

# The Wesleyan.

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## NOTE AND COMMENT.

The preacher who is too "touchy" to accept friendly criticism will be likely to get that which is unfriendly. Self-assumed infallibility provokes protest.—Northern Chris. Adv.

To educate your children in line and sympathy with the Church of which you are a member, is to perpetuate your faith in them, and to practice what you preach.—Pacific Meth.

The New York Examiner says that "a Church which spends \$1000 a year on its own home work can also give at least \$250 for missionary purposes and raise the whole sum easier than it can raise the \$1000 alone."

The Boston Young Men's Christian Union, which has since 1874 furnished carriage drives into the country for the inmates of hospitals and public homes, and for invalids in the city, is continuing this beautiful and blessed charity the present year.—Zion's Herald.

It was said of a certain busy preacher that he had crossed "the dead line." He was getting gray, but was doing good work, and much of it, for the Church. The thought occurred to us that the "dead-line" is not strictly chronological. Some men never reach it except at the quiet grave. Others reach it before their mustaches are fully developed.—Nashville Adv.

Some people and ministers too often feel that the religious paper should be for them and their standard, rather than for the common Christian to feed on, from which to gather strength and courage for righteous living in the every-day trials and struggles of common life. The entire Church should make the religious newspapers to help in this direction.—Christian Herald.

Riding with a wealthy Methodist over his ample farm, we came to a small farm of a humbler neighbor. "That farm is almost surrounded by mine, and I could have bought it some years ago," said he, "but I would rather have such a neighbor than to have his farm. We could not determine which of the two were most complimented by the remark.—Halston Meth.

How often the stock incidents of novelists are verified in life. Mr. George Aitkin, to-day a very wealthy citizen of a Western state, has returned to Louisville, Ky., in determined search for his only child, whom extreme poverty, eight years ago, obliged him to commit to an orphan asylum. Special circumstances have removed all traces of the child's present home.—Independent.

The Christian Commonwealth has an article on what it calls "Run-about-Christians." We have them here, and we would exchange a dozen any day for one of the "always-in-his-place" kind. It seems about as awkward to hold a prayer-meeting when one of these is away as it is to open services when the Bible and hymn-book have been tucked aside for a social; but the "run-about" is missed no more than a bouquet.—Western Adv.

The St. Louis Advocate says: "The time for District Conferences is at hand. Be careful, do not substitute programme for prayer, discussion for devotion. Do not mistake the pleasant glow of a lively, interesting and successful programme for spiritual good. We may fill our lives and hearts with pleasant, pious things, and always be on the frontiers of piety. May spend our lives in doing and talking of things about religion, and never reach the thing itself."

Mr. Bradlaugh, as a matter of fact, is now paying the penalty for the very injudicious method of advertising his peculiar views which he adopted when he was elected for the first time to represent the borough of Northampton in Parliament. If he had never gone out of his way to declare that an oath was to him "a meaningless form" and "an idle addendum to a promise," the House of Commons would have had a great deal of the ground cut from under its feet in attempting to oust him from his seat.—London Tel.

We are now taught that among the changes which the human frame is undergoing as the result of a high degree of civilization are alterations in the number and constitution of the teeth. Without going into details it may merely be remarked that the brain is using up the material and the room which belong to our masticators. Yet, alas, teeth seem as necessary to the "brainy" man as to his intellectual brother. What is to be done? Clearly there is a promising future for the profession of dentistry. The London Lancet is authority for the facts referred to.—Baltimore Meth.

Our society is not modelled on that of Europe, therefore we will say that the education of a Canadian should be that of a European; it should be adapted to the necessities and particular conditions of the life he is to lead.—La Minerve.

It is not often, we imagine that Mr. Spurgeon is held up as a model of preaching to the dignified members of Convocation. The Bishop of Manchester, however, ventured the other day to do so at York, speaking in his frank fashion of the deficiencies of ordinary sermons. It is true he tempered the dose by prefacing the name of Charles Kingsley, but even so, it could not be very palatable. "Less stiffness and formality"—it is the cry everywhere. Naturalness, straightforwardness, are needed by all who would persuade, but surely above all in the pulpit. "How many souls has not the preaching of old sermons lost us?" That at least is the opinion of the Bishop of Exeter.

A rumor ran lately in one of our circuits that Bishop Granbery would preach at a certain appointment. It was a mistake, but the report brought a great crowd. Among them was a conceited individual, who never cared to ride a mile to hear "common country preachers," and had never seen the circuit-rider who filled the pulpit that day. After the sermon the pompous person, in a patronizing way, said to a group of Methodists: "Why don't you have such men sent to your churches? It is worth while to go some distance to hear that sort of sermons." The by-standers asked who he thought preached. "Bishop Granbery." A roar of laughter greeted the answer: "That was our circuit-rider!"—Richmond Adv.

Sir William Charley outdid himself at the Old Bailey last week. A man who had been concerned with four others in assaulting, first, another man, then a woman who cried "shame," and finally a woman in whose shop the first woman took refuge (the assault in the last case, consisting of a blow on the head from which the woman ultimately died), was sentenced by the Common Serjeant to ten months' hard labor. A companion of this prisoner in the first two assaults got four months. Subsequently three other prisoners, indicted for stealing linen, received from the same learned judge five years penal servitude. Sir William Charley evidently has the true conservative feeling about the sanctity of property.—London Truth.

To those who saw the Ecumenical Methodist Conference in London the recent Pan-Presbyterian Council in Belfast presented, in one particular at least, a striking contrast. In the former the "brother in black" was so conspicuous, while in the latter he was so entirely unrepresented as almost to suggest the inquiry "Has Presbyterianism no interest in the colored races, or is it merely accidental their absence from the great Pan-Assembly of 1884? Her mission, no doubt, is in large measure to Scotch settlers throughout the globe; alongside of this, however, the saying of Wesley, "The world is my parish," might afford an appropriate and suggestive theme for contemplation.—London Watchman.

With too many of our watering places it is rush, display, excitement, glee, frivolity and heart-ache from the beginning of the season to its close. This may constitute enjoyment for some people; but is it enjoyment? Leaving Brighton, which is an exception, and other smaller watering places out of the question, your modern Englishman takes his wife and children to some seaside or country resort. His girls wear out their dry dresses and boots, his boys dress anyway. At the close of the season his family returns to town refreshed. The average American girl returns more jaded than when she went. Which plan is better?—New York Journal.

The Boston Congregationalist says of the importance of vacations: "All of us will do well to give some time to absolute physical and mental rest. There is no sin when one has earned his freedom by honest labor, in lying on the grass and watching the flying clouds, swinging in the hammock and listening to the birds, or sitting dreamily on the rocks while the spray flies just below and the salt breeze hums through the neighboring gullies, and it is just as well for him when the book which he has taken with him falls unnoticed at his feet. He who has no time for such things has none for looking about him sufficiently, and is in danger of going ploddingly through life unconscious of some of God's best gifts. There is indeed a time to rest and to devote that time to anything else than rest is wrong."

## THE CHRISTIAN PHYSICIAN.—W. C. PALMER.

Many were lifted by his skillful hands from their couches of suffering, greatly to the surprise of themselves and friends, and were led to shower their benedictions upon the head of their benefactor. But the triumphs thus achieved were not altogether attributable to scientific skill. He was indeed a master in his profession, availing himself of the newest methods of treating human maladies. But his successes were largely due to special Divine sanctions upon his efforts. His patients were made subjects of prayer, and he looked for heavenly wisdom in the selection of remedies. Thus going forth under the blessing of our covenant-keeper God, he wrought wonders and conferred lasting blessings upon suffering humanity. How many have called him blessed in that he was made the instrument of turning aside the fatal hour, when the life of a father, mother, or darling child was involved!

The spiritual successes of his medical career were still more glorious. "What is your life?" inquires Holy Writ. "It is even a vapor that appeareth for a little while and then vanisheth away." The body is a curiosity and wondrously wrought piece of Divine mechanism. It demands and should receive our constant care. But what shall we say of this intelligent and immortal tenant of the body—the soul? "What shall it profit a man," asks Jesus, "if he gain the whole world and lose his own soul?"

Dr. Palmer had a lively apprehension of its exceeding value. He had personally felt how terrible is the burden of sin. And he had been brought to know the joy of a soul delivered from that burden. Hence, when he went forth in the morning, instrumentally conveying healing and life to the bodies committed to his care, he felt that he was likewise ordained to be a minister of life and salvation to their souls. His natural cheerfulness made him an angel of gladness in the dreary chamber. There was light in his eye, love in his heart, and comfort in his words. His hands and mouth were full of the promises of the Father of mercies to lay upon troubled and bleeding hearts.

An incident or two may be given in illustration of the foregoing statements. A sick man, through the instrumentality of our beloved physician, had found Jesus. An intelligent infidel lady in the family thought it was a happy delusion. However, she said if it continued, and there was no shrinking at the last, she would believe that there was a reality in Christianity. The hour came, and the Comforter did abide. The family was gathered to witness the departure of their beloved one. The dying man said, "My eyes are closed to all of earth; I see none of you; but," he exclaimed, "O, the glory, the glory that I see beyond!" The infidel lady, with a shrill voice, cried out, "O, it's a true, it's a true!" and immediately gave herself in covenant to God, and received the Holy Ghost in a remarkable manner. Her aged father renounced his infidelity in which he had trained his children, and was thoroughly converted.

