

The Wesleyan.

Pickard Rev. H. D.D.

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NOTES AND COMMENTS.

The *Sunday-School Times* says: "Many a strong character was only pulp to begin with and but for a providential pressure upon it would have remained pulp until this day."

Injurious gossip is not exclusively a womanly failing. Many men are shamefully addicted to it. But there is in the New Testament a special warning to women with reference thereto.—*Nash. Adv.*

"That is Brother—; he is killing himself with tobacco." Glancing along the Conference aisle we saw the thin, wasted, intelligent face. Can it be that a Methodist preacher is killing himself with tobacco?—*St. Louis Advocate.*

It is said by a writer in the *Boston Transcript* that Mr. G. W. Cable forfeited his first literary position (on the *New Orleans Picayune*) through conscientious scruples against attending a theater and critically reporting the performance. He is a Presbyterian.

We hope our next General Conference will take into consideration the propriety of practicing our Low Church doctrines, so far as to authorize Elder Allen, in China, to ordain our preachers there, so as to save the needless expense and danger of an Episcopal visit to that far-off land. The trip to China killed Marvin.—*Holston Meth.*

The preacher who took his metaphysics and philosophy to the seat of learning where his auditors were mostly professors and students, missed the mark. It was like giving salt rations to sailors who had been on a six months' voyage. The fact is, the simple gospel is the best thing for the pulpit at all times.—*Nashville Adv.*

"Every preacher who will make the proper effort can induce every Methodist in his charge, who is the head of a family, to subscribe for their Church paper." Such is the opinion expressed by a preacher who has been a good agent. We would be glad if every preacher would "make the proper effort," and send us the net result.—*Texas Adv.*

The most conspicuous political worker in St. Louis, and one of the most influential in his party, against whom proceedings in court have been recently had, defines and defends his character by saying: "As for my past life, if my whole history were known to any man, he could tell nothing that could put me in jail.—*Central Adv.*

A correspondent of the *Philadelphia Methodist* has some remarks on the location of churches. Referring to Philadelphia he says: "See how our churches are grouped in clusters, so close in some instances, that they can hear each other's singing, while in other populous portions of our city, for more than a mile square there is not a single Methodist church."

The *New York Christian Advocate* tells of a minister who preached on "How Jonah felt when the whale swallowed him." Where Samson will do his boxes, "What a woman will do when she gets mad," and "A little man who was too much for a big one." There was one redeeming feature about him; he advertised these topics beforehand, so that sensible people could stay away.—*Richmond Adv.*

"Cut the cancer out," is the treatment that the *Boston Watchman* suggests for the Mormon infamy. "Letting alone," it says, "has been tried on Mormonism for a generation; it is not the success of the treatment; it is the time to be boasted of." It is high time for a more heroic treatment. Thirty days of Oliver Cromwell would suffice for an honorable and healthy end to the thing.

At a recent sitting of the French Chamber of Deputies, a proposition was introduced for the separation of Church and State. The vote was 143 in favor, 337 against. This looks as though the object desired by the Protestants of France was a long way from being accomplished; but we may rest assured that the agitation will go on until in the French Republic there will not only be perfect freedom in matters of religion, but the separation of Church and State.—*Zion's Herald.*

The adoption by many of the highest class ladies of Constantinople, of occidental costumes so far as to discard the veil which hides their beauty from the public gaze, has received a sudden check. One of these ladies, a Turkish widow, eloped with a Christian, and is said to have been married to him in Paris. The event caused great excitement in Stamboul, and the issue of a proclamation to the effect that hereafter the strict rules of the Koran with regard to the seclusion of women must be enforced.

At Honolulu, in the Hawaiian Islands, the four hundredth birthday of Martin Luther was celebrated, as it was in all lands where civilization and Christianity is known. When Luther lived he never dreamed that there were such islands in the sea; but the gospel which he rescued from neglect and republished in fresh, glowing words, has reached them, and the name of Luther is to this generation of the dwellers therein a name of renown.

It seems a fearful fact to contemplate, that while multitudes are perishing for lack of food, and through having to exist in habitations unfit for occupation, rich men in our city are spending, as in one case we hear of, £20,000 on a stable, and in another, £5,000 on a billiard-room. Wealth is a great privilege, if rightly used, but the selfish misuse of it, to the forgetfulness of the poor and needy, is a crime, and forms a glaring breach of both tables of the moral law.—*Christian.*

The financial and spiritual necessities of the Church have been too long divorced. If we had a more steady and healthy spiritual life we would be able to dispense with the somewhat, if not altogether, carnal method of raising money for church necessities. Liberality and spirituality are closely allied, and when money can only be come at by an appeal to the "base necessities of the stomach," or to "the lust for pretty things," it is an almost certain sign that the life of the church is at a very low ebb.—*Independent.*

Mr. P. T. Barnum is determined if possible to prevent any contest over his will on the ground of insanity. He has just drawn up a codicil to his will in presence of his family physician and two other well-known physicians of Bridgeport, Conn., one an allopathist and the other a homoeopathist, all of whom witnessed his signature and made oath to his sanity and ability to dispose of his property. The question may be asked, however, whether these unusual precautions are not themselves evidence of a mild form of insanity.—*N. Y. Tribune.*

Monsieur Capel is reported as saying a good thing in his closing lecture in New York. As we have been obliged to notice much in his lectures which we deem altogether bad we are glad to find one line of thought which we can heartily commend. He told his mixed congregation that if a Protestant died in favor with God he would be saved, while the Roman Catholic who dies without being in friendship with his Maker would be lost. This is an important advance on the old teaching that Protestants could not be saved, because all here-tics are to be damned.—*Western Advocate.*

The *Christian Standard and Home Journal* tell this: "A bright little four-year-old boy in a friend's family was feeling tired as the day drew to a close, and came to his mother that he might say his evening prayer before going to bed. 'Wait a little while, Ernie, said his mother; 'I am busy writing a letter. When that is done you may say your prayers.' The little fellow waited a minute or two patiently, and then, coming back to his mother, said 'Mamma, don't you think prayers more precious than writing letters? God's can't wait.' Ernie's mother laid aside her letter at the gentle rebuke, and the evening prayer took its right place first."

At the close of an impressive sermon on a late Sabbath, Rev. Phillips Brooks, D. D., gave, incidentally, his views concerning the probability of a soul's opportunity to choose between good and evil in another state of existence. Do not delude yourselves, said he, with a hope that some time in the future there will be some mighty force impelling you towards holiness, stronger than those already existing. God's grace has done all that it possibly can for the soul's salvation in the gift of his well-beloved Son, and whoever shuts the door of his heart against the Saviour now makes the choice forever. Character becomes fixed in this life.—*Congregationalist.*

The *London Times* has this in a recent article: "Temperance has greatly advanced and is advancing. The revenue returns would be in themselves a proof of this, but there is other evidence which is within the personal experience of every man. The wealthier classes consume infinitely less wine than they did, and what wine they drink is lighter. Partly from a tradition of the general ideas of hygiene, and partly from a wish to set an example, the diners of the well-to-do are accompanied with far less wine than they were twenty years or even ten years ago. Officers messes are in the same case; so are undergraduates' wine parties. The majority of ladies at an ordinary dinner party never taste wine at all.

COMPANIONSHIP WITH CHRIST.

Is this a possibility? Am I authorized, is every true disciple authorized, to regard it as a really practicable thing to live daily, now and here, in the intimacy of a sweet and holy friendship with the Lord Jesus—a mutual sympathy and delight founded on a profound personal affection? When he had finished His great redeeming work He ascended in His glorified body to the throne of heaven, invested with supreme dignity and power. In that body and as head over all things, He is beyond our sight; far away from this earth on which once He walked with men. He is hidden in the infinite unknown, until the great day when He shall come again visibly to sense in the clouds of heaven.

Can it then be, in anything more than a figurative sense, that He now may actually be present and in living contact with his disciples on the earth? Is it allowed, to even the humblest of them, to have consciously His daily presence: to enjoy the many pleasures of immediate intercourse; to talk with Him as friend talks with friend, and to feel the stimulus, the strength and the high enjoyment which the most genial and loving friends feel in meeting heart to heart? Is such companionship with my adored and exalted Lord indeed to be now enjoyed, or is it something purely ideal, a fond dream of an imaginative pietist.

That it is a sublime and blessed reality both the Bible and experience prove. Jesus Himself promised it in the simplest and plainest words. "I will not leave you orphans; I will come unto you. He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself unto him." No words could be more explicit; and when the curious question how He would do it was started He made no reply to that; but, instead, repeated the statement, even making it more emphatic, "If a man love Me he will keep My Word, and My Father will love him and we will come unto him and make our abode with him." As to the manner in which this personal manifestation of Himself should be made, the Master very well knew that no verbal explanation would avail, that the matter could be understood only in the experience of what was promised. What He attested was, that though He should therefore be "the Lamb in the midst of the throne" of heaven as to His glorified humanity, He could and would so come into the consciousness of His disciples when in a state of preparation to receive Him, as to make the contact and companionship no less real and blessed than if He should come in bodily form and visible to sense.—*Ray Palmer, D.D., in Congregationalist.*

SPAIN.

The *London Christian* says: Openings for the preaching of the gospel in Spain are presenting themselves in all directions. The inhabitants of towns and villages visited by colporteurs manifest strong desire for the Word of God and for evangelists to settle among them. But the laborers are sadly few, and cannot overtake the work which awaits them. The need of supporting the institutions just formed for training workers is very pressing, and the pastors of the churches in Cadiz, Seville, Jerez de la Frontera, unite with Pastor Fliedner in urging it upon Christians in all Protestant countries.

A missionary training college has been established at Puerto Santa Maria, in the province of Andalusia, Spain. A suitable house has been secured, for which the rent is provided, and a competent director has been appointed. Money is now needed to pay for the fitting up of rooms for students, for the furnishing of classrooms and the salaries of one or two assistant teachers. This training-school is much needed, and, if prop-

erly supported by the liberality of the Protestant Church in Great Britain and the United States, will be a great blessing.

Rev. W. H. Gulick writes from San Sebastian: Spain is in a transition state. From the bondage of an absolute and personal government, the nation has advanced far on the road of liberal ideas. From the most abject subjection to the clerical yoke, and corresponding hostility to Protestantism, there has been such a reaction that a majority of the Spanish press to-day is seen boldly taking the stand for religious liberty, while the law of the land, defectively, to be sure, but still measurably, protects evangelical workers in all parts of Spain. Meanwhile, evangelical ideas are so manifestly on the increase that there is hardly a session of the national Cortes in which a number of days are not dedicated to the consideration of laws that directly or indirectly shall regulate dissent and its relations to the State. This, then, is the time for us to lay out our strength in the spread of the Gospel in Spain.

MOSLEMS AND THE MAHDI.

The Cairo correspondent of the *Standard* says that the religious side of the Sudan question seems very generally misunderstood, and the following remarks on the pretensions of the Mahdi by a learned Moslem may throw some light upon them:

He was amongst those who signed a fetva, or species of excommunication act against Mohammed Ahmed Shemseddeen El Mahdi, and I asked him what he would do if the invader should take Cairo and find out the fact. "I should say, of course, that I had only signed under compulsion, and I should at once recognize in him the Mahdi." "But you cannot really believe that he is such?" "No! Neither does he believe it himself, if he knows anything about his religion—and he has studied for years at the Holy Mosque of El Azhar. I doubt indeed, if he intends to be the Mahdi. Any man who raises a religious enthusiasm and leads on a host is a Mahdi or leader, and the present rebel in the Sudan is a Mahdi. But our religion teaches that before the advent of the last Mahdi seven men shall successively arise in various parts of the Moslem world, and by religious propaganda shall prepare the way for him. Each of these seven men shall be called either Ahmed or Mohammed. In my opinion this Sudan Mahdi is the third. Senoussi was the first, Arabi the second, and he the third agitator, bearing one or other of the prescribed names. The real Mahdi shall appear on Mount Ararat at the time of the Towaf, or the Sacred Procession of the Haj. His coming will be foretold by the dumbness of the seven Imams, who shall in turn attempt to recite the Khubeh and fail. Then the Mahdi will ride out from the crowd of worshippers on a white horse, and he will at once be accepted by the whole Moslem world. There will then remain forty years' domination of Islam after conquest, during which your Christ will come again from Syria and rule our empire. Then we believe that our last decadence will set in, and some nation from the farther East will occupy our countries—probably the Chinese." "Then do you think any good Moslem can accept the Sudan pretender as the Mahdi?" "No, not as the last Mahdi; but as the forerunner, yes, and the mass of the ignorant believers will probably even go so far as to believe him to be the true Mahdi. They look at results and success; and they will argue that the poor native of Nubia who, without other attribute or power except such as he may be invested with by God, has been able to gather about him vast hosts, and defeat armies commanded by the infidels, must be something nearly approaching prophethood. We know that he is not the Mahdi al-a' Ras-

sool—the forerunner of the last prophet, Christ; but you cannot expect the masses to draw the fine distinctions."

