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FROM THE PAPERS.

Thirty thousand copies of the Christmas number of *Harper's Magazine* will be sent to England.

Of the "thousands" of Indians now in the United States, five entire tribes, numbering nearly 70,000 souls, are civilized and exemplary citizens.

The Russian Government has appointed a commission to inquire into the best means of diminishing drunkenness.

Out of the one hundred and forty-one members present at the recent annual dinner of the British Medical Association, forty-nine refused to partake of the wine provided, preferring to use aerated water instead.

The recent census taken in British India shows a population of 250,000,000, or five times that of the United States. It is a marvel that an alien power, more than a thousand miles distant, can govern such a vast population.—*N. Y. Independent.*

"When reading, writing and arithmetic are put in possession of a youth as tools for acquiring education," the *New York Journal of Commerce* thinks, "he has received quite as much as is necessary for the tax-payers to give him gratis."

A wedding ceremony recently took place at Valdivia, Chili, in which the contracting persons were the first native Protestants in the place who had ever dared to marry outside "the Church." The missionary who performed the service met with great opposition, but was supported by the law.

The Baltimore School Board has adopted a resolution providing that in case of the marriage of female teachers whether or not to request the resignation of the teacher, and if refused, the committee may ask the board to give the usual thirty days' notice.

Most important changes in the administration of affairs have been introduced in Zululand by Sir Evelyn Wood. No grog is to be sold in the native territory, a provision similar to that which once prevailed in Hudson's Bay Territory. Its working there has been beneficial in preventing the demoralization and extinction of the tribes.

The first Temperance petition presented in this country was during the administration of John Adams. President Adams wrote: "Little Turtle petitioned me to prohibit rum to be sold to his nation, for a very good reason—'because I have lost three thousand of my Indian children in my nation in one year by it.'"
—*Our Union.*

The proposed revision of the Education Code in England provides that when the average attendance in a school exceeds 300, the minimum staff of instruction shall consist of four adult teachers and three pupil teachers. English history must be the subject of one of the three sets of reading books in use in all standards above the second.

Whether it be Spain or France there is yet much room for right teaching. At Allouagne, in the Pas-de-Calais, France, there is talk of a pilgrimage thither, "in honor of a Holy Tear of our Lord Jesus Christ, shed at the tomb of Lazarus, and sent in the year 1,100 to Allouagne by Geoffrey de Bouillon."

The arrest of Parnell was just. To punish the ignorant bog-trotter who commits an act of violence under the impulse of passion and under bad advice, and at the same time to allow Mr. Parnell, the ring-leader, who has no passion, but is as cool-headed a man as breathes, to go at large unpunished, would be the grossest injustice.—*National Baptist.*

Drunkenness is the great vice of the frontier, it is before the traveller everywhere. Miners drink. Stage-drivers drink. Teamsters drink. Few classes are exempt, as classes. The result of this is constant poverty among the working people, stupid riots and appalling murders. The latter are not as frequent as they used to be, but still sufficiently so to show the unbroken influence of the great alcoholic prompter.—*Chicago Times Letter.*

A gentleman died in one of our seaboard cities the other day whose estate was appraised at very nearly a million of dollars. Among the items in his family mansion appear books to the value of \$186, and choice wines valued at \$1772. Yet the man stood high in his community—which would be shocked if it were not considered intellectual.—*Episcopal Recorder and Covenant.*

Out of a class of one hundred and twenty-six which were graduated at Yale College only five propose to enter the ministry. We believe it is a fact that as colleges grow strong, wealthy and conspicuous, the number of ministers coming out of the successive classes diminish. Will some one give a satisfactory explanation of this fact?—*The Presbyterian.*

In Madura, South India, at a public meeting, the natives were exhorted by the missionaries to become Christians, and were told that in Europe and America most of the people were professedly Christians, followers of Christ. Upon which one of them exclaimed, "What! and suffered us for so many ages to go to hell without even coming to tell us about it? What kind of religion is that?"

Several hundred colored people of the better class have recently gone from North Louisiana to the West to make new homes for themselves and their families. They all had money with which to buy lands for the purpose of carrying on farming in a small way. They reported that others would soon follow, not only from Louisiana, but from other Southern States.—*Watch Tower.*

The *Missionary Herald* has changed the spelling of its East Indian names to conform to the rules that have been adopted by the East Indian post-office department. Hereafter it will give reports of the Maratha Mission instead of the Mahratta, will print Ahmednagar, instead of Ahmednuggur, Sirur, instead of Siroor, Shalapur, Kolhapur and other purs (cities) instead of Shalapore. Kolhapoor and other pores or pores. It does not matter so much how these names are written as that all write them alike.

With all allowance made, the Conference has done its work well. It was in itself a masterpiece of good management and business-like ways. It will meet again in America in 1887, when we shall doubtless recognize again the strangely abiding impress of John Wesley's genius—that "most practical of churchmen," that "born administrator of spiritual forces," of whom the *Edinburgh Review* has just said: "He systematized everything he touched, through the constraint of a nature which impelled him, as it does the bee, to store treasure only in symmetrical forms."—*Chris. Union.*

The *Givende* says that the 1879 vintage of Chateau-Margaux has just been sold at the price of \$850 a ton. There were 150 tons of first quality, and 20 of the second class, the latter being sold at the rate of \$425 a ton. And yet, observes the French journalist, hotel-keepers offer us Chateau-Margaux at 4½ f. a bottle!—equal to 90 cents.

Apart from the moral aspects of the subject, what dreadfully adulterated stuff must lovers of high wines consume in this country! If they are indifferent to the influence of their example, is there not ground for them to consider the interests of their own physical constitution!—*Ep. Recorder.*

According to the local reports Messrs. Moody and Sankey appear to have begun their new English campaign amidst many tokens of deep interest. Newcastle was the place at which their first great success was recorded about eight years ago. It is believed that other denominations derived greater benefit from their former labours than the Methodists. Perhaps the Methodists were slow to enter into sympathy with their methods, and might be in many places so much engaged with the affairs of their own churches as to find but little time for throwing themselves into Mr. Moody's work. I think a mistake was made, which it will be very unwise to repeat. Methodists should help on Mr. Moody's work with all their might.—*London Methodist.*

A business man recently asked the *Boston Journal* why Gospel cars should not be attached to passenger trains as well as smoking cars. Conductor Harris, of the Old Colony Railroad, answers through the same paper that the suggestion is a practical one. He writes: "There are hundreds of Christian men who delight in the worship of God, who spend from six to twelve hours per week on the railroad between home and business. Now why not utilize this time to the glory of God? What a fitting it would be for the business of the day. Instead of card tables, have an organ in the center of the car. Instead of apitoons have a carpet. Instead of cards have Bibles and Gospel song books. I venture twenty years railroad experience that the thing is practical."

THE GOSPEL IN ITALY.

At the recent Missionary Anniversary of the London Districts, the Rev. H. J. Piggott, B. A., after glancing at the political changes that had taken place in Italy, since the establishment of the Methodist mission there, said one king now ruled over the whole peninsula, from the Alps and Apennines to the engirdling sea; and the people were equally free to worship God in the Catholic cathedral and the Methodist chapel. There was but one spot where the Bible was not free to pass from hand to hand, and the Gospel it contained from lips to ears, and that was in the prison palace of him who called himself the Vicar of Christ. God had raised up in connection with their own missions a native ministry that would bear comparison with any native ministry in any mission country on the face of the earth. Six months after he went to Italy he had a visit from a priest, lean and worn, and marks of suffering upon his wasted face, but with a look of wistful earnestness in his black eyes. The signs of woe were easily explained, he had lain for five years in an Austrian fortress in chains, imprisoned for his patriotism, and because he had been plotting against the foreign oppressor. That priest had received a Bible and some tracts that had been freely circulated throughout Lombardy for several months before. He had taken them into his secret chamber, the light had come to him, and he had rejoiced to find the great dark problem of his life solved by that glorious Gospel that identifies the truest love of country with the highest service for the Lord Jesus Christ. After conversation and prayer the priest left, but in a few days he returned, exclaiming, "I have done it; I have done it." He had sent in his resignation to the bishop and sundered at one stroke the strong and complex bands that bound him to the church of his youth and of his fathers. That man's life was a brief one; he was now in heaven. He was but the leader of a bright succession. In connection with their work they had fifteen men, evangelists or ministers, who had worn the frock of the priest or the cowl of the monk, and every one of them had a history. He could not refrain from referring to the public profession of Protestantism recently made, in connection with the American mission, of a canon of St. Peter's; that meant one who was associated with the most patrician element in Catholic aristocracy, who had emoluments which far exceeded the ordinary revenues of a Roman Catholic bishop, and who would probably become a cardinal, and possibly a pope. Already seventeen popes had issued from the canonary stalls of St. Peter's. All that Campello had given up, and they might surely from that conclude that he was an honest man and true. His conversion had made a great stir in Rome; it was like a defection in the Pope's own family; like the desertion of a staff-officer who knew the secrets of headquarters. He asked them to disbelieve the scurrilous charges that had since been raked up against Campello, for he believed none of the dirt would stick, save to the hands that threw it. The ex-priest would have to be on trial before he would be admitted to membership, and were the Pope to turn Methodist, he (the speaker) would give him a ticket on trial, and twelve months on the plan as a local preacher before he would recommend him to the district meeting.

