

The Wesleyan.

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NOTES AND COMMENTS.

The prayer meeting should be a place of brightness and glad elevation of mood and feeling. The shadow of desponding gloom is oppressive to it, and the tones of pensive sadness are abnormal to the spirit of true prayer. Genial faces, cheerful voices, hopeful utterances, and an elevating faith are the life and attraction of prayer-meetings.—*Irish Chr. Adv.*

Canon Farrar said the other day: "In spite of all the polish and all the scholarship of the Chinese, so common to this day is fanaticism that one main work of the Mission Sisters of Mercy is to save the life of infants flung out to die; and only a year or two ago a French nobleman found seven dead children in a short morning walk in the environs of Canton."

We were recently in a neighborhood where there was a surplusage of peach-trees, such as they were. Their size was that of marbles. The explanation was, too many on the trees—all dwarfed. And we have been in communities where there was an over-supply of preaching-places. A cheap chapel was at every fork. And not a single good church edifice and fair congregation anywhere.—*Richmond Advocate.*

All hail to young America, returned from vacation sports to the hard work of the school room! We heartily welcome back your happy presence and voices as you throng the streets once more. A little dusty and musty the school room will appear at first, but soon everything will go smoothly again, and the "hill of science," like the "hill of Zion," will yield to you a thousand rich perfumes.

The *Tribune* makes up a "death roll" (exclusive of the loss of nearly 100,000 lives in Java) of more than 71,000 deaths in various parts of the world in the first eight months of 1883, from "accidents, fire and pestilence." It then says, "What a sermon upon the uncertainty and little worth of human life!" Yet this is but a small item in the whole mortality list for the time. Verily, "No man is sure of life." "Be ye also ready."—*N. Y. Advocate.*

On Sunday week the Rev. W. J. Williams, Vicar of Butternut, near Leek, observing the Rev. Jas. Drummond, Wesleyan minister, among the congregation, most courteously invited him to read the Lessons. The offer, though most respectfully declined, has created a most excellent impression in the neighborhood. A similar invitation was made to a Wesleyan minister at a recent service in St. John's church, Hightown, Cheetham, and was accepted.—*Lichfield Mercury.*

The world is yet hungry for the true gospel. Many a reputable preacher speaks to empty pews because he talks about those matters which are of little concern to the masses. The style of church-building does not affect the matter of men's souls nearly so much as some imagine. The church is what you find in the congregation—warmth, love, enthusiasm. Give dying sinners what they need, the love of Christ and the grace of the Spirit, and the success of our mission is assured.—*Western Advocate.*

May we not imagine cases where an unseemly show is made of so sacred a thing as Christian resignation—chastened grief. We recollect once to have seen and heard a man—a good man at that—singing with the congregation at his wife's funeral, and singing *bass* at that. Singing at all was bad enough, but singing *bass* was just a little too much for our patience. Let the heart sing, yes, in the grossest darkness of human desolation and woe, but not lips, especially do not let them sing *bass*.—*Southern Chris. Adv.*

It is stated that there are in the Established Church 4,000 ministers unemployed. A cry has gone up this week in the *Times* from one of them. He quotes "a dissenting minister of a very poor sect," who once said to him, "You poor unbeneficed clergy are far worse off than we are." A bishop some time ago said to a Wesleyan minister, "You are better endowed than we are." This kind of testimony is an eloquent argument. Let the reader interpret it himself.

One of the last acts of service rendered to the cause of Christ by the late Canon Pattenbury, of England, whose death has been recently announced, was to draft the circular of invitation to the Week of Prayer for 1884, in connection with the Evangelical Alliance. In handing over the draft to the Council he said how thankful he felt that God had used him for this work while laid aside from pastoral duties. A peculiar interest will be associated with the document from the fact that it was drafted by one so near his end, and so greatly beloved by the whole Church of Christ.—*Evang. Churchman.*

According to the Rev. R. H. Hadden, of Bishopgate, there are 61 parish churches in the city of London, whose rectors receive nearly \$200,000 per year, while the worshippers at the services, after deducting the officials and those who only go for what they can get, number but 3,836, and out of that number there are 706 choristers, all of whom are paid. Many of the rectories attached to the churches are rented for commercial purposes by the clergymen, who live at their ease in rural districts, while their parishes are allowed to take care of themselves, except for two or three hours on Sunday.

Yes, brother, "vacation is about over." You may pack your valise and set your face homeward. Resolve to buckle to hard work. Prepare your sermons carefully. Don't plagiarize, but for mercy sake, do read enough to give your people some fresh ideas. No revamping of old sermons with threadbare thoughts and stale illustrations ought to satisfy you. Remember, you are to "feed the house of God." Realize the honor and responsibility of your calling. Please go home to your work as if it were a delight and not a penance. Put a cheerful courage on, even if you know you have hard battles to fight. Accept Cromwell's counsel, "Trust in God, and keep your powder dry."—*Ex.*

This is the way a New York paper talks about "Christian Cripples." It says: "Some are without arms; they have never helped anyone over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged anyone who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are. What an appearance a process of such characters would make if they could be seen as they are on the street."—*Domestic Journal.*

Mr. Hannay did a sensible thing the other day when, instead of fining a prisoner who was brought before him in a very dilapidated and seedy condition charged with drunkenness, he ordered the man to be placed in front of a looking glass for a short time and then set at liberty. Possibly it might be a useful punishment, instead of fining prisoners for drunkenness, to make them defray the cost of a good-sized vignette photograph of themselves in rino. For a drunken man when sober to see himself as others had seen him, would no doubt have a salutary effect.—*English paper.*

Rev. Edward Everett Hale said at the first meeting of the Harvard Temperance League: "I well remember the severest day of my experience when as a reporter of a daily newspaper, I reported the dedication of the Bunker Hill monument. There were ten reporters at work, and we had to take down in short hand the oration of Webster, the speeches in Faneuil Hall, and the address of President Tyler. We got to work at 10 A. M., and the one best off got done at 4 the next morning. Of those who had bottles of beer to stimulate them not one is now alive, and not one died an honorable death. The men who lived are the ones who stick to cold water, which is the only thing for a literary man to use."—*Christian Secretary.*

Bishop Foster, of the M. E. Church, has been visiting Norway and Sweden in connection with church matters. In a letter to the *Christian Advocate*, he reports Christian progress in these countries and justifies what has been called the "intrusion" of his own denomination into continental Europe. Regarding the religious state of Europe he says: "Ah! these lands of Northern Europe, and of all continental Europe as well, and why should I exempt insular Europe from the statement? I are in great need of a better type of Christianity. . . . They need the contact of better forms of Church work and life and faith. The churches are not meeting the wants of the people. They will do better because of our presence. This alone justifies our presence."

Mr. T. B. Smithies, the founder of the *British Workman* and the *Band of Hope* was for many years a devoted Wesleyan Methodist. He contributed generously of his means, and was an earnest supporter of the old and well tested methods of collecting money. A characteristic conversation between Mr. Smithies and Sir Francis Lytton (who gave \$250,000 to the Metropolitan Wesleyan Building Fund) is reported: "I think we don't give enough money in our classes." "Well," said his old friend, "as you speak to me in this way I will tell you what I do give. I give £1 a week and £10 at the quarterly visitation, and £5 yearly to

the yearly collection, and £5 yearly to the Worn-out Ministers' Fund—or £102 every year in the class-meeting alone."

An unpleasant scene took place in the Free Church, Callander, on Sunday morning. At the commencement of the service, the minister—the Rev. Mr. Bogle—having read a Psalm, said, "The kirk session recommend that the congregation stand while singing, but they do not force." The intimation was thus abruptly ended by a middle-aged gentleman in the body of the church rising, and in hurried, yet decided language, saying, "I protest against this change in the Presbyterian form of worship." The minister took no practical notice of the interruption, and the recommendation of the session was almost unanimously carried out. It may be added that the "purity of worship" in the congregation has not yet been impaired by the introduction of the Hymnal.—*Scotsman.*

THE BIBLE CHRISTIANS.

The following draft of an address to the English Bible Christian Conference from the United General Conference was read by Judge Dean:

Venerable and dear fathers and brethren,—We, the ministers and laymen delegated by the respective bodies of Methodism in this Dominion, known as the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church in Canada, assembled at the city of Belleville on the 5th day of September instant, to carry out and perfect a scheme for a union of all these bodies into one body, to be known as 'The Methodist Church,' wish to approach you in a filial and fraternal spirit, and in the spirit of Him who prayed that they all might be one, even as He and the Father were one. We wish to approach you as the parent Church of one of these uniting churches, and to very respectfully explain to you, as far as we can in this brief address, some of the reasons why we have mutually sought this union.

It is not many years since six branches of the Methodist family were carrying on distinct Church work within what is now Ontario. However such disintegration may affect the success of religious work in an older community with its dense population and fixed social relations, it was found in this new country, where everyone is known personally to his neighbors, and has more or less of personal intercourse with them all, that it was conducive neither to the success of Methodism numerically, nor to its spiritual growth to have rural neighborhoods, villages, and small towns divided into rival, sometimes even hostile, societies, in each of which were preached the same doctrines, was fostered the same peculiar means of grace, and was enforced the same discipline as to the Christian walk and life of its members.

Our different Churches often stood so near to each other that on a quiet Sunday evening the singing in one could be heard in the other, and it sometimes happened that two or more congregations were uttering their praises to the one God in the words of the same Methodist hymn.

It was nearly always the case in such places that one church building and one-half of the number of ministers employed would have been an ample supply for the wants of all the congregations if they were but united, thus leaving a large supply of men and money to be used in the many fields around us, which were white for the harvest, and in which the laborers were few.

This state of things was a reproach to religion and a keen weapon in the hands of skeptics. Happily two unions were effected, which, from the year 1874, has left but four distinct branches of our common, Methodism in this country. Since that time a feeling has been ever increasing in the hearts of the ministers and laity of all these Churches that we were all brethren, and soon it came to be the common feeling that if we could not see eye to eye in all things, we should at

least work together so far as might be practicable in the one work of saving men from the power of sin, and in building each other up as believers.