BE DECIDED.

A man of twenty-five years, with his wife and child, came to church. As he was tying his horses an elder said to him, "Are you going to unite with the Church to-day?" "I had not intended to." The elder had noticed his thoughtful attention at church, and had been with the pastor in "family-visiting" at this man's house. "You had better decide now for Christ," said the elder. "I have decided; I am trusting Christ as my Saviour," said the man. "Then, won't you go and tell the consistory so?" said the elder. "Yes," said he; and he then united with the Church, and for more than twenty years has been a constant, earnest worker in the Church, and a consistent member thereof.

To thoughtful, earnest persons not yet enjoying the Christian hope, this incident commends prompt action in giving the heart to Christ. The Scripture declaration is "Now is the accepted time; now is the day of salvation."

There is also in this incident a lesson for Christians. The elder was watching for souls. It was just the time and the circumstances, and he knew his man. It was "a word fitly spoken."—*Chris. Intelligencer.*

WHERE IT LEADS.

We amuse ourselves occasionally by buying and reading a copy of the *Church Times*. This remarkable print represents the Sacerdotal party in the English Church, and we are interested to observe the growth and the spirit of the party. Judging from the tone of the paper before us we are disposed to say that some slight improvement has taken place in the Ritualistic temper. That temper is a little less rabid than it was both towards Evangelical Churchmen and towards Nonconformists. We trust that the improvement will continue. There is much need for it. We are hardly disposed to expect much in this direction lest we should be disappointed. The leader of last week is on the state of the Church in Melbourne. Bishop Moorhouse has suffered a Presbyterian minister to preach in St. Paul's Church. This is an act of apostasy in the opinion of the writer. He says that a Church congregation may sing Nonconformist hymns, and a clergyman may preach Dissenting sermons. But the Dissenter himself must not officiate—why? Because he is not a priest. He has no authority. Precisely! He may possess ability, scholarship, character, saintliness, and the authority of his own communion. In all these respects, except the last, he may far excel the priest, but because he has not received authority in a particular way he is a pretender. The conception is material. It involves a limitation of the Spirit of God. It sacrifices spiritual principles. Laymen, as a rule, do not admit this pretension. It depends upon the conceit of priestism. High Churchmen are welcome to their theory. What we object to is, that they will not admit the legitimacy of any other Church theory. When we accept their theory we shall not become Anglicans, but shall go to Rome. And then we shall smile upon the Ritualists as all Romanists do.—*London Methodist.*

Life is made up, not of great sacrifices and duties, but of little things, in which smiles, and kindness, and small obligations, given habitually are what win and preserve the heart and secure comfort.—*Sir H. Dary.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

THE HARDEST THING.

President Angell, of the University of Michigan, said in his speech at Detroit: "I find that what I supposed to be great trials to the missionaries are not the great trials, while some things that I did know of are. I never saw a more cheerful set of men and women in the world than the missionaries in China. I do not think they ask you to waste any sympathy on them, on account of the common things that perhaps you are wasting sympathy on them about. Take the climate, for instance, of North China. I do not want to speak disrespectfully of what may be called the capital of the American Board, the city of Boston, State of Massachusetts; but any body who lives where the east winds from Labrador come down through all the spring need not waste any sympathy upon people living in North China. It is an invigorating climate, and, with care, a very healthful climate. And, as to the separation from friends, why, the merchants all over China suffer separation also. The separation from children is one of the hard things, when the time comes to send them home; but really the hardest thing—what I did not know of, something that we cannot appreciate—is what may be called the tremendous pressure of heathen life that bears down upon a man until it seems to force the very life out of him. As a matter of fact, when they live too long in the interior, some of them actually suffer from mental aberration. It is a matter which needs to be very carefully considered by the Secretaries of this Board, that their missionaries are not too long confined in interior parts of the Empire of China or of any other heathen land." The italics are our own, and emphasize a point too generally unknown or overlooked by many who have an intelligent interest in missions and missionaries.—*N. Y. Adv.*

A LESSON.

The *Christian Herald* says: "Money was found in a skeleton's mouth recently at Andermatt, Switzerland. Some workmen were repairing the wall that runs around the old churchyard there when, in the course of their excavations, they suddenly came upon several skeletons, and on disturbing them there fell from the lower jaw of one two gold coins of the reign of Charles VIII. of France, at the end of the fifteenth century. Further search revealed the presence in the bony hand of the skeleton of a piece of linen rag in excellent preservation, and on unfolding the rag the men brought to light ten silver coins of the sixteenth century, of the time of Francois I. of France. There is no means of knowing now how the money came to be in so strange a place. It may have been placed there by some superstitious friends of the dead, or death might have suddenly come upon a man who was carrying his money in that way. One thing, however, is certain, the money had not been used. The fact that it remained with the dead occasions no surprise; it is just what we would expect; but when we see how men scheme and labor and hoard, it would seem that they have forgotten that it is of no use beyond the grave. (Ps. 49: 6-8).

There is gold in the rocks which fringe the Pass of the Splügen, and even in the stones which mend the roads, but there is too little of it to be worth extracting. Alas! how like too many books and sermons! Not so the Scriptures; they are much fine gold—their very dust is precious. *Spurgeon.*

After reading the doctrines of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and a revelation. *Dr. Joseph Parker.*

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OUR HOME CIRCLE.

REWARD.

All joyously down through the golden fields The reapers had come with a shout, They had cheered each other with word and song...

OUR HINDU STUDENT.

It has long been the opinion of the progressive party in Hindostan that, until the condition of their women is materially changed, further advancement of civilization of the Hindu race is impossible...

them Mr. Joshee, a highly educated employe of the British Government. The ability and attainments of little Anandibai made a deep impression upon this learned gentleman, who at once began to negotiate with her father...

It was because I always stood first in my class and took the prizes that my husband first liked me, Mrs. Joshee said to me one day. "And I loved him the first time I saw him, he was so handsome."

For two years after her marriage Mrs. Joshee lived in her father's house, learning the duties of a wife from her own mother and grandmother, contrary to the customs of the country, which require that the mother-in-law shall be the instructor in these arts.

"My husband and I used to discuss these things a great deal," said Mrs. Joshee to me in her inimitable way. "We always sat at the table a long time after dinner, we had so many things to discuss; and often it took a long time."

As a result of these "discussions," Mr. Joshee, without the knowledge of his wife, wrote to Rev. Mr. —, of Princeton, N. J., whom he had known as a missionary in India, asking what advantages for medical study were given to women in America.

A little more than two years after this, Mrs. C., a lady interested in all good works, went into a dentist's office in Elizabeth. While awaiting her turn, she took up a file of newspapers lying near and began to turn over the leaves.

The history of Mrs. Joshee's coming to this country is somewhat remarkable, and will be regarded by many as one of the signs of the times.

A little more than nineteen years ago, a girl was born near the city of Bombay. Her childhood passed quietly, after the manner of high caste Brahman children, until she was two years old, when the mark indicative of her rank in life was placed on her forehead.

"My husband said that to me," she replied, with her expressive smile. "I told him: 'I can do it'; but I think he will come to me before that time."

Having a natural antipathy for the colored races, I rather dreaded meeting Mrs. Joshee, fearing that my greeting might lack the cordiality I desired it to have. My tears proved groundless. A more charming manner I have rarely seen.

Strange as it may seem, Mrs. Joshee does not lose caste by coming to this country and mingling with the people here as she is obliged to do in her medical career. As a member of the Brahma Somaj she has many privileges which are not granted to those outside of that society.

I asked one day, if she had any difficulty in acquiring English. "Oh! no," she replied, "it was very easy after Sanscrit. My husband taught me. I studied English five years with him; but I did not speak it at all until I went on board ship."

YOU WOULD CALL ME CAPTAIN JOHNSON.

In 1833 I was a young foremast hand on the largest ship but one then owned in New York. As we lay at our dock in the East River, nearly ready to be towed down to the lower bay, where we were to anchor for the night, a very tall sailor, over 50 years of age, came on board.

In the morning before we were called to duty the crew were in the fore-castle awaiting orders. Sitting next to me on my right was the man to whom I have alluded. He sat there with his elbows on his knees and his face leaning on, and completely hidden by, the palms of his hands.

a word in reply to them I determined to defend myself to the best of my ability, and not let them force a drop of liquor into my mouth. When they were ready they started towards me, and three abreast I arose to my feet and stood to receive them.

"PEACE UPON EARTH."

Peace upon peace, like wave upon wave, This is the portion that I crave; The peace of God which passeth thought, The peace of Christ which changeth not.

INSTANT "OUT OF SEASON."

While in England during the past summer, I had the great pleasure of meeting and stopping for a while with a young man, whose history is a somewhat remarkable one.

OUR YOUNG FOLKS.

STRETCHING THINGS.

"I'm almost dead! It is hot as fire, and I've been more than a dozen miles after that colt." Andrew throw himself at full length on the lounge, and wiped the perspiration from his forehead.

"Five at the most are not fifty, Andy."

"There looked to be fifty anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me, and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousand; have you any idea how many?" Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"Please don't, father, the boys and girls will all laugh themselves to death, and I won't exaggerate again if I live to be as old as Methuselah."

THE LITTLE GIVER.

The other day a very little girl went to church with her father and mother. Before she left home she had remembered that a collection was to be taken up.

What fearful evils are wrought for want of thought. Last month at Roubaix, a boy threw a lighted match into a quantity of benzine, probably without waiting to think what might be the consequences.

For. 1. The former adm hear, slow to From the be too many re were sent, at when only in Too frequent learn are mo authorised, a most likely a and speech, s selves to the great Master The apostle only those w era their ton 2. Revised stand of offe St. James sa little slips, tentions. B as never to tongue, is even Moses spake unadv Divine displ has perfect 3. 4. By t —the bridl der of a ship the control influences th could turn e round by m set pressure horse to tur clest motion ship to turn lesson show rol over the 5. 6. The er figure ad of the to under prop is the rapid the great de a very little will soon ac ticularly see fire is the s fluence of v of hel." It plet of this, gry word pr tide ramar, less word, a untold misc slander inc the characte man is black flames. 7-10. All subject to a man; "bu tame." The tongue, ger most ungo praved hu something to tame the traducer an still speak he goes on things may mouth, eve It should b Jews, while their acts o tate to cur gentle, I have existe came whe with the s blessed the curse the devout Cal and the M Allah, turn at the passi worshipping join in sin and not he at the sligh of church. 11, 12. show how blessing an from the sa means the mouth. T Palestine, springs ar springs ar yet sweet flow at the can make a bitter once the wood e ter into a fruit contr contrary th month it s wrong. A the fruit w see how words we avoid— words, (3) kind wor much goo tongues; and remen er die. 13-18. Itifl desc is from au pure, i. etics bef —"Pare" is because i with the v are somet possible w a 1 mo. w sterilised The sto Scot's fat as he sp has cap fess of m ron sign o gday. I should ar not be so

THE SUNDAY SCHOOL

JANUARY 20.

THE POWER OF THE TONGUE.

JAMES 3, 1-18.

Ver. 1. This is a following up of the former admonition, "Be swift to hear, slow to speak" (chap. i, 19). From the beginning there have been too many ready to run before they were sent, and eager to be teachers when only fit for the learners' seat.

Too frequently those least willing to learn are most anxious to teach. Unauthorised, unqualified teachers are most likely to be masterful in spirit and speech, and thus subject themselves to the severe judgment of the great Master whose work they mar.

The apostle's meaning is this, that only those who have learned to govern their tongue are fit to be teachers. 2. Revised version. Stumble, instead of offend. We are all liable, St. James says, to stumble, i. e. make little slips, however good our intentions.

3. 4. By two familiar illustrations—the bridle of a horse and the rudder of a ship—the apostle shows how the control of a very little member influences the whole body. No man could turn either a horse or a ship round by main force, but the slightest pressure of the bit causes the horse to turn himself, and the gentlest motion of the rudder makes the ship to turn of its own accord.

5. 6. The apostle is led into another figure adapted to show the power of the tongue for evil when not under proper control. His figure is the rapid spreading of fire, and the great destruction which what was a very little fire to commence with will soon accomplish. This is particularly seen in the forests and prairie fires in some countries.