EFFICIENT CHRISTIAN LIFE.

The secret of success in the training of young people to an efficient Christian life is in giving them something to do, and keeping their minds and hands busy in doing it. It is too often the case that when a child has united with the Church, this is considered the end sought, rather than a means to the end, which ought always to be kept in mind. It is of little use for a person to enter a gymnasium, and stand or sit as spectator to witness the efforts of others. This will neither strengthen the muscles nor quicken the blood. To insure vigor, health and growth, one must use diligently the appliances for giving play to the muscles. So with the soul. What the gymnasium is for the body, the Church of Christ is for the soul. It is a divinely-appointed training school for the higher nature, and all who enter it should keep themselves, or be kept, busy in the use of those means of grace which are specially appointed for its development. The young people in our Churches would be less likely to be carried away with a zeal for senseless and vicious amusements, if they were kept busy about something better. It is a mistake in mature and established Christians to discourage or oppose efforts to call into active exercise the gifts of the young in pleasant and instructive entertainments, because they seem to be childish. Even Paul when he was a child spake as a child, understood as a child, and thought as a child. Let the youth's mission-circles, and other groups for social Christian activity be encouraged as a means of grace.

UNION WITH CHRIST.

The central idea of practical Christianity is union with Christ both in heart and life. Hence, "in the name of Christ," "with Christ," "by Christ," "through Christ," and "in Christ," are expressions to be met with continually in the New Testament writings. This relation of believers to Christ, the Saviour has represented by the union of the branches with the vine; a union which gives to the branches the life, the fruit-bearing power, and every other essential quality of the vine. Thus, a perfect union with Christ gives believers the life, the light, the union, the power, and every other essential moral quality of their adorable Lord, eliminating and expelling all antagonizing forces.

THE DUBLIN CHRISTIAN CONVENTION.

A large number of Evangelical ministers and laymen were present at the eighth Christian Convention recently held in Dublin. One who was present says: "The attendance was very large at all the meetings; thousands upon thousands earnestly pressed for admission; from first to last there was no falling off; rich and poor, titled and untitled, well dressed and poorly dressed, were all congregated there together. The attention of the vast audience never flagged at any of the meetings; and the hearty and general singing of praise to

God was something very striking and exciting. A very striking and noticeable characteristic of the Convention was the general unity of feeling and of doctrine which pervaded it. There were Baptists and Methodists, Episcopalians and Presbyterians, Congregationalists and other evangelicals, all taking part in the services, yet it would have been a difficult business for any one to tell, from what that was said or taught, under what denominational banner the speakers ranged themselves. The aim of all seemed to be to magnify Christ, and give him pre-eminence. 'Can any one get in here?' said a young man to the writer as he came out from one of the meetings. 'Certainly,' I replied, 'have you never been in?' 'No; what's going on?' On informing my querist, he said he would come to the evening meeting. It was very evident to the writer to what denomination he belonged. There can be no doubt that such gatherings of the different denominations must tend foremost in the general interests of Protestantism; showing to the keen-eyed and quick-witted Celtic Roman Catholics that there is unity among Protestants, as well as furthering this very unity and strengthening it, and also as giving fresh impulses to many Christian hearts."

dom from ignorance, imbecility, and innocent eccentricities, that is proclaimed by the divine life-force of union with Christ Jesus. This thought or principle is beautifully illustrated by a very familiar fact in fruit culture. Grafts cut from a tree commence at once to wither and die; but grafted, in proper time, into another fruit tree, their plumpness soon reappears. The vital force from the new tree expels the death-force which commenced to work in them after their severance from the parent trunk; but this new relation and new life leave the grafts still Pippins, or Penics, or Bellflowers, or whatever they are originally. They will continue to bear their own fruit though grafted into a Gate, or draw their succulence from a Golden-sweet. Thus the distinctive traits of each person will appear after his union with Christ, and form that diversity of character and disposition visible among believers, and which lays the ground for that forbearance and charity which the Gospel requires.—*Rev. Dr. Baker in Guide to Holiness.*

A HAPPY OMEN.

In a certain town not far from the banks of the "coaly Tyne," there was recently held a meeting which deserves to be chronicled in these pages. It was composed of seven ministers representing four branches of the Methodist family. They had attended a certain convention connected with the Ecumenical Conference, where brotherly love had abounded, and where certain evils, arising from the fact that different Methodist bodies occupy the same field, had been pointed out, and the duty of endeavoring to remove them by friendly sympathy and co-operation had been enforced; and they had come to the conclusion that they ought to make a beginning in so good a work. So here they were, by invitation, under the roof of the Wesleyan superintendent minister for the purpose of taking "sweet counsel together" for the promotion of the peace and prosperity of Zion. The meeting having been duly constituted, it was humorously proposed, as the first resolution, "that we lay aside all our prejudices." After one brother had objected to the proposal on the ground that he "had no prejudices," it was unanimously carried with acclamation. Then came the serious consideration of the measures of co-operation to be adopted. Various proposals were made and difficulties discussed with the greatest harmony. It was strongly felt that nothing of practical value could be accomplished without the full sympathy of our people, and that the first thing to be done was to cultivate fraternal feeling among our various societies.

How was this to be done? Manifestly they must in some way be brought together. Let the hearts of the people be warmed towards each other, and all difficulties would melt away. United fellowship would be the true basis of united action. Finally, it was resolved as a commencement, to hold a good old-fashioned love-feast on a certain Sunday evening in the circuit chapel of the oldest Church, all the branches of Methodism in the neighborhood to be represented by their ministers, who engaged to urge their people to attend with them. It was also agreed to have an interchange of pulpits on the previous Sunday evening, and a united prayer-meeting on the Saturday night to plead with God for His blessing on the movement. At this point the assembly broke up, with many expressions of good will and the promise to meet again, each one feeling "How good and how pleasant it is for brethren to dwell together in unity."

Surely upon such a gathering as this our common Lord who prayed for His people that "they all may be one," would smile His approval.—*Methodist.*

The zealous brother lost his hold upon the sympathy of the best part of his congregation the moment it became apparent that he was more anxious to proselyte a wavering member of another Church than to save a sinner from sins.

THE DISBELIEF OF ETERNAL PUNISHMENT.

What is it that sophisticates our hopeful youth now aroused to inquire, warming with impression, almost prepared to decide, gladdening pastor, parent, friend—and bears them insensibly, but surely, into the gulf of infidelity? What a change has come over their spirit! Ingenuousness has withered, and seriousness has fled! . . . There is one answer—the want of an entire, abiding conviction that this doctrine is true. The lurking, undefined idea that there may be relief and melioration! We need a more fixed faith and impression of what shall be "the portion of the unbeliever." We require to think of the case of the lost sinner as utterly, hopelessly irremediable. A few may retain the general truths of revelation, its grace and its godliness, while they cherish a different expectation. Yet with them there will never be found the energy of religion. They are always under the temptation to bend their remaining creed to the perilous unit. It is a thing to disturb or assimilate all else. It is an "old leaven," which must either ferment the "new lump" or remain inert and isolated by its side.

In their hands the undertakings of piety presently decline. The great concerts of missionary efforts owe them little. They are consistent! They cannot be moved to grapple with a temporary evil. They look afar, and the universe is restored. But know they this? The influence of their assumption passes away from them upon others. If they should "take away from the words of the prophecy of this book"—and even only understanding it of that specific book, how full it is of eternal retribution—they may fortify unbelief and embolden sin. More frequently is this theory maintained by those who deny the Godhead and the Atonement of Christ, the Divine Personality and regenerating work of the Holy Spirit, whatever constitutes the glory and richness of Christianity. Nor is the process of the scepticism darkling and uncertain. Propound the statement that this doctrine of eternal punishment need not be believed, ought not to be believed, cannot be believed! Lighter opinions of the desert of sin will instantly possess the mind. As the evil of sin is diminished, so will the necessity and worth of an atonement be reduced. When that again is less and less esteemed, until perhaps altogether rejected, why should God, the eternal Son, the Conqueror of the Lord of Hosts, take on him our nature and assume our mediocrity? Where is now the height and depth, where is the length and breadth of the love of Christ? Why should we sing, Worthy is the Lamb who was slain? Every step seems just, every reasoning conclusive. The shipwreck of faith is commonly made upon this rock.

Some controversialists have affected a strong desire to disabuse Christianity of this doctrine, because it is the occasion of infidelity. They have urged that so long as the infidel identified it with the Christian faith, he would persist in his disbelief. We affirm, from no narrow observation, from no slight experience, that every attempt to cast it off here regards as a sorry doctrine, an ignoble evasion. He can read the doctrine in Christianity, if others cannot. He knows that it may not be erased without destroying the emphasis of the whole. What is the ground of its seriousness? What is the reason of its expostulation? So long as there was this "going down into the pit," it might boast its "ransom." So long as there was "wrath to come," it might exhibit "the Son of God, who Jesus, who delivereth from it." This lodge this doctrine, and the entire system is thrown into incongruity and covered with shame. It no longer compares itself. The ground it occupied is swept from under it. Its high bearing is bowed down. Its hand is shortened. Its pretensions are laid low by the vanquishing of that it has abandoned none of its everlasting punishment, which is but the meagre confession that it has snatched none from it.—*Dr. Winter Hamilton.*

An effort made for the happiness of others lifts us above ourselves.