The result has been disastrous to our separate existences. At times filling each other's pulpits and joining in religious work, we have each found, to the astonishment of many and to the joy of us all, that we were one in spirit and in aim; that the supreme wish of each branch was the glory of God and the salvation of men, and then came the thought, unbidden into our minds, born of God, as we believe, in our hearts, that we should be one; with one treasury in which to economize and husband our resources, and with one executive to mobilize our forces and save them from being frittered away in feeble duplications.

A scheme of mutual arrangement and concession was devised by a joint committee of all four Churches, which was accepted by such majorities of our ministers and laymen as to be practically unanimous. This scheme, by a happy combination, has embraced all the distinctive features of all the bodies. While securing to the fullest the rights of the ministry it has introduced equal lay representation in all the courts of the Church, a principle that has not until now been fully recognized by all the Churches.

And now, venerable fathers and brethren, we approach the one unhappy incident in this most delightful and blessed union.

When we met at the time fixed for the consummation of this union, those of us who represented the Bible Christian Church in Canada made the sudden announcement that they had failed to secure your consent to their going in with the rest of us, their brethren, into this union.

Dear brethren, what could we do? Delegates from the four Churches were assembled, some coming from points much more distant from each other than are the frozen waters of the White Sea from the sunny waves of the Mediterranean. Nearly three hundred ministers and laymen had come together at large expense, and in many cases at great sacrifice. Our Churches had been agitated, our congregations or quarterly boards and conferences had every one pronounced upon the question. If the Bible Christian Church did not come in the whole union must fail. We could not go back. We could not stand still. The hour had come, the supreme hour, as we believed, in the history of the Methodist Church, of the Church of Christ in the Dominion. The delegation from the Bible Christian Church gave such explanations as satisfied us that the matter had not been brought to your attention so early a date as it should have been to enable you fully to enquire into the merits of the question, and we felt so strongly the wisdom and piety of this union, we thought we saw so clearly the hand of God in it, and felt so surely His Spirit moving our hearts in this matter, and we took such consolation from the fact that you have not refused your consent, that, with all deference to your rights, with the most profound respect for your hesitation, we have ventured upon the only course that we could see open to us, and went on settling the constitution and terms of the new Church as though no difficulty stood in the way, feeling firmly persuaded in our own minds that when you were fully informed of all the facts, and knew of the interests that would have been jeopardized had we taken any other course, you would approve of what we had done, and would not only consent to your Canadian sons coming in with us all, but would give them your fatherly blessing. The 'spirit of unity in the bonds of peace,' which has pervaded our deliberations; the mutual forbearance and concession which has been shown by all parties in arranging out of all our constitutions a new one; the glad obedience to the apostolic injunction "in honor preferring one another"; the feeling that

seemed to prevail in each heart that he is happiest who has the privilege of sacrificing most, so long as no vital principle is touched; the melting of heart to heart; the divine unction which seems to rest upon us and controls and guides our deliberations, compel us to the belief that God is approving our work, and leads us to the humble yet confident hope that He will mark His approval of our lowly work for His glory by signal and speedy gifts of His grace. Beloved brethren, may we ask your prayers at the throne of the heavenly grace that in this we may not be disappointed.

Dear fathers and brethren, we are especially desirous for this union at this time, not only that it might declare the oneness of Christ in us, but that it might enable us more effectually to overtake the astonishing tide of immigration which is even now setting into our Great North West, whose hundreds of millions of fertile acres shall, before this generation has passed away, give land to the landless millions of the Mother Country.

We feel that the responsibility of caring for the souls of the thousands from the Motherland, and from the older Provinces who shall make for themselves homes there, who have been nurtured in the ministrations of Methodism, and of thousands more whom God would give to us as the hire of a faithful ministry—we feel that this responsibility rests upon us, and we dare not go into that country to take part in laying the foundations of an empire, in extent and material resources greater than all Europe, as lone straggling bands, when we ought as a united host to march to the possession of our inheritance.

Brethren, you will not give us let or hindrance in this great work. We know that you will give us many of your children to become settlers upon these broad acres. The more of them that come the better for themselves and for this fair land, and we promise you to nurture them as our children in the Lord; and to make up to them to the limit of our powers for the loss of the ministration and pastoral oversight which they shall leave in the old land.

Dear brethren, we shall begin our career as a Church with 1,523 ministers, with 110,000 members, and numbering among our congregations and adherents one-fifth of the population of this Dominion, with stations in Bermuda, with missions in Japan and among a great part of the Indians of this country, with domestic missions everywhere that the sound of the white settler's axe may be heard or that he may be seen to rear his cabin, all supported by the voluntary liberality of our people. The prospect before us is one of glorious sacrifice and work; the responsibility is great; will you join with us in praying that our humility and faith may be as great?

And now, venerable and dear fathers and brethren, the God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever, amen.

"ONE THING THOU LACKEST."

The train stood at the platform, and the passengers were busy getting their seats. The railway bell and repeated calls from the company's officials reminded us the time for starting was at hand. Several who had tarried until the last minute, either talking with their friends or making themselves sure there "was plenty time yet," had, in their haste, rushed into the most convenient cars nearest the end of the platform they entered from. The cars were as comfortable and looked as well as the others; they

stood on the same line of rails, they seemed bound for the same destination, but "one thing they lacked"—only one—they had no connecting link with the engine in front. They were uncoupled from the starting train, and for this one cause were left standing in their place, while the others at the appointed time, with all their occupants, moved along.

Reader, there are men and women in the world, living at this present hour, who are making the same mistakes for eternity as these did with the railway cars, and unless they speedily take warning, and "change cars," will be left behind at the coming of the Lord, when he cometh to take His own people to heaven, to be forever with Himself. Are you sure you are not one of the number? To get into a carriage is one thing; to get into the right carriage connected with the engine, another. So it is one thing to have a profession, and be religious, but another thing to be connected; to have life in Christ, in union with him; to live because He lives. Cars of all sorts are to be found, and easily found, by unconverted sinners. They look well, and seem as good as others; therefore they rest in them instead of God's own provided resting place for salvation—the Lord Jesus Christ.

Cars of morality, teetotalism, church-membership, religion, and a host of others stand near the heaven-bound train, and many have got into them, and are expecting to be taken to heaven; but none of these have of necessity any living link with Christ, therefore they will never reach it.

Reader, be warned ere it be too late. Many have rejected the warning, and perished eternally. Be assured nothing will take you to heaven, to spend eternity in God's presence, but salvation by the Lord Jesus Christ, and Him alone. If you are in any other carriage, trusting to your prayers, tears, resolutions, or morality, you are wrong, and most surely will be left when the Lord cometh to make up his jewels. Do at this moment I entreat of you get out of it, and as a helpless, guilty sinner, cast yourself on Jesus and his finished work, saying:

Nothing in my hands I bring,
Simply to thy cross I cling.
—*Watchword.*

ONE FAMILY.

The Chinese Government are pushing their telegraph lines rapidly. There will soon be a brisk demand for telegraph operators. I wish we could open a Department of Practical Studies by 1884. Some of our young men will doubtless become telegraph operators, some civil engineers, and others will enter the various doors which beget so rapidly to open here. We must teach these young men what they need to know, in order to become powerful factors in the new civilization that is bound to come. Telegraphs will bring railroads, and railroads will make a new China. In a vast country like this, where access to distant parts is slow and painful, there is a lack of unity among the people. Men from the distant parts seem to the coast people like foreigners. Railroads will break up all this. They will change the spoken language of China, and I almost think it will be due in a large measure to them if China throws away her present hieroglyphics and adopts an alphabet. The Roman alphabet would not alone suffice adequately to represent the sounds, but something like that is obliged to come. "Many shall run to and fro, and knowledge shall be increased." How wonderful are the words of the blessed Book, and how fully do they express the truth of man's nature and destiny! This running business is binding the whole world together. The globe gets smaller every year. It will not be long, it would seem, till all the sons of Adam are like a single family.—*W. W. Royal, in Richmond Adv.*

THE SUNDAY SCHOOL

OCT., 7 1883.

ELI'S DEATH.

I SAMUEL 4. 10 18.

The battle was fought at Ebenezer. This name was given to the place at a later day. Its mention in 1 Sam. 4. 1 and in chap. 5. 1, before the ark had received the name, would naturally be made by an author writing at a period when this had become the common and well known name of the place. Before Israel lost four thousand, now in the presence of the ark thirty thousand, to teach them that the ark and ordinances of God were never designed for sanctuaries or refuges to impenitent sinners, but only for the comfort and relief of those who repent. The ark of God was taken—Such a calamity was appalling in an age which associated the presence of God with the symbol now lost, perhaps forever. It was grievous for the tribes to have lost their God, but to find him in the hands of their enemies was a disaster of inexorable magnitude. In the end as God was no loser by this event, so the Philistines were no gainers by it, and Israel, all things considered, secured more good than hurt by it, as we shall see. Two sons of Eli—Phineas and Hophni—were at the ark; what had they to do in the camp? Were they to leave the way of their duty, they shut themselves out of God's protection. But this was not all, they had betrayed the ark by bringing it into danger without a warrant from God, and this filled the measure of their iniquities.

And there ran—There seem to have been always professional runners to act as messengers with armies in the field. His clothes rent and with earth on his head—These were signs of sorrow and distress among all nations. The clothes rent signified the rending, dividing and shattering of the people; the earth or ashes on the head signified their humiliation. "We are brought down to the dust of the earth, we are near to our graves." Eli sat upon a seat—Rather "upon his throne," the pontifical chair of state. This seat was probably at the gate leading into the inner court of the tabernacle. Seated here, the high priest would see all who came up to worship, and here he would expect to receive the first news of the return of the ark from the camp. His heart trembled—He had a foreboding of disaster. Perhaps the ark had been taken against his judgment, he yielding with characteristic weakness. Such a use of the ark, unless authorized by God himself, as in Joshua 3. 7-8, was little less than a temptation of God, as it put him, in the opinion of the people, under the necessity of giving them the victory in order to save the symbol so intimately associated with his honor. For the ark—it is an indication of Eli's piety that he trembled not for his sons, but for the ark which they had taken with them. Cried out—With the loud Oriental wail of mourning. To weep under such circumstances was not considered unmanly by any ancient people.