Such a fire is the tongue when under the influence of evil passions—set on fire of hell. It is easy to multiply examples of this. We know how one angry word provokes another; how an idle rumor, originating in some careless word, spreads and grows until untold mischief is done; how some slander increases as it spreads, until the character of a good man or woman is blackened and consumed by its flames.

7-10. All animals are more or less subject to the controlling power of man; "but the tongue can no man tame." The apostle means that the tongue, generally considered, is the most ungovernable member of depraved human nature. It needs something more than human power to tame the tongue of the liar, the traducer and the blasphemer. Then, still speaking in the general sense, he goes on to show what opposite things may proceed from the same mouth, even blessing and cursing. It should be remembered that the Jews, while particular to perform all their acts of devotion, did not hesitate to curse the Samaritan or the Gentile. And similar illustrations have existed ever since. The day came when the nominal Christian, with the same tongue with which he blessed the Lord Jesus Christ, would curse the Jew; in like manner the devout Catholic curses the heretic; and the Mahometan, after blessing Allah, turns round to mutter curses at the passing Christian. How many worshippers there are too who will join in singing the praises of God, and not hesitate to curse and swear at the slightest provocation when out of church.

11, 12. The apostle goes on to show how unnatural it is that the blessing and cursing should proceed from the same mouth. The fountain means the heart, the opening to Palestine, wherein salt and bitter springs are formed. Though sweet springs are sometimes found near, yet sweet and bitter water do not flow at the same aperture. Grace can make the mouth that sent forth bitter once, send forth the sweet: as the wood changed Marah's bitter water into sweet. No tree can bear fruit contrary to its nature, so that if contrary things come from the same mouth it shows something radically wrong. Make the tree good and then the fruit will be good also. Let us see how many different kinds of words we have to train ourselves to avoid:—(1) Profane words, (2) false words, (3) obscene words, (4) angry words, (5) malicious words, (6) unkind words, etc. Let us try how much good we can do with our tongues; let us learn to speak gently, and remember "kind words can never die."

13-18. In verse 17 we have a beautiful description of the wisdom that is from above. This wisdom is first pure, i. e. free from the characteristics before described (verse 15) "Pure" is placed before "peaceable," because there is an unbroken peace with the world, in which injuries are sometimes winked at. As far as possible we are to live in peace with all men. But purity must never be sacrificed to peace.—W. M. S. May

The story is told of an interesting Scotch father who presents his children, as they come of age, with the bill of all he has spent upon them, including the fees of nurse and doctor; and the children sign and undertake to repay the bill. In this country, if such a father should arise, the children would probably not be so accommodating.

CHILLS, THEIR CAUSES AND CONSEQUENCES.

A person in good health, with fair play, easily resists cold. But when the health flags a little, and liberties are taken with the stomach or the nervous system, a chill is easily taken, and according to the weak spot of the individual, assumes the form of a cold, or pneumonia, or it may be jaundice. Of all the causes of "cold," probably fatigue is one of the most efficient. A jaded man coming home at night from a long day's work, a growing youth losing two or three times a week, or a young man heavily "doing the season," young children overfed and with a short allowance of sleep, are common instances of the victims of "cold."

Luxury is favorable to chill taking; very hot rooms, soft chairs, leather beds, create a sensitiveness that leads to catarrhs. It is not, after all, the "cold" that is so much to be feared as the antecedent conditions that gave the attack the chance of doing harm. Some of the worst "colds" happen to those who do not leave their houses or even their beds, and those who are most vulnerable are often those who are most exposed to changes of temperature, and who by good sleep, cold bathing, and regular habits preserve the tone of their nervous system and circulation.

Probably many chills are contracted at night or at the end of the day, when tired people get the equilibrium of their circulation disturbed by either overheated sitting-rooms or overheated bed-rooms and beds. This is especially the case with the elderly people. In such cases the mischief is not always done instantaneously, or in a single night. It often takes place insidiously, extending over days and even weeks. It thus appears that "taking cold" is not by any means a simple result of a lower temperature, but depends largely on personal conditions and habits, affecting especially the nervous and muscular energy of the body.—Lancet.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." Brown's Household Panacea being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts. feb 10.

There are now in London 520 fountains for human beings, and 527 troughs for animals the value of the same being £50,000. There are estimated to be more than 700,000 drinkers at these fountains every day, or a total of 250,000,000 in a year.

If we could speak in tones of thunder we would also our voice to advise all people everywhere to get at once a bottle of Johnson's Anodyne Liniment. As a preventive of diphtheria, pneumonia, congestion, and all dangerous throat and lung diseases its value is priceless.

Virginia is making four of peanuts, of which she raises 2,000,000 bush this year. Peanuts, so called in the Old Dominion, were introduced from Africa, and are known in North Carolina as ground peas, in Tennessee as goobar, and in Georgia, Alabama, and Mississippi, as pinders.

No sufferer from any scrofulous disease, who will fairly try Ayer's Sarsaparilla, need despair of a cure. It will purge the blood of all impurities, thereby destroying the germs from which scrofula is developed, and will infuse new life and vigor throughout the whole physical organization.

While but one man in a hundred reads a book, ninety-nine in a hundred read a newspaper.

A little milk in the water in which you are washing your dishes, is much nicer than soap. To clean willow furniture, use salt and water; apply with a brush and wipe very dry. Use the same for cleaning straw matting.

The noon meal for working horses should be principally grain. It can be quickly eaten, and will not disturb the stomach.

Grated apples make a delicious addition to muffins. Allow three good sized apples to one tin of muffins. Make the muffins as usual, and the last thing stir in the apple. Mix it evenly, so that there will be an equal quantity in each muffin.

Dairymen consider that the finest flavored butter is produced by pasturing cows on blue grass and orchard grass, and giving cornmeal for feed. Delicious butter may be made in mid-winter by feeding blue grass that has been carefully cured while green.

Silk neckerchiefs make very pretty coverings for sofa pillows, Canton flannel being used for the reverse side. Those which make a design in one corner are sometimes chosen, and when this is done the ornament is turned back towards the centre, and its place is filled by a triangle of black velvet, but the kerchiefs which have borders are the easiest to use.

When a pump tube freezes solid, do not pour in hot water in the common way with the hope of thawing. The hot water will stay at the top, that is the end of it. But procure a lead tube or any other kind of pipe, place the lower end directly on the ice in the pump, and with a fannel pour hot water in at the top. The weight of the water in the pipe will drive it hot against the ice, the pipe settling as fast as the ice melts, and the whole will be cleaned out in an incredibly short time.—N. Y. Herald.

BE CAREFUL WHAT YOU EAT.—The best medical authorities declare that worms in the human system are often induced by eating too freely of uncooked fruit and too much meat, cheese, etc. Whatever may be the cause, Freeman's Worm Powders are speedy and safe to cure; they destroy the worms, and contain their own cathartic to expel them.

The returns of the census taken on January 1, 1883, which have just been published, show that the Empire of Japan contained a population of 36,700,110, made up of 18,598,998 males and 18,121,000 females.

RHEUMATISM.—Rev. M. Sadler, pastor of the French Methodist Mission Church, Montreal West (Fulford St.) says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success until Graham's Pain Eradicator was used, one bottle of which gave her complete relief."

In a population of 1,300,000, New York City has 61,052 real-estate owners. It further appears that while the real estate annually increases in value, the owners become fewer.

Some say "Consumption can't be cured." Ayer's Cherry Pectoral, as proved by forty years experience, will cure this disease when not already advanced beyond the reach of medical aid. Even then it us affords very great relief, and insures refreshing sleep.

A woman has just been awarded \$2,000 damages by a Cleveland court because of a cough she acquired in a freshly plastered hotel. How's your cough? and at what hotel did you last dine?

For Cramps, Pain in the Stomach, Bowel Complaint or Chills, use Perry Davis' Pain Killer. See adv. in another column.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." Brown's Household Panacea being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts. feb 10.

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THE WESLEYAN

FRIDAY, JANUARY 11, 1884.

A long-standing rule of this office prohibits the publication of complimentary addresses. This may now and then disappoint a reader, but at other times he will be a gainer. The statement just made will be a sufficient answer to several correspondents.—Three candidates who were ordained recently by Bishop Binney were all Englishmen. Our Episcopal friends, like our Presbyterian brethren and ourselves, seem unable to raise up a sufficient number of ministers for their work. Is not this a symptom of Church weakness?—If the large attendance at the Covenant services last Sabbath in this city, and the deep interest evinced in them, may be accepted as a test of the vigor of spiritual life in our churches—and we can not tell why it should not—the pastors have much cause for satisfaction.—What Mr. Boreham says in his brief communication to-day, in reference to some sections of the Province, is not without weight, and is a proof of the wisdom of the General Conference in refusing to bind the churches to any one mode of use of the hymns in public worship.—Mr. R. Mellish is visiting St. John as agent for our paper.

The carefully prepared Year Book of the Sons of Temperance, for 1883, shows the skillful hand of the Grand Scribe, Rev. R. A. Temple. It is really a history of the Order for the past year, and a statement of its present position. We are glad to hear of the flourishing state of this organization. Many a mother might say of its workers, as one said of a passing temperance procession, "The Lord bless them; they saved my boy."

The meetings of the Week of Prayer in this city are giving good promise. The morning gatherings have been well attended, and have been much enjoyed by those privileged to be present at them. We have heard special mention concerning the meeting held in the Brunswick St. Church on Tuesday evening, and addressed by Messrs. McPherson, Forrest, and Pickles. Let prayer be continued for the presence of the Holy Spirit. "When He, the Spirit of truth, is come, He will guide you into all truth."

One of our active agents writes this week: "I am not yet quite certain whether we shall have to discontinue —'s WESLEYAN. I do not want them to cease if I can help it. It is lamentable to shut off the only channel of current religious news that ever enters a home!" Aye, lamentable! Years ago we were acquainted with a Methodist family, the parents of which gave up our paper at the suggestion of their children, and provided for them in its stead a foreign paper of the "love and murder" order. To enter into details is unnecessary: the results were such as no honest parent could contemplate without emotion. Do not give up your WESLEYAN! Recommend it to your neighbors!

The higher-class American journals in their comments on the O'Donnell case express no small admiration of the British method of dealing with crime, and attribute much of the lawlessness in their own country to the uncertainty of the execution of law, especially where there is plenty of money to fight for delay. Only last month in San Francisco, one Cox, a contractor, shot and killed a capitalist named McLaughlin. The former had recovered a judgment of \$150,000 against the murdered man at five different times, but McLaughlin's wealth enabled him to carry the cases to higher courts, which always reversed the lower court judgments on technicalities. Coxe seemed to have despaired of justice, and so resorted to vengeance.

The Annual Meeting of the Halifax Branch of the British and Foreign Bible Society, was held in the Grafton Street Methodist Church, on the evening of the 3rd inst. It is regarded as the best meeting of the kind for years. An audience unusually large for such an occasion—though much too small in view of the important purpose in hand—listened very attentively to earnest and thoughtful addresses from Hon. S. L. Shannon, (chairman), and the Revs. B. C. Borden, Dr. Hill, and Prof. Forest, and W. C. Silver, Esq. Dr. Burns offered the opening prayer. We fear

that many under-estimate the great work yet to be done by this kindred societies. Tyndale's prayer is worth repeating still: "Into every home, hut or palace, give Thy Word entrance, Lord; and in the English tongue let it be read and loved!"

The Rev. L. G. Macneill, of St. John's, N. F., writes to the Presbyterian Witness:—

During my brief visit to Brigus I was the guest of J. Sinclair Tait, M. D., from Cumberland, N. S., and wife with his amiable young wife made my visit a pleasant one. The Dr. has a good practice, is much liked in his profession, and highly esteemed for the public spirit and educational enterprise which he is exhibiting. To his energy is chiefly due the organization of a course of lectures in aid of a Wesleyan High School Building Fund. The course was opened by His Lordship Judge Pinaut, followed by Rev. George Boyd, and I came third. On the appointed night I found a large and enthusiastic audience assembled in the court house, to which I delivered my lecture on the "Heathen Chimer." The people were most appreciative and kind, leaving on my memory pleasant recollections of my trip to Brigus.

No persons are in greater danger of loss than are the wealthy. Christ pointed out that fact clearly, and all experience attests the value of his statements. "To the poor the Gospel is preached" in more senses than one. Here is one phase which parents will do well to consider: "A thoughtful minister once said, in a tone of deep sincerity, that there were few persons coming within the limits of pastoral oversight more to be pitied than the children, especially the daughters, of rich members of the Church. With few exceptions, wealth creates a worldly atmosphere in the house. It is supposed to render necessary certain social courtesies which bring the families of professed Christians into near alliance with purely worldly circles, or with merely formal churchgoers. With these classes the whole round of worldly pleasures seems to have a legitimate claim upon the time and attention of those who move in certain circles, and no opportunity is left for the consecration to higher services for the glory of God and the good of man, even if any desire remains unquenched for such work.

