

The Wesleyan.

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NOTE AND COMMENT.

The "big gun" who at the camp-meeting preached his great sermon on an abstruse point in speculative theology did make reputation for himself—but it was not of the sort to be coveted by a man whose highest ambition is to save souls.—*Nashville Ad.*

A house without good reading matter is like a room without windows, and no man has a right to bring up children, without surrounding them with the best books and periodicals, if he has the means to buy them. Children learn to read by being in the presence of books.—*Central Ad.*

Sometimes we think it would be better to sing the Hymnal straight through than to repeat favorites an unlimited number of times. Pastor and class-reader, hunt up at least one hymn for the next meeting that has not been used for a month!—*Western Advocate.*

Mr. Moody keeps pretty closely to the sermons and addresses that have made him so well known. He does not have any hesitation about repeating good things. Why should he preach other sermons, he asks, while the ones he has delivered have been so greatly blessed of God!—*Intelligencer.*

Not long since, a certain noble peer in Yorkshire, who is fond of boasting of his Norman descent, thus addressed one of his tenants, who, he thought, was not speaking to him with proper respect: "Do you not know that my ancestors came over with William the Conqueror?" "And, mayhap," retorted the sturdy Saxon, nothing daunted, "they found mine here when they came!" The noble lord felt that he had the worst of it.—*Methodist.*

Says the *Dayton Herald*: "The Cincinnati saloon keepers are terrible sticklers for personal liberty, but they want it all on their side.—It has been the custom of certain poor women to keep coffee stands at the public markets. The saloon-keepers have organized to break up this business, since it interferes with the sale of beer, and they have induced the Board of Health, who have control of the markets, to prohibit the sale of coffee at the public markets."

Will somebody point out the justice of licensing one set of men to manufacture papers and criminals, and compelling another set of men to pay the expense of supporting the paupers, and of arresting, trying, and punishing the criminals? That is the way that things are working in this land. The liquor dealer makes the paupers and criminals; sober, law-abiding citizens have to pay the taxes rendered necessary by pauperism and crime.—*Texas Ad.*

A correspondent of the *Catholic Mirror* complains that the "American Catholics" have no representative at the Vatican, and that there is no American Church there. He says: "The city is full of Protestant preachers, Protestant churches and Protestant stores, but English speaking Catholics here in Rome are less favored in many respects than those who look on the Catholic Church with eyes any thing but favorable."

The Rev. Robert Laird Collier attended service at the Royal Chapel of St. James's Palace a few days ago. He went when the choir sang, so beautiful was the music. But he adds: "The sermon was nothing. It was, in plain words, so feeble that it was unintelligible. I did not know in the least what the parson was talking about. He strung a lot of words and phrases and Scripture texts together that had no sort of sense in them for me. But no matter. No body wanted any sermon."

Gen. Grant is represented as financially ruined, while having for life fifteen thousand dollars a year, and probably will get twenty thousand additional as an annuity from the Government. The General for several years in Missouri and at Cairo used to rub along on less than fifty thousand a year. Public sentiment is debauched and society rotting to the core when lavender-water tears are shed over the fifteen million robbers, and no pity for the plundered and helpless poor.—*Richmond Ad.*

Any one in America may have knowledge free. The public schools not only give the elementary instruction, but music, drawing, language, and penmanship are thrown in, as conditions of a good, square mental meal. And to this feast guests are brought in from hedge and byways. The servants of the Commonwealth go out and compel the poor to come into the banquet. There is no excuse for dunces in this country. Nevertheless they are thick.—*E. H., in Cincinnati Commercial Gazette.*

Many a man who cannot get time to attend the Church prayer-meeting, will, if he becomes the head of a secret society, give three evenings a week to lodge and committee-meetings, and not complain in the least. A man who has not found time to attend the caucus for ten years, will, if you put him at the head of a "wing" of the party, give every evening in the week to politics.—*Golden Rule.*

In the course of a speech in the N. Y. East Conference, Dr. Buckley said: "I have had twenty-three years' experience in the itinerancy and am ready to go back to it. I was born a Methodist, shall live a Methodist, and hope to die a Methodist. In the past five years three other denominations have offered me better salaries than I ever got in my own. They are all after us because we have had Methodist training." There is much force in that last statement. Good Methodist training with the old Methodist fire in demand among all the evangelical denominations. It is sad to think how some of them would have suffered but for Methodism's overflow.—*Methodist.*

FRATERNAL ADDRESS.

The following is a part of the address of the Rev. S. S. Nelles, Fraternal Delegate from the Methodist Church, Canada, before the General Conference of the Methodist Episcopal Church of the United States: "My brother and I are to bring the fraternal greetings of the United Methodist Church to the General Conference of the Methodist Episcopal Church. The United Methodist Church is a Methodism that you have not seen before. I think you have never had representatives from any section of the great Methodist family that have been able to bring you a report like that which your secretary read, and which we are deputed to bring you to-night from the Dominion of Canada. There is but one Methodism, all united, in one Church, called the Methodist Church."

Until 1874 there were five bodies of Methodists: the Methodist Episcopal Church, the Primitive Methodists, the Bible Christian Methodists, the New Connexion Methodists, and the Wesleyan Methodists. In 1874 the New Connexion Methodists and the Methodist Episcopal Church were united in one body, and in September last, in 1883, the remaining bodies were joined together, and now these five make one common Methodism for the Dominion of Canada. That is the special message we bring to you on this occasion.

I cannot but contrast the state of things to-day with what it was in the General Conference of 1864, just twenty years ago, when I had the honor of standing before that General Conference as the representative from the then Wesleyan Church of Canada. I remember that the Senior Delegate, Rev. Dr. Carroll, a venerable good man, had some controversy with the brethren who represented the Methodist Episcopal Church—a relic of an old quarrel. It was left to a committee, and the Committee compromised the matter as committees are wont to do. I remember saying to my departed friend, the Rev. Dr. Banister, a day or two after, "So you have granted Dr. Carroll's contention in this thing, and you have continued your recognition of the Methodist Episcopal Church," which was recognized previously at Buffalo, in 1860, or before. "Well, yes," he says, "but there is a difference." "What is that?" "Well," he says, "we recognized them as a branch of the Methodist Church, and we recognized you as the branch of the Church." "Well," said I, "I never before saw the beauty of the definite article." They got the indefinite one and we got the definite, these were the "articles" of settlement, so to speak, and thus were the wrangles settled between the two contending parties in that Methodist quarrel. It is like a great many other quarrels and settlements in the history of the Church from time to time.

Well, we are all one now. I cannot go into details. Some of the brethren asked me what our organization was. I will give it in about two or three sentences. We haven't got bishops, greatly to the regret of my brother here, I suppose, and my own regret, for I believe in Episcopacy. We haven't bishops, but we have the next best thing; we have General Superintendents, if you can distinguish one from the other. They are elected, one or more, for eight years. We have elected Bishop Carman, of the Methodist Episcopal Church, and Dr. Rice, President of the Wesleyan section, and we may make more of them when we want to send one to China, India, Africa, or Japan. They travel about as your bishops do, and they attend in the Annual Conference, with a sort of divided authority, however, and they do wonderful things belonging to the Episcopal jurisdiction. We have lay representation in the highest degree of perfection; an equal number of laymen and ministers in the General Conference and in the Annual Conferences, except when questions of ministerial qualification and character are under consideration; then it is purely ministerial. These are the chief peculiarities of our system.

We are now a large body; the largest Protestant body in the Dominion of Canada. Three quarters of a million out of a population of some 4,500,000 by the census; 100,000 more than our Presbyterian brethren who stand next; 200,000 more than our Anglican brethren, who stand next to them. We have united all our interests; publishing interests, connectional funds, educational interests, everything pertaining to the Church in a general way; we have united all these in the common Church to make it as strong and influential in that country as we can.