Had Eli been able to see he would have marked the rent garments and the dust besprinkled head of the messenger, and thus the news would have been broken more gradually, and it would not have been such a shock. In all the allusions to Eli there is a tone of tenderness, a touch of personality, and a descriptive element, which point to a writer who cherished the recollection of the venerable priest judge, and loved his memory despite his faults. The story of Eli shows the pen of Samuel. The messenger answered—How few the words used to relate all the items of this thrilling message! How each successive statement rises in the announcement of a still severer loss!

When he made mention of the ark—The patriot could survive the dishonor of his country; the judge, though weeping sore, could be submissive under the slaughter of the people; the father, his heart rent the while with remorseful memories, could have upborne under the double bereavement; but the saint swooned away his life when deeper affliction was narrated of the disaster to the ark of God. At the death of Eli, Shiloh loses all importance as the chief station of the sanctuary, no high-priest again makes it his abode, and the tabernacle itself, so far as it is mentioned in later times, seems stationed elsewhere; we must needs suppose that the Philistines took advantage of that great victory to conquer Shiloh and destroy its famous sanctuary, although the history (which in its present state is much abbreviated throughout) does not even mention it. The city reappears afterward, it is true, as not quite uninhabited, but evidently as only gradually restored like so many other towns in those times, through the people's indomitable zeal for restitution after a devastation. But the tabernacle, as might be expected from similar cases, was carried off by watchful Levites before the destruction was complete; and as late as the time of Solomon's building is found established at Gibeon, in Benjamin.

THE SICK ROOM.

Never enter fasting; if it is not convenient to take refreshment of the ordinary kind, take a glass of water and a cracker. Do not stand between the patient and the door, if possible. Avoid sitting on or touching the bed clothes as much as possible, and do not inhale the patient's breath. The hands should always be washed in

clean water, if the patient has fever, before leaving the room to touch any other people or things. After visiting a fever patient, etc., change the dress, if possible. As soon as the fever is over, and the patient is convalescent, the dress which has been used by the nurse attendant should be destroyed, if there are no means of fumigation at hand, or it must be boiled in water to which carbolic acid has been added. The same must be done with bed clothes, etc., which have been used.

GETTING MILK.

A writer in the Southern Farmer says that his cow gives all the milk that is wanted in a family of eight, and that from it, after taking all that is required for other purposes, 290 pounds of butter were made last year. This is in part his treatment of the cow: "If you desire to get a large yield of rich milk, give your cows every day water slightly warmed and slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will find, if you have not tried this daily practice, that your cow will give twenty five per cent. more milk immediately under the effects of it, and she will become so attached to the diet as to refuse to drink clear water unless very thirsty. But this mess she will drink almost any time you ask for more. The amount of this drink necessary is an ordinary water pail at a time, morning, noon, and night."

WHY CHILDREN DIE.

In answer to this question, the Medical Recorder told in the following language: "The reason why children die is because they are not taken care of. From the day of birth they are stuffed with water, suffocated in hot rooms and steamed with bed-clothes. So much for in-door. When permitted to breathe a breath of pure air once or twice during the colder months, only the nose is permitted to peer into daylight. A little later they are sent out with no clothes at all on the parts of the body which most need protection. Bare legs, arms, and necks, girted middles, with an inverted umbrella to collect the air and chill the other parts of the body. A stout, strong man goes out in a cold day with gloves and overcoat, woolen stockings and thick double-soled boots with cork between and rubberover. The same day of flesh and blood and bone constitution goes out with shoes as thin as paper, cotton socks, legs uncovered to the knees, neck bare, an exposure which disables the nurse, kills the mother outright, and makes the father an invalid for weeks. And why? To harden them for a mode of dress which they are never expected to practice. To accustom them to exposure which a dozen years later would be considered downright foolery."

USEFUL HINTS.

Fish may be scaled much easier by first dipping them into boiling water for a minute.

Cultivate consideration for the feelings of other people, if you would never have your own injured. Those who complain of the most ill use, are those who abuse themselves and others the most.

In Lyons, France, the cold bath method of treating typhoid fever has been adopted with marked success. In the civil hospitals the death rate was reduced from 26 to 9 per cent., and in private practice to 1 or 2 per cent.

To remove paint and putty from window glass: put sufficient saleratus into hot water to make a strong solution, and with this saturate the paint which adheres to the glass. Let it remain until nearly dry, then rub it off with a woolen cloth.

Cleanliness is next to godliness for the human race, but for milch cows it is the virtue that leads all others. Stalled cows cannot be kept from bad odours, but the stables should be cleaned and freshly littered at milking time.

No matter what any recipe says, half a cup of butter is a liberal allowance for one cup of sugar. This is the proper proportion to use in cake making, though sometimes one may use a cup and a half of sugar when you do not care for rich cake.

The New York Herald gives the following method of treating scratches: Wash the horse's heels clean in warm soap suds morning and evening and then oil them. If this does not effect a cure, dissolve ten grains of chloride of zinc in four ounces of water, and apply with a sponge twice a day.

A good way to save and use small slices of cold meat is to chop them fine, add some bread crumbs, salt and pepper; moisten with milk or with gravy, or stock. Make this into flat cakes, dip them in egg, and fry them until brown, or put the meat in a pudding dish or basin, press it for two or three hours, and slice it for tea.

Dyspeptic symptoms: low spirits, restlessness, sleeplessness, constipation, sour stomach, pain in the bowels, sick headache, variable appetite, raising food, oppression at pit of stomach, low fever and languor, Parsons' Purgative Pills give immediate relief and will ultimately cure the disease.

"There is more life, more light, more love beyond." IF AND IF.

"If you are suffering from poor health or languishing on a bed of sickness, take cheer, if you are simply ailing, or if you feel weak and dispirited, without resorting to Hop Bitters, you will surely cure you."

"If you are a minister, and have overtaxed yourself with your pastoral duties, or a man of business or laborer weakened by the strain of your avowed duties, or a man of letters, toiling over your midnight work, Hop Bitters will surely strengthen you."

"If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case."

"Or if you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or stimulating, without intoxicating, if you are old, blood thin and impure, prone to febrile, nervous attacks, bilious, or suffering from indigestion, Hop Bitters is what you need to give you new life, health, and vigor."

"If you are costive or dyspeptic, or suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill."

"If you are wasting away with any form of Kidney disease, stop tempting death this moment, and turn for a cure to Hop Bitters."

"If you are sick with that terrible sickness Nervousness, you need a 'Balm in Gilead' in Hop Bitters."

"If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, epidemic, bilious and intermittent fevers—by the use of Hop Bitters."

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THE WESLEYAN
FRIDAY, SEPTEMBER 28, 1883.

AFTER THE VERDICT.

On Wednesday afternoon of last week the United General Conference completed arrangements for the union of the several branches of Methodism in Canada. An hour of rich spiritual influence was lost by those who were absent from the final session. Heaven then seemed to breathe its special benediction upon an effort from the beginning of which, despite questionings and some playful sarcasm, not a few had traced the guidance of a divine hand. Who shall say that, unseen by mortal eye and unheard by mortal ear, some were not present in spirit who had longed that these divided brethren might be one, but had died without the sight! For earthly workers at least in behalf of union it was a period of thanksgiving. While not forgetful of the rare wisdom and patience with which Dr. Williams had guided the discussions, or of the deference which the members generally had shown to each other's propositions and prejudices, all seemed to remember that human hearts are under the Master's control, and to say "Not unto us, O Lord, not unto us, but unto thy name be the glory."

Henceforth Methodism in Canada may be expected to move forward in one unbroken line. Thus all the dividing lines of the past can be instantly effaced is not possible. In many cases time will be necessary to bring comparative strangers into thorough harmony. To early Canadian life belongs the incident of the settler who saw in the distance an object which at first seemed to be a bear, then one of his farm animals, and finally was found to be his "own brother John." It may take in some cases a series of apparent transformations to teach some Canadian Methodists that those who have belonged to other sections are indeed their brethren, but the lesson will be learned. Those who were members of the recent Conference found that in all those features of character, or forms of worship or modes of expression which distinguish Methodists there were no perceptible differences, and soon began to wonder at their separate existence. Happily there has been little in this separate existence to give occasion for any great degree of mutual reproach. If one of the minor contracting bodies had clung to a system of centralization in ecclesiastical government it could plead the arrangement of John Wesley in the only system of church polity which he ever deliberately set down to frame. If other branches had withdrawn at several periods from the main body, they had done so in the way of practical protest against that spirit of conservatism which more than once failed to regard the popular whisper and yielded only to the overwhelming current of popular clamor. They again fall into line with the larger body when that body has adopted by successive changes the principles they existed to maintain. The spirit of the Gospel and enlightened common sense could not long have permitted a separate identity, but it remained for the light to stream down upon us at the gate of the great North-west and show us the absurdity—shall we say the sin—of any further pursuit of a largely sectional aim. As we march up to the one common standard let the future leaders of the United Church learn the moral of the past divisions—the lesson that a calm, generous compliance with the whispered wishes of the people is better than a reluctant yielding to a general clamor. We are in less danger of divisions than our predecessors were, but many of the nobler spirits would prefer a quiet withdrawal to clamor for a privilege or right.

As we spoke a few evenings since to an earnest layman of our Church, he remarked "You do not know what thousands were praying for the result your Conference reached." He was not quite correct: we had felt the fact, for prayer often reaches man *via* heaven. Let such prayer be continued. Pledgings that can obtain control over men can bring down a holy baptism. Church polity is important, thoroughness of organization cannot be dispensed with, but they are useless in the absence of the Spirit which giveth life. Too often our mistake is that "we give over the struggle at day breaking and the blessing is withheld." Would that the spirit of Jacob, which was the spirit of the

hundred and twenty at Pentecost, might take possession of the Church at this solemn period and lead each section to say, "I will not move forward unless thou bless me."