A PERVERSION. From the recent discussions on "Confession," one may learn to what extent the dogma of Apostolical Succession, so generally accepted at the present day by the clergy of the Church of England, has thrown around the simplest Christian acts an influence injurious to all who may have to do with them.

No one can fail to see that the Confessional, which ecclesiastics have exalted into a most solemn office and have used for the most terrible purposes, is but an outgrowth of that disposition which leads us to seek relief in unburdening the soul to another, and in consultation with those whose experience may be presumed to have prepared them to be guides. With a thorough recognition of this tendency the word of God provides wise direction. In the eighteenth chapter of Matthew are forcible illustrations of the way in which the epitomized counsel of James, to "confess your faults one to another," is to be carried out. As a contemporary has summed up the matter: "If a man sin against the Church, he is to confess it to the Church—if he sin against an individual, he is to confess to the individual—and if he sin against God, he is to confess it to God. Why should a man confess to B. the sin which he has committed against C. Where is the sense in this and where is the Scripture for it? A man lies or cheats his neighbor, or slanders with his tongue or raises up an evil report against his neighbor and confesses in the dark to a priest and what is this all but a mean evasion? If confession have any virtue in it (and it has much) the very essence of it and its virtue arises from the acknowledgment being made to the party injured and offended."

That a man repenting of sin should take counsel with his pastor, when that repentance demands restitution to some human being, or when a public confession may save the church of which he is a member from serious disgrace and loss, is not strange. It may be presumed that the pastor has given special attention to the subject generally, and that he has been prepared by experience to direct with wisdom where personal assistance might seem like interference. Few months pass in which one does not read in some journal that restitution

for some past financial wrong has been made, and generally in such a way as to bring credit to the Romish confessional. Such incidents are commonly read by a faithful Protestant pastor with a smile. They recall incidents in his intercourse with his own people, which have been followed by precisely similar results, but concerning which, when individuals alone were concerned, no public announcement was ever thought of.

Of such cases the Presbyterian, or Baptist or Methodist pastor always thinks as "consultations." He regards himself as having been a trusted adviser, and feels a degree of satisfaction in the thought that he has aided one of his flock in shaking off the consequences of a certain sin. But just here the assumption of Apostolical succession proves to the Episcopalian "priest" the temptation that it was to the Romish priest before he became master of the situation. An opportunity is presented to become lord over the conscience. Power is pleasant, and here is an opportunity to grasp it. "Let men have started times to confess to me," not to consult if that be ever necessary, is the disposition expressed in words. "Let the man kneel to me, and tell me all the secrets of his heart at my bidding, and let him expect from my lips the announcement of God's abrogation."

We trust that the different branches of the Church of Christ may ever be blessed with pastors after God's own heart, whom the erring and weak may ever consult with the confidence which children repose in a father, but it were better that such connection were done away than that the simple act of private counsel of a pastor to a member of his fold should be developed into such a powerful engine of priestcraft as has rendered the name "Confessional" a word of terror to the student of history. It is upon such simple Christian acts that the Romish or Anglican priest sets the foot of the ladder on which they rise to exercise lordship over God's heritage.

DEATH OF REV. J. S. ADDY.

An item in our last issue will have prepared our readers for the announcement of the death of the Rev. John S. Addy, who passed away on Sunday evening, at Yarmouth, his late place of residence. Friends had hoped that the generally vigorous health and cheerful, buoyant spirit of this venerable minister would prove in some measure a barrier to the power of disease, but He, "in whom our breath is," saw fit to order otherwise.

Mr. Addy was a Methodist of the third generation, and brought up in or near the town of Sheffield, England. There he early connected himself with the Church of his fathers. In 1836 he was sent out to Newfoundland by the Missionary Committee, where he arrived while the ministers were holding their annual meeting at Carbonar. He had the hardship and the honor of making one of the earlier tours to Green Bay, where Methodism has in late years made such astonishing progress. After twenty-one years of effective service in that colony, closed on the Blackhead circuit in 1857, he removed to Liverpool, N. S. His subsequent circuits were Petite Riviere, Halifax, St. John South, Bridgetown, Woodstock, Berwick, Aylesford and Mill Village. During three years he filled the office of Chairman. Many persons in the circuits just named, as well as others in Newfoundland, will recall his faithful pulpit appeals and warm, affectionate pastoral counsels. In 1878 he became a supernumerary, but continued ever ready to occupy a pulpit or take charge of a social service when his aid was required. He leaves three children—Mrs. Spongale, wife of Rev. John L. Spongale, of Dartmouth; Mrs. Howie, wife of Rev. J. W. Howie, of Advocate Harbor; and Dr. Addy, of St. John, N. B. Their mother closed, some years ago, a period of long suffering, the result, we have understood, of hardships endured in missionary life. For her who has shared Mr. Addy's later life, and for his son and daughters, their many friends and those of the husband and father will feel true sympathy.

We have yet heard little with reference to Mr. Addy's last days. Probably little can be said of them. When the tongue loses its cunning through paralysis, the lessons of the life and not the language of the lips must furnish the ground for those inferences we can scarcely fail to draw in reference to the departure of friends whether they seem pleasant or painful.

Happily, the life of John S. Addy has left his brethren no cause to regret a silent departure. "He was a worthy man," said to us one of the ten who caught a glimpse of him through the windows of the old parsonage at Carbonar on his arrival at that place in 1836, and who had known his manner of life in the succeeding years. Many will use similar words as they speak of his transition.

METHODIST UNION.

The deep impression made upon neighbors by the action of Canadian Methodists in 1883, has not yet passed away. The Central Christian Advocate, of St. Louis, remarked a week or two ago:—

Methodism is giving Christendom an example of Christian feeling and wise thinking that cannot fail to make a great impression on the Churches. It began in Ireland with the union of the Wesleyans and the Primitive Methodists. In Canada it embraced a larger number of the offshoots of Methodism, composed of still more varied elements, but there is every reason to believe that it will prove successful and a great blessing. Now the movement for union has taken form in New Zealand. Committees appointed by the Wesleyan Conference, the Primitive Methodists, and the United Methodist Free Church district meetings, and the Bible Christians have proposed a basis of union which they commend to the Churches represented, under the name of "The Methodist Church of New Zealand." They have also published a circular letter advocating the union, showing how great advantages would almost of necessity grow out of it. The wisdom of this movement will hardly be called in question; it is in the right direction, which accounts for the success that has been already attained. The greater divisions of Protestantism would stand little in the way of spiritual religion if the minor divisions could be healed. There is no need of a score of Methodisms and twice as many Calvinistic Churches. The era of religious individualism is coming to a close. American Methodism, or rather that of the United States, ought to take up this work. There is no reason for more than two, or at the most three, Methodist organizations in this country.

The Canada Presbyterian says on the same subject:—

The recent union of the Methodist families brings out with almost amusing clearness one of the points of difference between Methodist and Presbyterian human nature. Scarcely had the ink on the Basis of Union become dry when a number of congregations throughout the country began to "double up." Steps were taken by local officials to put three congregations into two, and two into one, although the Union is not fully consummated, and may not be for a year or more. The brethren who were a little tired of keeping up separate organizations, took time by the forelock and began to rush into each other's arms. The embracing business became so lively that the authorities had to remind the parties that the ceremony was not yet performed and osculation was premature. It was far otherwise with the Presbyterians. As a result of the unions of '51 and '74 probably not twenty congregations have united. For some years the number might have been counted on one's fingers. Quite likely the right course lies somewhere between the Methodist and ours. They go too fast and we too slow. They embrace too soon, and we wait until the next day. One thing is clear—they will double up in half the towns and villages in Canada with less labor than would be required in uniting half a dozen small Presbyterian congregations. Methodism has a marvellous power for adapting itself to the situation.

THE PRINCESS ALICE.

Dear to the hearts of the English is the memory of the Princess Alice, who died in her German home of disease received while watching her sick child. It is well known that, like her elder sister, the Princess Royal, she had become strongly influenced by the skepticism of Strauss. A German literary man in a letter to the Pall Mall Gazette speaks of this fact, and of her recovery from infidelity:

A friend of hers writes: "After the death of her son I thought I perceived a difference in her sentiments. While formerly she almost openly avowed that she doubted the existence of a God, and that she would only allow herself to be guided by philosophical reasons, she did no longer speak in this way after her child's death. She was silent under the noiseless struggle which went on in her heart, and which I afterwards perceived. It seemed as if she could not confess that a change had taken place in her. Later on she confessed to me how that change took place, and I could not listen to it without tears. She ascribed it to the death of her child, and to the influence of a Scotchman who every morning gave her lessons in drawing. 'To that man,' she said, 'who exercised so beneficial an influence on my religious views, of whom people said so many had things and likewise of my relations to him I owe everything.' I recollect her saying to

me, 'The whole edifice of philosophical conclusions which I had erected for myself have dwindled down to nothing. Nothing is left of it, and what would become of us in this life if we had not the belief, the conviction that there is a God who rules the world, and rules over everyone of us? I weary for prayer; I love to sing hymns with my children, everyone of whom has his favorite hymn.'

WORK ON!

Some wearied temperance worker may be helped by these reflections from the Northwestern Advocate. They are called forth by Senator Blair's article on "Alcohol in Politics," in the latest number of the North American Review:

Why not cut it off entirely by closing up distilleries and breweries forever? The buildings and machinery may be employed for something else; if not, the fixed capital in them may be allowed to fall into peaceful decay, and stand as historic monuments, like the slave barracks of Africa, to the end—thank God—of a hideous crime. A century ago there were millions invested in slave ships, specially constructed to convey men as merchandise and sell them on foreign shores. Every nation in Europe was a slave trader. Just 100 years ago the Quakers of London sent up the first petition to the British parliament for the abolition of slavery. Less than 100 years ago the first abolition society in the world was organized in London. Then slaves were just as much merchandise as cotton is to-day. The beginning of the nineteenth century saw the germination of an idea which to-day is dominant in every place save in central Africa—that property in man is wrong. At first the idea was that it was merely an evil. To-day it is regarded as a crime, and slave-traders are dealt with as pirates. Such was the growth of a moral idea. It transformed a business, which Queen Elizabeth was anxious to develop on every sea, into a crime. The liquor interest to-day is not half so respectable as the slave trade was 100 years ago. Let us lay the ax at the root of the tree, and by and-by we shall see it fall, and great will be the fall thereof.

ENGLISH LETTER.

To the Editor of the WESLEYAN.

MR. EDITOR,—Since I wrote you last I have paid a flying visit to the County of Cornwall, and had a look at men and things in that interesting region. The country is rough and hilly, with some fine scenery, but leaving the impression that its agricultural capabilities are not of an high order. It is, or rather has been rich in mineral resources, but I was sorry to learn that many of the mines had become exhausted and that several others would have to close many have been thrown out of employment and more will be, and the suffering consequent thereupon is daily increasing. At Liskeard I had the pleasure of attending a Wesleyan Circuit Sabbath-school Convention, at which there was a tea, addresses, essays and discussions, and a good time generally. The best part of the whole was a paper by a Miss Hayward, on "The Teacher and his Work," beautifully written and admirably read, and brimful of good things. By vote of the meeting it was decided to publish it in pamphlet form. Our ministers here are Messrs. Banks and Rhodes, the latter being a brother to Prof. Rhodes, of Albert County, N. B.

I made the most of the few hours I spent in Truro, visited its places of interest, and called on the Wesleyan and Bible Christian ministers. High Churchism is rampant here, and when the new cathedral now in course of erection is completed some very high doings may be looked for. It is a pretty little town and shows considerable enterprise in its building operations. Five branches of the Methodist families are represented here, and the Wesleyans are about to erect another large and expensive chapel.

I spent a week in Redruth, every night of which I was engaged in some kind of public service. I have certainly seen prettier places. Nature has been very sparing in her gifts in the line of the beautiful, and Art has done but little to supplement her deficiencies. The township is very uneven, the streets narrow and crooked, and the sidewalks especially on the market days so obstructed by butchers' stalls, hucksters' tables, and improvised eating saloons that the pedestrian has to take the middle of the street and take his chances with the teams. I believe it has neither Mayor or Council and every one does what seems good in his own eyes.

only Methodist chapels, more than half of these being Wesleyan. Truly, if Wesley when he preached in Greenup Pit could have foreseen such an issue he would have sung with still more than his usual fervor.

