

The Wesleyan.

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NOTES AND COMMENTS.

Bishop McTyeire, in the *Canadian Methodist Magazine*, says that the revival, the almost resurrection of Southern Methodism after the war, was largely due to the lay element in the Conferences.

The *Calcutta Indian Witness* says that young ladies have recently successfully passed the university examinations in that city, and their relative standing was far above that of their male competitors.

There is thought for spare moments in the following: "How much did he leave?" asked a lady, on learning of the death of a prominent and wealthy citizen. "Everything, madame," replied the lawyer; "he didn't take a dime with him."—*Central Ad.*

Rev. Dr. Pierson, in the *Foreign Missionary* for March, says: "The bulk of Christian disciples are ignorant of God's campaign amid the tottering walls of heathendom and popedom, as though this war of the ages were in progress in another planet."

"Protestant faith," says Dr. Austin Phelps, "realizes to the believer's thought a living Christ; Romish faith a dead Christ. . . . Our Protestant theology brings the trembling and aching heart at once, without cruel and morbid meditation, to the very God himself in the person of Christ."

A Methodist lady, who is a model of prudent speech as well as of devotion to the Church, recently said, very regretfully, of a minister who quite often leaves his work, that one part of the Gospel harness he fails to have on—and that is the hitching strap. It is steadily home work that builds up a charge.—*Western Ad.*

At this moment there is an army of women teachers in our own State of Missouri not less than 6,000 strong. If we could impart to all of them the culture and intellectual attainments which the best educated of them already possess, it would be a greater gain to Missouri in the next ten years than its whole State debt were paid.—*Missouri Journal.*

The congregation of the University of Oxford has been stimulated by the example of Cambridge to adopt a statute admitting women to the examinations. There was much and strenuous opposition to it, and many of the counter arguments were quite medieval in their tone. Finally, after a long and lively debate, the statute was carried by 107 votes to 72.

By an inadvertence, in a recent issue, we failed to put up the bar "Congregational," in our Ministerial Register, and turned, in consequence, the Congregational pastors into the Baptist fold, and the two were inextricably mixed. We have heard of no complaints. It is not a great gulf which separates these twin denominations, only a little water.—*Independent.*

No rum man dare defend his business on its merits. The way that liquor men meet the question is by claiming that they have "personal rights" and "vested rights" that are "inalienable," and under these rights they conduct a business that results in poverty, wretchedness and crime. Who will show us any good that the dram shop brings to the State!—*San Francisco Rescue.*

The *Catholic Citizen* says: "The son or daughter of Catholic parents who marries a non-Catholic, before a Protestant minister or before a civil officer, may well be accounted dead. There better had they never lived. They are dead for eternity. No requiem can be sung for them. The funeral bell, the death notice, the crape upon the door, faintly expresses the truth and the reality."

The *New York Evening Post* proposes to lay a heavy tax upon Mormon wives, all but the first, as a means for abating polygamy. Could there be a better illustration of the ethical character of high license than this proposition? Who would dare seriously to suggest a tax upon offences against human and divine law? Is the sale of liquor as a beverage less demoralizing, or corrupting, or morally criminal?—*Zion's Herald.*

The remains of a girl aged 13, were interred in All Saints', Boys' hill, Maidenhead. The friends of the girl were Non-conformists, and advantage was taken of the Burial Act. A short service having been gone through at the house where the child was lying, by the Baptist pastor, a procession was formed, and the body was borne to its last resting-place. The party was not allowed to enter by the church gates, but a panel of the fence had been removed to allow of an approach to the grave, where the remainder of the service was concluded.—*Berkshire Chronicle.*

A *New York paper* says the tendency in church music in that city is strongly in the direction of volunteer, unpaid choirs, not only in the Protestant Episcopal churches, but in those of other denominations. Men and boys do the singing in the former churches, the boys being drilled by the organist. The training in music is considered an equivalent for their services in the choir.

We are pleased to see a disposition on the part of our preachers all over the Church to circulate church papers more extensively. The preachers are getting in earnest about it. They are beginning to see the importance and benefit of a good religious paper in the family. With the preachers, as a rule, rests the responsibility of this work, and their efforts will largely determine the number of papers taken in any charge.—*Raleigh Ad.*

Harper's Weekly says of the late Mr. Thomas Chenerly, editor of the *London Times*, that he was probably the most scholarly journalist of his day. "No great newspaper had ever called to its control an Oxford professor of Arabic and a translator of the original version of the Bible until the *London Times* set the precedent; and the best commentary upon its choice is the fact that Mr. Chenerly proved himself equal to the task of maintaining the traditions of that paper."

The Rev. C. H. Spurgeon writes to the *Christian Secretary* in reference to the large fortune recently said to have been left him: "Several times," he says, "such rumors have gone abroad—much smoke from a very small fire. In the present case there may be something, but how little none can know." This rumor brings to me begging letters and requests of the most amazing kind, and in a measure stops supplies for many enterprises, and so causes me much trouble.

Still another death resulting from the discharge of a pistol in the hands of a man who didn't know it was loaded! We have reached a stage in the world's history when the presumption that fire-arms are not loaded ought to be regarded as demonstrating that the person entertaining it is hopelessly insane. The safety of society will soon demand that whoever is convicted of "not knowing that it was loaded" should be placed where no opportunity is afforded for a repetition of such deadly ignorance.—*N. Y. Tribune.*

The *Church Messenger* gives the following wholesome advice: "Forbear to criticize your pastor. It does no good. It does a great deal of harm. Every word you utter against him, or what he does, injures him, weakens his influence, and destroys his power for good. If he does anything which really deserves your animadversion, he is the one to tell it to. Go quietly and lovingly to him, and as a friend to him, speak of what you deem advisable or wrong; and if he is not a very peculiar man, he will thank you."

Not long ago a wealthy lady who had helped a family in somewhat straitened circumstances made up her mind to go to Europe. She had been twenty years, more or less, coming to it, for she was very timid and afraid of the ocean. The head of the family whom she had helped deeply regretted her departure and sent her a picture as a token of respect. It was a painting of a ship on fire in a storm, and the passengers clinging on an iceberg. Sentiment needs common sense behind it, or it may do more harm than good.—*Chris. Ad.*

It is stated that in auditing the army accounts for 1883 the Comptroller-General found that a pension had been granted to the widow of a Roman Catholic chaplain. On enquiry he found that the chaplain had actually married, though under an assumed name, the lady in question; but Sir Henry Dunbar pointed out that when he broke his vow of celibacy he ceased to be, legally speaking, a Roman Catholic priest, and therefore a Roman Catholic chaplain. Under these circumstances Sir Henry declined to recognize the lady as a Roman Catholic chaplain's widow, and the pension was disallowed.

The priests at Rivoli, the nearest town to Turin, have directed their persecutions against two ministers apparently connected with the Free Church. In 1883 Signor Tinnivella was driven to desert from his labors and take refuge in America; and Signor Benvenuto had hard work to maintain a numerous family. Under this stress it was proposed to the latter to abjure the Gospel and become Catholic, for which he was offered the bribe of six hundred pounds Italian. Rejecting this lure, he replied, "Though the father of eight children and scarcely able to give them a morsel of bread, I choose rather to be poor with Christ than to become rich by denial of my Saviour. I will not sell my soul for money."

MINISTERIAL SUCCESS OR FAILURE.

BY THE REV. W. ARTHUR.

It is pitiable to see a minister who has all his life, when judged by the fruit of his labor, been destitute of the power of the Spirit; but there is something even more touching to see, alas! sometimes we do see, one who in his early days had truly a gift of God in him, becoming weak, like other men, without unction and without fruit. The gift, not stirred up, has passed away; the power, not renewed and renewed again by fresh supplies, has forsaken him. Perhaps, desirous of more efficiency, he has heaped up knowledge,—not too much knowledge, for none can have too much; but he has not maintained a due proportion between his acquisitions of knowledge, and his acquisitions of spiritual power. He is like one who would pour coals upon a feeble fire, with the idea of making a great one, until the few live coals were smothered under a black mass. Perhaps another has gone just to the opposite extreme; and, fearing to damp his lively fire, has allowed it to flame on, without constantly feeding it with truth and knowledge, and experience and thought; and his fire has burned out. Perhaps another, beginning to distrust his simple weapon, which had no adornments, and could only strike right home, has got for himself a jewelled sword with a gilded blade, but finds that the edge is turned by the least resistance. Perhaps another, who used to thunder as a sound Baptist, and make the truths of the eternal law, of the resurrection, of judgment and of the other world to come, ring in the ears of slumbering souls with a supernatural and awakening power, begins to desire something more alluring, less distressing to the sensitive, more acceptable to the sedate, more "attractive" as the phrase is; and now you may find him an absurd combination of strength and feebleness,—a gunner working heavy guns, but with scented powder and balls of frozen honey.

In the progress of a man's life it will often happen that great variations appear in his usefulness; but if he walk with God, maintain his integrity, and make steady progress in knowledge and in faith, although the form of his usefulness may change, it will never change into uselessness. When the flush and glow of youthful ardor disappear, they will be replaced, not by rapidness or tameness, but by more of the unction that elevates and hallows. There is a law of mechanics, the moral counterpart of which we see in holy men, that that which is lost in velocity is gained in power. And yet such men, though they may be blessed with great usefulness, if they see not conversions such as rejected their earlier days, will ever look back with yearning and humiliation. Never will they fail to honor above all their brethren, those whom God honors by making them the instruments of many conversions, or to covet, with a coveting more eager than they could feel for any other distinction, or joy, or gift the restoration to them of the power to persuade sinners to be reconciled to God.

ROMANISM IN EUROPE.
The conflict between the Belgian Government and the archbishop of Cambrai goes on with unabated feeling and acrimony. In view of the intermeddling of the Comptroller-General in the national school question, the minister of justice has deprived him of all right to control the priests, or the priests, and has stopped the payment of his regular salary. One hundred and three pastors and vicars have been accused of denying the right of sacrament to the teachers of these schools, and the children and their parents, and have been summoned to answer for their conduct. Of these, fifty-six refused to give any answer, and forty-five have in various ways tried to excuse or justify themselves. Only two frankly acknow-

ledged the fact, and confessed that they did so by order of the archbishop. But quite sufficient proof has been obtained to make out a substantial case against the Church official.