I might use the language of the great orator, Daniel Webster, when he spoke of the broken and dishonored fragments of a once glorious union; but we have a happy union out of the discordant and belligerent fragments of Methodism in that land. You are, however, ahead of us in many things, as you ought to be, considering you are 50,000,000 and we are 5,000,000. But I think we are ahead of you in one thing, a missionary percentage. Our contributions amount in the old Wesleyan Church to about a dollar to each member of the Church, and yours is about thirty cents. We have inherited a missionary zeal which came from your venerable men, Bangs, Hedding, and others from England, who introduced Methodism into Canada. I know from the zeal you have manifested in the missionary direction of your work that you will be gratified to hear that report.

This union of Methodism has created a strong desire for further ecclesiastical union in Canada. The Presbyterians were united before us. But as soon as the Methodists were united, the Anglicans seemed to be in favor of a union of all the Protestant bodies in the Dominion of Canada. We have had addresses from the Bishops, and articles in favor of it in the magazines. There is difficulty in the way; it is our old friend the definite article. They are the Church, and the others are sects, and I think sometimes they go so far as to call us religious bodies. It is something to be a religious body. That is more than you can say of everybody, and it is more than we can say of every ecclesiastical body in every period of history; it would be only with some reservation in the fifteenth century that you could call the old Catholic Church simply a religious body, there was so much superstition and wickedness within it. In the early part of the eighteenth century it would have been difficult to call the Anglican Church a religious body, without some qualification, and if it has become more religious, it is partly owing to the labors of one of these religious bodies.

Methodism has been a sublime irregularity from the first. And yet it has quickened all the Churches, and given an illustration of progress, freedom and power not second to that which we find in the older Churches. Perhaps we will all come together, because we read in Isaiah a wondrous prophecy that the time shall come when the leopard shall lie down with the kid, and the lion shall eat straw like an ox. When I think of the great quantities of straw the Churches have eaten one time and another in the way of separation, and in the way of absurd doctrines and absurd ceremonial, I should not wonder if they would some day eat some straw in the way of unification. It would be a very reasonable sort of infliction of the *lex talionis* upon them if they had to make some sacrifices; and they will have to make some if they ever finally get together.

I trust, sir, that we shall remember that there is something better than ecclesiastical oneness and great ecclesiastical organization. Sometimes that is a good thing, and sometimes separation and disruption is a good thing. As I read Church history, the great times of refreshing have come; not in rigorous adherence to order and regularity, but sometimes rather in the breaking in upon that regularity which has come down from the past. The Protestant Reformation has surely been a blessing to the world. It has given us the freedom which we have. It has given us religious freedom, civil freedom, and intellectual freedom. The intellect before the Reformation was in a kind of dungeon through a long and dreary night, like a caged eagle beating his bleeding pinions against the bars of his prison house. A great German monk preaching the doctrine of the Gospel flung open the cage and gave us the great blessings which we have to-day.

"HOW TO GET RELIGION." Those who want religion get it; for those who really desire saving grace put themselves in a way to obtain it, and God meets all such. It is natural to seek the gratification of our desires. If a man wants money, he seeks it; if he wants political preferment, he seeks it. If a boy wants an education he proceeds to meet the conditions of its attainment; if he wants social enjoyment, he adjusts himself to his social opportunities. So, if a man wants religion he spontaneously puts himself in a way to get it; and if he wants it very much he will seek it first and more ardently than he seeks anything else. Then, as we have said, he gets it. We are positive on this point, because there are no contingencies between an earnest soul and God; nor is "God slack concerning his promises." We read: "All the promises of God in him [that is, in Christ] are yea, and in him amen." (2 Cor. i. 20). The moment we begin to draw nigh to God, that moment he begins to "draw nigh to us." The movement is like that of two weights balanced on a pulley; the instant the lower weight begins to rise the upper one begins to descend, and they are sure to meet in the center.

The balance of power to determine personal salvation is in the hands of the unsaved. It is locked up in the will. The Creator put it there, and then threw away the key. Hence man's responsibility. It is left to him to make his own destiny. Therefore, if a man wills to have religion, there is no possibility of failure on the side of God. He is committed to fill the man with righteousness who hungers and thirsts after it. And his promises are not like notes on time, but cash down the moment we make the transfer of ourselves and property to him. Show a clean title by cancelling all claims and mortgages of sin, Satan, and the world upon you, and execute a deed of consecration, and God will and must accept the tender and bestow the promised consideration. I reverently say *amen*, for he has put himself under self assumed obligations to meet you on terms of salvation at that point. He has established his own condition, and the day you meet them with the deepest sincerity you can command he has

bound himself, at the hazard of his own attributes, to fulfill his engagements. If then, you confess your sin, he will and must prove himself "faithful and just to forgive your sin, and to cleanse you from all unrighteousness." "Faithful is he that calleth you, who also will do it." There is no assurance in any pursuit like that which we find in the pursuit of religion. We may desire wealth, civil distinction or social relationships, but a thousand obstructions may come between us and the attainment of the coveted object. Not so with salvation. It is only look and live, thirst and drink. But one says, "I do not thirst, and cannot drink, for appetite must precede eating and drinking." True; but you can beget desire. To start with, you have painful awakenings. "Every heart knows its own bitterness." In spite of itself, every unsaved soul is a troubled sea. Fear lurks in every mind to which Jesus does not say "Peace, be still." Doubt, unrest, and apprehension surge through the soul where sin reigns or keeps the least footing.

Sin is a hornet that constantly stings the feelings. Guilt is a burden hard to carry. It will bow and break at length the strongest nerve. Even a feeling of uncertainty as to our salvation is a canker that will eat the soul out of a man of ordinary sensibility. Now, to consider this state of things naturally begets desire to be at rest. Who can be in an earthquake or tempest and not desire its cessation? Again, compare your doubt and forebodings with the quiet confidence of those who are consciously saved. The result will be a desire that will express itself on this wise, "Let me die the death of the righteous, and let my last end be like his." It was such comprehension that created in John Wesley a desire to be consciously saved. In a storm at sea he saw the Moravian missionaries calm and resigned, while he was agitated with fear. Above all, give yourself to prayer and the reading of the Scriptures, and you will not only desire, but crave and pant for the water of life. Take the Bible and kneel down at your bedside, with the sacred pages open before you. Read and pray, and pray and read, repent and believe, confess and weep and pour out your soul as it were in solution before God, and your indifference will turn to desire, and your desire to a burning thirst. And then you will be "filled with the Spirit," and blessed with "all spiritual blessings in heavenly places in Christ Jesus."—*A. Loewen, in Divine Life.*

DESPAIR NOT. Did you ever have a period in your life when you felt as if no one wanted you? I had that experience for about two days, and it nearly broke my heart. I wanted to die. It was a terrible thought that no one wanted me. I was a stranger in a strange city looking for work. I went from place to place, and got only a cruel answer: "No, sir;" "No, sir." No one wanted me. It seems as if the Son of God must have had something of that feeling down here; no one wanted him; it took him and put him to death. If he should come into this audience, and go from seat to seat, would you say, "No, Jesus, I do not want you; go thy way this time?" or would you open your heart and let him in? In one place it speaks of his locks wet with the dew of the night. Oh, may God help every unsaved soul here to receive the Son of God! He has gone up on high to make room there for us. We are told in one place that he looked toward heaven and sighed. He saw sickness and disease and death all around him, and no one wanted him, so he looked toward home. I can imagine he was homesick. There he was loved by all. O sinner, won't you have this rejected king? Won't you do as Martha and Mary did—receive him into your heart and home this very hour?—*Mooly.*