Then another daughter yielded, and was happily saved. The father lived a joyful Christian a few years, and left the Church militant in hope of a glorious resurrection. The two sisters thus saved have been for many years blessing the Church with their fearless testimony that Jesus saves His people from all sin, holding meetings in their own house for the promotion of holiness.

Memory holds dear an instance where a whole family was brought to Jesus. Dr. Palmer had been called to attend a married daughter in a serious illness. Through his leadings, under God, she had accepted Jesus as her Saviour. She recovered and made a public profession of her faith. Soon her husband, father, mother, and sis-

ter came into the fold, and have continued as followers of Jesus. Facts of this sort might be multiplied indefinitely, but these are sufficient to give the reader an insight into the beneficent results realized by the departed one in the prosecution of his earthly calling.—The Beloved Physician, by Rev. Geo. Hughes.

## COREA AND JAPAN.

Dr. and Mrs. Maclay, of the M. E. Church, have visited Corea. They took with them to act as interpreter, Mr. Pokwi Piang, the first Korean convert, who has been studying theology with a view of returning as a missionary to his country. He is a well-educated gentleman, endowed with natural power, and will doubtless be of great value to the church in beginning work in Corea. Dr. Maclay expresses himself as devoutly thankful that the church has determined to do something towards the evangelization of Corea, and says: "I esteem it a high privilege to bear to the people of that land the salutations of our church and the message of salvation through faith in our Lord Jesus Christ. May we all be divinely guided in this movement! Shortly after my return to Japan (accompanied by Mrs. Maclay) in June, 1882, a Japanese member of our church in Yokohama brought to Mrs. Maclay for instruction in English three young Coreans whom she received and taught until our removal to Hanoi, when she placed them in charge of Mrs. Davison, who taught them until she accompanied her husband, Rev. W. C. Davison, to the United States. I now have with me letters of introduction to the friends of these three young Coreans. . . . We shall need at once a good man to take charge of the Korean work. Upon whom shall this honor be placed!"

A M. E. missionary writes from Kiuaiu, Japan: "At Kumamoto, the metropolis of the island, where we commenced work only nine months ago, I baptized fourteen converts, among whom were some of the best men in the city. One was a member of the Keikuwai Ghu (legislature of the province), and is a man of some wealth and splendid ability. The Ghu was in session during my visit, and as it was known that one of the members was to be baptized on Sunday, an immense crowd assembled to witness the strange performance. Since commencing work here our chapel has been mobbed three times and badly damaged; the pastor, Bro. Asuga, also being severely wounded. The leader of the mob, which proved to be a Buddhist priest, has finally been arrested by the civil authorities and fined a small amount. Bro. Asuga requested the court to deal with him as lightly as possible, and loaned him a blanket to protect him from the cold the night preceding the trial while he lay in prison. This Christian act made a deep impression upon the people and the fellow priests of the guilty party. Three priests came the day after the trial to thank Mr. Asuga for his kindness to their brother when in trouble. He told them that he was only putting into practice the doctrine he had been preaching, and for which he had been stoned. They expressed deep regret for what their brother priest had done, asked pardon and promised that his evil conduct should not occur again. These things spread through the city, and the result is, our congregation is more than twice as large as it was before."

## A VOICE FROM THE PEW.

One Sabbath, on entering the pulpit preparatory to delivering the discourse for the morning, a minister found a little note lying upon the Bible. He took it up and read it, thinking very likely that it was some notice to be given out that morning. Judge of his surprise and consternation when he

read, "Sir, we would see Jesus!" What did it mean? What could it mean? Had he not been preaching Sunday after Sunday—yes, and sitting up far into the night studying and writing that he might be better able to give his congregation a fine discourse? Did he spare himself in any way? Did he not multiply church activities, and what he himself could not lead did he not support with his presence? What more could he do? His mind was now in the highest tension and his time filled.

These, with many kindred questions, passed quickly through his thoughts as his well-trained choir sang the opening hymn. Ah! my good earnest preacher, listen to your own discourse this very morning.

You preach Sunday after Sunday, faithfully and conscientiously filling your place irrespective of your physical condition; but what do you preach? They of the pews come, it may be tired and hungry for the word of life—come and listen to a well written, systematically arranged, highly intellectual discourse upon the relation of cause and effect in the spiritual life, or upon the danger of learning unaccompanied by piety, or some similar subject, for which there is no present call in the pulpit, and which only leaves the heart more unsatisfied. Plainly, you have fallen into the error of the day, "scientific lecturing."

Yes, "we would see Jesus." Not in the misty background of some great picture, representing our theologians discussing some knotty question; not as the cause of profound questions of the day; not even in the majesty of the great King of kings always. But listen! we would see him as he lay in the lowly manger that night in which angels heralded his birth; we would silently and reverently stand at the gate of Gethsemane, and seek to sympathize in that anguish which caused great drops of blood; we would watch him as he bled on the accursed tree, "wounded for our transgressions and bruised for our iniquities," pure and sinless, yet "bowled down by the iniquity of us all." We would watch him there, not with the cold, calm, cruel eyes of the world, but with a heart overflowing with gratitude in the contemplation of so great a salvation.

Thank you, if we, like Mary of Bethany, sat often at Jesus' feet, gave the cross a more central place in our life and preaching, there would be the same necessity to bemoan the low state of religion, the lack of revivals, and the number of unconverted in this time? No, I think not. Try him, ye ministers of the Gospel, and see if the windows of heaven be not opened and a blessing poured out, so that there shall not be room enough to receive it. Try him, and see if Christians are not awakened to renewed activity and love, and if their ranks are not swelled by new workers.—The Presbyterian.

## A MISSIONARY HERO.

Among other distinguished missionaries who have labored in Fiji, honorable mention should be made of John Hunt, who was a farm laborer in Lincolnshire, and was converted in his youth in a Wesleyan chapel in his native village. He was an untutored young man—neither his father nor mother could read—still he became a local preacher, and used to walk many miles on Sundays to preach the gospel. "On being recommended for the ministry, he was sent to the theological institution at Hoxton, London, where he devoted himself with great energy to the study of English, Latin, Greek, and Theology—hitherto his only books had been a Bible and "Pilgrim's Progress." News reached England from Fiji for a reinforcement of missionaries, when John Hunt and James Calvert were sent to strengthen the hands of the little band who were laboring among the cannibals. On

his arrival he entered heartily into the work, but he was only permitted to labor about ten years. His companion, Mr. Calvert, says respecting him: "His labors were abundant. He preached regularly and attended to the people of his charge, visited the schools, wrote 'Memoirs of the Rev. William Cross,' translated nearly the whole of the New Testament and some parts of the Old, composed in the Fijian language an original and much enlarged edition (left in manuscript) of 'Sermons on the Evidences, Doctrines, Duties, and Institutions of Christianity,' visited infant chuches and unexplored parts of Fiji, studied and administered medicine to a great extent, and built two mission houses at much personal toil."

Sickness befell this man of God, from which he never recovered. During the weeks of suffering which preceded his death the people made the greatest lamentations and offered earnest prayer for his recovery: "Oh, Lord," Elijah Verani cried aloud, "we know we are very bad; but spare thy servant. If one must die, take me! Take ten of us! But spare thy servant to preach Christ to the people!"

As he neared his end, he confidently committed his wife and babes to God, but was sorely distressed for Fiji! Sobbing as though in acute distress, he cried out; "Lord, bless Fiji! Save Fiji. Thou knowest my soul has loved Fiji; my heart has travelled in pain for Fiji!" Then grasping his friend Calvert by the hand, he exclaimed again: "Oh, let me pray oncomore for Fiji! Lord, for Christ sake, bless Fiji! Save Fiji! Save thy servants, save thy people, save the heathen in Fiji." To his wife he said, "If this be dying, praise the Lord." His countenance assumed a heavenly smile when he exclaimed, "I want strength to praise him abundantly!" and with the word "Hallelujah" on his lips he joined the worship of heaven. He was buried the day following his death. Loving Fijians bore him to the tomb. On his coffin were these words:

REV. JOHN HUNT  
Slept in Jesus, October 4th, 1848,  
Aged 36 Years.  
—Frank Leslie's Sunday Magazine.

## HOW MUCH.

Christians are forever insisting that God will not do what he is constantly assuring us he is able to do—"as to the uttermost." They seem more anxious to know what God cannot or will not do than what he has promised and is able to do. Why not take the promises at their full value? Amanda Smith once said that her father had made to her certain bequests in his will, and she would have them or she would break the will. Let us ask and receive that our joy may be full. Let us prove the Lord by bringing all our possessions to him, and see if he will not pour us out a blessing which we shall not find room to contain. Let us inquire, How much, oh, Lord (and not how little), an I entitled to according to thy Word?—Christian Witness.