OUR HOME CIRCLE.

HOW, WHEN, WHERE, WHY? You ask me how I gave my heart to Christ? I do not know—

You ask me when I gave my heart to Christ? I cannot tell. The day, or just the hour, I do not now remember well.

You ask me where I gave my heart to Christ? I cannot say. That sacred place has faded from my sight, As yesterday.

You ask me why I gave my heart to Christ? I can reply. It is a wondrous story—listen, while I tell you way.

You ask me why I thought this loving Christ Would heed my prayer? I knew he'd heed the cry for me—

RUTH ELLIOTT.

From the Christian Miscellany for October, we copy the following sketch of a writer whose books have found a place in many Provincial Sunday school libraries, and are worthy to be read in all our homes:

Not a few of the brightest and most fragrant flowers trained for God in the garden of the Methodist Church are numbered amongst those whose "leaf has perished in the green." If the flower was lovely and pleasant, yielding permanent refreshment to the passer-by, what might not the fruit have been?

The non de plume of Ruth Elliott has doubtless long been familiar to our readers. Some of the first papers bearing this signature appeared in the Wesleyan Sunday School Magazine for 1874, giving evidence of that rare power of reading the child-character to which her writings abundantly testify.

class, she strove to reach the hearts of children by publishing her graphic account of Little May and her Friends. This was soon followed by her best known book for children, Margery's Christmas Box, a story whose pathos and beauty and skillfully wrought spiritual teaching at once established the author's reputation as a writer of great earnestness and power, endowed, moreover, with remarkable adaptiveness to the needs of her young readers.

There is much real and rare power in Ruth Elliott's writings intended for adult readers. One of their most marked characteristics is their definiteness of aim. Like her stories for children, they were not written for the sake of book-making.

At the private life of "Ruth Elliott" the world knows little; quietly and comparatively uneventfully her life flowed on. Now and again a heavy shadow rested upon her family circle, and she was called to suffer and to struggle inwardly. Of this evidence is given in her story of James Daryll, which records how, in answer to a mother's dying prayer, a son beset with doubts and intellectual difficulties, is led by slow and winding paths to a simple trust in Christ.

Ruth Elliott's last work was written in the interests of temperance. She had then no foreboding of the approach of death. Though delicate from her childhood, she appears to have looked forward to a life of active toil, and had laid careful plans for her future as an author, plans full of hope and promise.

she passed to her rest in triumph and peace.

There is much to keep her memory green on earth; and many an unknown reader of her works will continue to thank God for the life of "Ruth Elliott." Her thoughts will live and work in the hearts of old and young; and especially, we think will God continue to honor her efforts to train to strength and beauty the "tender shoots" in His vineyard, and the smiles of many happy children will greet her in loving recognition in the Father's house.

God is love! He hides from tempest and from storm, His love.

SONGS IN THE NIGHT.

"Life is so sweet, so sweet!" The soft, inaudible song Flows on with a rhythmic beat Within me the whole night long.

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

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bably he did not have beef oftener than once a month. Many families kept sheep, pigs and poultry, and one or more cows. They had plenty of grain, substantial food. Droves of hogs ran at large in the streets of Bethel.

Our dinner several times each week consisted of "pot luck," which was corned beef, salt pork and vegetables, all boiled together in the same big iron pot hanging from the crane, which was supplied with iron hooks and trammels, and swung in and out of the huge fire place. In the pot with salt pork, salt beef, potatoes, turnips, parsnips, beets, carrots, cabbage, and sometimes onions, was placed an Indian pudding, consisting of plain Indian meal mixed in water, pretty thick, salted and poured into a home-made brown linen bag, which was tied at the top.

When dinner was ready the Indian pudding was first taken from the pot, slipped out of the bag, and eaten with molasses. Then followed the "pot luck." I confess I like to this day the old-fashioned "boiled dinner," but doubt whether I should relish a sweetened dessert before any meat. Rows of sausages, called "links," hung in the garret, were dried and lasted all winter.

There were but few wagons or carriages in Bethel when I was a boy. Our grists of grain were taken to the mill in bags on horseback, and the women rode to church on horseback, usually on a cushion called a pillion, fastened behind the saddle. The country doctor visited his patients on horseback, carrying his saddle bags, containing calomel, jalap, Epsom salts, lancets, and a "turnkey," these being the principal aids in relieving the sick. Nearly every person, sick or well, was blood every spring.

In Mr. Barnum's boyhood the richest man in town was actually worth as much as \$3,000.

THE TRIBUTE OF A TEAR.

In 1847, Guila Grisi and Jenny Lind were singing in London, but at different places. Each star struggled to outshine the other, and those who one evening went into ecstasies over Grisi's "Norma," were the next evening enraptured with Lind's "Casta Diva."

Such was the rivalry that it was not to be expected that they would sing together in a public concert. But Queen Victoria, thinking it a shame that two singers so eminent should be separated by a petty jealousy, requested both to appear at a Court concert. Of course, they complied with the request.

The Queen cordially welcomed them, and expressed her pleasure at seeing them together for the first time. She then gave the signal for the concert to begin.

As Jenny Lind was the younger of the two, it had been arranged that she should sing first. With perfect confidence in her powers she stepped forth and began. But chancing to glance at Grisi, she saw the Southron's malignant gaze fastened upon her.

The fierceness of her look almost paralyzed the singer. Her courage left her, her voice trembled, and everything before her eyes darkened. She became so faint that she nearly fell.

By the utmost exertion of her will, however, she succeeded in finishing the aria. The painful silence that followed its conclusion—a silence ever noticeable where those present are embarrassed—convinced her that she had made a failure. The conviction was confirmed by the triumphant expression on Grisi's countenance.

Despite the semi-torpidity of her senses, she realized that the failure meant lost glory, the destruction of her happiness, and the mortification and grief of her parents and friends. Suddenly something—it seemed like a voice from heaven—whispered, "Sing one of the old songs in your mother tongue."

She caught at the idea as an inspiration which had been flashed into her mind between the termination of the vocal part of the aria and the accompanist's final chords. She, unnoticed by the company, asked him to rise, and took the vacated seat. For a few seconds she suffered her fingers to wander over the keys in a low prelude, then she began to sing.

Her selection was a little prayer, which, in the long ago, she had loved above all other songs in her childhood's repertoire. She had not thought of it for years.

When, having finished the "prayer," she lifted her mild blue eyes to her rival, whose flaming orbs had so disconcerted her, she found no fierce expression on her countenance, but instead a tear-diamonding the long, black eye-lashes.

A moment after, with the impulsiveness characterizing the children of the tropics, Grisi rushed to Jenny Lind's side, placed her arms around the girl's neck and kissed her, regardless of the lookers-on.

THE SOLDIER'S PRAYER.

It was the evening after a great battle. Among the many who bowed to the conqueror Death that night was a youth in the first freshness of mature life. The strong limbs lay listless, and the dark hair was matted with gore on the pale, broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him he at first thought him dead; but the white lips moved, and slowly, in weak tones, he repeated:

Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; If I should die before I wake, I pray Thee, Lord, my soul to take; And this I ask for Jesus' sake.

As he finished he opened his eyes, and meeting the pitying gaze of a brother soldier, he exclaimed, "My mother taught me that when I was a little boy, and I have said it every night since I can remember. Before the morning dawns I believe God will take my soul for 'Jesus' sake; but before I die I want to send a message to my mother."

He was carried to a temporary hospital, and a letter was written to his mother, which he dictated, full of Christian faith and filial love. Just as the sun arose his spirit went home, his last articulate words being:

I pray Thee, Lord, my soul to take; And this I ask for Jesus' sake.

So died William B. The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in his infancy, and he whispered it in dying, when his many life ebbed away on a distant battle-field. God bless the saintly words, alike loved and repeated by high and low, rich and poor, wise and ignorant, old and young. Happy the soul that can repeat it with the holy fervor of the dying soldier.—Dr. H. Bonar.

THE SAVING BONDS OF DISCIPLINE.

The Rev. Ovid Miner's statement at a meeting of the Onondaga Farmers' Club, that young men who have never submitted to the discipline of mastering a trade or profession seldom turn out well, was heartily concurred in by Mr. Geddes and other members, as it will be by the experienced and observant everywhere. The "apprenticeship" common till twenty years ago, was a valuable school. The master was often as unqualified as possible for teacher; but the things to be learned were so actual, the work so palpable, and its value so proved by the tests of sale and payment; and the noble virtues of continence, perseverance, endurance, and integrity so thoroughly instilled under the powerful and constant pressure of the master's interest and profit, that it was admirably effective. The constant industry left little time for the formation of wild habits. On the contrary, habits of faithfulness to trust and devotion to duty became fixed during the critical formative period of fifteen to nineteen years of age; and men so trained could be depended upon to endure rubs, and to hold fast to duty in whatever circumstances.

