

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The Chaplain of the Kansas penitentiary says that all but twenty of the convicts there—639 out of 659—were brought there by liquor.

The rector of Trinity Parish, New York, has sixteen assistants. The income of the parish is understood to be about \$50,000.

A society has been organized in Japan each of whose members has to make a solemn pledge never to become a Christian. This is good proof of the rapid spread of Christianity in Japan.

The London Missionary Society has an institution for the education of the daughters of missionaries. A bazaar was held lately for its benefit, from which about \$11,000 was realized.

The expenses of the American New Testament Committee from October, 1872, to March 1881, amounted to \$5,500, which has been met by voluntary contributions.

The Greek government has given an order that the Bible shall be read in the public schools in the ancient and not in the modern tongue. This introduces the Testament into 1,200 schools, which contain 89,000 pupils.

Nonconformists will be interested to learn that the last act of the Dean of Westminster was to propose the erection in the Abbey of a memorial to the many ministers who suffered persecution at the hands of the Established Church under the Stuart kings.

The Roman Catholic Bishop of Detroit most properly forbids all Catholics in his diocese from originating or participating in any public picnic excursion on Sundays or holy days. We wish all the Roman Catholic authorities were equally wise.—*Episcopal Recorder.*

Dr. Andrew Clarke remarks in the *Lancet*, that "having observed one of the greatest hospitals in London, he had come to the deliberate conclusion, that seven cases out of ten were owing to drink. Not so much to drunkenness, but to the constant undermining process.

It is being discussed, and ought to be. This is the question: "Is a man who does not read the current literature of the Church fit for official position in the Church?" We think the opinion is largely unfavorable to such men being put forward as representative men. People object to being represented by such folks.—*Rich. Adv.*

Eleven years ago the Education Act passed the British Parliament with much opposition, and about 1,700,000 children were registered. Last year the average attendance at day schools was 2,814,000, and the moral effect of the legislation, according to Police reports, had been "to civilize and humanize the population in the great centres."

The camp-meetings this year have been unusually thronged, and notably good results are reported everywhere. It is also worthy of note that Sunday trains have been everywhere discarded, and in many cases the camp-meetings have not continued over the Sabbath. Where they have, successful efforts have been made to guard the sacredness of the day.—*N. W. Advocate.*

The *Fortnightly Review*, referring to the success of Mr. Gladstone in carrying the Irish Bill, says: "As a mere physical feat, the achievement is one of the most remarkable of our time, but as an exhibition of the higher qualities of statesmanship, in combination with intellectual ability and absolute moral control, it forms an episode in English history of which men of every party must be proud."

"A Lady Nurse," says the *Temperance Record*, gives her experience of eight years of nursing without the use of alcoholic drinks: "I was brought up a total abstainer," writes this lady, "but when entering one of the largest London hospitals as a probationer, eight years ago, I was told by my fellow nurses that I could not, while nursing, adhere to the practice of total abstinence. I asked how long they thought I could stand such a trial, and they gave me six weeks; but six years, and now eight, have passed, and I have never had occasion to take stimulants, either for the sake of health or for any other cause."

The *Home World* says that the *Countess of Dublin*, belonging to the British and Irish Steam Packet Company, is a teetotal ship, no one on the vessel, from the captain downwards, being allowed to take any intoxicating liquor while on board. This may explain the fact that during the eleven years she has been under Captain Dunn's command, not a single accident has ever occurred to the *Countess*.

At a Baptist church in the North-west of London, two kinds of sacramental wine are used. Those who partake of the fermented wine sit in the area, those who prefer the unfermented sit under the galleries. There is no discussion of the subject; but there is a steadily and quietly increasing migration from the area to the side seats—which foreshows that by-and-by the area will be required for the abstainers.

Nowhere else has Methodism gained so strong a hold as in the United States. Of all the Protestant churches, it is the one here the most numerous, the most powerful and the most growing. It seems to have been peculiarly adapted to the condition of our society, for once the seed of its faith had been planted here by the founders of the Methodist system it grew with astonishing rapidity.—*N. Y. Sun.*

The *London Times* recently said:—"There is something exceedingly irritating in the fact that a great part of the harvest, raised in infinite care and pains, instead of adding to the national wealth, and bringing rich returns, is poured, in the shape of liquid fire, down the throats of the nation that produced it, and instead of leaving them wiser and happier, tends to impoverish them by vicious and debilitating indulgence."

The Calvinistic Methodists of South Wales, having been in some cases refused land on which to build chapels by the Church landowners, have decided, at a meeting at Dowlais, to take counsel's opinion as to the best means of taking remedial legislative action. The associations have been unofficially advised that the course to adopt is to have an incorporation of the various Non-conformist denominations.

Rev. Dr. Daniel Curry, associate editor of the *N. Y. Methodist*, in response to any number of words of condolence and earnest inquiries, not without accompanying prayers and good wishes for his "restoration to health," begs leave to inform his friends that during the current year he has not lost a day from his work, nor a night's rest, nor a single meal on account of ill health. The sun has not smitten him by day, nor (so he thinks) the moon by night.

The next Pan Presbyterian Council—the third—is to be held in Belfast in the summer of 1884. Already the committee of arrangements has had a meeting. Dr. Blaikie, of Edinburgh, and Dr. Matthews, of Quebec, were present as clerks of the Council, and there was a considerable attendance. The Rev. Dr. Knox, of Belfast, chairman, presiding. The first Council, it will be remembered, was held in Edinburgh in 1877, and the second in Philadelphia in 1880.

The places in City Road Chapel are to be allotted to the several denominations with all possible fairness. The eastern section of the Conference is to enter the right hand door from the porch, and occupy that side of the floor of the Chapel, and the western section the other side. Within these limits seats are to be appointed to the several bodies by lot. It may be therefore that the greater denominations will be thrown into the back ground. Well, they are very well able to take care of themselves. Let the little ones come to the front.—*Methodist.*

The *Brethren at Work* has been examining the report of the annual council of the Tunkers, and it gives the names of the speakers, and the number of the speeches and lines belonging to each. There were 74 speakers and the highest record for any one is 35 speeches and 315 lines. Another man made 30 speeches and another 27. One man made 23 speeches, but they only averaged 5 lines each. How would it do to apply this system to the Presbyterian Assembly and Methodist Conference? Wouldn't it work well for some to have the fear of the record constantly before their eyes?—*N. Y. Independent.*

Ministers are looking out for new homes, and people for new pastors, and circuit stewards are calculating the amount of expense for house repairs and for removals. A society steward of Bath, when Dr. Waddy was appointed there a long time ago, expressed to him, after the first Sunday morning service, the belief that the appointment was of God. "I hope your circuit steward will think so," was Mr. Waddy's shrewd reply, "when he sees my luggage bill." There are a good many people who like to have a good thing; but don't like to have to pay for it. These, I believe, are not peculiar to any denomination.—*Methodist.*

## THE TWO CHAIRS.

BY BISHOP J. T. PECK.

Within a few hours I sat in two chairs. One was the chair of Sir Walter Scott in his own home, with his writing desk before me, in the very place where he wrote his popular novels, poems and histories. The other was the chair of John Wesley, where he wrote sermons, and theological polemics and grammars. These two chairs are famous relics—symbols of two great brains. They call up the men who thought and felt, and from them controlled the thinking and acting of millions of people. I should like to give to the world some of the thoughts which rushed through my mind as I sat in those chairs.

Sir Walter founded a new school of fiction. He saw clearly that imagination and fancy were not designed to reveal only in conception, nor to extend the sphere of the real only into the depraved ideal. He took up the neglected or ignored in the universe of nature, and allowed great intellectualisms to enact themselves in the realm of the possible beyond the sphere of the actual. So he made room in fiction for a love of the beautiful, the virtuous and the good, for the heroic, the chivalrous, the philanthropic—broader, richer, more potential than simple degrading love and murder. His mind-penetration reached into the sphere of Raphael, and Beethoven, and Shakespeare, and produced grand creations which made clear additions to the English classics.

But "truth to nature" compelled him to carry forward also the turbid streams of passion. He must, it seems, be broad as well as discriminating; and hence he must allow the worst as well as the best passions to have their place in the actual ideal life of the race. But he would do it in chaste, polished style. It was not in the nature of such classic taste to be unsmooth and vulgar. The workings of lust and of lawless love would be subtle and artful, and thus exceedingly fascinating in their methods and at least in their expression.

So from that chair—that great, grand old armed chair—went out the good and the bad, the old-new and the new-old. Elegance and virtue would have new forms from that chair; so also would degradation and vice. Volumes rapidly succeeding volumes would show that a new sphere of the real in the ideal had been unfolded before the eye of the critic, and a new world for the gaze of the common people. And much which came from that chair would live after its grand author was dead, and after millions of fiction had flashed in brilliancy and gone out in darkness. And, alas! it would at length appear that of the pure and classic in fiction he would be the founder and sole high priest of his school. In pure classic fiction he has had no successor; while it is fearfully probable that he has involuntarily given the strength of his great name and marvellous power to increase immensely the license of morbid sentiment and the ruin produced by sensational novels. Much of his classic power will remain, but what great moral progress, what permanent organizations of humanizing forces, have come from that chair!

