil for its reception. However intelligent the people may be about the markets, politics, and all secular matters, there is barren soil for the Gospel unless they are readers of the best Church literature. Ignorance here is ignorance of the highest demands of nature.

Intelligence is one of the greatest needs of the Church to-day. Religious intelligence cannot be procured without reading. The man who makes the discovery of an agency by which our people can be made a reading people will have built himself a monument. Much can be done by the ministry in an active canvass in each congregation. A mere mention from the pulpit amounts to but little. Devise means to put the paper into the hands of the children; this secures them as active workers in the Church of the future, and paves the way for standard literature. This is the most hopeful soil now before God's husbandmen. A gain here has the promise of future as well as present good to the Church.—*Richmond Christ. Ad.*

THE PRAYER-BOOK.

A growing section of clergy and laity in England are striving to promote the revision of the Prayer-book. A Bill is to be introduced into Parliament at the instance of the Prayer-book Revision Society. It proposes to cancel the Ornaments Rubric immediately preceding the Order for Morning Prayer, and to enact instead of it a provision that ministers saying the public prayer or administering the sacraments or other rites of the Church shall wear a plain white surplice with black scarf, and, if graduates, the hood of their degree, but no other vestment or ornament whatever. In all places where the words "priest" or "priests" occur the words are to be changed into "minister" or "ministers" except in passages of Holy Scripture, or where the order of the ministry, as distinguished from the diaconate, is intended. In the former case no alteration is proposed, in the latter the words will be changed to "presbyter" or "presbyters." The title of the Absolution in morning and evening prayer is to be altered thus: "A declaration that God pardoneth penitent sinners," and in the declaration itself the words "power and" before "commandment to His ministers" are to be omitted, while, instead of "absolution, and remission," there are to be substituted the words "free and full forgiveness." In the first exhortation in the Communion Office the words "absolution, together with," before "ghostly counsel and advice," are to be omitted. The form of absolution in the Communion Office is not to be altered, but in the rubric preceding it the words, "Then shall the priest (or the bishop being present) stand up, and turning himself to the people, pronounce the absolution," are to be changed thus, "Then shall the minister (or the bishop being present) stand up, and turning himself to the people, say as follows." The rubric in the Order for the Visitation of the Sick regarding the administration of the Sacrament, together with the absolution itself, is to be entirely omitted. In the Ordination Service, and also in the Form for the consecration of Archbishops and Bishops, the words, "Receive the Holy Gospels," are to be altered into a prayer. No alteration is proposed in the baptismal service for either infants or adults.—*Eccl. Churchman.*

OUR HOME CIRCLE.

SYMPATHY. O Pain, thy realm is wide! Must I to help the hearts beneath thy sway...

TIM AND HIS BOIBLE.

"Gude mornin' to ye, Father O'Leary. The top o' the mornin' to ye. I hope the wurld wags better with you than with meself."

"At this juncture, Father O'Leary took Tim by the arm, and telling Mrs. O'Flagerty she could go home, and her son would soon follow her, he took a seat under a tree and talked to him a long time upon the duties of children to their parents, and then bade him go home, saying that he hoped to hear no more complaints from his mother because of disobedience."

such anguish any longer, went up to him, and reaching up his little copy of the New Testament, said: "Ob, sir, please take my book and read of the wonderful Jesus, then you won't be afraid, for it says, 'Even the winds and the sea obey him.' I ain't a bit afraid, for I love him, and he wont let me be hurt."

and they will do more to-day for your happiness than say other people. Ask them, and above all ask God. I used to smile at John Brown of Haddington because, when he was about to offer his hand and heart in marriage to one who became his lifelong companion, he opened the conversation by saying: "Let us pray."

Thus the convert's break-down moved more souls heavenward than did his happy flight that day. If we truly yield ourselves to the Spirit of the Lord, he will honor himself, and bless other souls, through greatly differing utterance and operations.

Then Dr. Barnes gave the bottle of medicine to their mother, and said— "This is for Johnny; give a tablespoonful every two hours. As for, Joe he will be all right shortly, without medicine."

THE SUNDAY SEPTEN CONFIDEN PSALM The author of the bably King David it belongs to the others that it was occasion when from the hands of 2 Sam. 21: 15- that its occasion Saul by Doeg the 22: 9, etc. It se to belong to the bellion, like Ps. 3 David was flein son and an exile the service of the House of the Lo temple, "his te temple, which w to the Mosaic to the congregat bly still at Gib moved it to Jeru 3, etc., but to erected for the Zion, 2 Sam. 6: EXPLI My light, this the Old Testame the light, John fies, probably reous loes from y delivered him 1 Sam 17: 38-4 10; 24: 1, etc. up, etc., figur beasts; Job 16: bed, tailed of were themselves past experience him courage ag ture danger, R better, "in spit One thing, to sanctuary, wher ible presence, c continually, w thing in life. B abide. Beauty nances of wors beauty of holin munion with G er, contemplat of his tabernacl holy of holies; safety it nowh would dare en Rock, figurativ reach of my on 4. The nearer ther one is from Head be lifted downward; trust Sacrifices of joy loud expression giving. When thoue brow. Seek y to the words thee?"; then the sent as re holding them r ring that it w upon which th his prayer. I Hide not, etc., would seek th would, theref now that I am not from me, 1 Peter 3: 12; therefore do mercy to dista 14: 6; Plann ness," et. Mat Acts 9: 1. det Had fainted, th well express would faint? trust a God's living, not of the earthly manifest. W absolute faith can give us t fident courag say, for great QUESTION 1. Is the L and strengt 2. Of whot of whom not 3. Do you and his serv woods, to eve 4. If you d 5. When y in praise of 6. In how Lord?—Cond book. GROV This is one flowers, and to be found a tively few g per cultivat ing the fine the grounds amazem beauty of th will forthwit their own pi ed with the grow the sav es, the ough so signally they had be often reply neighbor. w them, but t When told the seed of the from the fl was matured -ust, and the

SECURITY.

Rock of Ages, cleft for me, I have found a rest in thee. In affliction's dreary hour Thou hast shown thy gracious power Help me, Lord, that power to praise Evermore thro' all my days.

MATRIMONY.

Before you give your heart and hand in holy alliance, use all caution; inquire outside as to habits, explore the dispositions, scrutinize the taste, question the ancestry, and find out the ambitions. Do not take the heroes and heroines of cheap novels for a model. Do not put your lifetime happiness in the keeping of a man who has a reputation of being a little loose in morals, or in the keeping of a woman who dresses fast. Remember that while good looks are a kindly gift of God, wrinkles or accident may despoil them. Remember that Byron was no more celebrated for his beauty than for his depravity. Remember that Absalom's hair was not more splendid than his habits were despicable. Hear it, hear it: The only foundation for happy marriage that ever has been or ever will be is good character. Ask father and mother's counsel in this most important step of your life. They are good advisers. They are the best friends you ever had. They make more sacrifices for you than any one else ever did,

A GAMEKEEPER AND HIS DOG.

"When waiting a few minutes on a platform in Norfolk," says a minister, "a friend directed my wife's attention to an unconverted man standing on the opposite platform, saying, 'He is very hard to reach with the truth.' He was a gamekeeper, and was accompanied by a black retriever dog. She quickly crossed the line, went up to him, and stroking his dog, said, 'What a beautiful dog you have here!'"