Jonathan Edwards fought a hard battle with penury in his last years, and was sorely perplexed to find food for his large family. Dismissed from the church at Northampton, Mass., over which he had been pastor for a quarter of a century, he removed to Stockbridge to labour among the Indians. He was obliged to support his family of ten children on a mere pittance. In this seclusion he wrote his treatise on the "Freedom of the Will," which is regarded as a masterpiece in theological literature. So great was his poverty at this time that the treatise was written largely on the backs of old letters and the blank pages of pamphlets, as letter paper was beyond his means of purchase. His daughters, all young women of superior mental powers, made lace and painted fans for the Boston market, that they might add something to the family resources.

WILLS  
LOOD,  
months. Any per-  
restored to sound  
Pills have no  
sent by mail for  
OSTON, MASS.  
BRONCHITIS.  
WILLIAMS' PINK  
PILLS  
For Internal and Ex-  
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Whooping Cough,  
Diphtheria, Diseases of  
the Throat, etc.)  
LAW  
Biliousness,  
and Kidneys,  
Scrophula,  
Impure Blood,  
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Retail.  
33 and 236  
STREET  
s, Nfld.



OUR HOME CIRCLE.

FAITH

I will not doubt, though all my ships at sea... Come drifting home with broken masts and sails...

CHOLERA GERMS.

Dr. Robert Koch, the celebrated leader of the German cholera commission, which has just finished a thorough examination of cholera districts in Egypt and India...

His investigation took the following course. He inoculated healthy animals with blood drawn from splenic fever patients...

BRAVE FOR THE RIGHT.

He had come to the city within the year, and entered into business with a young man named Wellington, the son of a wealthy broker...

duced. It was again Koch who traced and made known the nature of the organisms peculiar to wounds and their concomitant diseases. In 1880 Koch was appointed a member of the imperial board of health at Berlin...

When cholera appeared in Egypt last year and the German government decided to send a commission of investigation to that country, Koch was evidently the only man pointed out as its leader. And the result achieved by the commission fully proved the wisdom of the choice...

DISAPPOINTED HOPES.

Dear Girls: I am a middle-aged woman now, and commonplace. The fact has been lately forced upon me, and trust me, there can be no moment in a woman's life more humiliating, no disappointment more bitter...

the honored guest of the evening. When the time appointed arrived, the banquet was found to be all that could be desired. After the substantial viands were enjoyed, a variety of delicious dainties were set before the guests...

"Mr. Merrill, will you take wine with me?" at the same time sending to him the waiter, with the bottle of rare wine from which his own glass had just been filled. Ralph indicated to the servant that the glass beside his plate was not to be filled...

But a moment, and then courage, God-like, came to the front. Steadily, yet modestly, his dark eyes met those of Mr. Wellington, in which an ominous, half-angry light had gathered...

"Mr. Wellington, when I was a boy, too young to write, my mother took me to the old Methodist church in our village, and putting a pen in my little hand, guided it with her own, and so signed my name to a temperance pledge...

THE PEOPLE'S HOLIDAYS.

Not all me for the rich and great, And the beautiful works of God; The mountain's steep, and the ocean's beach...

Not alone for the cultured eyes, Do the sweet flowers spring and grow; There is scarcely living a man so poor...

Away from the factory, shop and desk, Where the diligent work in throngs, They go sometimes to the well-earned rest...

"Man does not live by bread alone," And well it needs must be, That we all should look on our Father's works...

And well may all with a stronger hand, And a braver, truer heart, Go back to the task that God has given...

DISAPPOINTED HOPES. Dear Girls: I am a middle-aged woman now, and commonplace. The fact has been lately forced upon me, and trust me, there can be no moment in a woman's life more humiliating, no disappointment more bitter...

WOMEN AND TRUNKS.

Horbert, the veteran head usher of the old St. Nicholas Hotel, which has just been closed up in New York, says of people who carry baggage: "As a general rule, I have observed that women have more baggage than men. When a man travels he wants as little baggage as possible, and he will get along without any if he can. Women are always excepted, of course. They will fill a hotel with baggage if you will let them. Porters never like to see a drummer come to the house, because that generally means heavy trunks. We never had a baggage elevator at the St. Nicholas, and

me the thought continued, "the best of me does belong to the past. Youth, its possibilities, its untried strength, all belong to the past. I am but the grave of what I might have been."

Yet I had been as full of hopes and dreams and plans as the brightest among you; and they had not fled. I still intended to make something of myself, be somebody, "above a common herd."

"What, Merrill! not take wine with me? Why not, sir?" For a moment there was no reply; for a moment the young man listened to the tempting voice within, it-tend while it said: "You cannot announce your temperance principles in this company. Mr. Wellington will be angry, and with his large influence he can ruin you financially; and Edith—you know how charming you think her. Anger her father now, and you will see her no more; refuse now to drink and you make shipwreck of your dearest hopes. It is only for once. Yield!"

WORDS TO YOUNG MEN. And all humanity is ever struggling to attain to and complete the work of Christ. Each new generation as it comes ought to bring some new capacity of character which shall be able to bring truth and God with richer power to the world that needs him.

As I hear the New Testament speak those words I seem to see the vision which it always sees. Realizing, as it always does, that the perfection of the world must come through human character, everything seems in those wonderful pages to have its eye on a man. The very creation groans and travails, waiting for the manifestation of the sons of God.

As a fond mother, when the day is o'er, Leads by the hand her little child to bed, Half-willing, half-reluctant to be led, And leaves his broken playthings on the floor...

AS A FOND MOTHER.

As a fond mother, when the day is o'er, Leads by the hand her little child to bed, Half-willing, half-reluctant to be led, And leaves his broken playthings on the floor...

GIVING BEGETS LOVING.—Interest in anything is quickened by sacrifice for that thing. The giving to a great cause increases love for that cause, and creates a certain affection for it, where none existed before.

A LITTLE HERO. There are many adult Christians who have not the courage displayed by little Charlie. Here is what he did:

Charlie was going home with his uncle. They were on the steamboat all night.—A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," cried his uncle. "Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle. "Yes, sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that; and Charlie knelt down just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by day, my children, but never take it without first asking.

We pray for self too much, for others too little. We get selfish in our devotions, and desire all streams of blessing to flow towards the ocean of self.—Dorns.

Religion stands upon two pillars; viz., what Christ did for us in His flesh, and what He performs for us by His Spirit. Most errors arise from an attempt to separate these two.

As in the sun's eclipse we can behold the great star shining in the heavens, so in this life-eclipse have these men beheld the lights of the great eternity, burning solemnly and forever.

OUR YOUNG FOLKS.

THE PRECIOUS HERB.

Two little German girls, Brigitte and Wallburg, were on their way to the town and each carried a heavy basket of fruit on her head.

Brigitte murmured and sighed constantly; Wallburg only laughed and joked.

Brigitte said: "What makes you laugh so? Your basket is quite as heavy as mine, and you are no stronger than I am."

Wallburg answered: "I have a precious little herb on my load which makes me hardly feel it at all. Put some of it on your load as well."

"O," cried Brigitte, "it must be a precious herb! I should like to lighten my load with it; so tell me at once what it is called."

Wallburg replied: "The precious little herb that makes all burdens light is called patience."

LEARN TO UNLIE STRINGS.

One story of the eccentric Stephen Girard says that he once tested the quality of a boy who applied for a situation by giving him a match loaded at both ends and ordered him to light it. The boy struck the match, and after it had burned half its length threw it away. Girard dismissed him because he did not save the other end for future use. The boy's failure to notice that the match was a double-ended one was natural enough, considering how matches are generally made; but haste and heedlessness (a habit of careless observation) are responsible for the greater part of the waste of property in the world.

Said one of the most successful merchants of Cleveland, Ohio, to a lad who was opening a parcel: "Young man, untie the strings; do not cut them."

It was the first remark he had made to a new employee. It was the first lesson the lad had to learn, and it involved the principles of success or failure in his business career. Pointing to a well-dressed man behind the counter he said:

"There is a man who always whips out his scissors and cuts the strings of the packages in three or four pieces. He is a good salesman, but he will never be any more. I presume he lives from hand to mouth, and is more or less in debt. The trouble with him is that he was never taught to save."

"I told the boy just now to untie the string, not so much for the value of the string as to teach him that everything is to be saved and nothing wasted."

A FOND MOTHER.

As a fond mother, when the day is o'er, Leads by the hand her little child to bed, Half-willing, half-reluctant to be led, And leaves his broken playthings on the floor...

GIVING BEGETS LOVING.—Interest in anything is quickened by sacrifice for that thing. The giving to a great cause increases love for that cause, and creates a certain affection for it, where none existed before.

A LITTLE HERO. There are many adult Christians who have not the courage displayed by little Charlie. Here is what he did:

Charlie was going home with his uncle. They were on the steamboat all night.—A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," cried his uncle. "Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle. "Yes, sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that; and Charlie knelt down just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by day, my children, but never take it without first asking.

We pray for self too much, for others too little. We get selfish in our devotions, and desire all streams of blessing to flow towards the ocean of self.—Dorns.

Religion stands upon two pillars; viz., what Christ did for us in His flesh, and what He performs for us by His Spirit. Most errors arise from an attempt to separate these two.