THE RED CROSS. It is cheering to find Christian influences softening and ameliorating the horrors of that most cruel and inhuman of scourges—war. Let us earnestly pray that this good work may hasten the day when men shall learn war no more. In Europe the "Red Cross Treaty" and the "Geneva Convention" have long been established institutions, but it was only recently that the United States of America gave in their accession to the agreement. The aim of the men who brought about this union of nations for philanthropic ends, was to relieve the wounded and so to mitigate the horrors of war. The work was not done in a moment. It was in 1863 that the first meeting was held at Geneva, but only two European powers gave official sanction to the proceedings. In the next year, after a larger conference, twelve governments, including all the European powers except Austria, Greece, Russia, and Turkey, with a few of the lesser German States, signed a treaty insuring protection to field-hospitals and their attendants in time of war, and providing for the removal and the safety of the wounded. Since that time, experience has shown the value of the service rendered by such a convention, and twenty-four States have accepted its conditions. The Red Cross committee, which provides relief for the sufferers, has now taken part in six great wars. After the siege of Paris, 10,000 wounded men were removed by its workers, and 9,000 soldiers were restored to their country who had been cured in German hospitals. The movement has enlisted a great band of workers, and has secured that they shall work without molestation. The modified form of the Swiss Arms adopted by the association as their badge, the red cross on a white ground, is a graceful tribute to the country which led the way in so excellent a work.—*Bethel Churchman.*

AN ESCAPE. An incident related by Bishop Soule, many years ago, shows that he was not without strategy in an emergency: The bishop said that during a Conference session in New York in the earlier years of his episcopal career, he was earnestly importuned by the official board of one of the city churches to give them as pastor a certain preacher. The Bishop enquired "Do you know the man?" They replied that they had only heard of him, but from what they had heard they were confident that he was the man for their church, and he alone of all the Conference would suit them. The Bishop dismissed them with the assurance that he would spare no pains to please them. "It so happened," said the bishop in relating the incident, "that the man asked for preached at that church on Sunday," and on Monday morning early, the whole official board were at the bishop's door, desiring only a minute's interview with him. "What now?" said the bishop. There was a meek reply by the chief speaker, thus: "Bishop, we have come to see if we have heard the man whose appointment to our church we asked for, and find that he will not suit us at all, and beg that you will not send him to us." "Well, brethren," queried the bishop, "what do you suggest now?" The reply was, "No, one, Bishop; send us any preacher that you think will suit us, except the one we asked for, and we will be content." They then departed. The bishop said: "I knew that church, I knew that preacher, and I knew he was not the man for the place, but did not tell the brethren so." And then with a pleasant smile, he continued: "I suppose the brethren never learned that I caused the Committee on Religious Worship to appoint that brother to preach to that church on the Sabbath. By so doing I was relieved from the unpleasant duty of offending those people or making an injudicious appointment to gratify them."

OUR HOME CIRCLE.

WITNESSES.

"I am working alone, and no one heeds!" Who says so, does not know; There are clear eyes watching on every side, And wherever our feet may go...

LETTERS TO GIRLS.

TRUTHFULNESS AND SINCERITY.

"But I we, if we want to succeed in life, be always frank and truthful!" is a question a girl asks. "Oh, in other words," she adds, "must we not be often sincere if we want to be thought amiable and polite?"

you are so "delighted" to see her and give a Judas kiss to show your delight, when you don't care a fig for her. I heard a person say to an acquaintance, "I am so glad to see you! Why did you stay away so long? Do come again soon. I have missed you so much!" following to the gate to kiss a goodbye; returning to the house to tell how disagreeable the person was and to hope she never should see her again.

to ask, "What do I think of myself if I do this or leave undone that?" Do you ever weary of "they say?" Who are the "they?" Do you respect them? Why do you care for them? To what will they help you to become? Answer these questions to your own satisfaction. There is no one you can depend upon, except your own father and mother, beside yourself. Be your own best friend. You never will amount to very much in this life until you reach that point. All the success in life which comes from any source but from within will never be of great help. It is your own determination and perseverance which will make you a power in the world.

—two hundred dollars. The bank discounted his own note, endorsed by its president, for two hundred more. When his client came in, the following conversation ensued: "Well, squire," said the client, "have you secured my note?" "Yes," answered Mr. Hackett. "What have you got it on to?" "This is what I've got it on to," taking from his desk a roll of bank-bills. "Why, what does this mean? If I'd supposed he was that kind of a man, I wouldn't have sued him."

DISCONTENT. The other day we stood by a cooper who was playing a merry tune with his adze round a cask. "Ah," said he, "mine is a hard lot—driving a hoop." "Heigho!" sighed the blacksmith on a hot summer day, as he wiped the perspiration from his brow, while the hot iron glowed on the anvil; "this is life with a vengeance, melting and frying one's self over a hot fire."

But the girls didn't believe it and they spoiled two miles of that ride in fretting. They found a lovely old tree and smaller ones near it, and a stream of clear water trickling down from somewhere. "Oh, oh!" they both said, "Father, do please stop here!—Mamma, only see what a lovely place!" But father had been looking at the sky for some minutes, and he shook his head. "It wouldn't be safe, girls. There is a heavy storm coming this way, I think. We must drive on, and reach a place of shelter. It wouldn't be good for little Joe to get a wetting."

THE SU... OBEDIENCE... All questions circumstances lawful to resist must be left to for whom they be written, with St. Paul construed to of faith and yield absolute authority, else the early mart authorities of ship idols, when they Protestantism... Verses 1-23 of government says nothing form of civil Christian government enacted, and sion to the au government, apostle, in a tions as to the stand to con should remind ties of that re them equally point out the on which civ is a part of t should live to the control of should admir of which mag erto enforce, form, is ess willars of co would be in any time be possessed the force. Will would be gi and for angry passio of anarchy life, and pre civilisation e. 3.—"Rule good works better than school who never afraid but the othe he can disor out, is alwa is going hor and behaving the tall polic the corner, performing the one who stolen apple in verse 4 th vice intenc powers—the to those who of punishme The divine world of frustrated by man wicked tional cases, make obedi conscience (of which w press hardl we may do as but, w as Christia 6-7.—"H sore point best gover people pay much unpopu and the ling at the in taxes. The gover in ma government be. What little com we get in on to a on he "honor to thoughtl "honor at the humb spect, re transcend mon hum recognize the claims offices of doing his maintain dence, he and homo ity by th this ackn all the va city are 11 14— force all drawing before us out of sle alert; "nearer are in the nal day. ent state soon give light of th earthly tions and belong to holy des higher s truth, ad mouds we have slumber should, us every and seek those gr for its On this hortatio Maq.

A GOOD LAWYER.

Lawyers rule this country. Of the seventy-six members who lately made up the United States Senate, fifty were practicing lawyers. The same profession furnishes heads to nearly all the government departments. Why is this thus?—is one of those questions to which several different answers may be given. But the fact has formed in the Senate, a standard by which the ability of each new senator is measured.

EVERY DAY.

The morning-glory hangs her blossoms out Fresh every day. Yesterday's bloom-lived out their little hour, And then were gone. So live to-day with patient, steadfast will And loyal heart. So shall to-morrow find thee truer still To bear thy part. And if no morrow ever wakes for thee Best thou content. If but to-day has borne its very best Before it went.

A RAILWAY LADDER.

