

# The Wesleyan.

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Longworth Israel

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## NOTE AND COMMENT.

Guard well your liberties, and defend your free institutions from the grasp of Popery.—*American Protestant.*

Charles Wesley once, by reason of a severe sprain, preached a sermon on his knees. That's where sermons ought often to be studied.—*Ec.*

A writer in the *National Baptist* has a friend who refused to attend a Church in which a favorite divine preached, because "the music drove every religious thought out of his head, and made him anathematize the choir."

No denomination can maintain its own vigor by giving its secular and educational patronage to other denominations. Attend your own schools, my young friends, whenever you can. When you can not, attend those you can.—*Christian Recorder.*

The Boston *Congregationalist* says: "At the Methodist camp-meeting at Hamilton, recently, the preacher had just taken his text—'These that have turned the world upside down have come hither also'—when in tramped a detachment of the Salvation army from Salem."

The divorce between religion and morals where Romanism prevails, is illustrated by the statement of the *Advertiser*, that in Mexico, there is hardly a murderer so hardened as not to breathe a prayer for your soul when he shoots you, and to erect a cross over your buried body.

He knows he is not living right, but he clings to the Church, fearing to sever the last link that formally holds him to the vows he has broken. This is the man who needs the help of the wise and faithful pastor. Prompt action is demanded in such a case, for a soul is divided between heaven and hell.—*Nash. Ad.*

"When a person attempts to cross the track of a railroad at a point where no public crossing has been established, and where the individual, having no right to cross, takes upon himself the hazard of the attempt, the track itself is a warning of danger, and no other evidence of its existence is necessary."—*Maryland Court of Appeals.*

The New York *Christian Intelligencer* speaks of a scene witnessed down town in that city which "proves that there is a tender spot in every heart, a place where a man can be touched and moved, and if the operator be skillful be turned from evil to good. We mean the manner in which a way is made through the crowded streets for the ambulance."

There are twenty ministers' sons among the members of the Cincinnati Conference. We believe in that sort of apostolic succession. Boys trained in a Methodist parsonage go into the itinerancy knowing what is before them, and are spared the pains of disenchantment. At the same time they have learned that the "exceeding great reward" is not all in the "by and by."—*Western Ad.*

"It would be hardly overstating the case," says the *St. James Gazette*, "that one-half of the leading public men in America—the self-made men at all events—found one of the humbler branches of education, employment, the stepping-stone from obscurity to eminence. It is probable that there is no better training for the executive faculties than a few years spent in control of a school-room.—*Current.*

Every Fall campaign in our Church is an important one. No protracted meeting is held that is not for some who are brought under its influences their last season of grace. Before another Summer shall arrive to relax the vigor of Church work many a one who now thinks little of the nearness of the event will have passed to the eternal state. There is enough in this thought to animate us to the most prayerful and earnest efforts for their salvation.—*Balt. Methodist.*

When a long-trusted man adopts unusually shrewd methods in betraying his trusts and in escaping from justice after his crime is discovered, men are apt to laugh, not approvingly, yet with a measure of admiration at his cunning smartness. Their laughter is no doubt caused, as in the case of witty sayings, by the element of unexpectedness which enters into his deeds. Nevertheless, such laughter tends to benumb the moral sense of the public, because it moderates that moral indignation against crime which is the normal feeling of every healthy conscience. If crime is properly detested, one's abhorrence of it will not be swallowed up in laughter at the cunning of the criminal. No good man can afford to laugh at wickedness.—*Zion's Herald.*

There is little excuse for sourness in the pulpit, and less for scolding. No scolding preacher ever yet succeeded, a fact which we attribute to the good sense of the people. As well try to reverse the course of the stream pouring over Niagara as to try to scold men into the better life. One bright, sunny word of comfort, spoken with mellow voice, from a warm heart, is worth all the eloquence of the ages, if coupled with a fretful, complaining spirit.—*Central Methodist.*

Dr. Vincent, in a lecture on "Woman," at Chautauque, says: "A woman who can not train boys, and influence brothers and husbands to vote in the interest of mothers, sisters, wives, and daughters, is neither worthy nor competent to vote herself. The lack of moral influence in the one case unfits her to act in the other. A woman who can not, under our present civilization, control from one to six votes, would not make much by being able to deposit one, and might, by her so-called 'gain,' lose from one to five votes."

"The Christian world," says the *Methodist Protestant*, "is only playing at Missions. We are children with our wooden blocks and sawdust babies. The aggregate sum seems large, but put it beside that spent for drink, or tobacco, or finery, and it dwindles to nothingness. A few mission stations are dotted over the heathen lands, and a few missionaries are delving their lives away among them, but take our resources, and what a pitiable spectacle it is. Nothing but Christian liberality is in the way of the world's conversion, so far as it is a subject of promise."

In England every one must partake of the Lord's Supper to be qualified for public office. Collins, noted for his opposition to the gospel, qualified himself for public position by the communion. Shaftesbury, the elder, well known as an infidel, did the same thing; and it is being done to this day by hundreds of unbelievers and infidels. Yet these are the men who declaim loudly against the hypocrisy of all ministers and church members, and would have us to believe all professors of religion are but wolves in sheep's clothing.—*Christian Visitor.*

A singular occurrence happened in Georgia a short time ago. It appears that protracted meetings were in progress in the town of Newman and that the whole community was awakened on the subject of religion. Court was in session. The Grand Jury was so imbued with the revival spirit that the court adjourned for prayers, the judge leading. The result was the conversion of two unbelievers. We know of no field that is so white for the evangelist as the halls of justice. What a blessed thing it would be if the whole legal fraternity was soundly converted!—*Central Ad.*

Until diplomacy and commerce shall treat heathen peoples more in harmony with the principles of the gospel, missionaries will doubtless find the longest for conversion of the world far in the distance. We need a more profound preaching of the gospel to Christian statesmen fully as much as we need more missionaries to the heathen. We need more conscientious merchants, and ship-captains, and sailors. How often do these latter preach more potently for Satan than the missionary can possibly do for the reign of righteousness and faith.—*No. 3 Western Ad.*

Bishop Bedell, of the Protestant Episcopal Church, with a notion evidently that the word of one in his position has great influence, says: "No work of the present English translation of the Bible—which is indeed the Bible for us—can be touched either by criticism or by skepticism, without disloyalty to the Church, danger to the truth, and harm to souls." And the thorough inconsistency of such a statement appears when one takes into consideration that the text of the Psalms used in the prayer-book of his Church on every Sunday is not that of the King James version.

If one speaks in the tone of conversation, he will use the short, simple words of conversation. Nothing is more manifest than that the pulpit should use, not the artificial language of books, but the simple, common words of life. Great swelling tones necessarily draw after them great, swelling words. All great revivalists and conversationalists in their preaching. "Nothing is more calculated," says Mr. Finney, "to make a sinner feel that religion is some mysterious thing that he cannot understand, than this mouthing, formal, lofty style of speaking so generally employed in the pulpit."—*The Church Advocate.*

## THE McALL MISSION.

The Evangelistic Mission in France, popularly known as the McAll Mission, has been in operation now some twelve years. The growth of its work has been remarkable, and it points forward to great changes in the religious life of France.

Plain rooms are hired, often shop-rooms opening directly on the street. These rooms are plainly fitted up with seats, a few illuminated texts of Scripture, hung on the wall, being the only ornaments; and there, each night in the week, Gospel services are held. Plain and simple discourses are preached, and there is a great deal of singing. Many of the hymns are translations of the Gospel Hymns, so popular in this country and in England, and a cabinet organ is generally used to lead the music. The meetings are sometimes thrown open for testimonials by those who have received spiritual benefits in them. For the year 1883 eighty-seven such stations were reported, about half of them being in Paris, and the other half in other French cities. Sunday-schools are held in many places, also mothers' meetings, and other gatherings germane to the principal objects of the mission. The places of meeting are found in all parts of Paris. The audiences differ a little, according to location, but in general the attendance is of the working classes. The sittings vary from a hundred to five hundred, the total for the eighty-seven stations being 14,065. The rooms have been well filled by attentive congregations. Careful observers state their deliberate conviction that gross materialism is far more restricted in its spread and feebler in its hold than its apostles would have the world believe, and than many Christian men have feared. There is evidence that its popularity has reached its zenith and begins to wane. The sophisms and cavils of atheistic speakers have become stale and wearisome, while the Gospel story, even on the lips of unskilled speakers, has a perennial freshness which holds the minds and hearts of the people. Experienced French workers have compared carefully the approximate numbers attending respectively the infidel meetings and the evangelistic services in Paris; and while some of the former, by means of music and other attractions gather crowds, yet the aggregate attendance at the Gospel meetings will be found greater. There is a readiness to give a hearing to the Gospel. There is much spiritual unrest, and those who are not willing to surrender to the power of the Gospel will listen with interest to Gospel appeals. Though the novelty of the simple and outwardly unattractive mission methods has long since passed away, the past year saw a marked increase both in the number and seriousness of the listeners. And apart from immediate conversions, there has been a dissipation of prejudices and misconceptions, thus, as has been quaintly remarked, "giving to the Gospel the freedom of the city."

And the work is extending to new places, there being more calls for the opening of new stations than there is ability to respond. The continued success during the twelve years of simple Gospel preaching, often in the most radical quarters of Paris, where at the outset the bitterest atheistic opposition was manifested, shows that the work may be indefinitely extended. The McAll Mission work stands in intimate connection with the regularly organized evangelical churches of Paris. Thus the support of one of the stations with a dispensary has been undertaken by the congregation of the American Episcopal Church, Paris. The congregation of the American chapel, also is active in the McAll work. In addition to the McAll mission stations, may be mentioned the French *Mission Interieure*, Miss De Broen's Belleville Mission, the Wesleyan Evangelical Mission, the Paris City Mission, several Baptist

evangelistic stations, and those of the Salvation Army. Exclusive of the regular Protestant places of worship, there are something like a hundred and fifty mission rooms at present open in France.