As in the sun's eclipse we can behold the great star shining in the heavens, so in this life-eclipse have these men beheld the lights of the great eternity, burning solemnly and forever.



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THE SUNDAY SCHOOL

AUGUST 17.

ABSALOM'S DEATH.

2 SAM. 18: 9-17; 24-33.

1. The rebellion of Absalom was at first successful. David escaped from Jerusalem, leaving Absalom in possession. After the incidents recorded in 2 Sam. 15 and 16, David crossed the Jordan and came to Mahanaim. See Genesis 22: 2. Mahanaim had been fixed upon as the royal city by Abner, when he endeavored to perpetrate the death of Saul in the person of Ish-bosheth (2 Sam. 2: 3, 4). Here David settled for the time, several persons providing necessities for him and his friends. 2 Sam. 17: 28, 29. Absalom's army forthwith crossed the Jordan to do battle with David. The battle was fought "in the wood of Ephraim." (2 Sam. 18: 6), called by this name in recollection of the slaughter of the Ephraimites by the Gileadites (Judges 12). As Dean Stanley thinks from the location of Ephraim with the trans-Jordanic half tribe of Ammonites, "The slaughter of the battle was a great calamity to David and his army. The people of Israel were slain before the servants of David." Absalom, however, escaping upon a mule, was caught by the hair of his head (2 Sam. 18: 9) in the branches of "an oak," under which he passed, the mule leaving him suspended there.

2. In Absalom's death the law of retribution may be seen. He himself was a violent man. He had shown this by following to the death his eldest brother for his shameful crime. His branding of Joab's head-field to compel attention of Joab to his request to secure reconciliation with the king, is another evidence of his violent disposition (2 Sam. 14: 30). The retribution against the king in which the life of David was sought by his son, is a third illustration of this temper. David, when Saul was in his power, refused to stretch forth his hand against the Lord's anointed. Absalom is not restrained by filial duty, or by the fear of the Lord. His death may, therefore, be regarded as being under the Divine Providence, retributive in its character. It may illustrate the teaching of our Divine Master, "with what measure ye mete, it shall be measured to you again" (Matt. 7: 2). Let us remember that the same natural and providential law of retribution is at work in our own lives. "The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh" (Prov. 11: 17). "Blessed are the merciful for they shall obtain mercy."

3. Absalom's death was a beneficial death. He might have been a blessing to the nation, but his power and position were misused and his death further trouble and grief were averted. The people rejoiced at his death. "If Absalom had lived," said Joab in his expostulation with David, "all we had died this day" (2 Sam. 19: 4). Some deaths are beneficial because great actual benefits arise from the death. The benefit of Absalom's death was in a sense negative in its character; it stayed evil. The benefit of some deaths is positive; they create good. Of Abel it is said, "He being dead yet speaketh" (Heb. 11: 4). "The blood of the martyrs is the seed of the Church." The words of Caliph meant that the death of Christ would be advantageous in the sense that it would prevent trouble; under Divine control, they were really the stream that made the death of Christ would bring positive blessing. They were, in fact, an unending fountain of mercy to the world. (John 14: 19).

4. And yet, although the people rejoiced, there was one heart stricken with grief. The father poured out his sorrows in touching lament (2 Sam. 18: 33). David was the father first, and afterward the king. Perhaps, indeed, as in the case of Eli, tenderness restrained too effectively the hand of faithful parental rebuke. His eldest son had been allowed to go unpunished, until Absalom took vengeance upon him. When Absalom rebelled, the heart of David yearned for him, and after Absalom was permitted to return to Jerusalem from banishment he was allowed to do much as he liked in the city. When Absalom came against him at Mahanaim, thoughts of personal safety of his son were far more pressing in the mind of David than hopes of victory or fears of defeat. The lament "Would God I had died for thee," finds its Christian fulfillment in the death of Him who "for our sinful men and for our salvation" became obedient unto death, even the death of the cross. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). — *W. M. S. May.*

CANNED PROVISIONS.

A pamphlet by Dr. J. G. Johnson, of Brooklyn, contains some interesting remarks upon poisoning by canned goods, and especially upon the appearance to have been on the increase of late years. Many physicians and chemists have looked in the contents of the cans alone for the toxic agent, and some times they have found it in fermenting fruits or vegetables, or decomposing meats. But Dr. Johnson shows that there is another source of danger in the manufacture of the cans themselves. He discovered that in many cases it was cast-iron to

fasten on the cap at the top of the can with an amalgam of zinc and zinc; that this amalgam was put on with brushes by boys, and the soldering iron then passed around it; that nothing was easier than for some of the muriate of zinc to get inside of the can; and that when there it must become absorbed in the contents, and render the latter extremely poisonous, since a muriate of tin was added to the muriate of zinc by the action of the acid wherever it entered the can. Thus a powerful corrosive poison was produced, and one a quite moderate dose of which would be likely to prove fatal, and in fact has brought many persons to death's door. The knowledge that the muriate of zinc amalgam is dangerous, however, is really no recent discovery. The State of Maryland has in fact adopted a law prohibiting the use of this amalgam in the canning process, and since it does not seem possible so to guard it that there shall be no danger from its employment, prohibition appears the only certain means of protecting the public. The French Government has taken more pains than any other thus far to surround the canning business with safeguards in the interest of the public. In France the employment of any preparation of lead about the cans is prohibited, and also any cement or amalgam which, though harmless in itself, may, by being subjected to chemical action through contact with the contents of the cans, evolve a poisonous principle. — *N. Y. Tribune.*

USEFUL HINTS

In roasting meat to eat salt before putting in the oven, as salt extracts the juice.

Lebig says to put the meat into boiling water, as it keeps the fibres in by rapidly coagulating them on the surface.

An English physician pronounces a judicious vegetable diet, without meat of any kind, a positive cure for rheumatism.

It is said that cold tea is a good fertilizer for house plants, and that occasionally it is a good plan to put some tea grounds on leaves in the earth around the plant roots.

For rice pan cakes, take one pint of boiled rice, one pint of flour, a teaspoonful of sweet milk, half teacupful of sour milk, one teaspoonful of soda, two eggs, and a piece of butter size of a walnut.

Flowering and seed-bearing naturally exhaust the plants. As soon as the flowers begin to fade they should be removed. If this is done to such annuals as phlox and sweet pea, they will flower twice as long as otherwise, and finer.

For cooking or canning black raspberries need a plentiful supply of water. Also when eaten fresh with sugar a few tea-spoonfuls of water to a saucer of fruit will take away the dry taste, making them much more palatable.

To crystallize grasses, make a strong, boiling hot solution of water and Epsom salts; then draw the bunches of grass through it, and hang up in an airy place to dry. In a short time a very pretty effect will be produced by the crystallization of the salts.

Cut flowers as they begin to fade. The greatest death of the vitality of the plant, as is well known, is the production of seed. When this is prevented there will be a much more certain and perfect bloom. This applies to the rose, geranium, tulip; in fact, all flowers.

For apple jelly, take red skinned apples, wipe clean, and cut into quarters, but do not peel them. To each pound of fruit put three pints of cold water, bring to a boil, then boil rapidly forty minutes. Strain, and to every pint of juice allow one pound of loaf sugar. Return to the pan, and again boil rapidly for thirty minutes.

Cafe au lait is a common beverage among French people. It is made with a quart of clear, strained coffee, a quart of boiling milk, sugar to taste, whipped up with the white of three or four eggs. Rinse the coffee pot with hot water, and pour in the coffee and milk alternately. Cover closely for three or four minutes. Put a spoonful of the whipped and sweetened white of eggs in each cup.

To prevent hay-stacks firing, scatter a few handfuls of common salt between each layer. The salt by absorbing the humidity of the hay, not only prevents its fermentation and consequent heating, but it also adds a salty taste to the forage, which all cattle like, besides, it stimulates the appetite and assists digestion, and so preserves them from many diseases. — *N. Y. Herald.*

Dr. Hunt remarks that farmers are not as healthy as they ought to be. Rheumatism is common among them on account of exposure. Indigestion is also common, and is produced by a sameness of diet—an overplus of one kind of food. They are also beset with malarial diseases on account of a lack of drainage about their homes. The butter and milk business injures the wives. The women suffer more than the men from defective drainage about the house and cellar and from decaying matter in the latter. Keep the cellar dry and clean.

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THE WESLEYAN

FRIDAY, AUGUST 8, 1884.

"AT HOME."

The English Wesleyan Conference is now in session at Burslem, having entered upon its regular work on Tuesday, the 22nd ult. Not at Burslem alone, but in several adjoining towns, the gathering of the Conference has been awaited with great interest, and a hearty welcome has been accorded the various members. Our readers have already been told of the practical and spontaneous effort made for the convenience and pleasure of the visitors. Newcastle, through her representative, asks for their presence next year, and on the first day of the Conference the invitation was accepted.

Our exchanges only give the proceedings of the first day. About six hundred ministers were present. The familiar hymn commencing, "And are we yet alive?" was sung to the tune "Falcon Street," the Rev. R. N. Young, Secretary, read the 101st Psalm, the Revs. Dr. Osborn and Thos. Nightingale offered prayer, and the Conference proceeded to business, the President, Rev. T. McCullagh, preparing to welcome his successor.