OUR YOUNG FOLKS.

Toddle, toddle, waddle, waddle, On her little pinky toes: Stumble, stumple, trip and tumble— That's the way the baby goes.

THE WAYS OF THE BABY.

Prattle, prattle, rattle, rattle, Little shonks, and little shrieks; Tears, with laughter coming after— That's the way the baby speaks.

POOR TRADE FOR JOE.

Joe and Johnny were always trading with each other. Their father was a horse dealer; and perhaps the boys got their trading ways from him. At last when they had often swapped everything else they owned, they one day traded names. As John had Wesley to his name, Joe gave a mink skin to boot. It was a fair, square bargain; Joe agreed to be Johnny and Johnny agreed to be Joe. Just after this they were taken ill; Joe quite ill; Johnny not much. Their mother saw Dr. Barnes riding by, and called him in. As he lived miles away, she thought this was good luck truly. The doctor examined his small patients, and while their mother was down stairs, mixed some medicine. "What's your name?" he asked the older boy. "Johnny," says Joe, for he wasn't going back on the trade on account of being sick. "And my name's Joe," says the other.

SPEECH AND PRAYER.

We heard Rev. Asa Bronson advise Christians not to care so much as it is natural to do, whether they have great personal enjoyment in their service of the Lord, but to do what duty seems to require, and leave all to him who alone can give effectual blessings. "When I was converted," said he, "my minister, Elder Wildman, suggested that I should, as soon as I had a good opportunity, make a public relation of my religious experience, in hope that my young acquaintances would be moved thereby. The next Sunday evening many were present, and I felt glad to tell them what the Lord had done for my soul. I had much freedom and flow of thought and utterance. I could see that they were quite interested, and when I had concluded, I said to myself, 'The Lord helped me; blessed be his name; I will be glad again to tell of his love and my joy in him.' I was very happy. When the meeting was about to close, Elder Wildman said in a low tone, 'You have told your young friends how you feel about the Lord. Hadn't you better tell the Lord how you feel about them? Do you feel free to pray?' I fell on my knees and tried to pray, but had no power of utterance. Thoughts came, but feeling came too, in such a way that I could hardly articulate. I tried to ask the Lord to convince the young that they needed salvation, needed it then, and could be saved then through my dear Redeemer, but sobs and broken words were all that could have reached their ears. Somehow the meeting closed with a benediction, but I lay flat and confused, and went home feeling much mortified. 'Why,' said I, 'couldn't I pray as well as speak! They'll think I have no real religion, else I could have done one as well as the other. How they'll laugh at my failure, and so I have done more harm than good.' The result of this first testimony and prayer in public was different from what the young Christian supposed it would be. His young friends said, 'His talk was well enough. But then we had heard him talk before. We had heard him declaim and speak in dialogues, and we knew he could get off anything he had in his head; but when he undertook to pray for us and with us, and had more feeling than he could hold, it had to run over in tears—that was what made us feel that he had got something he never had before, and something we needed too.'"

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THE SUNDAY SCHOOL.

SEPTEMBER 7.

CONFIDENCE IN GOD.

PSALM 27: 1-14.

NOTES.

The author of this psalm was probably King David. Some think that it belongs to the time of the captivity, others that it was composed on the occasion when David was rescued from the hands of a Philistine giant.

EXPLANATIONS.

My light, this is the only time in the Old Testament that God is called the light, John 1: 4. Enemies and foes, probably referring to the various foes from whom the Lord had delivered him in the past as Goliath, 1 Sam 17: 38-49; Saul, 1 Sam. 19: 10; 24: 1, etc., and others.

One thing, to serve the Lord in his sanctuary, where he appeared in visible presence, was to David the best thing in life. Ps. 84: 1-4. Devotion, abiding, beauty, both of the ornaments of worship and the internal beauty of holiness and spiritual communion with God.

When thou saidst is not in the Hebrew. Seek ye my face, belong to the words "my heart said unto thee," then the heart would be represented as repeating God's words, holding them up to God, then declaring that it would seek his face indeed, upon which then the Psalmist bases his prayer. Face means presence.

QUESTIONS FOR THE HEART.

- 1. Is the Lord your light, salvation and strength?
2. Of whom shall I be afraid and of whom not?
3. Do you prefer the Lord's house and his service to your books, the words, to everything?
4. If you do not, why not?
5. When you do sing, is it really in praise of the Lord?
6. In how far do you wait on the Lord?—Condensed from Scholar's Handbook.

GROWING PANSIES.

This is one of the most beautiful flowers, and though it is popular and to be found in most gardens, comparatively few people understand its proper cultivation with a view of obtaining the finest flowers. They go into the grounds of the florist and express amazement at the great size and beauty of the pansies they see there, will forthwith purchase a supply for their own planting and will be charming with them, and be determined to grow the same on their own premises, though their previous efforts had so signally failed.

have fine, large flowers, the idea was jumped at. And yet that is the way to get them. Every August the seed of the largest and most desirable should be sown and the old ones dug up and thrown away.

PREVENTION OF NOISE.

To those who carry on any operations requiring much hammering or pounding, a simple means of deadening the noise of their work is a great relief. Several methods have been suggested but the best are probably these: 1. Rubber cushions under the legs of the work bench.

USEFUL HINTS.

Housewives will find the drippings from ice excellent for the final rinsing of clothes, especially white goods, giving them a white and clean appearance.

A putrid carcass polluting the air of a pasture will spoil not only the milk of the cows running there, but also the entire contents of the vat in which the tainted milk is poured at the factory.

If you have no scrap box establish one for bits of velvet, silk and woollen scraps. The prettiest cushion I ever saw came from such a scrap box, the result of eight years' economy.

Avoid purgatives and strong physics, as they not only do no good, but are positively hurtful. Pills may relieve for the time, but they seldom cure. Stomach bitters are a snare, and only create a desire for stimulants.

Turpentine, according to the American Outfitter, has so strong an odor that it will prevent depredations of most insects, and on a small scale, is one of the best applications that can be made.

Physicians and dealers in dyes stuffs in London are trying to drive aniline colors out of use and restore vegetable dyes. They assert that aniline dyes produce painful and dangerous eruptions of the skin.

It may be useful to know that one or two good copies of fine writing on glazed paper may be obtained without the aid of a press or water, if the writing is done with a solution of three parts of good jet black ink and one of gelatine.

The Aztecs, before the conquest of Mexico by the Spaniards, recognized the value of trees for the maintenance of moisture and the promotion of irrigation. Prescott tells us that their law contained severe penalties against the destruction of forests.

A fine horse was lately alarmed by flashes of lightning during a storm in the valley of Kings Co., and rushing against the barbed fence was gashed in one hundred places. Nearly fifty stitches had to be made in different parts of the skin. He recovered all right.

Tomato pie can be made by peeling and slicing green tomatoes; to this allow four tablespoonsful of vinegar, one of butter and three and a half of sugar; flavor with nutmeg and bake very slowly with two crusts. If the tomatoes are first stewed there is then no danger of the pie being too juicy.