There are now but very few opportunities for placing a boy within the saving bonds of such a discipline. The schools are the only resource, but they are not an adequate substitute. They mostly deal with words, and not with object or industries. They induce pupils to learn, not so much by holding them to effort, however distasteful it may be, as by alluring them by temporary attractions, and inciting an emulation which can not be roused where only two or three are working in a shop in constant companionship, as where a large number, only partially acquainted, sit silently together for a part of each day. Many educationists and statesmen are urging the necessity of more practical and industrial training of youth by the State, but no one seems to have devised an acceptable way of bringing it about. It is certain that mere letters and words are too exclusively the occupation of our schools at present; and that if we do not find something more real for our youth of the critical age to work upon, the State will find many more of her coming men going to the dogs than formerly.—N. Y. Tribune.

OUR YOUNG FOLK.

KEEP NOTHING FROM MOTHER.

They sat at the spinning together, And they spun the fine white thread; One face was old and the other young— A golden and silver head.

At times the young voice broke in song That was wonderfully sweet, And the mother's heart beat deep and calm, For her joy was most complete.

There was many a holy lesson, Inwoven with silent prayer, Taught to her gentle and listening child, As they two sat spinning there.

And of all that I speak, my darling, From an other's head and heart, God giveth me one last thought to say, And with it thou shalt not part.

Thou wilt listen to many voices, And, ah, woe that this must be! The voice of praise, and the voice of love, And the voice of flattery.

But listen to me, my little one, There's one thing that thou shalt fear: Let never a word to my love be said, Which her mother may not hear.

No matter how true, my darling one, The words may seem to thee, They cannot be fit for my child to hear, If they cannot be told to me.

If thou'lt ever keep thy young heart pure, And thy mother's heart from fear, Bring all that is said to thee by day, At night to thy mother's ear.

Exchange.

SUE'S NEW MOTIVE.

Sue Graham stood in the south kitchen door, pinning on her great calico apron, with a very disconsolate look on her usually sunny face. Grace Dennis, so pretty and dainty in her fresh cambric, drove by in her basket phaeton, with little crippled Bessie McAllister. The frown deepened on Sue's face, and she gave her apronstrings an impatient twitch. Then she turned hastily from the doorway to the hot kitchen. It seemed hotter than ever, as she remembered how cool and fresh it looked out of doors. And there were the breakfast dishes to be washed, rooms to be swept and put to rights, cake and pudding to be made, and dinner to be prepared. Sue turned her back to the door again, her brown eyes overflowing.

"What is it, Susie, dear?" asked her mother, stopping on her way to the pantry at the sight of Sue's woe-begone face; "what is it, dear?"

"Nothing much," responded Sue, trying to smile back, but succeeding in calling up only a very tearful one; "I'm so tired of all this, and discouraged," she said.

"Do you ever think of it as something your Heavenly Father has given you to do for Him, Sue?"

"Why, mother?" and Sue turned abruptly round. "You don't mean he cares or knows anything about all this work, do you?"

"Why not, dear? Doesn't he know when even a sparrow falls to the ground? Are ye not much better than they? You are just where he put you, and if you do the duties he has given you to do cheerfully and faithfully, even though they are small, I believe he sees and knows, and cares, too, for the faithfulness of the service."

A minute after, Sue heard her mother in the pantry preparing for baking. There was a grave, thoughtful look on Sue's face now, in place of the frown.

"Perhaps," she thought to herself, "perhaps I can serve Jesus just as truly as Grace Dennis. It isn't as pretty work, though," she thought, with a sigh; "it would be so nice to dress daintily and prettily as Grace always does, and have leisure to do graceful deeds of kindness as she does; but if this is what he gives me, I'll try and do it the best I know how. And cheerfully, too," she added bravely. And then, without further delay, she went about the homely duties of the day. But how different they seemed to her, viewed in the new light. If she was doing them for Him, they must be done with extra care. Every little nook and corner was thoroughly swept and dusted; though there was a strong temptation to slight the out-of-the-way places sometimes.

Every dish was washed and wiped with utmost care, and never was cake lighter or nicer than Sue's that day.

"O, mother, you don't know how much you helped me this morning!" said Sue that night.

"I think I do," answered her mother, "for I know what a difference it made in my life, when I first believed that He knew and cared not only about the great things of life, but about the little, homely, everyday duties too. It is hard sometimes to accept his choice of work for us; but he knows best. If he wishes us to glorify him in home-life and everyday service, let us do it as faithfully and as cheerfully as though he asked some greater thing of us. 'Content to fill a little space, if Thou be glorified.' Can you say that, Sue?"

"I'll try to," she said, softly, as she stopped for a good-night kiss.

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SUNDAY SCHOOL LESSON.

NOVEMBER 13.

THE FEAST OF TABERNACLES.— Lev. 23: 33-41.

This feast was appointed to be held in the seventh month, which answers to the end of September or beginning of October, according to our reckoning. It was at the end of the ingathering of all the fruits of the earth—not only grain and the other crops, but the olives and grapes, which formed so large a part of the productions of the country. Hence it is called in some places the feast of Ingathering (Ezekiel 33: 16; 34: 22). Like the feast of Unleavened Bread, it was to continue for seven days; but an eighth day was added, which in process of time came to be called the great day of the feast (John 7: 37). The observances of which were considered a consummation or climax of the whole proceedings. Both the first and the eighth were to be days of "holy convocation" when religious services were to be held, and ordinary labor suspended (verses 25, 36). On each of the seven days special services were to be offered, and at later times, at any rate, the offerings were on a larger scale than at any of the other feasts. But the special feature of the Feast of Tabernacles was that which is indicated by the name. The people were to erect booths of branches of trees, and dwell in them during the whole period of the feast (verses 30-42). The reason is distinctly given (verse 43). Some difficulty has been felt to reconcile this statement with the well-known fact that the Israelites dwelt in tents during their wanderings in the wilderness. But it is not unreasonable to suppose that so vast a multitude would be very imperfectly provided with tents at the outset. They would have to be made, as they found opportunity, during the leisure of their earlier encampments. As long as they were in the neighborhood of trees, the booth constructed of branches, and roughly thatched over with long grass, would be not only the most natural, but the only possible shelter. And in the after time, when settled in the promised land, it would be a much more appropriate reminder of the deliverances wrought out for their fathers than a tent. The festive character of this feast is plainly indicated in the command to rejoice (ver. 40; Deut. 16: 14, 15). It is very evident, then, that the Feast of Tabernacles was intended to combine two ideas—thanksgiving for the fruits of the earth just gathered in, and commemoration of the mercies of the wilderness period of their history. That journeying in the wilderness had not been a season of affliction only. There was no time in all their history when the Almighty showed more clearly that His favors compassed them as a shield. The feast, therefore, commemorated not burdens alone, but burdens borne away; not want, but want replaced by marvellous supplies; not sorrow, but sorrow turned into joy.

2.—Such a feast as this could not fail to grow in importance, after Jerusalem became the recognized capital. The erection of the booths became more striking when the people vacated their stone-built houses for these temporary dwellings, and when multitudes from the country districts thronged into Jerusalem loaded with leafy branches for this purpose. "On all the open places of the city—in the courts, in the streets, in the squares, on the flat roofs of the houses in the fore court of the Temple itself, they were erected; and there, in that warm and genial climate, before the autumn rains or the cold of winter had begun, under leafy boughs, and branches of fruit trees from which the fruit yet hung, the people took up their abode."

It is not surprising that the Feast of Tabernacles became the feast pre-eminently. All its observances were carried out on the most magnificent scale. And the rejoicing was of such a character that the Jewish historian says he who had never seen it did not know what rejoicing was. Two ceremonies were added which were peculiarly striking and significant. The first took place in the morning and the other in the evening. During the morning service in the temple, a procession of priests and chorists was formed. The priest at the head of it bore in his hands a golden vessel, and going down to the Pool of Siloam, filled it with water. The procession then returned into the Temple, singing—"With joy shall ye draw water out of the wells of salvation" (Isaiah 12: 3); then the priest poured out the water before the altar, while a loud burst of praise ascended from the assembled congregation. The other ceremony was a great illumination of the Temple courts every night, which is said to have thrown its light over the whole city, making it as clear as day.

3.—No lesson on this Feast can be complete without a consideration of the thrilling narrative of St. John (7: 8). Jesus would not go up to that feast openly, but appeared suddenly and unexpectedly on the scene, about the middle of it. There had been a great deal of excitement and discussion about Him. What an impressive scene, when on the last day—that great day of the feast—probably just after the imposing ceremony of fetching the water and pouring it out before the altar, as the jubilant shout died away through the Temple corridors, he stood conspicuously forth, and exclaimed—"If any man thirst, let him come unto me and drink," &c. (John 7: 37-39). The Spirit, and streams of blessing were to revive and replenish, could only be given to the world through the accomplishment of

his mission. Men must be redeemed before they could be made partakers of the water of life. Equally striking to the people, still under the impressions of the vivid illuminations of the previous night, was that subsequent utterance—"I am the light of the world" (John 8: 12)—S. S. Magazine.

USEFUL HINTS.

A few dried or preserved cherries, with stones out, are the very best thing possible to garnish sweet dishes. Friendly discourse at table promotes health, and without it the table is too apt to become a manger. Mix a little carbonate of soda with the water in which flowers are immersed, and it will preserve them for a fortnight. Common saltpetre is also a very good preservative.