Wesley was Sir Walter Scott's equal in poetic power and scope. His imagination was stronger and his fancy scarcely less. He had greater intellectual grasp and more varied learning. But with him talent and genius (and he had both) were gifts from God, to be used under a high sense of responsibility. Not entertainment, as with Sir Walter, but the reformation of human condition was the purpose of all divine gifts to man. Hence from that chair he wrote not to amuse, but to save man. Not what he found, but what ought to be, would have the indorsement of his pen. He would, first of all, mark for condemnation and extirpation what he found wrong in himself, and then in others. When he found the remedy for his own deeply-seated moral evils, he would move out into the world to commend it to his fellow-men. He would in that chair, and everywhere, think and write, as to the vast multitudes he

would preach, to give dying men an all-powerful Saviour and a full salvation. What fiction would spare because it was human, and feed because a morbid appetite demanded it, he would condemn and tear up by the roots. He would never ask what thoughts could be coined into money or a splendid reputation; but always and everywhere, what words of power could be made to destroy the vile tendencies of human nature, and lift up the public in virtue and save the millions. These words he would write and present in the face of power, in defiance of popular frenzy, and in the teeth of the mob. He was one man who had the courage of his convictions.

Whether his great words were written from that chair or from elsewhere it becomes to me the symbol of the highest power of sacred rhetoric. A great, indestructible theology came out of it. A new standard of fearless, polemical divinity is suggested by it. The grandest system of propagandism ever coming to the aid of pure Christianity, arose from it. The most compact and effective ecclesiastical organization ever known in the old world or the new, took its origin here. Living millions around the globe utter the truths, preach the Gospel, and sing the glad songs which first awoke from this sacred chair.

One class of influences is as temporary as pleasure; the other as permanent as the eternal right.—*Zion's Herald.*

## ETERNITY ALWAYS PRESENT.

The lines of our life stretch farther than we think. We lay our plans for the future, and they prove to be tracks that never end. All our paths go out in the unseen world. As you look across the street, the line of your vision is terminated by some building. You can see nothing beyond. If that building were away, you could see other buildings and streets; and if these, too, were gone, the line of your vision would shoot off beyond the stars till it had reached the utmost verge of the great universe. So the hopes of this great earthly life—its plans and schemes and busy contrivings—are all endless lines that reach into an endless eternity. Within the little circle of yourself, the plans you make for to-morrow, the wishes and hopes you entertain for the coming months and years, you may not see or realize how far your favorite purposes stretch off into the distance. Do you ever think how they touch on the margin of an endless future? Do you never see how all earthly things are encompassed in an always present eternity? We walk every day in the embrace of eternity. The issue of every purpose is there; no path will end this side.—*Congregationalist.*

## RELIGION IN EDUCATION.

At the Leys Wesleyan School, Cambridge, Eng., the Right Hon. W. H. Smith, M. P., in presenting the University certificates and school prizes to the successful candidates, warmly congratulated the school on the distinction already gained by this institution, and on the important part which it is taking in the religious education of the country. Mr. Smith said he had been struck with the fairness, the complete absence of exaggeration and compliment, that pervaded the reports of the examiners. There was probably no duty that fell more heavily upon an examiner at the present day than that of telling the truth to those who were concerned in the prosperity of and the usefulness of a great institution like that. They had been told that the work was carefully done, that there was evidence of careful and thorough training. He valued very much those qualities. It was, unfortunately, in the present day necessary that the curriculum of a public school should embrace a great many subjects. He ventured to state, from his own observation, that the training which was most effective for the discharge of the duties of life was that which was complete and thorough in

the subjects taken up. This thoroughness in a limited number of subjects enabled one to take up other subjects successfully, as necessity arose or duty required. There was a disposition at the present day to rush into every description of knowledge, to expect what was absolutely impossible—that a boy, during the short period of his school life, or his university life, should acquire a smattering of everything that might be useful. There could be no greater mistake. It might be asked how it was that he who was not a Nonconformist nor a Wesleyan had come down to take part in these proceedings. It was because there was something more important and more valuable, something which had far greater influence on the future of this country, than the sectarian and minor differences which exist. He referred especially to that principle which, as he understood and believed, underlay all the teaching of that school, and which was the great object they had in view—namely, that the young men who were sent out from it should be thoroughly imbued with religious teaching as the basis and groundwork of education. He was not afraid to say that the strength, the power, the prosperity and happiness of this country in the future depended upon its adherence to religious teaching, in alliance with, and as the basis of, education. He might be told that this meant narrow, sectarian and illiberal views; he entirely disbelieved anything of the sort. He believed that the man who valued religious teaching, dogmatic teaching, would in the same proportion respect the independence and the belief of those who differed from him. It seemed to him utterly impossible for one to hold distinctly religious views firmly for himself without, at the same time, allowing to everybody else his own views on such subjects. He believed it was never more necessary in the interest of the country to declare boldly and strongly, but without intolerance, that, with a desire to maintain religious truth, protect religious interests, and preserve the foundations of our country, we should maintain the principle of religious education as the basis of all careful and thorough training. They had been told that education was a very useful thing, because it would enable a boy to occupy a better position in life than that which he might otherwise fill; while he did not undervalue the pecuniary advantages of a sound education, he wished it to be regarded in this light, that its purpose was to make us better men and more qualified to do the work we were called upon to perform. Money was useful and necessary, but it was not everything; there were men with small incomes who were more useful and happier than men with large incomes. His hearers could not all become wealthy or prosperous, but they might all occupy positions of usefulness, and have the esteem of those around them. He entreated them to consider that the education they were now receiving was for far higher purposes than simply to accumulate money; it was to fit them for any duty which lay before them in life. He was delighted to hear Dr. Moulton speak of that school as being preparatory to the University under whose shadow they were now assembled; in that circumstance they had a great advantage. He was also delighted to find that one had already shown the advantages of the special training obtained in that school by carrying off a scholarship at the college of a university in which any scholarship was an honor and a distinction of which any man might be proud. When he was at school he formed the friendship of a boy, a widow's son, with small means, who, by perseverance, obtained a scholarship at St. John's College, and was now one of the most prosperous and successful men in London. That was an example of what might be done by diligence, without brilliant abilities, by those who would go to work with the determination to do their best.

Will petitions that do not move the heart of the suppliant move the heart of Omnipotence?—*Thompson.*

Plan your work; work your plan.

## THE FEAR OF DEATH.

The love of this life is natural and right. It is a wise provision of our Creator, whereby we are enabled to avoid danger, and to seek by all proper means the prolongation of life. So intense, however, is this love for life with very many, that they live in a constant dread of death. Through life, "subject to bondage." Let all such console themselves with the following reflections:—

1. The love of life and fear of death, which are so essential to our preservation in our years of health and activity, are, by a very happy and merciful arrangement, usually withdrawn in the hour of death. Nature is exhausted, the "weary wheels of life" are anxious to be at rest, and often in utter and painless prostration, or in deep insensibility, do men breathe their lives away.

2. The physical pains, which we so much dread do seldom occur. Watts has described this physical anguish as, "The pains, the groans, the dying strife;" yet these are more the creations of imagination than actual facts. This is the testimony of our best physicians and physiologists. The dying themselves, when conscious and able to speak, have often borne testimony to this fact.

3. Even the true Christian often looks upon death with some anxiety and dread, because of the untried character of the life to which he goes. It seems, sometimes even to faith "a leap in the dark." But what if the life to come—the great beyond—is more like this life than we imagine! The transition may not be more gradual and gentle than many think. The soul is not violently wrenched away from the body, but gently does it withdraw its hold, and heaven's glory dawns upon it as the morning breaks upon the hilltops of earth. There seems to be a twilight, a border-land, from the dawn-tipped heights of which the soul can look on both sides of Jordan at one and the same time. Heaven is more akin to earth than many Christians think.

We are not going to a strange and far-off land, but to our Father's house.

"For love will temper every change,  
And soften all surprise;  
And, misty with the dreams of earth,  
The hills of heaven arise."

4. Very often the thought of parting from friends and loved ones fills the soul with profound sorrow. Yet there is a very bright side, even to this feature of death. We will meet with many loved ones. There will be greetings as well as partings. The aged will find heaven a more familiar place in that respect than earth. Then the parting is all over, but the greeting will go on until the last Christian friend we have known and loved on earth has reached the golden shore. One thought more, and it is this: Many persons are often troubled in spirit, because they do not, in the full flush of life and health, feel as they express it, "willing to die." Why should we wish to die when God wants us to live? When the dying hour comes, dying grace will come. A death-bed state of mind would unfit us not only for life's enjoyment, but also for its toils. When the "last enemy" appears, God will supply strength for the conflict. "Sufficient unto the day is the evil thereof."—*J. S. Gilbert in N. Y. Methodist.*

A certain lady had met with a serious accident, which necessitated a very painful surgical operation, and many months confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor how long shall I have to lie here helpless?" "O, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "only one day at a time," come back with its quieting influence. I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry; and One, far wiser than he, said, "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."



OUR HOME CIRCLE.

ONE LESSER JOY. What is the dearest happiness of heaven? Ah, who shall say! So many wonders and so many wondrous fairs...

TRIBUTES OF THE WORLD TO RELIGION.