Marshall Pass, by which the main range of the Rockies is crossed, is a great railway ladder. I do not propose to describe it; a whole article by itself would be needed for that. At its foot you are 6,000 feet above sea level; at its summit you are 10,000; yet on either side weather-beaten peaks rise nearly 4,000 feet above your head. If you will carefully toss a cord down on the floor (only guarding against its making any cross loops) you will have a fair idea of the way the track runs here. It is always a steep grade upward, but then to attain the regularity of ascent the train must go away up to the head of the deep indentations and skirt the outmost rim of the headlands. There are no tunnels, except the semblance made by the long snowsheds; few deep cuttings or bridges. It is simply a winding trail, accomplishing, by many and devious turnings, the required ascent of 217 feet to the mile, shown by a straight line on the profile from the Arkansas plains to the summit of the pass, and down again to the valley of the Tomichi on the western side. Sometimes you can look out of the window at two or three tracks below and two or three more above—the steps you have come and those which remain; but intervening links are invisible, and you wonder how you are to attain those successively higher levels. From one spot on the western slope six of these tracks are seen at once down the opening made by a great ravine which the road crosses and recrosses. This side is a kaleidoscope of far-reaching views, changing with each moment, for your headlight turns to every point of the compass in its doublings; and while you admire the sky-kissed heights above, you may turn and tremble at the awful depths just below. It is a railway in midair.

OUR YOUNG FOLKS.

MOTHER'S WING. Some little birds lay in a warm sunny nest Before they had learned to hop round in the trees, And fluttered, and fluttered, and dear little breast, Singing: "Chick-a-dee-dee, We are three, if you please." The mother bird waited and watched, for she knew They only could fly in a soft, gentle breeze, And she wanted to show just how they should do, Singing: "Chick-a-dee-dee, This way, if you please." But the little birds ventured one beautiful day, Found they could fly, with such pleasure and ease, And together, the three of them floated away Singing: "Chick-a-dee-dee, Good-by, if you please." But very soon, wearied of motion so new, Each thought, "How unwisely a little bird see!" And back to the nest in the sunny place flew, Singing: "Chick-a-dee-dee, Mother's wing, if you please." And if little children, when filled with unrest, Would stop to look up to the blossoming trees, They might just recall three birds in a nest, Singing: "Chick-a-dee-dee, Mother's wing, if you please!" —Wide Awake

FATHER KNEW BEST.

"Oh, dear!" said Emma, and she looked disgusted. "I think as much," said Laura, and she pouted. It was all because in a lovely wood they had some miles to find, there was a great picnic party, filling the boats on the little river, filling the swings, using the croquet-ground, using all the nice, cosy sitting places under spreading trees, using the tables and benches, swarming everywhere. Now the fact was that Emma and Laura wanted that grove for their picnic, and the people who were to attend it were mother and father, and baby and Joe, and their two selves. It was an quite an event to the Lawrence family; for father rarely had a day to spare. "Never mind," said the mother, trying to smile away the frown on her daughters' faces. "Our party is so small, we can find a pleasant place elsewhere,

ROBIN REDBREAST.

There is no bird more gently loved than Robin Redbreast. He makes his appearance the earliest of the birds of spring, and is always warmly welcomed as the harbinger of sunshine and flowers. He is easily tamed, and will sit on the fence near those who dig among the flower-beds or gardens, ready to fly down and hunt bugs and worms as soon as he considers he can do so without being caught. He is very fond of angle worms, and will almost risk being made a prisoner in order to obtain them as they are rolled out of the earth by the spade of the gardener. The young robins are not handsomer than any other fledglings until their plumage is grown. They have enormous yellow mouths, which fly open at the slightest noise around the nest, and the quantity of bugs and worms which these little mouths will receive is simply astonishing. Robin Redbreast, especially in the country, is very friendly and domestic in his tastes. He builds his nest, not very high up, on apple trees around the house, and sometimes even under the woodshed of the farmer's house, and the farmer welcomes him as a friend whose presence is a good omen. Farmers' boys seldom disturb Robin's nest, or hurt the little ones. Robin and his wife have the most tender attachment for their young, and whenever ill befalls the fledglings their mournful cries and attitude are enough to melt a heart of stone. Rob no bird's nest, dear young friends, but be particularly kind and tender with gentle affectionate Robin Redbreast. —Human Journal.

THE SUNDAY SCHOOL

JUNE 22.

OBEEDIENCE TO LAW.

ROMANS 21: 1-10.

All questions as to when, under what circumstances, and how far it may be lawful to resist the powers that be, must be left to wiser heads than those for whom these lessons are likely to be written, with, however, one exception. St. Paul's teaching cannot be construed to mean that in questions of faith and conscience we are to yield absolute submission to human authority, else it would follow that the early martyrs died wrong when the authorities commanded them to worship idols, and the later martyrs when they refused to recant their Protestantism.

Verses 1-2.—The apostle is writing of government in the abstract; he says nothing about any particular form of government. The duty of Christian citizens is to obey the laws enacted, and render all due submission to the authority of the existing government. It was fitting that the apostle, in a series of minute directions as to the Christian life, should advert to the relation in which men stand to constituted civil authority, should remind believers that the duties of that relation are binding upon them equally with others, and should point out the high and sacred grounds on which civil government rests. It is a part of the Divine plan that men should live together in society, under the control of laws which magistrates should administer, and the penalties of which magistrates should have power to enforce. Civil government, in some form, is essential to the peace and welfare of communities. Without it, the dearest rights of individuals would be imperilled, and might at any time be invaded by those who possessed the requisite amount of force. Without it, private retaliation, and for collisions of fierce and angry passions. The evils of a state of anarchy affect every relation of life, and prevent all advancement in civilization and comfort.

3.—"Rulers are not a terror to good works." No one knows the better than children. The boy at school who keeps all the rules is never afraid to meet the master's eye; but the other one, who tries how far he can disobey without being found out, is always afraid. The boy who is going home from school quietly, and behaving properly, has no fear of the tall policeman just coming round the corner; but the one who has been performing mischievous tricks, and the one who has his pockets full of stolen apples, both take to their heels.

In verse 4 the apostle states the divine intention in regard to all civil powers—they are ministers of good to those who do well, and ministers of punishment to those who do wrong. The divine intention in this sense is world of ours may be some times frustrated by human infirmity, or human wickedness. St. Paul would have us make obedience to the laws a matter of conscience (verse 5). If there are laws of which we do not approve, which press hardly on ourselves or others, we may do our best to get them altered; but, while they remain, our duty as Christians is to obey.

6-7.—Here the apostle touches the sore point in submission to even the best government. How very few people pay taxes cheerfully. The most unpopular man is the tax-gatherer, and the people are always grumbling at the amount they have to pay in taxes. But how unreasonable. The government must be supported, and in many respects, the better the government, the more costly it will be. What any have to pay is very little compared with the privileges we get in return. The apostle goes on to a wider range of meaning when he says that we are to render "honor to whom honor is due." The thoughtful Christian will, indeed "honor all men"; he will treat even the humblest and poorest with respect, recognizing the value, the transcendent importance, of our common human nature. He will recognize in his higher relations, the claims of a higher relation, and offices of his self respect, or ceasing to maintain his own legitimate independence, he will treat with deference and honor all invested with authority by the arrangements of God—thus acknowledging Him on whom all the varied interests of human society are dependent.

11-14.—The apostle seeks to enforce all previous exhortations by drawing our attention to the prospect before us. "It is high time to awake out of sleep," etc., to be active and alert, "for now is our salvation nearer than when we believed." "The night is far spent," etc. "We are in the dawn of a bright and eternal day. The shadows of our present state are passing away, and will soon give place to the unclouded sunlight of the Saviour's presence. Our earthly life, with its lower occupations and interests, is as the night. We belong to the day; we await with holy desire and expectation, that the higher state in which the light of truth, and purity and joy, shall be unclouded. That state is at hand; we have risen from the couch of slumber to prepare for it, and we should, therefore, put far away from us everything that is unsuited to it, and seek to be clothed upon with all those graces which will prepare us for its engagements and pleasures." On this view all the concluding exhortations are based.—W. M. S. N. Moa.