The expenses of the McAll Mission the past year were something over \$60,000. Of this \$13,174 came from France and Switzerland, most of the remainder from Great Britain and the United States.—*N. Y. Independent.*

## DICKENS' SISTER.

The London *Methodist Recorder* advises its readers to procure from the Monthly Tract Society, a short account of Mrs. Burnett, one of the sisters of the late Charles Dickens. It is excerpted from an intensely interesting little book called "Memories of the Past," by the Rev. James Griffin. Mr. Burnett was an operatic singer. At the Royal Academy he met Miss Fanny Dickens, whom he afterwards married. Quitting the stage he and his wife went to Manchester, where they became teachers of music and singing. One Sunday evening, as they were passing along Rusholme-road, their attention was attracted by lights streaming from the door and windows of a chapel and by the sight of the people entering. They went into the building and were so much impressed with the service that they came again and again. At last they made a public profession of their faith in Christ. Almost immediately the question presented itself to them, How they might best show their love to God for his great mercy, and they came to the conclusion that one way in which they might do this was by consecrating their musical talents to "the service of song" in the house of God. Mr. Griffin feared that in doing so they would lose caste with the members of their profession, but they gallantly determined to run the risk, and took their place in the singing-pew. The readers of "The Lives of the Painters" will recollect that Mr. Griffin's forebodings were not without warrant. When Mr. John Jackson, R. A. became the leader of the singing at Great Queen-street Chapel his secession to Methodism produced a long-drawn wail from his artistic brethren. A sentence referring to this event, which breathes the narrowest spirit of ignorant bigotry, disfigures the biographical sketch which appears in Allan Cunningham's interesting volume. About seven years after Mrs. Burnett had taken up her residence in Manchester symptoms of consumption appeared, and after awhile she went to her sister's in London, that she might consult Sir James Clarke, and there ended her days. In Forster's "Life of Dickens" there is a touching letter written by Charles Dickens after visiting his dying sister. In her he had an opportunity of witnessing the effect of that evangelical religion which he so thoroughly misunderstood and so mercilessly caricatured. Her testimony to him was that "she was calm and happy, relied upon the mediation of Christ, and had no terror at all." After a few weeks her little deformed child, who was her last anxiety, also passed away. Mr. Griffin says, "He was the original, as Mr. Dickens told his sister, of little Paul Dombey. Harry had been taken to Brighton, as little Paul is represented to have been, and had there for hours, lying on the beach with his books, given utterance to thoughts quite as remarkable for a child as those which are put into the lips of Paul Dombey. The child seemed never tired of reading his little Bible and his hymn book, and other good books suitable to his age; and the bright little fellow was always happy. He died in the arms of a dear, dear nephew of mine, since passed away, John Griffin." Who does not remember the exquisitely musical words in which Charles Dickens has told the story of the death of little Paul Dombey.

## THE SIMPLE GOSPEL.

A great deal is said about the strides of modern thought and speculation in our time, and for my part I do not think thought could stride too boldly, or speculation soar too high. Thought and speculation are to be hailed, not dreaded; because they are the forces which, under God, shall set free the truth from the complications with which mere pedantry has entangled it.

The more earnest thought of the age is freeing itself from many of the "isms" by which faiths were fettered once. Even if the schools do sometimes coin new and rather jaw-breaking words, they are words which for the most part, when explained, are but the scientific index of a simpler faith.

Say what you will of modern preaching, I believe that it contains less theology and more love, and therefore more of Christ, than the doctrinaire homiletics of the past days. Of course there is always the danger in a cultured age and country like our own of turning the pulpit into a lecture-room and the priest's altar into the preacher's chair. But it is not the deepest, but the shallowest, of lay minds that raise this demand for this so-called intellectual preaching, and it is not the deepest but the shallowest of clerical minds which answers the demand by smothering the truth in technicalities, and squeezing the lily and the rose between the covers of a dictionary. The most truly cultured congregations are those which demand and enjoy the simplest Gospel preaching, because these are the congregations which know how to put things in their proper places—the school in the school, and the church in the church. They know and feel that the church is God's resting place for the jaded, yet humble, mind and heart, not the arena for conceited controversy; and they go to it to lay their aching heads upon the bosom of a promise, or on the softer bosom of the Promiser.

I remember expressing to a rather learned college pundit my surprise at the success of a minister of moderate attainments and slender pretensions in the collegiate town where he labored. He said he was successful because he was content to preach the simple gospel in a simple way. If he had scratched up his little smattering of Greek, and chattered about the effect of the Aorist and Attic forms, and the baldersdash of an apprentice at classics and a journeyman *abomus*, he would have been discounted as a quack; but doing his Master's business, he was honored as a Christian, and the learned as well as the common people heard him gladly. It may gratify the tyros and duennas who spill alkalis and acids on their clothes in modern lecture-rooms, and think that they are students of science when they are making all this mess and smell to hear a drawing caviller lisp about chemistry when he ought to be thundering about Christ, and disproving miracles when they should be crying "my Lord and my God" at the print of the nails, but the true scientist, with the faith of a Faraday illuminating his knowledge, will be glad to escape from the stench of the bottles to the sweetness of the Bible, and spend a Sabbath hour in the simple Eden of the Lord.—*Arthur Marshall.*

## FIJI TO-DAY.

The following incidents, gleaned from foreign papers, prove that the gospel has done something to humanize the Fijians, and that ministers can handle life-boats. The Rev. Frederic Langham is the Wesleyan minister in company with whom and his wife Miss Gordon-Cumming saw so much of the Fijian group as enabled her to give a graphic description of the islands and the missions there:

The large emigrant ship *Suez*, with 500 coolies on board, was wrecked Sunday evening, May 11, on a coral reef between Suva and Latak, the vessel being bound for Suva. A gale came on, and the sea increased to fury, placing the lives of those on board in serious peril. Help was vigorously organized next day. The official report made by the acting colonial secretary, who was present, mentions, among others, aided names and mission students rendering most hearty and efficient help in saving life: "Rev. Mr. Langham arrived with his boat, which proved of great use. Mr. Langham's boat, from its size, the discipline of its crew, prepared to obey every behest of its master, carried ashore, not without risk in the darkness, forty-eight Indians. Moreover, the cool courage and the hopeful, fearless manner of the colonial gentleman greatly encouraged every person. Rev. Mr. Lindsay also arrived with his boat, and rendered every assistance he could." To show the danger of the service they were all engaged in, constable Kingston had his boat "so loaded as to risk his own life each time he had to cross deep water. On hearing this, Rev. Mr. Langham kept his own boat within sight and shouting distance of the other while going ashore, his plan being to disembark those in his own boat in water shallow enough for them to live in if he should have to lighten his own boat to rescue those in constable Kingston's boat." Further summarizing the efforts made by Europeans, the doctor speaks of "the invaluable assistance rendered by the reverend gentlemen mentioned above, more particularly of Rev. F. Langham." He then asserts on behalf of the Fijians, that, with the exception of a very few who devoted themselves exclusively to looting, they behaved with the utmost kindness to the shipwrecked coolies, taking them into their houses, and giving them food and fruit as they were marched through their village to the depot. Some turned out in little relays afterwards and buried dead bodies, merely to approach which was extremely offensive. When all this is contrasted with what the hereditary attitude of Fijians was toward all foreigners, especially shipwrecked men, it will be seen that the change has been wrought somewhere. Four or five canoes went off to the ship before any other help arrived, and the people among them managed to land between sixty and seventy immigrants.

## HANDLING A CHAIR.

Many years ago I was pastor of a church where there was a large and efficient choir, but they were sadly frivolous. There were frequent whisperings, meretricious and note-writing; they gave me much thought and anxiety. I was sometimes tempted of the devil to reprove them openly; they deserved it; but I said, "Thus will rebel them; my desire is first to win them to myself and then to Christ." And so I studied the case, and I looked to God for wisdom; and here came in my rule to treat with special attention those persons by whom I was annoyed. I called upon each one of them. Without allusion to their trifling, I spoke to them of my love of music, and of my connection with an academic and collegiate choir. I spoke to them of my high appreciation of their singing, and of our obligation to them on this account. I soon afterwards arranged a series of evening prayer-meetings in the chapel. I then called upon the choir again, but this time to our meeting, and requested them to sit together in a forward seat and conduct the singing. A large number of persons soon after united with our church; and among them was every member of that troublesome choir, and without ever suspecting my annoyances they were for many, many years my help and my joy.—*D. H. W. Newell.*

BY N A C O L O R S A F E T Y F I L M



OUR HOME CIRCLE.

FORGOTTEN WORKERS.

They lived and they were useful; this we know. And naught beside; No record of their names is left to show...

ESTHER'S AFTERNOON.

"Do sit down a moment, Esther, I haven't had a sight of you to-day; really I enjoy less of your society than I do of Grace Dillingham's."

the worsteds were matched, the skates left to be ground, the bills paid, the dinner ordered, the books exchanged, and then the girl turned into a store to purchase a ribbon whose color had taken her fancy and which would serve to brighten up her somewhat shabby school-dress.

After tea came Irene's lessons, which must be speedily dispatched because of the choir meeting, and the hurry added to Esther's fatigue, made her so exacting and dictatorial that the child was soon in tears, and in a state of rebellion which quite obliterated all remembrance of the candy.

"I'm glad I'm not a Christian if it makes people so cross," said Kate, as her older sister went off to her meeting, having first delivered a sharp reprimand to the delinquent child, and it did not sweeten Esther's feelings to overhear the remark.

"What are you going to do, Esther?" said Mrs. Elliot, feebly from the bed. "Read you asleep as usual," answered the girl in weary tones.

"As you choose," said her daughter, and immediately left the room. Her overstrained nerves had passed her power of control, and she could only reach her own room and throw herself upon her knees in an agony of sobs.

"I wish you were not so cynical, my daughter," said the pale invalid mother with a wistful look. "I think you'd be cynical if your head ached and you were as tired as I am," said Esther, and would gladly have recalled the words the moment they were spoken, as the remembrance came to her of the constant and excruciating pain endured by the patient sufferer before her.

At last, her nervous excitement having sobbed itself away, she rose to prepare for rest, and, as a matter of habit, opened the Bible, which always lay upon her table, to those words which riveted her attention as they had never done before: "Though I give my body to be burned, and have not charity, it profiteth me nothing."

body to be burned, and its nervous force was disappearing beneath the fire, but had she the charity which alone could make her self-sacrifice profitable? She knew that word meant love. Was love the impelling motive of her sacrifices? Did she love those for whom she sacrificed? or was she not making an idol of her own self-denials, and substituting them for that more difficult thing which God demands—love?

IN HARBOR. I think it is over, over— I think it is over at last; Voices of foam and lover, The sweet and the bitter have passed; Life, like a tempest of ocean, Hath outblown its ultimate blast.

SIR JOHN WILLIAM DAWSON. Sir John William Dawson, LL. D., F.R.S., F.G.S., C.M.G., K.B., was born at Pictou, Nova Scotia, in October, 1820. He studied at the University of Edinburgh, and returning home he devoted himself to the natural history and geology of Nova Scotia and New Brunswick.