The three narratives that follow contain a few of the many tributes that skeptics and men of the world have indirectly and, perhaps, almost unconsciously given to the reality and value of the Christian religion...

took him. Approaching a small cabin and enquiring where he was, he found to his dismay that he was in the very neighborhood he had been warned to avoid; but thinking it was as dangerous to go back as forward, he determined to stop where he was...

the hatches would be down. Du-boice stood on the deck, in the main hatchway, and was passing a few sticks of wood down amongst the water-casks when the vessel rolled deeply to the leeward, a cask of water broke from the lashings at the weather rail, and rolled into the hatchway where he stood, and in one instant both legs above the knee were literally jammed to pieces—the bones were broken into shivers...

dream that this was her child, but it was. The little thing seemed so innocent and pure they did not want her to see her mother caged like a wild beast behind iron bars; but the mother heard her voice and called for her, and so they swung open the corridor door and let the little creature in. She went to the cell door, looked in, and cried out: "Why, mother, are you in jail?"

lem in 1728, at the funeral of a pauper, a gallon of wine and another of cider are charged as 'incidentals'; the next year, six gallons of wine on a similar occasion. In Lynn, in 1711, the town furnished 'half a barrel of cider for the widow Dispaw's funeral.' Affairs had come to such a pass that in 1742, the General Court forbid the use of wine and rum at funerals.

ed Lapps, whose average measure is not much over five feet. Among the tallest of mankind are the Patagonians, who seemed a race of giants to the Europeans who first watched them striding along their cliffs draped in their skin-cloaks; it was even declared that the heads of Magalhaen's men hardly reached the waist of the first Patagonian they met. Modern travellers find, on measuring them, that they really often reach six feet four inches, their mean height being five feet eleven inches—three or four inches taller than the average Englishman.

1.—Moses was not a temporary minister of the gospel, but a permanent one. He was not a man of letters, but a man of action. He was not a philosopher, but a man of faith. He was not a statesman, but a man of God. He was not a warrior, but a man of peace. He was not a conqueror, but a man of love. He was not a king, but a man of service. He was not a ruler, but a man of obedience. He was not a lord, but a man of humility. He was not a prince, but a man of poverty. He was not a noble, but a man of simplicity. He was not a great man, but a man of God.



SUNDAY SCHOOL LESSON.

SEPTEMBER 11.

THE PEOPLE FORGIVEN.—Exod. 33: 12-23.

1.—Moses' intercession had prevailed to avert destruction from the people; and to secure the promise that he should still lead them on to the promised land.—32: 24. But they were not restored to favor, and displeasure was to be manifested in the withdrawal of the visible tokens of the Divine presence from their midst. The Lord declared that he would no longer lead them himself, but would send an angel for that purpose. The tabernacle was removed to a distance from the camp. This was not the tabernacle which Moses was instructed to build,—that was not yet erected—it was no doubt a temporary tent which had been used both for purposes of worship and administration. Its removal was a manifestation of God's judgment, that so polluted a camp was no longer a fit dwelling for him.

These marks of the divine displeasure produced their intended effect. The people repented; stripped themselves of their ornaments in token of their mourning for their sin, the most earnest of them went out to the tabernacle to seek the Lord, and the congregation manifested a spirit of humility and reverence. The Lord was propitious, as he always is to the penitent. The pillar of cloud came down from the mountain top, and rested over the door of the tabernacle. The people hailed the sign of returning favor, and fell on their faces in reverence and gratitude. But even now it was only to Moses, at the tabernacle, without the camp, that the Lord was showing favor. But it was to Moses as their mediator, and they waited in hope that he would secure their full forgiveness. Let us learn that it is not sufficient to have threatened punishment averted; we must not rest without full restoration to the Divine favor.

2.—The statements that "the Lord talked with Moses," and "the Lord spoke unto Moses face to face, as a man speaketh unto his friend," are evidently made to show that there was a manifestation of more than ordinary condescension. Moses had talked with God before—made known his requests to him, received instructions from him from the beginning of his mission. But the Lord had surrounded himself on all those occasions with an atmosphere of glory which filled even Moses with awe. This was so in the burning bush, and on Mount Sinai. The intercourse was at a distance, and under conditions intended to impress his mind with the majesty of him from whom he was receiving communications. But now the Lord comes down and talks familiarly with him as a man with his friend; and he does so in the sight of all the people. Looking at what follows (verse 18), as well as at what had gone before, the conclusion is irresistible that there must have been a visible appearance of the Lord in some form which veiled the Divine glory, and yet made it sufficiently manifest to leave no doubt in the minds of the beholders as to who it was that talked with Moses. He with whom Abraham interceded for Sodom (Gen. 18: 22-23); he who subsequently appeared to Joshua as "Captain of the Lord's host" (Josh. 5: 13-15), now talked with Moses at the door of the tabernacle without the camp.

What a blessed thing it is to find grace with the Lord, to be known by name, to have the Lord come and talk with us face to face as a man with his friend. But all this is possible spiritually to every one of us through Christ. Let us have the same faith, singleness of heart, and zeal for the divine glory which Moses had, and we shall find it so.

3.—The way in which Moses turns this special manifestation of Divine favor to himself to account on behalf of the people of his charge is very characteristic. He pleads that if he has found grace the Lord will still go with his people. The sentence, "consider that this nation is thy people," is a fine manifestation of holy boldness in intercession. The Lord had repudiated them, had said of them to Moses, "thy people whom thou broughtest up, etc.—32: 7. But Moses thus ventures to remind the Lord that, after all, they were His people, though they had sinned and broken the covenant. How true a mediator! How fitting a type of him who intercedes for us, and whom the Father always hears.

4.—Now, having accomplished all that he wished on behalf of the people, Moses has a prayer for himself. "Show me thy glory." It is to be noted that this is equivalent to Jacob's request when wrestling with the same mysterious being, "Tell me thy name." This is evident from the proclamation made when the prayer was answered (34: 5-7). The name of God is the expression of his glory, and a full revelation of the divine name is a full manifestation of the divine glory. Moses had already seen much of the divine glory, but it was in its external manifestation. What he sought was a fuller view of the inner nature and character of God. In one aspect such a view was attainable, and was promised and granted; but in another aspect of it the full revelation of the Divine glory is not for mortal man in this world. This led to the peculiar phraseology of the reply given to Moses, and the special arrangements made for granting his request. What Moses was permitted to see was "the after-gleam of the mysterious revelation." The glory which was to be specially manifested

was that of the Divine goodness.—ver. 19. It is only this aspect of the Divine glory which we can possibly see and live; and of this we have the full revelation in Jesus Christ.—2 Cor. 4: 6. What was granted to Moses only in a transient vision, and only in part, is granted in clearness and fullness to the humblest believer in the face of Jesus Christ. Let us be more than ever thankful for the revelation of the Gospel.

But the full vision of the Divine glory which is impossible here is promised as in the future state, of which there is an indication even in the very restriction imposed on Moses' view of it.—S. S. Magazine.

CHEAP PERFUMES.

A doctor writes: A little lady patient of mine, ten years of age, attended recently a bazaar held in aid of the funds of the church she was in the habit of attending, and there purchased a small lead tube, containing what is labeled "Heliotrope," and seems to be the scent of that name. Being very hot, the child applied some of the scent to her forehead, and a short time afterwards was very much surprised to find her forehead covered with an eruption of little bladders, much swollen and itching intolerably. Matters soon became much worse, and when I saw her two days after the first application of the scent an attack of erysipelas existed. She was quite blind from swelling of the eyelids and very restless and feverish. Cheap scents contain, as a rule, not the odoriferous principles of plants, but those which are manufactured from coal tar, and such must ever be very irritating matters to apply to the skin, more particularly in the case of young children.

USEFUL HINTS.

When mustard plaster is not wanted to blister mix the mustard with the white of an egg.

The fertilizing matter which may be saved from the farmer's house would more than furnish the house with vegetables.

Oil paintings should be wiped with a damp cloth, and if the picture cord is soiled, that should be wiped off to secure against moths. Soap should never be used on varnished wood of any sort.

Leave nothing in the "twist" from wringing, but shake out each piece before throwing into the basket and hang out as soon as the basket is full. Clothes should be on the line as quickly as possible after rinsing in blue water, or there will be danger of some streaks and cloudy looking places when dry.—Housekeeper.

Small pieces of ice are very refreshing now and then for strong healthy persons; also a drink of water mixed with vinegar and molasses is thirst-quenching for work people, or a slice of lemon dipped into white sugar. Cool the blood without disturbing the digestion and distending the intestines; and you will get through the day.

For a cheap hammock, take three or four yards of coarse, unbleached muslin. Tie the ends well with small cords, and hang it in the porch or under a tree. It will be strong enough for an ordinary person, and if hung low will furnish much entertainment and comfort to the children. When done with it you can use the muslin for other purposes. Anybody can have a hammock.

For milk toast, scald a quart of milk in a double boiler, and thicken it with two even table-spoonfuls of corn starch dissolved in a little cold water. Add a teaspoonful of salt and a heaping table-spoonful of butter. Have ready a dozen slices of toast, which, unless wanted quite rich, need no butter. Pour the thickened milk into a pan, that each slice may be easily dipped into it, and pile them when dipped in a deep dish, pouring the rest of the milk over them. Serve very hot. Cream is sometimes used instead of milk, in which case no thickening is put in.

It is very pleasant to have the whole Atlantic Ocean to bathe in, but it is not absolutely necessary to cleanliness to have more than a basin of water in your room. Put a handful of salt in it, protect the floor by a large tin pan in which you may stand, or a good-sized piece of oil-cloth, and bathe the body with a sponge, letting the water trickle down the spine, and you may get not only the cleansing effect of the bath but somewhat of the stimulating advantage. After rubbing yourself well, sit and rest a short time before thoroughly dressing and you may begin the day refreshed and invigorated.

INFORMATION.

As Alcohol, Tobacco, Opium, Indian Hemp, Chloroform, Haebish, Absinthe, &c., prevent the good effects of Fellows' Hypophosphites, so Fellows' Hypophosphites is an antidote against all these narcotics and sedatives, and will restore to health such as have been injured by them.

Comely! Attractive! Winning!—These expressive words are often and properly applied to the fair ladies of our favored land, who keep their hair abundant and natural in color and lustre by the timely use of Ayer's Vigor. The Vigor is safe and agreeable; and its effects are very lasting, making it the most economical, and at the same time the most beneficial and elegant of toilet preparations.