UNION ELSEWHERE.

Committees from the several Methodist Churches in New Zealand have met and prepared a "Basis" for union. Four Methodist bodies exist there, the Wesleyan, with a membership of 6,832; the Primitive Methodist, with 1,309 members; the United Methodist Free Church, with 861 members; and the Bible Christian Church, with 100 members—a total membership of 9,202, the Wesleyan having a little more than three-fourths of that number. It was arranged that the government be by an Annual Conference, composed of an equal number of laymen and ministers. In the District and Quarterly Meetings laymen will have the preponderance. The ministers and laymen, in the Annual Conference, are to have equal rights of speaking and voting on all subjects but that of ministerial character, with which ministers only shall deal.

It was resolved that one Superannuation Fund should be formed from which claimants should be paid on the scale now existing in their respective Churches. But if the other Churches provide the sum requisite to place them on a financial equality with the Wesleyan claimants, whose fund is much larger relatively, then the others shall share in the income from all sources. Provision was made for the establishment of separate Home Mission and Foreign Mission Funds. The name chosen was "The Methodist Church of New Zealand." The "proposed Basis" is to be submitted to the Quarterly and District Meetings next November, after which it will come before the four Annual Conferences next January, and the Australasian General Conference in November, 1874. If all these Church courts decide favorably upon this constitution, arrangements are to be made to hold the first United Conference in January, 1885.

An American Methodist, visiting England, writes to the *Methodist Recorder* respecting some things in the religious services which have impressed him. Of the singing he says:

The singing, largely congregational, and, as far as my observation goes, participated in with a great deal of spirit by nearly all present, impressed me most favorably. How often I wished that those of my American friends who have charge of this department of public worship could have been present and heard the grand outbursts of praise to God as I have heard them in many of your chapels. Especially did I wish those could have been here who have on many of the walls of their churches inscribed in brilliant letters where the choir sits, "Let the people praise Thee," and then allow all the singing to be done by a paid quartette. But I am glad reform in this direction has set in, and I trust it will spread all over our country until all the people, and not the four in the singing gallery only, will join in singing our grand hymns.

The Dominion Exhibition commences in St. John on Monday next. Our neighbors are making vast preparations for the occasion. On our way east we saw attractive posters in the upper cities. Gentlemen who may find any difficulty in getting board are advised to look at an item in our Methodist notes which may assist them and help them at the same time to give assistance to a good cause. Our attention has also been called to an advertisement of Messrs. Manchester, Robertson and Allison, on page 106 of the Prize List, in which they ask the farmers of Canada to inspect a "model working dairy," the method of which Prof. Sheldon, who visited Canada in 1880 as a delegate from the English farmers, will fully explain.

Mr. J. Scott Hutton, Principal of the Institution for the Deaf and Dumb, is holding public meetings in behalf of that Institution in various parts of the Province. Some of the pupils accompany him for the purpose of illustrating the method and results of deaf-mute instruction. This Institution during its twenty six years' existence has been instrumental in rescuing from mental and moral darkness nearly three-hundred deaf-mutes, mostly from the poorer classes, many of whom to-day as Christian citizens are living proofs of the value of their training. Meetings are to be held at Pugwash, Oct. 1; Wallace, 2; Tatamouche, 3; Londonerry, 4; Maitland, 5.

In reference to the recent united Conference the *Canada Christian Advocate*, the organ of the Methodist Episcopal Church in Canada, has these satisfactory remarks:

There seemed to be, on the part of the several delegations, an utter abandonment of all desire to press their peculiar views regarding any matter upon others. The utmost deference was paid to each by the others and thus the best of feeling was numbered by far all the other delegations put together, and consequently able, if so disposed, to have everything their own way, showed such a cheerful deference to the views and wishes of others, and exhibited such a nobleness of spirit during the progress of the discussions as to completely disarm all suspicion and charm all hearts. They certainly manifested a spirit of magnanimity highly commendable and which proved the genuineness of their Union professions. This was abundantly shown in the election of the necessary officers for the new Church.

To what purpose is this risk and loss of life and property in Arctic regions? The crew of the *Proteus* have escaped with life, but the Greeley party are likely to be added to the long list of the unburied dead. Professor Nordenskjöld has just reached the northern point ever attained in Greenland, and the only result is to learn that the whole region is an ice desert with no open water inland, and to obtain "valuable scientific data."

UNITED GENERAL CONFERENCE.

(Continued from sixth page.)

NINTH DAY.

FRIDAY, Sept. 14.
After devotional exercises, the second report of the Committee on Education recommended that Alma College be placed by legislation in the same relation to the united Church that it now holds to the Methodist Episcopal Church.

The report of the Committee on the Children's Fund was considered. Rev. James Gray moved that in view of the difficulties surrounding the management of the Children's Fund, we recommend its abolition. Many of those coming into the union were unacquainted with the working of the fund and the difficulties attending it. It would only create discord and he thought it better for it to die now, while in a state of chronic consumption, than to linger for a few years longer.

Rev. John Hunt moved in amendment, that each annual Conference shall have a Children's Fund under its own control and management, subject to certain regulations. Rev. Dr. Sutherland deprecated the idea of allowing the Conferences to have a fund or not just as they thought fit. He favored a gradual reduction, so that by the next General Conference, if it were thought fit to abolish the fund, their people would be prepared for it.

Rev. Dr. Fowler would vote against the abolition of the fund. Mr. Wm. Hill was strongly in favor of the abolition of the fund. He knew of some cases where it had been the means of taking from the poor and giving to the rich.

Rev. J. S. Williamson would vote for its not being introduced into the discipline of the new Church. Rev. J. J. Rice said the continued tinkering on this subject during the last twenty years had caused more heart burnings than any other subject. He thought it better for the fund to be dropped at once.

Rev. P. Addison said it was significant that from the poorer circuits there was no outcry for the abolition of this fund. He hoped it would be continued.

Rev. E. Chisholm said that in the union committee there were some differences of opinion on this question, and he had made up his mind then to vote against its being introduced into the united Church. Mr. A. B. Walker said this fund had assisted in the harmonious stationing of ministers. He was in favor of its being continued, not on a *per capita* arrangement, but *pro rata* on salaries, the higher salaried ministers paying more in proportion than their poorer brethren.

Rev. Dr. Rice said that if Bro. Gray had had a family of fourteen to feed instead of two, he would understand more of the value of the Children's Fund. (Hear hear.) The poorer ministers' wives knew the hardships they had to endure. They had to set to work and make and remake clothing in order that their children might appear in a manner befitting their rank in life, and the small amount received from this fund was of the greatest benefit. He hoped on behalf of the poorer members in the ministerial ranks that the fund would not be abolished.

Rev. W. S. Griffin was convinced that while the fund did help some of the poorer families, yet when on the other hand it took away from those who could ill afford it, the system should not be perpetuated. He believed that hundreds of quarterly boards were influenced to vote for the basis because they were led to understand that this fund would be abolished. If it were not killed now a foolish law would be created which would be irrepressible.

Rev. F. B. Stratton had come to the Conference unbiassed on this question, but having heard the discussion would vote for the abolition of the fund.

Rev. T. G. Williams while unaffected by the question, in justice to poorer brethren benefited by the fund would vote for its retention.

Rev. Dr. Ryckman said that the circuits that could not afford to pay their ministers full salary were the smallest in membership. These very circuits paid the least into this fund. The circuits with a largest membership paid most. He strongly avowed the retention of the fund for the sake of the poorer ministers.

Rev. J. W. Maxwell argued in favor of the abolition of the fund.

Rev. W. C. Henderson said, had it been a matter affecting the Methodist Church of Canada, he would have voted for its retention. Under present circumstances, however, he could not see his way clear to vote that way. To perpetuate it in the united Church would not conduce to the harmony and peace of the Church. He thought that by retaining the fund they would create contentions among the brethren which was not desirable.

Rev. Wm. Bee would vote for the continuation of the fund. Connected with Primitive Methodists, he might say that for this fund they had raised almost as much as the large Methodist Church of Canada. He was confident that it had been of immense benefit and had it not been in existence some of their ministers would have been compelled to seek other employment.

Rev. J. Goodman opposed the fund. Rev. W. Hansford hoped the fund would be retained for two years at least, until the committee appointed by the Methodist Church of Canada should have laid its report. It was abolished in 1866, and since that time superannuated ministers might have to struggle along, some with large families, without any allowance whatever. It would bring agony and heartburning to many of these families.

Rev. J. R. Gundy said if the fund were abolished it would simply mean that the poorer ministers would have to be sustained from the mission fund.

AFTERNOON SITTING.

The report of the Committee on the Ecumenical Conference recommended approval of such a conference, but as it is not proposed to hold it until 1887, and as the General Conference will meet again before that date, it is suggested that a committee on correspondence be appointed.

The report of the Committee on the Western Superannuation Fund was presented. Among its recommendations were that the fund should be administered by a board of 32 members, 16 ministers and 16 laymen. The board shall have full authority to determine the number of years to be allowed and the amount due to each regular claimant.

The following are new clauses:—Regarding claimants, the claim of a widow shall be two-thirds of the claim of her late husband, and each child of a deceased minister shall have a claim on the fund to the amount of \$20 per year up to sixteen years of age. Any minister who may fall before rendering five years of effective service shall have refunded to him the amount he has paid into the fund.