Our English Methodist contemporaries all bear witness to the thoroughly efficient manner in which Mr. McCullagh has performed the important duties of the year. "By degrees there has grown up," as one of them remarks, "an extravagant and inexorable standard of Presidential duty to which it is almost impossible to come up," at least "without a lavish expenditure of time and strength which it is almost unmerciful and unreasonable to exact." In addition to those responsible duties which belong to the pastoral and mixed sessions of the Conference, as well as to the succeeding interim, the occupant of the chair stands before the country as the chief representative of a large and growing church, and as such is placed at times in positions which require the exercise of rare good judgment. As a presiding officer, a guardian of the rights and privileges of the denomination, and a representative of Methodism among leading men of other communions, Mr. McCullagh seems to have won golden opinions.

The Rev. Frederick Greeves, D. D., whom Mr. Shenton, in his note last week, placed first on the list of "likely men," is now President, having received 148 votes, while 130 were given to the Rev. Richard Roberts, and 93 to the Rev. R. N. Young, with small numbers to several others. At the election of 1883, 65 votes were given to Mr. Greeves, and 61 to Mr. Roberts. Mr. Greeves, who goes into the chair from circuit work, is the son of a deceased Methodist minister. Two of his brothers are Wesleyan ministers, and another is an Episcopal minister. The *Methodist* says of him:

A coming President has long been seen in the person of Dr. Greeves. He began early to take part in the business of the Conference, and made his contributions to its debates or "conversations" in a manner which secured for him the ear of the assembly. One position of trust after another has been assigned to him, and he has therefore been for years a prominent man in the Connection itself. Of his qualifications for the Presidency there can be no doubt. The honor conferred upon him has come as the natural reward of faithful service ably rendered for thirty years. Dr. Greeves was appointed to Paris by the Conference in 1855. When he had spent two years in that city he returned to England. Since then he has laboured eighteen years in six London districts, and has spent nine years in Bradford, Oxford, and Newcastle-on-Tyne. He had been only eighteen years in the ministry when he was appointed chairman of the Oxford district. The Conference next gave him a similar position at Newcastle on Tyne, and during the year which ends at the present Conference he has presided over the First London district. For many years he has been well exercised in secretarieships and in the labour of committees, and has had a full share of the burdens of the Connection. But he has proved himself a strong man, a prudent administrator, and a minister worthy of the highest honor in the gift of his brethren.

The *Methodist* further remarks that "a successful and difficult student, a scholar, a man of high intellect, a man of high moral character, and a man of high social position, Dr. Greeves has been appointed." In the summer of 1863, Victoria University, of Cobourg, Ont., conferred upon him the degree of Doctor of Divinity, and soon after, when

Mr. Clarence Smith was elected one of the Sheriffs of London and Middlesex, he was appointed his chaplain during his year of office. In that capacity he has been called upon to meet not only the Methodist but the general public, and has in this way afforded his brethren the strongest possible conviction of his ability to represent them with honor among the various evangelical bodies. In the course of his address to his brethren on taking the chair, Dr. Greeves said: "A very distinguished predecessor of mine—Mr. Garrett—in his opening address, gave as the key-note of the year, 'A revival in every circuit.' If I could give one it would be, 'Salvation in every house.'"

THE PRESBYTERIAN COUNCIL.

The recent meeting of the third General Council of the Presbyterian Alliance, in Belfast, Ireland, was of great interest to Presbyterians everywhere, and not without interest to Christians beyond the limits of that very important section of the Protestantism of Christendom. The members of the Council, gathered from the five continents, met on June 24th and separated on the 3rd ult., having arranged for a similar meeting in London in 1888. The previous meetings were held in Edinburgh in 1877 and in Philadelphia in 1880, in accordance with the desire that the scattered forces of Presbyterianism might be brought into closer contact, might know each other better and might unite for more efficient religious work.

All Methodists will be interested in the interchange of courtesies between the Council and the Irish Methodist Conference, at the same time in session in Belfast. A deputation of the latter body, consisting of about ten ministers and laymen, was received by the Council standing. The Rev. W. Crook, D. D., read the address of the deputation, and the Rev. Charles Garrett and Professor McKay, D. D., of the Wesleyan College, Belfast, followed with words of hearty congratulation and with brotherly wishes. In the chair on that day was the Rev. Dr. G. P. Hays, of Denver, Colorado, the Moderator of the General Assembly of the United States, North, and a model presiding officer and general favorite. Dr. Hays replied in a warm and characteristic speech. In reference to the occasion the *New York Evangelist* (Presbyterian) remarks: "It is common to take the fraternal utterances on such occasions *com qua no salis*. But on this occasion the spirit of honest sincerity, of profound Christian sympathy, was so obvious as to make suspicion of mere formality a sacrilege. Our correspondent writes: 'If ever the Spirit of the God of love was present in an Assembly, He was present with power during that hallowed hour. That hour was a very gem in the Council's coronal.'"

Two other events will be noted with pleasure. One was the reception of the Cumberland Presbyterians, a body of considerable numbers in the Southern States, whose Arminian views had led to warm words and persistent refusals of admission into both the previous Councils. In the recent Council their admission was again opposed on the ground that their position was "a continuous and continued protest against the grand fundamental truths which they who had worked among them had felt to be a base and a rock beneath them," and that "it would be perilous for the Alliance to introduce an element within it which might be weak to-day, but might be powerful hereafter for evil. Nevertheless, the Cumberland Presbyterians, although since the Philadelphia Council they had reaffirmed their confession of faith, pronouncing themselves more distinctly, if possible, on the disputed points, were admitted, by a vote of 122 to 74, to all the rights and franchises of the Belfast Council. Another advance was noted. Four years ago, at Philadelphia, an extreme section of the Council carried its opposition to hymn-singing so far as to protest against the use even of the familiar doxology. It was the same section, we believe, whose action rendered an attempt at a united celebration of the Lord's Supper unadvisable. This year the Alliance sang several hymns together, and united at the Lord's table. Theological opinions on points of secondary importance are ceasing to take the precedence of religion.

THE EVANGELICAL ALLIANCE.

The Conference of the Evangelical Alliance will be commenced in Copenhagen on August 30th, and continued for a week. The place originally named for it was Stockholm, but the bishops of the Swedish Lutheran Church, fearful that the Methodists and Baptists might gain through its influence, had the invitation withdrawn. The change to Copenhagen, gracefully suggested by the Danes, seems to have increased rather than lessened the interest felt throughout Scandinavia in regard to this, the first assembly of the kind held in those parts. Even the Danes, however, are not without some nervousness. They frankly say that though the Christian men of Copenhagen know very little about those who come from foreign lands, they will prepare for them a hearty reception; but, to protect themselves in advance from possible dangers, they call attention to the fact that the meetings of the Alliance are to cling firmly to the basis laid down in 1846, namely: that it is only open to Protestant Christians who hold firmly to the Gospel faith. They also announce that those who accept their invitation must not come as delegates from other Churches, or with propositions from them, but simply as individual Christians, different in confession and nationality, but all standing on the same sacred ground of fraternity, and as loyal members of the invisible body of Christ.

Judging from the names of a large number of eminent men who are expected to be present from all parts of the world, the Conference promises to be one of the most important ever held. In the list of delegates are the names of the Rev. T. McCullagh, ex-President of the Wesleyan Conference, and the Rev. W. Arthur, M. A., and several distinguished American Methodist ministers.

THE DOLLAR IN THE CONFERENCE.

The Rev. Jean Paul Cook, a French Methodist preacher, who recently returned from America to his native country, has been for some time the French correspondent of the *New York Advocate*. Just before sailing for Europe he contributed a "French Letter" to that paper, in which he reviewed some things in the proceedings of the Conference which had specially impressed him. He devotes a paragraph to one matter which has impressed some of our own people unfavorably:

Another point which strikes the Christian visitor—and, I must confess, not very favorably at first—is the universal importance attached to the almighty dollar, even in church or spiritual matters. Everything, even a pastor's spiritual influence, appears as if it were generally admitted that money could represent every kind of worth. Hence, pastors command salaries proportionate, not to their needs or those of their families, but to their success in building a new church, or receiving a large number of new members. Hence, in the Annual Conference, much more is said about money affairs than in our French Conference, and in many cases, where the question of character comes up, the pastors are requested to state, not what spiritual blessings they have enjoyed in their stations during the year, and what progress the Church has made in Bible knowledge and evangelical experience, but whether they have taken up all the collections, and what has been the amount raised.

Had M. Cook visited our Canadian Conferences, he would have found less of the "almighty dollar" than he did when among our American brethren. Among them the pastor reports his collections in the Annual Conference; with us they are announced at the District meeting and only passed under review at the Conference. Yet even then one has sometimes questioned whether gold has not seemed to be exalted above gospel—in other words, whether he who has brought up the finances of his circuit has not apparently been marked with greater regard than he who has been wise to win souls. The *Baltimore Methodist* gives expression to a similar doubt, when it remarks that, "evidently there is something about the whole procedure that offends a sensitive taste. It does tend to convey the impression that the chief mission of the church organization is to collect money, and does seem to intimate that if a pastor is successful in this direction delinquencies elsewhere are pardonable." The work of the Lord is to be carried on by His silver and gold, but care should be taken lest our good be evil spoken of.

