

# The Wesleyan.

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## NOTE AND COMMENT.

Fawcett's career of work for almost any fully endowed and equipped man would be wonderful—for a blind man his life was fairly luminous.—N. Y. World.

Any Church that fails to look after the poor, and even the ungodly, has already begun to decline; decay is at work, which cannot be counteracted by apparent outward prosperity.—Presbyterian Banner.

A correspondent of the *National Baptist* asks: "Why is it that people will come to hear the gospel in tents and secular halls more readily than in churches? And secondly, What shall we do about it?"

A non-reader is but a half-man or a half-woman. Literature is a necessity to full life. There is no complete brain-food without books. You can never be your best self if you do not read.—*Christian Index*.

Mr. Gladstone during his past and present Premier-ship has disposed of the English Primacy and of sixteen English bishoprics, as well as of eighteen English deaneries, besides many canonries and livings.

The Prohibition party is the only political party that joins religion and politics. Revival meetings and Prohibition meetings go well together. When men are thoroughly converted their prayers and votes will be in complete accord.—*Living Issue*.

Chrysostom advised to keep an offering-box in the place where one usually prays, and begin every act of devotion with a gift. I am sure we should all pray better for it, and I know the Lord will add his blessing to such gifts.—*Presbyterian Home Missionary*.

Says the Boston *Watchman*: "We know three Baptist men, not dead but alive and at work, who have recently written opposite their names \$25,000 to Baptist causes—they have done it in these hard times while losing tens of thousands by shrinkage of values in stocks and other things."

In these days when so much is said about culture as the cure for the sins and sorrows, as well as for the cruelties of life, we must not forget that God's Spirit can convert a man in a moment. Regeneration is the work of the Lord, and can be accomplished in the twinkling of an eye.—*Western Ad.*

A wag, of whom the *Advance* tells, in a Connecticut Valley Tobacco Growers' Convention, offered a resolution that the "use of tobacco ought to be encouraged in the public schools." He broke the silence that followed with, "Gentleman, why do you talk? If this is a legitimate business, why not push it?"

"Woman suffrage in educational matters," says the American *Journal of Education*, "is now established in twelve States and several Territories, and in two or three others women may hold office on public educational boards. It is not improbable that within a few years every State will give the ballot to women, as far as relates to public school interests."

A thoroughly sensible answer was that given recently by Rev. M. C. Stebbins, when examined for the pastorate of the Congregational Church at Cornwall. President Hamlin asked him if we had the right to fix the Bible over to suit ourselves. Mr. Stebbins replied: "I am accustomed to look upon the Bible as intended to fix us over."—*Ec.*

The future of Methodism will depend upon what she does with her accumulated wealth. If she retains it to increase her personal comforts, to enable her to live at ease and enjoy the offices of the Church with no appreciable burden upon her income, leaving the poor at home and the perishing millions abroad to gather up only the crumbs that fall from her table, her decline may be slow, but it will be certain, and her desolation will be grievous.—*Wesleyan Advocate*.

He sat in his easy chair before the blazing hearth and thus he communed with himself: "Times are awful hard. What shall I give up? Tobacco? Coffee? Sugar? Oh no. I must have all of these. Let me see. I can stop the *Advocate*; that'll save \$2. And I'll stop the *Record*; that'll save me 50 cents. And I won't pay but half my quarterage; that'll save me \$10. And I won't give anything to the Conference collections this year; that'll save me \$5. So I can save fifteen or twenty dollars any way, bless the Lord. Wife, come in and let's have prayers."—*Church Record*.

"Why," said Clive, when defending his Indian spoils, "when I remember my opportunities I stand aghast at my own moderation." Perhaps many of the eminent bankers and financiers of our time are imbued with the same regretful retrospect, rather than with any remorse for appropriated funds.—*St. Paul Globe*.

The Christian Union says: "The students of Union Theological Seminary, New York, are summoned to recitations by a large and beautiful gong which once did service in a Buddhist temple. Such a summons is both a plea for the past and a prophecy of the future of what has ever been markedly a missionary Seminary."

The Presbyteries are beginning to discuss the Deceased Wife's Sister Law as remitted by the General Assembly. Dr. Caven cautiously leads in the direction of toleration. A circumstance that greatly strengthens this position is the attitude of our sister Churches in the United States. It is half a century since the Presbyterian Church in the United States agreed to tolerate such marriages.—*Pres. Witness*.

A writer in the *Christian Index* points the moral of the support of the superannuated preacher by mentioning that the Baltimore and Ohio Railroad puts aside \$25,000 a year of its earnings, as a beneficiary fund for its disabled and worn-out employees; and then asks: "Shall a worldly corporation perform this work of justice and generosity and the Church of Christ neglect it? Shall men hereafter be constrained to say, corporations have souls, but Churches have not?"

Of the "amazing declaration," as it terms it, that the private character of the candidate should have no weight in a political canvass, the *Journal of Education* says: "No conceit so absolutely destructive of civil life, so completely denigrating to public virtue, has been launched upon the country since the foundation of our Government; and the men and journals that have fathered it have forfeited all claim to moral leadership in American affairs."

The *Sunday School Times* has this to say about crutches: "When in the use of a devotional book produces a disinclination for the devotional study of the Bible itself, when the perusal of a religious biography develops a marked disposition to prefer reading and talking about the work, to the doing of the work itself, when one's pleasure in a favorite preacher leads one to think much of the messenger or of his style, and little of the message—we have an infallible sign that we are depending unwisely upon crutches."

Referring to the late election the *N. Y. Advocate* remarks: "Betting has become more prevalent than ever before. The law on the subject is a dead letter. Some estimate that the volume of money liable to change hands on the result amounts to several millions of dollars. One citizen went home and assigned his 'bets' to his son that, when challenged, he might swear that he had no bets pending on the election. Gambling and lying are brother and sister, and both are the children of dishonesty."

It seems that a poor woman in Hamilton, whose son had been led astray and sent to gaol by the whiskey supplied to him in that city, knelt down a few days ago on the pavement before one of those whiskey stores and called down the curse of God on the traffic. She protested that she did not curse the seller, but only the article sold. For this, however, she was fined \$2 and costs, or ten days in gaol. Surely this was a most absurd and excessive punishment for such an offence. Indeed, we little wonder at many poor women, driven half crazy by the ruin caused to their homes by the liquor traffic, becoming quite as demonstrative as this Hamilton woman seems to have been.—*Toronto Globe*.

Concealed weapons are one of the bane of American society. Men become fired with sudden passion, and having deadly weapons at hand they appeal to them, and in frenzy do deeds of blood which would be impossible but for the presence of the instruments of death. And the fact that men are thus armed and ready for violence is itself a stimulus to violent feeling. When a struggle becomes a mere question of physical strength men are not so apt to plunge madly into it, as when they have at command instruments of death. The small man may be as agile as the large man, and may be able to kill his antagonist, no matter how gigantic. When both are armed the giant has no sense of shame in attacking the dwarf.—*Western Advocate*.

## COREA, THE HERMIT NATION.

To the lengthening list of Asiatic countries—China, India, Burmah, Ceylon, Siam, Japan—whose opening doors attract missionaries from various lands and Churches we must this year add the musical Corea—the "Land of Morning Calm," no longer the "Hermit Nation." Corea is a peninsula on the eastern coast of Asia, jutting out to the south east, washed on the north by the Japan Sea and on the south by the Yellow Sea. It has a coast line of 1,740 miles with an area of 90,000 square miles—about equal in extent to Great Britain. The population is generally estimated at 12,000,000.

The Coreans are an intelligent people. Their alphabet it is said is one of the simplest and most perfect in the world, modeled, strange to say, after the mellifluous Sanskrit. Printing on cut blocks was early introduced; the Japanese learned the art from the Coreans, and adopted it in Japan in the twelfth century. Metal type is mentioned as early as 1420. The literary taste and scholarship of the Coreans is shown in their collection of books. In 1866 the French captured part of the King's library. Bishop Ridel wrote of it: "The library is very rich, consisting of 2,000 or 3,000 books printed in Chinese, with numerous illustrations upon beautiful paper, all well labelled, for the most part in many volumes hooped together with copper bands, the covers being of green or crimson silk."

The original religion of the people was Shamanism, with its superstition and idolatry. Among the objects of worship were the spirits of heaven and earth, the invisible powers of the air, of nature, the guardian genii of hills and rivers, of the soil and grain, of caves and even of the tiger. "They worshipped especially the morning star and offered sacrifices of oxen to heaven." Confucianism and Buddhism spread from China to Corea and took deep root. It is a significant but sad fact that Christianity was introduced into Corea by the Roman Catholics. In Corea as in other eastern lands this Church has not hesitated to resort to all manner of strategy and intrigue, weakening its strength and bringing about persecution. Compromising with the bad practices and evil doctrines of heathenism may result in speedy and numerous accessions of converts, but in the end the result is disastrous.

The history of the introduction of Protestantism has yet to be written. The way is opening up grandly. Among the first converts is a young nobleman, Rijutei, an intimate friend of the king, and the leader of the liberal or reform party. In the troubles of 1882, Rijutei saved the life of the queen, and the king offered, as a reward, to give him any rank or honors that he wished. His reply was, "I only asked to be permitted to go to Japan in order that I may study and see the civilization of other lands." On reaching Japan he began study of the Bible. "Soon after this," writes Dr. Loomis, agent of the American Bible Society in Japan, "he had a dream that two men, one tall and the other short in stature, came to him with a basketfull of books, and to his inquiry what the books were, they replied, 'These books are the most important of all books for your country.' He then said, 'What book is it?' And was answered, 'It is the Bible.' This singular dream so impressed his mind that he felt it to be a revelation from heaven which ought to be carefully heeded." He soon asked for baptism and united with the Presbyterian Church.

The great desire of this talented, scholarly convert is to give the Bible to his people. He at once began a China-Corean version, and will also translate the blessed book into Corean. He is a most zealous Christian and his eminent ability and high rank will give him great influence. Last year the Japanese Government desired to

secure his services to edit a Corean department in the official newspaper, but he refused to leave his translating. His brother came from Corea with money to assist him in returning. The happy Christian said to him, "I do not want the money. I have found something better for me and our people than railroads and telegraphs, or steamboats." Dr. Loomis says, "Rijutei pleads with greatest earnestness for American teachers to go and instruct his people. He does not want a second-hand civilization, but is very decided in his preference that America shall take the lead in the elevation of his people. Can we not do it?"

"The man with the basketfull of books" is already entering Corea. The Rev. Mr. Ross, who has made a Corean translation of the New Testament, reports the country is now thoroughly open to colportage. The printed page will thus go where perhaps as yet the white man's face would cause dismay. The glad tidings will thus be proclaimed ere long when our missionaries enter they will find a people prepared for their coming.

## THE INNER WITNESS.

The Church was never more profoundly quiescent with the indwelling Holy Ghost than to-day; never has her Lord manifested Himself more lavishly to His own. The Inner Witness, whereby each regenerate heart cries Alpha Father, is the same Inner Witness whereby the whole Church exults in sonship. The witness discomfits and puts to rout every impy, every sinister temptation and urgency towards unbelief. There is no parody or expostulation or quarrel possible with it; for it is the gift of God, and faith is both substance and evidence. Wherever it pleases the Lord to make Himself known by this ineffable gift, there is henceforth neither debating nor darkness. The faith of "one of these little ones" is more than a match for all the Huxleys and Arnolds of the day. And if so, what shall be said of the radiant, glowing, treasured faith of the holy Church throughout the world.

All along the line believers are sharply warned to quicken the play of thought, to multiply speculations exceedingly, to brighten up the average intelligence as an offset to the controversy; while only here and there, at long intervals, is the voice timidly lifted up which proclaims the Inner Witness as our supreme monument. Is it forgotten how St. Paul built up the Christian athlete? And yet by "man's wisdom" men are told to help and save themselves from this untoward generation! This is no disparagement to the functions of Christian thought in its legitimate relations, but whenever it overrides its correlative and coequal factor, Christian faith, with its divinely given Inner Witness or wisdom of the heart, there is time for a halt. The perilous weakness of the position is this gradual letting down of Christian life and experience to the plane of mere intellectuality; a falling away from that profound subjective indwelling of Christ in the regenerate and converted heart which alone constitutes spiritual sonship, and makes that life unassailable to all foes of flesh or spirit. It will be a wholesome sign when Christian believers step aside for awhile from this jousting and tilting in the field of controversies, and plead together for the Inner Witness.—*Churchman*.