"Saw ye not the cloud arise, Little as a human hand, Now it spreads along the skies, Covers all the thirsty land."

The Methodism of this part of England is a shade livelier than it is in some other places I could name. To hire a clerk to repeat the responses is quite unnecessary, and to hear a hearty "Amen" or "Praise the Lord" is nothing unusual. While preaching a few Sabbaths ago I had a new experience. The subject was "Lessons on the Autumn, or the Aged Christian nearing Home." I had what preachers call a good time, the congregation was much moved, and quite oblivious to the fact that I was preaching, an aged man burst into a song in which he was joined by a score of voices, and the way that hymn was sung was like the rush of many waters. I enjoyed this new departure much, and when the song ceased finished my sermon. The choir was ready with an anthem, but the congregation led off with something else, and the anthem singers had to reserve their pretty piece for a more convenient time. Your readers may call this disorder if they choose, but with all my love of order and aversion to confusion I must confess I saw nothing out of place, nothing irreverent nor unseemly in it whatever, and I would not be displaced at a little more fire in our meetings at home.

The Methodist ministers of this country are worked very hard, and I am almost tempted to call the Methodist people an unconscionable lot. Those I have met with are out every night in the week, preaching, attending tickets or meeting the leaders, and having to tramp it from one to five miles. I frankly told them we would not do it, and as strikes were the order of the day it might not be a bad plan to try a ministerial one. In all seriousness, it is unreasonable to expect a man to be at it every night and all day Sunday, but the usual reply is, "If we won't others will, and our people will go elsewhere."

A good old woman in the North West has remitted three pounds to the Missionary Society, to help support a minister where she resides. As Wesleyanism has no workers in Canada I assume it ought to find its way into our treasury.

Oxford has been the scene of quite a little excitement over the appointment of a Nonconformist as an Examiner in Divinity. What it all means may be gathered from the following extract from a late issue of the Recorder, and which I am sure will be relished by every broad thought reader. [The circumstances were given in our last issue.] Ed. "Not for the first time the bellicose clerical host have achieved a greater victory than they intended. Once they defeated Mr. Gladstone, but in doing so they enabled him the more easily to disestablish the Irish Church. In casting out Mr. Horton they really cast out the Thirty-nine Articles, which, if they had only kept quiet, might have been tolerated in the national University for a generation longer. And when they met to curse the memory of Martin Luther they put another nail in the coffin of that bitter and intolerant Puritanism which once ruled at Oxford, but is now a defeated minority there. "The Oxford that we loved" is indeed "no more," and whatever untoward fate clerical bigotry may reserve for Zanpeller, Oxford is receding every day more and more from the narrow ecclesiasticism which has hitherto made it the 'champion of the lost causes' of civil and religious despotism."

The Bitter Cry of Outcast London is heard as loud and appealingly as ever, and the cry of other places is almost as pitiful. Owing to the pressure of the times and the want of employment there are thousands all over the land who have little to live on, and to whom the future gives no promise. Wages are wretchedly low, good, able bodied laborers are glad to work for twelve shillings a week and board themselves and families. No wonder there is such a bitter feeling against the rich, and the hope expressed that some day these lordly ones may have to pay for grinding down the poor. Devonport is nearly all owned by one of these lords of the soil, and yet if I am rightly informed, he owns the tollgate from that town to Plymouth and expects a paltry half-penny from every one who passes through it. Such are the sources of the revenue on which some men make such a spread. Poor! Between the poor of England and of Canada there is an almost measureless difference, while very few with us really know what the term means here. The more I see of this country the more am I pleased with and proud of my own.

While in Redruth I had the pleasure of calling upon the family of Rev. S. James, of our Conference, and the tender way in which the old lady spoke of her absent boy showed that eighteen years had in no way weakened her motherly love. Oh how she would like to see him once more before she goes home! At Gunnslake I had a few minutes chat with the mother of the Rev. Mr. Secco, late of Newfoundland. How fondly these mothers talk of their dear boys. Wishing you and all your readers all the compliments of the season. I am, etc. ROBERT WILSON. Barnstable, Dec. 24, 1883.

To the Editor of the WESLEYAN.

DEAR SIR,—Your kindness in the "Our Hymnal" I must again to you are inclosed Sunday last all shippers on the coast, heard minister, etc. I am objecting churches that fax the minister of the hymn as lines only, get Bible Society were present, read, and one and argument and the number of my daughter fortunately, and by the time the lady got over. Now, I many others had. She was uneducated person. Once more, I believe in one education may that every but I think was among the honored people, our church do prised to find enough to sing and how much hymn by the would help the you for your d

On Jan. 1st Mr. Stewart with a well White and half of the of the lug of Lodge in various parts We are g P. E. I. Co a part of it turning on C The presence doubt lead across the o The book contains lenghy des the funeral The biograp found a plac esteemed no bereal, was of the W signature of The Rev nor of Wes been electe of London; a by the Cou tion to re science at August nex Lecture at the Associa

Halifax, N. S. July 4, 1883. The Rev. J. ish missiona spend some mission work that city.

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OUR HYMNS

To the Editor of the WESLEYAN. DEAR SIR.—I thank you for your kindness in inserting my remarks on "Our Hymns" in your last paper. but I must again trouble you, as I know you are incorrect in stating that "on Sunday last all the Protestant worshippers on the globe, Methodists excepted, heard the hymn read by the minister, etc."

Once more, and I conclude—I believe in one hundred years hence that education may be generally diffused that every body will be able to read, but I think were you and I to enquire among the fishermen, sailors and colored people, who occasionally sit in our church galleries, we would be surprised to find how few can read well enough to sing our hymns correctly, and how much the reading of the hymn by the minister, verse by verse, would help them to do so. Thanking you for your courtesy, etc.

PERSONAL

The Rev. Jacob Freshman, the Jewish missionary in New York, is to spend some weeks in Baltimore in mission work among the Hebrews of that city.

Rev. T. DeWitt-Talmage, in a letter to Rev. Thomas Harrison, Dec. 15, writes: "Of the hundreds that united with my church under your work four years ago all without a single exception remain faithful."

On Jan. 1st, Rev. D. H. Lodge, of Mt. Stewart, P. E. I., was presented with a well filled purse by Mrs. J. White and Mrs. J. R. Boyce, on behalf of the members of the congregation and other friends. Other marks of the high esteem in which Mr. Lodge is held were received from various parts of the circuit.

We are glad to learn through the Family Home Weekly News, that the Rev. W. R. Peppier, of the N. B. and P. E. I. Conference, is making use of a part of his time in England by lecturing on Canada and its resources. The presence of hard times will no doubt lead many Englishmen to look across the ocean.

The Deal Telegram, of Dec. 8th, contains in mourning columns, a lengthy description of the services at the funeral of the Rev. Geo. Butcher. The biographical sketch has already found a place in our columns. This esteemed minister, it will be remembered, was the English correspondent of the Wesleyan in 1878, over the signature of "B."

The Rev. W. H. Dallinger, Governor of Wesley College, Sheffield, has been elected the three years' President of the Microscopical Society of London; and has also been chosen by the Council of the British Association to represent British biological science at the meeting in Montreal, in August next, by giving the Biological Lecture at the Canadian Session of the Association.

In a note from the Rev. T. C. Hooper, of Sheet Harbor, is a warm tribute to the services there of Mr. Edward Murray, whose intended removal to Halifax he deeply regrets. Mr. Murray has been for four years superintendent of the Sunday school, and for some time Recording Steward. In his farewell address to the school, he stated that he had been absent but twice during the four years, and then on account of a storm. His loss is the more deeply felt by Mr. Hooper, because since his appointment in Sept. 1882, two of the leading families connected with our cause there had also removed.

No notes cheer us more in our monotonous office work than those which now and then reach us from our esteemed friend, W. F. Bonnell, Esq., of Brooklyn, N. Y., but formerly of Gagetown, N. B. In his last he says, in his happy style: "I am now in the retired life, having worked sixty-one years," and "we have purchased a lot in Greenwood. So you see we are on our journey home." We trust that Mr. Bonnell may long be continued below. In spite of the attractions of the vigorous Hanson Place Church, he has never forgotten Gagetown and its little Methodist group. When set free from the body, we think his spirit will often visit that little church, the erection of which was in a great measure due to his untiring efforts.

LITERARY, Etc.

Vick's beautiful annual "Floral Guide," with his catalogue of flowers, plants and vegetables, prettily illustrated, is out promptly for the New Year. Any one may obtain this useful and pretty hand book of seeds, flowers and

shrubs by sending ten cents to James Vick, Rochester, N. Y.

The Pulpit Treasury for January will please its readers. A portrait of Bishop Potter, of New York, is followed by an eloquent sermon from the bishop's pen. Among a number of other sermons and papers, we find an Exegetical Comment on "Guardian Angels," by Dr. D. Curry, of the Methodist Church. The crisp and suggestive notes on the International Lessons for 1884 form a new feature. E. B. Treat, 757 Broadway, N. Y. Price \$2.50, to clergymen \$2.00.

The Life of Zwingle, translated from the German of Jean Grob, is No. 105 of the "Standard Library" published by Funk & Wagnall, N. Y. The choice of this sketch of the great Swiss Reformer for their last volume for 1883 was a very wise one. The work of Zwingle was earnest, his doctrinal views were clearer than those of Luther on some points, and his aim was high and holy. A study of his life, as presented in this volume, will prove a benefit to the Protestantism of to-day everywhere. Price 25 cents. For sale at Methodist Book-Room.

LUTHER DEFENDED.

The Independent having been challenged by the Roman Catholic press to give proof of its charge of mendacity on the part of writers of that communion respecting Luther's character and opinions, refers with apparent reluctance to the hideous declaration to the Knights of the Teutonic Order attributed to the reformer by Dr. Brann, the Rev. William Stang and other book-makers and pamphleteers. The atrocious sentiment to the effect that concubinage is preferable to chastity and "with God's assistance would not involve the loss of salvation" has been quoted on the authority of Audin, the author of a French biography of Luther. Audin refers to the Jena edition of Luther's letters and works and assumes to reproduce the declaration in a foot-note in Latin. The Independent establishes the fact that the letter referred to was not written in Latin, but in German and may be found in the "Sainliche Schriften" by Walch, Madeburg, 1746. A careful examination of this letter, which bears date Wittenberg, March 28, 1523, shows that there is no foundation whatever for the abominable sentences attributed to the Reformer by Audin and subsequent writers on the Roman Catholic side. The German original contains abundant evidence that Luther hated and denounced what his detractors charge him with believing and upholding.—N. Y. Paper.

METHODIST NOTES.

On Sunday morning last Rev. S. B. Dunn received ten persons into church-membership at Truro.

The Methodist ladies of Port Mouton held a tea meeting there on Dec. 27th, the receipts of which amounted to \$140.16.

The new and pretty church at Port Hawkesbury was recently dedicated. Rev. G. W. Tuttle, who took part in the opening services, says that the undertaking has been "a grand success."

Special services will be commenced in the Brunswick St. Church on Monday morning next at 9.15. They will be continued each evening for three weeks, except on Saturdays. The pastor will be assisted by brethren in the city.

In a private note from Newmarket, Ont., Rev. J. H. Starr says, "We are having here a year of great prosperity. Constant conversions are taking place. Our Funds, missionary and superannuation, are doubled and quadrupled."

Rev. Thos. Rogers, of Picton, reports a successful New Year's festival, at which \$157 was collected. The proceeds go towards liquidating the enormous debt upon the parsonage property. The members of the congregation are very united and liberal in all their plans.

Successful revival services have been held in Centenary, Wesley and King street churches, Hamilton, Ont. A large number of conversions have been reported. On Sabbath morning (Dec. 23) a reception service was held at Wesley Church, when fifty six were received into communion.

From Murray Harbor, P. E. I., Rev. E. Bell sends word: "For five weeks we have had united services in the Bible Christian church at the Harbor. The attendance has been large, much good has been done, and many heads of families and a number of our young people appear to have found peace."

The Kaye St. parsonage has been painted inside and out and put in excellent order. A gentleman has kindly paid a hardware bill against the trustees of nearly \$16. Mr. Lane's successor will have a very comfortable home. The finances of the church are in a good state, and the congregations large.

These notes reach us from the Montague, P. E. I. circuit: "The new church at St. John's is prospering. The Sunday school will be kept open through the winter. Special services have proved a blessing to some. At Montague Bridge the Bible Christian church has been purchased through the liberal assistance of Charlottetown friends. We have now four good congregations on this circuit, and the outlook is cheering."