Our readers know that a prohibitory law has been passed in Iowa. There, however, as here, in counties where the Canada Temperance Act has been accepted, the indifference of those who are willing to vote in favor of prohibition but are not willing to assist in the prosecution of offenders against the law when it is in force, renders the enforcement of prohibition difficult. In regard to this the *Des Moines Register* says:

If one thing more than another contributes to the failure of the enforcement of prohibition in Des Moines it will be the want of interest on the part of temperance people. Some of the more active of the workers in the temperance cause, having seen the prohibitory law on the statute books of the state, seem to think that their work is done, and they can either sit down and rest or go into the larger field of national politics and begin the fight there. The law is not a machine which is going to run by its own motion neither is the work on an inclined plane, headed to run down hill, to run after getting one vigorous push. It is a dead law without personal endeavor, and can only be made effective by the most persistent work on the part of its friends. The machine is on an inclined plane, and headed up hill rather than down, with all natural tendencies to run backward. All the life which may be put into it will be met by the opposition with a determination to kill it. But the worst enemy to its complete success is the most powerful enemy which any enterprise has to fight—that of indifference.

It is difficult to tell what are the facts in relation to the cholera in Europe. A case has been reported in Geneva and along the line of the Mediterranean, the disease has reached Italy, but has made no progress northward. It seems unlikely that it will reach America this season. Popular fears will be sure to magnify all cases having certain symptoms into cases of real Asiatic cholera. The prejudice against physicians in the infected French ports has had an unfortunate effect. From some cause the lower classes have the notion that the doctors have been fostering the disease in order to get rid of the surplus population, and serious hostility to medical men has been the result. Some doubt has been thrown upon the reported decrease of deaths in France, from the belief that the sudden exodus of travellers from all parts of the continent may have induced reticence on the part of the authorities. In the meantime it will be well for every citizen to constitute himself an auxiliary to the local board of health and to promote about his home and neighborhood all those conditions of cleanliness which are the best safe-guards against all forms of pestilence.

Recently, Dr. Lafferty, Editor of the *Richmond Advocate*, wrote: "The distinguished medical men of New York, when they prescribed 'three months on the ocean,' knew not that it was as impossible as for Ixion to leave his wheel. The capitalist can knit up his raveled energies by sailing on the bracing ocean. An editor's income seeps from his ink-horn, trickling down the point of the pen, and when the lid is shut the drops cease. He, like the mulberry caterpillar, weaves out from his own life into the same web silken strands for his masters and a shroud for himself." The next issue of his paper said of our brilliant brother, whose words proved almost prophetic: "It was thought at daylight of the 9th that the sufferer could not last twenty-four hours. A reaction occurred under the stimulants during the day, and his friends were enabled in a week to move him by easy stages to the Alum Springs—his wife and son accompanying him." We are glad to learn that he is improving. To fill his place would not be an easy matter.

At the recent reception of the Rev. J. W. Wadman, at Carleton, N. B., the Baptist pastor, the Rev. J. Cahill, told of some difficulties which it is probable are met with elsewhere:

I have met with much encouragement here, but I do not know all the people yet, for just the moment I say "amen" they shoot out at the door. I meet them on the street and they whizz by and straightway go into the next house and say the minister is getting too big to speak, and so I have to chase them, chase them. The minister wants to have a bicycle to get on the track of some of them. And when he calls he has to wait in the porch until the ladies of the house get their ringlets and wavelets and banglets all fixed. They keep the minister standing at the door when souls are suffering for a call. This idea of keeping the minister standing in the door till he gets tired out is too thin. After this I intend to walk in and take charge.

In reference to the Evangelical party in the Church of England, which has been "distinctively and pertinaciously Calvinistic," Dr. Abel Stevens writes:—

The Calvinistic metaphysics have been more tenaciously maintained by it than by the Scotch Church itself. This has put it out of joint with the age, and doomed it to declension. It shared largely in the Methodist revival of the last century; for some time it co-operated harmoniously with Wesley, and many of its representative men were among his best personal friends. But his Evangelical Arminianism offended it; and other of its representatives struck out on a parallel, but competitive, and in some respects a hostile, line of operations. Arminian Evangelicalism has gone on prospering, for its theology has been in accord with modern thought; Calvinistic Evangelicalism (in the national Church at least) has been declining for the last fifty years, and, in the language of the *London Christian World*, "is disappearing as a living power among the forces of the age."

To themselves, as well as to others, the number of Chinese on the western coasts of the United States and Canada is becoming a serious matter. In San Francisco there are 20,000 of them who "carry on the evil practices of their country in the full day light of Sunday." The increase of Chinese in British Columbia is very rapid. More than one thousand have arrived there since the spring opened, of whom only one hundred are thought to have found their way into the United States. A prominent Chinaman informs a Victoria paper that if something is not done to prevent further arrivals, there is nothing but starvation before those now there as well as for those who may hereafter come.

A Georgia correspondent of the *Vermont Messenger* tells of the effect of prohibition in a part of that state. The picture is a forecast of the good time coming:

"The effect in the prohibition counties has been startling. Labor has been improved 100 per cent, and the condition of the laborers 1,000 per cent. Men who never worked but part of a week now put in six good days, and those who spent their entire wages at the doggeries, leaving their wives and children to shift for themselves, are now saving money, and looking forward hopefully to the time when they shall own lands for themselves. The prohibition of the sale of liquor in these counties is the proudest thing Georgia has ever done. The remaining forty-two will follow their example ere long. The prohibition counties have demonstrated the possibility of driving out the stuff, and the good that has followed will induce the others to follow suit.

Men have sometimes charged John Wesley with a love of power. Similar objections to him were made during his life-time. To these he replied: "I did not seek any part of it. But where it has come unawares, not daring to bury that talent, I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden, the burden which God lays upon me, and therefore I dare not lay it down. Now, if you can tell me of any five men to whom I can transfer this burden, and who can and will do just what I do now, I will heartily thank both them and you."

The following Army circular just issued may be of interest in one of our Bermuda circuits.

OFFICING CLERGYMEN.—Cl. 132, July, 1884.—In calculating the numbers for capitulation allowance, officers and soldiers who attend the services of a denomination other than their own under provisions of paragraph 239, Section VII., Queen's Regulations and Orders for the Army, 1883, as amended by G. O. 106 of 1884, will be added to the officers and soldiers of the denomination whose services they attend.—N. B. The General Order referred to in the Circular provides that "where a minister of one of the three recognised Protestant denominations is not available, officers and soldiers may attend the services of either of the other denominations that they may elect.

The efforts made by the Book Steward to meet the needs of our Sunday schools are being appreciated, we are glad to know. A minister writes: "The Sunday-school library I got for—while at Conference, gives the highest satisfaction. Teachers say the books are far ahead of any they have ever had, and they have had books for some years." Other testimonials of a similar kind might be given. For variety and cheapness, we believe the Sunday-school stock down stairs cannot be excelled in the Maritime Provinces.

One after another the several Australian colonies have approved by overwhelming majorities of the proposed Australian confederation. The scheme has been favored by the Home Government, whose consent to the acquisition of New Guinea, which was at first refused, appears to have aided in advancing the project of union. English statesmen are beginning to realize that these colonies are nearly old enough to run alone and that it is wise to do everything possible to strengthen the bonds between them and the mother country. The Dominion of Australasia will commence life with a population of over three millions and with good chances for a permanent union. Their political destiny seems to be, under Divine Providence, entirely in their own hands. There will be a territory of about the same extent as Europe, and the people practically speaking but one language. Is not this the promise of a "Greater Britain."

METHODISM IN AMERICA.

Our readers will be glad to have extracts from the addresses given in the English Conference by the Revs. R. N. Young and S. Whitehead, delegates from that body to the General Conference of the Methodist Episcopal Church. We take these from the full reports in the *Methodist Recorder*:

In the course of his address Mr. Young said, "The General Conference was held at Philadelphia. Their reception at the railway station, at the house of their host, and everywhere else was impressively kind and generous. When they were presented to the Conference—a very imposing assembly, occupying an enormous building—every member of the Conference stood up to receive them out of respect to the Methodism at home which they truly love; and they felt at once that they were among friends. Very early in their visit they called upon the venerable Bishop Simpson, who received them like a saint of God, giving them his fatherly blessing, and expressing great regret that he had little opportunity of showing them the gladness which he entertained towards the Methodists of England. There was the same bright, eagle eye, the same quick, vivid intelligence, the same deep and beautiful pathos of piety; but the form was wasted, the voice was thin, the hand that grasped their hands was almost transparent; and it seems to them that in talking to him they were not far from the gate of heaven. And so it proved. He was afraid that he spoke for a very long time in endeavoring to give the General Conference an account of the Methodism of England. The people, however, received them most kindly, most patiently—in fact, the next morning, on opening one of the newspapers, he discovered a statement to this effect: 'The address of the Rev. R. N. Young was somewhat tedious, but the patience of the people was sublime!' And so it was. On the night of their reception Bishop Simpson, ill as he was, insisted upon entertaining them at his house. They went, and he (Mr. Young) should always regard the hour they spent under his roof as among the most sacred and memorable privileges of his life. He did not think any one of them could appreciate or form an idea of the towering example and influence of that great man, not only in the Church but in the State, in commerce, and everywhere. Black lines surrounded the story of his death in the public papers, and there was a great national mourning when he was carried to the grave as though a Prince of the Israel of all the Churches had fallen that day. So long as his memory lived so long would the Methodism of the United States live. His memory was a power, the force of which he thought could not be exaggerated.