The report of the Committee on Sabbath Observance was read. The following are its salient points:

While we believe that in the observance of the Sabbath this Dominion will compare favorably with other countries, we have cause to think the evil of Sabbath desecration is spreading, and has already attained such magnitude as may well awaken the solicitude of all who desire the prosperity of the people and the honor of God. We would direct attention to the effort made in the Postal Department to infringe upon the sanctity of the Sabbath, also to the manifest increasing profanation of the Lord's day by the continued work on the line of construction of the Canadian Pacific Railway, by the general running of trains upon that day, by excursions both by land and water, by opening photograph galleries, livery stables, barbers and cigar shops. This state of things presents strong temptations to many to violate the sanctity of the Sabbath, and tends to weaken the public sentiment in regard to the same. Those who desire to keep holy the Sabbath are disturbed by the noise and bustle occasioned by the practices referred to, and many persons are deprived of opportunities for physical rest and moral and religious culture which the day is intended to afford.

We also fear that in the habits of the people and in their individual lives there is a great laxity of opinion and practice in relation to the matter. Much unnecessary work is required of domestics, and many persons make the day one of pleasure-seeking and visiting from house to house. Another interference with the proper duties of the Sabbath is the selection of the day for funerals. Although due regard for the interests of the living demands in some cases prompt burial of the dead, still in the great majority of cases the chief object is to obtain a large gathering, and thus not only is the quiet and sanctity of the Sabbath broken, regular Sabbath services interfered with, Sabbath schools deranged, and the labors of ministers on the Lord's day greatly increased, but also the practice in too many cases ends in religious dissipation. The committee would therefore suggest—that in our discipline a decided expression should be introduced opposed to such a practice, except in cases of extreme necessity.

In view of the foregoing considerations, the committee strongly recommend that sermons on Sabbath observance be preached by our ministers throughout the Church, and that they urge upon parents and Sabbath school teachers that they be particular in correctly teaching and guiding those entrusted to their care in this all-important subject. It is recommended that a committee be appointed to take all needful steps to secure the proper observance of the Sabbath, and to confer and co-operate with similar committees appointed by other Churches, and with the Evangelical Alliance for the attainment of these ends.

The report was received. Rev. Mr. Gundy resumed the debate on the Children's Fund. He said the principal opponents to the fund were chiefly young men, but time would probably change their views. He asked them not to abolish a fund

which had been of so much advantage in the past, and which promised to be of greater advantage in the future.

Rev. J. T. Pitcher was in favor of the fund.

Rev. John Cassidy had a chronic complaint against the fund. He was decidedly opposed to it.

Mr. G. Webb said that the people of Ontario complained that they were raising this fund for ministers who had the larger salaries.

Rev. W. W. Ross said that it would be a matter for great regret if the fund were abolished.

Rev. T. Marshall would be heartily glad if the fund were swept out of existence provided some means could be devised to help poorer brethren. Some would be so much affected by the abolition that until some means were devised he would support the fund.

Rev. A. E. Russ said there was a majority of opinion that the Superannuation and Children's fund could not both exist. He was compelled to vote against the latter in order to sustain the superannuated preachers.

Rev. Dr. Aylsworth opposed the fund.

Rev. R. Duncan trusted the report of the committee would be approved.

Rev. W. Graham said if the fund were abolished a great difficulty would fall on the shoulders of the Stationing Committee. He pleaded for the fund because it was a benefit, and the Church would be better by far to allow it to exist.

Hon. Senator Ferrier would not vote for any measure that would diminish their connective character. To abolish this fund would be a step in that direction, and therefore he could not support it. If the fund were abolished it would not increase the superannuated fund at all. When they were relieved of one assessment they generally forgot to put it in another fund.

Rev. W. Herridge would vote against the fund. Instead of tending to give connective unity it had only tended to create discord.

Rev. Dr. Carman moved the following amendment:

"That inasmuch as differences of opinion exist as to the continuance of the Children's Fund, and inasmuch as some fields of labour and their preachers must suffer by its immediate abolition, resolved that this fund be perpetuated at least until the General Conference of 1886; that in the meantime a duly appointed commission be appointed to obtain all information regarding the operation of the fund and report to said General Conference, and that we proceed to adopt the necessary provisions for the government of the fund."

He said if they were about to institute a union fund of \$100,000 to tide over difficulties which might arise in connection with this very subject, he would be prepared to vote for the abolition of the fund. His views were in favor of abolition, but he saw difficulties in the way of its immediate abolition. It had worked to the advantage of many men who would feel themselves oppressed by its removal. He therefore thought it better to meet the case in the way his amendment suggested.

Mr. T. H. Willmot thought that Dr. Carman's resolution should be adopted.

Mr. John Kent said that it would be better to support the report of the committee.

Rev. Jas. Gray, in replying, said that if they could convince him that the fund would benefit the weak he would hold up both hands for it. He was convinced if the fund were abolished and a scheme could be devised which would not take out of the pockets of the poor and to give to the rich, it would be generally approved. His motion referred only to the Western Conference and not to the Eastern.

The President said that the members of the Eastern Conference had discussed the question. If the Conference said there should be a fund it would bear alike on all.

Dr. Carman's amendment was carried by a large majority.

A motion by Rev. Dr. Gardiner for the re-committal of the report was negatived.

Rev. Dr. Rice moved that the children of superannuated ministers and widows shall be paid by this fund. Agreed to.

The report as a whole was then adopted, and the Conference took recess.

EVENING.

The report of the Committee on the Superannuation Fund was taken up. Mr. John Macdonald moved the insertion of the following in clause 2:—

"That, in the Act of Parliament to be secured incorporating the Superannuated Ministers' Society of the Methodist Church, a clause be inserted declaring that the superannuated ministers' funds of each of the four contracting bodies be thereby repealed."

Motion was agreed to.

TENTH DAY.

SATURDAY, Sept. 15.

After devotional exercises. Rev. Dr. Sutherland moved that, whereas it was agreed in the basis of union adopted by the four contracting Churches that a debt of some \$20,000 on mission fund of Bible Christian Church should be distributed among the various Church trusts, in aid of which such debt was incurred, and whereas the securities given by said Church trusts are made in favor of the treasurers of the Missionary Society of the said Bible Christian Church; it is agreed that the matter be left in the hands of the said treasurers, Rev. J. Kenner and Mr. R. Louch, to realize upon the securities as the same shall mature, and finally close up the whole business. It is also agreed that until the said debt is extinguished the proceeds of any Church property belonging to the Bible Christian Church which shall be sold shall be applied,

after paying the other debts of the trust, to the reduction of said mission fund debt.

After a brief discussion the motion was adopted.

Rev. Dr. Carman moved that this General Conference appoint a committee of fifteen, with power to act and add to their number, to obtain the legislation necessary to secure the property of the four contracting Churches to the united Church. This committee shall have jurisdiction only in such properties, funds, &c., as are not otherwise provided for, and where incorporated boards exist to act in conjunction with such boards to secure modifications to charters and any other legislation as may be required. Adopted.

Rev. Dr. Carman moved that this General Conference appoint a committee of five on the nomination of the chair to prepare an address from the Conference to the ministry, members and adherents of the contracting Churches, sending to them our greetings and setting forth, as the Conference may judge best, the demands of these times upon our common Methodism, and the duties and opportunities of the crisis, through which we are now passing?—said address to be signed by the president, vice-president, and secretaries of this Conference on its behalf.

The motion was agreed to.

Judge Dean presented the draft of an address to the Executive Committee of the Bible Christian Church in England.

Rev. W. S. Griffin called in question the statement that there were open evidences of hostility.

Judge Dean said he did not think that they had decided to strike a medal commemorative of the union, but if it were proposed to take that course, on the other side it would have a Griffin rampant.

The draft address was unanimously approved of amid many remarks on its beautiful character.

Consideration of the report on the Western Superannuation Fund was resumed. To clause referring to management of fund.

Rev. Dr. Sutherland moved the following addition:

"The delegates from Annual Conferences to General Conference shall meet not later than the sixth day of sessions of each General Conference to consider of this fund and elect Board of Management. They shall also nominate one or more persons for office of treasurer, and from among those so nominated the General Conference shall elect by ballot treasurer or treasurers of said fund. A General Superintendent shall be ex-officio chairman of the Board, but if no General Superintendent be present it shall elect its own chairman."

As it is important there should be uniformity as far as possible in the management of the various connective trusts, this Conference recommends that Eastern Conferences take steps for such amendments to the charter of their Superannuation Fund as will harmonize the method of electing its Board and treasurer with the method already adopted in regard to the Superannuation Fund.

Rev. Dr. Carman moved that this clause, with proposed amendments, be referred back for consideration, which motion was negatived by 50 to 46.

A suggestion that the matter be tabled until the report of the Superannuation Fund had been considered was agreed to.

AFTERNOON.

The delegates were elected to the Western Book Committee. The report of the committee on the Western Superannuation Fund was adopted.

The report of the committee on transfers was next taken up. On the following clause:—

"The General Superintendents, the Presidents of the Annual Conferences, and one minister elected by ballot annually in each Annual Conference, shall compose the Transfer Committee."

Rev. J. M. Simpson moved the following amendment:—

"That the Transfer Committee be composed of the General Superintendents and Presidents of the Annual Conferences interested."

Rev. Dr. Sutherland moved the following amendment:—

In the matter of Transfers each Annual Conference shall be represented by its President and one other minister, elected annually by ballot by such Conference. The General Superintendents, in consultation with the representatives of the Annual Conferences affected, shall be a committee to make transfers, but no transfer shall be made without the concurrence of two of the Conference representatives with the General Superintendents after full discussion.

Both amendments were negatived, and the original clause of the report adopted.

ON THE OCEAN.

To the Editor of the *Wesleyan*. DEAR BROTHER, Perhaps the friends who desire some report of my whereabouts and welfare, and to whom it would be too great a task just now to write separately, will accept on open letter addressed to them in common.