The Roman cardinals still keep up a great deal of pomp, though they do not display it so offensively as formerly. The Cardinal de Luca, who recently died, left a large fortune behind him. He had been vice-president of the Infirmary Council and Nuncio to Munich and Vienna, and as chancellor of the Holy Roman Church he lived in the famous palace of Bramante, built four hundred years ago, and noted for its beautiful pillared corridors. There he gave great dinners, surrounded by all the treasures and beauties of art, which he spoiled with his rare and sparkling wit. When in 1870 Rome was threatened by the Italian troops, he hastened in great anxiety to bury in the garden of a friend a box containing his most precious jewels. On exhaling his treasure, it was to him as a thunderbolt to find his box empty. Since that moment his mind had been failing, and he has spent his lucid hours in preparing for himself a marble monument in the Church of St. Lorenzo, in Damaso. The income of many of the cardinals is still very large, and they may be truly termed the princes of the Church. Many, by the cumulation of offices, secure an income from 60,000 to 80,000 francs annually, which is in painful contrast with the scanty pay of the poor parish priests. He who would see a little of their sufferings may visit the so-called "Hospital of a Hundred Priests" in Rome, where desolation and misery reign supreme among those poor, homeless men, whose calling has driven them from providing for old age and infirmity, and whose families have melted away and left them the cold charity of the Church, which prefers to spend its treasures on the pampered cardinals.—*Western Ad.*

TACK YOUR SHIP.

At the Annual meeting of the Wesleyan Seaman's Mission, London, on the 2nd inst., Capt. Peck moved the adoption of the report. He thanked the Lord that the mission ship had had a good voyage, and he trusted its future progress would be still more rapid, both spiritually and financially. He had been for forty years a sailor; he was thankful to say that he had found no difficulty in conducting services on board ship, and that his labor had not been in vain. Some years ago, as he was passing through a street in Devon, a window at which two sailors were seated was opened, and one of them called out: "There goes a Methodist captain." A few days afterwards he received a note from those two men asking him if he would take them on his ship. He agreed to do so, and as they started on the voyage one of the men's companions as they parted from him cried out, "I say, Jack Cook; my word he'll have a job to break your heart, for it's over a stone's throw to sea, he's got one now." By and bye the Lord blessed the hammer—his Word—and the two stones were broken. One of them stood outside the cabin door swearing fearfully, wishing the ship, captain and crew, might go down to the bottomless pit, saying he would never enter the cabin-door for a service again. But he was in the hands of the Lord; he had a terrible dream, ran up to the second officer in the night, asking what he was to do; the officer told him to come down to him (the captain); he came, he advised him to pray for pardon, and the next morning he found peace. From that time he went on nobly, returned to his mother in Ohio, and the "meeting" he had attended in early life, and became an excellent preacher, acceptable to all who heard him, and a great blessing to many. Sailors, said the speaker, in conclusion, give your hearts to God, and work for ocean right away to the heavenly port, where, I trust, we shall at last meet together with our anchors down, within the veil, thanking God for his mercies. (Applause.)

TO THE POINT.

An addition having been made to the jail in Paterson, New Jersey, at a cost of \$30,000, the county officers and contractor celebrated the event by a banquet in the building. There were liquors in great abundance. After a number of toasts had been drunk, the gentleman presiding, a judge, proposed "the temperance cause." It was probably done because they were getting pretty drunk.

Mr. Bantram, a temperance man, was called on to respond, and did so in the following stinging speech:

"I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Down stairs the cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those now occupied by yourselves; but they commenced as you have commenced, and they continued as many of you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment. I hear the popping of corks. I listen to the merry voices, and the praises you are singing to the infernal spirit of wine; but there comes to me the refrain from the prisoner's cell, where a man is shedding penitential tears over his folly, accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than a widow, through the traffic in strong drink, which as a judge in your courts said, 'is the great promoter of crime, a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passaic county so many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen and endangers the State. Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never again call on me under similar circumstances.'—*Canada Citizen.*

A STRIKING SIMILE.

At a recent Sunday-school anniversary at his church the Rev. Dr. R. S. Storrs remarked: "We have been reminded by Dr. Thwing in his vivid and eloquent address, of the inevitableness of the passage of time; how fixed, continuous and irresistible is the onflowing of the hours, and years. Now this very fixity and certainty is a ground of confidence on our part. Were some days nine and some thirty-six hours in length we should not know what to depend upon; but God has settled these matters with definiteness and we can trust in the regularity of natural laws. Not less sure and exact are the provisions of his grace. They are certain. We may rest upon them. We know where we are coming out at last, if we give ourselves up to the guidance of the Captain of our salvation, with whom is no shadow of change.

"I was once crossing the Atlantic, and had come within three days' sail of the Irish coast. Fog and darkness shut out the sun by day and the stars by night. We had to trust to dead reckoning, that is to the log, the compass, the chart and other nice nautical computations. Standing by the captain I heard him say on the last of these days, 'We ought to see Fastnet Light in twelve minutes.' I took out my watch and waited. We saw the welcome light in just eleven. There, thought I, is a triumph of nautical skill and calculation, to push on so steadily and surely through the darkness day after day to the point aimed at. We justly confide in one who has

proved himself trustworthy in human affairs, but the witness of God is greater. Why ever distrust him? He has not only fixed the movement of the stars and the tides, but his promise of grace are unchangeable. 'Him that cometh unto me, I will in no wise cast out.' If the wisdom of man elicits our admiring praise and commands our confidence, how much more should the grace of God, the infinitely wise, secure at once our homage and our love."

FAITH IN A HOLY GHOST.

A living belief in the Holy Ghost implies a correspondent elevation of character. There is such a thing as mistaking Christian privileges for Christian attainments, and of imagining that we are what we know we ought to be simply because we know it. There is a simple truth of morals which a man might master without the teaching of the Holy Ghost. There are plenty of reasons for paying our bills, and for avoiding gambling, and for economizing time, and for being careful to state the truth, and for keeping clear of those evils which bring, sooner or later, their own punishment. These reasons would have weight with considerate persons if there had been no such event at all in the world as the day of Pentecost. Let us not neglect these ethical lessons of nature; but as we believe the truth of the gospel, let us not be content with them. The eternal Spirit whispers within the soul a deeper and purer code of morals than nature dreams of. The fruits of the Spirit are no mere negation of the vigorous forms of wickedness that make up the catalogue of the works of the flesh.

Leaning upon nature we may as well despair of getting beyond her as of forcing water to rise above its level. But if we will we may reach a higher standard, since we are not left to our own resources. It is the Spirit that quickeneth. He is perpetually asserting his presence; by his spiritual transformation he makes the feeble strong, the melancholy bright, the cold-blooded fervent, the irascible gentle, the uneducated wise, the conceited humble, and the timid unflinching. Now, as of old, "he filleth the hungry with good things, but the rich he hath sent empty away." He gives himself more fully to those who ask for him secretly and often. The soul hears him, it sees him not; the soul feels him, yet as if insensibly. And his presence is itself that peace of God which passeth all understanding. Henceforth, enriched by his indwelling, the soul's desire is to desire nothing, its will is to will for nothing, its care to care for nothing, its wealth to possess nothing out of God, its one, its everlasting treasure. This is not mysticism; it is the experience of those who have heard within themselves that there is a Holy Ghost. This is the subjective side of lives which have been spent in the purest and most unselfish benevolence, but the secret of whose strength has escaped the notice of ordinary lookers-on.—*H. P. Lubbock, D.D.*

"I have made a thousand dollars during the last three months," said a saloon keeper, boastfully, to a crowd of his townsmen. "You have made more than that," quietly remarked a listener. "What is that?" "You have made wretched homes—women and children poor, and sick, and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. O, yes; you have made much—more than I can reckon up, but you'll get the full count some day—you'll get it some day!"

If you would not fall into sin do not sit by the door of temptation.

OUR HOME CIRCLE.

THE LIGHTHOUSE.

O'erhead the storm-clouds gathering black
were drifting,
The will sea foamed below,
Against the lighthouse with their booming
thunder.
Dashed the white waves of snow,
The chill October evening slowly faded,
No sunset glow did burn;
An anxious child face in that light-house
watches
Her father's safe return.
Alas! the wreckers on that wild coast stormy
Him captive hold to-night,
That o'er the booming blackness of the
tempest
May gleam no warning light.
She watches vainly, only gathering shadows
By storm-winds fiercely blown—
The muttered thunder of the maddened
surges
Sweet listening ear alone.
Cradled mid danger, storm-clouds, little
fearing,
She breathes her childish prayer,
Then bravely little feet are heard to patter
Up the old lighthouse stair.
And lo! soon 'mid the blackness of the
tempest
Gleams out the trusty light;
A muttered oath the wreckers fiercely utter,
To see it burn so bright.
A brave ship struggling wildly 'mid the
surges
Is nearing land to-night;
Gai's blessing on thy hand, my little maiden,
For thy true friendly light.
Ah, great events with smallest links are
hidden;
A child's hand, though a speck
'Mid life's great ocean, can have power and
wisdom
To save from death and wreck.
—Selected.

SUCH AS I HAVE.

EMILY HUNTINGTON MILLER.