In Philadelphia on Sunday the deputation occupied the chief pulpits and preached to very large and enthusiastic congregations, and ever and anon they heard a sound which reminded them of Starbuck and of Yorkshire, and their warm centres of Methodist life; and they were glad when in the various churches in which they officiated one and another came up and said: "I am from Hull," "I am from Halifax," "I am from Cornwall," &c., and they seemed to be perfectly at home. They went of course to Washington, and saw the beautiful Metropolitan Church here. It was really worth a visit. They went accompanied by the Chaplain, to the United States Senate—the said Chaplain being a Methodist preacher. They went to Baltimore, memorable for his historic relation to Methodism in her earliest stages in America. They crossed the borders to Toronto, where they were received everywhere by William Morley Pannish, especially in the steady and beautiful temples which seemed to be praise on Friday a God, and which to-day was crowded with earnest worshippers. On their outward voyage an enthusiastic member of the Church in Toronto somewhat started them by saying that the finest music was to be heard in the Metropolitan church at Toronto; but when we heard the singing there of 100 trained voices, whose services were offered gratuitously, he felt that his friend was true in his boasting. It

was certainly had ever find that tentative Methodist While not to the Stephens their we Home he children in Engla for Dr. present that litt impossi As coe Church Episcop In rou that Me exerted reely of ple. ularly in see was of M-ti had eve being a Method society, distinct or civil honored as relig He was reality Some of self den steadily every "Gospel fruit" doing b ing it thought first cent ca, great would be left with the M. Method uplifted iam of derful safe-gue to com Mr. V ference sittings of 100 sight. miniate sentativ 14 min delegat 2 lay de ference, one mi there is were th ent out Theywe Ham, a gale of heav. And so it proved. He was afraid that he spoke for a very long time in endeavoring to give the General Conference an account of the Methodism of England. The people, however, received them most kindly, most patiently—in fact, the next morning, on opening one of the newspapers, he discovered a statement to this effect: "The address of the Rev. R. N. Young was somewhat tedious, but the patience of the people was sublime!" And so it was. On the night of their reception Bishop Simpson, ill as he was, insisted upon entertaining them at his house. They went, and he (Mr. Young) should always regard the hour they spent under his roof as among the most sacred and memorable privileges of his life. He did not think any one of them could appreciate or form an idea of the towering example and influence of that great man, not only in the Church but in the State, in commerce, and everywhere. Black lines surrounded the story of his death in the public papers, and there was a great national mourning when he was carried to the grave as though a Prince of the Israel of all the Churches had fallen that day. So long as his memory lived so long would the Methodism of the United States live. His memory was a power, the force of which he thought could not be exaggerated. In Philadelphia on Sunday the deputation occupied the chief pulpits and preached to very large and enthusiastic congregations, and ever and anon they heard a sound which reminded them of Starbuck and of Yorkshire, and their warm centres of Methodist life; and they were glad when in the various churches in which they officiated one and another came up and said: "I am from Hull," "I am from Halifax," "I am from Cornwall," &c., and they seemed to be perfectly at home. They went of course to Washington, and saw the beautiful Metropolitan Church here. It was really worth a visit. They went accompanied by the Chaplain, to the United States Senate—the said Chaplain being a Methodist preacher. They went to Baltimore, memorable for his historic relation to Methodism in her earliest stages in America. They crossed the borders to Toronto, where they were received everywhere by William Morley Pannish, especially in the steady and beautiful temples which seemed to be praise on Friday a God, and which to-day was crowded with earnest worshippers. On their outward voyage an enthusiastic member of the Church in Toronto somewhat started them by saying that the finest music was to be heard in the Metropolitan church at Toronto; but when we heard the singing there of 100 trained voices, whose services were offered gratuitously, he felt that his friend was true in his boasting. It



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was certainly the finest music that he had ever heard, and he was glad to find that music was only representative of the spirit and tone of the Methodist of that very beautiful city.

As compared with other Protestant Churches in America the Methodist Episcopal Church stood at the head. In round numbers it was assumed that Methodism in the United States exerted an influence directly or indirectly over nearly 20,000,000 of people.

Mr. Whitehead said that the Conference they attended commenced its sittings amid the inspiring memories of 100 years.

It was impossible to make oneself acquainted with the Methodism of America without having expressed its vastness. A hundred years ago their sanctuaries were a few huts. They had heard of the world, and also how they were furnished.

(Loud laughter.) He could not attempt to sing the hymn, and he hoped they would be satisfied if he gave them the last verse:

When infidels in council meet Next year in boasting vain, To chronicle the Lord's defeat And count his churches slain, Oh then may we with joy proclaim That we his call obey.

The remarkable feature of the Conference was that the lay delegates were more tenacious in adhering to the old ways than the ministers.

LITERARY, Etc.

The numbers of the Living Age for July 26th and August 2d, contain With Baker and Graham in the Eastern Sudan; The Princess Alice; The Unlucky Dukedom of Albany; Wordsworth's Relations to Science; Prayers for the Dead; The Extinct Lakes of the Great Basin, and other interesting papers.

Funk and Wagnalls publish Property in Law: A Passage-at-arms between the Duke of Argyll and Henry George, 12 mo. paper, 15 cts. We confess to some want of sympathy with the great British landholders, and to a great want of sympathy with some of the communist ideas of Henry George.

A very useful little work is Nowhere: or, How to Take Care of Him by J. J. Pope, M. D., U. S. A., published as No. 15 of Funk and Wagnalls' 1884 Standard Library.

No one who glances at L'Economiste, by Alphonse Daudet, can doubt the great power as a writer of romance, but he may question most seriously his comprehension of the subject he attempts to treat in this work.

There are said to be 1209 towns west of the Mississippi River without church or preaching of any denomination.

FINANCIAL MEETINGS.

ANNAPOLIS. The Financial meeting of the Annapolis District will be held (D.V.) in the Methodist church, Aylesford East, on Wednesday, August 20th, commencing at nine a.m.

GUYSBORO AND CAPE BRETON. The Financial meeting of the Guysboro and Cape Breton District will be held at North Sydney, commencing Wednesday, Aug. 20th, at 9 a.m.

FREDERICTON. The Financial meeting of the Fredericton District will be held in Fredericton on Wednesday, August 27th, beginning at 9 a.m.

PERSONAL. The Rev. Charles Ludner and family were reported last week at Carleton, N. B. Mr. Ludner's health having failed him, he was obliged to come east.

A notice of the death, in California, of a brother of the Rev. C. Lockhart, of Liverpool, appears in our list. He was known to many in the Province as a most estimable man.

The Rev. C. W. Hamilton, of Sheffield, Mr. Hamilton writes from Sheffield, August 1:

An item in the Personals of last week's issue of the WESLEYAN as copied from the Fredericton Reporter, is not quite correct. As it represents my case much worse than it really is, I feel it due to my brethren and friends, some of whom have kindly tendered me sincerest sympathy, to report myself.

REV. C. W. HAMILTON, Mr. Hamilton writes from Sheffield, August 1:

The Hon. Joseph T. Moore, of Maryland, has signified his intention to pay the whole cost of the new Scientific Building for Dickinson College.

"I am never excited," said Mr. Moody to an interviewer, "in my most exciting meetings. I can sleep like a top within three minutes of going into a meeting, and I can be sound asleep three minutes after leaving it.

METHODIST NOTES.

The Directors of the Grimby Camp meeting have set apart the 14th inst., in the interests of the Woman's Missionary Society.

The four new Bishops of the Methodist Episcopal Church are all graduates.

The Southern Methodist Church is building a Centenary College at Lumbago, Texas, which is to cost \$100,000.

The Minutes of the Methodist New Connexion Conference, published, show the number of members, with those on trial, to be 22,819.

A meeting in commemoration of the life and work of Hester Ann Rogers, of whom we gave a sketch a few weeks ago, is to be held in her native town, Macclesfield, England, during the present session of the Conference.

The courts have just awarded to the Broadway and the Fifth-street Methodist Episcopal churches in Camden, N. Y., the sum of \$15,000 and accrued interest.

The national camp-meeting at Old Orchard Beach, Maine, will commence Aug. 19th, and continue until the 28th.

The publishing house of the African M. E. Church has begun the publication of a church review. It is a journal of about eighty pages, to be published quarterly at \$1.50 a year.

Rev. F. Ohlinger says: "The preliminary treaty between China and France gives new interest to the Singapore M. E. mission advocated by Drs. Thurburn and Westwood."