WHAT IS FARMING?

It is something more than staying on a farm. It is something more than skinning the soil. It is more than sowing hay or potatoes, and bulky crops unanalyzed. Farming is a business, a profession, a practical and scientific operation whereby the soil is used for profit, and improved under the operation. The processes of nature must be understood and worked in harmony with the chemistry of the earth and air. The processes of the elements must be understood, if not in their technical terms and language, in that sensible understanding, that common sense way, that their own advantage and capabilities may be turned to best account. The lawyer works by law and precedent, the physician works by symptoms and indications, the merchant by rules and observation, the mechanic by measure and capacities. The farmer must work by all by rules, observation and experiment. He must be a practical lawyer, doctor, merchant and mechanic of the vegetable, the animal and the trade world about him. He must be a skilled workman in the productive, operative and commercial circles in which his business lies and his sphere of circulation extends.

There is a quiet about the life of a farmer, and a hope of a serene old age, that no other business or profession can promise. A professional man is doomed some time to feel that his powers are waning. He is doomed to see younger and stronger men pass him in the race of life. He looks forward to an old age of intellectual mediocrity. But the farmer goes as it were, into partnership with trees and flowers—he breathes the sweet air of fields. There is no constant and frightful strain upon his mind. His nights are filled with sleep and rest. He watches his flocks and herds as they feed upon the green hilly slopes. He hears the pleasant rain fall upon the waving corn, and the trees he planted in his south field rustle about him as he plucks others for the children yet to be.

USEFUL HINTS.

Let impatient little boys, who are just now compelled to begin to take care of their shoes, use a very little milk instead of water to moisten the blacking; they will polish with less time and effort.

A brand of American cigars recently sent to London was analyzed. They were found to be composed of filthy tobacco, stale beer and strychnine. Can it be possible that O'Donovan Rossa is now getting in his fine work in this way?

A woman writing to a Western paper speaks of the electro-plating of cutlery and tableware as a very suitable and profitable employment for her sex. She has worked at silver-plating herself, and is greatly pleased with her experiments.

Some women in New York earn a comfortable living as purchasing agents, buying goods for families out of the city. They are paid for their services by their customers, and merchants allow them a commission beside.

Wash your fruit trees with soap and lye and water in June and again in September. It makes the trees smooth and clean, and helps to destroy insects. Whitewashing is of little use; it may kill a few insects, but that is all.

For a sour drink: Take one gallon of water, one pint of cider vinegar, one pound of sugar, two spoonsful of ginger; stir well together and add a lump of ice. Some like a trifle of soda stirred in each glass so as to have it foam and sparkle.

Lime slacked with a solution of salt and water, and then properly thinned with skim milk from which all the cream has been taken, makes a permanent white-wash for out door work, and, it is said, renders the wood incombustible.

Pieces of cotton batting dipped in hot water, and kept applied to old sores or new cuts, bruises or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water, poured from a height of three feet.

A tomato canner says the cause of poisoning from eating canned tomatoes is this: When the can is opened and only a portion of the contents is removed, the air acts upon the tin and develops the poison. The can should be emptied all at once, and the unused portion put in an earthen vessel.

As an example of what can be done in this neighborhood with a small piece of land, we will state that Mr. Sheldon, of Paradise Valley, realized \$1,400 from one acre of strawberries in season, and another gentleman netted \$70 from less than a quarter of an acre, after supplying his family with plenty of fruit.—San Diego Sun.

Don't think your horse in best condition to endure a long trip or a hard drive because he has stood in the stable for weeks and done nothing. If there is ever a time that he is "soft" it is after a long idle spell, but many unthinking men do not realize this, and horses of standing and staying qualities are often injured by idleness brought too suddenly from idleness to hard labor.

A CELEBRATED CASE.—The remarkable case of W. A. Edgar, of Frankville, who suffered from disease of the liver and kidneys so badly that all hope of recovery was abandoned. He remained ten and thirteen days without action of the bowels. Four bottles of Burdock Blood Bitters restored him to perfect health, which he had not known for twenty years before.

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TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rosway, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gates' Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedily healing Ointment.

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THE WESLEYAN

FRIDAY, JUNE 13, 1884.

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WYCLIFFE AND TYNDALE.

One of the healthiest signs of the day in Britain is the interest taken in the heroes of the Reformation. It is necessary, at times, to stoutly denounce evil, but there are other times when the interests of truth may be most effectively served by reminding the world how our enslaved fathers prized liberty to worship God, and at what cost they purchased our freedom from the fetters and tortures of those cruel agents of Rome whom she still glorifies on her high places.

The Lather celebration of last year was successful beyond expectation. In all parts of the world Protestants delighted to do honor to the memory of the great Reformer, and the impression made upon the minds of youth was such as Romish tactics cannot soon efface. Already this year a quinquennial celebration of Wycliffe has been held in England; and only the other day the venerable Earl of Shaftesbury unveiled a fine bronze statue of William Tyndale in a prominent place on the Thames Embankment, London. It cannot of course be expected that any celebration of the career of these men can be so extensive as was that of Luther, but it may be hoped that wherever Protestants of British origin are found their names will be recalled, so as to be held henceforth not only in lasting, but in general, remembrance.

The names of Wycliffe and Tyndale are connected with the early translation of the word of God into the English tongue. A priest himself, Wycliffe had the boldness to withstand a foreign sacerdotal dominion, and to resist the interference of the Pope in the affairs of England. The world to-day, in the despoiling of the Papacy of its temporal authority and in its loss of direct influence, sees only the extension of a line which centuries ago Wycliffe's finger distinctly traced out. After his day England was never again fully subject to the Pope. Slow has the world been to adopt his views; but it nevertheless has adopted them.

Like all other great Reformers, Wycliffe believed that the entrance of the Word of God giveth light, and he used earnest effort to lead the people to read it. And two hundred years before Luther arose to assert the right of private judgment, Wycliffe had asserted that right for the reader—a daring proposition from his lips, as a contemporary remarks, though a commonplace in the great world of to-day. But beyond this he could not go very far. He gave Englishmen the whole Bible in the vernacular, but it could only be circulated in manuscript, and had therefore but a secret life. In spite of Papal bulls and repeated efforts at his destruction, this brave assailant of monks and friars died a natural death; but, fifty years later, in accordance with a decree of the Council of Constance, his bones were taken up and burned, and the ashes cast into a little brook whose waters run into the Avon, thence to the Severn and finally to the ocean. Thus fared at the hands of Rome, the body of the man who is known to-day as "the Morning-star of the Reformation."

With the invention of printing came a great thirst for truth, and with the need came the man—an agent of Providence, thoroughly fearless and perfectly fitted for his work. The passion of Tyndal's life was set forth in his declaration to an ecclesiastic at the table of Sir John Welsh: "If God spares my life, ere many years I will make a boy that driveth a plough to know more of Scripture than thou dost." This promise he nobly redeemed at the cost of property and liberty and finally of a martyr's death. Having carried out abroad a project designed to bless England, the exile started forth a standard-bearer in behalf of the people against the priest-

hood, and his writings caused the pillars of the Papacy to tremble. Thenceforth his destruction became an earnest purpose. Betrayed by a supposed friend, he was thrown into prison near Brussels, and by English efforts guided by Romish emissaries, he was led forth from his dungeon, conducted to a neighboring eminence, tied to a stake, but mercifully strangled before he was burnt to ashes. The last word that escaped him before his suffocation was a prayer for his countrymen in a prayer for his king. "Lord, open the King of England's eyes." Before his martyrdom, however, he had the joy of knowing that the unfinished portions of the Old Testament were completed, and that the whole Bible including his own splendid contribution had entered England. And that work was so perfectly done, "so vitally wrought," as some one has said, "with the type and texture and substance of our English Bible as never to pass away with any future revision."