WOULD NOT DRINK. There is nothing which the enslaved drunkard will not do to get his liquor. Sometimes, however, the spectacle of one who has lost all his will and his fine feelings, and has degraded himself below the level of the brutes, makes other men who are on the same road to the same degradation pause and reflect.

OUR YOUNG FOLKS. Little Charlie was a happy, chubby boy four years old, rejoicing in his first pants and pockets. His home was in the territory of Michigan, then an almost unbroken wilderness. One day his grandmother, a dignified, old lady, took him to call on Mrs. Davis, who was a weaver. The path was a lonely one through the woods.

time, and the development of the animal kingdom; in 1879 appeared "The Origin of the World," and in the following year, "Fossil Men and their Modern Representatives." In 1880 appeared "The Change of Life in Geological Times,"—a sketch of the origin and succession of animals and plants. He has also contributed largely to the Canadian Naturalist, and to many educational, scientific and religious publications in Great Britain, the United States and Canada.

A GERMAN VILLAGE WEDDING.

The village church, where the wedding took place, is on the top of a little craggy hill. The church is very old, built of gray stone, with a square tower and an odd shaped belfry. The stony path led through the graveyard to the church door. The chime of bells rang out with a decorous joy. "Let all things be done decently and in order," they seemed to ring; "not too fast; we are staid people and take time for all things."

ONLY A COUNTRY PASTOR.

He was not a great man and he knew it. But he was good, faithful and untiring. The poor, small, hill town in New England, where he labored for about thirty years, was the wonder of the neighboring pastors. They could not account for the high moral and spiritual atmosphere of the place.

DON'T BEGIN IT, BOYS.

There is a young lad in the city who has a good place, and attends faithfully to his duties. He had one bad habit, and that was chewing tobacco, in which he indulged more freely than men who had chewed for fifty years.

"What's the matter with you, old boy?" sang out one. "If you've quit drinking something's up; tell us what it is."

"Well, boys, I will, though I know you'll laugh at me; but I'll tell you all the same. I have been a hard drinking man all my life, ever since I was married, as you all know; I love whiskey; it's as sweet in my mouth as sugar, and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I am done."

"Yesterday I was in Chicago. Down on South Clark Street a customer of mine keeps a pawn-shop in connection with his other business. I called on him and while I was there a young man not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand."

"Where did you get these?" asked the pawnbroker. "Got 'em at home," replied the man, who had an intelligent face and the manner of a gentleman despite his sad condition. "My wife bought them for our baby. Give me ten cents for 'em; I want a drink."

"I had better take those back to your wife, the baby will need them," said the pawnbroker. "No, s-she won't because she's dead. She's lying at home now; died last night."

"What are you talking about, Uncle George?" asked Mary. "About my treasure, little girl that I have laid up."

"Up in heaven?" asked Mary, who had heard her father read that morning about laying up treasures in heaven. "O, no, Mary; my treasures are all on earth—some in banks and some in other places," answered Uncle George.

"But ain't you got any in heaven, too?" asked Mary. "Well, I don't believe I have," said Uncle George thoughtfully. "But run away to your mother now, for I am going out."

OUR YOUNG FOLKS.

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mother, a dignified, old lady, took him to call on Mrs. Davis, who was a weaver. The path was a lonely one through the woods. In one place it was said a bear had been seen. When about half way on their return home, the sharp-eyed old lady saw some strings hanging out of the stuffed little pockets. "What have you there?" "Only some thrums, grandma; I found them on the floor at Mrs. Davis's." "Do you know that is stealing, and they put people in jail for that? Go directly back with them; tell Mrs. Davis you are sorry you took them. I will wait for you on this log." Children obeyed in that family. Without a word the little fellow restored the thrums, and made the confession. Nothing more was thought of the occurrence until two years after, when the county commissioners called on the young farmer to talk over the question of building a jail in the thriving village of P., the county-seat. Charlie listened a few moments, then suddenly left the room. After some time he was missed. Night was coming on, search was made. The little log house was surrounded by woods; a child could easily be lost. The anxiety became intense. At length his mother found him hidden under a bed in great fear and distress. Astonished, she drew him out and asked the cause of his grief, trying to comfort him as only a mother can. He sobbed out: "I don't want them to build a jail." "Why, you need not be afraid. A jail is only for bad men and boys; you have not done anything they would put you in jail for." "Oh yes, I stole some thrums once from old Mrs. Davis." That lesson was never forgotten; and now as Charlie looks back over a well-spent life of more than sixty years, he thanks that grandmother for teaching him to call things by their right names. Is there not great need of more of this sort of teaching at the present time.—Evangelist.

"ANY IN HEAVEN, TOO?"

Little Mary was sitting with her uncle George one afternoon. Uncle George had told her to keep quiet as he had some accounts to look over; so Mary busied herself with a picture book. For an hour all was still, then Mary heard her uncle say:

"What are you talking about, Uncle George?" asked Mary. "About my treasure, little girl that I have laid up." "Up in heaven?" asked Mary, who had heard her father read that morning about laying up treasures in heaven. "O, no, Mary; my treasures are all on earth—some in banks and some in other places," answered Uncle George.

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DON'T BEGIN IT, BOYS.

There is a young lad in the city who has a good place, and attends faithfully to his duties. He had one bad habit, and that was chewing tobacco, in which he indulged more freely than men who had chewed for fifty years. Last Saturday a gentleman offered the boy \$5 if he would quit chewing for a year. Another followed suit, and a third, all signing their names to a paper, all agreeing to give the same sum. The boy said he would win the money, washed his mouth out, and began right away. Sunday he felt badly, and Monday he was worse. Tuesday he shook and trembled like a man with the delirium tremens, and yesterday he was confined to his bed from which he has got up, and will take some time before the effects of the poison in his system can be worked out.—Hartford Times.

Not long (perhaps years) after the plague had been stayed—see 2 Sam. Adonijah took steps to secure the throne for himself. The prompt action of David's public appointment of Solomon.

NOTES.

Bathsheba, granddaughter of the wife of Uriah, an army. David wicked for his wife, and so treated Uriah's death. Adonijah, fourth son of David, and forty years of age, was a man of great beauty, but of small abilities as a ruler. He was the cause of his father's death. He was the cause of his father's death. He was the cause of his father's death.

EXPLANATION.

Nathan, a prophet, told David of Bathsheba's sin. He was the cause of his father's death. He was the cause of his father's death. He was the cause of his father's death.

PRACTICAL.

- 1. God is not to be trifled with. 2. God knows the hearts of men. 3. God employs the weak to oppose the designs of the strong. 4. The schemes of the evil-minded are of short duration. 5. He who seeks his own glory will lose it.

THREE THINGS.

As a certain man said, there is no sin so heinous as to be a hypocrite. He who is a hypocrite is a man who is a hypocrite. He who is a hypocrite is a man who is a hypocrite.



THE SUNDAY SCHOOL

OCTOBER 5.

SOLOMON SUCCEEDING DAVID.

1 KINGS 1: 22-35.

Not long (perhaps one or two years) after the plague which had stayed—see 2 Sam. 24: 15-25—Adonijah took steps during the illness of David to secure the throne of his father and supplant Solomon. The prompt action of Nathan defeated his purpose and brought about the public appointment and anointing of Solomon.

NOTES.

Bathsheba, granddaughter of Ahithophel and a woman of great beauty, the wife of Uriah, an officer in the army. David wickedly desired her for his wife, and so treacherously procured Uriah's death. Nathan, a distinguished prophet in the time of David and Solomon, faithful and fearless; author of a life of David and of Solomon. He reproved David for his sin against Uriah; and also informed him of the Lord's will concerning the building of the temple. Adonijah, fourth son of David and the eldest then living; beloved nearly as much as his father, famous for his beauty, but without special abilities as a ruler. He was forgiven for his revolt by David and also Solomon, but afterwards for a fresh offence was put to death. Abiathar, a high priest, fourth in descent from Eli in the line of Ithamar, younger son of Aaron. He was deposed by Solomon for his part in the revolt of Adonijah. Zadok, a high priest also descended from Eleazar, the eldest son of Aaron. He was high priest for Saul, and ministered at the tabernacle in Gibeon, Abiathar before the ark in Jerusalem. After the deposition of Abiathar by Solomon, Zadok became sole high priest, and from this time on the office was held by the descendants of Eleazar to the exclusion of those of his brother Ithamar. Benaiab, a famous warrior under David, captain of the royal body guard. He was loyal to Solomon and opposed to the pretensions of Adonijah, and after the death of Job was commander-in-chief of the army, 1 Kings 2: 29-35. Solomon, the youngest son of David and Bathsheba, famous for his wisdom and the prosperity of his reign. He had the honor of building the temple at Jerusalem. He ruled Israel for forty years, the king to gain his greatest prosperity in his time. His court was renowned among the nations for its magnificence; his capital and palaces for their wealth and splendour, and the nation for its commerce. He wrote 1000 proverbs, 1005 songs and other works. He was laid into sin, and was visited by heavy judgments. Gehon, a spring or pool, probably on the west side of Jerusalem. The anointing of Solomon was in the valley of Jehoshaphat, perhaps near the pool of Siloam, or as others think near the pool of the Bath.

EXPLANATIONS.

Nathan, come in, into the palace, not the chamber. Hast thou said, is it with your knowledge and consent? God sees King Adonijah, thus proclaiming him king. But me, Zadok, etc., this showed Adonijah's evil designs. Hast thou shared, is not Solomon to succeed thee? Hast thou changed thy mind and kept this change from me? Secret, or "servants," as Hebrew margin reads. Bathsheba, who had withdrawn as Nathan entered. As the Lord liveth, a common form of affirmation. King David live forever, a prevalent Eastern compliment to royal persons. The servants, the royal body guard, consisting of the Cherethites and Perethites. Ride upon mules, mules were then used by all princes, 2 Sam. 13: 29; but there was a royal mule; it could not be used without the king's special order. This would signify that David approved the proceedings in respect to Solomon. To Gehon, or "to Gibeon," as some readings give it, but Gehon seems more natural. Anoint him, the customary mode of inducing into the king's office, especially if there was a new dynasty or a disputed succession. Sealed and, Jobah, both mentioned to show that Solomon was made king of the whole nation. This public recognition of his successor by the old king accords with Eastern custom.

PRACTICAL TEACHINGS.

- 1. God is not indifferent in respect to the choice of persons to fill responsible positions in church or state.
2. God knows how to bring about his purposes even when powerful men aim to defeat them.
3. God employs right-minded men to oppose the designs of the ungodly.
4. The schemes of the ambitious and the evil-minded prosper only for a time.
5. He who seeks fitness for usefulness is in a line with the purposes of God, and in the way of promotion to pleasant and honorable position.—Scholar's Hand Book.