In no case should mothers be persuaded to give their children soothing syrup to make them sleep. A healthy child does not need it, for it sleeps naturally. If the child is sick, find out the cause of the sickness and remove this. We have just received a letter from a mother who gave all her children soothing syrup to keep them quiet, and the result has been she has not one healthy child. She trusted to medicine, not to hygiene.—Herald of Health.

In 1820 two hills of an area of about eight hundred acres, of almost no agricultural value, on the property of Lord Cadwiler, in Scotland, were planted with fir and other trees, and after successive thinnings, the sale of which realized large sums, the remainder of the wood was sold off for the sum of £16,000. The sums realized for the wood on this waste land during the fifty years are stated to be equal per acre to the return from the best arable land in the country.—Phil. Ledger.

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THE WESLEYAN

FRIDAY, AUGUST 29, 1884.

THE FRENCH IN CANADA.

The Annual report of the Montreal French Methodist Institute, Montreal, has been issued. During the year just closed thirty-six students were in attendance at the Institute, twenty-five of them for the first time. During the five years of its history twelve students have entered the ministry in Canada or in the United States, and several are looking forward to this great work.

Few Methodists in the Maritime Provinces or in Ontario have an adequate conception of the field which the French Canadian population of the Dominion offers to the Gospel worker. Of the nearly one and a half millions who speak a foreign language but a very small proportion are Protestants. Many of their French neighbors, having embraced the purer religion, have found it necessary to cross the border, where the Catholic priesthood has less power than in the Province of Quebec.

That the French element in Canada, and the nearer states of the neighboring republic, will soon be assimilated by the predominant race is not at all all probable. No other element increases so rapidly. The device of the early French rulers to promote colonization by putting a premium on large families seems to have had an abiding influence. With the original command to "multiply and replenish the earth" was connected the consequence to "subdue it." The fulfillment of the promise seems almost literal in several parts of the Dominion and of New England, where the English population is rapidly yielding to the French. This growing population is carefully preserving its distinctness, while its increasing intelligence is adding still further to its power. Recent celebrations have clearly proved this. "Taking stock for half a century," says a Montreal paper, "they found themselves not less French than in 1834. They found their political force grown in Canada, and even commanding respectful attention from the 'machines' in the United States. They found their language adhered to devotedly by the main body in Quebec and spoken enthusiastically by their colonies throughout the continent. They found their wisely-ruled church wealthy and potent. In a word they found safe their nationality and all they prize most."

From abroad the views we have advanced get strong confirmation. This subject is discussed by Eugene Reveillard, the celebrated French Protestant lawyer of Paris, in a work he is about to publish. Will these French Canadians, he inquires, preserve the powerful vitality which they have hitherto shown, and transmit to their posterity their language, literature, and traditions, or "will they, yielding to the pressure of the Anglo-American world, lose little by little the distinctive features, confounded in the mass?" For his own part, he believes they will preserve their old national existence, and supports himself in this belief by presenting a long catalogue of instances of resurrection on the part of so many European nationalities, all quoted to impress the minds of the French Canadians in their subjection to "the purely apparent and merely nominal sovereignty of Great Britain."

No Protestant Canadian can feel otherwise than glad in the belief that the liberal or advanced school of French Canadians is likely to grow. If the patriotism of a large section of our people must be French, it is better that their sympathies should be with the France of to-day than with the France of the pre-revolutionary period. Yet the France of to-day is sadly infidel in principle. Common sense revolts against the tyranny of the priesthood, but common sense is no safe guide to a higher life, nor can it reveal the upward path. The Gospel only can do that. At a critical period, as Mr. Beaudry remarks, they must be met with the Gospel's benign influences. These only can save them from the grip of Romanism or the chill of infidelity, and make them what they are so well qualified by nature to become, a power in the service of the Lord Jesus.

The Rev. Dr. Cochran and family started on the 7th inst. from San Francisco for Japan per steamer Oceanic, expecting to reach Japan on Tuesday last.

CAPE SABINE.

An official report of the horrors of Cape Sabine has finally shown what number of bodies had been disturbed after death by starving comrades in their mortal agony. The morbid interest in the terrible sufferings of the Greeley party may therefore be expected to die out, unless aroused by a full narrative of what would be the most dreadful story of modern times. It would have been well if the world could have been spared such details, not so much in the interest of the dead, and the friends of the dead, as in that of the survivors. Theirs must be the life-long disgust. "I hope and pray that I may forget it when I die," said one of them when questioned as to the act, as if forgetfulness of the use of human flesh would be his "heaven of heavens." Indiscriminate censure of these unhappy men is unreasonable. The widow of one of the dead, when urged to have her husband's casket opened, wisely remarked in opposition that if the story were true, those who were forced to subsist upon their comrades' flesh experienced the greatest horror of the act and should be guarded and pitied. In reference to a similar accusation against Sir John Franklin's expedition, Admiral Sheard Osborne, who commanded one of the expeditions in search of the gallant Franklin, well said: "Why attempt to lift the veil with which the All Merciful has been pleased to shut out from mortal ken the last sad hours of brave men battling with famine and disease.

A single benefit may result from the removal of the veil from the struggle of these poor castaways with Arctic cold and hunger. It will be some time, in view of the terrible scene which now clouds the supposed glory of Arctic discovery, before attempts of a similar kind will be repeated. All that can be discovered in these frozen regions cannot benefit one soul on earth. "A little," says a contemporary "has been added to scientific theories, which can always be stretched at will, a museum here and there has been slightly enriched with curiosities, botanical specimens have been gathered and brought south. But the practicable Northwest passage once sought for has long been proved not to exist, and, after nearly three hundred years of effort the Pole has not been reached. Hudson went as far north as 80 degrees, Parry to 82 24 and now Greeley claims to have gone to 83.24. The old Dutchman with his rude tubs of ships in 1605 was not far from getting in advance of all our modern explorers." If this terrible scene—perhaps not the first of the kind—will but open the eyes of the world to the moral wickedness of subjecting brave men to such dire extremities for no other purpose than the gratification of scientific curiosity or national vanity, its description will not have been in vain.

HOLINESS CONVENTION.

A circular kindly sent by the Rev. G. N. Ballentine, of Woodstock, gives further information respecting the Union Meeting for the Promotion of Christian Holiness which was to be begun in the skating rink at Woodstock yesterday afternoon. The meeting is under the direction of the N. B. Bible Holiness Association. A number of noted workers will be present, among them the Rev. Dr. Watson; Dr. Pepper of the Christian Standard; Dr. Levy, a Baptist minister of Philadelphia; and Wm. McDonald, of the Christian Witness. At least three services will be held on each of eight days. Free return tickets can be procured at any station on the New Brunswick Railway.

We trust that the brethren of the Baptist Churches who constitute the committee of arrangements will find their neighboring Methodist brethren hearty and vigorous in their co-operation, and that by all the churches at Woodstock and its vicinity a rich blessing may be enjoyed. John Wesley regarded the prominence given to the doctrine of Christian holiness as the secret of the true success of any Church. Of the several Methodist and Baptist workers named, Bro. McDonald is the only one personally known to the writer. It is hardly necessary to say that his orthodoxy as tested by our standards is unquestioned.