MOUNT ALLISON.

As we laid aside our pen last week, haste and hurry were seen on all hands at Mount Allison. Both teachers and pupils were preparing for a summer flight—not driven by lack of health, but rather drawn by the attractions of home and friends. A more healthy and cheery representation of young men and maidens could nowhere be found. Their appearance spoke volumes for the air of Sackville, and for the care of the managers of the institutions.

At the station we observed an unusually large number of ministers. The presence of these at the exercises of the previous days is to be accepted, we think, as a promise of increased interest in these schools of the Church. To them and to all persons interested in the growth of a Church which God has so greatly blessed, and which has just entered upon a new and most important era, we advise the reading of a part of an editorial from an American contemporary to be found in another column. The lesson is one that no intelligent Methodist should hastily dismiss. What our Church shall be in these Maritime Provinces, depends in great measure upon her treatment of her college and academies. It is no small proof of their importance that some of the keenest business men of our country have been ready to lay their thousands and tens of thousands down before the managers of our educational institutions.

By this time the Dominion should be ready to recognize Mount Allison's claim to priority in the admission of ladies to degrees in Arts. The graduates of the Ladies' Academy by their thoughtful and finely-read essays certainly proved the other day their right to stand side by side with their hitherto more highly favored brothers. A glance at the results of the examination and prize lists shows that a young lady has won enviable distinction. It is to be hoped that our Ladies' Academy will soon be sending scores to occupy places in the various college classes. By ladies who are thus coming to the front, the silly compliments on which ladies have been fed in the past will soon seem contemptible, and, shall we not add, such criticisms as we happened on a recent occasion to hear from thoughtful women on gaiety of dress, will soon be averted.

At this season the usual number of witty paragraphs anent "degrees" are floating through our exchanges. Mount Allison has, very wisely, been sparing of her honors, and has shown great care in her selection of the men upon whom to confer them. The names recently selected form no exception to this statement. Upon John Lathern—one of our first preachers and writers; Lieut. Governor Richey—the eldest son of a distinguished minister who was the first Principal of the Upper Canada Academy, now become Victoria University; and A. A. Stockton, Esq., Ph. B., an earnest student and an active friend of the Institution, the honors already announced have been most judiciously bestowed. And yet we are not sure that for the future it would not be wise to copy a significant sentence which appears in the Year Book of the Boston University: "The University confers no honorary degrees of any kind." But the writer is in danger of trespassing.

To the friends of the Institutions it will be a satisfaction to know that Dr. Inch, the esteemed President, and the

staff of Professors are to remain at their post; and that Dr. Kennedy, Miss Sharpe, and nearly all the teaching staff at the Ladies' Academy are expected to return. Many of them will also have been surprised to learn of the retirement of Principal Paisley from the charge of the Male Academy. That gentleman took charge of the Academy at a period of embarrassment, and now withdraws from it when prospects have grown brighter. The kindly remembrances of many pupils and parents will follow him elsewhere. No successor will be appointed at present, but T. T. Davis, A. M. who has excellent qualifications for the work, will fill the post of head-master, while the general management will be in the hands of the college authorities. Competent teachers will assist Mr. Davis.

An important event at the commencement of the next term will be the formal opening of the new and beautiful college building. This graceful pile, with its light and spacious class-rooms, library, museum and laboratory, and in particular its Black Memorial Hall, in which two beautiful and chaste memorial windows recall the memory of William Black and Charles F. Allison, will mark a long step in advance upon the old building. How many such steps have been taken since 1843, when at the suggestion of Enoch Wood the youthful Humphrey Pickard was called to take the management of the Male Academy just erected! After years of hard work, much of which the world would call drudgery, Dr. Pickard is yet a deeply interested spectator, and to some extent a director, of the movements at Mount Allison. May he yet long be spared! Methodism should have a history of her educational movements from his pen.

UNITED.

Sunday, the first day of June, 1884, will long stand out as a red-letter day in Canadian Methodism. Reports of various union services, including those in Halifax and St. John, occupy six and a half columns of the Toronto Globe of the 2nd inst., and notices more or less extended appear in almost every paper in the Dominion.

We are indebted to a friend for Belleville papers of the 2nd inst., with full accounts of the services in that town. It will be remembered that in Belleville the final decision was given in favor of union, and that there the arrangements were made which became of legal force on Sunday last. On the morning of Sunday the congregations met in the Tabernacle, where the Union Conference commenced its sessions. Prayer was offered by the Rev. Mr. Williams, Bible Christian, the Rev. Dr. Jaques, of the M. E. Church, read the Scripture lessons, and the Revs. J. B. Clarkson and Dr. Carman, and Mr. R. Richardson gave addresses. The church was crowded, and even camp stools and benches had to be brought into the aisles to accommodate the vast throng that sought admission. In the Bridge street church, where at midnight on a certain date in September last, amid breathless silence, a vote was taken for which Methodism the world over waited, and which finally settled the question of union throughout the Dominion, a most impressive service was held in the evening. Prayer was offered by the Rev. Dr. Carman, one of the General Superintendents, the lessons were read by the Rev. Dr. Badgley, and brief addresses were given by Revs. Mr. Williams and Drs. Meacham and Jaques. The combined choirs provided music of rare excellence. The Lord's Supper and a prayer-meeting of the "shouting" kind concluded a Sabbath which a friend describes as a "grand day."

No special tidings have reached us respecting the services of the day in our Maritime circuits. In St. John, as in this city, a large gathering took place in the afternoon, but there the preachers for the day seem to have brought the topic more prominently before than hearers from their pulpits. From Charlottetown we have heard little of special services, probably because the union from the first has been treated in the Island quite as a matter of course. In other places a sermon advertising to the topic alone marked the passage of a day the issues of which must be mighty in their influence upon our church and country in the future.

It now seems probable that the policy of the Gladstone government in the Soudan will be proved to have been wise.

OBITUARIES.

The Book Agent of the Methodist Episcopal Church, South, speaks vigorously on the subject of obituaries, in the Nashville Christian Advocate. In this large official paper one rarely, if ever, finds such lengthy notices as are forwarded from time to time to our comparatively small Wesleyan. Dr. McFerrin asserts:

Biographical sketches, well written, of conspicuous persons, noted for good and long service, are read with profit and pleasure; but, ordinarily, short, pertinent notices are all that any one should expect of his departed friends. More than this does injustice to tens of thousands of the readers. Obituaries of private persons are read generally by a few of the friends and acquaintances of the deceased, but the thousands pass on and look for other matter. Most of the obituaries of the patriarchs and saints of olden times take but a few lines.

Brief notices will give all a chance, and will allow the editor to give space for each, and to insert them in time. As it is, too much space is taken for these notices, and they are often delayed, and then necessarily cut down by the editor; feelings are injured, and the editor blamed. As publisher of the Christian Advocate, I must interpose, and insist that not more than a reasonable space be allowed them in this department of the paper. The composition in small type, the paper and the press-work, cost the House large sums of money for which we make no charge. But while we are thus liberal as publisher, I insist that so much space should not be taken each week to the detriment of the paper, the rights of the subscribers, and the love we have for the memory of the worthy dead. Ordinarily, twenty or twenty-four lines should contain an obituary of any Christian man or pious woman.

A VITAL MATTER.

Under this title the Richmond Christian Advocate points out a danger which our people will do well to watch against. That paper says, in reference to the retrogression of Methodism in Kentucky:

In an evil hour, years ago, our Church, then in the van, allowed their college to fall into decay and death. Others saw the vantage ground and fostered their schools. They began to educate Methodist children. The communities by this means came under the influence of rival denominations. These Churches gained on us and after awhile took the lead. We by degrees fell to the rear. As the years went, the men of culture and influence were in other communions. Methodist boys at the best schools received a slant from the faith of their fathers.