THREE TIMES A DAY.

As a certain famous cook has well said, there is no efficient educator in the household that has higher rank than the noble. Surrounded three times a day by the family, eager for refreshment of body and spirit, its impressions sink deep, and its influences for good or ill form no mean part of the warp and woof of our lives. Its fresh damask, bright silver, glass and china, give beautiful lessons in neatness, order and taste; its damask soiled, rumpled and torn, its silver dingy, its glass cloudy, and china

nicked, annoy and vex at first, and then instil their lessons of carelessness and disorder. An attractive, well-ordered table is an incentive to good manners; and being a place where one is incited to linger, it tends to control the bad habit of fast eating; while, on the contrary, an uninviting, disorderly table gives license to bad manners and encourages that haste which is proverbial among Americans. The woman, then, who looks after the table in these particulars is not doing trivial work, for it rests with her to give, silently, these good or bad lessons in manners and morals to her household three times a day.—Boston Post.

LESS MEAT.

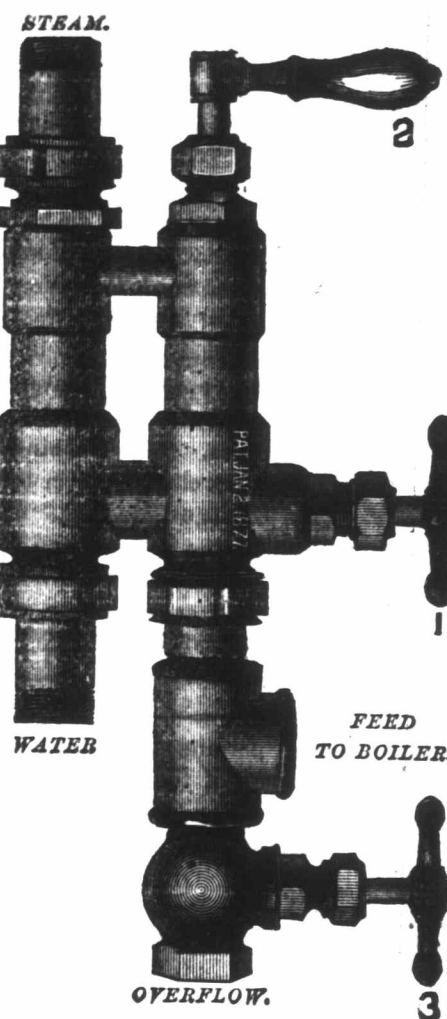
We are not vegetarians, but we have a strong conviction that we Americans eat too much meat. The life-sustaining elements of our food are albumen and starch. The meat foods contain no starch; the vegetable food contains albumen as well as starch. There are other values in meat food on which we need not dwell, but they are not of the same rank and importance as the life-feeders, albumen and starch. Beans and peas contain more albumen than meat does, and wheat contains nearly as much. For the poor it is of great importance to know that they can live on palatable foods that cost less than half what meat costs. The difference would buy better homes, better clothing, newspapers and books, and nameless comforts. Civilization doubtless involves a decrease in the proportion of meat food. The plow displaces the herd, as well as the hunting Indian, as fast as population increases. One of the distinctions in modern life is doubtless to be found in the consumption of too much meat. It requires more land and labor to produce it than modern society can afford, and the result works out in privation of various kinds. Coming generations will eat less meat and be happier because other foods will cost less, and allow a larger margin for the comforts of life and the mental ailments.—N. Y. Ad.

CHRYSANTHEMUMS.

Last year I was induced to try an experiment in chrysanthemum growing; and for this purpose I purchased one pound of sulphate of ammonia, which I bottled and corked up, as the ammonia evaporates very rapidly. I then selected four plants from my collection, and put them by themselves and gave a teaspoonful of ammonia in a gallon of water twice a week. In a fortnight's time the result was most striking; for although I watered the others with cow manure, they looked lean when compared with ammonia-watered plants whose leaves turned to a very dark green, which they carried to the edge of the pots until the flowers were cut. As a matter of course the flowers were splendid. The ammonia which I used is rather expensive, as I bought from a chemist's shop; this year I intend getting agricultural ammonia, which is much cheaper. I have also tried it on strawberries, with the same satisfactory result, the crops being nearly double that of the others. It is very powerful and requires to be used with caution.—Gardener's Chron.

USEFUL HINTS.

Give your tenderest care to the best products of your farm—your sons and daughters. As a treatment for diarrhoea, a French physician recommends a glass of hot lemonade every hour, or half hour. Neatness pays. Keep your stock picked up, stables cleaned, rubbish carried up, and roadsides and mowing fields free from bushes and weeds. What is it but the worst kind of a mistake to pay hundreds of dollars for good farm machinery, and allow it for want of proper shelter to rot and become useless a year or so sooner than it should? To leave a lot of unclipped wood, wet or half-split wood at the pile, a lot of old harness hanging in the kitchen, and muddy tracks in the dining room and expect to see the woman folk good natured, is a great mistake. The American Cultivator suggests that one great reason why so much dilapidated wire fence is seen is because the wires are stretched too tightly. Cold contracts iron, making the wire shorter in winter than when the fence was built at a warmer temperature, and something has to give way. Good cookery, by developing flavour, increases the nutritiousness of food which had cookery would perhaps render indigestible. Hence a good cook rises to the dignity of an artist. He may rank with the chemists, if not with the physicians. Liquid manure is excellent for any growing garden crop. Any kind of manure, steeped in water for a short time, gives its strength to the water, which than can be poured out on the beds. The best way to apply it is to remove a portion of the surface, to be restored as soon as the water sinks away.



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THE WESLEYAN

THURSDAY, SEPT. 25, 1884.

THE BRITISH ASSOCIATION.

The recent meeting of the British Association for the Advancement of Science will go far to convince the people of the Dominion that religion and true science are by no means in conflict.

The ultimate benefit from this gathering must be very great. It is something for the religious world to become convinced that a scholar needs not be regarded with suspicion from the moment when he speaks of evolution in the processes of nature, and that there need be no jealousy of scientific discovery, as likely to be antagonistic to morality or religion.

No visitor from Britain seems to have given greater pleasure to his hearers on this occasion than did the Rev. Dr. Dallinger, Governor of Wesley College, Sheffield.

She believes that "Jesus can save His people from their sins" Matt. i. 21 that the Holy Spirit can "sanctify wholly" (1 Thes. v. 23, 24) and preserve blameless,—that Jesus is able to save to the uttermost (Heb. vii. 25) and to "keep from falling" (Jude 24), that while in the world there is tribulation, "in Him there is peace."

THE COLOR QUESTION.

A prominent local topic is the color line. A good deal was said upon the subject last winter, but the presence in the Brunswick street school for girls of a young colored girl who aims to fit herself for teaching, has renewed and intensified interest in it.

Through all this confusion our colored friends—we regret to have to make any distinction between citizens—have wisely kept their heads. They have only asked for the concession of such privileges as belong to all under a common school system like our own.

advantage within the scope of the school act, would have been a gross injustice, which would seem all the more offensive when having as its victim a young girl of respectable parentage and undoubted morality, and withal neat in dress, lady-like in habits and unexceptionable in conduct.

We suspect our colored citizens of no intention to subvert the present order of educational work. They have but sought the enjoyment of advantages for their children which others enjoy, and which the law has provided for them.

A MISTAKE.

If the views of Miss Hamilton, as set forth by the Rev. G. N. Ballentine in a letter to the Christian Messenger, are correctly stated, the Baptist Foreign Mission Board has made a sad mistake in declining to send that lady out as a missionary to India, after having engaged her services, for a so important post.

What shall we do? Some of the very men whom we expect to preach in demonstration of the Spirit, have the effrontery to stand up before our congregations and read from a time-tanned manuscript, what they think is a splendid discourse, but which proves to be in nine cases out of ten, a "wet blanket" on the interests of the meeting.

The Seventeenth Convention of the Y. M. C. A. of the Maritime Provinces will meet in Picton on Thursday, Oct. 2nd, and two following days. The meeting for organization will be held in the Y. M. C. A. building at 3 p. m.

The Supreme Court of Canada is now engaged in the hearing of the argument in reference to the Dominion License law. All the judges are present except Judge Tache, and nearly all the provinces are represented.

Sprague's remark on the repetition of infidel arguments in the pulpit is worthy of quotation. He says: "There is never any necessity for Christian ministers to make a point of bringing forward infidel arguments in order to answer them. It is the greatest folly in the world. Infidels, poor creatures, do not know their own arguments till we tell them, and then they glean their blunted shafts to shoot them at the shield of truth again. It is folly to bring forward these brands of hell, even if we are well prepared to quench them. Let men of the world learn error of themselves; do not let us be propagators of their falsehoods. True, there are some men who are short of stock, and want them to fill up; but God's own chosen men do not need that; they are taught of God, and God supplies them with wealth, with language, with pouch."

It is high time that some changes were made in the extradition treaty between Britain and the United States. Once the "line" was the heavenly horizon for the oppressed Southern slave, and a convenience for the white defaulter in its immediate neighborhood.

On the reading of sermons at camp meetings the Ocean Grove Record grows somewhat warm. How our good brethren, the managers of the Brunswick camp meeting, would eye a manuscript on their platform!

A leading minister of the London Conference writes: "Affairs are moving very smoothly and satisfactorily all along the line. There are no difficulties between the circuits here and there, at a very few points, with regard to the division of church or parsonage property, but the once separated elements now nicely coalesce and the rasping and irritation which some expected do not arise."

Rev. John Paul Cook, in a letter to the Evangelist, on the British Conference, remarks that at the official sermon "there was too much liturgy and too little free prayer." A similar error at the opening of the Ecumenical Conference cured some of our American Methodist brethren most completely of any ritualistic leanings.

Prof. B. S. Cabot writes to the North-western Christian Advocate: "In fact, the crowning glory of this memorable convocation was the last exercise, which I attended on Monday evening, Sept. 1, when Rev. W. H. Dallinger, LL.D., F.R.S., F.L.S., president of the Wesleyan college at Sheffield, England, lectured on 'The modern microscope in researches on the least and lowest forms of life.'"

We have heard a good deal about publishing religious weeklies at one dollar a year. Several attempts have been made in the Maritime Provinces, but without success. The most signal failure of this kind of which we have ever heard, is that of the Watch-Tower, a Baptist paper of New York, the publications of which, we learn from a Baptist exchange, has been suspended, after an expenditure of eighteen thousand dollars over and above its receipts.

Space only permits us to notice the receipt of a copy of the Inaugural addresses, etc., given at the opening of the first term of the Dalhousie Law School in 1883. Of the several law schools in the Dominion this is the only one having regularly endowed chairs.