## PRAYING EVERYWHERE.

We are not like children, that must go out from our father's house in the morning to spend the working-day away from him, and only to come back to him at evening. No; we are with Him, and He with us, all the day through. We never leave his presence. He is beside us through all our work, our weariness, our perplexity, our worry all the day. And we tell him what we want, and how we

are feeling—not stiffly and formally, twice a day at morning and evening—but as often as we please. He will not weary of listening to us if we do not weary of speaking to Him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up; the brief word may carry up to God's ear the story of your need and of your trust in Him. Sitting down at your desk, and taking up your pen, if that be your work, O, you do not know how much better you may do it for just covering your eyes for a minute, and asking God's blessing in prayer. Or, dealing with your fellow-men, some of them impracticable and wrong-headed enough, some of them sharp set and low-principled enough, some of them provoking and stupid enough—how much better you will keep your temper amid the provocations of business—with how much clearer head and kinder heart you will treat with your fellow-sinners, for a word of silent prayer! If you desire to influence any for good, remember how wisely it has been said that the shortest road to any human heart is found by God; and explain to your Heavenly Father all you wish to do. Every little pain will be better borne, and every little joy enhanced, by a moment's silent mention of them to God. You can, alone with him, speak of a host of little things, which really make a great part in your thoughts and in your life, yet which are less suitable for speaking of in united prayer with other people.

## WESLEYAN MISSIONS.

The annual meeting of the London branches of the Wesleyan Foreign Missionary Society was held Oct. 15, at the Metropolitan Tabernacle. The singing was led by a choir of 700 voices. Mr. W. W. Poole presided, and Rev. H. H. McCullagh read the report. The total income for the year had been £150,160 16s. 5d., (£750,000) and the expenditure £150,161 17s., leaving a deficiency in the current account of £55 0s. 7d. There were under the direction of the Wesleyan Missionary Committee and the British Conference 365 missionaries and assistant missionaries, and 71,881 full and accredited Church members, being an increase of 1,134 over the previous year. There were also 6,185 on trial for membership, and 82,259 scholars. Encouraging reports had come from France, especially as to the success which was attending the introduction of the distinct methods of old Methodism; the class-meetings were flourishing. In Italy, as a whole, the work prospered, though in Rome there had not been much progress during the year. There had been success in the garrison work at Gibraltar, and in the educational work at Barcelona, but the spirit of religious intolerance still reigned in Portugal. In India the work of education was passing through a critical stage, but in their schools there had been an increase of 2,042 pupils. The effects of the political excitement were being felt in China, where schools and preaching rooms had been closed and valuable lives placed in danger.

## THE SALVATION ARMY.

A Parliamentary paper has been published containing the correspondence respecting the expulsion from several Swiss cantons of Mr. A. S. Clibborn and Miss Booth, members of the Salvation Army. General Booth wrote to Earl Granville on the subject on August 19, and Mr. Adams, the British Minister at Berne, reported the decree of the Neuchatel Government to the Foreign-office. On Sept. 18 Sir J. Pauncefort wrote to Mr. Booth that, as the meetings of the Salvation Army had been prohibited in consequence of the tumult there-by created, her Majesty's Government cannot support them in resisting that measure, which has been found necessary for the maintenance of the public tranquility. The correspondence

closes with the following letter from Earl Granville to Mr. Adams: "Foreign-office, Sept. 25, 1884.—Sir.—I have had under my consideration, in communication with the Law Officers of the Crown, your despatches of the 27th and 30th ult. respectively, which relate to a Decree issued by the Government of Berne with a view to the suppression of 'Salvationists' meetings in the canton, and to a Circular stated to have been addressed by the same authority to the Prefectures of the canton, explaining the measures to be adopted for carrying it into effect. I have now to state to you that this matter is not one in which her Majesty's Government would be justified in taking any action. The Decree of the Government of Berne is a general one, affecting Swiss citizens as well as foreigners, and it appears to her Majesty's Government that it is one which it may well be within the competency of a Government to make for the purpose of regulating its internal affairs. And, although there seems to be a question whether, according to the Federal Constitution, the Decree is within that of the Cantonal Government, a question which is stated to have been raised by an appeal to the Federal Council by certain Swiss citizens, yet her Majesty's Government do not think that a foreign Power would be justified under existing circumstances in making any appropriate representations on the subject."

## SUPERFICIAL CONVERSION.

The only advice we dare give to a seeking soul, is this: "Trust God for Jesus' sake to do the work, till the Spirit certifies that it is done." Saving faith is a new exercise to the seeking soul, springing out of real repentance of sin. I can not in my advice to him, assume the infallibility of his mental judgment of his own inward states and spiritual exercise, and urge him to jump to the conclusion that he really does fulfill the conditions of salvation, and that Jesus does now save him. This is the prerogative of the Spirit of adoption. The Divine efficiency comes in at this point, assuring the soul that he has truly abandoned sin and accepted Christ, and may now grasp the assurance of pardon. Without the Spirit's testimony no one has in the written Word any ground for believing that God has saved or does now save the soul. Saving faith is not a leap in the dark, as some teach, but a firm stepping upon God's recorded willingness and ability to grant present deliverance from the guilt of sin till she steps upon the last stone which is the Spirit's testimony—"He doeth it."

Many have been advised to assume that their repentance and faith are evangelical, and to reckon that Jesus now pardons, when this was not the fact. They have reckoned without their host and have been put into an exceedingly embarrassing attitude toward Christ before the world. Some of these, under the Spirit's guidance, despite the bad human advice, stumble into salvation. But many others, after groping in darkness a long time, give up the struggle and drop back into sin. But another large class cling to their Christian profession and make up a mass of inert and lifeless members found in all our Churches, who have stopped short of satisfactory assurance of sins forgiven, and vainly imagine that they are saved.—*Dr. Daniel Steele*.

The aeronaut who wishes to soar higher throws out his ballast. I observed that every climber who started for "Eagle Point," divested himself of luggage and superfluous apparel. No Christian can attain to truth, higher, purer, closer life with Christ, while overlaid with the cares of this world, or while he is entangled with besetting sins, or hamstrung with the evil heart of unbelief. There must be a cutting loose before the soul can mount up into the crystal atmosphere of communion with his Saviour. Sin fastens the feet, and unbelief clips the wings; wherefore let us cast off every encumbering weight and the sins that doth so easily encumber us, and seek those things that are above.

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OUR HOME CIRCLE.

BEYOND.

It seemeth such a little way to me, Across to that strange country, the Beyond; And yet not strange—for it has grown to be The home of those whom I am so fond; They make it seem familiar and most dear, As journeying friends bring distant countries near.

I never stand about a bier and see The seal of death set on some well-loved face; But that I think, "One more to welcome me When I shall cross the intervening space Between this land and that one over there— One more to make the strange Beyond seem fair."

And so for me there is no sting to death, And as the grace has lost its victory; It is but crossing, with abated breath, And white, set face, a little strip of sea, To find the loved ones waiting on the shore, More beautiful, more precious than before.

Ellis Wheeler, in Christian at Work.

COURTESY FROM STRANGERS.

BY MRS. C. F. WILDER.

Everyone knows how society in a small city is fast moving. If a lady is active in her own church why that is just the person who will do duty in the Union Dorcas, in the Y. M. C. A., in the Social Science Club, the Reading Society, the Choral Union, and just the person to invite to the social dinners and teas. And these are the women who are usually the most conscientious as home-mothers, and home-keepers. My friend, Mrs. Gray, is one of these active, conscientious workers at home and in church and society. She is a very amiable woman and I never saw her angry until the other day when I went for her to go with me to "call on strangers."

"Call on strangers," she repeated. "Not I, I've called on my last stranger. Let some of those we've called on return our calls." I looked at Mrs. Gray in astonishment and said, "What has come over you?" "Nothing. Whereas I was once blind now I see," that is all. It was last Sunday that my eyes were opened. You know how our pastor opens wide the door of hospitality to the strangers and urges his people to be cordial, and that a dozen of us knock down, figuratively speaking, our true and tried friends to get a chance, after church service, to grasp by the hand some stranger who is vanishing on a double-quick from the vestibule. We invite them to come again, ask where they live, trot round and call; they unite with the Church and then they want us to call again. They come out to church occasionally—when they get new clothes four times a year—and if they see us twenty pews off and we don't rush by everybody, chase them out of the church and half a block toward their home to speak to them, they go off and talk "cliques," "aristocratic," "good clothes," "no sociability" and "snubs."

"Here Mrs. Gray stopped to get breath. Before I could speak she began again. "You remember that woman who, last fall, complained because we wore such a cold lot of Church members. You never can forget how we spent one whole precious afternoon hunting her up. The places we inquired and at last, just at tea-time, faint, hungry and tired to death we found her. You remember the call. One steady stream of complaints about our Church members. I remember how you looked and how I had to keep pressing your toes to make you keep your temper—no, you need not say anything, I know you was all out of patience with the woman and you did at last make a little speech more earnest than you ever did in class-meeting. "Well, she opened my eyes last Sunday. She walked out of church as usual, eyes cast down and arms stiff at her sides. I gave chase and caught her by the sleeve just as she was going down the steps. I told her I was glad to see her (almost a lie); asked her to return my call, etc. "Wall I reckon I shan't come here no more. I shall take my letter over to the Blank church."

That minister has called on me and them people have some life in them. Before I thought what I was saying I answered her that I was real glad she was going where she would at last find what she wanted.

"Ever since Sunday I've been thinking over the matter. How many of the strangers upon whom we have made the greatest effort to call have returned your calls?"

"Not one—yes, just one," I answered.

"I have counted over sixty calls we've made, and not more than one has returned my call. There is Mrs. Dign. I have called there five or six times during the last two years. She has been here once, and yet she always says, in a sepulchral tone and with a much injured air, every time I meet her, 'Why don't you ever come to see me?' Just think how many times we've called on Mrs. Sprite. Every time we call she entertains us by grumbling at something or somebody in the church. Says she can't get out to church, and her family is exactly like mine, and I manage to go. Won't let her children go to Sabbath school because she has no confidence in the teacher. Don't like our people because we dress so much; that's all the good it does for us to wear our old gileaves to church. Still calls herself a 'new member,' and wants us to pet her and carry her in our arms, though she has been here two years. Now, for my part, I've done running after strangers. They have some duties as well as we. I know we are a kind, cordial church, and I don't believe there is a church in the land but will show itself friendly to strangers, if strangers will show themselves friendly to the church.

"Look at Mrs. James. She came here a stranger two years ago. A sweet, gentle soul who has not put herself forward one inch, and yet we all know her, she knows us all; we like her and she likes us. She has simply been ready to meet us with a smile and greet us kindly as we greeted her. There is Mrs. Elwin, been here only a few months, and I have never been able to find her in the church on the Sabbath, thanks to our abominable 'freepew' system, which never allows families to have a seat of their own or to let us sit in the same pew two successive Sabbaths; but she comes to class-meeting, prayer-meeting and the Dorcas, and has gotten quite well acquainted, already speaking of others as 'strangers in our church,' because she has so soon become an integral part of the aggressive force of the church, and, with her, as soon as her letter was read, it was 'our church,' and not 'your church.'

"There is Mrs. Hein upon whom we called last year. She has never returned our call. I invited her to come to the Dorcas when it met at my house. She did not come. I asked her daughter to come to Sabbath school, but she did not know anyone and did not like to. Mrs. Fairweather asked them to come to a social. Not one of the family went. She says she cannot dress as well as other members of the church. I'm sorry for her and know how to pity her for I can't dress very well, myself, but because I've no taste and not much money. And she says she is not as talented and intellectual as the others. I have a great respect for modesty, humility and all the passive virtues but I have no patience with the pretense of them.