IMPORTANT TO BEE KEEPERS.—Mr. Andrew Jackson, Canning, Cornwallis N. S. says.—I have been engaged in Bee-keeping for the past eighteen years, and in that time I have tried about everything recommended for bee stings, but never found anything to compare with GRAHAM'S PAIN EXTRACTOR. It acts like a charm. The relief is instantaneous and the cure complete. I believe therein nothing made that is half so good for that purpose and should be kept by all bee-keepers. Try it and you will find it the best for that use and just as good for other forms of pain. Price only 25 cts. Sept. 9. 2in.

Mothers will find Perry Davis' Pain Killer invaluable in the nursery, and it should be always kept near at hand, in case of accident. For pain in the breasts, take a little Pain-Killer in sweetened milk and water, bathing the breasts in it clear at the same time. If the milk passages are clogged, from cold or other causes, bathing in the Pain-Killer will give immediate relief.

The distressing complaint is not only dangerous of itself, but a fruitful source of other diseases in young and old. It is relieved immediately and permanently cured by Dr. HERRICK'S SUGAR COATED VEGETABLE PILLS, which free the system from all pains and obstructions.

FOR BOILS AND CARBUNCLES.—From Rev. Richard Eies, Boston, Mass.: "For years I was a sufferer from boils, so that my life became wearisome through their frequent and persistent recurrence. A carbuncle which ultimately occupied a space of three or four square inches, formed in the square of my back. During its progress large pieces of decomposed flesh were every day or two cut away; and the prostration and general disturbance of the system were great. Before I had recovered from this attack two smaller carbuncles broke out higher up, and I was again threatened with a recurrence of the sufferings to which I had so long been subjected. It was at this time that I commenced taking the PERUVIAN SYRUP; I continued taking it until I used five bottles; since then I had nothing of the kind. I attribute this improved state of my system entirely to the PERUVIAN SYRUP; and I feel that I cannot express my obligations to it in terms too strong. For years I was one of the greatest sufferers. Other medicine gave me partial and temporary relief; but this remarkable remedy, with a kind of intuitive sense, went directly to the root of the evil, and did its work with a thoroughness worthy of its established character. Sold by dealers generally.

After an attack of Fever, Measles, Diphtheria, or any wasting disease, HANINGTON'S QUININE WINE and IRON is the best medicine to take. It gives lasting strength.

DIARRHEA IN CHILDREN is often attended with most serious results. Hanington's Blackberry Cordial gives relief at once and cannot harm the youngest infant. Price 25 cents.

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A SLIGHT COUGH that we are so apt to consider a mere annoyance and treat with corresponding neglect, too often proves to be the seed sown for an inevitable harvest—CONSUMPTION. Immediate and thorough treatment is our only safeguard. A teaspoonful of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime given whenever the Cough is troublesome, will afford immediate relief, and if persevered in will effect a cure even in the most obstinate cases. Prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B.; and for sale by Druggists and General Dealers. Price \$1.00 per bottle six for \$5.00. sept2-1m

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WILLIAM CROWE, 133 Barrington Street, HALIFAX, N. S. Mac's 5, 1880-1y



THE WESLEYAN

FRIDAY, SEPTEMBER 9, 1881.

THE ECUMENICAL CONFERENCE.

The earlier services of this great Methodist gathering, about which so much has been written, have already taken place. Wesley's old chapel, at City Road, London, was named as the spot at which all the delegates composing the Conference were to report; the period allowed for this demonstration of essential unity was to commence with the 7th of September and end with the 20th of the same month. In a week or two the opening services, the persons present, the addresses of the delegates, the discussions following these, the purely devotional meetings of the occasion and the many interesting incidents connected with this convocation of Methodists from the four quarters of the globe, will furnish the principal topics in the columns of the numerous papers of our Church throughout the world.

A few brief statements will prepare our readers to enjoy more fully the letters we hope to lay before them in reference to this grand rallying of the Methodist hosts, which, according to the London Times, promises to be "one of the most interesting and important religious gatherings since the days of the Wesley's." The honor of suggesting it belongs to the Methodist Episcopal Church, whose suggestion was officially conveyed from their General Conference of 1876 to the British Wesleyan Conference of 1878 by Bishop Bowman and Dr. E. O. Haven—the late Bishop Haven. To English Methodism, as a matter of respect, was left the selection of the place and, to some extent, the development of the proposed scheme, though the Executive Committee was divided into two sections—the Eastern, with the President of the British Conference at its head, and the Western, presided over by Bishop Simpson. These were instructed to arrange for a Conference of four hundred members clerical and lay, half of whom were assigned to British and Continental Methodism, and half to the Conferences of the United States and Canada. It was decided that the Methodist Church of Canada should send twelve delegates; other branches of Methodism in the Dominion were permitted to send eight of their ministers or laymen. Responsibility in the preparation of papers on the several prescribed topics has been divided between the two sections. To Rev. Dr. Douglas, President of our General Conference, is assigned the honor of giving one of the responses to the addresses of welcome; to Dr. Allison, of this city, an honored layman of the same Church, is given the last essay of the last day, on "Methodism as a bond of brotherhood among the nations." Dr. Ryckman and the Hon. Senator Ferrer are the other essayists or speakers for the Methodist Church of Canada. It is not at all strange that our fathers and brethren in England named Matthew Simpson, Ireland's noble gift to American Methodism, as the preacher of the opening sermon. The writer reached the Burslem Conference of 1870, just after Bishop Simpson had preached from "None of these things move me," and marvelled as he heard William Arthur remark, from the Conference platform, that since they had listened to Bishop Simpson's thrilling sermon everything else had seemed commonplace. The eloquent Bishop's appointment may at once be regarded as a token of respect to the Church of which he is a leader, and a tribute of regard for his gifts and piety. One fact caused much regret to our Presbyterian brethren who assembled some time since in Philadelphia—the existence of such prejudices as prevented the united celebration of the Lord's Supper. This circumstance, which elicited much remark at the time, will not be a reproach to the Pan Methodist gathering, for on its programme, at the close of Bishop Simpson's sermon, the united communion service occupies a prominent place.

"To what purpose?" has been a question asked, we observe, by a few of the more conservative Englishmen, and, perhaps, by many others in a somewhat different spirit, in view of a gathering which not only must involve a large financial outlay, but which has taken hundreds of prominent men for some time from their families, their business, their circuits, their pulpits, their colleges, their editorial chairs. An extended reply cannot be given in our limited space. It must however be kept in mind that the term Ecumenical is not to be understood in its ancient meaning. The delegates now in convention in London claim none of the powers, assume none of the responsibilities of a Council. In a document issued by the Convention at Cincinnati it is declared: "The Conference is not for legislative purposes, for it will have no authority to legislate. It is not for doctrinal controversies, for Methodism has no doctrinal differences. It is not for an attempt to harmonize the various policies and usages of the several branches of the one great Methodist family, for Methodism has always striven for unity rather than uniformity. It is not, in a word, for consolidation, but for co-operation. It is to devise such means for prosecuting our home and foreign work as will result in the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world."

From a Conference gathered for such purposes from the various parts of the "habitable earth" Methodism has certainly much to hope. Such a demonstration of unity in diversity will have its influence upon the several sections of her membership. The divisions that have taken place upon questions of polity have left some painful feelings, in some cases lingering memories of supposed grievances have prevented thorough harmony of action; but much of this, it may well be hoped, will be forgotten as delegates of the various sections meet on a common platform, and find that in their leading purposes they are one, and that all may hear and echo with a new meaning the dying words of their founder, under God:—"The best of all is God is with us." From the connection, clearly established, that "all we are brethren," another grand benefit may be expected—the removal to a large extent of that unnecessary rivalry which, at home and abroad, and even in foreign mission fields, has planted churches side by side whose members differed only on some point of church polity, quite unworthy to have diverted the strength and energies and gifts of Christians from the "regions beyond." Nor can the lesson be lost upon the world at large. Already leading journals of Britain and America have felt the current of thought and have treated their readers to lengthy articles upon Methodism; but when the grand family re-union shall have fastened the eyes of the world upon us, we may look for a wider discussion of Methodist history and work in the periodical literature of the Church and the world, a discussion from which, as the M. E. Church committee will say, "Methodism has everything to gain and nothing to lose."

Church were the first to find them out, and a revival which swept over the old Ottawa circuit led a part or the whole of them into the membership of that Church. After four years, divided between physical toil on his father's farm and the brain-work involved in teaching a school, during which he also made himself useful in the Church as an exhorter and local preacher, he was called in 1839, at the age of twenty-two, and somewhat against his own judgment, to supply a vacant mission. Once at his work, however, the youthful preacher, genial and eloquent, took the simple-minded people of that district by storm. In 1850, after two years of heavy labor in the Lower Canada District, he applied for a superannuated relation for one year. At the end of that year, by permission of the Conference, he accepted the agency of the Upper Canada Bible Society, and in that capacity rendered twelve years of efficient service. During the eight succeeding years he was engaged as Secretary of the Canadian Wesleyan Missionary Society. At a later period he spent two years in Britain, engaged at the instance of the Dominion Government in representing the advantages of Canada as a home for intending Scotch emigrants. With him while thus employed the writer had several interesting interviews.

It was during his absence in Britain that Dr. Taylor received at a street corner in London, a severe blow in the side from the heavy shaft of a rapidly driven hansom, from the effects of which, in spite of the most careful attention on the part of friends, it was thought he never quite recovered. The winter of 1880-81 was spent by him in the United States, whence we received a letter from him, written as with groping fingers, announcing the improvement of his eyesight, with the loss of which he had been seriously threatened.