The lack of interest shown in the support of church work in some places is not without a cause. We are reminded of this by a paper which the Rev. W. W. Percival encloses with the letters our readers have to-day. On this are given the income and expenditure of the trustee-board and the quarterly-board of Wesley Church, B. C., for the year 1883, and also the Ladies' Aid treasurer's statement.

AN ITINERANT'S JOURNEY. DEAR B. S. CABOT:—Before leaving St. John's, N. F., I promised the Book Steward to write a few lines for the WESLEYAN, descriptive of our journey here. We left St. John's, July 8th. Many friends were on hand to say good-bye. We did not know that they had taken such a firm hold of our affections, until the moment came for separation.

As our noble ship glided through the "Narrows" to the Atlantic, we thought "that perhaps we might find a sunnier climate, a land of greater fertility, and city of greater architectural appearance, but we did not expect to find men and women of nobler impulses, broader charity, and more loving and true hearts, than those we were leaving behind us in Newfoundland."

DR. DALLINGER. Prof. B. S. Cabot writes to the North-western Christian Advocate: "In fact, the crowning glory of this memorable convocation was the last exercise, which I attended on Monday evening, Sept. 1, when Rev. W. H. Dallinger, LL.D., F.R.S., F.L.S., president of the Wesleyan college at Sheffield, England, lectured on 'The modern microscope in researches on the least and lowest forms of life.'"

Dr. Dallinger is president of the London Microscopical society. He is no mere reader of other men's opinions, nor an expositor of science at second hand. Had not this lecture been an account of his own researches into the life-history of the lowest forms of life, the bacteria of putrefactive bodies; and had it not disclosed the high scientific purpose which he has sought after truth—it would certainly have lacked its greatest charm.

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Who is this champion of science and religion? A Wesleyan clergyman, the head of a college, with all the cares and burdens of such an office. What an example he has set for the clergymen of the affiliated Methodist church in America! I could not help wishing with all my heart, as I listened to him that he could be induced to come to our great cities (throughout the Union and deliver his magnificent lecture. The common people even would hear him gladly; and if the clergy were not stimulated by his example, I should have no hope of their ever being aroused from the drowsiness of their routine and traditional duties.

Toronto is a beautiful city, and we do not wonder that her citizens are so proud of her. The residences all present an air of comfort, many of them having extensive gardens kept in the very best manner. Some of them were for sale. Seeing a card attached to one of them, indicating this fact, we thought it was no crime in the eyes of the law to enquire the price of the same. We accordingly stepped up to the door, with as much assurance and dignity as a clerk in any first class hotel could possibly manifest.

Permit me to lay before your readers some facts concerning the Mahone Bay and Chester mission. Having supplied the pulpits of that charge on Sunday, 14th inst., at the request of the Financial District Meeting, it seems to me that the circumstances of that mission ought to be placed before our people and the Conference.

our good ship to coal, while we visit Charlottetown, and "the land," and greet the friends of home; and here, for the present, I wish your reader good bye.

In our last we parted company with your readers at Charlottetown, P. E. I. We remained there from Saturday until the following Wednesday, during all that time we rarely saw a gleam of sunshine—nothing but rain, mud, mud, all the time. The national policy, or some other kind of policy, or the want of policy, or something else, has had a depressing effect upon the commerce of our native city.

On the 16th our good ship put in an appearance, and we were on the wharf to meet her. We found that she was all the better for having some cargo on board—it kept her screw well under water, and steadied her motion. Ships and men are all the better for having some burden to carry.

Toronto is a beautiful city, and we do not wonder that her citizens are so proud of her. The residences all present an air of comfort, many of them having extensive gardens kept in the very best manner. Some of them were for sale. Seeing a card attached to one of them, indicating this fact, we thought it was no crime in the eyes of the law to enquire the price of the same.

1. The mission consists of the appointments of Mahone Bay and Chester, with the pastoral care of several people living on the islands of the beautiful Chester Basin, and containing, according to the census of 1880-81, more than six hundred Methodists.

Why should we not have a side bench in our churches? It is an important point left unattended, but would it impress the minds of the members of the church? It is a matter which should be considered by each congregation as it is the duty of every Christian to be prepared to receive the Word of God from the Word of God. It is a matter which should be considered by each congregation as it is the duty of every Christian to be prepared to receive the Word of God from the Word of God.

The British Wesleyan delegating Rev. J. V. ... The World's probation Frankland held. It Frankland man, and excellent character should be as a Wesleyan notice should be. All of Wesleyan Frankland became a time com subscribe pledge d h open to creed he are a good "the wo mersion a such per general ex selves plie were a one d monachy occupy a And yet a scholar. his bod persons all agr points of ical. Tho do r from us. ed to fur preach d not bel consider souls of ference action w Advocate

A CHURCH. The Rev. Rochester Visitor: Speak a true large P in this Brick v venerab first pr meeting the pr various to grow almost a prise. One which action; pastor's on ope found. Dr. Sh he want "I w the boy. Prese door, at with a large as bricks, to build. The walked one and "The first lo ground. The story w large, as gathered words of



sons of this kind. I was asked—and I repeat the question in your paper—Why should Beech Street, Halifax, with eight Methodist ministers along side besides local preachers, be given a minister while this mission at this important period of its existence is left unsupplied? I could not answer, but would add another quotation to impress by comparison the importance of the Mission. I have charge upon the powers that be. Why should new places like Breaton, without any definite statements concerning actual receipts, be given the preference over such promisingly reported missions as this one? The N. S. Conference of 1884 was extremely guarded, let them should ask for a married man from the Western Conference. This is a mission for a young man, but there are many married ministers not so desirably located to day as they would be if their names stood for this appointment.

I can only ask the favorableness of any one more nearly interested than myself in this mission for writing this letter. But as the remembrance of the services of last Sabbath, with their intelligent and fervent spiritual exercises and delightful singing, lingers with me, and their memory takes me back to a place in Nova Scotia where once our Methodism had a hopeful existence and where now it struggles for life—and the cause as far as is known is the number of times it was put down in the Minutes, "To be supplied" or "One wanted"—I have to say, "While I was musing the fire burned."

MILL VILLAGE. Aug. 16th, 1884.

WELL ARGUED.

The Christian World takes the English Wesleyan Conference to task for relegating to the supernumerary ranks Rev. J. W. Frankland for "entertaining the larger hope for the human race." This "larger hope" which the World mentions is the theory of probation after death, which Mr. Frankland freely confessed that he held. It is not denied that Mr. Frankland is a gentleman and a good man, and he is also said to be an excellent classical scholar. The World thinks that with such elements of character as these, Mr. Frankland should be allowed to go on in his work as a Wesleyan minister, and that no notice should be taken of his erratic beliefs.

A CHILD SHALL LEAD THEM.

The Rev. Walter Barrs writes from Rochester, N. Y., to the Christian Visitor:— Speaking of bricks, reminds me of a true incident connected with the large Presbyterian House of worship, in this city, generally known as the Brick church, whose pastor is the venerable Dr. Shaw. When it was first proposed to erect this church, meeting after meeting was held; but the prospects were not bright, and various circumstances led the hopeful to grow discouraged, until they were almost ready to abandon the enterprise.

MOUNT ALLISON.

A friend at Sackville kindly furnishes the following information concerning our institutions there: In the Ladies' Academy there are registered sixty boarders and twenty-two day scholars. This, Dr. Kennedy tells me, is the largest attendance for this season of the year they have ever had. He further says that every thing is going on as favorably as could be desired. Mr. Davies has on the roll of the Male Academy thirty-three boarders and four-een day pupils. The College attendance is unusually large this year. Of regular college students there are I believe thirty-nine. Besides these there are in attendance at college classes from the academies a special student some fifteen or sixteen. Dr. Inch seems much better, and his accident seems to have affected but little his customary vigor. Dr. Stewart, I am glad to say, is able to attend his classes and give lectures three times a week.

THE THANKSGIVING FUND.

About seven years ago, the Wesleyans of England set themselves to raise a thanksgiving fund, in recognition of special divine blessings on their work. A report on the fund has just been published. The amount actually raised is about one and a half million of dollars. Of the subscriptions made, all but about forty thousand dollars came good in money. In distributing the sum raised, about three hundred thousand dollars is given to the Foreign Missionary Society, to free it from debt; and to provide for the extension of its work. The fund for the extension of Methodism in Great Britain receives \$225,000. The Princess Alice Orphanage was founded by a grant of \$95,000. Some four hundred thousand dollars is devoted to schools of various grades. The Home Mission Fund receives a hundred thousand dollars, and, among other things, new works are set on foot for the benefit of soldiers and sailors.

JOSEPH LIVESLEY.

The funeral of Joseph Livesley, the "father of teetotalism in England," was an impressive scene. His life of sixty years had marked marvellous changes of which he had been no unconcerned spectator. Left an orphan, he was dependent on a grandfather, and in his teens was thrown on his own resources. The preparation for the literary work he did so effectively was begun in the intervals of hard work at his hand-loom, and by the light of the kitchen fire, candle having been a too expensive luxury. More than fifty years ago he called a meeting which led to the formation of the first mechanics' institute in England, and four years later he induced six associates to join him in signing the first teetotal pledge, a document drawn up by himself, and left, it is said, to the British Museum.

PERSONAL.

Yarmouth papers notice the death of Mr. David Corning, sr., of Beaver River, who was the only remaining one of the eight originators of the teetotal abstinence society formed at that place, on April 28th, 1828, and claimed to be the first of the kind in the Dominion of Canada. The St. Andrew's Day Pilot notices the sudden death on the 11th inst., of the infant son of the Rev. J. A. Clark, A. B. The parents on the following day took the remains by rail to Carleton, for interment. Only those who have had a similar experience can tell the sadness of such a journey. The Moncton Transcript says that while Professors Hunon and Lynde of Mount Allison College, were out in a canoe on Morice's pond on Tuesday last, a large dog they had jumped out, upsetting the canoe and throwing them into the water. They had been nearly one hour holding on to the upturned canoe, when their cries for help were heard by some boys who went to their assistance in a small boat and towed them to the shore, not any too soon as they were completely exhausted.

The Rev. J. C. Ogden, who has spent the last five months in England, returned here per Caspian on Saturday morning. He reports improved but not wholly restored health. At present he is at Falmouth. With him came Mr. F. J. Pendelow, of London, who has since been sent to take the pastoral charge of the Margaree circuit. They spent a day with the brethren at St. John's, N. F., and report them as well and engaged in successful work.

LITERARY, ETC.