"There is Mrs. Crane, says we treat her coolly because she can't live in the style we do. I should laugh if it was not so provoking. She is a real nice woman and has considerable talent and would be a great help to the church if she would come cordially among us. Why do you suppose she talks that way? We don't have to live in her home and if it suits her it's none of our business. When I call on people it is to see them and not what is in their house.

"Now of all the calls on strangers we have made, only two have received courteous acknowledgment and I propose, hereafter, to let all strangers alone who act as though they wanted to be let alone. It is just as much the duty of strangers to be polite and courteous as it is for the church to be polite and courteous."

I left my friend and went alone to make a call on a sick lady who lived about a mile from Mrs. Gray's. As I traveled over the rough side-walks, in the burning sun, I meditated on what Mrs.

Gray had said and I reached very nearly the same conclusion which my friend had reached. There certainly is a duty which strangers owe the church and the duty is seldom met. In the first place it is their duty to make themselves known. It is a very simple and easy matter to remain in the pew at the close of church service until the pastor can have an opportunity to speak, or even go to him and introduce one's self. It is the duty of the stranger to hold herself (I make the pronoun in the feminine gender for it is of women I am speaking) in readiness to receive attention and show a willingness to return all courtesies in a proper way. She should let her influence be felt as soon as she unites with the Church, in the prayer-meeting, missionary society, Dorcas meetings and in the benevolent offerings and expenses of the church. Her presence should be regular in church, Sunday after Sunday. In our swiftly changing communities the new comers of one year are among the old members of the next.

I suppose ministers think it would be discourteous to tell strangers their duty, but I do think if the text, Be ye courteous, would sometimes be aimed at them instead of the faithful, patient, self-sacrificing, long-suffering Church members it would go nearer home.—Central Ad.

A BATTLE ALL MUST FIGHT.

There is one passage in Hugh Miller's Autobiography, "My Schools and my Schoolmasters," where, with all his malice, he gives way to a little pity for himself. His school boy days had been days of some work, but much play—tiring, roving days, full of fun and frolic, and interspersed with grand expeditions, and hair-breadth 'scapes by sea and land, with like-minded comrades. But the comrades dispersed, the schoolboy era came to an end, and a very different era—the era of hard work for a bare livelihood—bore in sight; and the poor boy was sorry for himself. "I found myself standing face to face with a life of labor and restraint. The prospect appeared dreary in the extreme. The necessity of ever toiling from morning to night, and from one week's end to another, and all for a little coarse food and homely raiment, seemed to be a dire one, and faint would I have avoided it. But there was no escape, and so I determined on being a mason."

And yet Miller could afterwards look back on this dire necessity as a great boon, and give his benediction to honest, homely labor, with her horny hands and hard conditions, for in her school he had learned some of the most useful lessons of his life.

It was the same with David Livingstone. The woods of Blantyre were charming scenes for a young explorer, and every plant and every animal, great and small, had an interest for a born scientist. The pools of Clyde had their living treasures, which it was fine sport to throw out with the rod on the grass—all the more if the catch of trout should be varied by an occasional salmon. But there came a Monday morning (and he was but a child of ten) when he must turn out at six o'clock to the spinning mill, and toil there till eight at night, amid deafening noise and monotonous sights, with but short intervals for breakfast and dinner. But, however hard it was felt at the time, this necessity was welcomed and blessed by Livingstone, too, in future life. Speaking to the people of Blantyre, after he had become famous, he told them that if he had the choice of a way of beginning life, he would choose the same hard lot through which he had actually passed. It had furnished a most valuable training, both for mind and body, and had prepared him for his work in Africa; for he would not have shown the same power of enduring hardship, the same patience and perseverance in conquering the irksome, if he had not gone through that long, hard apprenticeship in the mill at Blantyre.

These are not solitary cases; but they are valuable as showing how nobly the battle with what is irksome may be fought in youth, and what precious fruits came of the victory. Unfortunately, instances of the contrary are but too common. Of all the causes that give rise to useless trifling, and even pernicious lives, the most common is impatience of irksome labor in youthful days. No

greater course can well fall on a young person than the disposition to turn up his nose at regular protracted labor, as if the only good thing in life were self-indulgence. What a fatal defect in many a young person's education lies here!—Prof. Blaikie.

ALL TO JESUS.

I have taken all to Jesus— Cares, vexations, deep depression, Longings that could not be met But by constant, stern repression. I have taken all to Jesus, Left with him a past polluted, And a present pierced with anguish— Sorrow planted, joys uprooted. I have taken all to Jesus, All the ill I have committed; All the good I've failed to render— Evil cherishings permitted. I have taken all to Jesus, Left with Him my life, and given Over to His blessed keeping Every hope for earth and heaven. I have taken all to Jesus— Not a secret wish withholding; And I have the rest and rapture Of His sweet and perfect folding. I have taken all to Jesus, All I dread and all I treasure, In return he gives me leading, Peace and gladness without measure. —Methodist Recorder.

RATHER POINTED.

At a church meeting not far from Boston, a man whose credit was not the best, and who was somewhat noted for his failure to meet his obligations, arose to speak. The subject for the evening was, "What shall I do to be saved?" Commencing in measured tone, he quoted the passage "What shall I do to be saved?" Again, with increased solemnity and impressiveness of manner, he repeated the inquiry, when a voice upon the assembly answered in clear and distinct tones, "Go and pay John Williams for the yoke of oxen you bought of him!" The rest of the gentleman's speech was not reported. All present appreciated the fitness of the unexpected word in season, and were saved from hearing a lengthy exhortation from a swindler's lips.

The incident has led us to think that there are a good many people who, before they make much progress in walking in the valley of salvation themselves, or guiding others therein, will have to "go and pay John Williams," or John somebody else, the money they honestly owe him. There is no manshrewd enough to pursue a course of dishonesty or trickery, and still retain the favor of God in this world or a good hope of glory in the world to come. It is best to settle up, square up, and pay up, and then it will be in order to talk in prayer-meeting.—Christian.

HOW TO BE SAVED.

Some years ago, a lady was travelling with her husband in Kansas. As she was crossing Illinois, she saw in the saloon of the car a beautiful young lady reclining on the sofa, and asked her, "Why don't you come out and enjoy the scenery?" The conversation that followed revealed the fact that the young lady's father was the agent of the railroad, and she was ill, and in a despondent state of mind. The lady endeavored to direct her attention to Christ and the great salvation.

"I am very ignorant," she replied; "I never thought much on the subject, or had any friend to help me."

The tears began to flow. The lady closed the door of the saloon and sat down by her side, and like Philip, "preached Jesus" to her. Then she opened her heart freely: "I have been a gay and fashionable girl, she said, "fond of the ballroom and other giddy pleasures. A few months ago, I attended a ball, with an intimate friend, and walking home with our thin shoes in the rain, we both took cold. That friend is in the grave, and I know I am not prepared to die. I have had no meeting to go to; no Christian friend to consult. I have read in the Bible that I must be converted; but I could not tell what it was to be converted; and I am still in darkness; can you tell me?" "It is to come right to Jesus, with a humble contrite heart, and cast yourself on Him. He invites you and is willing and waiting to receive you. Are you willing to give yourself up to Him, and be His forever?" "Oh, yes I willing and anxious. The world has nothing to satisfy my immortal spirit. All my desire is to have Christ for my Saviour."

OUR YOUNG FOLKS.

AN INDIAN DETECTIVE.

The story about an Indian who found a white man lying dead in the woods with a bullet hole in his forehead is one of the best illustrations of the habit of observation which a detective must cultivate. The Indian came into the white settlement and told his

and when you go home to tell your parents and friends that you have given yourself to Him?" Still weeping, "Yes I will. Blessed Jesus, take me as I am!"

As she said this her face beamed with joy. She stretched forth her arms and clasped her unknown friend in one long, fervent embrace. "Oh! how grateful I am for your kind words. God has sent you to me. No person ever said a word to me on the subject of religion before in my life. I can, I do trust in Jesus as my Saviour. How can I ever thank you enough? The darkness is dispelled. I am happy now."

As we were nearing the station where her father would meet her, she handed her card and said, "We may never meet again in this world, but we shall meet again. God bless you." That card and name are sacredly treasured yet, and that conversation remembered, as among the most precious of a lifetime. How many such golden opportunities are lost! Oh! let us be faithful.—American Messenger.

Men plant prayers and enleavers, and go next day looking to see if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

You start back in surprise, and turning aside, you say, "The man must be beside himself. Instead of thus spending a fortune upon the old promises which he must soon vacate forever, why is he not saving his capital and looking out for a new home to which to remove and permanently enjoy?" Hold! reader; that is just your own position. "Thou art the man."

Be inconsistent, and enmity to the Gospel may be propagated over a parish. Give occasions of offense, and many may fall. Those entering the way of life may be discouraged, and those who have already entered may be made to stumble. You cannot live only for yourselves. A thousand fibres connect you with your fellow men; along those fibres, as sympathetic threads, turn your spirit and action as causes; and they come back to you, and act on others, as effects—effects which will be working out their results forever.—Melville.

Temptations, that I supposed to be stricken dead and laid upon their back, rise again and revive upon me; yes, I see that, while I live, temptations will not die. Satan seemed to brag and boast as much as if he had more court with Christ than I have; but his wind skatheth no corn—his efforts avail nothing. I will not believe that Christ would have made such an intimation to have me to himself, and have taken so much pains upon me as he hath done, and then slip so easily from possession, and lose the glory of what he hath done.—Rutherford.

Our friend, the late Rev. Dr. Green, of Tennessee, once told us of a mule that had served in a bark mill so long that when, in extreme old age, he was turned out upon the commons, he went round and round—one side of him being shorter than the other. The lamented Bishop Marvin told us a good story in Atlanta, at the session of the North Georgia Conference, that had, as an old friend of ours was wont to say, "pith, point, power, and edge." And it connects with Dr. Green's mule story. The bishop was passing through a circuit, and wished to know how a certain pastor was getting on. He found the steward with whom he stopped disposed to reticence about the pastor. Being pressed a little by the bishop, he said this only: "Well, bishop, he is going round." Are not a good many preachers in this case?—Wesleyan Advocate.

WHAT A BOY DID.

A boy who attends one of our Sunday-schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy having stood it as long as he could, said to the man, "Well, I guess I will go home to-morrow." The swearer, who had taken a great liking to him said, "I thought you were going to stay all summer." "I was," said the boy, "but I can't stay where any body swears so, I will leave." The man felt the rebuke, and said: "If you will stay I won't swear; and he kept his word.

story: "Found a white man dead in the woods. Had hole in his head. Short white man's himbob with long gun, three inches beyond muzzle of gun. Wore gray woolen coat. Had waited long time for the deadman to come along." "How do you know all this?" "Did you see it?" was naturally demanded of the Indian. "O yes! me saw; now show you." The settlers visited the scene of the murder, and the Indian showed them the spot where the murderer had waited for his victim.

He had set his gun against the tree. It was a long one, because the bark was slightly grazed high up, and about three inches above the mark left by the ramrod, showing that it projected three inches. The man wore a gray woolen coat, because where he had leaned against the tree little particles of threads had been caught by the bark. There was the place where the dog sat on his haunches, his stump-tail left a mark in the yielding soil. The murderer was short, because when he reloaded his gun he set the butt a good way from his feet. The trail he left coming and going showed that he was white, because he turned his toes out. Indians never did. The trail also showed that the one coming to the tree was older than the one going away from it—and hence the murderer waited.—N. Y. Times.

PLAY YOU DO NOT MIND IT.

Some youthful housekeepers one day were getting supper in a way that was delightful really; The grass a velvet carpet made; Beneath the glowing naples shade; No room so charming nearby. Then Flossy brought a napkin red; "I will make a lovely cloth," she said; But when she came to try it, Alas! 'twas not quite large enough To hide the table, slightly rough, 'Twas useless to deny it.