The dishes on which meats, fish, jellies, and creams are placed should be large enough to leave a margin of an inch or so between the food and the lower edge of the border of the dish.

Take one ounce of spermaceti and one ounce of white wax, melt and run into a thin cake on a plate. A piece the size of a quarter dollar added to a quart of prepared starch gives a beautiful lustre to the clothes and prevents the iron sticking.

The best farmer is the one who thinks as well as works; who knows what he intends to do a day, or at least a night, in advance; who believes that thought has as much to do with successful farming as plenty of muscle, if not more.

As soon as you are helped, begin to eat. The custom of waiting is obsolete. Take soup from the side of the spoon, and be careful not to make a noise in doing so. By tilting the spoon you can avoid sucking it up. Never tilt the plate, however.

The first essential of refinement in life and manner is a total absence of pretention, and the first point necessary to be considered in the arrangement and ordering of a home is that everything should be on a scale exactly proportionate to the husband's income.

A good way to use up bits of cold roast beef is to chop them fine, and add about a third of the quantity of cracker or bread crumbs, stir enough milk or water to moisten it, season well with pepper and salt, then roll in balls or flat cakes, dip in egg and fry in butter.

A Michigan horse rolled in fresh ashes, completely covering himself with them; a rain came on soon after, and the lice thus formed ate the hair, hide and flesh of the poor animal to such an extent that the owner expects to lose him. Moral: Look out for your ashes.

When an orchard requires fertilizing it is best to do this all over the ground and not to apply only near the trees. This produces a large growth of roots close to the trees, for roots grow where soil is richest. Orchards need lime and ashes more than manure, and these soon produce healthy, smooth bark.

To make a good walk, dig out the earth a few inches deep and fill in a layer of broken stones, brick, and the like, then a layer of fine cinders and over this spread coal ashes and roll down, if you have a roller. If not make the surface as smooth and compact as possible by other means and the weather will do the rest. These walks are hard, clean, durable, and without cheap.

I have used the following plan to expel rats with instant and unerring success: Procure copperas and sprinkle wherever they are likely to run, in and about their holes. Make it very fine, so as to enter the pores of their feet, and my word for it you will be "safely delivered" of rats in forty-eight hours. They always migrate to the nearest neighbor's premises.—N. Y. Independent.

That portion of the wheat which is rejected by the miller's bolt in making superfine flour, contains the chief element of the grain for the support of the brain and nervous system. Bread made of superfine flour is not the best, nor does it properly nourish the muscles or the bones. Graham bread and mush made of oatmeal contain good brain food. Superfine flour, in this respect, is the cause of much evil in the world.

When distributing lately at Birnam the prizes of the Highland games, Lady John Manners said that she believed the Scottish peasants owed their great muscular power to oatmeal and milk, and she wished the English peasantry would live on the like fare. Lady John has excellent authority for her belief. Twenty years ago a most careful Parliamentary report declared that the declension in the physique of the Northumbrians was coeval with their abandonment of oatmeal and milk for wheaten bread and tea.

Some time when walking put the arm "akimbo," with the fingers on the back. Then, as you walk, feel the action of the muscles along each side of the backbone, with every step. Then think how hard it must be for these muscles to act if they are laced and braced down under the tight laces which most women seem to wear on the plea of giving them support! "Thou hast fenced me with bones and sinews," meant that the Lord has made us strong enough, if we will not ruin his work.

A GREAT DISCOVERY!

GOLDEN ELIXIR will cure Scrofula, Scrofulous Humors, Tumors, Cancers, Erysipelas, Salt Rheum, Consumption, Rheumatism, Syphilitic Discharges, Neuralgia, Sciatica, Spinal Complaints, Kidney Complaint, Liver Complaint, Ulcers, Old Sores, Pimples on the Face, Ringworms, Catarrh, Indigestion, Costiveness, Headache, Dropsy, Pains in the Side and Back, Faintness at the Stomach, General Debility.

Golden Elixir produces appetite and a healthy digestion, renews the strength, renovates the failing power, removes a sensation of fatigue, increases the capacity for mental and physical exertion, produces cheerfulness, gives a coolness and dexterity to the mind, confers freshness, originality and energy on the mental processes, produces sensations of muscular power, and stimulates the nerve power.

PRICE ONE DOLLAR.

SPAVIN CURED.

ST. JOHN, N.B., January 6th, 1880 Dear Sirs: In regard to your favor of a few days ago, I would say: About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend of mine recommended me to try FELLOWS' LEMMING'S ESSENCE. I acted upon his advice, and now I am happy to say the lameness has ceased and the Spavin disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEMMING'S ESSENCE as the best remedy in the market for all the lameness that horses are subject to. Yours truly, THOMAS FREY.

RINGBONE CURED.

AUGUSTA, ME., March 8th, 1880. Dear Sirs: I have had occasion to use FELLOWS' LEMMING'S ESSENCE on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure. Respectfully yours, JAMES T. PARKER.

Englishman's Cough Mixture THE GREAT REMEDY FOR CURING

Coughs, Colds, Asthma, Hoarseness, Spitting of Blood, Bronchitis, Loss of Voice, Whooping Cough, Influenza, Soreness of the Throat, Chest and Lungs, and all other Diseases leading to CONSUMPTION. It will not make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery. DON'T FAIL TO TRY IT! We will give a large reward for a better remedy than Englishman's Cough Mixture.

Coughs and Colds should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption; which may be cured or prevented by timely using ENGLISHMAN'S COUGH MIXTURE. This popular remedy is infallible. It is highly praised by thousands of persons who have tried its wonderful efficacy, and strongly recommended by all as the best medicine ever known for speedily and permanently removing Coughs, Colds, and all pulmonary diseases.

Englishman's Cough Mixture

is a positive cure for Coughs, Colds, Sore Throat, Hoarseness, Difficulty Breathing, Inflammation of the Lungs, Bronchitis, Asthma, Croup, and all Diseases of the Pulmonary organs.

LAME HORSES.

FELLOWS' LEMMING'S ESSENCE will cure Sprains, Ringbones, Curbs, Splints, Swellings, and Stiff Joints on Horses. CERTIFICATE.

Spavins Cured

RIVER HERBERT, N.S., June 19, 1880 Messrs. T. B. BARKER & SONS: Dear Sirs.—I have used FELLOWS' LEMMING'S ESSENCE for Spavins and found it a perfect success. It is a sure remedy if used in time. Yours truly, T. W. FOREST.

PRICE 50 CENTS.

SOLE EYES.

FELLOWS' GOLDEN EYE OINTMENT is a SURE CURE for Sore Eyes. PRICE 25 CENTS.

HORNER'S ANTI-BILIOUS PILLS

Elegantly Coated; perfectly tasteless; contain no Mercury; produce positive action; act without pain; combination of Vegetable Principles; Unsurpassed testimonials; gratifying results; most surprising cures; always reliable. Should be available by all. PRICE 25 CENTS.

NEVER

Since Healing Remedies have been used by suffering man has there been known such absolute Pain-relieving agent as FELLOWS' SPEEDY RELIEF

It Soothes, Heals and Cures.

INFORMATION.

Every one, at times, feels the necessity of some restorative of the vital powers, depressed by mental or bodily exertion. In such conditions, let every one, instead of flying to the alcoholics or medicinal stimulants, which must be followed by depression equal to their excitement, reinvigorate his deranged system by the natural tonic element of the PERUVIAN STYRAC. Sold by all druggists.

Fellows' Hypophosites makes an old person look years younger. "This witness is true." Would that I could more widely make it known for its many virtues. Long may its inventor live to see the happy fruits of his invention. ALEX. CLARK, D. D., Amherst, N. S.

A. HINT.—Ask your Druggist, Grocer or Soapkeeper for a bottle of PAIN KILLER. If he passes it down without ceremony ask him while extracting the quarter dollar from your wallet, is this the genuine, made by PERCY DAVIS & SON.

Much serious sickness and suffering might be prevented by promptly correcting those slight derangements that, otherwise, often develop into settled disease. When a cold or other cause checks the operation of the secretory organs, their natural healthy action should be restored, and inflammatory material removed from the system. Ayer's Pills accomplish this quickly, safely and surely.

CHILLS AND FEVER.—Any person who is conversant with the merits of DR. L. R. HERRICK'S SUGAR COATED VEGETABLE PILLS, will tell you that he has discovered for this distressing complaint. Test the matter for yourself. They are sold everywhere.

IN THE HARD, DRY COUGH OF CHRONIC BRONCHITIS, with its difficult expectoration and labored breathing, the demulcent properties of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto Emulsion of Linum manifests itself in its healing and soothing effect upon the irritated mucous membranes of the bronchial passages; the cough quickly yields, the breathing is eased, while Nature, thus aided, reasserts herself, and where once gaunt Consumption stared the victim in the face, now Hope beckons on to life and health. Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. nov 4—1 mo

ROBT. THOMPSON, J.P., Sand Point, Carleton, St. John, N.B., says—"Graham's Pain Eradicator has cured two cases of Inflammatory Rheumatism in my family. My eldest daughter had for two months been under medical treatment for Inflammatory Rheumatism without improvement, and was unable to move herself without assistance when this remedy was used, which cured her in three days. Some time afterwards my youngest son was attacked with the same disease, and was readily cured by the same medicine. Having kept it as a family medicine for twenty years, I find it equally efficacious in other forms of disease and pain."