Margaret Sidney's busy pen has produced a new and delightful book of travel, for young folks, entitled How They Went to Europe. D. Lothrop & Co., Boston. Some notable training schools for neglected or unfortunate children are interestingly and profitably treated with illustrations in the graphic volume issued by D. Lothrop & Co., How to Learn and Earn. A work is soon to appear in the Standard Library (Funk & Wagnalls), under the title "A Yankee School Teacher in Virginia," by Lydia Wood Baldwin. It presents sketches of life during the transition state following the close of the war, as seen by one of New England's young "school ma'ams," who devoted herself to the education of the colored race. Of Ten Years a Police Court Judge, first published by Funk and Wagnalls, N. Y., Zion's Herald says: "Evidently the only fiction about this volume is to be found in the disguised names. The incidents have every mark of real occurrences, and evidently happened within the limits of the Bay State. The volume is instructive, painfully entertaining and suggestive."

METHODIST NOTES.

The Rev. Joseph Pinel, of Montreal, assistant French missionary, preached on the 14th inst., at Kingston, Aylesford circuit. Both collections that day, amounting to \$6.50, were given to the French mission. The Methodists in the Channel Islands have just celebrated their one hundredth anniversary. At the Conference of 1884, Mr. Wesley appointed Robert Carr Brackenbury to labor in Jersey, and to him belongs the honor of introducing Methodism into these regions. The Union Advocate has "advice to the effect that the Methodists of Chatham are about taking the necessary steps towards erecting a new church in that town, on a site purchased some time ago by J. B. Snowball, Esq. The architect has been on the spot, and has made an estimate of the probable cost of the structure, which is to be of brick. Mr. Snowball is taking a leading part in this change, which is a most desirable one, a new church having been needed by the Methodist body for some time past."

ABROAD.

Three Methodist missionaries, in two mission boats, recently saved one hundred and fifty lives from a wreck on the coast of Bau, Fiji. A New Brunswick minister writes from Carleton Co.: "Though we were ignored by the 'Holiness brethren' of Woodstock—I mean all of us Methodist preachers around here—our people got much good from the meetings, and Bro. Campbell at Woodstock is enjoying a glorious revival in his congregation." Foo Chow, recently bombarded by the French, stands at the head of the China M. E. Mission, which has there a biblical institute, a boys' high school, an Anglo-Chinese college, a girls' boarding school, a hospital for women and children, and the mission press. No harm was suffered.

The President of the South Australian Conference, Rev. R. M. Hunter, calling for theological students in England, who have completed the three years' course of study, writes: "We want mainly men, preachers, not essayists, who will be willing to work for God and Methodism anywhere."

The new departure inaugurated at the recent Irish Conference by the general missionaries, the Revs. Dr. Campbell, R. Collier, and J. S. McDougall, the purchasing of a tent for Evangelistic services, and removing it from about place to place in the country—is being attended with most encouraging success. Wherever they have pitched the tent great interest has been excited, crowds have attended the meetings, and much good has been done. Many come into the meetings who would not go to a regular place of worship. From ten days to a fortnight is generally spent in each place.

Wesleyan services are now conducted among the Grenadier Guards, stationed at the Tower of London, in the venerable St. John's Chapel, of the historic fortress. The Rev. T. D. Barnes, who has done good service among our soldiers and seamen in Malta, has proceeded from that garrison to Cairo, to fill the vacancy caused by the death of the Rev. G. W. Baxter. The Rev. Joseph Webster, late Wesleyan chaplain with Her Majesty's forces in Egypt, has been awarded a medal by the military authorities in recognition of his services to the troops in the recent expedition to the Eastern Sudan.

The recent session of the Iowa Conference was opened with the celebration of the Lord's Supper. The Iowa Presbytery of the Presbyterian Church, in session in the city, was invited to join with the Conference in the communion service, and the invitation was accepted. The B. shop and the Moderator of the Presbytery conducted the service, which was beautiful and impressive. The sessions were more spiritual than usual, and every one rejoiced in a net gain in the membership of over 700. The second day's session, in accordance with a standing order for each day, was opened with a prayer-service of thirty minutes. Bishop Foster persevered in his purpose not to appoint any man to the Presiding Eldership who had passed his fiftieth birthday. The preachers subscribed \$4000 towards paying the debt of Iowa Wesleyan University.

EDUCATIONAL MEETINGS.

SACKVILLE DISTRICT. Circuit Time Deputation Sackville Local at R Wilson Tintramar Local arrangements, Dep, W H Weddall, Local arrangements, Dep, W Weddall and G W Fisher. Bay Verte W Penna Bayfield S R Ackman Moncton Con Deputation Shediac Con Deputation Dorchester W W Lodge Albert G W Fisher Petitediac Con Deputation Hillboro R Wilson Salisbury Con Deputation Elgin R Wilson T. J. DEINFSAFT, Fin. Secretary.

MISSIONARY MEETINGS.

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Local arrangements on all the circuits both as to time and deputation. F. H. WRIGHT, Fin. Secretary.

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ST. JOHN DISTRICT.

St. John—Queen Square, Centenary, Exmouth Green, Portland, Carleton, Fairville's Courtsey Bar and Ca'marthen street—Local arrangements. Sussex, November, Dep. Br. J. H. Shenton, R. S. (top), J. Crisp and A. P. McCully. Apohaqui, Oct. 27, 28, Dep. J. Christ, A. D. McCall. Apohaqui, Nov. 3, 4, Dep. J. Read, D. D. Moore. Hantsport, Nov. 13, Dep. A. D. McCully and J. W. Wadman. Upham, Dep. T. Marshall and D. D. Moore. Grand Lake, Sept. 29, Oct. 1, 2, 3, Dep. W. Meigs, J. W. Wadman. Jerusalem, Oct. 27, 29, Dep. E. Slackford and T. Marshall. Westfield, Nov. 3, 4, 5, Dep. W. Dobson, and R. O. O. Westfield, Oct. 9, 10, Dep. T. Marshall. Oct. 6, 7, Dep. J. M. Treas. Kingston, Oct. 3, Dep. W. Meigs & J. Freedra. J. Oa, 18, 19, Dep. W. Dobson, A. McCully, J. E. Irvine. J. SHENTON, Financial Secretary.

TEMPERANCE NOTES.

The celebrated statistician, Dr. Norman Kerr, fixes the annual mortality from intemperance in Great Britain at 40,500.

The Chief of the St. John Police reports that since the new License Act has been in force there has been a marked decrease in the number of arrests on Saturday and Sunday.

The Gazette of Cologne, says that 10 000 persons die of delirium tremens every year in Germany. It well describes the intemperance of modern Germany, as a "hideous moral plague."

A week or two ago a woman in New York started on her way to a grocery store, and locked her seven-year-old son in her room, saying: "Mind you stay quiet till I come back and I'll bring you something to eat." Instead of visiting the grocery she got drunk and was sent to prison for a month. It was not until nearly three days later that the little boy's sobs attracted attention and he was rescued from impending starvation.

The recent General Conference of the M. E. Church adopted the following: "We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interests of the liquor-traffic."

GLEANINGS, ETC.

DOMINION.

One hundred and seven vessels have been loaded with deals this year by Alexander Gibson in St. John, N. B. While at Sydney, C. B., two members of the Canadian contingent of the Nile deserted and local men there took their places.

Donald A. Smith, who recently offered to donate \$50,000 to found a public library at Montreal, now offers \$50,000 to endow a woman's college in the same city.

It is reported that the Dominion Government intend laying a cable to connect Sable Island with Nova Scotia, that immediate assistance may be sent to shipwrecked vessels when cast upon it.

Capt. George L. Burchell, of Sydney, C. B., has purchased at auction at St. John, N. B., the steamer City of St. John. She is to be thoroughly repaired, in fact almost thoroughly rebuilt.

The annual Exhibition for District No. 1, comprising Halifax and Lunenburg counties, will be held in the new exhibition building, Dartmouth, to commence at 2 p. m. on Wednesday, Oct. 1st, and to close on Friday, at 3 p. m. She railroads offer special terms.

Lord Dufferin's salary, as Viceroy of India, will be \$125,000 a year, exclusive of allowances estimated at \$50,000 a year. This is \$5,000 a year better in the aggregate, than the salary and allowances of the President of France.

Mr. E. E. Dickie, of Canard, has shipped to England a collection of about one hundred different kinds of apples, to be exhibited at the great fruit show to take place at the Crystal Palace, London, on Oct. 7.

The editorial management of the Albert Maple Leaf returns to the hands of Mr. L. M. Wood. It has been well conducted. The Wolfville Star has been revived and improved. Mr. A. J. Pineo is editor and proprietor.

The Dominion Government has established a very fine line on the extension of Cape Egmont, P. E. I. This light is a fixed red optic, placed in an octagonal iron lantern, and should be visible in clear weather a distance of ten miles from all points seaward from south (around to west) to north-west.—Sun. Journal.

It is understood that the Canadian Privy Council has decided, in view of the relations of the Dominion to the empire, that no proposal for the annexation of Jamaica could be entertained until a distinct statement should be made by the Imperial Government setting forth its views on the question.

In the recent artillery competition at Quebec, the P. E. Island team excelled all competitors in what is known as the "A" shift, thus beating the picked British and Provincial teams. Halifax took the lead in the "B" shift, with the New Brunswick team second, and all three Maritime Province teams having beaten the British representatives.

Are snakes dangerous in this country? Some one states in the St. Croix Courier that a Mrs. Beanny, of St. George's, N. B., lost a child recently through the bite of a snake. The same week the Union Advocate, of Newcastle, N. B., reported that a child of J. J. Andow, one of the proprietors, had been bitten in the hand by a snake, the swelling however yielding to the effect of a powerful lotion.

The prize list of the Exhibition, District No. 2, Annapolis, Kings and Queens' Counties is on our table. The exhibition will be opened to the public at Annapolis, on Oct. 1st, at 2 p. m., when the address will be given by the Lieut. Governor. It will continue until Friday. The Yarmouth Exhibition will be held on Thursday and Friday, the 9th and 10th of October; that at Liverpool, on Tuesday, 7th of October and two following days. Amherst is putting up a handsome Exhibition building. The Exhibition for District No. 4, will be held there on the 7th, 8th and 9th of Oct.

GENERAL.

The London Standard says there is no doubt that Russia will supercede America as the source of the petroleum supply for Europe.

The German Emperor has manifested his continued displeasure with the Grand Duke of Hesse by omitting to invite him to the approaching autumn manoeuvres in the Rhine Provinces.

In the English market wheat stands at quite as low an average price today as in any period during the past 100 years. London, and not Chicago or New York, fixes the price of American wheat.