During a short visit to the Maritime Provinces, made shortly after his return from the Holy Land, whither he had accompanied the Hon. James Ferrer, Dr. Taylor became favorably known as a preacher and lecturer. Mr. Moore's note furnishes no particulars respecting the hour of final departure. On the following morning, (Monday last) his remains were to be removed to Coburg, Ont., for interment.

A despatch from Prof. Burrough, received since the above was in type, informs us that Dr. Taylor "died in peace at Brackley Point" about thirteen miles from Charlottetown.

THE NORTH WEST.

The Rev. G. M. Grant, whose volume on the North West called increased attention to that immense territory, nine years ago, has just been revisiting a portion of it. From his letters in the Toronto Globe, we copy an extract relating to the missions of the various sections of the Church in the North West. Our readers will turn from Mr. Grant's letter with the conviction that Methodism is taking an honorable part in carrying the Gospel to the "regions beyond," both where English settlers are hastening in and where the Indian owners are yet undisturbed; and that the Missionary Society of the Methodist Church of Canada must be upheld in laying firmly the foundations of the future great Methodist Church of the North West.

In their readiness to strengthen the hands of the Missionary Society our people will also be encouraged by the statement that the moneys thus far contributed have been spent in earnest work, and not in that spirit of rivalry which has frequently existed in too great a degree in both the home and foreign work of the Churches generally. Mr. Grant writes:—

DEATH OF DR. TAYLOR.

Through a hurried note from Bro. F. W. Moore, of Charlottetown, we learn that Rev. Lachlin Taylor, D. D., died at noon on Sunday last, from the effects of gastric fever. "Only three weeks ago," Mr. Moore adds, "he gave us one of his great and characteristic sermons, and on the following Monday evening he held a large audience entranced with his lecture on "Jerusalem, the city of the Great King," some of the passages in which were amongst the finest I had ever listened to. He now sees Him whose earthly foot-prints he loved to follow, and has become a citizen of "Jerusalem the Golden."

Dr. Lachlin Taylor was a thorough Scotchman, a native of Argyleshire—born, if we are not mistaken, in the Island of Mull—and brought up in the National Kirk, of which his father was long an elder. In boyhood he received some classical training, which, with the bold scenery of the banks and braes of his Highland home, seemed to develop a naturally lively imagination. On the arrival of his father's family in Canada, the ministers of the Methodist

of the day. Bishop Machray's diocese once extended over the whole North West. It is now divided into four—Rupert's Land, with some thirty clergymen, one-third of these being missionaries to the Indians, and Mooseonee, Saskatchewan and Athabasca, with about twenty clergymen, almost all of them more or less engaged in mission work among the Indians and half breeds. Of course this extensive mission work is carried on chiefly if not altogether at the cost of the parent Church in England. That Church is certainly doing its duty nobly so far as the Indians are concerned.

The duty that now devolves upon the Episcopal Church in Canada is to follow up its own children who are settling all over the North West, and to give them that form of service to which they are so profoundly attached. The diocesan constitution of their Church may interfere with their engaging in this work with the same energy that the Methodist and Presbyterian Churches are displaying. But surely their Provincial Union means something for united work. If they neglect the duty of the present they can never occupy hereafter the position in the North West to which they are historically entitled. Far away out here people feel as if in a new world, and denominational ties do not long retain their influence. If the church of their fathers neglect them they will join the church that cares for them and their children. And it is no use for any church to send men known in Scotland as "stick-it-ministers." And uneducated clergymen will do better in any other part of the Dominion than here. Only the best men should come, for the cream of our own population and a very superior class of emigrants from the old world compose the bulk of the congregations. A laity of this description must have an educated ministry. If they cannot get that in their own church they will join another. Presbyterians have said openly to me, "Other things being equal, we prefer our own Church, but other things out here should be as nearly equal as possible." The same spirit animates the people generally. They feel that the various denominations are pretty much alike; and that they are all good; and that that one is the best which sends the best men.

Mr. J. E. Chipman, of this city, who has just returned from the North-West, whither he had gone as the agent of the "Halifax Pioneer Range Co.," gives a glowing description of that vast territory. We take an extract or two from the Herald:—

The prairie here (at Fort Calgary) is rolling and broken—the kind required for stock. All admit that it is the best watered district on the continent. The grass is luxuriant and strong. There is considerable vetch grass, or wild peas. This is found near the mountains. The mountains are covered with perpetual snow, but very little falls on the prairie. We rode some 25 miles over the Cochrane Range. The whole 100,000 acres is rolling and broken, and may be compared to Lower Horton, with the exception of its being minus timber and rocks. It is splendidly watered. Thirty miles from here is a reservation of 20,000 Stony Indians, so well known through the labors of the Rev. George MacDougall. The climate is very hot. The mosquitoes were fearful. They had charge of the country. But we were told that as soon as the stock arrived the settlers would be very little troubled with them. The autumns, we were told, were golden—the finest in the world. We met a son of Charles Dickens, in the Mounted Police, who had been in most parts of the world, and gave it as his experience that during ten months of the year the climate was the finest in the world.

On the banks of the Belly River, hundred of tons of coals were exposed. All that was needed was a shovel and a steamer, to mine it and send to market. We lit a fire by it and boiled our tea. We spent several days exploring the district and then we went down to the Little Bow River, 40 miles from the coal Banks. Up to this time we had been six weeks on the prairies, driving on an average 25 miles a day. We drove in every direction. Wherever we heard of a fertile spot—that is one place more rich than another—we drove to it. As far as we could judge, and we had gained our knowledge by travelling 1,000 miles in Montana, we were convinced that our North West is a far better stock raising country than Montana. It is much better watered and heavier in grass. It was better than I expected it to be. I thought it would not compare with Montana. I found it to be much better. I found it a better stock raising country than I had any idea of, before going out. . . . Cattle can be successfully wintered there out of doors. Last year was the worst season ever known. The losses in the ranches in Montana and Oregon were heavier than ever known before, but the Canadian ranches did not lose two per cent.

A PERTINENT QUESTION.

The Church Guardian, of last week, puts the following very pertinent question in reference to a topic of interest to some at present:—

It is taken for granted that the present Endowments of the existing Colleges would be available for the Central University; or, as one of the most enthusiastic leaders of the movement put it at the Halifax meeting, "Dalhousie with its six or seven professors, King's with five or six, and Mount Allison and Acadia, with four or five each, would make twenty or thirty professors for the new university to start with." But, on the other hand, we are assured in the pamphlet so recently put forth by the Association (Clause 19) that "Consolidation of our Colleges would improve the theological education of the Province by relieving the Churches of the

burthen of providing literary and philosophical training, and enabling them to devote all their energy to the support and improvement of their Divinity Schools. In more quiet times one or two professors may have been sufficient to prepare the clergyman for his work; now, however, when one who has the care of souls must be ready to meet the attacks of numberless assailants, it is of vast consequence that the Churches should give the training schools of the clergy the utmost possible strength." Very good; we have no particular fault to find with all this. But has it never occurred to these gentlemen that if their position is accepted as the true one, and the existing Colleges become simply Divinity Schools, they each would require all their present endowments for their own use? For example, There are at the present time five professors at King's College. Certainly three or four—four from their standpoint it should be—would be required under the proposed new arrangement, and for their support by a recent authoritative statement published in our columns, Kings has now just \$4,600 annually, an average of about \$1150 for the four proposed Divinity Professors, including the President—not a very large one for each. And Mount Allison and Acadia are in no better condition. It ought to be very plain from this that the existing Colleges could not put in a single penny into the central fund; how then would the twenty or thirty professors of the Consolidated University be paid? This is an inquiry which it is natural should be made at the very threshold of the whole agitation, for it is difficult to understand how it can be satisfactorily answered.

The steamer Dakota reached Victoria, B. C., from San Francisco, early on Sunday, 14th ult., having among her passengers Revs. Coverdale Watson, Chairman of the District, and Benjamin Chappell, B. A., late of St. John, N. B. Mr. Chappell preached in the morning, and Mr. Watson in the evening. The Daily Colonist, which also speaks in very high terms of the able sermon by the chairman, says that "Mr. Chappell delivered an interesting discourse at 11 a. m. He is an excellent reader and possesses a good delivery. His sermon was listened to by a large congregation with evident pleasure and profit." On the following evening several of the Church officials met Mr. and Mrs. Watson and Mr. Chappell at the parsonage. At a social on Tuesday evening Mr. Chappell "in a few remarks referred to the hearty reception given him on these western shores and to the extreme beauty of the city and its surroundings. Indeed, he had only seen one spot that in his estimation was more beautiful and that was his own dear home in far away Prince Edward Island. In expressing this opinion, he added, it was quite possible that he might be prejudiced and that a few years residence in this Province might change his views in this respect. At the close of his address he was loudly applauded."

EDITORIAL NOTES.

Singularly opposite views respecting the same person are frequently expressed. A most worthy Congregational minister, in passing along an English street once heard a man say, "If ever there was a saint on earth that man is one." Turning a corner he heard another remark, "If any man ought to be hanged, that man ought." The latter view, in consideration of the man who uttered it, may have been the more complimentary of the two. A similar instance has occurred recently, when a minister, designated in a little volume of "Conference Takings" as "truthful and temperate," is charged by a correspondent of a morning paper as guilty of falsehood! In this case as in the former the less complimentary charge may involve the greater honor. The writer of the criticism which called forth such a grave charge simply maintains that while a long-established and well-known society, or one that uses its own press, may afford to dispense with signatures, any others, especially one of "yesterday," which aims at radical changes, should be careful to use them. Any self-appointed advocate, who can only regard difference in opinion as a crime, must prove a source of weakness to the cause he attempts to espouse.