The useful looks of blank dismay Began to chase the smiles away, So meagre did they find it. Till out spoke sunny little Nell; "We'll leave it so, 'tis just as well, And play you do not mind it."

GOD'S LITTLE ERRAND GIRL.

Little Hester loved Jesus, and tried to do his will. One day she and her mother had been talking together about their Heavenly Father, and Hester said: "Why, mother, God is sending us on errands all the time! Oh it is nice to think that I am God's errand girl."

There are many things that an errand girl or errand boy can do, which are very important. To do errands properly one must be attentive, and learn just what needs to be done; must be prompt and go at once to do the errands; and must be careful and faithful, and be sure to do the errands right.

Who is willing to run on little errands for the Lord? There are poor folks to be relieved, sick folks to be cured, sad folks to be comforted, hungry folks to be fed, old folks to be waited on, little folks to be cared for, and all kinds of good things to be done for the Lord; and he often uses very little children to do his errands.

WHAT A BOY DID.

A boy who attends one of our Sunday-schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy having stood it as long as he could, said to the man, "Well, I guess I will go home to-morrow." The swearer, who had taken a great liking to him said, "I thought you were going to stay all summer." "I was," said the boy, "but I can't stay where any body swears so, I will leave." The man felt the rebuke, and said: "If you will stay I won't swear; and he kept his word.

THE VOICE OF PROVERBS.

Wisdom is here Proverbs 1:20. The mind of the writer, sonification. Under, however, the gradual revelation of the truth comes God. Compare the gospel with the teacher. The wisdom is in the "words" description which herself is complete Christ, the Word does the book of the first sight seems to be of the only (John 1:1).

of wisdom as a part of the high place of a Jew. The high places are the heights about the crowds of who could be addressed path were also places where also placed and hear and delegates of the city. deliberations were administered the name of the high places, and this custom of cities and palaces for the conduct of eminent and just not teach in a way imparting her intellect. She in of Christ and of and His apostles to all who would openly to the work in the synagogue, whether the Jews in so secret have (18:20). What take the water of 22:17).

Men; son of distinction between are the high-born, distinction, those newly forward out "Sons of man" anything in the work or work to dist others. The word "men" and "son" later "high" and 49:2 Human found in palaces ed with genius or ant, needs Dring strong a testimonial equality of of this invitation man," and of the ed in the call, men."

5.—Simple, innocent Father, Food. The word before gushed from the Psalm 14:1, and prison of hate, Lord in Matt. 5:9.—To the simple do not appear to be as not worthy of "What would be When there is so standing and kn ways appear me and with the gr and experience is tion of the truth our Lord (Matt. 10:11.—Yet he who regard weal as "the principal however, is not as not worthy of ison with wisdom used but not abus no time in wh temptation had Israel with regard wealth as in the In that time of and splendor, the would have spee days.

12.—Prudence. gin. A power of sight, helpful in ness of life. The of the many form manifests itself, counsels. These wisdom in the tails is thus in sented, not as the and mechanical ward system of tions, but as the enlightenment as 13. In the s manifests itself nces from sin thly and good ce of an inner law, to hate every my have I had in my not sin against 11).

14.—I have strength. This perly qualified, fact may afford cumstances. Be ver, is the hol truth, that exi cumstances, W



SUNDAY SCHOOL.

NOVEMBER 30.

THE VOICE OF WISDOM.

PROVERBS 8: 1-17.

Wisdom is here personified, as in Proverbs 1: 20. Of course, in the mind of the writer, this is a mere personification. Under Divine inspiration, however, it forms part of the gradual revelation of God, the Trinity, and especially a foreshadowing of the truth concerning the Son of God. Compare St. John's terms and teaching in the prologue of his gospel with verses 22-30 of this chapter. The "wisdom" of the lesson is in the "words" of St. John. The description which wisdom gives of herself is completely fulfilled in Jesus Christ, the Word made flesh. Thus does the book of Proverbs, which at first sight seems to relate to the conduct of life only, "testify of Christ." (John 5: 39.)

Ver. 2.—She. The representation of wisdom as a female is an evidence of the high place occupied by a pure and true womanhood in the thought of a Jew. The top of high places, etc. The high places are supposed to be the heights about the Temple, from which the crowds of worshippers passing could be addressed. The places of the path would be favorable for attracting passers by. The gates, etc., were also places where an audience would easily be collected. People met or business and to converse, and hear and tell the news at the gates of the city. Here also public deliberations were held, and justice was administered. The origin of the name *Porte*, applied to the Turkish custom of making the gates of cities and palaces places of assembly for the conduct of the affairs of government and justice. Wisdom does not teach in a quiet and retired place, imparting her instruction to a favored few. She in this respect is a type of Christ and of His gospel. He and His apostles proclaimed the truth to all who would hear. "I speak openly to the world; I ever taught in the synagogue, and in the temple, whether the Jews always resort; and in secret have taught nothing." (John 18: 20.) "Whosoever will, let him take the water of life freely." (Rev. 22: 17.)

4.—Men; sons of men. There is a distinction between the two. "Men" are the high-born, those of rank and distinction, those who stand prominently forward out of the multitude. "Sons of men" are those who have nothing in the way of rank or genius or work to distinguish them from others. The word translated here "men" and "sons of men" are translated "high" and "low" in Psalm 49: 2. Human nature, wherever found, in palaces and in hovels, gifted with genius or foolish and ignorant, needs Divine wisdom. How strong a testimony is this to the essential equality of men. In the light of this invitation to the "sons of men," and of the possibilities involved in the call, let us "honor all men."

5.—Simple, inexperienced, open to temptation. Fools; foolish ones, silly. The word before us must be distinguished from the godless scouter of Psalm 14: 1, and also from the expression of hate condemned by our Lord in Matt. 5: 22.

9.—To the simple and to fools wisdom appears foolish, and her address and entreaties provoke the cry, "What would this babbling say?" When there is some degree of understanding and knowledge, then her ways appear more plain and right; and with the growth of knowledge and experience is increase of appreciation of the truths of wisdom. "Wisdom is justified of her children," said our Lord (Matt. 11: 19.)

10, 11.—Yet how many there are who regard wealth and not wisdom, as "the principal thing." Wealth, however, is not represented in the Proverbs as being evil in itself, but as not worthy of mention in comparison with wisdom. Wealth must be used but not abused. There had been no time in which such powerful temptation had been placed before Israel with regard to the pursuit of wealth as in the reign of Solomon. In that time of outward enrichment and splendor, the words of the lesson would have special force as in these days.

12.—Prudence; subtlety in the margin. A power of penetration and insight, helpful in the ordinary business of life. This "prudence" is one of the many forms in which wisdom manifests itself. Witty inventions, or counsels. These spring from Divine wisdom in the heart. Life in its details is thus in the Proverbs represented, not as the result of a painful and mechanical attention to an outward system of rules and regulations, but as the product of an inner enlightenment and force.

13.—In the same way, wisdom manifests itself in purity. Abstinence from sin is secured, like subtlety and good counsels, by the force of an inner law, which causes man to hate every evil way. "Thy word have I hid in my heart, that I might not sin against Thee" (Psalm 119: 11).

14.—I have strength. An uninspired proverb says, "Knowledge is strength." This is true when properly qualified. The knowledge of a fact may afford help in certain circumstances. But the inspired proverb is the expression of a higher truth, that holds good under all circumstances. Wisdom has strength,

and the wise man is always strong. Strength completes the representation of wisdom. The sublime figure combines in herself the moral strength of manhood with the grace and tenderness of womanhood.

15, 16.—All strong and lasting and good government must have its roots deep down in Divine wisdom. No matter how splendid may be the pomp of royalty, kingship is a mere name, if wisdom is not the foundation of the throne. The attempt to govern will result in anarchy or slavery, but not in justice or peace.

17.—I love them, etc. Another form of statement of the truth of verse 9. The word "early" does not occur in the original. It seems to have been inserted under the influence of the fact that the verb comes from the same root as that of "dawn" or "morning." The gracious encouragement to the young afforded by the words need not, however, be lost, as the whole of the teaching of the chapters is addressed especially to the young.—Abridged from W. M. S. S. Mag.

TO KILL THE TASTE FOR ALCOHOL.

There are many drinkers who can break up the habit for a time, and would gladly refrain from ever touching it again, but an uncontrollable thirst for the beverage attacks them and never lets up until they give way. A prominent gentleman in Richmond, Va., tells how he broke this up. "I was one of those unfortunate given to strong drink. When I felt off I felt a horrid want of something I must have or go distracted. I could neither eat, work nor sleep. Explaining my affliction to a man of much experience, he advised me to take a decoction of ground quassia, a half ounce steeped in a pint of vinegar, and to put about a small teaspoonful of it in a little water, and to drink down every time the liquid thirst came on the violently. I found it satisfied my cravings, and gave me a feeling of stimulus and strength. I continued this cure and persevered until the thirst was conquered. For two years I have not tasted liquor, and I have no desire for it. Lately to try my strength, I have handled and smelt whiskey, but I have no temptation to take it. I give this for the consideration of the unfortunate, several of whom I know have recovered by means which I no longer require."

USEFUL HINTS.

Soap will last longer if kept in a dry place. This small economy will amount to something in a large family in the course of a year.

The best way to strengthen and promote the growth of the hair is to wash it every morning in cold water.

Treat an unloaded gun with the same care that you would use in handling a loaded one. "I did not know it was loaded" has caused many terrible accidents.

For a sauce for pudding take one tablespoonful of butter, one cup of sugar, one half cup of milk. Rub the butter and sugar to a cream, add the milk by degrees. Grate over nutmeg.

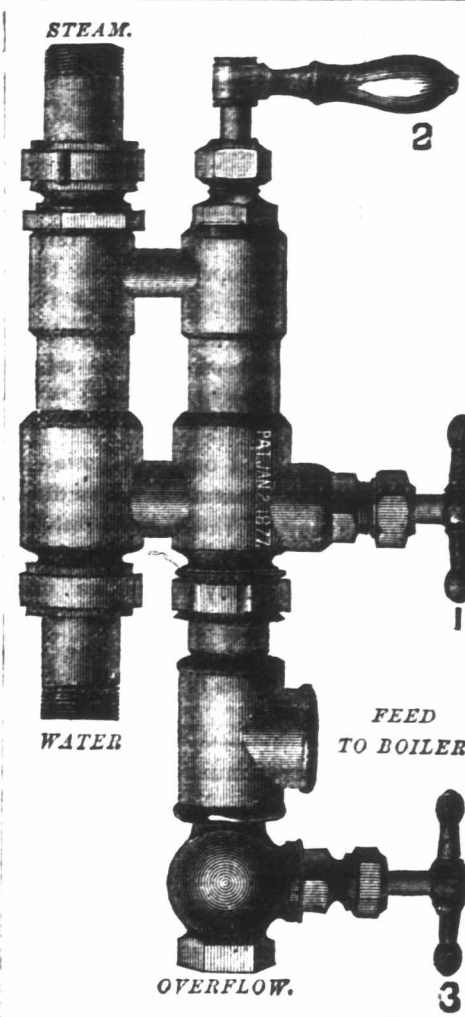
To make Graham gems, use one egg, one good handful of sugar, a pinch of salt, one half cup of melted butter, one pint of buttermilk, and one teaspoonful of soda. Put in butter when hot mixed up; when nearly mixed add soda, and mix rather stiff. Have gem irons hot and a good oven.

A cement which resists damp and firmly attaches labels to iron and tin work, consists of a paste of rye meal and a little solution of glue and water, to which as much venetian turpentine is added as may be required. Ordinary flour paste, when well made, does very well for fixing printed labels on tinned sheet iron boxes.

When a horse has a good appetite and eats well, it is a good indication of health and capacity to undergo hard labor. For such horses nothing can be gained by attempting to improve them with condition powders or stimulants. A good feeder can, in nearly all cases, be relied upon.

Edward Clark, the architect of the Capitol at Washington, in his annual report notes the success of his attempt to transplant over one hundred trees averaging a foot in diameter. To adapt them to removal their roots were cut off at a distance of three and a half feet from the trunk. The operation was regarded as hazardous, and was characterized as an injudicious and disastrous one. All the trees with two exceptions have flourished, and are growing more rapidly than others in the same park.