For even brethren beloved at Thessalonica the apostle prayed, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus

Christ." High as were their attainments his eye of faith saw a greater blessedness to be won. They had light, but could have clearer light; love, and yet there were heights unexplored and depths unfathomed; they had peace, but yet a peace passing all understanding asked their acceptance; power, and yet greater power over self and sin had been purchased by "the blood of Jesus Christ His Son." But the force, the weight of his wish lay in that promise annexed: "Faithful is He that calleth you who also will do it." Without that assurance the brotherly wish would have been mere sentiment, but in view of it our brethren who long for the greater purity and more glorious power of their friends in Christ, have a warrant such as should stimulate them to tireless effort.

We have learned with regret of the death, on Saturday afternoon last, of Mr. S. D. Macpherson, of Fredericton. During a recent visit to Boston he was treated for cancer in the throat, but without permanent benefit. Since the death of Judge Wilnot, Mr. Macpherson has been superintendent of the Methodist Sunday-school in Fredericton, where he was very highly esteemed by all classes of citizens. His name is connected with an important era in Methodist history in New Brunswick. At the time he was intending to be married the Methodist ministers in that province were striving earnestly for the legal right to solemnize matrimony, till then withheld from them. Desirous to be married by a minister of their own church, Mr. Macpherson and the lady waited until the Rev. Enoch Wood could perform the ceremony, and were thus the first couple married by a Methodist minister in that province. Should this statement meet the eye of the Rev. Dr. Wood, now residing near Toronto, it may prompt him to furnish our readers with a sketch of the history of a somewhat lengthy struggle, in which he was a successful leader. To the members of the afflicted family we offer Christian sympathy—sympathy for their affliction, tempered by the sweet confidence that "those that sleep in Jesus will God bring with Him."

Our boys and girls are now finding their way back to the public schools. This reminds us that at the recent educational meeting in Truro a paper was read upon the question of the health of school children—a subject which is calling forth a good deal of attention. In France the authorities have taken it up, and appointed a commission to consider it, whose report is now before the Minister of Education. For lack of care in ventilation, there can be no doubt that many children have suffered through life, while some may have even been doomed to an early death. On the other hand not a few pupils have been rendered seriously ill by exposure to draughts of air while seated at their desks. And ventilation is only one of a great many points connected with the health of our school children, which should receive more attention than in the past.

The Academies at Sackville commenced their work on Thursday. We think the outlook for both is good. We have already announced the change in the management of the Male Academy. At the Ladies' Academy, we learn from the Post, "the staff of teachers is the same as last year with the exception of changes in the musical departments. Miss Mabel Fawcett, who recently graduated with honor at the Boston Conservatory of Music, and Miss Lillie Black, a recent graduate of Mount Allison—both clever and accomplished musicians—are Professor Cranz's assistants. The art department will be under the charge of Miss Bessie Yorke, who has the reputation of possessing natural gifts of a high order, supplemented by cultivation abroad. The Academy has been repainted and refitted inside during the vacation."

The Rev. L. N. Beaudry, of Montreal, has received a copy of the Spanish edition just published at the Methodist Book-room, Mexico, of his "Spiritual Struggles of a Roman Catholic." The translator, Samuel P. Craver, who has had "special satisfaction in translating it into the beautiful Castilian idiom," remarks in a prefatory note: "If others receive, in the reading of this precious volume, as much benefit as I have received in

translating it, I shall feel highly compensated for my labors, and I will render unto God continual thanksgiving and praise." Mr. Beaudry writes to the Guardian that, with the blessing of heaven upon his efforts, he will soon be able to publish the long-promised "Sequel" of "Spiritual Struggles," to be entitled, "Work of Faith and Labor of Love: a Chronicle of Christian Experience, and of Evangelization among Roman Catholics."

We readily insert the following official notice. An invitation from the "Yarmouth brethren" means a warm welcome:

The Executive Committee of the Sunday-school Convention of the Maritime Provinces have pleasure in announcing that arrangements are being made to hold the 14th Annual Meeting in Yarmouth, on Sept. 25th, and following days:—the Yarmouth brethren having extended to us a cordial invitation. The nature and scope of our future efforts will depend in a great measure upon the action of this convention. The Committee therefore urge the attendance of their fellow-workers, from all parts of the Maritime Provinces. In addition to pastors and superintendents (who are ex officio members) the convention consists of at least one delegate from each Sunday-school throughout the Maritime Provinces. Arrangements will be made for reducing fares on main routes of travel to delegates attending the convention. Sunday-school workers who purpose to be present at the convention, will please notify the Secretary, Mr. James Forrest, at Halifax, not later than Sept. 10th, in order that arrangements may be made for their entertainment at Yarmouth.

that all party influence and the various means used at elections to influence men and gain votes, or to weaken the opponent, are a necessity and not wrong, even then it is advisable and expedient that those who lead in the church's work should refrain from active political work at the polls. It is certainly not an incentive to that unity of spirit and purpose which should characterize successful workers for Christ, to meet one's class leader, or the lay member of Conference, or the local preacher, at the polling place actively engaged in soliciting votes for the candidate to whom one is conscientiously opposed; nor is one's esteem for him or confidence in him increased or intensified should he be found engaged, in company with the average ward politician, in the cause of the candidate who has your conscientious vote and support. In a word, the cause of our Lord and Master is no gainer by the active presence at the poll, except in the exercise of the personal franchise, of those who lead in the church's ranks. We must take heed that we cause not our weaker brethren to offend. These remarks will apply to all our Christian denominations, all of whom happily are agreed as to the place of the clergy in political life: but the peculiar and close relation that official laymen bear to our Methodist Church leads us to sound a note of warning which in our own experience is not altogether uncalled for. A word to the wise is sufficient.

METHODIST. Halifax, Aug. 25th, 1884.

EFFICACY OF PRAYER.

Our readers will be glad to have an extract from a sermon by the Rev. R. Brecken, A. M., on a subject which has recently been discussed in one of our city papers:

There have been doubters in every age down to the modern deists who tell us that prayer is only subjective in its results. "It has power to move us, but no power 'to move the arm that moves the world.'" Nothing is so dangerous as a half-truth. The exercise of prayer has undoubtedly a beneficial subjective effect. The spirit of prayer tends to humbleness and submissiveness, and harmonizes with the Divine will. To compass the purpose of prayer within such confined limits is a manifest perversion of the meaning of terms and of the common understanding of the world. What do you intend by a petition to Parliament? Does the prayer of the petitioners humbly shewing a request accomplish its purpose when it makes them more loyal and harmonizes their spirit with the enactments and administration of the Government, and will they rest there without moving the Government to action? What does the world east and west, north and south, Pagan, Mohammedan or Christian, understand by the term prayer kindred to all languages. Ask the muezzin, who from the top of his mosque within sight of the ruins of the temple of Jerusalem summons the faithful to prayer, what he means by the call? Is he calling upon the Palestinian Arabs to work up their feelings like dervishes of the desert or to call upon Allah for help?

Now this term, understood by all races in all religions and in all languages throughout all ages to mean earnestly requesting a desired object, is imported into the Bible without any modification or qualification whatever. The Bible is full of it. Holy men moved by the Holy Ghost write its history. Is it possible that they were trifling with plain words or trifling with the confidence of humanity? Would they keep in the background the disheartening fact that God never interferes with the affairs of men, but allows events to shape their own inevitable course if such were the truth? Impossible! Inconceivable!