In a note received just too late for our last issue, Principal Kennedy informed us that the Ladies' Academy at Sackville had been opened with fifty-three boarders and eleven day-scholars. Several others were expected during the next week. From a despatch to the St. John Telegraph we learn that at the matriculation examinations at Mount Allison College, the first prize was taken by Arthur Robinson, son of Mr. W. J. Robinson, of Moncton; the second by Walter A. Taylor, of Carleton; and the third by Miss Bessie Narraway, of St. John, whom we congratulate on their success.

In acknowledging a donation of \$20. from a gentleman of this city, towards the removal of the debt on the Middleton (Wilmot) Church, Rev. Richard Smith mentions a further donation of \$100 also from a gentleman of Halifax, and says in a postscript: "In less than a month the church (D.V.) will be clear."

Catalogues of books suitable for Sunday-school libraries have just been published by the Book Steward. Superintendents of circuits, are requested to forward him a card containing the names of the superintendents of the several schools in their circuits, that a copy of the catalogue may be forwarded to each.

no Methodist Lesson Leaves, use question books and notes that teach un-Methodistic doctrines, fill their libraries with all sorts of books, have superintendents that don't know or care whether these things are so or not, but think they save a few cents a year." To these schools the doctor affixes the strong appellation of "a fraud"—on the Church, the parents and the children.

In reference to the foreign representatives of the Ecumenical Conference the Methodist gives counsel and makes confession thus: "We sincerely hope that generous hospitality will be shown to these visitors by all branches of English Methodism. We are very much absorbed in our own pursuits, but let us pause to show kindness and brotherly love. Society is much more exclusive in England than it is in new countries. Englishmen in Australia, for example, receive more attention than an Australian does in England. We often fail in courtesy and open-hearted hospitality to foreigners. We pity the man who does not feel a profound interest in the representatives of Methodist Churches from the ends of the earth." We have heard of some leading brethren in the West who would enjoy this confession if "Canada" were substituted for "Australia." It is to be feared, too, that the repulse of Gen. Fisk, at the door of the Annual Conference, will render American brethren more sensitive than they otherwise would have been.

The members of the St. John, N. B., Branch of the Evangelical Alliance are making earnest efforts to stem the tide of Sabbath desecration in that city. Sermons have been preached in different churches, and a deputation has been received by the Mayor, who has given them an assurance of support as far as may be in his power. The closing of the Post Office on Sunday is a step in the right direction, but only one of many which should be taken to place St. John and some other Provincial cities in accordance with the standard of right. At a meeting on Monday afternoon, with Capt. Prichard in the chair the principal topic of conversation was the desecration of the Lord's day by steamers and railway trains. In the course of the discussion it was admitted that an American Episcopal bishop, during a recent visit to New Brunswick, had made application for a special train, but had withdrawn his request in deference to the wishes of the people.

On a recent Sabbath a statement of Mr. Spurgeon had a happy illustration. After having remarked in the course of his sermon on the invitation of the "Spirit and the Bride," that "hundreds of men in the pulpits of Great Britain have had laid upon their heads hands crowned with lawn sleeves, that has neither converted them nor given them power to convert, while other hundreds of men and women whose heads have not been touched by the lawn, but whose hearts have been touched by the Holy Ghost, were making converts for God all over Great Britain," he stated that "of the sixteen just added to the Church, two only owed their conversion to his own ministry, while the other fourteen owed their salvation to the ministry of the membership of the Church."

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MISSIONARY.

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Sussex—Nov. 3, 4, 5  
Road, Silas James  
Apoahqui—Oct. 24, 25  
William Dobson.  
Upham—Oct. 30 and  
Keown, J. J. G. G.  
St. Martin's—Nov.  
Cumbra.  
Grand Lake—Oct. 4,  
Carrie, H. McKeow  
Jerusalem—Sep. 30,  
Dep. Revs. D. D. G.  
Seller, J. Baxenda  
Welsford—Oct. 18, 19  
J. Sellar, R. Opie.  
EDUC.  
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Burwash, W. W. H  
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W. W. Bawer.  
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Fairville—Dep. Rev.  
Sussex—April—Dep.  
McKeown.  
Apoahqui—April—D  
F. Betts.  
Upham—April—Dep.  
St. Martin's—April  
Grand Lake—May—  
Jerusalem—May—D  
Welsford—May—D  
Kingston—February  
H. McKeown.  
St. John, Sep. 1, 1881.

MINISTERS.

Chatham—Time to  
R. W. Weddall, J.  
Newcastle—Time to  
R. W. Weddall, J.  
Derby—Oct. 3, 4, 5,  
S. Howard.  
Richibucto—Time to  
Robert Tweedie.  
Belair—Oct. 4, 5, 6,  
S. C. Wells.  
Campbellton—Time  
Chairman, Revs. F  
Baie du Vin—Time  
Revs. C. S. Wells,  
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PERSONAL.

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A few days since we had a very pleant call from Mr. J. J. Anslow, of the Union Advocate, one of the best man-

In our list of marriages will be found the name of Mr. G. O. Fulton, of Truro, who was for some time connected with our Book Room in this city.

The Frederick Reporter, of last week, says: "Rev. John S. Allen, pastor of the Gibson Methodist Church is slowly recovering from a severe attack of typhoid fever.

The Queen Square Methodist Church of St John N. B. has given the pastor, Rev. J. Read, leave of absence for four weeks.

MISSIONARY ANNIVERSARIES.

ST. JOHN DISTRICT.

The Circuits of St. John City, and its immediate vicinity, to make such arrangements as they may deem best.

EDUCATIONAL.

St. John—(Queen Square)—Dep. Revs. J. Burwash, W. O. Brewer.

MIRAMICHI DISTRICT.

Chatham—Time to be arranged—Dep. Revs. R. W. Weddall, J. Howie, S. Howard.

EDUCATIONAL.

The time for these will be arranged. Rev. Douglas Chapman, President of the N.B. and P.E.I. Conference will be the deputation throughout the District.

NEWFOUNDLAND.

The North Star of the 27th ult. gives this report of the weather in the island: "The present summer (if we may call it so) will long be memorable for its inclement and generally unpleasant characteristics."

A GREAT DISCOVERY.

The finding at Thebes of thirty-nine mummies of Egyptian royal and priestly personages, which has been hailed in Europe as the greatest archeological discovery since Sir Henry Layard's researches at Nineveh, grows in importance.

The relics were found in a cave some miles from Thebes. It seems that the cave and its contents were discovered by a fellah, who with his three brothers long drove a profitable trade with travellers at Luxor by selling articles which they brought in secret from the hidden treasure.

Herr Brugsch has examined the mummies found in the cave sufficiently to learn their names and give to each its proper place in Egyptian history.

SUNDAY MAIL DELIVERY.

The non-arrival of several of our exchanges on Monday morning is accounted for in a very satisfactory way.

In consequence of orders from Ottawa—in response to the demands of the Evangelical Alliance and the representations of Inspector McMillan—there was no work in the St. John Post Office yesterday.

FINANCIAL DISTRICT MEETING.

The members of the Prince Edward Island Financial District meeting met at Charlottetown last Tuesday under the chairmanship of the Rev. J. S. Phinney, to transact the usual business.

OUR OWN CHURCH.

Rev. W. W. Colpitts admitted to membership one candidate in the Methodist Church on Sabbath morning last.

The tea-meeting to be held in the Aylesford circuit on the 14th inst., in aid of a new church, is to take place at Margaretville, and not at Kingston as erroneously stated.

A RARE OFFER.

Mr. Robert Arthington, of Leeds, Eng., who has already made several similar and successful offers to other churches to engage in the evangelization of Africa, has sent the following letter to the General Committee of the Wesleyan Missionary Society:

If the Wesleyan Missionary Society will now undertake to adopt this territory as an entire mission field, to be worked by them for the evangelization of its tribes, for the benefit of the continent of Africa, opening a route across from the East Coast of Africa direct to the eastern shore of the Victoria Nyanza, and doing their best to keep it open, by influence and missionary movements, and will give to its populations, especially to the Wamasai, the Wakamba, and the Wakani (or Wakwavi) portions of the New Testament—viz., the Gospel of Luke and the Acts of the Apostles, and the Gospel according to the apostle John, in their own languages; and if the Christian young men throughout the Connexion—the sons of laymen (not by any means excluding the sons of ministers)—will undertake to embrace this mission field and aid in its support as a permanent mission, according to the expressed interest and desire of the late Dr. Morley Punshon, I propose to contribute £2,000 to the object, on the condition that they will at once collect and add to it from the friends of the Society £8,000 as a pledge and earnest of perpetual interest in the mission.

ENGLAND'S FOOD.

The prospects of the country in regard to food are not very encouraging. We are coming more and more to depend upon foreign supply. Mr. James Caird informs us that this year's average of wheat is the smallest since 1867, the year in which agricultural returns were first given.

THE "SCOTT" ACT.

It is a determined fact that the Government of the Dominion will not interfere in the matter of appeal re Temperance Act. While we are free to confess that the people who sought the act have failed in securing its practical operation, in some instances through a want of moral courage or want of consistency, at the same time the public have a right to expect that the Government will show some interest in the law, and in maintaining its constitutionality.

are involved, should make provision for the enforcement of the law, certainly should, when it becomes a question appealed from one tribunal to another, assume the responsibility of the law's defendant.