You would not have said she had very much. Very few people would have been thankful for even a liberal share of what she counted as her mercies and blessings. She lived at the Old Ladies' Home. Visitors, if they cared to go to the further end of the hall, on the upper floor, saw her name on the little card, No. 78, Mrs. Mary Jessup. Visitors, if they cared to go in, saw a little old woman with snow white hair, a face singularly marked with a net work of fine lines, slight stooping figure, and hands drawn and rigid from rheumatism, yet a woman who was more than cheerful, who fairly radiated content, as the sun radiates light. For five years the narrow room had been her home, and she expected no other until she went to the Father's house, but to her confident faith this little room was but a lodge where she waited so close to the gates of her heavenly mansion that a few days of delay did not matter. She knew they were making ready to receive her. She knew she should be called at the right time, so she just waited, and was not anxious or impatient. The room was smaller than the others, but it had its compensation in the extra window on the side, which looked towards the sunset. It was on the upper floor, which made the journeys to the dining room weary pilgrimages to the feeble limbs and panting lungs, but the air was better, and you could always see the sky. The queer old woman in 77 was more than half crazy, and Mrs. Barnes, in 76, was so petulant and unreasonable that her own children had risen up in rebellion and paid for her maintenance at the Home, as the only means of salvation for their own homes. But into the peaceful little haven at 78 the miserable mother came to be another and comforted, and the shattered old artist sat contentedly in its sunshine, painting buxian flowers and birds, and happy in thought that here, at least, she was appreciated. The soft, dim eyes would smile approvingly upon her, and the old face, with its net work of wrinkles, would beam with kindness, as Mrs. Jessup said approvingly, "Such a fine, shiny flower, my dear; it's as red as red. I do love flowers so much, and I'm right sure there'll be plenty of 'em in heaven, so I can have all I want."

"I never had anything I wanted in this world," moans the dissatisfied mother, "and I don't know how it will be in heaven."

"That's just the best of it, dear heart," Mrs. Jessup would answer, "we don't know how it will be; we only know it's sure to be good, and I do like surprises. Sometimes I sit, trying to think it out, and when I've thought of the very best things I ever could imagine I just laugh to myself for thinking that heaven will be better yet, because you know it says that it never entered into anybody's heart to dream of anything so good as our Father has got ready for us."

"When a body is deserted by her own children," weeps Mrs. Barnes, with a shake of her head.

"That's no worse than being forsaken by your father and mother," says the comforter, cheerily, "and that's just the time the Lord'll take you up. Seems as if some woman might have said that about taking a body up; thinking how a mother'll put her work away just to take up the child on her lap and comfort it."

"Would you paint his tail blue or purple?" queries the artist, cocking her crazy head on one side to take a better view of a bird with scarlet breast and green wings.

"Who ever saw a robin with green wings!" scoffs Mrs. Barnes, in a tone that brings an angry flush to the thin cheeks of the painter.

"I should say purple," says Mrs. Jessup, decidedly, "though an artist like you ought to know best. I s'pose it's a bird of paradise; I've heard they have very fine tails."

"Yes, it's a bird of paradise," assents the artist, "or a parrot; I did think of having it a parrot, on account of not taking up so much paper."

The matron on her morning rounds comes in at 78 without knocking, and her entrance is the signal for the visitors to leave; Mrs. Barnes, vexed and suspicious at the thought that her room has been entered in her absence, the artist childishly eager to make sure of a visit to vary the monotony of her day.

"You never have a moment of peace, I believe, Mrs. Jessup," says the matron; "I have a great mind to forbid Mrs. Barnes coming in here."

"Oh, Mrs. Walden, my dear, it's one of my pleasures; it does me good and her too. I just pity her so."

"She's to blame for all her troubles. I don't pity her a bit," says the matron sharply.

"Yes, that's the hardest of it; to be to blame for it, and not know how to get out of it. It's dreadful hard to live peaceably with a body that's got you into trouble and can't get you out."

The matron laughed, and her brow cleared a little. 78 was a haven of rest to her also after the round of complaints, fancied or real, to which she had to listen.

"Does anything ever trouble you?" she asks, looking at the placid old face before her.

"Not for long. The Lord said, let not your heart be troubled. Seems as if some of the commandments couldn't be for me because I can't do them any way, but I can just sit here and let the Lord take care of my troubles, surely."

"And not get out of patience with Mrs. Barnes?"

"Dear heart, no. When she is trying, I just think how much the Lord has had to put up with in me, and I remember Paul said, 'Receive ye one another, as God for Christ's sake received us'—that means faults and all, and never gets discouraged trying to make us better."

"You ought to be matron," says Mrs. Walden, "only it would spoil you. Saints thrive best in cells."

"I shouldn't do at all," says Mrs. Jessup, honestly. "I never had any faculty. Sometimes it used to worry me, till I remembered that even Peter could only give such as he had, and that's all the Lord asks of us. I say to myself every day, 'Such as I have,' and it's wonderful how many things a body has to give that you don't take much count of. It don't cost a cent to be sorry for folks and say a word to cheer 'em up."

The matron starts up with a sudden recollection of her unfinished work.

"Well, Mrs. Jessup, you've given me a portion many a time; 'such as I have' only to mean a good deal more for me than for you, but I am not sure that it does; it is such as you that inherit the earth."

She stops to set the cap straight on the thin white hair, and then with a little moistening of the keen eyes, this strong practical woman, whom most people find not at all sympathetic, stoops quickly and kisses the soft old crumpled cheek.

"Such as I have," she says, and goes her way, never guessing that she has given the most blessed of all things in giving love.—*Congregationalist.*

DOWN WITH THE SABBATH.

"Open the shows, concert-rooms, art galleries and all such resorts on Sunday. Let there be something open between a liquor saloon and a church to which workingmen can resort for innocent and profitable recreation." Such is the cry at present of those claiming to be the friends of the working man. It does not come from the workingmen or their associations; on the contrary, it was reported in the dailies last week that one of the Labor Unions received tickets of admission to a Sunday show of pictures rather "churlishly." It was not to be wondered at. Workingmen are not lacking in shrewdness. They know that Sunday show means Sunday work for some one; that Sunday work in one department of life can be easily extended to all departments; that in competition for employment workingmen will be found who will consent to work on the Sabbath rather than be without employment, and that the result would soon be that most workingmen would soon be compelled to go without one day of rest out of seven. Therefore the receipt with "churlishness" of tickets to a Sunday show. If the people who favor Sunday shows wish to conciliate or please workingmen by their course, it is evidently ineffective.

They will also be disappointed if they expect to elevate the character or ameliorate the condition of workingmen by Sunday entertainments. The Nihilists and Socialists of the most extreme sort, who seek to destroy all religion and morality as much as they seek to destroy all social distinctions, who are atheists and advocates of the most gross and pernicious profligacy, are to be found in towns where galleries, music-halls, theatres, and places of amusement are open on the Sabbath. Every man who has been in Europe knows that these Sunday shows do not tend to diminish the patronage of the wine and beer and liquor shops. We feel certain that they tend to increase the patronage of such places. And it is perfectly evident that they are absolutely ineffective to bring about the moral elevation of the laboring classes. The only benefit accruing is that the workmen learn how to make artistic articles. It would be easy to make such arrangements that that end could be attained on other days. It is also to be remembered that deep moral degradation has been often associated with a knowledge of art. One of the objects sought by Sunday shows in Europe is to produce contentment among the working classes. That object has not been secured.—*Intelligencer.*

SIGNING AWAY SALVATION.

It was in a country store one evening. A number of young men were sitting together about the stove, telling what they didn't believe, and what they were not afraid to do. Finally the leader in the group remarked that, so far as he was concerned, he would be willing at any time to sign away all his interest in Christ for a five dollar bill.

"What did I understand you to say?" asked an old farmer who happened to be in the store, and who had heard the remark.

"I said that for five dollars I would sign away all my interest in Christ, and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leathern wallet, took therefrom a five dollar bill, and put in the storekeeper's hand. Then calling for ink and paper he said: "My young friend, if you will just step to the desk and write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I, A—B—, for the sum of five dollars received, do now, once for all and forever, sign away all my interest in Christ, and so I will."

Then he dropped the pen and with a forced smile said: "I take it all back, I was only fooling."

That young man did not dare to sign that paper. Why? He had an aching conscience. He knew that there was a God. He believed in religion. He meant to be a Christian sometime.

And so do you, reader. Notwithstanding your apparent indifference, your trifling conscience, your boasting speech, you would not today for ten thousand dollars, sign away, if such a thing were possible, your interest in Jesus Christ. You do not desire or expect to lose heaven.

THE FRIENDS OF CHRIST.

"I stand at the door and knock," said he, "And if any man will open to me, I will come in and abide." And they answered, "Lord, we are friends of thine, Our home is dark till thy light shall shine;" And the door was opened wide.

So the Master entered and took his seat, And the children played about his feet, And the men all gave with care, And the women tending the dear home place, Grew tender and glad with a new strange grace, Because the Lord was there.

A SECRET WORTH KNOWING.

On a recent journey I met in a railway coach a gentleman well known in the Church as a devout and liberal layman of the best type. Having a long distance to ride together, we fell into an interesting and somewhat confidential conversation concerning our personal experience in the Christian life. I became deeply interested in my friend's views and feelings as he modestly related them to me. At length he took from his pocket a small book, and pointed to a record which some years previously he had made in the book. It was in substance as follows: "From this time forward I solemnly propose to serve God as a calling, and to do business to pay expenses." That record revealed the secret of my friend's rich religious experience, and of his exceptionally large contributions to Christ's Church. He is still a comparatively young man, with a growing family; he is not wealthy as rich men estimate wealth, but possesses a competency, as do thousands of others whose contributions are pitifully small. But he has learned the true philosophy of life, and so richly does it freight his life with blessing, that no persuasion could induce him to abandon it. He does not intend ever to hold in his possession for personal uses any more wealth than he now has; henceforth his life is consecrated to the high service of the Master, and all the proceeds of that consecrated life, save his current expenses, which are very moderate, are to be sacredly devoted to the Redeemer's kingdom.—*C. H. Payne, D. D., LL. D. in Western.*

HAYDN'S "CREATION."

"While on a visit to London in the year 1793," says an interesting writer, "Haydn heard Handel's 'Messiah' splendidly rendered by an orchestra of over a thousand performers at Westminster Abbey; and the effect of this sent him back to Germany with his mind stirred with the impulse to compose an oratorio."

The result was that great and glorious conception—"The Creation." No sooner was he settled in a quiet domicile at Gumpendorff, than he fell to work upon this masterpiece. This was late in 1796, and in the beginning of 1798 the oratorio was completed. Two years the old man took to rear this colossal musical structure; for he said, "I spend much time over it because I intend it to last a long time."