Our Church in Kentucky recognizes now the fatal mistake. Once we were foremost, successful, and almost without rivals in that Commonwealth. We made the blunder of the century, and will never recover from the false step. Israel sounded the lowest depth of degradation when there was no smith, nor forge, nor anvil, throughout its territory. When "all the Israelites went down to the Philistines, to sharpen every man his share and his coulter, and his ax, and his mattock." Of course they were defenceless. And "it came to pass in the day of battle, that there was neither sword or spear found in the hand of any of the people."

The Church that allows hostile neighbors to control and monopolize schools, where the wits of the youth are hammered and sharpened, soon finds itself as impotent and ignoble as the base Jew, without a weapon and without manhood.

Methodism in Virginia, North Carolina, and the South in the decades past, had the good fortune of a college. Minister and layman were trained there. That institution gave to the Church, in the years gone by, a dominating career in the Southern States. Subtract its influence, and you would cut the core out of the glorious past. Bishops, scholars, statesmen and orators received their training in its halls. A hundred living ministers in the Virginia Conference were educated there. Fifty in the Baltimore Conference. Such is the grand history of Randolph-Macon.

Beware, brethren, lest a dry-rot beginning now at the core leave us, in the years to come, a fragile, withered shell of dust. Kentucky Methodism received blood poison from their dead college. May the Virginian Church "profit by their example."

The Calendar of the Presbyterian Theological College is a neat pamphlet of 36 pages. The Professors at present engaged in the training of the coming ministers are Drs. MacKnight, Currie and Pollok. Students have to take previously a regular course in Arts at Dalhousie College, Fredericton University or some similar institution. They are strongly recommended to take the degree of B. A., and a three years' Greek course. Those who do not take a regular Arts course are required to submit to a special examination. Students of exceptional qualifications are sometimes admitted by special leave of Synod or General Assembly. We understand that the drill is very thorough.

At the American General Conference, which was closed on the 28th ult., constant attention seems to have been given to business. Only on one occasion did absenteeism seem to have been specially noticeable. At that time—when the very important vote upon allowing some elasticity to the term of ministerial service was being taken—nearly sixty lay delegates were not in their places. Amos Shinkle, Esq., was able to make publicly, on the Conference floor, the surprising statement that he had never been absent five minutes from any session of the four General Conferences of which he has been a member. The Baltimore Methodist commends the close attention of Governor Pattison, of Pennsylvania, who, though burdened with the affairs of a great State, and interested deeply no doubt, in the political conventions and the preparations for the Presidential campaign, is said to have been absent from only one of the sessions. The next General Conference will meet in the People's Church, Boston, in May, 1887.

The Grafton street church in this city, in which the Conference is to be held, has undergone extensive repairs. The roof has been celled with wood, the whole of the interior painted, the platform newly carpeted and the aisles covered with linoleum, the whole adding to the beauty of this well-known church. Only one regret is felt as one glances at it—that arising from the fact that, with the exception of the small mission chapel at Coburg road, it is the only Methodist church to be found among the fifteen thousand or more persons residing in that part of the city south of Jacob street. Any one giving a moment's consideration to this strange fact cannot fail to see the need of aiding the movement to erect a church at once on the beautiful lot purchased a few months since on the corner of Cobourg and Robie streets. It is to the colonies sent out from time to time by the Brunswick street church, at the north of the city, that we in great measure owe the growth indicated by the last census. The south should do its part, and that at once.

Two sad cases of mortality among little waifs have been reported of late. One was brought before the public through the discovery of twenty-one bodies which had been buried without any formalities in the yard of a so-called sanitarium in New Jersey, which is said to have been founded by the lady whose name it bears from purely benevolent impulses. The other scene of the dance of death is in our own Dominion, and at the Grey Nunnery hospital for foundlings at Montreal. From a statement in the Star it appears that altogether, during 1883, 703 infants were admitted to the institution and that during that same year 664 died. It is further said that the mortality of last year was not exceptional, the admissions and mortality mentioned being about the average. In spite of the difficulty of bringing children through all the perils of infancy, even under the most favorable conditions, it cannot be supposed that 95 per cent of these unfortunates must die as a matter of necessity. An inquest was held in the first case; into the second some searching inquiry should certainly be instituted.

The Christian Visitor remarks that "it is fallacious to argue that an institution, having great numbers in attendance, has an advantage over a college like Acadia. The thorough acquaintance of the students one with another, the facilities of constant contact and handling by the professors, give the college of moderate size a great advantage over the institution attended by large numbers." We were struck with the forcible manner in which a statement to the same effect was put the other day by President Inch, of Mount Allison.

The London Methodist thinks it "worthy of notice that there is not unanimity among English Methodists as to the advisability of holding the second Ecumenical Conference in the United States in 1887, and that any proposal made in the Wesleyan Conference to promote the movement will, it is said, be opposed in that Conference." No reason is given for this probable opposition. English Methodists have nothing to fear and something to learn from their American brethren. Each can benefit the other. It is to be hoped that there is little foundation for this statement.

The communistic doctrines of Henry George have been roughly handled in a new work by Mr. Mallock, entitled Poverty and Progress. It seems that "Mr. George's expedient for the abolition of poverty was actually tried in England, on a small scale, some eighty years ago. A certain philanthropic gentleman left an estate of four thousand a year to the inhabitants of three villages in Herefordshire. He did, that is to say, just what Mr. George recommends. He nationalised (as it were) amongst the tenants what was once the revenue of the squire. Before many years had elapsed, these three villages had become three warrens of paupers. More misery was produced by this ill-advised generosity than could have been possibly caused by the most merciless rack-renting; and so wretched and scandalous did the state of things become that a special Act had to be passed through Parliament to revoke the gift that had caused so much misery."

The well-known foreign policy of James G. Blaine, the chosen candidate of the Republicans of the United States for President, causes already some anxiety in English circles. The progress of the electoral campaign will be watched across the ocean with deep interest. An English paper, the Pall Mall Gazette, says that Blaine's nomination is the most notable event for England since the death of President Lincoln. He is supposed to be a hater of England, and to be largely indebted to Irish influence. But men in office and out of office are often seen to act differently.

Resolutions have been passed by the American General Conference to establish evangelizing agencies among the Roman Catholics of the United States. Bishop Harris's ruling at the Wilmington Conference, that a Roman Catholic priest's ordination could not be recognized as equivalent to that of an elder of the Methodist Episcopal Church, as the Church from which he came is not an "Evangelical Church" within the meaning of that term in the Discipline, was sustained without dissent by the General Conference.

No man is beyond the possibility of mistake. John Wesley, says a correspondent of an English exchange, "had a keen scent for covetousness; and your readers will probably remember an occasion on which he deemed he had unearthed a splendid specimen, in the case of a man who had ceased to subscribe to some particular charitable object. He rated the man soundly; and afterwards found that the wretch was subsisting on parsnips that he might discharge his obligations to certain creditors."

The anniversary of Acadia College took place last week. A single lady graduate, Miss Marshall, appeared among the other graduates. The degree of D. D. was conferred upon Rev. Prof. Welton, Ph. D. Several other degrees were bestowed. In the afternoon a tablet was unveiled to the memory of the late Prof. Hart, who died while engaged as chief of the Geological Survey of Brazil. An address on the occasion was delivered by Silan Alward, D. C. L.

The outcry of Charles Francis Adams and some other clever men against the compulsory study of Greek has had some weight in Canadian colleges. Mount Allison is not the first to make the study of that language optional. Several years ago in Queen's College, Kingston, and two years ago in Dalhousie College, Greek ceased to be a necessary subject for the B. A. degree.