It seems absurd that the Government should allow the act to come into further operation while permitting a question of its legality.—Carleton Sentinel.

A temperance society of thirty-six members has been organized in connection with the Kaye St. Church in this city, in accordance with the constitution recommended by the recent Conference.

Rev. E. E. England reports from Pughwash: Five new members have been received into the Church during the past month.

Rev. Benj. Hills, A. B., writes that at a meeting held last week at the Acadia Iron Mines, Londonderry, the people decided to go to work at once to secure a sufficient amount to warrant them in commencing to build a church this fall.

From the Arthurette circuit, Victoria Co., N. B., Rev. A. R. B. Shrewsbury writes that he has seen most of the people during the six weeks spent there.

This comes from Rev. R. Wasson of Kentville: "Our mammoth picnic came off last Thursday as per advertisement. We were favored with a fine day. Some fifteen hundred persons were on the grounds.

Christian work is being carried forward in the Italian army. Since 1872 more than seven hundred soldiers have professed their faith in Christ.

Of the twenty-one churches comprising the Congregational Union of New Brunswick and Nova Scotia, eighteen are in Nova Scotia.

Protestant missions have been at work in Japan but a few years, eight years measuring the time of actual service, and there are now in that country 160 missionaries, 50 churches, and a membership of 8,000.

The young Japanese soldier who was recently put under arrest for refusing as a Christian, to contribute to a celebration of the heathen rites of burial, has been released by order of the Japanese government.

GENERAL CHURCH NEWS.

Arrangements for the Dominion Exhibition in this city are being made with energy. The authorities, civil and military, seem disposed to do everything possible for the profit and pleasure of the many thousands of expected visitors.

J. F. Parsons, Esq., has been appointed Prothonotary in the room of Martin I. Wilkins, deceased. The appointment of Mr. Parsons to this, one of the best offices in the gift of the Local Government, has met with a very wide approval.

On the 30th ult., as the schooner Conqueror, in charge of Capt. Young, was entering Pownal Bay, D. McVicar, of Sydney, C. B., the only hand on board, was thrown overboard by the jibbing of the main boom.

Archibald Forbes, the celebrated war correspondent, and others, have applied to the Dominion Government for letters patent of incorporation as the North-West Navigation Company, for the purpose of navigating Lake Winnipeg and other Manitoba waters.

On Tuesday morning, a disastrous fire started in the New Brunswick Railway Company's machine shops at Gibson, totally destroying them, and damaging considerably the outbuildings, including the turn table and round house. The loss is estimated at \$75,000 on which there is \$20,000 insurance in the Royal.

The St. Andrew's Bay Pilot says in reference to a Sunday excursion from Woodstock on the 2nd inst.: "We hope that our Woodstock friends will not again be induced to indulge in excursions, the carrying out of which necessarily involves a violation of the Lord's day.

The Gibson Leather Company will exhibit fifteen specimens of its finest work at the Dominion Exhibition.

John Fairley, Esq., of Boiestown, has been lying ill at the Royal Hotel for some weeks. He is reported better.

Mechanics and laboring men in and about Fredericton are so busy that it is difficult to get a small job of work done.

It is estimated that 5,000 sturgeon have been caught in the St. John River and shipped to New York during the season just ended.

Manganese mining is becoming a profitable industry in Hants Co. Near Walton about forty men and boys are employed at the work.

The bonus of \$200,000 to the South-western extension of the Canadian Pacific Railway, was voted on the 24th ult. by the people of Winnipeg.

The brig H. J. Olive, ashore at Brigan Island, will prove a total loss. Efforts will be made to get out the cargo of pitch pine timber.

Two or three weeks since, a son of Rev. L. S. Johnson, of Hopewell, N. B., fell off a fence, and both broke and dislocated his arm.

The dory Little Western, from London, via Cape Breton, arrived here last Friday. The crew look well. They have left for New York.

The President of the Maine Central Railway and a party of fourteen friends have been visiting P. E. Island.

The body of Wm. Kelley, son of the section foreman at Shubenacadie, N. S., was recovered on the morning of the 2nd, quite near the place where drowned.

Two soldiers who deserted from the 15th Regiment at Londonderry, Ireland, were captured at Sydney, C. B., upon the arrival of the barquentine Alexander Campbell.

Upwards of thirty families in the townships of Alice, Stafford, Wilberforce and Bromley, near Pembroke, Ont., have been rendered homeless by bush fires.

Mrs. Lett, wife of the City Clerk of Ottawa, while crossing the St. Lawrence and Ottawa Railway track in a buggy, on Saturday, was struck by a locomotive and instantly killed.

The number of patents issued in the Dominion during the month of August was 144. The amount of fees received during the month for patents, caveats and copyrights was \$4,106.

A London despatch of the 3rd instant says: "It is intended to confer the Grand Cross order of St. Michael and St. George upon Sir John A. Macdonald in recognition of his services as Canadian Premier.

On the 1st inst., a Mr. Moore was married to a Miss Thompson at Ottawa. The wedding presents include a ten thousand dollar check for the bride and a twelve thousand dollar check for the groom.

By the fall of a house in Portland, N. B., under repairs, a workman was killed and another seriously injured. The inmates with one exception got out in safety. A woman, imprisoned for a time, was not seriously injured.

A change has been made in the route of Lord Lorne and party. They will proceed from Bow River, N. W. T., to Helena, Mon., and come eastward over the Union Pacific Railway.

At Mary's Point, Albert Co., N. B., the Bay of Fundy Quarry Company are pushing business in fine style. They have already shipped about 3,000 tons of stone this season, and are employing 120 men.

The remains of the missing man Allen were found on the shore between Birch Cove and Sand River (Cumberland Co.). The coroner's jury concluded that he came to his death by accident, in falling or drowning.

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NEWFOUNDLAND.

The Standard announces that in consequence of the disturbed relations between the French and British residents of Newfoundland, more magistrates will be appointed along the coast to preserve order.

W. P. Munn, Esq., has recently had erected in the Presbyterian cemetery of Harbor Grace a monument to the memory of his father, the late John Munn, Esq., well known as one of the founders and long the active head of the firm of Messrs. John Munn & Co. The stone, at once very massive, and becomingly severe in its simplicity, is of grey granite, and stands about ten feet high.

ABROAD.

Germany and the Vatican have come to terms.

It is estimated that the wheat yield of Minnesota will be 33,771,000 bushels, a decrease of fifteen per cent.

Later advices from Cape Thomas corroborate the reported massacre of the greater part of General Carr's command by Apaches.

Clara Louise Kellogg is to have \$2000 a week during the next concert season in the United States and to sing three times each week.

It is thought the crops of France fall short of home consumption, and that the deficiency will have to be made up by imports from America.

Bonfires were lighted over a large portion of the north of Ireland on Saturday night, as a mark of gratitude to Mr. Gladstone for the Land Act.

The King of Denmark has commuted the death sentence of the thirty-nine negroes who participated in the Santa Cruz riots, five for life imprisonment and the others to five years.

Meat shipments from Australia by cold-process have resulted satisfactorily. Fresh mutton has been sold at Smithfield in excellent condition. Beef, almost perfectly preserved has also been sold.

Mr. Bradlaugh has issued a fresh manifesto to the English people announcing his intention to go the House of Commons at the next session of Parliament, and asking them to protect him from unlawful violence.

Thos. Hirst, of Batley, England, has been sentenced to the penitentiary for criminal negligence, resulting in the death of a number of his employees. He bought an old boiler because it was cheap, with the usual result.

The United States Consul at Georgetown, Demerara, has telegraphed to Washington that yellow fever has broken out in the shipping at that port. The American National Board of Health has received advices from Martinique that the fever is also prevailing there.

A conflict took place between the police and the public at Limerick, on Sunday, caused by some soldiers making insulting remarks about the Pope. The police fired upon some persons who were throwing stones and fifteen were wounded, some dangerously.

The Roman Catholic Bishop of Elphin, speaking at Athlone, Ireland, on Tuesday, said the Land Bill would confer great benefits. He warned tenants against following the advice of the Land League to allow their farms to go to the emergency committee.

The wreck of the steamer Teuton on the South African coast, was a sad scene. The Teuton had 256 passengers, 86 of a crew and 20 coolies on board. 11 of the passengers and 35 of the crew were saved. Several boats were swamped as the steamer sank.

The Queen presented medals at Osborne on Aug. 17 to six soldiers who fought in the late Afghan campaign, for their courageous conduct in the field. Her Majesty who was accompanied by several members of the Royal family, fastened the decorations to the coats of the soldiers.

A woman at Leicester, Eng., has just been burned to death by the ignition of half a gallon of petroleum oil which she held in her hand while lighting the fire. She was instantly enveloped in flames, which it was found impossible to extinguish, and the poor woman was actually roasted alive.

Mr. Howard, sent by the Geographical Society to Iceland to explore the less known parts of that country, states that icebergs will be from one to two months later this year in becoming detached from the shores of Iceland hence they will be met with much out of the usual time by vessels crossing the Atlantic.

A return has just been issued by the War Office showing the number of English, Scotch and Irish soldiers who have been sent on foreign service between Jan. 1, 1875, and Dec. 31, 1880. The numbers are 60,840 English, 9,741 Scotch, and 22,928 Irish. The aggregate number abroad on Jan. 1, 1881, was 61,550 English, 7,705 Scotch, 20,641 Irish, 1,128 born in India or the colonies, 2,193 foreigners, 2,193 foreigners, and 1,445 nationality not reported, making a total of 94,071.