A brown wood stain for the imitation of oak, walnut and cherry-tree wood is obtained by thinning ordinary tincture of iodine with alcohol, more or less being added of the latter, according as a lighter or darker shade of brown is desired. The stain should be applied with a broad brush or a rag. After it has dried the work should be polished. It is, however, possible to dispense with ordinary French polish by adding to the stain white shellac. One or other of these processes of polishing is indispensable to give permanency to the stain.



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THE WESLEYAN

THURSDAY, NOVEMBER 20, 1884.

THE "WESLEYAN" FOR 1885.

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ARE THESE THINGS SO?

The Holiness Convention in St. John, N. B., calls forth no small amount of comment. It is seldom that the secular press devotes an editorial column to purely theological subjects more rarely still that it discusses the topic of the higher Christian life. When it does so it may fairly be assumed that the public mind is giving unusual attention to that subject. In some cases our secular contemporaries have shown an acquaintance with the topic and a respect for it which religious opponents have not always shown, while in others there has been a disposition to treat with somewhat of levity a doctrine dear to tens of thousands of the purest souls whose presence has ever blessed our earth.

We can scarcely wonder at the existence of this spirit as we glance at a report in the Telegraph of a sermon preached last Sunday by the Rev. Dr. Hopper, on the subject of holiness. Attacks upon this doctrine from evangelical pulpits have of late been exceedingly rare. Indeed, so many members of sister churches have within the last few years embraced and advocated it that it is ceasing to be a specialty of the Methodist creed. Assuming that the report in the Telegraph is a fair one, as is usually the case, there is therefore all the more reason to regret that Dr. Hopper should have made the statements attributed to him. As a pastor he deprecates the worldliness which like a flood is entering the Church to-day and taking away the time and the service and the love of the people, and yet the one safeguard against this universal danger—the entire consecration of the soul to Him who bought it with all its powers with his own blood, the conscious acceptance of the consecrated offering by its Redeemer, and the indwelling of the Holy Spirit, filling that soul with love that makes sin abhorrent—he seems to reject as "fanaticism." When, fixing his eye upon certain dark blot in the life of David which caused him such grief, Dr. Hopper informs his church membership that David's life was simply a series of departures from the law of his God, it seems to us that he simply puts into their lips an apology for such repeated transgressions as must imperil their eternal interests. "If I don't sin through the week I shall have nothing to repent of on Sunday," said a man we once met. Might not that man have used Dr. Hopper's teaching as a thorn hedge behind which to retreat?

In the light of the New Testament dispensation a more glorious standard is placed before the Christian Church, a higher possibility beckons us on. "Certainly he will cleanse us from all unrighteousness, but not in this life," says Dr. Hopper. Not so thought St. Paul. Where among all the early churches, where in our modern churches in general can we find men and women bearing more clearly the Master's character, than among the Thessalonian Christians, and yet for these the apostle prayed, "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And to the prayer he added the promise, "Faithful is he that calleth you, who also will do it"—will sanctify and preserve blameless. As in that precious assurance which Dr. Hopper would explain away, "The blood of Jesus Christ His Son cleanseth from all sin," the present is referred to and not the future world. In that future world the law of development will still hold sway.

Dr. Hopper places John Wesley in strange company. With Pelagius and with Rome he is charged with teaching a system by which a pretext is afforded to bend the law of Christ and relax its vigor. Had Wesley taught after such fashion his theology might well have been designated by Dr. Hopper as that of "some lower system," but the history of early Methodism, even her enemies themselves being judges, as well as his own sermons and more—his own example, establish the contrary most positively. Wesley's denunciations of Antinomianism almost startle one as they appear in page after page of his writings. Were it not that men of thorough acquaintance with his teachings and of high ability for the defence of his views occupy our pulpits in St. John, we might be tempted to pursue this subject, but further remark on our part is unnecessary.

A word as to Dr. Hopper's use of certain passages of Scripture. We quite agree with John Wesley and with him that no passages in the Bible teach absolute perfection as attainable by man. Neither have any of the Methodist or Baptist ministers at the Holiness Convention claimed that such can be found. They have claimed that it is the privilege of each Christian believer,—his high calling too—to attain such perfection of choice, of trust, of love, as shall involve perfect obedience, while yet such error as may have resulted from early training and influences, though sinless in motive, may not be wholly removed. What is proved against this by St. Paul's statement? "Though I know nothing against myself, yet am I not hereby justified." Certainly not, for "it is God that justifieth." Nor is there more force in the question, why in quotations from 1st John, 1st chapter, the seventh and ninth verses are so frequently given without the eighth and tenth. The omission is merely for brevity's sake, for the whole passage is more forceful, the verses most frequently quoted having reference to man united to his Saviour by living faith, those less frequently repeated having reference to him apart from the all-atoning, all-cleansing sacrifice.

The Republican party in the United States finds it hard to forgive the Prohibitionists. In more than one place the Prohibition leader has been burned in effigy, and hard words have been bestowed upon his followers in Scripture measure. Even the N. Y. Advocate, in a moderate paper on the "deplorable state of public feeling," shies a pebble at them by asserting that "the delay and uncertainty, with their terrible possibilities, were caused by votes cast for persons who could not be elected."

That temperance had more to hope from Republican than from Democratic success can scarcely be questioned. Yet the Republican leaders, in avoiding the slightest allusion to the Prohibition issue in their political creed, showed that little dependance could be placed upon them in this respect. The result has been the formation of a party which has come to stay—until at least its object shall be accomplished by the sincere adoption of its one purpose by one or other of the previously existing parties. That their course will involve any serious temporary injury is scarcely probable. Even though a loud cry for free liquor may find a hearing from President Cleveland's advisers, the action of the "Independents" and the firmness of the Prohibitionists will furnish a strong check upon retrograde action. Those who have seen how the Prohibitionist leaders have made everything bend to the

A NEW ERA.

one aim, to the consequent loss of one party and the gain of another, will not trifle with a smaller party which already possesses the balance of power, and is likely to grow with amazing rapidity. Politicians are not blind to the fact that the man or the party is terrible that minds one thing. Even sheer madness on the part of American rulers would but promote the growth of the Prohibition party.

The Prohibition leaders have issued an address in which they claim to have polled 200,000 out of about 10,000,000 votes. In thorough sympathy with the leaders are ministers and laymen know the world over for eloquence and influence, whose action would have controlled hundreds of thousands of other voters, had the latter not feared to injure the cause they had espoused by the more easy success of the Democratic candidate. The 200,000 men who in spite of rare pressure have endorsed President Seelye's sentiment that "votes are never thrown away which are cast for right measures and right men," are men who not only will not retreat, but who by the end of another four years' term will be likely to find themselves sustained by a host which can no longer be deluded by the cry of "wait four years longer," into the endurance by their country of a calamity that is as great a cause of financial loss, of destruction of life, and of general demoralization as were the four years of war.

The supporters of Prohibition in the United States have taken Prohibition out of the region of ideas and made the principle a rallying cry. They have refused to leave it a mere State issue; they have made it a National question. They have made it altogether probable that four years hence Prohibition will form the leading plank in a platform which shall have the hearty support of the great majority of the American people. And what is of most importance to us—their action is likely to have a happy influence on this side of the boundary line, where already at home the enemies of the race are learning sundry unpleasant lessons.

MR. CHINIQUEY.

The Protestant ministers of Montreal are boldly asserting the right of freedom of speech in that city. At a meeting of thirty-four of them last week, connected with the Episcopal, Presbyterian, Baptist, Congregational, Reformed Episcopal and Methodist Churches, a series of outspoken resolutions, called forth by the recent attacks on the French Protestant churches, was moved by the Rev. Dr. Potts, seconded by the Rev. A. B. Mackay and unanimously passed. Copies of these were sent to the Provincial and municipal authorities, as well as to various newspapers. If a Star reporter has correctly given Mr. Chiniquey's statements, there is some cause for this outburst of Romish intolerance. He is reported to have said that "he is meeting with great success and securing many converts; one day last week no less than forty-five renounced the faith they had so long adhered to, and joined the ranks of the Protestants. The same is the case from day to-day, and he is extremely gratified with the measure of success which has greeted his efforts. He says that the hot shot is fired at the meetings and afterwards the real work of conversion is completed by private interview. With reference to his work in other parts, he said that in the Western States they had 30,000 converts, and in Australia over 300 families." At the end of a month he expects to return to the Western States. It is the impression that the body guard which escorted him safely home one evening last week was composed almost wholly of the rank and file of the volunteer regiments.

The St. Denis Hotel, New York, is likely to lose the extensive Methodist patronage it has hitherto enjoyed. There the Bishop, Missionary and Book Committees, and many leading laymen from all parts of the city and country doing business at the Conventual offices, and hundreds of ministers, have for years been in the habit of dining. Two or three weeks since a much respected Methodist minister from a neighboring city was indignantly turned out of the dining-room of the hotel because of African blood in his veins. As the last General Conference, at Philadelphia, had elected two colored men

members of the General Book Committee, the Book agents sent a note to the proprietor, asking him if he would entertain the committee at its next session, at the same time informing him that he could not entertain the sixteen white men without also entertaining their two colored fellow officials. The proprietor took time to consider the proposition and then declined to accept it. The New York Advocate concludes a sensible editorial on this subject, by saying: "We know not what course our readers may take, but we find our instruction in these words, 'Inasmuch as ye did it unto the least of these my brethren, ye did it unto me.' Hence, after a patronage of many years, we must take leave of an establishment where the food may be sweet, but the milk of human kindness in this case is curdled and sour."

The Rev. Samuel Snowden writes from St. John's, Nfld., on the 11th inst: Allow me through the WESLEYAN to express my sincere thanks to the people of Grand Bank for the handsome gift of \$120 on leaving Fortune circuit for England on my account of ill health. This gift I prize the more as coming from an adjoining circuit. May this expression of kindness to one not stationed on the circuit receive its appropriate reward in this life and in the world to come. My thanks are also hereby given to the good people of Fortune, my own charge, who, on becoming aware of the necessity for my leaving for a milder climate for the winter months, also made me a presentation. The Rev. T. H. James is labouring zealously on the Grand Bank circuit, and we were looking forward to a winter's campaign together. Yet affliction separates us. We are torn asunder. I have had to leave a dear people. May the Lord bless this dispensation of His Providence and may we live to meet again. We hope soon to hear that a short residence in his native land has fitted Bro. Snowden for a return to his late field.

The meetings for young men, held under the auspices of the Y. M. C. A., were brought to a close on Monday evening. A large gathering took place in the Academy of Music on Sunday afternoon. John S. Maclean, Esqr., President, took charge of the meeting, which was addressed with much earnestness by the Revs. F. H. W. Pickles and J. W. Manning. A deep interest has been manifested in several of the meetings, but it may be questioned whether directness of aim and fullness of results are not in some measure sacrificed by the various changes in management. One guiding mind seems necessary to the satisfactory conducting of evangelistic services. This city, with numerous young men in attendance at its law and medical schools and university furnishes a fine field to those who are privileged to throw themselves earnestly into Christian work.

At the recent meeting of the English Congregational Union the Rev. Dr. Joseph Parker said most forcibly in the course of an address: "If my faith be outside of me, a ghostly haze in the air, it is but a superstition; it must be in me, part of me—yes, my very soul, my truest, holiest self. We can not live completely and robustly in some other man's faith. Do, then, let us be strong at the centre of conviction." The truth of this statement, as a contemporary remarks, "this age needs to have emphasized. Too many people who call themselves Christians are uncertain as to what their faith is: what life they have in the past, or in the current doctrines of society. Dogmas are at a discount in many quarters, and sentiment, nebulous and unreal, a ghostly haze in the air, is accepted as a substitute for the substance of doctrine."