Haydn always led a very religious life. All his scores were inscribed at the commencement with the words, "In nomine Domini, or 'Soli Deo Gloria,' while at the conclusion of them is written his 'Lau Deo;' but 'I was,' he says, 'never so pious as when engaged upon the 'Creation.' I fell on my knees daily, and prayed earnestly to God that he would grant me strength to carry out the work, and to praise him worthily." It is said, too, that in composing, whenever he felt the ardor of his imagination decline, or was stopped by some insurmountable difficulty, he rose from his work and resorted to prayer—an expedient which, he said, never failed to revive him.

A few weeks after its completion, the "Creation" was first performed in the room of the Schwarzenburg palace. "Who can describe the applause?" wrote an eye-witness. "The flower of the literary and musical society of Vienna were assembled in the room which was well adapted to the purpose, and Haydn himself directed the orchestra. The most profound silence, the most scrupulous attention—a sentiment I might almost say of religious respect—were the disposition when the first stroke of the bow was given.

"The general expectation was not disappointed." A long train of beauties, till that moment unknown, unfolded themselves before us; our minds, overcome with pleasure and admiration, experienced during two successive hours what they had rarely felt—a happy existence, produced by

Joe going on all-fours at full speed in the opposite direction. "Ah! you after the tiger?" called his father. This brought him to his feet, and when he came in he said he truly thought the tiger was after him, till he heard his father's voice.—*Mary R. D. Dingwall.*

PETER PUT-OFF.

I know a little boy whose real name we will say is Peter Parsons, but the boys call him Peter Put-off, because he has such a way of putting off both business and pleasure.

He can learn his lessons well, but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in town, but if he is sent on an errand the errand never gets done in season, because he puts off starting from one moment to another; and for the same reason he is almost always late at school, because he never can be made to see that it is drawing near to nine o'clock.

If letters are given to him to post they never get in time for the mail; and if he is to go away by the boat or train the whole family has to exert itself to hurry Peter out of the house, lest he defer starting till the hour be past.

He delays in his play as in his work. He puts off reading the library book until it is time to send it back, he waits to join the game until it is too late; and generally comes up a little behindhand for everything, from Monday morning to Saturday night, and then begins the new week by being too late for church and Sunday-school. Peter is quite conscious of his own fault, and means to reform some time, but he puts off the date of the reformation so constantly that manhood and old age will probably overtake this boy, and find him still only worthy of the name of Peter Put-off.—*Little Saver.*

OUR YOUNG FOLKS.

GRANDMOTHER.

Hush, little feet! go softly
Over the echoing floor,
Grandmother's reading the Bible
There by the open door.
All of its pages are dearer still,
Now she is almost down the hill.

Mellow September sunshine
Round her is gently shed—
Gold and silver together
Crowning her hooped head—
While she follows where saints have trod,
Reading the blessed book of God.

Grandmother's past the morning,
Past the noonday sun,
And she is reading and resting
After her work is done;
Now in the quiet autumn eve
She has only to bind her shoes.

Almost through with trial,
Almost done with care,
And the discipline of sorrow
Hallowed by trust and prayer,
Waiting to lay her armor down
To go up higher and take the crown.

No little feet to follow
Over this weary road,
No little hand to lighten
Of many a weary load;
Children standing in honored prime,
Bless her now in her evening time.

Grandma has closed the volume,
And by her saintly look
Peace I know she has gathered
Out of the sacred book;
May she catch through that door
Glimpses of heaven's eternal shore.
—Selected.

THE BALKY HORSE.

There was no mistake, Puss was balky. She was sure to have one of her fits come on if we were in a hurry—and we were in a great hurry that afternoon. The boys had been digging potatoes all the forenoon, and the wagon-body full on the hill-side, and a shower coming up. "If Puss gets contrary to-day we will have the potatoes well washed before they go into the cellar," said Joe, as he was harnessing. Two minutes later, as they were starting for the field, Puss showed her intention of going to the barn, by persistently setting her face that way. No amount of coaxing or sugar could change her decision; and when it came to blows, she lay down, evidently determined to have her own way, or make an afternoon job of it. The great drops were falling thick and fast. "It is no use," said Joe; so they carried out an umbrella and a paper to him, and he sat down across her neck, declaring he would read her a love story to start her ideas. Fully ten minutes passed; Joe was absorbed in his story. That was his way; when he was reading he forgot everything else. We could see by the picture on the page that he was reading a tiger story. He was just where the tiger was about leaping on a man, for he was turning the paper—a little stream of water was running off the umbrella right down across Puss's eyes, when, presto—Puss was on her feet, canting toward the barn, the umbrella following after her, and

Mr. Newton Perkins gives the following account of a Mexican girl named Florencia Tomayao, who lives in the village of Guantla Morelos in Mexico. She had no father, and as soon as she was old enough she began to help her mother in the house and in the field. One day she heard a man who was gathering a crowd about him in the streets and talking to them. Drawn by curiosity, she followed him, and heard him tell of a good man who had at one time lived on the earth, and who was kind and forgiving to his enemies, and died for all sinners. It was the first time she had heard of the Saviour, and she eagerly followed the missionary and heard him preach until she, too, believed the gospel and became a Christian.

Some months after this she again saw the missionary. It was in the cemetery on the first of November, on which day the Roman Catholics go to the graves of their dead friends, and place on them dishes full of meat, bread, fruit and wine, believing that in that way the dead will be benefited by it. A great crowd had gathered. While Florencia was walking through the cemetery she saw her friend, the missionary, addressing the people, and she stopped to listen. He was telling them that the dead needed no offerings of meats and drinks, and that Christians did not follow such customs. Some one threw a stone at him and wounded him. The others laughed, and some bad men shouted, "Kill him! kill him!" and threw more stones till he was beaten down to the ground.

Florencia rushed through the crowd and threw herself down upon the suffering, bleeding man, covering his head with her arms; the big stones intended for him fell upon her and wounded her, but she clung courageously to her friend and shielded him unmindful of her own danger, and caring only to saving his life. In vain did they try to pull her away; she held on with all her strength, and cried for help. In a few moments help came; for the *gens d'armes* drove the assassins away, and took the missionary and little Florencia, both bleeding and sore, to the house of friends, where they were carefully nursed. But for this noble act of self-sacrifice, the brave man would have been killed. The bravery of this little peasant girl alone saved him. She sympathized with his suffering, and dared to help him at the risk of her own life.

THE WESLEYAN
FRIDAY, APRIL 25, 1884.

We once heard an aged Christian woman mention the name of a minister long since departed, with a depth of feeling not often evinced. In her early girlhood he had talked with her, not professionally but lovingly and heartily, of her Saviour, and all through the years of a long and chequered life the remembrance had been preserved, and in life's evening hours the scene stood out with heaven's light shining down upon it. How much may be done for Christ outside the pulpit or the Sunday-school class! Not the groves alone are God's great temples, but the streets are a part of them as well. Hallowed service consecrates every spot.

A number of Sunday-schools are now creeping out from their winter retreats, like the bears. Whether the public schools in the same neighborhoods were closed would be an interesting question. Upon the superintendents and teachers of these schools there rests a heavy responsibility. To teach enough this summer to last all winter, and thus neutralize the influence of evil communications, verbal and written, will be no trifling matter. Actual good results under such circumstances must be comparatively rare. Let us suggest the immediate purchase of proper books for the library, and among them some choice Methodist books.

How easy it is for worldly-minded church-members to look no farther than the pastor! Too frequently it is deemed a manly thing to oppose him, as if he were the Great Teacher and not merely "the voice of one crying in the wilderness." A few days ago a popular Methodist pastor in an American town denounced dancing and threatened the expulsion of any persisting in the practice. In consequence, the young members of the congregation threatened to leave the congregation in a body in case of the repetition of his remarks, and several young men resolved to test the question by giving a ball shortly. Did they ask the will of Him whose agent the preacher was, or did they forget that it is possible to strike at the Head of the Church over the pastor's head? To day through-and-through conversions are necessary.

TEACHING OF THE APOSTLES.

Two or three translations of this now celebrated manuscript are before the public. Few scholars of note are disposed to question its antiquity. It is generally supposed to have been written at some time during the first sixty years of the second century, a most interesting period, about which Christian records have been somewhat obscure. In its place of discovery and in its mode of introduction to the public there has been nothing to awaken suspicion in any degree; and it seems to be identical with a work mentioned by ancient ecclesiastical writers. It will, however, have to stand the keen criticism of the present day, and until it shall have safely reached the test, it will present material only for thought, not a standard for any positive guidance. Religious authority, in the strict sense of the word, it can never have. As Prof. Smyth has said, "Its authority for us is simply that of a witness" and "it has in this regard an inestimable value."

The fact that this ancient manuscript supports no special section of the Church, and that either by silence on certain points or by positive directions to catechumens—for whose special guidance it was written—it throws serious doubt upon theories or practices cherished by all branches of the Church, will be a guarantee that its value will be correctly estimated, and that it will, if generally accepted, form some guide to a basis on which future unions of church organizations may be affected. We say some guide, for as has been remarked, "we may not accept a local usage, however early, as of necessity an Apostolic tradition, nor a particular stage of knowledge as a complete representation of church doctrine, nor a single document however highly estimated, as a sufficient exponent of the universal faith."

That sticklers for any precise form of ecclesiastical order should be somewhat disturbed by the "Teaching of the Twelve Apostles," will be understood as a matter of course. In this first church memorial, the identity of bishops and presbyters seems clearly

established—a fact which will not seriously disturb those Episcopalians who have agreed with such scholars as Lightfoot, Stanley, Milman and Farrar that the episcopacy is an outgrowth of an earlier, simpler form of Church government. Upon such a foundation however the prelatial assumptions of High Churchmen can have little chance for development. From it sounds forth indeed their death-knell. While the Presbyterian finds no recognition of the ruling-eldership, the Methodist observes nothing to lead him to search about the foundations of his polity or practice, save at one point which he has in common with all branches of the Church which practice infant baptism. In this manual there is no allusion to that rite. This silence does not, as Prof. Smyth remarks, "exclude the validity of Neander's position that infant baptism is a legitimate outgrowth of Apostolic teaching and from the heart of Christianity," but it is not without some slight significance, even though Irenaeus and Origen accepted the rite either indirectly or assuredly as apostolic.