Mr. Andrew Carnegie, the iron manufacturer, has made an absolute gift of \$50,000 to the Bellevue Hospital Medical College, New York. The gift will be used to establish a laboratory for microscopical investigation.

At the National league meeting at Ballinasloe, on Sunday, Parnell was cheered as the future Premier of Ireland. At Castle Welland, Michael Davitt advised Catholics and Orangemen to lay aside their religious differences for the sake of patriotism.

There are thirty-nine professorships in the University of Edinburgh. Of these the income of eighteen is \$30,000 or more a year each. The professor of anatomy receives \$16,000, the professor of Greek \$8,500, while the heads of the Latin and mathematical departments respectively get \$7,500.

Miss Rye told the British Association the other day that not less than 10,000 children had been taken into Canada and happily provided for since 1869; and Mrs. Burt, who has been doing in Liverpool what Miss Rye, Miss Macpherson and others have been doing in London, stated that in eleven years 1,700 orphans of the most destitute class had been settled in good homes in Quebec and Nova Scotia.

The British gunboat Wasp was wrecked on Tuesday off the north-west coast of Ireland. Fifty-two persons were drowned. Among this number were all the officers. Only six persons were saved. The weather was hazy, when the Wasp, which it is surmised was greatly out of her course, suddenly struck upon a rock. The six of the crew who escaped did so by clinging to wreckage, from which they were taken by fishing boats.

The general health of Naples is improving. On Sunday there were 452 fresh cases of cholera and 193 deaths in Italy. Of these, 303 cases and 101 deaths were at Naples. The total number of deaths in Italy up to date is 6,500 or about a thousand more than the total for France. Probably a month will elapse before it is mastered or burns itself out. In Spain there has been a total of 282 deaths.

Gen. Gordon has had two severe battles with the rebels besetting Khartoum, in both of which the rebels sustained disastrous defeats. In the last battle Gordon sallied out, and the enemy were compelled to raise the siege of Khartoum and retreat. The neighbourhood is freed from the rebels and the obtaining of food supplies is comparatively easy. General Gordon still insists upon Turkey's occupation of the Sudan. Lord Wolseyley has telegraphed to the War Office to stop forwarding troops to Egypt for the present. It is believed that the expedition for the relief of Khartoum will be reduced to a flying column owing to the favorable news received from General Gordon. The Sussex regiment of mounted infantry reached Dongola catarract with less difficulty than had been expected. The suspension of the sinking funds meets with general approval, except from the French.

The French in China have added to their previous complications by denouncing the police junks on the Min River, which acted for the suppression of piracy. The neutral fleets will now be compelled to suppress pirates. The blocking of the bar at the mouth of the Moo Sung river by the Chinese authorities, leaving a passage for neutrals, has caused a panic at Shanghai, and the merchants of neutral powers have asked the commanders of those powers to take some action. The Russian consuls have been ordered to protect French interests wherever the French consuls leave. The strength of the Russian fleet in Chinese waters, in view of the smallness of the Russian interests in China, is considered significant. Catholic missionary authorities have received advice from Hong Kong that the Chinese have destroyed the Catholic schools in the province of Canton and that 6,000 Christians are homeless. The Chinese are beginning to refuse to discriminate between French and other foreign residents. Dialike grows daily. In the event of an outbreak, native Christians will be the first to suffer, and after them foreigners.



BRUNSWICK STREET CHURCH.

The following paper was read by the Rev. B. C. Borden, A. B., at the jubilee meeting on the 15th inst.:

At a meeting held in the classroom of the old Zoar Chapel on the 2nd Sept., 1829, the question was asked "What can be done to accommodate the numerous applicants for pews in our church?" The answer recorded was as follows: "That it is the opinion of this meeting that a chapel should be built in the north suburbs of this town, and that they hereby respectfully request Messrs. A. Anderson, J. McNeil and M. G. Black to be a committee to enquire after a suitable site."

That interesting gathering convened by the Rev. Wm. Crocombe was the first quarterly meeting ever organized in Halifax, and the minute just read records the inception of the enterprise which resulted in the building of this church. For a description of the old Argyle street church, now literally a house of merchandise, with its ascending steps up which an eccentric colonel has been known to ride his steed, its adjoining paragon, its imposing pillars, square pews and devout worshippers, I shall have to refer you to the speakers that follow. At a second meeting, held in December of the same year, the committee report that they have been able to find a suitable site. They were directed to continue their enquiries with the name of Hugh Bell added to their number. In February, 1830, they report they are waiting for definite answers. For the next few years the church records are extremely meagre, but we learn from authentic sources that the four years immediately following the events recorded were not spent in unanimous effort to advance the new enterprise. Diversity of opinion for a time retarded the work. Some of the most influential members of the church held that a division of the congregation would break up the feeling of unity that had so closely bound together the membership of the old Zoar, besides entailing a greater expense than the denomination could bear. So strong was the opposition that in May, 1832, the trustee board had actually resolved to build one large church upon the site of old Zoar. But that Providence which seems to have guided the Methodism of our city in the location of its churches, ordered otherwise. The Rev. Wm. Crocombe, with wise foresight, saw the trend of the population, and it is stated, actually had bargained for the site upon which the church now stands, before the trustees had finally decided where to build. The land was purchased from Thomas A. Anderson, at a cost of \$1,000, and, after various difficulties and delays, in the year 1833 the contract was awarded H. G. Hill, who for the sum of \$3,000 was to construct for the foundation a building 50x60 feet, with a seating capacity estimated at 1000, then expected to be one of the most elegant structures in British North America.

In order to understand the constant demand for church accommodation which made the work imperative we must know something of the men who willed and the power which wrought through them. This church, like Methodism itself, was the outgrowth of "Christianity in earnest." The Rev. Wm. Crocombe in the year 1827 was the able successor of the "eccentric but devout Stephen Bamford." Among other blessed legacies he received from his predecessor a man who was laboring under a deep sense of his guilt as an offender against infinite love. Under an sermon by Wm. Crocombe that man, Archibald Morton, was soon led to a simple reliance upon the atoning work of Christ and from that joyful trust he never faltered through all the 50 years of wonderful usefulness that followed. Those who knew his sterling integrity and the force he made his own being here, do not wonder that his name is a household word among the members of this congregation. As an illustration of the men and their work let me quote an incident from the unpublished volume of the Rev. T. W. Smith's "History of Methodism." Under the ministry of the Rev. Wm. Dowson, on the evening of Jan. 15, 1832, two young men might have been seen kneeling with others in the school room at the rear of old Zoar. By their side was Arch. Morton, pointing them to "the Lamb of God that taketh away the sin of the world." Both of these young men were of Irish extraction and Roman Catholic parentage and both were destined to make their influence felt upon the future of Methodism. One was Robert Cooney, afterwards D. D., to listen to whose thrilling eloquence many yet living have helped crowd vast assemblies. The other was a trombone player in the 34th regiment, named Francis Johnson. Gracious memories of his kindness and simplicity still linger with this congregation, and those who knew the man and who have as children been taken right into his sympathetic heart, understand how that in the years of his superintendency of the Sabbath school the attendance increased from ninety to four hundred and fifty. In 1840 a blank class book was given him with full power to enlist recruits and so successful was he as a leader that again and again his class had to be subdivided. No sketch of this church would be complete which failed to recognize the influence of such lives upon its internal growth and vitality. During the revivals of 1832-3 some

two hundred were added to the church and when the 34th Regiment left Halifax there were thirty-nine members of the Methodist church in its ranks. It was such work as this that bore down all opposition and made the building of the new church imperative. The trustees whose names appear upon the title deed were men of solid worth, upon whose shoulders such an enterprise might safely rest. Their names were Thos. A. Anderson, Alex. Anderson, John McNeil, Hugh Bell, Daniel Starr, Wm. J. Starr, John Harvey, John Morrow, Wm. Wiswell and the Rev. Wm. Crocombe, not one of whom is now living. One of the difficulties which at the time embarrassed the trustees and increased their expenses proved afterwards a great advantage. After the trustees had completed the walls of the foundation the commissioners of the streets concluded to raise Brunswick street, which at that part was somewhat hollow four or five feet. The trustees had to add so much more to their foundation, thus giving to us the high ceiling of our beautiful basement story. The result of their energetic superintendence of Rev. Richard Knight appears in the following notice which was published in the Recorder of Sept. 18th, 1834: "The trustees of the Brunswick Wesleyan Methodist chapel beg to notify the public that the building being now complete it is intended to open the same for divine worship to-morrow. The Rev. Mr. Knowlan, from Canada, will preach in the morning, Rev. Mr. Knight in the afternoon, and Rev. Mr. Richey in the evening. Side by side with this announcement appeared an obituary notice which must have cast a gloom over the congregations that assembled. On the preceding Monday, the 8th Sept., six days before the opening of the church at which services he was to have officiated, the Rev. Wm. Black, the revered father of Methodism in these Maritime Provinces, had peacefully passed away, a victim of Asiatic cholera. It is worthy of note that the grand children of all four of these noble men of God are present to-night and are identified with this church. Thus under the most trying circumstances, at a time when the rumbling of the hearse was ever heard through the streets, and the hoarse cry by night, "Bring out your dead," struck terror to many hearts; at a time when one had fallen who by his influence and wealth had largely strengthened their hands, the trustees were preparing for the opening of this building. Just fifty years ago yesterday, under circumstances which placed them in strong contrast with the light hearts and fragrant surroundings of to-night, this programme was literally carried out.