The Hon. Joseph T. Moore, of Maryland, has signified his intention to pay the whole cost of the new Scientific Building for Dickinson College.

A missionary party of the M. E. Church, South, will leave for China at an early date. Miss Hayward and the Rev. W. A. Bonnel, will head the party.

The "Revolutions," the children's Missionary organization of the Southern Methodist Church, are doing nobly.

TEMPERANCE NOTES.

There are 3,580 Woman's Christian Temperance Unions in the United States and Canada.

Over \$15,000,000 was expended for liquor in Chicago last year. The city has 3,100 liquor saloons. There were 18,000 arrests for disturbing the peace during the year, over 6,000 of the offenders being under twenty years of age.

The vote for the repeal of the Canada Temperance Act in Westmoreland county, N. B., to be taken on the 14th inst., will be the third vote for repeal taken in the Maritime Provinces.

GENERAL CHURCH NOTES. The quinqucentenary of the death of John Wycliffe was celebrated lately at Wycliffe, near Barnard Castle, England, his native village.

The Rev. R. Wheatley writes from New York to the Zion's Herald: The Rev. Jacob Freshman, of the Montreal Conference of the Methodist Church of Canada, is laboring successfully among his fellow Hebrews in this city.

The Congo Inland Mission, one of the seven important Central African missions established since the death of Dr. Livingstone, has planted mission stations at intervals through 300 or 400 miles of country right into the interior.

There are seven native Protestant congregations in Lisbon, one Presbyterian, two Independent, and four Episcopal. In Oporto there are three, one Methodist and two Episcopal.

A portion of the Leicester, England, race course consists of a cleft of land in the living of Oadby. The present vicar does not disapprove of racing, but to avoid disagreeable consequences should his successor have a different opinion, the race committee induced a well known jockey to buy the living.

The Legislature of Guadalupe, Mexico, has freed from taxation all small homesteads belonging to widows, minors, and unmarried women.

The University at Heidelberg declined an offer of 100,000 marks (\$24,000) on condition that women shall be admitted as students.

A charge of 25 cents gold per ton is now collected upon all merchandise from foreign ports landed in Havana, in addition to all other port charges and tariff dues.

Egan and Daly, the dynamites at Warwick, were sentenced. Egan to twenty years penal servitude, and Daly for life.

The aggregate losses caused by W. E. Spaul, the stockholder of Lord, Day and Lord, New York, including what Spaul must have sunk in his late disastrous ventures, must be upwards of \$1,000,000.

A San Francisco doctor is bringing Chinese leprosy East to exhibit as showing the evils of Chinese immigration.

It appears from returns presented to the Board of Trade by the railway companies in the United Kingdom that during the three months ending March 31st last accidents to trains, &c., had caused the death of twelve persons—all servants of companies—and injury to 184.

The English steamer Dora was sunk in the Thames on Monday at midnight. The vessel was carrying a large quantity of dynamite, and several persons were injured.

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During a heavy thunder storm at Sydney, on the 30th ult., lightning completely demolished the house of Mrs. Col. Reade, smashing and damaging all the furniture.

It is expected that 45 miles of rails will be laid down on the Miramichi railroad ere the close of the season.

A correspondent of the Charlotte-town Examiner says that the total rain fall in July was a very little less than nine inches (precisely 8.972 inches).

At a meeting of the St. John, N. B. Evangelical Alliance, on Monday, it was unanimously agreed, that clergymen of the different denominations in St. John be requested to bring before their respective congregations, the claims of the Protestant Orphan Asylum to the support of all Christians.

In response to inquiries from various parts of the Province in relation to the crops. An impression prevails in the city that the recent extraordinary spell of wet weather has greatly injured the crops, but these despatches imply that while, taking the Province throughout, the hay crop will be light, the grain and root crops promise to be unusually good.

Several places in New Brunswick are aiming to secure the Baptist Seminary. Last week St. Martins had subscribed \$6,336 for the purpose, and Sussex, \$8,790, with a site of four or five acres in the Eastern section of the province has subscribed \$10,000, provided she be consulted in the location.

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Receipts for 'Wesleyan.'

NEXT WEEK.

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, AUGUST 10, 1884.

11 a.m. BRUNSWICK ST. 7 p.m. B. C. Borden. F. H. W. Pickles. 11 a.m. GRAFTON ST. 7 p.m. L. Sponagle. C. H. Paisley, A.M. 11 a.m. RAYE ST. 7 p.m. L. Daniel. J. J. Teasdale. 11 a.m. CHARLES ST. 7 p.m. F. H. W. Pickles. B. C. Borden. 11 a.m. BEECH ST. 7 p.m. J. L. Batty. L. Daniel. 11 a.m. COBURG ROAD 7 p.m. J. J. Teasdale. J. L. Batty. 11 a.m. DARTMOUTH. 7 p.m. B. Bocken. J. L. Sponagle.

MARRIED.

At the residence of the bride's father, Farmington, July 26th, by the Rev. J. Craig, George A. McCabe, Londonderry, to Ada M., daughter of Mr. T. Austin. At Sydney, C.B. July 26th, by Rev. W. H. Evans, Murray Ingraham to Minnie L. Gregg, both of Sydney. At White Haven, July 26th, by Rev. J. Anthony, Abner Munro, and Lydia A. Munro, both of White Haven. At the Parsonage, River John, July 23rd, by the Rev. A. F. Buckley, A. B. Charles Tuttle, of Westworth, to Rose Thompson, daughter of William Thompson, Esq., New Annan. At the Parsonage, River John, July 26th, by the Rev. A. F. Buckley, A. B. James William Peel, of Tatamagouche Road, to Sarah Hutchinson, of same place. At Port Greville, Cumberland Co., July 4th, by Rev. D. Hickey, Isaac Beach, of Cornwallis, to Florence, youngest daughter of Captain James Hatfield, of Port Greville. On the 19th inst, by the Rev. C. Jost, A. M., assisted by the Rev. J. R. Hart, at the residence of the bride's father, Mr. James Rogers DeWitt, to Mary Eliza Foster, daughter of George Murdock, Esq.

DEATHS.

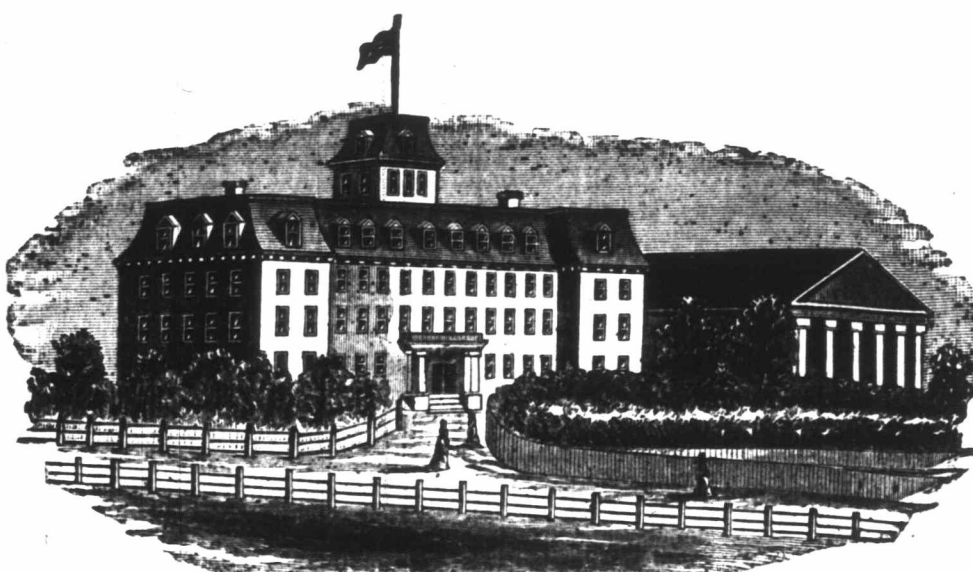
At Westworth, July 31st, Edie E., daughter of Anassa and Sarah J. Betts, aged seven years and one month. At Los Santos, California, of disease of the heart, on July 10th, Charles E. Lockhart, third son of the late John Lockhart of Parrishboro', in the 66th year of his age. He had been a faithful member of the Methodist Church about forty-nine years. At River John, July 14th, Mary Jane Maud Langille, aged eight years and eight months, daughter of George Langille. This beautiful child died happy in the Lord Jesus. At Westworth, July 28th, Florence H., infant daughter of Rev. R. and Melinda Bird, aged eleven weeks. At the Parsonage, Oak Bar, June 19th, William P., infant son of the Rev. C. H. Mansion. On Thursday, 24th ult, at Windsor, Nellie Roberts, aged one year and ten months, youngest child of C. DeW and Lizzie Smith.

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Mount Allison College, Sackville, N. B.

J. R. INGH, M.A., LL.D., President. THE first term of the Collegiate year 1884-5 will begin on Thursday, September 11th, Matriculation examinations begin on Friday, September 12th, at 10 o'clock, a.m. Two prizes of the value of Twenty and Thirty Dollars respectively, will be offered for competition at these examinations. For calendar containing full particulars as to courses of study, expenses, etc., address the President of the College. Sackville, July 28, 1884.

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