The *Sarnia* and the *Oregon* are twin ships of the Dominion line, built as nearly alike as two ships well could be. I came on the one and expect to go on the other. The *Sarnia* is as fine a vessel as a voyager need desire, large, speedy, steady, and fitted with every convenience. She did not make the trip quite so quickly as the *Parisian* which sailed at the same hour, but very few ships sailing from Canadian ports could do it any faster. Capt. Lindall, a tall, massive, fine looking Swede, and a thoroughly capable and careful commander, made himself very agreeable to his passengers. Our number was not large. Two ladies; three or four bygone making their semi-annual trip; a Manitowish who had invested in a prairie farm the money made in Californian mines, and who entertained us with

thrilling... A Dublin... Major... anecdote... health... I cannot... comple... voyage... The thir... current... felt un... Sunday... tain, wh... ill when... to kee... for sever... he spent... No one... board ex... bered in... The sec... the cap... and said... vacation... are not... delicate... no doubt... you will... the awk... of making... then, pr... nothing... we had... eight... tain... country... joined... sweet, far... was falli... the hymn... Aid will... The bark... Who other... Help... "All th... was the... countri... sweet face... their grat... confer... that was... the form... and I com... ren as a... of the be... "when w... want' sermo... intellectual... what wa... very well... the philo... but in clu... lie by her... We wen... by the cas... we should... At six o'cloc... dock, and... The water... fore in spec... less excite... approaching... morning m... Fair Head... in the dista... Mull of Cal... rock of Aila... of the sea... remembered... sky, over a... steamed thr... morning, w... In full view... a flowing plain... us were nu... while many... their cloud... minded us of... "As a pil... Upon a s... and many st... rections, to... of the great... near some... world. At u... of the Mersey... papers and... the first ite... passed thro... Cary had b... Dubliner al... Isle of Man... the river the... deemed it im... the morning... landed and... pleasant comp... forever, as w... in widely sca... us drove from... Lime Street... London at th... In a week o... you sometim... ing in Lond... interesting th... alities. Mean... to be able to... my own feeli... Judgment of the... tasking satisfi... recovery of hea... Yo... London, Sept.,... PARRISH... To the Editor of... Dear Bro... me through... my heart with... at Port Greville... Sunday School... evening, present... cent Waltham... occasion that w... able to get up... tantment—the... turned up the... find words to... the... of court... feeling manifest...

thrilling stories of the far, wild West; a Dublin man, returning from a hasty visit to Canada, who decided to bring with him half his words away; a Surgeon Major of the British Army, who had spent much of three continents, and whose exhaustive store of amusing anecdotes and general bonhomie made him the life of the company; a merchant and a minister, both in shattered health and both seeking restoration on and beyond the sea; and a few whom I cannot differentiate, made up the complement of cabin passengers. Our voyage was pleasantly uneventful. The third day out, crossing the arctic current, we saw many icebergs and felt uncomfortably cold. The first Sunday we had no service. The captain, who usually reads prayers, was ill when we sailed, and was still obliged to keep quiet in his cabin, though for several nights in the iceberg region he spent the darkness on the bridge. No one knew there was a minister on board except himself, and he remembered that it was for rest he came. The second Sunday at the dinner table, the captain suddenly turned to me and said, "I suppose you are taking a vacation?" "Yes," I replied. "Well, if you are not too lazy"—as a foreigner, he could not be expected to appreciate delicate shades of meaning in English; no doubt he meant "tired"—perhaps you will preach at eight o'clock." The awkward word, and the difficulty of making explanations just there and then, proved fatal, and there was nothing to do but to say "Yes." So we had a simple Methodist service at eight o'clock in the saloon. The captain led the singing as became a countryman of Jenny Lind, and all joined heartily. It was particularly sweet, for at sea when the darkness was falling on the ocean, to join in the hymn.

Aid will be last falls the eventide, The darkness deepens, Lord with me abide, When others sleep, fall and comforts find, Help to the helpless, Oh abide with me.

"All things work together for good" was the theme of the sermon. My comrade in sickness and a sad though not fatal, venerable lady, expressed their gratitude for the service, and that was a full reward. A remark of the former I shall always remember, and I commend it to my young brethren as a fair expression of the feeling of the best portion of our hearers: "when we go to church, we do not want serious that merely interest us intellectually, and I notice that is what we too often get. It may be very well in the right place to answer the philosophers and the scientists, but in church we want something to live by during the week."

We went to bed that night assured by the captain that if all went well, we should see land in the morning. At six o'clock on Monday we were on deck, and had a lovely day. The water was perfectly smooth, sea-fowl in great numbers sitting motionless except when frightened by the approaching ship, or diving for their morning meal. On the right was Fair Head; on the left, Rathlin Island; in the distance on the port bow, the Mull of Cantyre, and the cone-like rock of Ailsa Craig rising solitary out of the sea. That was a day long to be remembered. Under a bright blue sky, over a sparkling summer sea we steamed through the hours of the morning, with Ireland and Scotland in full view and the Isle of Man slowly showing plain in our path. All around us were numberless fishing boats, while many ships, being so still in their clouds of canvas that they reminded us of Coleridge's lines,

"A little of a painted ship Upon a painted ocean,"

and many steamers moving in all directions, told us that we were in one of the great tracks of commerce and near some of the greatest ports of the world. At nightfall we saw the lights of the Mersey, our pilot brought us papers and the news of the great world, the first item of intelligence that passed through the ship being that Carey had been shot, at which our Dubliner almost danced for joy. An Isle of Man steamer had been sunk in the river that day, and the captain deemed it imprudent to go up until the morning. At nine on Monday we landed and in a few moments our pleasant companionship was broken up forever, as we sought our destinations in widely scattered parts. A few of us drove from the landing stage to the Lime Street Station, and were in London at three o'clock.

In a week or two I shall try to give you some notes of services and preaching in London, which may be more interesting than these trifling personalities. Meanwhile, I am thankful to be able to report to my friends that my own feeling coincides with the judgment of the physician that I am making satisfactory progress in the recovery of health.

Yours sincerely,
HOWARD SPRAGUE.
London, Sept. 11th.

PARRSBO' CIRCUIT.

To the Editor of the WESLEYAN.
Dear Bro.,—Will you kindly permit me through your columns to convey my heartfelt thanks to the dear friends at Port Grenville who, at the close of a Sunday School Concert last Saturday evening, presented me with a magnificent Waltham watch? It was an agreeable surprise to me to realize on that occasion that we had a school here able to get up such a splendid entertainment—the best by far I ever attended in these Provinces. I cannot find words to express my gratitude for the kind and courteous and delicate feeling manifested as its presentation.

We have on this circuit a grand field of labor. We are in Cumberland Co., which being interpreted, means that we are among a people kind, courteous, refined and appreciative. The minister has only to indicate what is to be done, and it is done. Already about seventy dollars has been raised, without any effort, towards painting the parsonage, putting new matting in the Parrisboro' church, and for other needed improvements. A movement is on foot to purchase a more powerful organ than the one now in use. We have been enabled to accomplish all this within a month; and I think the readiness of the people to respond to the wishes of the pastor must be largely attributed to the faithful labors of my immediate predecessor, whose "works do follow him." Bro. Alcorn may rest satisfied that he will not readily be forgotten in this locality. For myself, I am more than satisfied with my appointment—I am delighted with it, and feel duly thankful to the hand (whosever it was) that gave that rather unexpected turn to the "Great Iron Wheel" (I) which dropped us in Parrisboro'. Yours fraternally,
DAVID HICKEY.
Parrisboro', Sept. 12th, 1883.

THE JAVA CATASTROPHE.

We have said the Java outbreak is the most stupendous on record. An island has been shattered and six, and sixteen others have raised their heads above the surrounding waters. Some hundred thousand people have been buried beneath volcanic debris, or swept off the face of the land by the volcanic wave. The floor of the ocean over a wide area to the south-east of Sumatra has been raised into a plain above the waters, and the effects of the general upheaval have been felt as far as the American coast of the Pacific.

There can be no little doubt that the wave which was felt along the west coast of North America was propagated across the Pacific from the Java outbreak. All underneath the island we know must be the seat of the most energetic volcanic activity, and there can be little doubt that the ocean floor must have been subject to a sudden upheaval over many miles, giving rise to an oceanic disturbance that has spread across the Pacific, and was doubtless felt all around Australia and New Zealand. As we have already pointed out, the last great manifestation of this kind, on May 10, 1877, had its origin on the Peruvian coast, whence a wave was propagated on to the Sandwich Islands, on one side, and to New Zealand and Australia on the other. Still more dreadful and widespread were the results of the earth-throe in the neighborhood of the Pacific Coast on August 13-14, 1868. On that occasion, twenty minutes after an earthquake shock was felt at Arica, Peru, an enormous wave 50 ft. high, swept in over the shore. This wave travelled southwards, sweeping the coast as far as Valdivia, which it reached in five hours. Northwards it travelled also, and some hours later, reached San Pedro, in Lower California, as a wave 63 feet in height. Before that, seven hours, indeed, after it was felt at Arica, the wave touched the Sandwich Islands, and rose and fell in such a manner all around the islands that it seemed as if they themselves were actually in motion. About the same time the Marquesas Islands felt the force of the shock, and later still Yokohama, in Japan, was reached by the roll of waters. It took the wave ten hours to reach New Zealand, and at intervals for hours the shores of the colony were charged by successive sweeps; while it was nearly fourteen hours before it was first detected on the Australian coast. Not less potent can have been the upheaval in the waters around Java; and when full details reach us it will be found that its influences have not been less wide spread. Volcanic debris have been found all over the bed of the ocean; and, although some of it, doubtless, has been contributed by the volcanoes of the land, much of it may come from volcanic outlets deep down below the waters. The earth, Mr. George Darwin tells us, is never at rest; it is in a constant state of tremor, and absolute steadiness is unattainable. There can be little doubt, also, that there are volcanic outbreaks and earthquake upheavals, which are either never known to us at all or only by their remote results, in such form as earthquake waves propagated over the ocean. Professor Milne, of Japan, we believe, goes even further than Mr. George Darwin, and maintains that in the West Pacific, at least, the earth below the surface is honeycombed with cavities, and that earthquakes there are of almost momentary occurrence. A delicate seismometer is agitated when to human sensation not the smallest sign of earthquake is evident. All these are signs that old as our earth is, she is still full of signs; though 100,000 lives are a terrible price to pay for the assurance that she is still alive. It is some 400 years since any equally powerful evidence of the forces of nature was afforded in Europe, when, in the fifteenth century, what is now known as Monte Nuovo was thrown up in a night's time to a height of over 400 ft.

never addressed the commander of the British fleet without sternly forbidding him to write another letter. Any explanation of Mr. Shaw's offence could not be induced to give to that officer, inasmuch as he felt himself under an obligation "to impose silence upon arrogant pretensions."