The history of prayer shows that it has accomplished vastly more than to change the relation of the mind of the supplicant to the Almighty. Jacob prays, and the mind of his brother Esau is changed by an influence outside them both, while Jacob halts upon his thigh at day dawn—"a prince having power with God and with men and having prevailed." Moses prays, and the natural course of events is repeatedly interfered with as if God had visibly bowed the heavens and come down to his help. Elijah prays and events suddenly shape themselves in an extraordinary fashion. So we might go through the Old Testament narratives, and no words can be more fitting than those in the Epistle to the Hebrews: "The time would fail me to tell of Gideon and of Barak and of Samson and of Jephthae, of David also and of Samuel and of the prophets," who by prayer "wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and women received their dead to life again."

Why did Christ set us the example of praying before all his great undertakings and trials? Why did he pray for special objects if events would have transpired as they did whether or no? What is Christ's illustration of prayer? An importunate widow wrapping her shawl about her poverty and seeking the office of a judge for redress. A man at midnight knocking at his neighbor's door for bread. What is His definition of prayer? "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you; for every one that

asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." What does the Scripture mark out as the essential breadth of faith? "He that cometh to God must believe that He is and diligently seek him." A praying man must have faith not only in the existence and power of God but also in His readiness to make all things work together for his good, and that if he calls upon Him in the day of trouble he will deliver him.

There is much careless and superficial talk about the fixity of law and the omnipotence of law. This way of talking about prayers restrained by law is not some new discovery. It is as old as heathenism and the fatalism of Pantheism. It is simply Pagan philosophy vamped up a little with Christian ideas. Its argument is based entirely on an a priori assumption which is nothing short of a presumption. It begs the whole question at issue. It flatly contradicts the doctrine of Scripture and the Church's history and the experience of believers by telling you that direct answers to prayer are an impossibility. Why! you ask in astonishment. Oh because in the nature of things it is impossible. Law is inexorable. Events must take their course; the stream of tendency is sweeping on; heredity and the laws of mind determine character and history; physical laws cannot consistently be set aside by the Almighty. I call that an impertinence if God be not only imminent but transcendent. What is this reigning Law which has made such a bugbear against the prevalence of prayer? Only a convenient name for a marked feature of nature. Law is only the orderly mode of sequence of events. It tells us that events usually follow in a certain order. So far as observation takes us, if one event transpires another will follow. There is no confusion or chance about the universe. That for which Law is only a name is not explained by it. Newton discovered gravity and the laws of gravitation. That is he discovered the existence of some subtle power and the fact that it islaw abiding and orderly in its operation or governed by law. You can rely upon what gravity will do under ordinary circumstances. But Newton did not discover what gravity was. There is no one yet born who can tell what is that wonderful power which moulds a tear and guides a planet in its course. The whole thinking world however is drawing nearer by every step in the progress of science to the conviction that all the power in existence is traceable directly to the will power, and therefore to the supreme will of the Almighty. If that be true the laws of Nature can be interfered with at will.

But some one says that gravitation cannot be modified or interfered with, its action must be inexorable. You really know better. Even vital force such as a tree possesses can interfere with its action or set it aside. A tree grows and removes a huge boulder in defiance of gravity. A tree grows and makes the sap flow up in defiance of the law of gravity that it shall flow down. Man comes upon the stage of action and with his will and skill interferes with, and modifies the action of every known mechanical and physical law. Boys play cricket, and the way in which they manipulate the ball is simply playing with the usual operation of gravity. Spirit, thought, will is superior to light heat, electricity, or gravity. If man within a limited measure can interfere with or modify the laws of nature, God, who is unlimited and absolute, can interfere with them to an unlimited and absolute degree. It does not interrupt the usual harmony and order of nature for man to interfere with it locally, neither can it interrupt God's usual harmony and method, that he should vary the method or set it aside occasionally in answer to prayer.

The existence of what is called Law proves simply thought. It proves the presence of an orderly, thinking mind, superintending all things and stamping his wise and orderly thought on all events. Wherever there is thought there is a thinker. Wherever there is government there is a governor. All things are traceable back to mind. Behind and above all the seen is the unseen. The unseen world moves the visible as the soul the body. Behind, above, and through all things must be God.

Now if God is able to alter the usual course of events harmoniously, the only question can be: Will He? That is being irreverent enough to ask God to be a tyrant instead of a father. Does he dispose of men and things with the undeviating rule of despotism and with the pliability of a father? If God be love he will certainly interfere with the course of events whenever it is wisest and best so to do. In temporal matters God reserves to Himself the right of judgment as to how far he will or will not interfere; but he will withhold no good thing from those that walk uprightly. What ever God appoints is a part of Nature, and prayer and its answers are as much a part of the economy of Nature as electricity or gravitation. You can rely on the laws of prayer, as much as on the laws of gravitation.

The total receipts of the Church Missionary Society the past year were \$1,155,000. During the year twenty-four candidates for missionary service were accepted. An element of progress is the growth of the native ministry. The number now laboring in connection with the society or the native churches is 247, against a staff of 234 European ordained missionaries.

The will explain with regard to accident to from which Will of the in the in connection that the reluctance the former October 2 reached by dent which work for the continued is hoped it not serious friends we have one of the history of thankful recovered attention though it I can use Academies week. The as announced

A lady tario write Army to cate. Some favorable. "Their by the int reading of by forcible sounding fails to de Sacrements; would in over adv holds a sit and gestic as he res and almo sulphurou said some mises, wit that is al The sal er-meeting somewhat tleman co question church, assist in giving a d version, s and had j fold trial ing to ser and man to a most you talk three tan to their p the noise "Or w It is nec brother e injured. The S to reform dregs of to perse to cite a ago in L deprave because of jail; family s worse t Army o the law that he is now s ty's ser provide in the c The c He ear drunka member possible vited b the bar They t his cas the cap organiz men" t shadow work; manag consen was li spiritu vigilan now a

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MOUNT ALLISON.

The following note from Dr. Inch will explain itself. It will be read with regret, in view of the painful accident to Dr. Inch and the illness from which Dr. Stewart is suffering:—

THE SALVATION ARMY.

A lady who has been visiting Ontario writes respecting the Salvation Army to the Central Christian Advocate. Some of her comments are very favorable. She writes:—

"Their services are characterized by the intense earnestness, even the reading of the hymns is accompanied by forcible gesticulation; every line sounding like a battle cry. My pen fails to describe their reading of the Scriptures and their pertinent comments; but it is safe to say no one would imagine they were skimming over advertisements. The captain holds a small Bible in his left hand, and gesticulates freely with his right, and almost shakes his hearers over sulphurous fumes. But it must be said some of their leaders read the promises, with a pathetic and subtle charm that is almost irresistible."

The salvationist's treatment of prayer-meeting-killers is excellent, as a somewhat pompous and prore old gentleman could testify. The brother in question belonged to a neighboring church, and attended the meeting to assist in the exercises. He began by giving a detailed account of his conversion, some forty odd years before, and had just said he had amid manifold trials and temptations been striving to serve the Lord in his weak way and manner, when the captain started to a most soul inspiring tune. "If you talk too long we'll sing you down," said the tambourines were manipulated to their utmost capacity, and above the noise, could be heard the chorus, "Or we won't go home till morning."