Ministers are not safe allies in a political canvas. Dr. Burchard, the Presbyterian chairman of the eight hundred and more ministers who waited on Blaine in New York, forgot himself and in a moment of gush introduced the aspirant for the Presidency as "the foe of rum, rebellion and Romanism." Blaine's mother was a Catholic, and adherents of Romanism thought that he should have had the manliness to resent this reference to the religion of his mother, instead of allowing it, as he did, to pass over without protest. And now it is claimed that 10,000 Irish Americans turned their backs on Blaine because of Dr. Burchard's three R's speech! The "eight hundred" would certainly have served the Republican candidate better by remaining at home to prepare the next Sunday's sermon.

The Good Templars and Sons of Temperance are working with great activity in this province. The annual meeting of the latter organization was held in this city last week. The reports were pleasing, sixty-one new divisions having been formed through the year. A pleasant entertainment, given by the city divisions, was addressed by the Rev. W. B. Bradshaw, Hon. C. E. Church, H. A. Taylor, T. M. Lewis, the G. W. P.—Rev. J. Murray and others. After Jan. 1st the Watchman will be published by the Rev. A. W. Nicolson, of the Hants Journal. The Grand Division will meet again in January at Middle Musquodoboit.

The folly of a too frequent change in church relation was thus illustrated by a colored local preacher, when speaking from the text, "Be ye steadfast, immovable, etc.:" "Suppose you take a tree from the North—and in the North they have mighty fine trees—and plant it in one of your rich gardens, and let it stay there a year; then you take that tree up and plant it in another garden, and let it stay there one year; and then you take it up and plant it again in the same way. Now, my brethren, that tree will die; it has had too much planting." There is not much room to question either the preacher's facts or his inference.

AN ITINERANT'S JOURNEY.

The prominent physical features of Oregon and Washington Territory are much alike, so that a descriptive outline of the topography, soil, and climate of the one will also answer for the other. Washington Territory has an area of 69,994 square miles. Oregon is a little larger, having an area of 95,574 square miles. The Cascade Mountains, a broad volcanic plateau with lofty snow-clad peaks, divide both Washington Territory and Oregon into two unequal parts, which differ widely in climate and resources. After we pass Wallula Junction, the track is along the Columbia River, and for some distance through an alkali region. Great crags stand like ruins, more grand in their bronzed and rugged decay, than any crumbling relic that man has left. As the cars swept in and out among them, we could see the Indian wigwams pitched on the shifting sand, here and there. This part of our route was sterile and forbidding in the extreme. This kind of scenery continues until we come to a place called the "Dalles." From this place the road follows the river's edge, and the scene changes from treeless, desert-looking shores, to mountain views that grow more interesting every mile. Soon after entering the mountains we find pines and firs scattered on the hill-sides. Gradually the growth increases; the mountains become at times densely wooded, clear down to the margin of the river. As we continue to sweep on through this majestic scenery we are soon privileged to see Mount Hood, which is 11,025 feet high, standing in solitary majesty on one side of us, while on the other side stands Mount Adams, 9,550 feet high, and away off in the distance, in the vicinity of Puget Sound, stands the father of them all—old Mount Tacoma, 14,360 feet high. These mountains are covered with perpetual snow. The panorama is magnificent, changing and opening at intervals as the train rushes on.

We were told that the Indians have a tradition that once the great snow mountains, Hood and Adams, stood close to the margin of the river, with a natural arch of stone bridging one to the other. The mountains quarreled, threw out stones, ashes and fire, and in their anger with each other, demolished the arch. Before that time, the Indians say their fathers had passed up and down beneath the arch in their canoes, and the stream was navigable; but when the arch fell it choked the river, and created the rapids that now exist. The legend goes on to say, that the "Sahallah Tyhee" or Great Spirit, was so angry with the contending mountains that he hurled them north and south, where they stand to-day. Scientists tell us that this legend has some foundation upon which it rests.

All through this region the scenery is very fine. We passed some grand waterfalls, and, as we flew by they appeared like ribbons of silver mist waving in the wind. Through the consideration of the company, a stop of twenty minutes is made at the foot of the great Multnomah Fall, and the passengers have leisure to inspect it fully. It is worth inspecting. It has a double fall—the water plunges several hundred feet, gathers itself together and plunges again. Its total fall is 800 feet. The scene is a grand one in the extreme. But the patience of your readers forbids our lingering several round this enchanting spot. A brakeman thrusts his hand through the door, and, as usual, in the most distinct and melodious accents, exclaims "Portland! Portland! Portland!!" We gather up our bundles, grease the sable palm of our good-natured colored porter, and make our exit.

When your readers last lost sight of us, we were standing at the station

in Portland. Our stay there was a very brief one—only two hours—yet it was long enough to get a glimpse of the city, and find out "a thing or two" about it. It is finely situated on the west side of the Willamette River, twelve miles above its confluence with the Columbia. In 1870 it had a population of 1,000. It now has a population of 40,000, and is growing fast. We left at 1 p. m., by steamer, and after a beautiful sail of forty miles on the Willamette river, reached Kalama at half-past three. We remained here till 5 p. m., then took the cars for Tacoma and arrived safely there at 10 p. m. Here we immediately embarked on board the Olympic, a magnificent steamer belonging to the Oregon Railway and Navigation Company. We were much surprised to find such a boat in this part of the world. She is elegantly fitted up, and at night, when lit up with electric lights, looked very fine. She did her sixteen miles an hour, and, when using her four boilers, could make it twenty-two. Our passage over Puget Sound, "the Mediterranean of the Pacific," was one of enchanting pleasure. Puget Sound covers an area of 2000 square miles, and its dark blue waters are perfectly free from rocks and shoals, and so deep that the largest sea-going vessels may approach the bold shores at almost every point. It is full of beautiful islands, so that it is really a splendid archipelago; whilst away off to the westward the snow-crowned Olympic Range, with the towering white peak of Mount Baker, is distinctly visible; and if you direct your gaze to the northward, the Cascade Range looms up to the height of 11,100 feet, the whole forming a picture of great diversity and beauty. The captain of our steamer informed us that he had been crossing there for some years, and had never encountered a storm of any account, or seen ice form thicker than a shilling. About half past one we caught our first glimpse of our new island home, Vancouver. By three we steamed into the harbor of Victoria, and made fast to the pier. We found some friends and a carriage in waiting, and were soon transferred "bag and baggage" to our new home in Broad street.

A few lines relative to the city of Victoria, and we bring these monotonous letters to an end. Victoria is certainly "beautiful for situation," and possesses many of the elements necessary for future greatness. Its geographical position is all that can be desired; its climate is extremely salubrious, and scenery unsurpassed for romantic grandeur. The city is well lighted with electric lights, the streets are wide and regular, and we have an abundant supply of water. Our congregation is large, and our people kind and thoughtful. Times are brisk, wages high, and money plentiful. Upon the whole we are very well pleased with our new home on the western side of the "Rockies," by the picturesque shores of the Pacific. Promising not to again trespass upon the patience of your readers for some time to come we now close these imperfect letters.

Victoria, B. C.

THOSE FINANCES.

DEAR BRO.—The columns of the WESLEYAN have lately attracted more than usual attention. Your readers hail with pleasure the timely discussion of Church finances. Intelligent and thoughtful Methodists reckon that the burning question of to-day. Long kept in the back ground, this subject now forces itself to the front by dint of its intrinsic weight. Especially is this true of that branch of it which wins for its elucidation and support the facile pen of more than one correspondent—I refer to the financial support of our Home missionaries. At this point a deplorable weakness is revealed in our economy; a weakness disastrously affecting the entire machinery and retarding all progress. No one will absurdly challenge the proof of these assertions. Glance briefly at some of the details. The Discipline decides upon \$750 as the minimum salary of every ordained, married man in the active ministry. Whoever candidly studies the matter, will readily admit that this sum is not a whit larger than the case demands. Nor can the true Methodist begrudge his pastor this modest allowance. He perceives that it is absolutely required in order that the pulpit and pastoral ministrations may be successful, in other words that the glory of God may be secured. Here hinges the whole question of a minister's salary. We are not to inquire, "What is the man worth," but rather, "How much is required to enable him to keep out of debt, to be free from worldly anxiety, and to go around his circuit solely absorbed in the work of the Lord? Again the answer comes, \$750 at least. Put an angel in the pulpit worrying over his debts, and the saints will complain that he lacks spiritual power and unction. Give our ministers liberally of our earthly, and they will repay us by billing out cup to overflowing with their spiritual things. What a crying shame that large numbers of our preachers have been forced to plan and worry how to live decently upon a paltry \$400 or \$450! Can the Methodist Church afford to continue this state of things? While it lasts our progress is merely fanciful, not real. Evasion is at an end, we must decide one way or the other. This hour the question imperatively demands consideration and a settlement. MORE ANON.

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MEMORIAL NOTICES.

F. H. CAMPBELL. died at his residence, Pownal, Lot 49, P. E. I., Nov. 1st, aged 43 years, leaving a widow and three children. The deceased professed religion during revival services which were held here last winter, and at their close united with the Methodist Church. For many years he had been the subject of religious impressions. The writer has heard him say that he never forgot the promise made to a beloved mother, never to retire to rest at night without going on his knees in prayer to God. He took an active interest in the affairs of the Church, teaching a Bible-class in the Sabbath-school, and discharging the duties of a trustee, to which office he was elected soon after becoming a member of the Church. He appreciated the class-meetings, rarely being absent from any of them until confined to his house by the illness which terminated in his death. He also took an interest in the Temperance cause, and in the education of the young, and in whatever tended to the moral improvement of the community. His last sickness extended over a period of eight weeks, and was borne with quiet submission to the Divine Will. His end was peace. H.

TERRIBLE FACTS.

The power of alcohol to cause either temporary or permanent insanity is well known to all of us. I have been told that one single visit to the padded room of the London Hospital, where those suffering from delirium tremens are confined, is amply sufficient to shake the faith of the most confirmed alcohol worshiper in his mistaken creed. As regards its relation to permanent insanity, we have the statement of a former bishop of London, who has informed us that, out of twelve hundred and seventy-one maniacs whose previous histories were investigated, six hundred and forty-nine were wrecked their reason by excessive drinking. But the most terrible results of this list of evils have yet to be considered. Even supposing we grant that from the moral point of view it is allowable that, for the gratification of a mere animal desire, we may risk both our own health and reason, there can be no doubt that, to risk the entailment of the above terrible afflictions upon those who are to come after us, is among the most wicked and unjustifiable of deeds. Yet this is the guilt of all who indulge in the fatal vice of drink. Many diseases are well known as being capable of transmission by inheritance, so that the wickedness of one individual may literally cause the "iniquity of the fathers" to be visited upon the children and upon the children's children, even unto the third and fourth generations, entailing such results in future upon the innocent unborn that even the most hardened sinner may turn with horror from the prospect of such a crime. To give one instance: Dr. Howe, in his report on idiocy to the Legislature of Massachusetts, says, "The habits of the parents of the three hundred of the idiots were ascertained, and one hundred and forty-five, or nearly one-half, are reported as known to be habitual drunkards." In the social world, alcohol is equally a source from which many evils flow. But a short time since, a medical man who had had large experience among the work-houses of the metropolis, and who, though not himself a total abstainer, has taken great interest in this question, assured me that he had never known a teetotaler to apply for parish relief. In Edinburgh, out of twenty-seven thousand cases of pauperism, twenty thousand were traceable to drunkenness; and, in London, it is estimated that two-thirds of our paupers owe their condition to the same terrible evil. This is no matter for wonder, when we come to consider the amount of money which is squandered in drink, coupled with the unprofitable and unproductive nature of the trade to the community at large. During four years, up to 1879, the amount spent in the United Kingdom upon intoxicating liquors amounted to £574,000,000, a sum which is equal to 100 per cent of the total of our export trade with the whole world during three years! And, judging from the number of workmen in proportion to the money value of the various liquors sent out at the large Caledonian Distillery in Edinburgh, the drink money spent in the country would, if more productively applied, employ nearly two million instead of two hundred and fifty thousand of our population. Science Monthly.

GOSPEL STUDIES.