The Governor of the Mauritius received, however, a detailed account of the missionary's misconduct, and very ludicrous it is. When the Admiral bombarded the town and sent his marines ashore, the owner of the house in which Mr. Shaw was living proposed that it should be occupied by a picket of soldiers. Neither the tenant nor his family offered any resistance, and the marines took possession of the house. Either in the basement or in the garden there were found several bottles of wine, and the garison, not having been favored with table delicacies on board ship, indulged themselves to their hearts' content. In a short time they were as drunk as lords, and the Admiral's suspicions were excited. Ordinary wine could not, he decided, have caused such a state of lethargic intoxication. The wine must have been drugged by the wicked missionary and left within reach of the guileless and unsuspecting marines. Consequently Mr. Shaw was immediately placed in duress, and his wife was not allowed to communicate with him.

When Captain Johnstone, of the Dryad, asked to be officially informed of the nature of the missionary's crime, the doughty Frenchman would not deign to answer his letter. With the Governor of the Mauritius the Admiral was more frank, and the charge was formally made that the pious man had baited a trap with poisoned wine for the handsome French marines.—N. Y. Tribune.

PERSONAL.
Mr. H. G. Croelman, a graduate of Dalhousie College, is the winner of the Gilchrist Scholarship.
Rev. Newman Hall, D. D., of London, will spend this winter in America. He will sail from Liverpool in October.
We regret to notice the death of David Main, Esq., Editor and Proprietor of the St. Croix Courier, which occurred at his residence, St. Stephen, on Wednesday of last week.
The present address of the Rev. A. W. Nicolson is at Windsor. His useful ministry there in the past will ensure him a welcome among old friends.
We learn with regret of the death, on Sunday last, of W. K. Dudman, Esq., of Yarmouth. A glance at his face and form, at the time of the Annual Conference of last summer, prepared us for the statement of ill-health which we then heard from his own lips. For more than twelve years Mr. Dudman had held the office of sheriff, and in that capacity and as a citizen had been both popular and efficient. Methodist readers do not need to be told of his connection with our Church, and of his prominent place in our Conference committees. Widespread sympathy will be felt for his esteemed widow and family.

LITERARY, &c.
The North American Review for October presents a most attractive list of contents for the thoughtful reader. The topics are varied and suggestive, and the writers are men of the first ability.
Harper's Magazine, for the present month, is rich in illustration, story, historical sketch, description of travel, poetry, incident and amusement. The most fastidious must find something in it to please and profit him.
Dio Lewis' Monthly, for September, as a health magazine, is worthy of a place in every home. Attention to its Hygienic Department alone would work a revolution that would bless the race.
During a recent visit the writer was glad to see volumes of Messrs. Funk & Wagnall's "Standard Library" in the hands of passengers on the steamers and railway trains. These volumes are well worthy of all the patronage they receive. Two new books have just been added to the list. No. 96 is Jewish Artisan Life, by Franz Delitzsch, who has a world-wide reputation as one of the ablest scholars in Biblical science. In this volume he throws a new light upon the country in which Jesus lived and upon the people among whom He moved. Both place and people are sketched in charming style. In the other volume, Scientific Sophisms, by Samuel Wainwright, D. D., the views of Darwin, Huxley, Tyndall and others on Evolution and kindred subjects are subjected to searching criticism, and the fallacies in their deductions ably shown. The book is well calculated to remove skeptical doubts and to confirm the old belief that "He who made all things is God." The price of the first of these volumes is 15 cents; of the second 25. S. F. Huestis, Halifax, is Agent.

MR. SHAW'S OFFENCE.

The official correspondence of Admiral Piere at Tamatave, which we find in the foreign exchanges, is a most amusing exhibition of the infirmity of human temper. Suffering at the time from the ravages of an incurable malady, he fumed and raved upon the slightest provocation, and

N. B. & P. E. I. CONFERENCE.

MISSIONARY COMMITTEE.
The Missionary Committee of the N. B. & P. E. I. Conference will meet in the Exchange Street Methodist Church, St. John, on Tuesday, 2nd October, at 9 o'clock, a.m.
S. T. TEED,
President.

METHODIST NOTES.

At a very pleasant social held at the residence of G. Goodwin, Esq., of Granville, upwards of \$60 was raised toward the erection of a Sunday school room.

A large tea-meeting was held at Passmore, N. B., on the 18th inst. In the evening, after the music Prof. Foster delivered a lecture on "Churches."

The recent tea-meeting at Summerville was well patronized, the proceeds amounting to nearly four hundred dollars. Had the committee had more supplies they would have made more money.

Extensive alterations and improvements are being made in the Providence Church, Yarmouth. During the progress of these the congregation and Sabbath-school have been accommodated in the large building recently owned by W. H. Moody & Co.

The members of the Wallace Methodist choir, under the efficient leadership of Mrs. I. G. Wells, gave a very interesting concert recently at the Temperance Hall. The selections, both instrumental and vocal, were admirably rendered.

The Kaye, St. congregation had a pleasant excursion to Wolfville last week. A number availed themselves of the opportunity of seeing the beautiful scenery along the line of the W. A. R. and at the same time aiding the fund for furnishing the parsonage.

The Floral and Art Exhibition given recently by the Charles Street Sunday-school is deserving of extended notice. We have only room to say that it was decidedly successful. Such efforts to cultivate the young people's skill in useful arts and their taste for the good and beautiful are worthy of encouragement, and should by all means be continued.

A correspondent writes from St. John, N. B.—"Carmarthen St. Methodist Mission begs to report progress. The outlook is encouraging. Our members are few but are thoroughly in earnest. We intend making an effort, during the time of the Exhibition here, to raise money to furnish the Church building by furnishing meals in the basement, and sleeping accommodation in the unfinished main parlour room which has not yet been used for worship. Four hundred berths with mattresses without covering will be supplied, and as the building will be warmed, all who occupy our berths may expect to pass a comfortable night. Carmarthen St. Church is a mission church. Contributions to the building fund are solicited."

ABROAD.

The English Wesleyan Conference declined to pronounce officially on the subject of marriage with a deceased wife's sister. The letter of the Secretary of the Marriage Law Reform Association was simply acknowledged.

As a result of the revival services in Kansas City, conducted by Rev. Thomas Harrison, 280 persons have united with the Methodist Church on probation, while many others have connected themselves with other churches in the city.

The English Methodist Free Churches have 60 missionaries laboring in the British colonies and in East and West Africa. The past year will show an increase of 1,400 members on the home and foreign stations combined.

It has been decided to hold a series of revival services in connection with every church in the Essexkilen (Free) district during the months of October, November and December next. Extensive use is to be made of handbills.

The English Wesleyan Methodist Conference has this year appointed two ministerial evangelists, Revs. T. Cook and T. Waugh, to act under the Home Missionary Committee in special evangelistic work, and Rev. H. P. Hughes has received an assistant to enable him to leave his circuit occasionally for the same purpose.

During the last fifteen years a truly marvellous social and religious revolution has been effected in the little fishing village of Marshside, England, largely through Primitive Methodist agency. Not long ago a beautiful chapel and schools were erected at a cost of £2,200. Most of the money was subscribed by the people themselves. Over a dozen fishing girls contributed subscriptions of £5 each.

John Holden, of Reading, was attended, like Stephen, by devout men to his burial. But his end, though sudden, was peaceful. He died, in fact, while bathing in the sea at Brighton; but he was buried in Reading Cemetery, and, being a Primitive Methodist, a temperance advocate, and a visitor of the sick and poor, who had done "kind actions to thousands," a multitude, it is said, of "a thousand persons" followed his remains from the house and the chapel to the tomb.—W. A. Chan.

GENERAL RELIGIOUS NOTES.

E. A. Harris of Fitchburg, Mass., a religious worker among railway men, has sent out a circular asking for \$18,000 with which to build and equip a mission car for use in railway missions.

The Minister of Public Worship in Germany ordered all Protestant school children to be presented, on the Luther anniversary, with a valuable little work containing a well-written life of the great Reformer.

On a recent Sunday morning the Bishop of Liverpool preached in the parish church at Moulin, Perthshire, Dr. Ryle wore no gown, but entered the pulpit in the ordinary walking dress of a bishop. He conducted the whole service after the Presbyterian manner.

The Roman Catholic churches of Michigan have been forbidden by their bishop to raise money by rallies, fairs, excursions or balls. This has lessened the income of several charitable institutions, and the bishop has ordered an assessment of his diocese to make up a deficit of \$1,300.

In Rome there is a Military church which has a Sunday-school connected with it, the members of which are soldiers of the army. Every soldier recites a verse of Scripture he has committed to memory, and reads in turn from his own Bible. The prayer is made by one of the soldiers every Sunday.

GLEANINGS, ETC.

THE DOMINION.

Crops of all kinds in P. E. Island are reported to be unusually large.

There are altogether in Manitoba and Keweenaw 50 bands of Indians and 25 Indian schools in operation.

Kent, N. B., has elected Mr. Landry, the Government candidate, by a large majority.

An election under the Canada Temperance Act will take place in the county of Cumberland on Oct. 25.

The Princess Louise has donated a picture of her own painting to the Dominion National Gallery as a memento of her residence in Canada.

H. M. S. Northampton has been joined by a young Japanese prince, who came out in the Peravian as one of her midshipmen.

In Woodstock, N. B., three persons were each fined \$50 and costs, and another \$100 and costs, for violation of the Scott Act.

More than eleven hundred voters of Charlotte County, N. B., have petitioned for the repeal of the Scott Act in that county.