PROTECTION OF IRON.—Iron, one of the principal constituents of "Harrington's Quinine Wine and Iron," is so thoroughly protected in the above-named popular preparation that it does not in the least degree affect the Enamel of the Teeth, and can be taken with all confidence by any one suffering from weakness, Want of Appetite, Indigestion, Blisters, Pimples, Boils and many other troubles arising from impure or thin blood. After an attack of Fever, Malaria, Diphtheria, or any wasting disease, Harrington's Quinine Wine and Iron is the best medicine to take. It gives lasting strength. nov 4—1 mo

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. jan 28—1 y

BEST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Believer, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Croups in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. jan 28—1 y

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ING FOLKS.

FROM MOTHER.

ing together, fine white thread; the other young—head.

voice broke in song ly sweet, at beat deep and calm, st complete.

ly lesson, prayer, and listening child, ming there.

my darling, at and to say, halt not part.

many voices, his must be! at the voice of love, stery.

little one, but thou shalt fear; love be said may not hear.

my darling one, to to the my child to hear old to me.

by young heart pure, heart from fear, to thee by day her's ear."

Erkhang.

W MOTIVE.

ood in the south ning on her great a very discono- usually sunny face, pretty and dainty mbrie, drove by in on, with little crisp- lister. The frown's face, and she rings an impatient she turned hastily to the hot kitchen- pter than ever, as how cool and fresh pors. And there st dishes to be ed and put to pudding to be to be prepared, back to the door eyes overflowing, sie, dear?" asked on her way to the sight of Sue's; "what is it,

responded Sue, k, but succeeding ly a very tearful ed of all this, and said.

ink of it as some- enly: Father has r Him, Sue?" and Sue turned "You don't mean anything about on?"

? Doesn't he a sparrow falls to are ye not much

You are just and if you do the a you do to cheer- ly, even though believe he sees and too, for the faith-

Sue heard her ry preparing for a grave, thought- ace now, in place

thought to her- ane serve Jesus ace Dennis. It k, though," she h; "it would be ntly and pret- ses does, and have ul deeds of kind- but if this is "I'll try and do it w. And cheer- ed bravely. And ther delay, she omely duties of w different they ved in the new doing them for done with extra nook and corner pt and dusted; strong tempta- out-of-the-way

ashed and wiped and never was r than Sue's that

don't know how a this morning!"

answered her mo- that a difference when I first be- w and cared not at things of life, homely, every- is hard some- choice of work- ses best. If he y him in home- ervice, let us do as cheerfully as ne greater thing all a little space,

Can you say

said, softly, as ood-night kiss.

THE WESLEYAN
FRIDAY, NOVEMBER 4, 1881.

OUR MISSION WORK.

At the Breakfast meeting held in Toronto at the recent anniversary, many interesting facts relating to mission work were brought out by the several speakers.

Japan is our most distant mission. There, more than three centuries ago, Jesuit missionaries found their way and made converts by the million, but that interference with the government of the country which has everywhere marked their policy caused their expulsion, and the issue of an edict to this effect, "As long as the sun shines let all the Christian teachers dare not come here, and let the God of Christians take notice that He is not wanted."

Of the vast field opening up before our Missionary Society in the great North-West territory, much has already been said, and yet few readers have probably formed a proper idea of its importance. Dr. Rice, now of Winnipeg, remarked at the recent meeting: "As a country, the North-West will make the eastern provinces wealthy. There can be no manufactures there, but any amount of grain can be raised. The climate was perfectly delicious, and he had been through the east and in Ontario. Fortunes had been made already, and he hoped that not a little of the acquired wealth would be expended in that country. An American said that 200 millions of people can live there; he would remind them that they had 250 millions acres of land. There can be drainage everywhere, by means of the numerous rivers, which makes it a fruitful country."

From priest-ridden Quebec, of whose French Canadian population Dr. Douglas said, "But for the incubus of Romanism, a nobler people might be found; they make grand jurists and gifted statesmen." Rev. L. N. Beaudry reported indications of Romanism being in a state of unrest. He "saw a crevice of light here and there. There is less persecution now than there once was. The reading of the Bible had brought more than one Romanist to a knowledge of the truth. The attendance of French Canadians at public worship is rapidly increasing. In five years the membership of his church in Montreal had increased from five persons to two hundred and seventy. Hon. Senator Ferrier also assured the meeting that "never were there so many encouraging signs in connection with French Canadian missions."

Rev. Charles Ladner, of the Newfoundland Conference, gave facts which must have convinced his brethren that the generous treatment so greatly needed by the missions of that Conference at the present crisis is thoroughly well-merited. If, as Daniel O'Connell once remarked, "one fret is worth a cart-load of arguments," there certainly is no small force in the statement that "when the Conference of Eastern British America was formed there were only twelve ministers in Newfoundland, now there are fifty; then there were only 2,235 members, now there are 7,320. There are also 6,886 children in their Sunday-schools, 640 of whom meet in class. There are also 77 churches and 27 parsonages. They preach in 267 towns and settlements, they have church property valued at \$259,000." "No country," Mr. Ladner ventured to add, "is so free from crime, and no member of their Church is either directly or remotely connected with the liquor business."

In our Canadian Mission work woman is already taking an active part. We imply in this remark no reflection upon a woman in the past. When the Hon. Senator Ferrier, at the Breakfast Meeting, made a touching allusion to his late wife, of whom he said "she was always ready to prompt him to action in his labours for the Church," the tears which were called forth by the remark of the venerable gentleman were in part an expression of sympathy, but

they were also no doubt a tribute to the memory of many a Christian woman, who was remembered to have done likewise. Dr. Rice referred to Mrs. McDougall, whose husband and son went forth on a dark day and faced the Indians and thus saved the Mounted Police from being cut off." The same speaker, in expressing admiration for the brave wives of other missionaries in the North-West, related an instance in which he "had found one of them, who was a student from the female college in Hamilton, living in a most humble hut, with no privileges such as ladies prize."

At the gathering at which honorable reference was made to these, extracts were read from a letter from Mrs. Crosby, wife of the Rev. Thos. Crosby and daughter of the Rev. John Douse, addressed to the Woman's Missionary Society of Hamilton. Mrs. Crosby writes concerning the school for Indian girls, built by her husband and herself at Fort Simpson, B. C., to save these children of the forest from ruin. Other ladies are laboring in these distant missions, with equal devotion and success. In the course of his speech John Macdonald, Esq., assured those present that if the Society did not send a female missionary to Japan he knew of a small church that would undertake the task.

Facts like these should stir up Christian women whose appointed place is at home to devise means to sustain and cheer their sisters who have gone forth, and others who are ready to go. Branches of the Woman's Missionary Society have already been formed in Hamilton and Montreal. There ought to be at least a score of others. In this respect, we fear, other churches are in advance of our own. We aspire, in holy rivalry, to lead rather than follow them.

BISHOP RYLE DEFENDED.

We observe that some Episcopalians not only object to follow Bishop Ryle's Christian example, but undertake to prove him incorrect in his admission respecting the "unkind treatment which John Wesley and his people received from the Church of England last century."

Self-interest alone should have prevented the reopening by Episcopalians of the volume which tells of the trials and triumphs of John Wesley. True wisdom would have dictated the use of a softened wafer between many of the pages, unless they should be left open to aid the exercise of a repentant spirit. Any effort to justify the treatment received by Wesley and his friends from the great body of the Establishment by the quotation of a few passages penned in his later journals, after he had lived down obloquy and persecution, may lead to the rehearsal of such scenes of bitter hostility against the early Methodists as their descendants in the interest of peace have no wish unnecessarily to place again before the public. It is to Wesley's credit that, in the spirit of the Gospel he had preached, he entered in his later days into the many Episcopal pulpits offered him, and the fullness of his forgiveness is shown in the words of counsel he so often uttered respecting continuance in the National Church.

These words, however, were but the exhibition of one of Wesley's weak points. Our Episcopal contemporary, in quoting them from an English name, does well "not to make too much of John Wesley's ardent language of love and affection for the Church of England." He evidently remembers that John Wesley somewhere admits the influence of the "inveterate prejudices of his early training," and that his conduct well shows the justice of Isaac Taylor's remark that Wesley was like a man in a boat who keeps his face toward the point he leaves while with each stroke of the oar he increases his distance from it."

Methodism to-day is only moving on in the line in which Wesley's acts, in opposition to his words—in many cases—placed her. A half dozen words from Wesley's pen, in the Deed of Declaration, would have legally bound her to the Established Church for all time, but Wesley, who well knew the force of words, did not write them. Years before he had positively refused to place his Societies under the sole care of even the few clergymen who were friendly to him in his times of sorest trial.

Men who persist in quoting to more than twenty-three millions of Methodists the words which were prompted by Wesley's "inveterate" prepossessions nearly a hundred years ago, and which were often contradicted by his acts, only expose themselves to ridicule, as England would have done had she met the recent American gathering at Yorktown by whining over the fact that through her own blindness and the

Presidence of God she had lost her settler colonies, which, forsooth, should therefore give up everything and come back!