Rev. Joseph Hale, of Stellarton, writes: "We cleared over \$100 by our Christmas tree. Very interesting Sunday-school entertainments were held this week at Westville and Stellarton. At the latter place we were favored with the presence of Rev. G. W. Tuttle, a former pastor. We are glad to be able to report progress all around."

From Amherst Rev. Joseph Gazet reports: "A solemn and interesting service took place in our church Sunday morning last. Three children were dedicated to God in baptism. Immediately after, four adults were baptised, and then with three others, one of whom had been a Roman Catholic, were received into full connection with the Church. At the close the Lord's Supper was administered."

On Dec 21st., the officers, teachers and scholars of the Digby Sunday-school invited their esteemed superintendent, W. O. Theall, Esq., to their school room, where they presented him with a brief but pleasing address and other tokens of their appreciation. The Christmas tree was well patronized, the receipts amounting to \$116. Just before the close of the sale G. J. Lettewey, Esq., on behalf of the young people of the church, invited Mr. Theall the pastor, and wife to the platform and read to them a kind address, accompanied by a very hand some photograph album. At Smith's Cove the ladies held a "basket social" on the 18th ult., collecting \$30. The Digby circuit will contribute \$40 to the Centennial Fund, while the Missionary receipts will be at least 25 per cent. in advance of last year, making an advance of 178 per cent. in three years, while other interests are likely to be fully equal to an preceding year: The President—Rev. W. H. Heartz with Revs. D. W. Johnson and J. W. Prestwood, were the missionary deputation.

We note with pleasure these items from Rev. A. Lucas: "After last Conference we began the much needed repairs on our church at Milltown. After opening it we proceeded to build a vestry. Our land being not quite large enough the Congregational church kindly presented us with the piece from their parsonage lot. The church is now comfortable and beautiful, a pleasure or delight to pastor and people. An active sewing circle has furnished the pulpit with lamps, books and chairs, costing about ninety dollars. The vestry, when completed, will have a kitchen and a class room for parson, besides the lavatory room. This will greatly aid to convenience of our work under future pastors. Up to the close of the year we have paid out for this work a little over one thousand dollars. The people have done nobly, and have proved that they 'had a mind to work.' They are exceedingly grateful for aid given them by Mr. Gibson and the late Z. Chippman. Some eight hundred dollars are yet needed, before all the work is completed and paid for. Towards this the congregation are making constant effort. The trustees desire to have it free of debt and are working and giving nobly to that end. Will not some kind friend or friends send us aid! The year has borne fruit also in the conversion of souls to Christ. We pray for richer spiritual blessings as a token of God's acceptance of the temporal work."

THE DOMINION. The Dominion Government ask for tenders for the hull of a steam-er, to replace the late Princess Louise.

Timothy R. Wetmore, Esq., Judge of Probates, &c., of Queen's Co., died recently at Gagetown, aged 81 years.

The Hon. Alden Spears, of Boston, has just placed in the hands of the Treasurer of Boston University the sum of \$40,000, the income of which belongs to the University and after the first day of January. This fund is for the endowment of a Chair in the College of Liberal Arts, to be named, in memory of a lovely Christian daughter, deceased, the Emma Spears Huntington Professorship.

It is reported that the best M. E. camp meeting, yet held in Kumaon district, India, closed Nov. 4, at Dewarhat. A good number of the people came about eighty miles on foot, from Paoiri on the one side and from Pithoragarh on the other. Reports from other parts of the India Mission are encouraging. Dr. Dease, of Bareilly, recently baptised over a hundred persons. He has begun to train a number of the young men, recently baptised, especially for village work. The women's medical class under his tuition is doing good work.

TEMPERANCE NOTES.

The Duke of Westminster, in a letter to the Chester Chronicle, says that "during the last six years, on his Grosvenor estate in London, twenty-five leases of public houses have fallen in and have not been renewed."

Some English insurance companies charge twenty per cent. less premium to total abstainers than to moderate drinkers. This is the result of an experience with high death rates among the latter class.

Rev. A. G. Shaw writes to the Pall Mall Gazette that over 10,000 barrels of rum, each containing from 40 to 50 gallons, have been imported in one year along the east coast of Madagascar, and the result has been that at nightfall whole villages of the natives would be found under the influence of the demon drink, even little children staggering in their play round the fire or in the moonlight.

Mrs. J. Ellen Foster, of Iowa, at the meeting of the American Temperance Union in New York, said that before December 24th, 1884, a branch of the Women's Christian Temperance Union will be established in every county in every State in the Union. Already it has a membership of 150,000.

By what arithmetic shall we compute the difference between the poison and the effect of alcohol in a glass, or in a mince pie or pudding sauce? In the moral quality of a temptation, the last may be more ruinous than the first. Mothers, watch as well as pray!

In a recent lecture Lord Wolsley said that if two lads started together in life, all things being equal, with the exception of one drinking and the other being a teetotaler, it was long odds on the latter. He added that on his Red River campaign, one of the hardest he had seen, there was no strong liquor, and there was likewise no sickness and no need for prison discipline. If drunkenness could be eliminated, crime in the English army would be practically at an end.

GENERAL RELIGIOUS NOTES.

Four missionaries left Boston, Dec. 8th., for India, under the auspices of Dr. Cullis. Their destination is Ben-They are all ladies.

The London Missionary Society has two ships that sail between its stations in New Guinea, two in Africa, and one in the South Seas.

Paris Sunday-schools are the latest means used for reaching those of the upper classes of London society who are not regular church attendants.

The Episcopians of Elstow, England, where John Bunyan was born, have devoted to his memory a stained glass window in their church.

The Protestant Bible Society in France gives a New Testament to every new Protestant communicant, and a Bible to every newly-married couple.

The three Women's Boards of Foreign Missions, co-operating with the American B. and, have about 145 or 150 women in the field, and an income of over \$150,000 a year.

The mission founded in Africa, in memory of Livingston, has lost another of its members, in James Stewart, who had given up a brilliant position in India to become its engineer. He succumbed to an attack of fever at 40 years of age.

Chicago has a novelty in the way of a gospel-ship, called the Glad Tidings. It is in command of Captain Burby, his wife, son and two daughters. It makes trips through the Northern lakes, and religious services are conducted by the family.

The Republic of Chili having secularized all cemeteries, the Roman Catholic Bishops have declared them desecrated and forbidden their priests to conduct burial services in them. In turn the Republic forbids Roman Catholics to bury in private cemeteries where communal cemeteries exist.

GLEANNINGS, Etc.

THE DOMINION. The Dominion Government ask for tenders for the hull of a steam-er, to replace the late Princess Louise.

Timothy R. Wetmore, Esq., Judge of Probates, &c., of Queen's Co., died recently at Gagetown, aged 81 years.

It is understood that the Local Legislature will meet on the 21st of February.

Bounties have been paid in Halifax County during the past year for killing forty nine wild cats and thirty-eight bears.

Last week Ontario was visited by an immense storm. Traffic on the roads was almost suspended, and on Saturday last trains were abandoned on several railways.

A collision occurred on the 3rd inst., on the Canadian Pacific Railway, between Montreal and Ottawa, by which nine Montrealers and three officials were injured, none however fatally.

The flooded district in Montreal extended a considerable distance on Thursday night of last week, the water rising through the drains and causing consternation among the residents.

It is claimed that the Canadian Pacific Railway, when completed, will be 167 miles shorter between New York and the Pacific ocean than the shortest existing line between New York and San Francisco.

At the recent meeting of shareholders of the Windsor and Annapolis Railway, held in London, the directors report showed that the result of the operations of the year ending 30th September, 1883, was fairly satisfactory.

Nomination Day in York County has been set down for the 22nd inst., and the election for the 29th. Ex-sheriff Temple has been nominated as candidate in the Government interest, and Mr. G. F. Gregory as a Liberal representative.

A despatch says that the Canadian Government is communicating with Earl Granville in respect to arranging the basis for the negotiation of a reciprocity treaty with the United States Government, including a settlement of Canadian fisheries questions.

The bridge at Fredericton will cost about \$75,000. Its length will be 2,857 feet. The intention is to have it ready for crossing next fall. There can be little doubt that the Miramichi Railway Co. will also be obliged at an early date to bridge the river at Fredericton.

R. S. Dun and Co's annual statement of business failures in the United States and Canada shows the year to have been the most disastrous since 1868. In Canada the failures and liabilities were nearly double those of the preceding year. A result, some think, of fear rather than of necessity.

Arrangements have been concluded by which money orders may be obtained at any money order office in Canada payable in Barbados, up to amounts and for fees specified as follows. For sums not exceeding \$10, 10 cts., \$20, 20 cts., \$30, 30 cts., \$40, 40 cts., \$50, 50 cts. The limits of a single order is \$50.

Woman Suffrage is a popular subject in Ontario. The Women's Suffrage Association in order to test the feeling of Ontario in the matter has addressed a circular to every municipality in the province, asking it to petition the Legislature to extend a full franchise to those women who possess the qualifications which entitle men to vote.

The office of Stipendiary Harris, at Annapolis, was broken into on Monday night and the judgment book and receipts for the past five years, with other papers were stolen. Mr. Harris has tried several Scott Act cases lately and judgment in one was to be delivered and another case rising out of one of them to be tried next morning. It is thought the burglars were looking for the papers in these cases, but he had taken them all home with him.

During the past year sixteen school-houses were built in Lunenburg. Eight more vessels are in course of construction and nearly finished. These are for the fisheries. Aggregate 2227 tons. Dories, boats, etc., valued at \$7350, were also built in Lunenburg by various builders during the year. The wealth of the sea pours in on the county, and the proceeds are expended in enlarging their fishing fleet and building up the towns. The new railroad, now well on to completion, will be an important auxiliary.

During a recent Scott Act trial at Sackville, N. B., one of the witnesses refused to testify and the Justice decided to commit him to jail for five days, and adjourned the court until Saturday. During the proceedings a number present acted in so rude and boisterous a manner, that the Justice ordered the court cleared, and had to assist the constables in clearing the room. After the adjournment the prisoner attempted an escape, assisted by a crowd, and after a struggle of about twenty minutes the rioters succeeded in effecting his rescue, and he disappeared. The liquor interests of Sackville made a bad commencement of the new year.

The victims of the terrible railway disaster near Toronto, on the 2nd inst., numbered twenty seven. Other cases are considered hopeless. Many of the workmen killed were excellent citizens, and some were brought from the United States when the Bolt Works were opened. The Toronto City Council has decided to appropriate two thousand dollars to aid in the funeral of the dead. Lord Lansdowne has subscribed two hundred and fifty dollars. Public subscriptions are pouring in freely. A public funeral of the victims took place on last Saturday. Never before in the history of Toronto has such an immense concourse of people assembled. At the City Hall, where the procession started from, about 20,000 people assembled and all along the route thousands of spectators lined the streets.

NEWFOUNDLAND. A despatch of the 2nd inst., from St. John's, reports two additional deaths—John Bray, who was wounded the day of the riot, and Webber, who was badly hurt by the explosion of a gun. A despatch of the 4th inst., says that Judge Bennet and Inspector Carry went to Carbonar that night to take the depositions of Darnodie Bray, Jr., and Nichols, who were pronounced to be in a dying condition.

GENERAL. Friday last was the coldest day ever known in Dakota, being 48° below in the morning and 42° below at noon.

W. H. Vanderbilt is now building his family mausoleum, at a cost of \$75,000. Jay Gould has just completed his, at a cost of \$100,000.

The skeleton of Guitau has been polished and jointed with great care, and placed in the Army Medical Museum at Washington.

The New York commissioners talk of establishing a hatchery of salt-water fish with which to replenish the Atlantic coast supplies.

Under the new law in Washington Territory, striking out the word "male" from all election laws, the women will be entitled to vote at the general elections hereafter.

The London correspondent of Temps says the Marquis Taug will shortly propose to France the mediation of either England or America in the Tonquin question.

It is said that a true version of the recent accident to the Czar was an attempt to shoot him, during which a bullet was lodged in his shoulder. The attack was made by six men.

The Athenaeum announces that a new book has been written by Queen Victoria, entitled "More leaves from the journal of our life in the Highlands from 1862 to 1882."

H. M. Stanley earnestly pleads that the English will not permit the Portuguese to gain possession of the Congo, but will establish a protectorate over it themselves, both for their own interest and that of the Africans.

The Tichborne claimant will soon be discharged from prison. He was sentenced in 1874 to fourteen years imprisonment for perjury; but has had his term shortened for good behaviour. His friends propose to build him a hotel.