Over forty-six tons of blueberries were shipped from Yarmouth this season, amounting in value to upwards of five thousand dollars.

The August pay sheet of the New Brunswick Railway has on it the names of about 1000 employees, and the monthly pay is a trifle under \$30,000.

The writ for the Lunenburg election has been issued. Nomination day will be the third of October, polling the tenth, and declaration the sixteenth.

The weather in parts of New Brunswick has been so dry that streams of the Kennebecasis and other rivers never known to be dry before, have been dried up for some time.

Reports from Woodstock, Houlton, Caribou, Fort Fairfield, and Presque Isle are to the effect that an unprecedented yield of potatoes will be ready for shipment in that section this year.

Mann, who so cruelly murdered several members of the Cook family at Little Rideau, Quebec, in December last, has acknowledged his guilt and been sentenced to be hanged on the 12th of Oct.

The Truro Exhibition was formally opened on Tuesday. A guard of honor from the 78th Colchester formed in front of the main entrance, through which his honor the Lieut. Governor passed into the building to deliver the opening address.

In a recent issue the Boston Advertiser says: In Boston there are 20,000 homeless girls and young women, whose wages average only \$4 per week. The Halifax girls who are so anxious to go to Boston will do well to ponder over this fact. If Nova Scotian girls would only work one-half as well at home as they are glad to abroad, they would be much better off at the end of the year.—Mail.

NEWFOUNDLAND.

The Gravelly relief steamer Yantic has arrived at St. John's, having obtained nothing of Gravelly or any of his party. She brings the crew and scientists of the Yantic, which was crushed in the ice on the 12th of July.

Information comes of two additional wrecks on the Banks during the gale of August 30th.

One is the bark Flying Arrow, of Burin, with a crew of seven men; the other, the Freedom, of Fortune, with six all told. In both cases all hands were lost.

Hon. Edward Morris, President of the Legislative Council, has been sworn in as administrator of the Government of the colony until the appointment of a successor to the late Sir Henry Moxe.

GENERAL.

It is reported that there have been eight hundred deaths from yellow fever at Mazatlan during the last six weeks.

The London correspondent of the Globe is authority for the statement that the fisheries exhibition will close on October 31st.

Thirty-six townships in county Clare, eight in county Limerick, and two in county Mayo, have been proclaimed. Extra bodies of police have been sent to these districts.

The general committee of the British Association for the Advancement of Science yesterday elected Lord Rayleigh president for 1884. The next meeting, which will be held in Montreal, has been fixed for the 27th of August, 1884.

The English police authorities have, it is stated, received information that there are at present upwards of 20,000 spurious Australian and other sovereigns in circulation. These base coins in addition to being of superior make and finish contain 75 Gd. worth of gold.

An Irish candidate has presented himself for the vacant post of common hangman in England, in the person of a member of the Kent Co. Constabulary. He would not adopt, he says, the "long drop" system introduced by Marwood, but would resort to Calcraft's method of 3 1/2 ft. drop.

There is a considerable falling off in the number of emigrants from Liverpool. During the first eight months of last year the number reached 182,462, whilst the number during the eight months ending Aug. 31st, was 142,215.

Lord Derby has forwarded a despatch to the Australian Government stating that the Imperial Government deprecates the proposed annexation of the Pacific islands to the Australian colonies.

The Roman Catholics are holding an Ecclesiastical Council in New York. The discussions and conclusions will not be made public before a report of them has been sent to Rome and approved by the Pope.

The appropriations for public-school purposes in Louisiana, have been entirely exhausted, and as a result, every public school in the State has been closed. The probabilities are that they will remain closed until next April.

The Monitor learns that negotiations between the Vatican and France have reached a satisfactory conclusion. The French government has restored the suppressed stipends to the Catholic clergy, and given a formal assurance of most pacific intentions toward the holy see.

It is noticeable that while a large majority of the clergymen attending the Provincial Synod of the Church of England are opposed to marriage with a deceased wife's sister, a much larger majority of the laymen are against the Synod expressing opposition to such marriages.—Toronto Globe.

The Netherlands Trading Co. has remitted 137,000 florins to Batavia to aid the sufferers by catastrophe in Java. The British minister here has informed the Dutch Minister of Foreign Affairs that the Government of the Straits settlement has, by authority of England, advanced \$25,000 for the same object.

A touching story comes from Belgium. A few days ago the wife of a gentleman on the line between Sassegem and Alost was attending to her husband's duty when her little boy strayed in front of a fast train. Without a moment's hesitation the mother sprang across the rails, and seizing her child, tossed it upon the bank the very second before she was caught by the locomotive and killed. The child escaped with a few bruises.

The Temps says: "The Marquis of Tseng's proposals for the settlement of existing difficulties between China and France comprised the annexation of Annam as far as Red River by the French, China annexing the remainder of Tonquin, and Red River to be open to the commerce of the world. The French memorandum claims the entire delta, with the exclusive control of navigation, and further demands a portion of the left bank of the Red River.

Mrs. Carey, wife of James Carey, landed on Tuesday at Greenhith, on the Thames, eighteen miles from London. Considerable anxiety is felt for her safety. The police are taking special precautions to protect her son. On the same day O'Donnell was taken to the Bow Street Police Court. Special precautions were taken by the police to prevent any attempt at rescue. Everything indicates that the trial, which will take place in November, will be a memorable one. It is understood that Mrs. Carey has not the faintest idea of the proceedings, and of evidence of a most astounding nature.

CENTENNIAL MEMORIAL FUND.

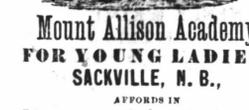
I purpose to preach, deliver addresses or lectures, in the Prince Edward Island District, in behalf of the Centennial Memorial Fund of the several Annual Conferences of the Maritime Provinces, as follows:

- CORNWALL CIRCUIT. Oct. 7. Kingston, Sun. 10.30, a.m. LITTLE YORK CIRCUIT. Oct. 7. Brackley Point, Sun. 8, p.m. Oct. 8. Stanhope, Sun. 6.30, p.m. Oct. 9. Pleasant Grove, Tues. 7, p.m. Oct. 10. Little York, Wed. 7, p.m. Oct. 11. Highfield, Thurs. 7, p.m. MURRAY HARBOR CIRCUIT. Oct. 14. White Sands, Sun. 11, a.m. Cape Bear, Sun. 6, p.m. MONTAGE CIRCUIT. Oct. 15. Union Road, Mon. 7, p.m. Oct. 16. Lower Montague, Tue. 7, p.m. SOURIS CIRCUIT. Oct. 17. Souris, Wed. 7, p.m. MOUNT STEWART CIRCUIT. Oct. 18. Mount Stewart, Thurs. 7, p.m. Oct. 19. Marie, Fri. 7, p.m. POWNAL CIRCUIT. Oct. 21. Pownal, Sun. 10.30, a.m. Oct. 22. Vernon River, Sun. 2.30, p.m. Oct. 23. Mount Herbert, Mon. 7, p.m. SUMMERSIDE CIRCUIT. Oct. 23. Summerside, Tue. 7, p.m. Oct. 24. do Wed. 7, p.m. MARGATE CIRCUIT. Oct. 28. Margate, Sun. 11, a.m. Oct. 29. Stanley Bridge, Sun. 3, p.m. Oct. 30. Granville, Sun. 6.30, p.m. Oct. 29. Pleasant Valley, Mon. 7, p.m. BIDEFORD CIRCUIT. Oct. 30. Bideford, Tue. 7, p.m. Oct. 31. Lot Sixteen, Wed. 7, p.m. Nov. 1. Fifteen Point, Thurs. 7, p.m. ALBERTON CIRCUIT. Nov. 2. Lot Seven, Fri. 7, p.m. Oct. 4. Alberton, Sun. 11, a.m. Oct. 5. Casimpey Village, Sun. 3, p.m. Oct. 6. Montrose Hill, Sun. 6.30, p.m. D. D. CUNNINGHAM, Belleville, Ont., Sept. 10th, '83.

GENERAL CONFERENCE FUND COLLECTIONS.

Table with columns for District, Location, and Amount. Includes Saint John, Fredericton, Miramichi, Sackville, St. Stephen, P. E. Island, and Mount Allison.

S. T. KEED, Conference Treasurer. Total for Conference \$166.18



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MARRIED

At the residence of the bride's parents on the 17th inst., by the Rev. W. Purvis, Robt. Mason, of Country Harbor, to Armenia, second daughter of George W. Horton, of Rochdale, Ontario Co. At the residence of the bride's father, East Jordan Bay, on the 11th inst., by the Rev. J. L. Dawson, A.B., Henry Ebesen belong to Ida May Eising.

DIED.

August End., at 1 a.v to Rufus Sanderson, aged 6 years and 6 months, eldest son of Cyprian Chappell. At Avonport, Kings, on the 19th inst., Lucinda, widow of the late J. Hall, in the 88th year of her age, and was peace at. She had been a faithful member of the Baptist church for 42 years, and out of six children preceded her to the spirit world. "Safe in the arms of Jesus." Christian Messenger please copy.



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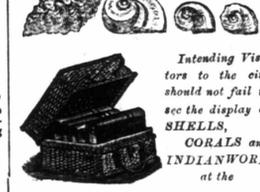
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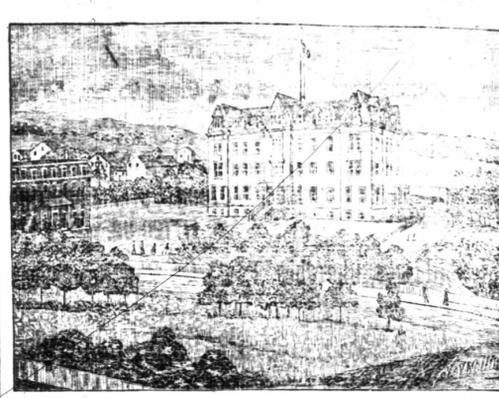
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We have Churches w give up the called festi one war go him who f filling him lemonade, of the week God had a Record.

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