CHRIST'S DISCIPLES: Mark 3: 6-19. Our Saviour's answer to the Pharisees served to deepen their hostility. They became jealous of his fame and carefully watched him in all his proceedings. They then formed a conspiracy against him, with the Herodians, to destroy him. The Pharisees were a powerful body in Judea, while the Herodians formed a strong political party in Galilee. Both were inimical to the Romans, who then ruled the land—the Pharisees, because they wished to be supreme, and to form an aristocracy; the Herodians, because they were the supporters of Herod's dynasty. Both were most cordially

united in their hatred of Jesus and his work, the Pharisees, because he surpassed them as a teacher; and the Herodians, looking upon him as a rival to the Herods in the throne of Israel.

Our Lord, knowing the enmity of these wicked men, prudently withdrew himself to the Sea of Galilee, where great crowds followed him, and he healed many.

Finding that his work was increasing, Jesus saw the necessity of having help; and, leaving the city, he went up into a mountain (Tabor) to pray. (Luke 6: 12, and next morning he called whom he would, and out of the number he ordained twelve to be with him, to go forth and preach with power, to heal, and to cast out devils. These became his twelve Disciples or scholars, and ultimately his twelve Apostles or missionaries. All except Matthew appear to have been in humble life: not a Rabbi nor Scribe among the number. Still, they were neither poor nor ignorant, but had an ordinary education, and all at that time appeared to be devoted to Christ and full of zeal and good works. Their position was an enviable one, although exposing them to privation, suffering and persecution.

Let none of the readers of this paper deny or betray our Lord; but may all be faithful, even unto death!—Hon. Judge Young, Charlottetown.

A BRAVE DEED.

He died for others. "He saved others, himself he could not save." That is the verdict of thousands who saw a man perish in Chicago last week. A large six-story building on the corner of Michigan street and LaSalle avenue took place, Oct. 28, in the day-time, and was quickly enveloped in flames. It had been used as a meat-canning establishment and was saturated with grease, and fire was communicated from story to story as quickly as if cotton had been the conductor. In the fifth story of the building were employed in making boxes twenty-eight girls and several men. The foreman of the room was James Carr, and how he saved all the others and lost his own life as a consequence, is told by one of the Chicago papers as follows: "With no thought of self-preservation, with no regard of the danger that was surrounding him, he calmed the almost frantic girls, and then, after having quieted them, he made his employees fall into line, and conducted them to the fire-escapes, one of which was on the Michigan and the other on the LaSalle street fronts. The fire-escapes were of that pattern that have but small platforms upon each story, with ladder and standpipe attachments. After Carr had seen that all his employees were safe, he turned about to make his own exit, when he found himself more than seventy feet from the ground, surrounded by relentless flames. The crackling timbers were drooping about him, and he had no alternative but to run to a rear window to seek safety. Below was an excited, swaying mass of humanity that had gathered from all parts of the city, as it was then the noon hour. When Carr appeared at the window he shouted to the firemen below to save him. The appeal was heard by the crowd, and they sent up cheering words in response, telling the brave man to hold on. The smoke and fire surrounding him, he saw no alternative but to leap to the alley below to save himself. He begged for a rope that he might descend. He was driven from where he was standing on the window ledge by the smoke and flame, but with a remarkable coolness, in all the turmoil and excitement, he got down upon his bent knees, lowered himself, and held himself by his hands to the window-sill. Officer Koch, from the rear building threw him a rope, and Carr caught it with one hand, holding to the sill with the other. Below four stalwart men had obtained a tarpaulin wagon cover, and this they spread out so that in case he fell they might catch him and save his life. Carr had scarcely seized the rope and held it in his hand an instant when he became weak and exhausted and, to the horror of the mass of people below, let go his hold on the window-sill and rope at the same time, and came whirling down from the vast height. The men who held the tarpaulin kept hold with a determined grip. Carr whirled in the air feet first until he was about half way down, when he turned head first. He crashed through the oiled canvas, striking his face upon the hard pavement below, a helpless, senseless, and bleeding mass.

To THE POINT.—Not long ago a Scottish clergyman reproved a member of his flock for being drunk. "Gin it please ye," said Jimmy, "I dinna drink as meikle as yer sel." "Why, how is that," said the minister. "Aweel, dinna ye aye tak a glass o' whiskey and water after dinner?" "Why, yes, Jimmy, sure I take a glass o' whiskey after dinner to aid digestion." "And dinna ye tak a glass o' toddy every night when we are gangin' to bed?" "Yes, to be sure, I just take a little toddy every night to help me to sleep." "Well," continued Jimmy, "that's just fourteen glasses a week, and about sixty every month. I only get paid once a month, and then if I'd tak' sixty glasses it wud mak' me dead drunk for a week. Now, ye see, the only difference is that ye time it better than I do."

WHAT A BLIND MAN MAY BECOME.

No more heroic spectacle has been witnessed in the last score of years than that of the brave, cheerful, skillful, and able Prof. Henry Fawcett, the blind Postmaster General of England, whose death was announced last week by the telegraph. He was born in 1833, and thus passed away in his prime. He graduated with honor from Trinity Hall, Cambridge, in 1856, and entered upon the study of the law. He was tall, impressive in appearance, with a very conspicuous nose, before him. In 1856, while on a shooting expedition with his father, by an accident to the gun of the latter, one of his eyes was destroyed, and he became entirely blind. He rose at once above the terrible obstacles to his advancement. He was a superior mathematical scholar and student in natural science, and he also made social science and statesmanship a special study. He became an acceptable writer in scientific periodicals, and author of a number of valuable manuals. He was for a time member of Parliament, and a very able speaker, always commanding attention, a professor of political economy at Cambridge, and died Postmaster General of England.

In the administration of the last office he has been especially efficient, introducing many important improvements. He was a fine speaker and lecturer. He had a singular skill in moving about in the house and out of doors, even riding horse-back with great freedom. His blessed angel has been his accomplished wife, who has been his constant companion. One of the most pathetic incidents of his life was an address he delivered to a large company of blind persons collected in the palace of the Duke of Devonshire. His words were full of cheer, of sunshine and encouragement. He did not think the blind required so much sympathy; with courageous diligence they could overcome this grievous embarrassment and fill a useful and honorable place in society. A noble example of this he has given in his manly and active life.—Zion's Herald.

MAN IN THE MOON.

A letter from Berlin to a prominent gentleman of New York contains a very interesting communication concerning the alleged discoveries by Dr. Blendmann, a professor in the Royal Academy in Berlin, of the evidence that the moon is inhabited. Dr. Blendmann professes to have discovered that the telescopic observations made up to the present time have given a negative result on account of the excessive light that radiates from the lunar disk, which prevents an exact examination of the surface. Dr. Blendmann softened the light by using the condensed smoke of camphor. He had to make hundreds of trials before finding the exact measure of softening required to obtain a perfect image of the moon. He then took with a reflecting telescope a very detailed and correct photographic view of the disk of the moon, which he afterwards exposed under a powerful solar microscope. The circle obtained in the photograph had in the microscope an apparent diameter of over thirty feet. In this way, the story is, he was able to perceive that what had been believed to be seas are really regions covered with rich vegetation, and what have always been taken for mountainous regions are deserts and seas. One can see, the letter says, with striking distinctness, cities, towns and villages, and there are strong indications of industry and commerce. With a full moon Dr. Blendmann has obtained photographic views so distinct that if larger telescopes could be used the discovery would be still more completely confirmed.

DISCOVERED BY A DOG.—The brig Emma, Captain White, with a cargo of salt, was lost about midnight, Nov. 10, 1857, at Seal Cove, a small opening about three miles north of Flat Rock, ten miles from St. John's, Newfoundland. A heavy swell setting into the light, the ship became unmanageable, and finally went on shore. The cook, an Italian, jumped overboard with the intention of saving the crew by means of a rope attached to his person, but the surf on the shore cost the noble fellow his life. The captain and crew succeeded in getting on shore, the vessel parting shortly afterward. A fisherman, of the name of Mayo, living near the scene of the wreck, and his two sons, were aroused from sleep by the barking and scratching of their dog outside the door. Supposing some person was lurking around the premises, they got up, when the movements of the animal attracted their attention, and they followed him to the edge of a precipice some seventy feet high, at the foot of which Captain White and his men had landed. This circumstance saved their lives, as it was found necessary to haul them up with ropes, the surf beating so furiously around them that to render their position precarious.—Brooklyn Advertiser.

No man who has done his duty should lose heart at what seems to him the most disastrous result.

BREVITIES.

There are many lives ruined because they have not had tenderness enough. To succeed one must sometimes be very bold, and sometimes very prudent.

A German proverb says: "Keep your eyes wide open before marriage and half shut afterwards."

The greatest courage to be able to bear the imputation of the want of courage.—Henry Clay.

I am not one of those who do not believe in love at first sight, but I believe in taking a second look.—Henry Vincent.

Nothing is rarer in literary history than a scholar who confesses that he has been refuted in any thing.—Jean Paul.

How much older should a husband be than his wife? Three to five years is usually sufficient, but if he is very rich, fifty or sixty years is allowable.

An office of "universal information" has been opened in London near the British Museum. You pay your skill, ask your question, and get your answer.

Three days of uninterrupted company in a vehicle will make you better acquainted with another than one hour's conversation with him every day for three years.—Laxator.

I wish there might be such an ambition for the most perfect national health as there is for national renown in war, or in art, or in commerce.—Sir James Paget.

The highest price ever paid for a work of art was \$123,000, which was given in 1852 for a picture of the Virgin from the hand of the great Spanish artist Murillo.

At some of the army recruiting stations in China a recruit six feet wide is dug, and the recruits are made to jump it. If they succeed they are accepted. But if they fail they are rejected.

It would appear that nature has hidden in the depths of our minds certain talents and a skill of which we are ignorant; it is the passions alone which have the power to bring them into light, and to give us sometimes views more certain and more finished than art can ever do.—Rochefoucauld.

A boy was caught stealing currants, and was locked up in a dark closet by the grocer. The boy began begging most pathetically to be released, and after much persuasion suggested: "Now, if you'll let me out and send for my father, he'll pay you for the currants and I'll be his." The grocer could not withstand this appeal.

Rev. Dr. Fulton, of Brooklyn, is said lately to have exclaimed in the pulpit: "Place me upon the polar iceberg where no verdure greets the eye, and where naught but the white bear's growl can be heard." And he was disgusted when a deep bass voice replied, "Amen!"—Presbyterian Journal.

"It's poor work," says Mrs. Poyser, "always settin' the dead above the livin'." We shall all on us be dead some day, I reckon 't'd be better if folks 'ud make much on us before-hand, instead of beginnin' when we're gone. It's but little good you'll do waterin' last year's crop.

Horace Greeley—he used to tell the story himself—once sent a claim to a Western attorney for collection, the attorney to keep half the amount for his fee. After a time Mr. Greeley received the following note from the lawyer: "Dear Sir: I have succeeded in collecting my half of that claim—the balance is hopeless."

You may be sure that he who will in private let the faults of his friends, for he adventures they dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitch mankind.—Sir Walter Raleigh.

George has proposed and been accepted. "Well," she said, "I can sing and play on the piano and harp, can paint, and at seminary I was up in the fine arts and political economy and logic, and I can croquet beautifully, and play lawn tennis, and, and—that's about all, I think. No, no, tell me what are some of your accomplishments, George?" "I haven't got any." "Not a single one?" "Well," he said with a sigh, "if the worst should come to the worst, I think I might be able to cook."—Boston Journal.

"Boss," or "to boss," was, according to some philologists, originally introduced into the New World by Irish or Scottish immigrants, from the Gaelic bos, the hand. But this is erroneous. The word is derived from the Dutch settlers who first colonized New Amsterdam, first called New York by the English when the colony changed masters by coming into the possession of the British Government. Baas, in the Dutch language, signifies a master or the foreman of a workshop. Perhaps even the English-speaking population of the States, if they had known that "boss" was no other than Dutch for "master," might, in their Republican pride, have repudiated the word and invented another.