Our Baptist friends are inclined to use strong glasses in their criticism of this manuscript. Immersion is not actually mentioned but baptism by pouring certainly is. It is claimed that baptism in "running water," which is commended wherever convenient, must needs imply immersion, but it was in "running water" that Old Testament "baptisms" were performed, which baptisms were not a submersion. Admitting, however, that baptism by immersion were directed, it must yet be conceded that the same rite performed by affusion was an alternative form. On this point, Professors Hitchcock and Brown, translators of the Scribner edition, remark that "a picture in the Catacomb of St. Calixtus, dating from about the year 200 A. D., represents a youth standing ankle deep in water and receiving baptism by the pouring of the water upon his head. If this should be impracticable, then fresh cold water might be similarly used in a font. If cold water could not be had, then warm water would answer. If neither cold nor warm water in sufficient quantity [ankle deep] could be had, then pouring only (the feet resting on the ground) would suffice. This last is now the Syrian mode of baptism and probably has always been. In view of such directions our Baptist friends will not readily accept the "Teaching of the Apostles." The National Baptist says that document teaches immersion, and then it declares it untrustworthy. Dr. Armitage discredits the teaching on another point, on which however the Independent sets him right. In guarded speech our brethren will find safety. Others are willing to submit their views of early Christian practice to a fair test. So must they. Their reply will be that Scripture is their only guide. No less is it ours. But even then the practice of the early Christians will not be without a certain value as an indication at least.

CHURCH ACCOMMODATION.

The second volume of the Census of 1881, late as is the date at which it reaches us, is not without interest to the public. Methodists at least will learn with satisfaction that they not only stand first numerically among the Protestant denominations in the Dominion, but that they are also doing their full share in providing church accommodation for the public. Let us see to it that every effort is made to maintain this pre-eminence, at the same time striving to make our work a constant exemplification of the truth of Chalmers's remark that "Methodism is Christianity in earnest."

The total number of churches in the Dominion is 8,652, of which 3,017 are Methodist, or 34.8 per cent. The Roman Catholics follow with 1,485; then the Presbyterians with 1,353; Church of England, 1,257; Baptists, 944; Congregational 110; Lutheran, 98; Disciples, 55; Universalist, 7; other churches, 326. In Ontario nearly half of the churches are Methodist. In that Province there are in all 5,075 churches, the five leading denominations being represented as follows: Methodist, 2,375; Presbyterian, 852; Church of England, 680; Baptist, 389; Catholic, 367. Quebec is the only province in which the Roman Catholics stand first, having 712 churches out of a total of 1280. There the Church of England is represented by 212; Methodist, 171; Presbyterian, 106; Baptist 22.

In the Maritime Provinces the largest number of churches belongs to the Baptist denomination, the Methodists standing second in New Brunswick and third in Nova Scotia. In New Brunswick there are 756 churches, divided as follows:—Baptist, 241; Methodist, 150; Church of England, 128; Roman Catholic, 125; Presbyterian, 82. Of the 1,055 churches in Nova Scotia, there are, Baptist, 262; Presbyterians, 214; Methodist, 198; Church of England, 153; Roman Catholic, 145. The 231 churches in Prince Edward Island are, Presbyterian, 70; Methodist, 67; Roman Catholic, 43; Baptist, 26; Church of England, 20.

The numbers for the other Provinces are as follows:—Manitoba: Total, 88; Methodist, 24; Church of England, 23; Roman Catholic, 19; Presbyterian, 17; Baptist, 3. British Columbia: Total, 123; Roman Catholic 57; Church of England, 26; Methodist, 25; Presbyterian, 10; Baptist, 1. North West Territories: Total, 44; Roman Catholic, 17; Church of England, 15; Methodist, 7; Presbyterian, 2.

Copies of the Calendar of the Wesleyan Theological College, Montreal, 1884-85, may be obtained on application to the Rev. Prof. Shaw, A. M., Montreal. This Institution was founded in the year 1873 for training candidates for the ministry, including young men designed for French Evangelistic work, and in 1878 it was affiliated with Victoria and McGill Universities. Twenty-three students were present during the session 1883-84.

The Halifax County Sabbath-school Association held its annual meeting on Friday last, in Poplar Grove church, Mr. Peter Lynch in the chair. The following are the officers for the ensuing year:—President—J. C. Mackintosh. Vice-Presidents—Dr. H. Woodbury, P. Lynch, W. L. Barns, Isaac Gaetz, Musquodoboit Harbor; C. A. Whitman, Ingram River. Treasurer—Herbert H. Harris. Secretary—S. Waddell. Executive Committee—Rev. Dr. Burns, E. D. King, W. H. Wiswell, Rupert H. Reid, E. D. Webber, Sackville.

We commend to all readers, to young converts in particular, the following definition of saving faith, from the writings of John Wesley. It is worthy of most careful consideration as a test of our being "in Christ." "Christian faith is not only an assent to the whole Gospel of Christ, but also, a full reliance on the blood of Christ; a trust in the merits of his life, death and resurrection; a recompense upon him as our life, as given for us, and living in us; and in consequence hereof, a closing with him, and a cleaving to him, as our 'wisdom, righteousness, sanctification, or, in a word, our salvation.'"

The Church Guardian receives a part of its English Methodist news via New Harbor, Trinity Bay, Newfoundland. On that circuitous way of transmission the intelligence grows. A New Harbor clerical correspondent of the Guardian, forgetful that activity is an attribute of evil as well as of good—too frequently, alas, of the former—quotes with frequent italics some remarks of Dr. Osborn at the Conference of 1880, and twice repeats the statement that "this aged and influential Methodist minister last year joined the Church." This will be startling intelligence to the venerable Doctor and to British Methodists generally. Probably Dr. Osborn would say in reference to the report as Stephen Bamford once pleasantly said to Bishop Inglis; "Why, I've been a member of the true Church forty years!"

The Secretary of the Albert County Prohibitory Alliance, Mr. A. Anderson, forwards a copy of the Constitution of that organization, to which are added some extracts from a paper prepared by the Rev. Donald Ross, of the Quebec League, on the important work of the Alliance. In a private note Mr. Anderson says: "I am glad to see in the WESLEYAN some information from Greenland. I am deeply interested in the natives there. I was shipwrecked near the 'Devil's Thumb' in, I think, 1817, and travelled among them, first landing at Upernivik and visiting all the settlements down to Disca, remaining at Leville about six weeks. There was then only one missionary in all these settlements, and they were as sheep without a shepherd."

The annual Educational meetings of our Church have been held during the present week in St. John, N. B. The ministerial delegates consisted of the Rev. W. W. Brewer, of Sussex, and Rev. G. M. Campbell, of Woodstock. The first of these preached on Sunday morning in the Queen Square church, and at the Exmouth street church in the evening; the latter in Portland in the morning and in the Centenary church in the evening. Judging from an outline furnished by the Telegraph, Mr. Brewer's sermon from Proverbs 23: 12, must have been eloquently adapted to the occasion. All the speakers, at the subsequent meetings in the various churches, seem to have earnestly emphasized the necessity of education under religious auspices.

The time-limit of the Methodist pastorate has formed a lively subject of discussion in several of the recent American Conferences: The N. Y. Tribune thinks that "so far as arguments go each side seems to be well equipped and neither gets the advantage of the other," though it sees in the drift of events a coming change. The debates in the New York East Conference were protracted and able, the best men of the Conference taking part in them. A resolution requesting the delegates to the General Conference to oppose any change in the present limitation was adopted by a vote of 109 to 52. In the New York Conference there was equal if not greater interest in the question, but the Conference seemed more equally divided. The New England Conference at Lynn unanimously adopted a resolution requesting the General Conference "to so modify the Discipline as to allow the bishops to appoint a preacher to a charge for a longer time than three years when asked by an Annual Conference." The subject will awaken deep interest in the General Conference which will meet in a few days in Philadelphia.

At latest dates quiet had been restored at Carbonara, N.F. The facts of the recent trouble we gather from the correspondence of Our Country. It seems that on Sunday evening, the 13th inst., as the Protestants of the place were going home from their churches, a number of Roman Catholics assaulted them with stones from a pile provided for the purpose, inflicting upon one man a cruel and serious wound. On Monday morning angry words were exchanged, when a Roman Catholic fired a revolver at a Protestant, but the arrest of the former, who had concealed himself in a cellar, was speedily effected. This shot was the secret for a general rush of the citizens for their firearms. The Catholics made a stand for a time in an attitude of fighting, but were persuaded to go home. Earnest persuasion on the part of the Revs. G. Vater and Geo. Noble, Methodist ministers; Israel McNeil, Esq., the Stipendiary magistrate; and others prevented the Protestants from avenging the unprovoked assault. They yielded, formed a procession two deep and after parading through Water street went quietly home. The period of the approaching trial of the parties committed for the outbreak in December will be one of deep anxiety.

The University of Edinburgh, which recently conferred the degree of LL.D. upon Professor Dawson, of Montreal, a distinguished Nova Scotian, has just celebrated its three hundredth anniversary. The largest, the most prosperous and in some respects the most famous, of Scottish Universities, it is also the youngest of them. St. Andrew's, Glasgow and Aberdeen were formed by Papal bull, and were therefore pre-Reformation and ecclesiastical corporations, but Edinburgh was founded by the Town Council in 1584 under a royal charter from King James, and the buildings were erected on the Kirk of Field, memorable for one of the most ghastly deeds in Scotch history, the murder of Darnley. Its fame as a school of medicine began with Dr. Alexander Monro, in 1720, and reached its height under Sir James Simpson, though in this respect it has never lost its fame, nor has its influence on philosophical study passed away. The progress of the university during the present century has been rapid. Buildings, professors and scholarships have multiplied, and it is now rich and prosperous, with the names of 3,300 students actually on its rolls, and with thousands of graduates scattered over the face of the earth.