Fifty two thousand dollars were raised in the United States for the defence of O'Donnell, of which sum Gen. Roger A. Pryor of New York received a fee of \$15,000 for going to England as one of O'Donnell's "counsel."

The President of the London Society of Public Analysts makes the following statement that \$7,500,000 every year by English consumers for water sold as milk—a sum nearly equal to the product of an additional penny on the income tax.

A bill has been introduced in the New York Senate providing that in cities of 500,000 inhabitants or over, all telegraph, telephone, and electric wires and cables shall be placed underground before November, 1885.

At San Francisco a meeting has been held to make arrangements for holding a World's Fair in that city in 1887. It was resolved to provide a guarantee fund of \$1,000,000, and then to petition Congress and the State Legislature for appropriations.

A fearful hurricane occurred on the Mexico coast on November 4th, which entirely destroyed the town of Altata, at the port of that name. Not a house remained standing, and vessels suffered severely.

The main walls of the Mormon Temple in Salt Lake City were completed on the 19th ult. They are of solid granite, eighty-five feet high and ten feet thick, and were begun twenty-eight years ago. The cost thus far has been \$4,500,000.

A private telegram to the Times states that Nubar Pasha, Egyptian Minister of War in 1876, has accepted the Premiership of the new Ministry, and appointed Mr. Edgar Vincent Minister of Finance. German newspapers condemn England's Egyptian policy.

The Egyptian ministry has resigned. Cherif Pasha in his letter to the Khedive tendering the resignation of the Ministry says that England's demands that the Sultan be abandoned, and that England's counsel be followed without discussion, cannot be complied with.

A law has recently been passed in Brazil, which imposes an annual tax of one hundred dollars upon the master for every slave he owns. This is virtually a law for the abolition of slavery in Brazil, since, in most instances, the masters will prefer to emancipate their slaves rather than hold them and pay the tax.

The Government of the Dutch East Indies has sent troops to the west coast of Achene, to compel the Rajah, who holds in captivity the crew of the steamer Nizoro, wrecked there in Nov. last, to surrender them. Twenty-five of the crew are in the hands of the Rajah who plundered and destroyed the vessel.

A crematory association has been formed in Washington, and Congress is to be asked to give it a charter. A German physician has given a lot on which to erect a crematory similar to that in Washington, Penn. One of its members says that the expense of burning a body will not be more than \$35, and soon they may be able to reduce it to \$20.

The Republic Franceise, in commenting upon England's Egyptian policy, predicts disastrous massacres in the Sudan, especially at Khartoum. The Debats remarks that England's leaving 18,000 French residents in Egypt unprotected from El Mahdi is likely to result in France actively interfering in Egyptian affairs. In the meantime there are constant rumors of the advance of El Mahdi.

The United Ireland publishes an account of the murder of James Carey, written by a gentleman who received it from O'Donnell, under promise that it was not to be told while a chance remained to save O'Donnell's life. It shows that O'Donnell deliberately killed Carey. There was no struggle. Carey made no attack upon O'Donnell. He had told his companion that morning that he meant to kill Carey, and would hang for it.

A Roman Catholic convent was burned at Ballville, Ill., on Sunday morning. It is probable that no less than 22 nuns and pupils were burned to death or killed by jumping. Among the number is said to be the Lady Superior. Terror-stricken parents rushed frantically round, searching for their missing children, and walking over their loss. The fire departed it was of little avail against the mad rush of surging flame, and in one hour the entire building was a mass of ruins. A report says the fire started from the furnace in the basement.

MEMORIAL NOTES.

CHARLES JONES. On the 26th December, 1888, aged 70 years, was gathered to his fathers...

GEORGE BLACK.

[The writer of the notice of the decease of Mr. George Black, of Amherst, asks us to correct the sentence...

JANUARY THOUGHTS.—1884.

The beginning of this month witnessed a change in the figures intimating the date of our official documents...

If the last month of the year awakened thoughtful reflection, the present one abounds with joyous and stimulating hope. We seem to start anew on the journey of life...

We began the year with thoughts of "Jesus and his love," and hope to retain them during all its months. For many years past this has been a month of special prayer...

The signs of the times indicate the lowering of denominational fences. Union rather than isolation, is the prevailing idea. Because the different bodies of Methodists in the Dominion of Canada repented of their foolish enmity...

During the last year the example of British North America, in reference to religious and political confederation, has been followed in the Eastern and Southern worlds.

to influence for good all the months of the year. It ought then to be a time of pious resolutions. Doubtless some resolves of 1883 have been forgotten...

There is yet much on earth that is undesirable, and ought to be removed. We feel safe, however, in saying that on the whole the world is growing better. It is true that there are what appear like war-clouds in the North and in the East.

The record of the past is before us. What about that of 1884? We will give the answer from day to day.

WANTED: A NEW POPE.

It is not the pope of the seven-hilled city that the world needs to-day; the past has seen enough of this iron-clad rule of crowned ecclesiastics...

Is it not true that a sanctified common sense is specially required by the individual Christian as he or she moves on and on in life's checkered path? In the development and management of a Christian character, what unseemly blunders, what humiliating missteps, what extravagant calculations, what impotent efforts, what groundless assumptions, what foolish exhibitions of our ignorance, what irritating interruptions to our fine dream and plans, and what unsubstantial experiences and idle speculations might have been prevented by the adoption of a course of conduct in which common sense was pope or king?

How many efforts for good have failed on this very account; how many hopes have been blighted, how much of energy has gone to waste, and what uncalled for perplexities and distressing bewilderments has the preacher suffered, in whose calculations the practical and beneficent rule of a sanctified common sense has had little place or power!

thoughts, and hardening the outside world, by the abandonment of that principle which even unchristian men cannot but admire. The unreasoning fanatics of a bigoted exclusiveness, the creation of an unbridled and lawless imagination, the empty, spurious claims, and dogmatism of prejudiced minds, and the poor, yet humiliating and bitter popery of a narrow sectarianism, when read in the light of the wide and glorious meanings of New Testament Christianity, become so insignificant and absurd, that the finest spirit of the Gospel is shut out by such petty deceptions, the common sense of mankind is outraged, and much of real damage is done to that truth and cause, for the advancement of which the Church has an existence in the world.

What are costly churches, splendid rituals, and large ecclesiastical equipments if they are managed and controlled in a spirit and manner which overrides the plainest intelligent judgments of reasonable men, and are at variance with the common sense interpretations of that book which reveals Christ's kingdom and His grace? In the end it cannot prosper, the radiant, smitten foam of foolish assumption will be scattered to the winds.

O thou despised and long neglected power of an enlightened, sanctified common sense, the individual, the Church, and the great tolling world have suffered untold absurdities, contradictions, disappointments and overthrows, because against thy presence and kindly rule the doors of earth's courts and councils have been so often closed!

W.H. Dorchester, N. B.

IN GLASS HOUSES.

The Western Christian Advocate, Cincinnati, says:

"The scurrility with which the personal character of Luther was treated on 'Luther Sunday,' by the Romanist preachers, from Mons. Capel down, provoked a smile as proceeding from a Church that is perishing from its own rottenness, a Church whose unspeakable pollution was the *raison d'être* of Luther's career, and the cause of the Reformation. Not long ago Bishop Elder of this city had to interdict his priests from their open and flagrant patronizing of the liquor saloons; and scarcely a week had passed after the issuance of his mandate ere several of them openly disobeyed him by going publicly for the drink that their 'Church' allows them into one of these doggeries. A short time ago the keeping of disreputable women in the Roman Catholic parsonage of Norwich, Conn., was matter of talk on the streets of that city. Of course the scandal was denied, but when the house took fire one night, and these women were seen running out of it, the laugh of the crowd was turned upon them and the priests. When years ago the writer was crossing the Isthmus of Darien, he rested over Sunday at the town midway between the two seas, a wild village, though in a region that has been for three hundred and fifty years under Romish 'civilization.' Half a dozen children, the priest's own, were playing around his house, which stood uninclosed, on the common. Apparently no attempt had ever been made to conceal their paternity. During that week a bet had been made in the city of Panama, that on Sunday a priest would take a game-cock to Church with him, and leave it in the sacristy till after mass; that he would then go with the cock to a cock-pit, and later to a gambling den, closing the day by serving as procurer for five dollars, to any man who would accept his services. The bet was won. These are facts reported to us on the spot by well-informed and trustworthy persons. But if one attempts to show up this subject of Romish pollution, past and present, where could he stop? Protestants generally are not blind to these things; notwithstanding the timidity and flunkeyism of the secular press, which grovels for the Roman Catholic vote. A Protestant preacher's moral errors are heralded by the newspapers of the whole country; but though thousands of Romish priests live in drunkenness, and in personal impurity, these are scarcely even mentioned, nor indeed are any other of their transgressions, except such as those of the late Purcell, whose enormity, and magnitude render privacy impossible.

papers of the whole country; but though thousands of Romish priests live in drunkenness, and in personal impurity, these are scarcely even mentioned, nor indeed are any other of their transgressions, except such as those of the late Purcell, whose enormity, and magnitude render privacy impossible.

WHAT THE NEW STAMPS COST.

"How much do you suppose the new stamps cost the government?" I was asked the other day by Assistant Postmaster-general Hazen. "You don't know, but I'll tell you—just nine and one-fifth cents a thousand. They cost the contractors more than that. The plates, paper, printing, perforating, and putting the mucilage on is worth something; then they must be packed and done up in high-priced envelopes. Half the post-offices do not call for more than 100 stamps at a time, but they have to go through the same routine as in filling an order of millions for New York. It costs them more than they get."

"Where is the profit in the contract?" I naturally asked. "Right here," was the response. "All the countries on this continent south of us have their postage stamps made in this country. They prefer the concern which supplies our government. This is the American Banknote company, of New York. But they have to pay from five to ten times the price we pay, and they find no fault. There's where the profit comes in from making our stamps. It is the only way to secure these other good contracts."

Washington Letter.

FIRST CHRISTMAS CARD.

The first person who ever sent his friends a Christmas card is said to have been the late Sir Henry Cole. Acting upon his suggestion, Mr. Horsley, the artist, designed a festive board of dainties, the scene being flanked on right and left by two allegorical drawings representing alms-giving, and supported by the legend, "A Merry Christmas and a Happy New Year to you!" It is doubtful, says a foreign writer, whether Raphael, or Michael Angelo could prepare a Christmas card without some apprenticeship. The design must have a directness that tells a plain story to a big plain public. It must, further, be such as tells a reasonable story; and must make due allowance for the shortcomings and the possibilities, and the tricks of color printing. Thus it comes about that few designs, even from good artists, are accepted for ordinary reproduction by publishers. Plenty of English ladies of title work for the publishers of Christmas cards—baronesses, duchesses, and even princesses—and it is said that all of them look after their gains.

H. W., Detroit, Mich. The hotel waiter's costume still remains the standard for an American gentleman's full dress. To prevent mistakes at parties, however, the waiter is directed to carry a towel on his arm, instead of a young lady.—New Orleans Picayune.

BREVITIES.

Why can not children call their parents "blessed" without "rising up?" asks the obituary editor. A Bay City plumber named Sullivan has failed! One respectable freeze would have saved him. Children will ask questions that wise men cannot answer; and men claim age to be scientific will answer questions no wise man would ever ask.

"I do wish you would come home earlier," said a woman to her husband; "I am afraid to stay alone. I always imagine there's something in the house, but when you come I know there ain't." Just as a particular soil wants some one element to fertilize it, just as the body in some conditions has a kind of famine for one special food—so the mind has its best, but which know themselves, and are as peremptory as the salt-sick sailor's cry for a lemon or a raw potato.—Holmes.

A female missionary who has been laboring in China says she was often bothered by the Chinese women, who wanted to know her age, or whether she was married or not. In one case a woman, crying with the excruciating pain of cutting teeth? "Forty years and not married yet?" and she kept repeating this as though she was much shocked at the intelligence. Political economy: "Didn't I tell you not to let me catch you in a lie?" said a politician to his son. "Yes, sir." "But I have just caught you in one." "Yes, sir." "But why did you let me?" "Because I told you this lie to keep you from catching me in two others which I told." "O, I see; political economy. Persevere in this kind of civil-service business and you will one day attain a position of public trust."—Arkansas Traveller.

The extreme effort made to support the Mikado's authority in Japan is shown by the following: There is a law against defacing any picture of the Mikado. A teacher in one of the Kobe schools within a year was troubled by some of his unruly scholars looking at a card and passing it from one to another. He made several attempts to get possession of that card, and after he had become somewhat excited he succeeded in seizing it, and at once to cut it in pieces. One of the boys exclaimed that it was a picture of his Majesty. The teacher saw at a glance that he had committed a horrible crime. He immediately ran away; but in due time was taken, tried, and sentenced to imprisonment.