Parting with Friends. Is one of the sad necessities of life, and often mark, life's milestones as we travel the part from the beginning to the end. Strange to say, Dr. Scott Putnam has discovered a means by which old time friends are separated and that with-out a single qualm. Putnam's Painless Corn Extractor promptly, painlessly, and with certainty separates the oldest and most strongly cemented corns that can be found. It cannot fail for Putnam is sure, safe and painless. Beware of any article offered "just as good" and take only Putnam's Painless Corn Extractor.

There are many Cough Mixtures, but only one Allen's Lung Balsam; try it. See Adv.

The orange-tree at Versailles, known as the Great Constable, is nearly 500 years old.

For Kidney troubles use Minard's Liniment freely internally and externally; it will relieve you in one hour and make-a-permanent cure.

For cramp in the stomach, cramp, colic, warm Minard's Liniment, rub freely and cover the affected parts with brown paper well saturated with the Liniment and take it internally according to directions. A cure guaranteed.

No family in this broad land should undertake to keep house without Johnson's Anodyne Liniment, many have tried it but failed. It is worth more to a family than a whole medicine chest.

The kernel of the peach stone is the bitter almond of commerce. Confectioners give twenty cents a pound for them.

The most contemptible fraud that has been practiced upon farmers and others in the last few years is the selling of worthless packs of worthless horse and cattle powders. There is only one kind now known in this country that are unadulterated and those are Sheridan's.

DO NOT BE DISCOURAGED even if you have tried many remedies for your Kidney disease or Liver complaint without success; it is no reason why you should think your disorder incurable. The most intractable cases readily yield to the potent virtues of Kidney-Wort. It is a purely vegetable compound which acts on the Kidneys, Liver and Bowels at the same time and thus cleanses the whole system. Don't wait, but get a package to-day and cure yourself.

IT IS A WELL KNOWN FACT! In the Diamond Dyes more coloring is given than any known Dyes, and they give faster and more brilliant colors. 10c at the druggists. They are a great success. Wells, Richardson & Co., Burlington, Vt.

A PRINCIPAL FORTUNE. A man may possess the fortune of a prince but can never possess happiness without good health; to secure which the blood must be kept pure and every organ in proper action. Burdock Blood Bitters purify the blood and regulate all the organs.

DEPEND UPON IT. You can depend upon Hagyard's Yellow Oil as a pain reliever in rheumatism, neuralgia and all painful and inflammatory complaints. It not only relieves but cures.

A GOOD GUARANTEE. H. B. Cochran, druggist, Lancaster, Pa., writes that he has launched over 300 bottles of Burdock Blood Bitters for dyspepsia, bilious attacks and liver and kidney troubles. In no case has it disappointed those who used it. In Canada it gives the same general satisfaction.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

ESTEY'S FRAGRANT PHILDERMA is the only reliable and thoroughly harmless preparation in the market for the skin. For general use it is simply invaluable and far superior to Glycerine or any greasy compound. It is much better than Violet Powder for chafing in Infants.

TRIED—How often we hear one say, "I feel so tired and languid and yet have done nothing to cause such a feeling." The trouble is that their system is out of order and requires a good bracing Blood stimulant. To such we would recommend Estey's Iron and Quinine Tonic. All Druggists sell it.

BY THE USE OF HANINGTON'S QUININE WINE and Iron, and Tonic Dinner Pills the blood is purified, and a healthy skin as the result. Beware of imitations. See that you get "Hanington's," the original and genuine. For sale by all druggists and general dealers in Canada.

NO LADY who delights in flowers and likes to see them do well, should not have a flower bed without Hanington's Food for Flowers. Ordinary packages 30c, sufficient for twenty plants for one year.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it;—but if you want nice soft hands you have only to use Estey's Fragrant Philoderma.

RHEUMATISM is a constitutional disease and must be treated through the blood to entirely remove it from the system. It is an exceedingly painful disease, but not dangerous, excepting when it attacks the heart, when it usually proves fatal. SCITICINE cures it permanently by neutralizing the RHEUMATIC POISON in the blood.

ADVICE TO MOTHERS—Are you troubled at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP FOR CHILDREN TEETHING. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery, diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children Teething is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents per bottle.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the side, Back or limbs, Sore Throat, Rheumatism, Toothache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and inflexible strength of any other Elixir or Liniment in the world, would be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all druggists at 25 cents a bottle.

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Are your nerves weak? "Kidney Wort" cures all the diseases of the nerves, and restores the system to its normal state.

Have you Rheumatism? "Kidney Wort" cures all the diseases of the joints, and restores the system to its normal state.

Suffering from Diabetes? "Kidney Wort" cures all the diseases of the bladder, and restores the system to its normal state.

Have you Liver Complaint? "Kidney Wort" cures all the diseases of the liver, and restores the system to its normal state.

Is your Back lame and aching? "Kidney Wort" cures all the diseases of the back, and restores the system to its normal state.

Have you Kidney Disease? "Kidney Wort" cures all the diseases of the kidneys, and restores the system to its normal state.

Are you Constipated? "Kidney Wort" cures all the diseases of the bowels, and restores the system to its normal state.

Have you Malaria? "Kidney Wort" cures all the diseases of the blood, and restores the system to its normal state.

Are you Bilious? "Kidney Wort" cures all the diseases of the liver, and restores the system to its normal state.

Are you tormented with Piles? "Kidney Wort" cures all the diseases of the rectum, and restores the system to its normal state.

Are you Rheumatism racked? "Kidney Wort" cures all the diseases of the joints, and restores the system to its normal state.

Ladies, are you suffering? "Kidney Wort" cures all the diseases of the female system, and restores the system to its normal state.

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SUNDAY, NOVEMBER 23, 1884. 11 a.m. BRUNSWICK ST. 7 p.m. F. H. W. Pickles. 11 a.m. GRAFTON ST. 7 p.m. L. Daine. 11 a.m. CHARLES ST. 7 p.m. B. C. Bracken. 11 a.m. KAYE ST. 7 p.m. J. L. Spanghale. 11 a.m. BEECH ST. 7 p.m. R. Bracken. 11 a.m. COUBOURG ST. 7 p.m. S. F. Huestis. 11 a.m. DARTMOUTH. 7 p.m. J. J. Tardale.

MARRIAGES

On the 11th inst, at Hampton, by the Rev D. D. Moore, A. B. Redden, Hartford, of English Settlement, Miami, to Herbert Blair, of Hampton, Kings Co. N. B. At the Methodist Church, Trinity, Nov 2nd by the Rev. R. W. Freeman, in Frederick, Md, at son of Reuben Benister, Esq., J. P. to Isabel Bremer, only daughter of Mr. James Gent, of Trinity. At the house of the bride's father, on the 4th inst, by the Rev. W. B. Thomas, Mr. Henry E. Grimmer to Miss Lizzie A. Fraser, all of Oak Hill, N. B. At the Parsonage, Fort Hawkesbury, Oct. 14th, by the Rev. C. W. Swallow, John Smith, of Fort Hood Island, to Margaret J. Elliot, of North East Marquette. At the Parsonage, Fort Hawkesbury, Oct. 15th, by the Rev. C. W. Swallow, Charles McDougall, Steward of St. Stephen's, to Jane McKenzie, Stewardess of St. Stephen's. In the Methodist Church, Fort Hawkesbury, Oct. 15th, at the residence of the bride's father, Irwin Mabel Card, youngest daughter of Capt. John B. Card, to Lewis E. Sanderson, of Newport, Hants Co., N.S.

DEATHS

At Tenby, Oct. 20th, John Henry Bollen, son of David and Annie Bollen, aged 2 years and 9 months. At Grand Pre, on Tuesday, the 11th inst, William A. Crane, Esq., aged 60 years, leaving a sorrowing widow and seven children to mourn the loss of a kind and affectionate husband and father. At Oak Hill, Charlotte Co., N. B., on the 6th of Oct., of consumption, Mr. George Cook, in the 43rd year of his age. His wife died.

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Pure Sugar and Fruit Juices being used in their preparation, are very Palatable and Healthful for the Well and the Invalid. MAY BE HAD IN THE FOLLOWING VARIETIES: Lemon, Raspberry, Strawberry, Lime Fruit, Lemon-Gingerette and Limonia Cordial. RETAIL of all respectable Grocers. WHOLESALE BROWN & WEBB, Halifax, N. S. Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS," with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

PURE SPICES!

Brown & Webb's Ground Spices ARE THE BEST. Being Ground and Packed in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' experience in the various Provinces has been to establish the fact that BEST SPICES ARE BROWN & WEBB'S. For sale by all Respectable Grocers and General Dealers.

BROWN & WEBB Wholesale Drug & Spice Merchants, Halifax, N.S.

SPRING TRADE!

JUST RECEIVED, A LARGE ADDITION OF NEW STOCK, VIZ: GOLD AND SILVER WALTHAM WATCHES! CHEAPER THAN EVER. SWISS HUNTERS, FOR \$10.00 EACH. Fine Gold Jewellery, Silver Plated Ware, Jet Goods, Rock Crystal Spectacles and Eye glasses in Gold, Silver, Celluloid and Steel Frames. BEST AMERICAN EIGHT-DAY CLOCKS, made after the French Marble Striking on Cathedral Gongs. London Made Barometers, Thermometers and other Nautical Goods, ALL AT THE LOWEST PRICES. SHIPS CHRONOMETERS for sale and to hire and used by transit observations, Watches, Clocks, and Jewellery put in order and warranted to give satisfaction. THOS. G. JOHNSON, 187 Barrington Street.

FOR CONSUMPTION, SCROFULA, AND ALL WASTING DISEASES, USE PUTTNER'S EMULSION, OF COD LIVER OIL with HYPOPHOSPHITES and PANCREATINE.

It never fails to cure diseases of the nervous system, as Mental Anxiety, General Debility, Impoverished Blood, and for weak women and children, it is unsurpassed. SOLD EVERYWHERE FOR FIFTY CENTS. A.A. BLISS & CO., The Glasgow and London Fire Insurance Company of Great Britain. Authorized Capital \$2,500,000. Government Deposit 100,000. Income 1,000,000. Assets in Canada 150,000. Risks taken at the lowest current rates, and every information given by Joseph S. Belcher, 22 Bedford Row.

BOOTS and SHOES, 166 GRANVILLE ST., FACTORY 267 BARRINGTON ST. WHOLESALE & RETAIL.

SPECIALTIES, Men's Calf Bals. - - \$2.99 Women's Oil Goat But. 1.99

S. F. HUESTIS, T. WATSON SMITH VOL XXXII

NOTE AND

"Missionaries," in a recent speech, bred in the house of theodists. Character is not put on when he follows a; it is in which he stands the Eye that sees ard. They said he was that he talked to death - he didn't. The leader ought takes two to blun Nashville Adr.

"Thank God for the advice Sir Moses asked her whether from money-making business. He fol

Dr. Guthrie on erty of the person self in the pulp mind be harassed port, it will be him to preach his your pastor to pre cease that he is war out. - Visitor.

The complete of ence would seem chief qualification ager in these days is very freely to respectable men at each other, and that votes shall their side can be other. - N. Y. A

The statesman to face with the capital as they solve before. It is demanding more and demanding the telligence and pu organized associ united and wried porations. - Spring

Chief-Justice G ton Territory, in the Grand Jury, testimony to the serving on jurie court, ladies and now held, in whic ed as grand and certainly a fact no other twelve to restraint of crime in this Territory.

One of the bar san leaders to lo pendent voters h and that they ha yond the point of party bosses. leaders could dis but free school newspapers have work during the and the independ tly outgrowth - Philadelphia T

Does Prohibit doubly it ce trial we find it habit, and as ably as any other. "Thou shalt no sultely do away transfrun thiev honest persons. law stands as the despisers of t who covet their. - Penn. Chronicle

The Postmaster has announced post-office open er from nine to ten special reason action of the Sabb master's desire public." He ca taught that suc not required in caution should be American idea spreading in th Globe.

In Guilford, to go gunning brother. "His saying, "I am a ful will happen Sunday." He posing the gun his brother at bullet went i head, and he fe survivor has he mother is prost might have h could not have had kept the mother's advice