The Toronto Mail remarks that "the literary activity of the Methodist clergy in Canada is very remarkable. A list of the books published by them, and finding a large and remunerative sale, is really very large and very creditable." The same paper says of "The Macedonian Cry," just published:

We welcome it as an additional volume to the list we have mentioned. The author, Rev. John Lathern, has for many years been one of the most respected of the Methodist clergy of the Lower Provinces. At Halifax, where he has longest lived, his personal popularity was great, and his public usefulness noticeable. As a lecturer his talent was always at the service of any good cause; and in all philanthropic undertakings he was pretty sure to be foremost. The effort of the author has been, he says, "to write from the standpoint of 1883 to exhibit the character of Oriental religious systems, to delineate some features of an uncivilized heathenism, to summarize missionary facts and results, and to urge an earnest plea for the missions in which he is interested." The style, of Mr. Lathern is a vigorous readable style, a practical style and especially a good pulpit or platform style; and no one who begins this volume will drop it because it is too dry.

It is probable that a day will come when our city churches shall no longer be locked up from Sabbath to Sabbath, with perhaps but a brief interval or two. What Romanism now blindly does, in making her altars always accessible, will then be intelligently done by Protestants. An exchange, in speaking of a daily religious service in a part of St. Giles, Cathedral, Edinburgh, as the adoption of a custom in vogue in St. Giles, and all the large Scotch churches immediately after the Reformation, remarks:—

The resumption of the custom will partially supply a want which has been much felt and talked of in recent years. Hitherto the open public houses have always had with us, but open churches, which have been shut during the week-days, as if to keep out not only thieves and robbers, but decent Christian sinners, weary with spiritual burdens, which might be greatly lightened by an occasional hour's devotion during day of gloom. There must be many such wandering spirits in a great city, and it is little to say that miseries and wrongs might be soothed and averted by the turning of the mind in happier ways of thought. An open church door is an invitation which would have been like a flash from heaven to poor men and women who have drifted to destruction in the absence of some such harbor of salvation.

Inquirer writes:

A few words from you on the following subject will be of valuable service to a large number of persons holding pews in Methodist churches: 1. When a church is deeded according to the Model Deed, by what authority do the trustees sell pews? 2. May the purchaser regard the pew as his private property, and can he sell to a second party, or is it legal for him to receive rent for the pew when he has left the place where the church is located. I am told that there are persons who hold deeds of pews and that they sell and rent such property at their own will and pleasure. Is this right?

1. It is customary to sell only the preference of a pew, with the understanding that failure to pay the annual rental involves forfeiture of the pew. 2. In case of removal, trustees would not be likely to object to any purchaser sub-letting a pew, provided he should meet his responsibility to them. Serious complications have arisen from the giving and receiving of deeds of pews, a course for which we think there is no warrant. The day will come when the whole system of pew-renting will be abolished, as altogether inconsistent with and even opposed to the spirit and aims of the Gospel of Christ.

In addressing a very large audience on the 6th inst., Dr. Talmage, of New York, said:

We are at a point where it is proposed to restrain liquor selling by compelling the liquor merchants to pay a high license of say \$500 or \$1,000. The result of high license is to make rum-selling and rum drinking respectable by closing the low grogeries and allowing a few gilded saloons to sell all the liquor. It is a proposition to close the rash on the body politic and gather together all the poison and all the pus into a few great carbuncles. High license is the monopoly of abomination. Legalized rum-selling has made the ground of England, Ireland, and America hollow with the catacombs of slaughtered drunkards. High license is a violation of the first principle of our government—equal rights. It allows one man, who can pay \$500 or \$1,000, to sell sweetened dynamite, and denies the right to the man who can only pay \$100 or nothing at all. I plead for equal right. High license allows a few men to sell extracts of logwood, strychnine, and blue vitriol, and denies to others even the

right to strike a Lucifer match. It isn't fair. Why don't you apply the same principle to other trades? If it is right to sell liquor, all men should have an equal right to deal in it. If it is wrong, then a licence fee of \$800 or \$1,000 is simply a bribe to the government.

Of the late Rev. John S. Inskip, the Christian Witness says:

"He was a Methodist. He accepted the doctrines of his Church, and preached them with all his soul. The doctrines of depravity, justification by faith, regeneration by the Holy Spirit, a residue of depravity after conversion, entire sanctification, and the witness of the Spirit to each blessing were firmly believed by him. He was not a land telling man who did not believe. He kept the faith. He did not spend his time in mending, but working the machinery of the Church. He used often to say that we had more harness than horse—more machinery than power."

The Times correspondent with the British Army in Egypt gives this incident:

The discovery of water was a source of great joy to both man and beast: In a deep gully we came upon a tiny running brook, rippling and bubbling over its pebbly bed—a welcome and delightful sight in this parched and desolate land. The horses quickly scented the water, and could hardly be restrained from rushing straight at it, so eager were they to quench their long thirst. Among the infantry discipline was strictly maintained while the men took their deep draughts in turn, and filled their water-bottles. As for the horses, some of the poor brutes had drunk no water for twenty-four hours. Thirst had actually disabled half a score of them, and these were lying down in the bottom of the khors along our route, gasping and with parched tongues. After this refreshment we marched along the sandy bed of the ravine to the village of Tamehieh, a distance of a mile and a half. The scenery was pretty, for trees were plentiful; and halfway a waterfall, cool and white as snow, burst out in foam through the naked hot rocks. For the moment the water thereof was more precious than all the fizzing champagne in the universe.

To the Editor of the Wesleyan.

NEWFOUNDLAND.

DEAR MR. EDITOR:—Unusual interest is awakened in this colony in respect to the approaching meeting of our Conference. The consummation of Methodist Union, though affecting us little as Methodists internally, inasmuch as we were in Newfoundland undivided before, deserves prominent notice, because of the moral influence it will exert among us, and the carrying out into practice certain changes in our economy, made as freewill offerings to Methodist brotherhood and church efficiency.

Our Incorporation and Trusts Bill has passed our Lower House of Legislature and in a few days will doubtless pass the Legislative Council without division. It will take effect from July first. Dr. Carman's visit during the Conference session will be hailed with very lively satisfaction, especially if he tarry long enough to acquaint himself with the principal centres of our population and the leading features of our work as a church, north and west. If he will do so, I am assured that he will be gratified with the results of past efforts and evidence of present daring and doing for Christ. Tidings have reached our city of showers of blessing from many circuits and missions during the year, and striking conversions have been reported as in the "ancient days." The missionary spirit is taking deeper hold of our people for the promotion of those missions which Providence has specially committed to "the Methodist Church."

Education makes progress. In our public schools under Methodist Boards, Carbonara Grammar School and Methodist Academy, we had 5,966 scholars last year, or 292 more than the previous or any former year. In higher education may think we have the pre-eminence; but to maintain our prestige and carry forward our educational and (as things are in this colony) our appropriate church work, we must strike out boldly and liberally to make practical the scheme projected in reference to enlarged and more eligible buildings for an Academy, including a Connexional Hall and a Home for the children of ministers during their education.

Our Presbyterian friends have made arrangements with the Freemasons to build on a fine central site, securing a magnificent suite of rooms, in connection with a grand Masonic Temple. Episcopalians have greatly enlarged their operations and are likely soon to do so much more. Roman Catholics have magnificent buildings. Methodists, the weakest of the three principal denominations, must go forward or prove recreant to our antecedents. Would that our wealthy brethren in the colonies understood this and would lend a little service in the coming struggle. We hope the census to be taken this year will aid hereafter in providing per capita educational grants which will more fully undertake the increased and growing educational necessities of our denomination in Newfoundland. Temperance men show great activity and determination to succeed, and their principles are winning the mastery. Each conquest under Local

Options inspire the cry of... Our... nished its ex... well us see... total result... Means... cal organization... ters... of which... our ancient... ments... well night...

St. John's... For the... W. I.

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for match. It you apply the trades? If it all men should deal in it. If the fee of \$5000... S. Inskip, the He accepted Church, and his soul. The justification by the Holy Spirit, for conversion, the witness of the Spirit were firmly... He did not mend, but of the Church. We had more... ent with the gives this in... was a source... an and beast: upon a tiny... and bubbling... a welcome and... and parched and... horses quickly... could hardly... straight at... to quench their... infantry dis... maintained while... draughts in... water-bottles... of the poor... for twenty... actually dis... and these... bottom of the... gasping and... After this... along the... to the village... of a mile and... as pretty, for... and halfway a... bite as snow... h the naked... ment the water... than all the... universe.

Option inspires courage, and evokes the cry of prohibition.

Our sea fishery has already furnished its extraordinary prizes of marvellous success, but as yet average or total result is uncertain.

Messrs. N. Tibbals & Sons, New York, publish a small pamphlet from the pen of Rev. Dr. Rosch, on 'The Perils of the Economy of the M. E. Church, the perils arising, in the view of the author, from the amount of power vested in the bishops. It is always well to be awake to possible dangers.

Dr. Ryerson, a Review and a Study, is an admirable review of the life and labors of that eminent Canadian Methodist minister. It is published at the Methodist Book Room, Toronto.

For the WESLEYAN. IS IT GAMBLING? Gambling is not gain for gain. It ignores the law of equivalents. It is something on nothing.

Christianity Triumphant. MR. EDITOR.—If the above be corrected then a new species of this vice has lately come to light. This time it is not with cards, or dice, or stocks, but with that which every true Christian holds most sacred—the Holy Bible.

Certain publishers in this Dominion are offering prizes ranging from five hundred dollars to five for correct answers to Bible questions. There are only three questions asked, and these so simple that a few moments' biblical investigation would answer.

Nevertheless, a piano or gold watch is offered to anyone who will send a correct reply and run his chance of getting ahead of all competitors. Why not throw up the dice at once! It is one hundred to one. An appeal to chance, which is downright gambling, and that too in holy things.