That a regard for mere Episcopal ordinances is "totally lacking in Methodism as it now is," is to a large extent true. A hundred years of growth, in which an almost steady hostility has been experienced from the leaders of the Anglican Church, a church which for nearly a half century has shown a strong tendency Romeward, has tended to produce this result. Could Wesley have lived and, living, have influenced the Anglican Church, she might to-day have been in a different position; but failing in this, he would probably, with his disposition to adapt means to the wants of the times, have led his people, under God, farther away than some of their leaders, who have too often aimed to keep their watches at the precise hour at which his was stopped.

Our position is fixed; any retrograde movement is impossible. "Onward" must more than ever be our motto. Meanwhile, any co-operation in Christian work with Episcopal brethren will be most happily undertaken. There are men in their ranks whom we regard as "brethren beloved." The "canon" pointed against some church wardens who recently invited a Presbyterian minister to occupy a vacant Episcopal pulpit in Prince Edward Island is not indicative of early mutual co-operation, but the day will come—and may God hasten it—when the true Christian men of all sections of the Church shall "see eye to eye."

On the receipt of Two Dollars the WESLEYAN will be sent to any new subscriber until the end of 1882. Will our Agents please publish this offer. Our paper ought to go into every Methodist home in the Maritime Provinces.

FROM INDIA.

Edward Lloyd, Esq., of this city, has permitted us to glance at a letter lately received from his brother, a physician, at Mussoorie, India, which gives some information on Mission work beyond that furnished through the ordinary channels. The writer is by training an Episcopalian, though happily, in those distant lands names count for less than in our own more favored country. In his letter he speaks of the arrival of a Rev. Mr. Osborne, a "Wesleyan minister of the highest order of piety" who had visited the place on account of the illness of a child, and for whom, on account of some difficulty in getting the use of a Union church, a Major Gordon had procured the Municipal Hall, where a number of the European residents had heard him preach. As a result a Methodist mission is about to be established and a Methodist church built, in aid of the erection of which a wealthy gentleman is likely to contribute a good sum.

Of this minister, Dr. Lloyd, who says "I for one knew him well," gives the following account: "Mr. Osborne is a man who has never been out of India. He is rather dark in complexion. He was a Government clerk, getting £480 a year. He threw up this and all right of pension, though he had served many years, and became an evangelist on his own account and held meetings in Allahabad, where he soon got a large though poor congregation around him. They subscribed a pastor's fund of about £140 a year for him, because he could not live on air, and because he had a wife and family to support. Then the Wesleyans began to be attracted by him and at last ordained him. He gradually collected funds for a place of worship and has built one of the most elegant little churches in Allahabad, and brilliantly lighted with gas at night. His fervid Christianity and humility and marvellous flow of language (thoroughly to the purpose) is making him a marked and highly respected man."

Of a Baptist minister in Mussoorie, Dr. Lloyd says, "His great success is as a Temperance man. He is a great, strapping, healthy man who has a red face and drinks nothing but pure water. All honor is due to him for his efforts in this line and it is estimated that he has ten thousand soldiers on his teetotal list in India, and being a rough and ready man he takes amazingly well the cold sera."

If we mistake not, the Methodist missionary—Mr. Osborne—to whom such a high tribute is paid, is connected with the American Methodist Church.

At the late meeting at Windsor of the Governors of King's College a donation of one thousand dollars was announced as having been given by Dr. Charles Cogswell towards the endowment fund of the Institution. The Guardian states that "few of those who

are immediately interested in the welfare of the College have, as yet, responded to the urgent appeal addressed to them" and that "no general canvass of the Provinces has yet been made, in consequence of the inability of the Committee to find suitable agents to undertake the work." In view of this statement Methodists have cause to be grateful for the success which has thus far attended the appeals of the gentlemen who were invited to represent Mount Allison before the public. How noble have been several of the responses received by them our readers know, yet a large sum is still needed to place our college and academies in the position they ought to occupy, and to enable them to do the work they ought to do. In no small degree our future position as an aggressive, successful Church is dependent, from a human standpoint, upon the proper maintenance of these Institutions. Only a fear to weary friends by frequent remarks. Meanwhile a pencil is sharpened to take note of pleasant surprises similar to those given us several times within the past few months, or to record those smaller gifts which are prompted by hearts equally large, which long for power to lay more costly offerings at the Master's feet.

Rev. Dr. Cooper, of the Reformed Episcopal Church, St. John, writes to the Episcopal Recorder and Covenant: "I have been greatly surprised to find in our daily papers the following advertisement, the like to which I do not remember ever meeting in the United States. 'Centenary Church Bonds by auction. On Saturday, the 27th inst., at 12 o'clock, Chubb's Corner: 5 Centenary Church Bonds, \$500 each, 20 years to run, interest 6 per cent., payable half-yearly at Bank of New Brunswick.' The thought occurs to me, why should not this be the right thing to do after all? Posterity has never done anything as yet for us: Why should we do everything for them? Is there any good reason why the parents should impoverish themselves and transmit a magnificent heritage, unimpaired, to their children? Why should the heirs not bear a part at least of the onerous burden? Should one congregation be loaded down beyond endurance that another may make no sacrifice? 'Centenary' is building a magnificent church, and those now children will pay their rightful part of it—God bless them!"

The "Sunday-school Reading Union" is an association of young people who desire to pursue a graded course of reading in religious and general literature, selected from the standard authors of all the ages; the selections made by a competent committee of ladies and gentlemen. Readers of Pleasant Hours will find information in its numbers respecting the "Union." To our young people it will be likely to prove a real blessing. What to read is a most difficult question, and pending its settlement precious hours and months are often wasted. The reading of a good book has often formed an intellectual and even spiritual turning point in life. The course of reading prescribed will prove a safe guide. Conversational powers, too, will be increased by its aid. Father Taylor once said, as a man sat down after an address at the Seamen's Bethel, "Now let some one speak who has something to say!" A similar remark might be made respecting the conversation of many whose ill-furnished minds prove no barrier to conversation—extensive if measured by yards, but light as a feather if tested by weight.

A venerable New England minister is moved by the imprudence of a more youthful brother who undertakes the defence of Dr. Thomas to discuss the act in a local paper. Age has evidently not weakened his powers, as his erring friend has fully ascertained. He concludes as follows: "I remember Unitarianism for sixty years, through two generations; but I am not so much impressed by certain heretical opinions as by the meanness of men who will occupy a Methodist pulpit, live in a Methodist parsonage, and eat Methodist bread, and employ themselves to pull down Methodist doctrines, and disturb the quiet of the Methodist Church." The Congregationalist, after quoting the words, hastens to assure the reverend doctor that the Methodist Church does not possess a monopoly of this species of meanness. "Worse and worse!"

A new bereavement has fallen upon the widow and family of the late devoted missionary, George McDougall, through the sudden death of one of his sons—George—and a Mr. McKenzie, a brother of Mrs. David McDougall. Both were on their way from Montana with

cattle. Mr. McDougall was thrown by a restive horse, receiving such injuries as to cause his death, and Mr. McKenzie in crossing a river fell from his horse, which turned over in swimming, and it is supposed disabled him so that he soon sank. His father and two sons went on at once from Winnipeg, but after several days of effort failed to recover the body. The aged mother at Morley and her sorrowing relatives will have the sympathy of many whose faces they have not seen.

Let good use of the Bible be made during the winter campaign. God's own Word should be honored. "Oh, Mr. Moody, said a Christian lady in the inquiry room, almost despairingly, 'I have been doing my very best to lead this dear friend to the Saviour. I have told her all my own experience, but in vain.' Mr. Moody replied: 'One verse from the Bible would have been better than all your experience.' That the entrance of God's word giveth light the writer was once forcibly reminded as he sat in the steerage of an ocean steamer and heard a dying Swedish sailor speak in broken words of his hope in the Redeemer. 'Who taught you that?' we said, after he had ceased to speak. 'No one,' was his reply. 'I learned it from a Bible given me in the hospital at Philadelphia.'

The American evangelists, Messrs. Wood and McDonald, have probably reached Windsor. One of them will preach in this city on Sunday, and be joined by the other on Monday. Services will be held in connection with the churches at the north and south of the city. The Holiness Convention will be attended by a number of ministers brought together by Conference business. Any others intending to come should make their purpose known to their friends here as soon as possible. Those who are unable to be present should meet their brethren at the mercy-seat.

The reappearance on our table of the Mount Allison Argosy and the Acadia Athleteum reminds us that the students of these Institutions are again at work. We notice several improvements in the Athleteum, rendering it more worthy of the well-known college whose name it bears. The Argosy opens with a short poem by S. E. S., whose initials always awaken, and never disappoint, the expectation of the intelligent reader. Other articles, grave and gay, lend interest to this first number for the season. We are sorry to learn that the Argosy has been conducted at a considerable loss. This is certainly not as it should be.

Will our readers think on these words which occur in the pastoral address of an American Conference. The WESLEYAN claims relationship with the "family" mentioned: "Some representative of the noble family of 'Advocates' ought to find its way into every household. These weekly messengers in their power for good, are next to the spoken word. Let us pray daily for the servants of the Church, the editors of these papers, who from silent pulpits send forth their unspoken sermons to so many grateful readers. Their words have gone forth unto the ends of the world."