It is needless to add that the poor brother sat down looking subdued and injured. The Salvation Army has done much to reform many who belong to the dregs of society; and has assisted them to persevere in the right. Allow me to cite a case or two. Three years ago in London, Ontario, there was a depraved wretch called Whisky M—, because he was never sober when out of jail; his wife supported herself and family as best she could, for he was worse than useless. The Salvation Army captured him, and so brought the law and the gospel to bear on him that he became a reformed man; and is now an efficient officer in her majesty's service. He lives in his own house, provides for his family, and is known in the city as Hallelujah H—.

The other case is that of a man who was the terror of his neighborhood. He earned his money as a thief, a drunkard, and a wife-beater. Some members of the army determined if possible to reclaim him; so they invited him to attend the "knee-drill" at the barracks. Of course he declined. They then told him they should make his case a special subject of prayer; the captain, believing in works also, organized a "little band of faithful men" to take turns as a committee to shadow him, when he left his house or work; and so well did the committee manage the imbriate that he soon consented to attend the meetings, and was hopelessly converted. But his spiritual policeman did not relax their vigilance for many months and he is now a strong Christian.

Eight pages have been added to Divine Life, an excellent periodical edited by Dr. Lowrey, New York, increasing its variety of matter by a department of religious intelligence of unusual interest.

LITERARY, Etc.

Mr. T. Walrod, C.B., has undertaken to write the life of Dean Stanley. Both Sir George Grove and the present Dean of Westminster find that the calls on their time are so many that they have had to decline the task.

GENERAL CONFERENCE FUND.

Table with columns for location and amount. Includes entries for Halifax, N.S., \$12.50; Port La Tour, 5.00; Barrington, 5.00; Petite Riviere, 5.00; Wainor, 5.00; Ricker's Cove, 5.00; Yarmouth, W., 7.50; Parraboro, 5.00; Amherst, 7.00; Spring Hill Mines, 5.00; Truro, 7.00; Pugwash, 5.00; Horton, 5.00; Oxford, 5.00; Bridgetown, 5.00; Wallace, 2.50; Berwick, 5.00; Nappan, 5.00; Aylesford, 5.00; Avondale, 5.00; Middleton, 5.00; Barrington, 5.00; Grandville Ferry, 5.00; Hamilton, 5.00; St. Georges, 10.00.

has been called for and it is very desirable that the sums apportioned be forwarded as soon as possible to the Treasurer of Gen. Conf. Fund. F. H. W. Pickles, Halifax.

FINANCIAL MEETINGS.

ST. STEPHEN. The Financial meeting of the St. Stephen District will convene (p. v.) in the vestry of the Methodist church at Milltown, on Wednesday, Sept. 3rd, commencing at 9 a. m.

A Sabbath-school convention will be held in connection with the District on Tuesday and Wednesday evening Sept. 2nd and 3rd, commencing at 7.30 p. m. Sunday-school delegates, whose names are forwarded to the superintendent of the Milltown circuit, will be provided with homes. A good programme has been prepared and a full attendance is requested.

By order of Dist. Supt. L. S. JOHNSON, Fin. Secty.

ST. JOHN, N. B. The Financial Meeting of the St. John, N. B., District will be held (p. v.) at Hampton on Wednesday, Sept. 3rd, commencing at 9.30 a. m. Ministerial brethren will please inform Rev. D. D. Moore of their purpose to attend, and also send the names of laymen who expect to be present.

JOHN READ, Dist. Supt.

PERSONAL.

The Rev. D. Jennings, lately of Toronto, is at present in this city, on a visit to his only surviving relative.

The Rev. Job Shenton passed through this city on Saturday, having arrived from England per Nova Scotia.

The Rev. C. Ladner left for Newfoundland on Monday. He is quite enthusiastic on the great Northwest. Next year he hopes to resume work.

During the meeting of the British Association in Montreal, the Rev. Dr. Dallinger, Governor of Wesley College, Sheffield, will be the guest of the Hon. Jas. Ferrer.

The accident to Dr. Inch, through a fall at Buctouche, was more serious than was anticipated. An examination, on his return to Sackville, showed his left arm to have been fractured near the shoulder.

The Rev. W. F. Mallalieu, recently elected one of the Bishops of the Methodist Episcopal Church, is a descendant of one of the French families removed from Nova Scotia in 1755. A considerable company of these exiles was settled in Oxford, Mass., a town adjoining Sutton, his birthplace.

On Thursday evening, of last week, the Rev. John Boyd, of the Presbyterian church, Bass River, Kent Co., N. B., while on his way home from visiting some of his people, was thrown over a bridge by his horse taking fright. He died in about two hours. The fall was about twenty feet. Mr. Boyd leaves a wife and two children who have the sympathy of the whole community.

The venerable Dr. Whedon has been reported dangerously ill. When asked if he would not like to partake of the Lord's supper, he replied, "I am too deaf to hear and too weak to undergo it, but I wish to make the confession that I die in the Christian faith, and according to the Scriptures." A son of Dr. Whedon, who had been missing for several days, was found dead, having committed suicide. Ill health and enforced idleness preyed on his mind and he recently showed signs of mental aberration.

ABROAD.

The regular attendants on Methodist worship in Ireland are 98,000, in a population of four millions.

In its issue of Aug. 16, the Texas Christian Advocate, of the Methodist Church South, reports 713 conversions having recently occurred within the bounds of its patronizing Conferences.

A very large proportion of the candidates for the ministry this year have passed the English Conference. Twenty-six have been accepted for the home work, thirty for foreign missions, three for Welsh work, and five were declined.

For the first time to any party, the Empress Eugenie a few days ago gave permission to the children of the Aldershot Military and Civilian Wesleyan Sunday-school to hold their anniversary in her park at Farnborough, Hants: supplementing her gracious act by a donation of £10.

In the Boston University the number of students in attendance has steadily increased in the past four years, the summaries for the four being as follows: 505, 555, 591, and 610. The whole number of instructors is one hundred. A new building will be opened October 1st.

A letter in the Advocate of Missions brings cheering news from the new mission work in Havana, Cuba. The Romish priests opposed the work, but the missionary, the Rev. A. C. Silveira, at a recent meeting, received twenty-two names of persons who wished to be received as members of the mission.

The Methodist missionaries have been driven out of Celaya, Mexico, by a mob. Their house was broken open, and they were forced to take refuge in a small room in a house near by. Here they were besieged for an hour or more, and the mob had just broken in the door and were about to massacre the missionaries, when some mounted police arrived.

The French Conference has had terrible uphill work all through its history from want of funds, and during many years from Popish opposition. Now the whole country is open to the Gospel, and they have got the money to employ either missionaries or evangelists. The visit of pastor John P. Cook to America, to ask for aid financially, has been of so little service to the cause, that the money given will not enable them to meet current expenses.

TEMPERANCE NOTES.

Eleven liquor dealers were fined \$20 each one day last week in the St. John police court for violation of the license law.

Miss Howard, principal of one of the New York public schools, complains to a prohibition association that teachers dare not talk about temperance in school, because the trustees are elected by the rum interest and controlled by it.

The recent vote for the repeal of the Scott Act in Westmoreland, resulted in a majority of 73 or its retention, 1701 votes having been cast for the repeal and 1774 against, out of a total of 5,000. An application against the election to be heard on September 3rd.