Such, Mr. Editor, is our humble opinion. Judge then our astonishment upon reading the following in the latest advertisement of this pious fraud. 'Correct answers to these Bible questions given by one of the leading clergymen of the Methodist Church.' Now, Sir, as we do not profess to be wise above our brethren, especially if they be leaders amongst us, we appeal to the editorial chair for judgment.

M. M. [Neither do we profess to be wise above our brethren. We have looked at one or two of the later issues of the paper in which the advertisement is said to have appeared, without finding it. From the statement of our correspondent, we judge that the offer belongs to a class which should most certainly be left alone. Editor.]

PERSONAL.

The absence for a few days of the Book Steward on business, will account for inattention to any private correspondence.

Mr. T. C. Piggott, of Kingswood School, has been elected to a Classical Scholarship of five years at Christ Church, Oxford—a was Charles Wesley some century and a-half ago.

The Rev. Douglas Chapman has for some weeks been unable to attend to his duties through illness. It will give us—with his host of friends—great pleasure to hear of his early recovery.

The Rev. J. D. H. Browne, Editor of the Church Guardian, is about to become a resident of California. The Guardian has passed into the hands of Leo H. Davidson, M.A., D.C.L., of Montreal, who will continue it on the same lines on which it has hitherto been conducted.

From Calgary, Alberta, N. W. T., Rev. Leonard Gaetz sends us this message, dated 9th April: 'Have reached this point in safety. Twenty-one souls in all in my party. Through mercy well. Not a mishap to persons, stock or effects on a journey of 2,400 miles.'

Among the passengers per Celtic, at New York from Liverpool, were the Rev. R. N. Young, Secretary of the English Conference, and Rev. Sylvester Whitfield, formerly a missionary to China. They are to attend the General Conference of the M. E. Church at Philadelphia in May, as representatives from the English Wesleyan Conference. Mr. Young is a native of Windsor, N.S.

The recent death of the Rev. W. W. Ross, of the London Conference, has called forth many expressions of sympathy from the part of his brethren and friends. He was an earnest worker and in the recent Scott Act case, at Oxford had rendered valuable services. The services connected with his funeral were solemn and impressive.

The Rev. Benjamin Longley, B.A., formerly Principal of the Male Academy, Sackville, and now pastor of the Pentecost Methodist Church, Ottawa, has been delivering a course of sermons in defence of Christianity, against the assaults of modern thought. It is announced that 'seldom, if ever in the history, has such an interest been excited by a course of special sermons, it having been found necessary for some weeks past to throw open the doors nearly an hour before the time of service for the convenience of regular pewholders.'

LITERARY, Etc.

The popular little book, 'Christie's Oblivion,' has been translated into twelve different languages.

One of the latest papers in the Appendix of the Southern Quarterly Review is from the pen of the Rev. W. Harrison, of Dorchester, N. B. The subject is 'Unconscious Orthodoxy,' and the author's treatment of it gives evidence of extensive reading and deep thought.

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Dr. Ryerson, a Review and a Study, is an admirable review of the life and labors of that eminent Canadian Methodist minister. It is published at the Methodist Book Room, Toronto. Our readers should have the 'Story of My Life,' which gives in full the services he rendered to the Church and to his country in various ways. It can be ordered at the Halifax Book Room.

The Pioneer is published monthly by the Wesleyan Academic Literary Institute, St. John's, N. E. The two numbers already issued speak well for the literary ability of the members of the Institute. If more practical in its papers than some of the College monthlies of the day, the Pioneer is for this reason deserving of praise rather than of blame. We shall be glad to hear of its success. Its subscription price is \$1.00 per year.

The Wesleyan Methodist Magazine for April challenges attention. There are papers on T. B. Smithies; Christ the Resurrection and the Life; Robert Moffat; The Conquest of England; Leaves of an Overlooked Chapter in Methodist History; The Queen's New Book; Mr. McSwiney's Defence of the Reformed Roman Breviary; The Sudan; with Poetry, Notes on Current Science, and Select Literary Notices, making altogether an excellent number of an excellent periodical.

The Life and Sermons of Frederick James Johnson, D.D., a recent publication of T. Woolmer, London, includes the sketches of Dr. Johnson given by the Rev. B. Gregory in the Magazine, with additions by Mrs. Johnson; the funeral memorials of Dr. Osborn and Pope; and ten of Dr. Johnson's ripper sermons, printed from the original manuscripts. Through this volume the memory of one of the most eminent Wesleyan ministers of the present century will be kept fresh and green. We commend it to our readers as worthy of a prominent place in Methodist literature. Prefixed to the volume is a portrait beautifully engraved on steel.

Mr. Woolmer has also given to the Methodist public the second series of Sermons by the Rev. W. Morley Pugh, D.D., a volume which needs no commendatory introduction. How thoroughly evangelical that distinguished preacher is everywhere known; and these sermons, as a well known Review has stated, are 'the product not only of a warm religious heart, but of a degree of intellectual power which indicated him as a remarkable man in his generation.' The youth of Methodism should read these sermons, to be stimulated by them at once to higher mental aims and more thorough consecration of life.

The Rev. T. Craven, of the M. E. Mission, Lucknow, India, writes: 'The Berean Lesson Leaves in the Hindi, Urdu, Roman-Urdu, and English characters are printed. Thousands, too, of illustrated books, small tracts with colored paper cover and a colored picture, have been sent out at one quarter their value the past two months. Not less than 40,000 Sunday-school tickets have been sent out free. In the two months since Conference over 200 persons have been baptized.'

The St. Louis Globe Democrat, which has a circulation of 80,000, published Thomas Harrison's sermons and prayers in full. In this way thousands were reached who were not at the meetings. A baggageman read one of the sermons while the train was under way, and when he reached the end of his 'run' went to a Methodist church where prayer-meetings were being held, told his experience, and stirred up things generally.

The death of the Rev. Alfred William Lockyer, Wesleyan chaplain at Panama, is announced. The first duty that fell to his lot was to bury in the foreign cemetery an English boy, and on March 8, less than three weeks after his arrival, he was himself carried off by yellow fever, leaving his wife and two other 'domestic treasures' at Kingston, Jamaica. A letter, dated from the British Consulate at Panama, contains some sentences which make the subsequent sad news extremely touching.

At the recent New South Wales and Queensland Conference it was resolved, 'That a letter be sent to the Rev. Dr. Osborn, and also to the Mission House, with the view of discouraging attempts to send out married men, unless such as are sent for by this Conference; and also to re-affirm that the requirements of our work are such that we want the best men that can be got to meet those requirements.' The Rev. L. Fison, M.A., was also requested to write to the English Methodist papers on the subject.

An M. E. missionary in Italy writes: 'We have two candidates for admission on trial into the Annual Conference, one a man lately from Berlin University, well trained and pious; the other, formerly an assistant priest in Naples, one of the most promising young men in the mission. The pastor at Perugia was once an associate with Pere Hyacinthe. His wife is a Bible woman. The Woman's Foreign Missionary Society should send more laborers into the vineyard.' Until they do recruits for our Sunday schools will be few. The priests still have the women of Italy largely under control.

There is a growing feeling in many Irish circuits that instead of the district meeting electing representatives to Conference there ought to be direct circuit representation. So fully are the disadvantages of the present plan felt that several quarterly meetings this year have declined to nominate any layman for election at the forthcoming district meetings. The subject is likely to receive considerable attention at the Belfast Conference in June next. The quarterly meeting of the Georges-street, Limerick, circuit adopted a memorial to Conference in favour of taking steps to extend the three years' limitation of ministerial appointments.

MCCODY IN LONDON.

Messrs. Moody and Sankey began their three weeks' campaign in West London at Addison Road, March 25. An overflow meeting had to be held the first evening, and conversions were obtained from the beginning.

The London Methodist says: 'The March quarterly meetings of Wesleyan Methodism have now been held. Probably there will be a considerable increase, but the figures are not yet accessible to the public.'

Ayskew Kabayama, the Japanese student who joined the Methodist Church in the United States, was not disinclined by his father, as was reported. His father is commander-general of the Japanese army, and is now a member of a Protestant Church in Japan. The father was aware of his son's intention.

The Wesleyan Methodist South African operations now embrace 1,160 chapels and other preaching places, and 170 missionaries, some eighty of whom are natives (many of them splendid gifts of God), assisted by 1,699 unpaid local preachers and 1,340 Sabbath school teachers. There are more than 30,000 persons in the Society classes, and in the 269 schools there are over 24,600 scholars.

The First Place M. E. church, of Brooklyn, N. Y., adopts a wise plan for raising funds for the enlargement of its property. It publishes an Historical and Annual Statement to April 1, 1884, which is offered at 25 cents per copy. In this statement is given full information as to present management and position, and all historical facts worthy of record. Copies may be obtained from Mr. Morris H. Smith, 44 Broad St., N. Y. city.

TEMPERANCE NOTES.

Does it pay to have a dozen intelligent young men turned into thieves and vagabonds that one man may get a living by 'selling them rum'?

Says Baron Liebig: 'If a man will drink eight or ten quarts of the best Bavarian beer a day, in the course of a year he will have taken into his system the amount of nutriment contained in a five pound loaf of bread!'

The Supreme Court of New Brunswick has unanimously decided that magistrates appointed by the Local Government have jurisdiction to dispose of cases under the Canada Temperance Act.

A Parliamentary paper on the arrests for drunkenness on Sundays during the year ending September 29, 1883, shows that 17,222 were convicted of drunkenness in England and 271 in Wales.

The Courier says: 'Two men who sometimes get broken the Scott Act and whose fines had remained unpaid, were taken from Milltown to St. Andrews on Tuesday by Marshal Kehoe. The terror of jail was too much for one of them and he paid his fine under protest. The other will remain for sixty days.' The world moves.

Archdeacon Farrar thus closed an address to a very crowded audience in Edinburgh last month, on the duty and blessing of temperance: 'Truth is on our side; mercy is on our side; justice is on our side; and the souls of all great and good men who have ever taken part in any great struggle for the reformation of humanity are on our side; God himself is on our side.'