President Garfield was removed at an early hour on Tuesday morning to a special train at the depot, which was to convey him to Long Branch. His removal was successfully accomplished without any mishap or noteworthy incident. Owing to the admirable arrangements the fatigue incident to transportation was reduced to a minimum. Nevertheless, as was anticipated, some signs of disturbance, produced by the journey, have been marked since arrival by rise of temperature and increased frequency of pulse.



MEMORIAL NOTICES.

DEATHS ON THE BRIDGE-TOWN CIRCUIT.

One of our families at Bentville, that of Mr. Ralph Bent, has lately been sadly afflicted and bereaved.

Circumstances have prevented us sending at an earlier date, a notice of the death of the late

VALENTINE TROOP.

He died on the 10th and was buried on Sabbath, the 12th of June, at the age of 58 years.

MR. ABNER BATH.

He died on Sabbath, July 11th, 1880, at the age of 55 years.

D. W. J.

Mrs. CATHERINE HARRISON.

The beloved wife of Thos. Harrison, Sr., of Jerusalem, N. B. passed away on the 21st of July, after a very brief illness.

woman was full of good works and alms-deeds which she did." The testimony is uniform as to her unremitting services in the sick room, and kindness to the suffering.

Jerusalem, N. B., August 29, 1881.

CORRESPONDENCE.

CHARLOTTETOWN SUNDAY SCHOOL ANNIVERSARY.

There is nothing more popular amongst the young people of the Sunday-schools than their anniversary.

Those who are acquainted with the Charlottetown Methodist Sunday-school will understand something of the committee's consultations, and the wonderful array of agencies called into operation on such occasions to ensure success.

On Sabbath evening the 7th, August, according to announcement, the Annual sermon was preached by the Rev. H. P. Cowperthwaite, M. A. from the text, "Remember now thy Creator in the days of thy youth."

The following Wednesday, the day appointed for the annual picnic, was stormy, but on Thursday morning, nothing daunted by a cloudy sky and drizzling rain, there was a grand muster of the school under the superintendency of Messrs. Silas Hodgson, L. Goff and R. K. Jost;

It required a large amount of faith and heroism to march such an army of children, three quarters of a mile into the country, under a threatening sky, and every blade of grass glistening with rain drops, but no sooner did they arrive upon the ground than patches of azure began to appear in the sombre heavens.

MAUD H.

THE TRYON CIRCUIT.

DEAR EDITOR,—By request of friends, I send you the following in regard to the Tryon circuit.

The corner stone of the new Methodist church at Tryon, P. E. I., was laid August 11th, 1881, with imposing ceremonies, in presence of a large number of persons, notwithstanding the unfavorable weather.

for Divine services. The exercises were of the usual order, in accordance with the "Discipline" of our Church.

Several addresses were delivered in the Hall, before the ceremony of laying the corner stone was proceeded with. The first speaker was the Rev. W. Magge, of Margate, who selected as his topic "The power of Christian union," and after his very practical speech, Rev. J. Pascoe, of the Newfoundland Conference, delivered a speech on the "Priesthood of God's people."

The ceremony of laying the corner stone was performed by Mrs. W. W. Lord, wife of Hon. W. W. Lord. A considerable sum of money was laid by liberal hands upon the foundation stone, after which quite a number of friends, Artemas Lord, Esq., and his lady, the Hon. Mrs. Davies and other friends repaired to the parsonage, and partook of the dinner provided for them by Mrs. Phinney, and her amiable daughters.

Yours truly, S. R. A.

August 24, 1881.

AVONDAL CIRCUIT.

The Methodist Sabbath-school at Avondale held its annual picnic on the afternoon of the 1st instant, at the grounds of Bro. Andrew Wier.

Our Quarterly Meeting was held on Tuesday evening 30th ult. Though the special business was by no means extensive, yet from the spirit, unanimity and despatch with which it was conducted it argued well for the development of strong and cordial relations between the pastor and his Official Board.

MISCELLANEOUS.

EMBALMED CORPSES AT KERBELA. Perhaps the strangest, and certainly the most ghastly, of all the items in Calcutta's enormous trade is the export of embalmed corpses to the Persian Gulf, for burial near the graves of Hussein and his brothers, the Prophet's grandsons, at Kerbela.

NEARLY FROZEN TO DEATH.—The Sydney Morning Herald says, Mr Jervaulx, the manager of the Orange Company's works had a narrow escape of being frozen to death one day lately. It appears that he went into a room to inspect some meat, when the pressure of the air closed the door on him.

BREVITIES.

The colleges are busy lettering great men, so that they can be identified if they go astray in the future.—Fond du Lac Reporter.

The sudden uncalled-for yell of the preacher waked a baby in its mother's arms, but did not emphasize any thing in particular.—Nash. Adv.

The man who cannot "do his best" except in the presence of an admiring crowd, has a false notion of what the best is.

The only form of oath among the Shoshone Indians is, "The earth hears me. The sun hears me. Shall I lie?"

Things have come to this pitch at Saratoga. The little dogs have fresh ribands twice a day, four meals, three naps, four baths, and a little nurse girl who, for a dollar a week, looks after them.

The wife of one of the oldest Senators at Washington lately remarked to him that his rheumatic attacks last winter had prevented his sharing the usual social festivities of the season.

The persistency with which English writers and printers cling to the vowel u, in such words as parlor and favor, was illustrated forcibly recently in the Bank of England, where a chancery draft was refused payment, because, in stating that it was in favor of so and so, the drawer had spelt the word "favor" without a u.

The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you.

A stockbroker, returning to his office the other day, after a substantial luncheon with a client, said, complacently, to his head clerk: "Mr. Putkin, the world looks different to a man when he has a bottle of champagne in him."

Dr. Beard says men are in their prime between 40 and 50, which he calls the golden age; the age from 30 to 35, the brazen age; 50 to 60, the iron age. The doctor claims men are at their best between 38 and 40, when enthusiasm and experience are evenly balanced.

A correspondent of the Zion's Herald, referring to a brief article on the use of the word "individual" in a former issue, writes that he once heard a preacher use the word seventy-two times, by actual count, in a single sermon. He cannot recall much about the sermon, but pleasantly adds that "it had a great deal of individuality about it."

A witty nobleman once asked a clerical gentleman at the bottom of the table why the geese, when there was one, was always placed next to the parson. "Really, my lord," said the clergyman, "your question is somewhat difficult to answer, and so remarkably odd that I vow I shall never see a goose again without being reminded of your lordship."

A great many people have adopted as their rule of general conduct the reasoning of the man who said that he never became a priest because he was afraid he might want some time to marry, and he never married because he was afraid he might some time want to become a priest.

The late George Barrow was a man of powerful frame and was six feet two in height without his shoes. Having been born at a period when pugilism was in vogue—it was one of his father's accomplishments—he was not slow to exercise his physical capabilities if the occasion required it.

"Gem'lon," said the old man as he got his legs under him, "pussion who labors under de ideah dat he am foolin' de world will sooner or later get de grand laff. A pussion can deceive de public for a few days or a few weeks, but as soon as de fraud am exposed he am a gone coon. You may stand your hats ober on your ears, hang out your brass watch-chains, an' puff away at your cheap cigars, but de majority of men will see right through you like a buzz saw chopping up cheese.

Mr. Carlyle happened to be present when a number of so-called philosophers and scientific men were airing their opinions. The theory of evolution had been asserted with much confidence; and under the supposition that he was a sympathizer, and not at all fettered by religious scruples, he was challenged to deliver his opinion as to Darwinism.

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CHARLES J. MACDONALD, P. O. Inspector, Post Office Inspector's Office, Halifax, August 26th, 1881. sep 9 31

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VOL XXXIII

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All letters on business sent to S. F. HUESTIS, 141 GRANVILLE STREET, HALIFAX, N.S.

SUBSCRIPTIONS made to the Nova Scotia, Halifax and Grand Falls, N.S. Edition of the Wesleyan.

FROM THE Longfellow has for hold political office.

On the first of July the Moody and Sankey all donations of the reached about 9,337.

The Austrian minister the Rev. H. A. Schaefer, of the Board of the Bible of a deceased member.

Texas bids fair so banner State in its education fund, as well will reach, it is estimated millions—an amount of all the school.

Not less than five are to-day serving to penitentiaries for big all Gentiles. The man who has perfect the Inter-Ocean.

There is no reason not attend a dance at her of his Church. or appearance of evil perfect liberty to Messinger.

The Salt Lake Tribune suggests that the Moderator the proposition Sandwich Islands. seven years' tithing \$7,000,000, and they dom all to themselves.

The Diocesan synod Wales has passed a Revised Version of to be not used until bishop; but several already adopted its responsibility.

D. D.'s are thought land than here. At of the Liverpool Press the fact that the deferred on the Model special subject of were duly recorded.

Only one bishop Church (Dr. M.T. Eucumenical Confer cousin became the Vanderbilt, the Ne and the erection an Vanderbilt Univer was the result of the

The Churchman's of exchanges of Episcop those of other denomin of courtesy but of ought it to be? W Christian duty? A calinjunction. "Be to canonade.—In the

The authorities solved to memorial of France to exempt and sailors from all pation in the cent Catholic worship. Signal, there was the elections against the military on sud

The interest in this great Methodist leading secular ps Times and The Daily ing seats for their gious press is also tion is being di of the earth upon London Methodist.

The Railway (England) is seeking ship from among who, of all men, s for their sobriety. of thousands of its care daily, it is any army and 15 per total abstainers, the railway worker

The American Advancement of S at Cincinnati, has a to confer with the all colleges in the erod to confer dejections to comfort for of Philadelp praying them to if it exists in the have control.