The Antigonish Caslet says: From St. Peter's to Little Bras d'Or along the east shore of the Lake, nearly a hundred miles of settled country, there is not one rum shop, and the six Catholic parishes, into which the country is divided, deserve to be congratulated.

The Chief Justice of New Brunswick lately gave a decision in an interesting case. Thos. Furlong, of St. John, sued Russell, of Fredericton, for \$9,000 worth of liquor retailed by the latter party in a county where the Scott Act is in force. The learned judge held that the liquor being sold for an illegal purpose the plaintiff could not recover his debt by legal process.

The drink curse spares none. The Rev. Dr. H. R. Hovey was arrested in the streets of Troy, N. Y., a few days ago, on the verge of delirium tremens. He was once fined as a Baptist clergyman in Sackville. His recent occupation was that of a pedlar of tombstones calling at houses and taking orders for a firm near the central part of the State. He was sentenced to jail for ten days.

Voting on the Scott Act will take place in some twenty eight counties of Ontario on October 15th. In the repeal campaign in Halton both parties are working hard. The licensed victuallers have sent \$40,000 into the country and intend to risk their whole opposition on that one fight, believing that the capital made in Halton will commercialize the whole campaign. The temperance people have decided not to submit the Scott Act in Toronto at the present time.

The Maple Leaf says that the official members of the Albert circuit, N. B., have voted unanimously in favor of adopting the envelope system for raising church funds. A committee has been appointed for each congregation, whose duty it has been to determine how much each member of the congregation should pay per week. Each one who is willing to help, even in the smallest degree, to sustain the Methodist ministry, is asked to contribute his share per week, in an envelope sealed, and having his or her name thereon, and at the time of the taking up of the public collection on each Lord's day. A careful record is kept by the treasurer of the congregation of the amounts so contributed from week to week.

GENERAL CHURCH NOTES.

The municipal council of Alais, a French town of 20,000 inhabitants, has suppressed the salaries paid to Catholic priests.

D. L. Moody, the evangelist, has been engaged by the Young Men's Christian Association to preach in St. Louis this fall.

The Protestant Bible Society of France gives the New Testament to every new Protestant communicant, and a Bible to every new married couple.

Hospital Sabbath is becoming a recognized occasion in England, nearly all the leading churches in London, as well as many elsewhere, having adopted the practice of observing it by special sermons and collections.

Since Mr. Spurgeon's Stockwell Orphanage was opened 924 fatherless children have been sheltered and cared for in its cottage homes; each has its own family under the direction of its matron.

Mr. Arthington, of Leeds, has given another \$10,000 toward African missions. His last gift is to the English Baptist Society, which has advanced from Stanley Pool to the Equator on the Congo, and proposes to establish its stations on the chief southern tributaries.

Now that the Old and New Testaments have been revised, a number of the English committee are to undertake a revision of the Apocrypha—writings which used to hold a prominent position in the family Bible, and are still distinguished by that companionship in England.

GLEANINGS, Etc.

DOMINION.

The Toronto Board of Trade has declined in favor of an equitable distribution of the estates of insolvent debtors.

Tracklaying on the Chatham end of the Miramichi Railway has been commenced. It is intended to lay the rails to Blackville before the season closes.

The Cape Traverse Branch Railway is nearly ready for operating. A station house is to be erected at the Cape similar to the new one at Paines Junction.

The majority for Dr. Jenkins, elected from Charlottetown as a supporter of the Government at Ottawa, was 72. That of the Hon. W. S. Fielding, Provincial Secretary for Nova Scotia, was 176.

The authorities at Quebec have received a letter from cavalry officers in England enquiring what prospect there is of buying suitable remount horses for the English cavalry in Canada.

TEMPERANCE NOTES.

Large quantities of sawn lumber are being shipped from Montreal to South America. The trade is better than it has been for years past, and the prospects of its continuing are assured.

In four weeks from the turning of the first sod on the Miramichi Valley Railway, a train of cars, carrying machinery for the cotton mill, was despatched from Gibson to Marysville, a distance of three miles.

On Monday, W. Morris, head master of the Markdale, Ont., public school, shot Miss Ford, second teacher, on her refusing to marry him, and then shot himself. He died in an hour, but the young lady, it is thought, will recover.

The meeting of the British Association of Science was begun in Montreal on Wednesday. The session is expected to last a week. The hotels are pushed to their utmost capacity and there is difficulty in finding sleeping accommodation.

The following exhibitions are to be held in Nova Scotia this autumn: Annapolis, Sep. 30th—Oct. 3rd. New Glasgow, Sept. 30th—Oct. 2nd. Dartmouth, Oct. 1st—3rd; Baddeck, Oct. 6th—9th, Liverpool, Oct. 7th—9th; Yarmouth, Oct. 9th—10th.

The St. Pierre, launched last week by the Burrell-Johnson Iron Company of Yarmouth, for the Anglo-French Steamship Company, is the first large steamer ever built in Yarmouth county, and, with the exception of the ill-fated Princess Louise, the first built in the province.

It is thought that Dr. Black who was drowned near the U.S. man-of-war Tullapost, was Dr. Clarence Black, youngest son of the late Samuel Black, of Westmoreland County, and brother of Dr. Black, M.P.P., of Baie Verte. He had been a surgeon in the American navy for ten years or more.

A gunner of the Royal Artillery, named Davies, last week left Fort Clarence without leave, and after spending some days in improper company, killed himself on Sunday by taking rat poison, unwilling to meet disgrace on returning to his battery. He had been known as a sober, steady man.

Dr. Dow, of Fredericton, died on the 18th inst. He was a native of Vermont, and in his 58th year. For a number of years he represented York Co. in the Legislature. His funeral took place on the 21st. The services at the house and at the grave were conducted by Revs. Wm. Tippet and S. Howard.

The British government are asking for the services of 600 Canadian boatmen to be employed in navigating vessels through the rapids of the Nile in connection with the expedition, for the relief of Gen. Gordon. The men will receive an outfit and \$50 per month and found. It is expected that they will be ready to leave Quebec by the 13th of September.

A fire in Charlottetown on the 18th, destroyed \$9000 worth of property. The Hon. W. W. Lord, Horace Hazard, George Coombs, Capt. John Hughes, the Dominion Government and Mr. Davis, of the Rankin House, are the principal losers, none of whom, it is said, had insurance to any great extent on their property except the last named.

A copper mine, carbonet and oxyda and sulphuret of unusual purity and dimensions, has been discovered in Cause Lake, Gabarus. Analysis gives 16% clean metal in sulphuret. The North Sydney Herald says: "From St. Peter's to Louisburg is one continuous belt of mineral deposit of extraordinary abundance—silver, copper, iron, manganese, wispickel, limestone, coal, &c."

A sad event occurred at the Carleton Methodist picnic. The company which went out last week to Eagle Rock, included Mr. and Mrs. Jas. White, of Carleton, and several of their children. Shortly after arriving, their son James, with two other youths, went in to bathe, but had only entered the water when, probably seized with cramps, he sank to the bottom. Assistance was speedily procured, but life was extinct when the body was recovered.

A despatch charges Orangemen with attacking a Roman Catholic church yacht at Henley Harbor, and threatening the missionary with death. There is probably little truth in it.