A Boston jury has awarded \$350 to Rosanna Tidwell, who sued the keeper of a saloon for damages caused by the sale of intoxicating liquors to her husband. This case was instituted by the Law and Order League as a test case. As it has proved successful, there is reason to believe that others of a similar nature will follow.

GENERAL RELIGIOUS NOTES.

The Christian missionary Church of Belgium (Protestant) has, as the result of forty years' labor, 3,600 communicants.

In Portugal Protestants have bare toleration, while Gospel work in country places is well nigh impossible, with priests and magistrates to interfere.

The Swiss Federal Council has directed the officials of Berne and Neuchâtel to protect the members of the Salvation Army against outrage.

The Italian Mission on North Street, New York, is in a flourishing condition. It is under the care of the Protestant Episcopal denomination.

Plymouth Congregational church, Chicago (Dr. Scudder's), has this year established a dispensary—one member of the church giving \$2,000 toward its support.

The Pan-Protestant Council will meet on the 24th of June in Belfast, Ireland, and continue in session ten days. The subjects for consideration are prepared by nine committees.

A member of Dr. Hall's Presbyterian church, New York,—Mrs. Robert Stuart it is understood—gave \$69,000 the other day, to pay off the mortgages on four churches and to assist in building three others.

The total income of the Salvation Army for 1883, is reported at \$1,500,000. The Army is now publishing sixteen War Cries, in various countries. During the last three months officers have been sent to Tasmania and Ceylon.

The buildings of the American Presbyterian Mission at Canton, China, were lately destroyed by a Chinese mob, which grew out of the failure of the British authorities to punish adequately a British sailor who wantonly killed a Chinese boy.

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A number of Moravians in Bethlehem, Pa., including five students in their theological seminary, volunteered to go as missionaries to Alaska, after a recent address by Rev. Dr. Sheldon Jackson, of the Presbyterian Board.

The old Moravian missionary spirit is not dead yet.

Rev. Dr. Fairall, of the Iowa Methodist, will represent the Reformed Catholic Church movement before the Protestant Churches of the United States, hoping to obtain help in organizing societies and building churches. There are now three congregations, one each in New York, Brooklyn, and Newark.

The Turkish government has closed two Protestant common schools in the Harput field and another similar school in the Syvas field. The movement seems to be a general one, having for its object the closing up of the educational work of the American missionaries, the authorities having received the impression that the United States Government does not intend to protect its citizens in Turkey in the enjoyment of rights enjoyed by other foreign residents.

The fears of the leaders of the Swedish state clergy, that the meeting of the Evangelical Alliance might aid Nonconformists if held in Stockholm, have prevailed, and the meeting will not be held there. It is now stated that an invitation will come from Copenhagen. The American delegates had been elected, their appointments communicated to them, and, in many instances, published. Some had even secured staterooms for the passage across the Atlantic.

GLEANNINGS, Etc.

THE DOMINION.

The Amherst Gazette has information that the contractors and men on the short line railway will soon be paid.

In the supplementary estimates the sum of \$30,000 has been set down by the Dominion Government for rebuilding the Charlottetown Post Office.

A special despatch from Silver City, N. W. T., says that a rich strike in gold has been made near there, equal to any in America.

Miss Anna McCarthy, of Shelburne, teacher of the Dartmouth colored school, is the first coloured person in Nova Scotia who has obtained a grade C license.

At the annual meeting of the Sydney & Louisburg Coal & Railway Company in London, the chairman said that the anticipations of the company, with regard to the year's business, had been realized.

By the last census returns P. E. Island gave the highest per centage of children attending school of any Province in the Dominion, viz.: 23 per cent. Ontario gave 21; Nova Scotia, 19; New Brunswick, 16 per cent.

The Liverpool Times has just made its re appearance in new and highly improved dress. The Moncton Transcript is henceforth to be under the editorial management of Mr. R. McConnell, recent editor of the Truro Guardian.

The water in the St. John river is already at an extraordinary height for the time of the year. The weather-wise people predict that there will be a larger freshet this spring than there has been since the famous year of the cholera.

The second volume of the census of 1881 has been laid on the table of the House of Commons. In regard to deaths in the various Provinces it gives the following: Nova Scotia, 14.27 per thousand; New Brunswick, 15.54 per thousand; Quebec, 15.07; Ontario, 11.81; Manitoba, 12.34; British Columbia, 20.15 per thousand.

There are 500,000 persons employed in the English coal mines; and of these in 1878 not less than 1,413 were killed; and within the last ten years, since the passing of the Mines Act the average yearly loss of life has been 1,200. But there are many other accidents in mines not officially recorded, and it is believed the total lives lost in the mines is 2,500 every year—45 every week, or 8 every day.

Stream driving operations are now in full blast on the Upper St. John and tributaries. The cut of spruce logs on the St. John, including Fish River, Arrowok river and the Melchuking is estimated about 90,000, 000 feet. This quantity is nearly 30,000,000 feet less than that of an average year, the decrease being chiefly caused by the reduction of operations on the Arrowok.—Tel.

There is a serious crisis in the Canadian cotton industry. Some mills are shutting down, others are working at half power, and reductions in wages are to take place. It is understood that the Halifax Cotton Company will run 180 spindles instead of 350; Windsor, Montreal and St. John, each 110 instead of 240; St. Croix, 150 instead of 300. This, of course, means a large reduction in the number of employes.

At three p.m. on Saturday His Excellency the Governor General proceeded in state to the House at Ottawa, and in the usual form was pleased to prorogue the second session of the sixth Parliament. At the same hour, His Honor Lieut. Governor Riehey gave his assent to the bills passed by the Nova Scotia Legislature, and released the members from further attendance on legislative duties at present.

Sixty vigorous, smartly trained lads of all ages, ranging from twelve to seventeen years, arrived at Dr. Barnardo's Branch Home, Toronto, last week, from the parent institution in England. Dr. Barnardo has, since July last, sent to this country some three hundred children. Seventy-two of that number were girls. It is expected that in June next a contingent of 150 girls will be sent out under the care of Mr. and Mrs. Duff, who will hereafter have the management of this work in Canada.

NEWFOUNDLAND. A company has been formed to build a large hotel in St. John's. The building will front both Duckworth and Water Streets, having a height of five stories on the upper. It is to be constructed of brick, neatly faced, and is estimated to cost when completed, exclusive of furniture, about \$30,000. St. John's and the towns in Conception Bay will yet be favorite summer resorts. The air is healthy and invigorating.

GENERAL. Miss Beatrice Parsons, of London, was the winner of the highest honors of the recent Cambridge university examinations, in which no less than 3,000 bright British girls competed.

The Guion steamer Oregon, which arrived at New York on Sunday evening from Liverpool, made the run in six days, ten hours and thirty minutes. This is the quickest passage on record.

A writer in a current number of The Century says that last year 1,500 murders were committed in the United States, and that during the same time but 93 murderers were hanged.

The steamer Faraday is on her way from London with the first instalment of the Mackay-Bennet cable, measuring 1,100 miles, to be laid between Dover Bay, N. S., and Cape Edge, Mass.

According to the latest return, the number of volumes in the British Museum is just over 1,300,000. There are 100 miles of shelves, and about 20 more miles to be filled. It is calculated that about one ton of literature is sent in daily.

Mary Walker, of Lawrence, Mass., has begun a suit for the loss of her husband, who was a steamer passenger on the City of Columbus, claiming \$50,000 damages. J. H. Clarke has also begun a suit for the loss of F. H. Hale in the same disaster, for the same amount.

English despatches say that there has not been any improvement during the past week in shipping. The destitution of unemployed men is on the increase. Public subscriptions are being organized at Newcastle-on-Tyne, at Liverpool, at Shields, and at Sunderland for relief.

During the present year forty female students have entered upon a course of study at the Paris hospitals. Only three or four of these are Frenchwomen. There are some English and Americans, and a few negroes, but Russia is the nationality best represented.

An epidemic of scarlet fever prevails in Gloucester City, N. J. Its rapid spread was caused by an undertaker throwing ice, which had been used on a scarlet fever corpse, into the street near a school. The ice was picked up and eaten by the school children. The authorities are taking action.

The new education law proposed to the Belgian Parliament in the name of the king, provides for compulsory school attendance on the part of all children between the ages of six and twelve, the penalty of evading being a fine. The regular employment of children of the above age in factories is interdicted.

The colored people in the United States have nearly 1,000,000 children in school, publish over 80 newspapers furnish nearly 16,000 teachers, about 15,000 students in high schools and colleges, have about 2,000,000 members in Methodist Churches, and own over 100,000 acres of land in Georgia alone, and over 5,000,000 acres in the whole South.

On Tuesday morning a shock of earthquake was felt in the eastern counties of England. At Colchester, in Essex, church bells sounded as though rung by unseen hands. Tall chimney stacks of factories crashed in ruins to the earth. The spire of one of the largest churches in the city, 150 feet in height, fell with a awful crash to the ground. At Southend, near the mouth of the Thames, the windows of many dwellings were broken, chimneys dashed to the earth and crckery and glassware were smashed. At Colchester a child was killed and a woman's skull was fractured.

Foreign consuls at Khartoum report, April 9, that Gen. Gordon consents that the time for retreating has arrived. He will send, with Col. Stewart and Vice Consul Power, who are to return to Lower Egypt by way of Assiut, all fugitives who wish to accompany them. Gen. Gordon has himself no intention of returning. He hopes that England will send him aid. Three hundred Egyptian troops and six hundred non-combatants, preferring to march to Berber to starve in Shendi, set out on the 15th inst. Part went by steamer along the river, while others marched along the bank. When two hours distance from Shendi they were attacked by Arabs, and nearly all the troops were massacred. The Arabs afterwards captured Shendi. Two thousand men, women, and children were slaughtered. It is reported that the rebels have captured Berber. The fate of the inhabitants is not known. Hussein Pasha has been asking for assistance for a month.

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