The following pamphlets have reached our table. The Death of President Garfield, a sermon preached in Norfolk St. Methodist church, Guelph, Ont., by Rev. Wm. Williams—a worthy tribute to the deceased President, and a happy delineation of the lessons of his life. The preacher's text was Isa. xlii: 12.—A Temperance Sermon by Rev. Wm. M. Sterling, Pastor of the M. E. Church of Augusta, from Isaiah xxviii: 75—an earnest call to the preacher's fellow citizens to rise up in force against the liquor traffic.

We are requested to say that anniversary services will be held at Charles St. Church on Sunday next. In the morning Rev. W. H. Evans will preach a sermon to teachers, in the afternoon addresses will be delivered by the Rev. W. G. Lane and others, and in the evening Rev. R. Brecken's sermon will be specially adapted to the scholars. On Monday evening the teachers will entertain the parents at tea, which will be followed by speeches interspersed with music.

We ought at an earlier date to have spoken of the enterprise displayed by the London Methodist Recorder in the prompt and full publication of the proceedings of the recent Ecumenical Conference. It is not yet too late for our readers to obtain the numbers of the Recorder published daily during the Conference.

MEETING OF THE CENTRAL MISSION BOARD.

The annual meeting was held in the Mission Rooms, Toronto, on Tuesday, Oct. 25th, and following days. Greater preparations had been made for holding various services in connection with the annual meeting of the Missionary Society, so as to bring its claims before the public in such a way as to secure increased liberal support. Among other things, one for the children was held in Elm Street Church, which was attended by about four thousand of the little folks. The singing, led by the organ and other musical instruments, was superb, while the addresses of those returned missionaries, Revs. George Cochran and E. R. Young, and of the Rev. E. A. Telfer, from England, created the greatest enthusiasm. It is hoped that juvenile missionary associations may be formed in all the Sunday-schools in connection with the Methodist Church throughout the Dominion.

On Sabbath, Oct. 23rd, sermons were preached in all the Methodist churches in Toronto by several members of the Central Board and others from various places in the Annual Conference. The sermon before the Society was preached by the Rev. George Douglas, LL.D., President of the General Conference, in the Metropolitan Church, which was well filled. The Doctor took for his text Isaiah 45th, and the first to the fourth verse inclusive. The sermon was equal to any of the best efforts ever made by the Doctor. It occupied one hour and a half in its delivery and the most unflagging interest was maintained throughout the whole service. A great number of ministers was present.

FIRST DAY.

The Central Board held its first meeting on Tuesday. The Rev. Dr. Douglas, occupied the chair, and the Rev. S. Rice, D. D., occupied the vice-chair. Devotional exercises were conducted by the Rev. C. Ladner, of Newfoundland.

The following members of the Board were present: Revs. Jas. Gray, John Shaw, Howard Sprague, M. A., Hon. James Ferrier, and Jacob Paterson, Esq. The following persons were present from their respective Annual Conferences: Revs. W. Jellers, D. D., A. Langford, W. Hansford, R. Duncan, S. F. Huestis, and C. Ladner, with M. R. Robin, W. H. Lambly, and C. J. Wood, Esqs., and the officers of the Society, Rev. A. Sutherland, D. D., General Secretary and John Macdonald, Esq., Treasurer. Rev. A. Langford was elected Minute Secretary, and W. H. Lambly, Esq., Journal Secretary.

Several documents were presented by the General Secretary relating to the Committee of Consultation and Finance. The Committee had held five meetings during the year, at which a great amount of business was transacted. The income of the Society amounts to \$134,842.81, which exceeds the income of last year by about \$7,000, notwithstanding that the grant from the Parent Society is now discontinued. The Committee of Consultation and Finance had been necessitated to expend about \$300 more than the last meeting of the Central Board had placed at their disposal.

The late Rev. Lachin Taylor, D. D., for several years a valuable Secretary of the Missionary Society, having died during the year, the following resolution was unanimously adopted, on motion of John Macdonald, Esq., seconded by Rev. John Shaw: "That as it has pleased Almighty God to call to his rest since the last meeting of the Central Board, our beloved brother, Dr. Lachin Taylor, so long connected with this Missionary Society as one of its Secretaries, this Board desires to place on record its deep sense of the devotedness with which he unceasingly gave himself to its interests, in visiting its various missions, in appealing for contributions to its funds, and in every possible way seeking to promote its interests. His earnestness and devotion was equalled only by his own self-denying liberality to the cause which he so eloquently and constantly advocated, and to which so much of his life was cheerfully given."

The Board further desires to record its deep conviction that his earnest and devoted labors have been greatly owned and blessed of God, and have been of inestimable value to this Society, and have produced results which will be imperishable."

A request made to the Missionary Society, about which there was some difference of opinion, having occasioned a good deal of correspondence between the Missionary Secretary and other parties, the following resolutions were adopted:

"It is the unanimous opinion of this Board that the request of Miss Heck should have been paid to the Treasurer of the Missionary Society, and that no other persons were competent to give the executors a legal discharge. "That this Board, having heard the record of the Committee of Finance in reference to the above request, and also the correspondence relating thereto, hereby express their entire concurrence with the action of the General Secretary of the Missionary Society. "The Central Board therefore advises the executors that they are unable to give them any discharge from the conditions of the Will relating to the said bequest, until the amount of the same is placed at the disposal of the Treasurers of this Society."

On motion it was resolved that a verbatim report of the Public Anniversary meeting in the Metropolitan Church, and of the Breakfast meeting, shall be prepared and published among the records of the Society.

The question of appropriation was next considered. Rev. S. F. Huestis expressed an earnest hope that there would be more consideration given to the claims of ministers laboring on the Dominion missions, as several of those laboring within the bounds of the Newfoundland and other Conferences were

in great a few ins suffering ted mean- ence held men, on missions towards previous their rest Mr. Macdonald's much more to be appeal bottom. Board the yand the eral Conf be the co may be assured city fro it that ed in fut At 5 7 In the was held Every ay church w people as Hon J. C The ing addre Christian ing one the past country, the early Looking t was wouid man can without against It was nothi to the pe sult at lea sionary S down the he was no left their cognizant be more pecu that great than by c Missionary he called it Mr. Joh to read the showed the past year of \$8,610 of the previo ture amount increase of including a Fund, is \$2 An abstr read by R port state year affor giving. Oa worked and while new rapidly as would all were them a Newfoundland was looked ground, the aging. Th among the Quebec wa the whole favourably North-Wes were show expended ing indic the native strides to domestic that prom be made to the vast p the great efficiently will be nee Very favor ed from th but in this become a tined effo The ad Revs. A. L Duncan at were listen The Miss feature of the Methodists management The arr complete k committee, ed to outvie the wants After the supplied de ducted by Mr. James chair. He remarks, at of Toronto various par addresses w from vario deeply inter The Boar afternoon, the minute were read Rev. S. had receive Missionary tion of M by Dr. R Central Bo the Rev. S by him of th a bequest fr acy to the Methodist C early opport prompt man Hon. Dr. I. dischargd The said let the Rev W ago lab' red home P. o'p

THE CENTRAL BOARD.

Meeting was held in the Toronto, on Tuesday, following days. Greater connection with the Missionary Societies...

in great need, and he feared that in not a few instances there had been actual suffering in the families of those devoted men. At the last Annual Conference held in St. John's, Nfld., the laymen...

A lengthened conversation, in which the Missionary Treasurer and others took part, was held respecting the Indian missions, during which it was ascertained that the majority of the Indians contribute nothing toward the support of the missionaries laboring among them.

CHURCH EXTENSION AND PARSONAGE AID FUND. The Committee of the Church Extension and Parsonage Aid Fund, will meet on Wednesday, Nov. 9th, at 9.30 p. m., in the vestry of the Grafton St. Church.

The Methodist Episcopal mission to the Chinese in California, employing five missionaries and ten teachers, has five stations, four native helpers, 111 church members, and 500 scholars in the schools.

One day lately the accumulation of freight at Gilson for the N. B. Railway is said to have furnished one hundred cars. The steamship "Empusa" cleared at Annapolis on Monday for London taking as cargo 9000 barrels apples and 3000 boxes fish.

Of the total exports of each of the Provinces last year, the products of the forest constituted respectively in Prince Edward Island about one-sixth part, in British Columbia one-tenth, in New Brunswick seven-tenths, in Nova Scotia one-seventh, in Quebec one-fourth, and in Ontario one-fifth part of the total value of the exports of the province.

NEWFOUNDLAND. The schr. Mellis, which arrived at St. John's, Nfld., lost overboard the locomotive which she was taking thither from St. John, for the Newfoundland railway. The car also lost was a flat, not a passenger car. The locomotive was badly needed on the new road, and the work was in waiting for it.

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TO SUBSCRIBERS AND AGENTS. Many of our subscribers are in arrears for the Wesleyan. Some for the current year and others for two years.

RECEIPTS for 'WESLEYAN'

Table with columns for Name, Amount, and Date. Includes entries for James Sterling, Capt. George Smith, Rev. A. W. Nicolson, etc.

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