BLESSED BENEFACTORS.

When a board of eminent physicians and chemists announced the discovery that by combining some well-known remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all our benefactors. These Bitters are compounded from Hops, Buchu, Malt, Mandrake and Dandelion and other oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other medicines, being the greatest Blood Purifier, Kidney and Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, without being intoxicating. No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. \$3.00 will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is the purest and best medicine ever made; the "Invalid's Friend and Hope." No person or family should be without them. I was troubled for many years with a serious Kidney and Liver Complaint. Gravel, etc.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood is pure, kidneys are all right, and I am as active as a man of 30, although I am 72.—FATHER.

For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U.S. flag with Hop Bitters on it, and I thought I would be a fool once more, and I tried it, but my folly proved to be wisdom, and two bottles cured her, she is now as well and strong as any man's wife, and it cost me only two dollars.

H. W., Detroit, Mich. Certain parties have been for years flooding the country with immense packs of horse and cattle powders which are utterly worthless. Don't be deceived by them. Sheridan's powders are the only kind now known in this country which are strictly pure. They are very powerful.

An Italian writer asserts that some minutes before the first shock of the great earthquake was felt in the Island of Isechia, symptoms of terror were exhibited by the domestic animals, rabbits, fishes, and even ants and reptiles.

How TO TREAT WEAK LUNGS.—Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect, exercise in the open air, keep the skin scrupulously clean, and take Hayard's Pectoral Balsam for coughs, colds, and bronchial troubles.

"Yes," the Manitoba farmer said, "barbed wire fence is expensive; but the hired man doesn't stop to rest every time he has to climb it." GOT HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so, and in 5 days was out of bed and resumed my work as well as ever.

JAMES LANGILLE. Springfield, Annapolis Co., '82. m2 1y The Immigration Association of California announce that there are still open to settlement in that State nearly 45,000,000 acres of land.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle, feb 1y

Notice may be especially called to an advertisement headed Investigating Syrup, which may be found in our columns this week. The proprietors, G. Gates Son & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years. The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold. They say it should be kept in every household.

Our S. S. PERIODICALS For 1884.

As a result of Methodist Union, the Sunday School periodicals of the United Methodist Church shall be adapted to meet, to the fullest degree, the highest requirements of every Methodist school. Neither money nor labour shall be spared in making them the best, the most attractive, and the cheapest Lesson Helps and Sunday School Papers in the world. The last year has been the best in their history. It is determined that the next year shall be better still.

The Sunday School Banner

Was never so popular and so useful as it is now. We shall accept every possible improvement to keep it in the very foremost rank of Lesson Helps. In order that every teacher in every school of the Methodist Church may have the best of this unsurpassed Teacher's Monthly,

ITS PRICE WILL BE LOWERED from seventy-five to sixty-five cents a dozen copies more than one to any address. This gives the school which can take only two or three copies an equal advantage with the school which can take a large number. Thus

FIVE CENTS A MONTH will place in the hands of a teacher twelve times thirty-two pages—384 pages a year of rich, full, concise, practical Lesson Notes and Teacher's Hints, adapted for the several grades of the Sabbath School, and well printed in clear type on good paper. What is called, "cheap" Lesson Helps provide all that is required for all grades in one volume of 384 pages for the small sum of sixty cents a year, only five cents a month!

Pleasant Hours

Has nearly doubled its circulation during the past year, and has everywhere been received with the greatest favour. It is even being ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special prominence shall be given to Christian Missions, especially those of the Church in Japan and among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrated articles on these subjects, together with letters from the missionaries in "the high places of the field," will be a conspicuous attraction. It is a quarter of eight-page paper, issued every fortnight, at the following low prices:—

Pleasant Hours, 8 pp. 4to., every fortnight, single copies \$0 25 Less than 20 copies 0 25 Over twenty copies 0 25

Home and School.

Began last January, has leaped at once in popularity and success, having reached already a circulation nearly as great as that of Pleasant Hours a year ago. They are with papers—like in size, price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in Temperance and Missionary sentiment, in loyalty to Queen and Country, and in wit and humor; and both have copious Lesson notes. Many schools circulate these papers instead of library books—making them brighter, brighter, more attractive, and much cheaper.

Home and School, 8 pp. 4to., every fortnight, single copies \$0 30 Less than 20 copies 0 25 Over twenty copies every fortnight 0 25

The Sunbeam

Will be brighter, better, and more beautiful; than ever, with a superior grade of pictures and will be issued every fortnight, instead of twice a month, so that at no time will the school be three weeks without its shining presence, as now happens four times a year. It is just what the little folk of the Primary classes need—of pretty pictures, short stories, poems, and easy Lesson Notes.

Sunbeam, every fortnight, when less than 20 copies \$0 15 Twenty copies and upwards 0 12

The Scholar's Quarterly

Has been enlarged from twenty to twenty-four pages a quarter, nearly six pages a year—for eight cents! It will fill all text of the lessons for every Sunday in the quarter, Golden Text, Home Readings, Connecting Links, Outlines and Questions, direct explanations, Questions from the Methodist Catechism, Opening and Closing Exercises, The Creed, Ten Commandments, and Form of Temperance Pledge.

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

The Berean Lesson Leaves

Contain the substance of the Scholar's Quarterly, but not quite so fully. They will be sent in quantities of ten, and upward to any address at five and one-half cents a year each, or \$5.50 per hundred.

The Quarterly Review Service

Gives Review Questions, Responsive Reading, Hymns, etc. Very popular. By the year, twenty-four cents a dozen; \$2.00 per 100; per quarter, six cents a dozen; 60 cents per 100. The above rates are all post paid. Specimens will be sent free on application. Send orders early, that we may promptly meet the increased demand. Schools sending new orders for the year will receive the numbers for the rest of the year gratis, including the special Luther and Christmas numbers.

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Our RETAIL DEPARTMENT a most varied Stock of ENGLISH, FRENCH, GERMAN and AMERICAN Fancy Goods, Plated Ware, Silver Ware, etc.

MAISON & HAMLIN ORGANS. A GABLE DISPATCH ANNOUNCES THAT AT THE International Industrial Exhibition

AMSTERDAM, NETHERLANDS, GRAND DIPLOMA OF HONOR, THE VERY HIGHEST AWARD, ranking above the GOLD MEDAL, and given only for EXCEPTIONAL SUPER-EXCELLENCE.

AT EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION FOR SIXTEEN YEARS.

No other American Organs having been found equal to them in any.

THE TESTIMONY OF MUSICIANS IS EQUALLY EMPHATIC.

THE NEW WORLD SAYS 'THE BEST MUSICIANS GENERALLY SO REGARD THEM' THEO. THOMAS AND OTHERS.

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J. J. Teasdale. H. C. Borden.
11 a.m. GRAFTON ST. 7 p.m.
B. C. Gordon. J. J. Teasdale.
11 a.m. CHARLES ST. 7 p.m.
W. G. Lane. F. H. W. Pickles.
11 a.m. KAYE ST. 7 p.m.
F. H. W. Pickles. W. G. Lane.
11 a.m. COBURG ROAD 7 p.m.
F. H. Whitham. J. L. Batty.
11 a.m. BEECH ST. 7 p.m.
J. L. Batty. F. E. Whitham.
11 a.m. DARTMOUTH. 7 p.m.
J. L. Spougle. J. L. Spougle.

MARRIED

At the residence of the bride's father, on the 27th Dec., by Rev. J. W. Shepherson, Mr. Leonard Scott to Miss Hannah E. Blots, both of The Gore, Hants Co.
At the residence of A. Sim, Upper Rawdon, on the 27th Dec., by the same, Mr. F. Clarke, of Kennebec, and Miss Agnes McPhee, of The Gore.
At the Parsonage, Shubenacadie, on the 28th inst., by the same, Mr. Holmes Whitrow, Stewiacke, to Anne, daughter of Josiah Custance, Esqr., Rawdon.
At Montague, P. E. I., on the 31st ult., by the Rev. Wm. Wess, Mr. Frederick John Hill to Miss Mary Clair, both of Murray Harbour (North).
At Hantsport, on Christmas Day, 1883, by the Rev. G. O. Huestis, Mr. Fred. M. Blake, of P. E. I., to Miss Bertha A. Parker, of Hantsport.
At the residence of the bride's father, Kingsclear, Dec. 26th by the Rev. J. K. King, Mr. George McEwin, of Maudslayi, Sabley Co., to Annie M., youngest daughter of William Gibson, Esq.
Dec. 27th, at the residence of the bride's father, by the Rev. B. Bird, Mr. Arthur Bette, of Wainman, Mass., to Alice E. Livingstone, of Lower Wentworth.
At the Parsonage, Wellsford, Dec. 26th, by Rev. Elias Blackford, Mr. Robert J. Bennett and Miss Mary E. Wood, of Cooles Hill, Peterborough, Queens Co., N. B.
On the 28th inst., at the residence of the bride's father, by the Rev. H. P. Cowperthwaite, assisted by the Rev. H. K. Baker, A. B., Albert J. Hinton, Esq., of Summerside, to Miss Mary Elizabeth, daughter of Jonathan Smith, Esq., of South Wiltshire.
By Rev. A. Hockin, at the Baccaro Church on December 30th, Mr. James E. Snow, school-teacher of Upper Port Latour, and Miss Caroline Atwood, of Barrington.
By the same, at the residence of the bride's father, Dec. 31st, Irwin Brown, of Port Latour, and Jessie, youngest daughter of Mr. Henry Brennan, of Baccaro.
By the same, January 1st, at the residence of the bride's father, Joseph W. Reynolds and Emma, only daughter of Mr. William Madden, of Baccaro.
At the residence of the groom, Mill Mount Cottage, Newport, Jan. 8th, by the Rev. A. S. Tuttle, John A. Lockhart, Esq., to Miss Mary J. Wier, of North Salem, Hants Co.
On the 26th December, by the Rev. T. L. Williams, at the residence of the bride's father, Little River, Albert Co., Thomas E. Mollie, to Almira, youngest daughter of Justice Steves, Esq.

DIED.

At Kempt, Hants Co., Dec. 29th, John McLaughlin, aged 84.
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VOL XXX

NOTES AND
The habit lately
of Senators and
ing in Washington
of Congress has
form.—Chicago
You can do more
by feeding the
naked, and visit
than you can by
your peculiar ten-
dency.
You cannot keep
the theatre and
to give them some
sort in the Church
whenever their appet-
ites. Let the de-
recruiting serjean
It is said that
it may also be said
records of a woman
penetrate beyond
home, yet the in-
and virtues perme-
lives onward thro-
—Lowell Mail.
Less than a year
Henry Villard has
magnificent house,
his brilliant career
worth ten millions
gone, house gone,
health gone. The
is left. If so he is
Add.
The strict Baptis-
ing out in England
son's pupils tell
Baptist ministers'
son's church is no
one which requires
immersed, and even
come to the comp-
says the Springfield
Mr. Moncreau in
don, has been in M-
and has been lectu-
sionaries, and the H-
bath, and all this
view of his infidel-
the civilizing influ-
done so much, the
gests that he "mig-
reason for 'howling
those islands before
had made them safe
The Congregation-
Hebron, Conn., pre-
offend one of his pr-
who had four liv-
Church after taking
consideration "repr-
for his disregard of
parishioner. We f-
not as far from U-
map as the miles n-
to the school geog-
Add.
"The loved, the
dear"—our favor-
careless friends at
Imagine the surp-
caused by their re-
who has suffered d-
partment proposes
quota to the unive-
celebrate Christmas
by returning every
magazine, and pie-
rightful owner.—M
When the cashier
himself short in his
of stigmatizing him
ing to the Bible wa-
of him as an unfor-
When a public offi-
of the State to de-
this age calls it an
"Bible would call it
great pity the old
understand the
nineteenth century.
There is a farm
Norton, in Oxford
Dissenter need ap-
owned by a lady, w-
one of her farms or
luded by the pres-
She has presented
living, and thus has
in the prosperity of
Over Norton, as G-
must be quiet infid-
Nonconformist.
A convent in Italy
devoted to secular u-
were things belong-
were the bones, so
Peter, of St. Clem-
entianus. The con-
pointed to fix the
bones found in the
bones of St. Pe-
eighty cents; the b-
paints were rated at
cents respectively.—
According to the
here are in Luck-
arty-five publishing
printing and circu-