Of the eighteen or twenty who sang in the choir on that occasion several are now living. Of these the names of J. A. Bell, John D. Longard, H. G. Lounsbury, Jos. Allison of Windsor, and Geo. Fraser, of Boston, are recalled. The Brunswick street choir, from the time when the young people met to practice for the opening in Bell's lane, under the direction of Arch. Morton, down to the present date, has been peculiarly fortunate in the selection of its leaders. Among those who have in that capacity assisted the devotions of the thousands who during the past fifty years have worshipped in this place may be mentioned Peter Nordbeck, who, before any organ was purchased, with his clarionette, helped swell the volume of song, and M. G. Black, who for long years appeared as the efficient and painstaking leader of the choir. Perhaps the credit may be due to the piety or superior common sense of the individuals who have composed the choir, but the church has been moderately exempt from those periodical ebullitions of feeling for which those highly organized mortals are noted. The fact is worthy of note as being creditable both to the gentleman himself and those with whom he has been associated that there is one singing in the choir to-night who sang at the opening of the church and has been a member continuously ever since. The first organ was built by Henry Slade, now residing in Truro, and John Mignowitz was the first organist. The organ now in use was built by Holbrook during the American civil war, at a cost of \$1,000. It has been enlarged and improved at different times since the latest expenditure upon it amounting to more than its original cost, \$1,200. The old instrument was transferred to the Methodist church at Windsor. During the winter following the opening of the church the hearts of Richard Knight and Matthew Richey were cheered with a gracious ingathering. Some sixty persons were believed to have found peace with God during one week, and about thirty soldiers of the garrison were received into fellowship with the church. This period of prosperity was followed by one of adversity, under which the stalwart men who represented Methodism in this city almost staggered. About this time an erratic genius named Wm. Jackson might have been seen on Sabbath afternoons in the market square surrounded by a motley group. Representing the Methodist Protestant Church of the United States, his evangelical discourses appealed particularly to the Methodist people, and so largely was he followed that he soon felt warranted in erecting

the place of worship now known as Gerrish hall. Soon quarrelling with his congregation, he found a fitting successor in one, who, like himself, had been nurtured in the lap of English Methodism. Thomas Taylor, who had been forbidden to preach in Methodist pulpits, because he had "plighted troth" in England, accepted an invitation from Jackson, and took charge of his congregation. Jackson himself, instead of leaving the city according to stipulation, adopted immersionist principles and attempted to establish a new church. The old St. Patrick's R. C. church stood long as a monument of his failure. The war of pamphlets that ensued between him and Taylor was not only mutually destructive, but the whole episode occasioned this church, even just in the formative period of its existence, loss of members and of influence. The evening congregations were also further reduced by the discovery made at that time by the Anglican bishop that evening services were not contrary to Scripture. To augment their perplexities, in the year following the opening of the church, the trustees found themselves burdened with a debt of \$3,000, to meet the interest of which their resources were inadequate. In the autumn of 1836 the new superintendent, the Rev. John P. Hetherington and Hugh Bell were sent abroad for assistance. They proceeded through New Brunswick by different routes, and met at Woodstock when the pastor returned home and the layman went on through Quebec, Montreal and New York. The amount thus obtained added to a portion of the missionary grant received from the home authorities, together with the \$300 received from the war department for the use of the chapel on Sabbath mornings, was enough to save the building from sacrifice.

Following Mr. Hetherington in the ministerial office came the Rev. John Marshall, described as being of the gentlest disposition yet meekly tenacious of principle, with whom was associated the Rev. Chas. Churchill. Under their ministry occurred one of the most extensive revivals that have ever fertilized and strengthened the church. It was during this period, in the year 1838, that the Sabbath school was organized, under the superintendence of Thos. Crosskill. In the year 1849 David Rankin, the second superintendent, was succeeded by Francis Johnson, whose remarkable success in winning the little ones has already been noted. The fourth superintendent was Joseph Bell, who for 38 years, part of the time in the capacity of teacher, served the school. Who can measure the lines of influence that have emanated from these two godly men as these thousands of children have passed under their touch, bearing out into the great future the impress of their consecrated lives. In the year 1874 our present superintendent, W. B. McNutt, became the worthy successor of those devoted men. Following John Marshall Mr. Crosscomb entered upon his second appointment in Halifax. Under date of Aug., 1841, he writes in his diary: "We have been well received by the society and friends in Halifax, most of whom have expressed their pleasure at seeing us back after ten years of absence. Praise God who hath given us favor in the eyes of His people." Shortly after his arrival a debt of \$1,800 was reported. To help in liquidating this debt the house and garden adjoining were sold for the sum of \$400. Associated with Mr. Crosscomb was Chas. DeWolf, whose silver-tongued oratory and whose kindly criticisms most of us younger men in the ministry well remember. We have to hasten over the next nine years from 1845 to 1854, during which Alexander McLeod, William Smith, Ephraim Evans, McMurray, F. Smallwood, John Allison and M. Richey, D. D., labored with unswerving fidelity for the salvation of men. During that period, in the year 1850, the Gerrish street church was built and the old Zoar chapel around which so many halloved associations had clustered had to be sold. It is some consolation to know that to-day honest men are driving in it a legitimate trade. Following Dr. Richey, in the year 1854, came the Rev. John B. Brownell, a man whose scholarly attainments and consuming zeal compensated in some measure for the superb eloquence of his gifted predecessor. Under his regime plans were prepared by H. G. Hill for the enlargement of the church, and in the year 1857, shortly after the arrival of his successor, the contract was given to Mr. Mumford for about \$10,000. It was about this time that the low flat galleries were raised in their slope so as to more easily command the pulpit, and the old fashioned goblet pulpit was replaced by the superb piece of architecture behind us. The square box-like pews with their low backs and penance exacting seats were removed and their places supplied by the more modern sittings, in which the case-loving children of a hardy ancestry luxuriated. A little later, in about 1859-60, plans for a new front, prepared by the Rev. Mr. Butcher, were adopted. The church was reopened on the second Tuesday in Feb., 1858, by the resident clergymen, the Rev. Dr. Richey, who was requested to officiate, not being able to attend. Following the Rev. Chas. Churchill and his faithful colleague, Rev. Robt. Duncan, came the Revs. R. Morton, John Brewster, J. S. Addy and Edmund Botterel, with whom were as-

sociated at the south church—Revs. S. W. Sprague, J. Lathern and R. A. Temple. In 1864, under the ministry of Rev. Edmund Botterel, measures were taken for the building of a new place of worship in the north end of the city, now known as the Kaye street church. During the summer of 1865 the infant class room was built by the teachers of the school at a cost of about \$1200. The building of the Kaye street church was delayed some years and was only opened for divine worship in August, 1869, under the ministry of the Rev. Geo. S. Milligan. There are many to-day in the active work of the church who date their conversion back to the great revival under that devoted man. It was this revival that gave impetus to the mission work in the western suburbs of the city, and under the wise direction of him who is now our honored President resulted in the building of the Charles street church. You are all familiar with the more recent events. You have the successors of Mr. Milligan, the J. A. Rogers, Dr. Lathern, S. F. Heustis and R. Brecken before you, representing the history of the church for the last fourteen years.

Before closing I cannot forbear mentioning the names of a grand succession of men who have been in more than a financial sense the backbone of the church. Following those whose names appear upon the roll of trustees are those of Hon. J. H. Anderson, Peter N. Nordbeck, Joseph S. Shannon, Edward Jost, Joseph Bell, T. A. S. DeWolf, E. Billing, M. G. Black, G. R. Anderson, J. B. Morrow, C. H. M. Black and James Morrow, most of whom have received their discharge from the trusts of earth. No name occurs more frequently throughout the book kept by the trustees than that of the Hon. J. H. Anderson, and we can well understand with what sincere feeling, under date of March 1871, the trustees record their "deep regret at the death of the oldest member of the board and the loss of one who by his judicious counsels and liberal donations had so largely helped to promote the interests of the church." There are many others to whom I would like to refer, but there is one other name standing out prominently upon the records of the church concerning whom silence would be unpardonable. I am safe in saying that there is no man who during the past ten years has filled a larger place in the hearts not only of the congregation but of the Christian public of Halifax, than Jas. B. Morrow. The present trustee board stands as follows: John Starr, Chas. F. DeWolf, E. G. Smith, C. H. Wright, John McInnis, W. H. Webb, R. W. Fraser, W. B. McNutt, W. A. Conrad—men not unworthy of such a grand ancestry. But this fragmentary sketch would indeed be incomplete if it failed to do all honor to the women and men who have wrought so persistently during the last fifty years as class and prayer leaders. We cannot attach too much importance to the work of those who have in the class meetings been, under the blessing of God, the very heart of the church, sending warm life currents through the whole organization. But above all, unto Him who hath wrought in and through His servants, unto Him who in blessing this church hath made her a blessing, unto Him who hath kept the hundreds of our Zion who through faith and patience have inherited the promises; unto Him that is able to keep us from falling and to present us also before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power both now and forever. AMEN.

BREVITIES.

Cholera—the Lord's opinion of nastiness.—Henry Ward Beecher.

According to the laws of Wyoming there shall be no discrimination made in that Territory with regard to sex in the pay of any kind of work.

A cynical bachelor claims that if women would only direct their industries into a proper channel there would not be a missing button or a crazy quilt in the world.

"I am so sorry we went to church to-day," said a little girl, after a long walk to hear the Elder. "I am so sorry we went for the preacher didn't preach one word to us." (The Elder was too busy chasing some "would-be scientist" to see the children.)

Mrs. Demming asked Matilda, the house servant, a few nights ago: "What dreadful scratching is that out in the kitchen? It must be the dog trying to get in. I never heard anything like it in my life." "Dat's no dog scratchin' de doah. Dat's de cook writin' a lub letter to her honeysuckle, who works down in de Austin ice factory."

The little one was the guest of her grandmother, and had been feasted with the usual prodigality of grandparent to grandchild. When a second dish of pudding was placed before the child, the first having been dispatched with some difficulty, she looked first at the steaming dish and then at the grandmother, and with a sigh, said: "Say grandma, I wish was twin."

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Rheumatism is the most painful and most troublesome disease that afflicts humanity. It comes when we least expect it and when we have no time to be interwined by it. The only reliable remedy that we ever found is Johnson's Anodyne Liment.

Nearly all diseases that afflict humanity originate in the stomach, and liver or bowels, and might be prevented if people would use a little common sense; but they will not. They rather take Parsons' Purgative Pills, because one is a dose.

COME, GENTLE, SPRING, and bring malaria, dyspepsia, biliousness, torpidity of liver and a train of kindred maladies. Fortunately Kidney-Wort is at hand. It may be had of the nearest druggist and will purify the system, correct the stomach and bowels, stimulate the liver and kidneys to healthy action, remove all poisonous humors and make you feel like a new man. As a spring medicine, tonic and blood Purifier it has no equal.

The latest fancy of the Parisian ladies is to have landscape and miniature portraits painted on their fingers by talented artists.

One-fourth of all the sugar produced in the world is consumed in the United States, where the sweet tooth seems to be in everybody's mouth.

General Grant has been engaged by the Century Co. to write a series of 20 new articles for their magazine. His compensation will be \$10,000.

The total meat product of the United Kingdom is 1,100,000 tons, from cattle, sheep and swine. It has remained practically the same for the past 20 years.

Philadelphia consumes 72,000,000 gallons of water per day, or about two barrels for each man, woman, and child in the city.

At Jacksonville, Fla., a man has made \$42.50 from a single rose bush this season.

The Suez Canal netted a profit of \$7,000,000 the past year.

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

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For calendar containing full particulars as to courses of study, expenses, etc., address the President of the College.  
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