From various quarters disastrous news arrives of the result of a recent thunder storm. At Carbonet two houses were destroyed. At Outer Cove fifteen fishing jacks were lost from schooners and are a total loss. At Spracklin Islands the schooners Petrel and Elizabeth were lost in White Bay. A fishing smack, with four men and two lady passengers, was lost off Cape Brodie. It is reported that a large lumber ship was lost in St. George's Bay, but there are no particulars.

The authorities of Upper Burma have captured 235 robbers between Mandalay and Bhamo; fifty of them have been crucified.

Henry Thornton, colored, has been sentenced at Lewisville, Neb., for three years for marrying a white woman.

TEMPERANCE NOTES.

Six thousand tons of silver dollars are now piled up in the U. S. Treasury, and the pile is increasing at the rate of 800 tons a year.

Christian K. Ross, the father of Charley Ross, has spent \$260,000 in searching for his son, and examined over 700 cases of boys supposed to be his.

Miss A. Martin, a daughter of Dr. A. Martin, president of D.Pauw Methodist University, has been elected teacher of Latin and Greek in Xenia College, Ohio.

A New Jersey capitalist has set 100,000 South American coconuts plants on 1,000 acres of sea-coast in Southern Florida, at a cost of \$10,000.

A Sunday school excursion train from Streator, Ill., was run into by another train. One person was killed and others injured, two or three of whom will probably die.

A man has been sentenced at Leeds, Eng., to fourteen years penal servitude for having illegally solemnized a marriage on the false pretence of being a clergyman.

A collection of Oriental idols, numbering about 12,000, and a library of 12,000 volumes, principally in Chinese and Japanese, have been presented to the city of Paris by M. Emile Guimet, of Lyons.

The highest railway in the world, now being constructed at Pike's Peak, Colorado, will reach an altitude of 14,220 feet above the level of the sea. Out of the thirty miles of track, there can be no straight track longer than 300 feet.

There are in India six hundred thousand widows under nineteen years of age who are doomed to perpetual widowhood, or worse, by the cruel custom of child marriage. Of these seventy-eight thousand are less than nine years old, and over two hundred thousand between ten and fourteen.

Lord Petrie, who has recently become a peer of the British realm, is a Roman Catholic priest, and the head of a Roman Catholic institution of learning. He will take his seat in the House of Lords in the autumn, and will be the first Roman Catholic priest who has sat there since the Reformation.

Capt. Renard, of Paris, inventor of the navigable balloon, claims that the problem of aerial navigation completely solved, is now only a question of time and money. He claims that he could insure balloon postal system as easily as by railroad, and could construct balloons each of which could carry over one hundred soldiers.

The property of the Trinity Church Corporation, New York, is said to reach the immense figure of \$200,000,000. Besides the immense rents coming in from property in the city, the church corporation holds mortgages of several hundred Episcopal church edifices all over the country, on which there is an average of nearly seven per cent. interest, payable quarterly.

Reinforcements to the number of 700 will sail to Egypt this week. Soldiers from Berber report that 636 Egyptian officers and soldiers are in the hands of the rebels who treat them as slaves. Two thousand natives have been collected here preparatory to hauling the steamers through the cataracts. Gen. Wolsley will proceed to Egypt at once to assume chief command of affairs there.

Commander Schley has given this official report to the public: "In preparing the bodies of the dead for transportation in ice-chest to St. John's it was found that the bodies of six of them, Lieut. Killingbury, Sergt. Jewell, Private Whistler, Private Henry, Private Ellis, and Sergt. Ralston, had been cut, and the fleshy parts removed to a greater or less extent. All the other bodies were intact."

The cholera seems to be spreading. At Toulon the panic is revived. On Monday 47 cases were under treatment. At LaSpezzina 79 deaths had occurred up to noon on Monday since the outbreak of the disease. The epidemic has been traced to a polluted drinking well. Four persons died of the disease while leaving on a train and the carriages were immediately burned. Trains in the future will carry an infirmiry and a doctor so that passengers attacked with the cholera can be cared for at once. Four deaths have taken place at Ajaccio, Corsica. Several persons were nearly killed from over fumigation at the Italian frontier. There were 45 deaths from cholera in Italy on Tuesday.

War has commenced between France and China. On Sunday the French bombarded the port of Foo Chow. Advice from Shanghai says the arsenal at Foo Chow is in ruins. A despatch to the Times says that during the engagement one of the French iron-clads was struck and badly damaged. Some official advices report that a French officer of high rank was killed. Only three Chinese gunboats were destroyed. The French are elated at the display of Chinese pugnacity because it will lead to protracted hostilities, in which case only the capture of Peking will effectually end the war. Paris papers indignantly repel the charges made by the London Times that cruelty was exercised by Admiral Courbet at Foo Chow.

GENERAL.

The authorities of Upper Burma have captured 235 robbers between Mandalay and Bhamo; fifty of them have been crucified.

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6. Royal Responses, or Daily Melodies for the King's Minstrels.

7. Starlight through the Shadows, and other Gleams from the King's Word.

By Miss M. V. G. Havergal.

GATES' CERTAIN CHECK

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11 a.m. BRUNSWICK ST. 7 p.m. B. C. Borden. L. Daniel. 11 a.m. GRAFTON ST. 7 p.m. F. H. W. Pickles. R. Brecken

MARRIAGES.

At the Parsonage, Mill Village, Queens Co., by Rev A. Hokin, on the 14th, inst. Thos. K. Wilson, of the Post Office, Yarmouth, and Bessie H. Day, of Liverpool.

DEATHS.

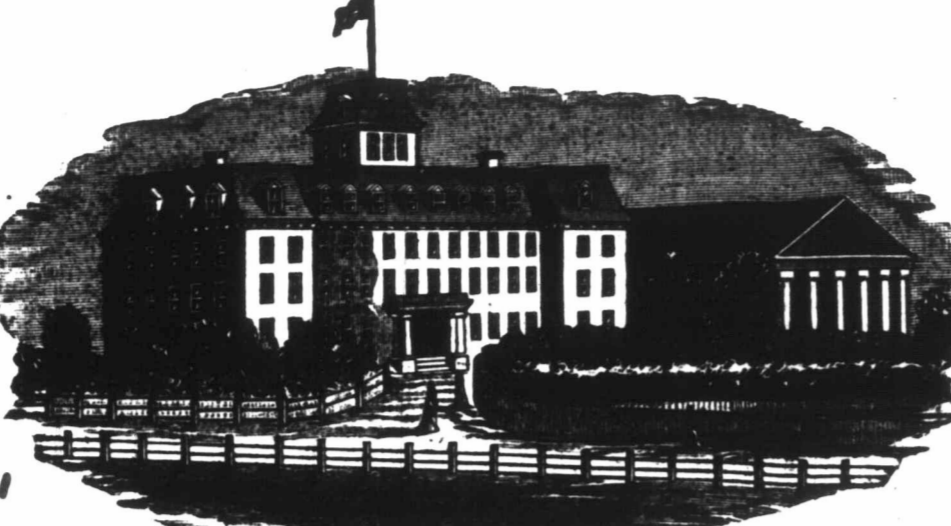
At Fort Mulgrave, Aug. 11th., Henry E. aged two years and eight months, eldest child of George H. and Carrie Crittenden.

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