The net increase of the membership among the Wesleyans of England is 3,316; that in Ireland as reported at the recent District meeting is 480. The candidates for the ministry of the English Conference are 69 in number. It is thought the supply will hardly equal the demand. But, says the Recorder, "no requirements of the Convention can make it desirable to accept feeble men."

Several cases of books have been forwarded by the Book Steward to the N. B. and P. E. I. Conference, at St. John, in charge of the Rev. J. C. Berrie.

The Conferences meet in a few days. Remember Paul's exhortation, "Brethren, pray for us."

NOVA SCOTIA.

The Nova Scotia Conference of the Methodist Episcopal Church commenced its session (p. v.) in the morning at 10 o'clock.

The first session of the Conference will open in the following Friday at 10 o'clock.

The Provisional Committee will meet on Tuesday evening at 8 o'clock.

N. B. & P. E. I.

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NEWFOUNDLAND.

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MOUNT ALLISON.

DEAR MR. EDITOR: A few words from me at the recent institutions. Three witnesses established their testimony to the exercises. Comparing we would a shows signs than of de have been de staff the teach In the exam proof of pro development. A denance recos as places wh with safety a education. that every e the training taly, morally. Full report en concomi nction with year. We the good th of them. O we make; a that we are ly expressed who were p or two we among the tendency to costliness b the make u style of dr yet none th is neither. by the art maker. A playenge of the heav allowed to cluding fro daughters. We are and usefu my and in ture this much more the author marks in t given and consideration. Wishing institutions of prosper A.

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MOUNT ALLISON.

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NOVA SCOTIA CONFERENCE.

The Nova Scotia Conference will commence its Eleventh Annual Session (N. V.) in the Grafton street Methodist Church, Halifax, on Wednesday morning, June 18th, at nine o'clock.

The first session of the Nova Scotia Conference of the Methodist Church, composed of ministers and laymen, will open in the same place on the following Friday afternoon at 2.30 o'clock.

The Provisional Stationing Committee will meet in the Preachers' Vestry of the Grafton St. Church, Tuesday evening, June 16th, at 7.30 o'clock.

W. H. HEARTZ.

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

The New Brunswick and Prince Edward Island Conference (Methodist Church of Canada), will hold its annual session in the Centenary Methodist Church, St. John, commencing June 18th, 1884.

The Stationing Committee of the United Church will meet in the basement of Centenary church on Tuesday, June 24th, at 3 p. m. It is deemed unnecessary to call the Stationing Committee at an earlier date.

The New Brunswick and P. E. I. Conference of the Methodist Church (United) will hold its First Session in the Centenary Church, St. John, N. B., on Wednesday, June 25th, 1884, commencing at 9 o'clock a. m.

S. T. TEED.

NEWFOUNDLAND CONFERENCE.

The Newfoundland Conference of the Methodist Church will (N. V.) be held in the Gower Street Church, St. John's, opening on Tuesday, July 1st, at 9.30 a. m.

The Stationing Committee is appointed to meet at the Conference church on Monday, June 30th, at 4 p. m.

JAMES DOVE.

MOUNT ALLISON.

DEAR MR. EDITOR.—Allow me a few words from a visitor to Sackville at the recent closing exercises of the Institutions. "In the mouth of two or three witnesses shall every word be established." We would add our testimony to the general excellence of the exercises.

Comparing the present with the past we would say that Mount Allison shows signs of improvement rather than of decadence. Though there have been changes in the professional staff the teaching has been thorough.

In the examination the students gave proof of progress and of mental development. We can have every confidence in recommending our Institutions as places where our young people may with safety and economy be sent for education. Parents may be assured that every attention will be paid to the training of their children mentally, morally and spiritually.

Full reports have already been given concerning the exercises in connection with the close of the academic year. We would simply endorse all the good things that have been said of them. One criticism only would we make; and in making it we know that we are but voicing opinions freely expressed by many of the visitors who were present.

For the last year or two we have been pained to notice among the young ladies an increasing tendency to display in dress, in the costliness both of the matter and of the make up. Time was when the style of dress was charmingly simple yet none the less becoming. Now it is neither. Native beauty is hidden by the art of the milliner and dress-maker. Apart from the expense of the heavy expense to parents. If allowed to continue it must end in excluding from the academy all but the daughters of the richest.

We are jealous for the reputation and usefulness of our Ladies' Academy and in a spirit of friendship venture this criticism. We might say much more but refrain, hoping that the authorities will receive these remarks in the spirit in which they are given and will give the matter due consideration.

Wishing the Academy and the institutions generally, many long years of prosperity, I subscribe myself,
A LOVER OF MR. ALLISON.

[The above note reached our office when we had not space for any remarks of our own upon the important topic it suggests. Some reference may be again made to it. Similar remarks have reached us from other quarters. EDITOR.]

MOODY AND SANKEY.

The series of missions of these American evangelists, which began on the 4th of November last in Inalington, is about to come to a close. Yesterday afternoon the last of the missions was opened in the large iron structure which has done duty throughout the whole campaign, and which is set up on the space of unoccupied ground close to the City of London schools, Thames Embankment. The structure, which is capable of seating about 6,000 persons, was almost wholly filled, the majority of the congregation consisting of ladies. But on the platform there was a large number of clergymen, and in the reserved seats were many distinguished personages, amongst whom were Earl and Countess Cairns, Lord

Tankerville, Deacon Abraham, of the Nestorian Church, and two Persian gentlemen in their native costume. It is thought that the present mission will continue for three weeks, or possibly up to the end of June, but it cannot last longer, for Messrs. Moody and Sankey have made arrangements for their return to America in the first week of July. The opening meeting was a ceremony of a highly impressive character, and was entered into by the vast congregation with a spirit of deep devotion. The proceedings commenced with prayer, offered by the Rev. James Corven, Church Pastoral Aid Society, after which several hymns, in which the company joined, were sung, and other prayers were offered at intervals between the singing. Many of the musical pieces were rendered with considerable skill by the soloists, whilst Mr. Sankey presided with his usual effect on the harmonium. At the close of this part of the proceedings Mr. Moody delivered one of his characteristic addresses, taking for his subject the Efficacy of Prayer, which was listened to with the utmost attention. After the address the usual prayer meeting was held.—*Watchman, May 28.*

WILLIAM TYNDALE.
Lord Shaftesbury recently unveiled the memorial statue of William Tyndale, on the Thames Embankment, a large number of persons witnessing the ceremony. The memorial fund has been chiefly raised by contributions of £100 from bodies and persons in different parts of the country. The total cost of the monument was £2,400. The statue represents Tyndale in his doctor's robes as seen in the portrait at Oxford, evidently done from life. His right hand lies on an open New Testament, resting on a printing press, copied from a contemporary one at the Musée Plantin in Antwerp; his left hand grasps his cloak, and holds a manuscript, while he is earnestly saying, "If God spares my life, ere many years I will cause a boy that driveth a plough to know more of the Scripture than thou dost." Upon the press are some printed sheets, to indicate that he did that part of the work himself. Lord Shaftesbury before the unveiling addressed the assembly, and said that he was honored by being requested to perform the ceremony of unveiling the statue of a man who was one of the greatest men that God had blessed the earth by placing upon it. A greater memorial, however, than any statue was the open Testament, which Tyndale was the first to translate into English from the original Greek.—*Meth. Recorder.*

CANADIAN METHODISM.
In view of the consummation of the union of the Methodist Churches, the following statistics showing the strength of the united Church are given. It must be borne in mind that they are subject to be modified—probably increased—by the returns now being made at the various Conferences and District meetings.

MEMBERSHIP.
Methodist Church of Canada, 128,644; Methodist Episcopal, 25,671; Primitive Methodist, 8,090; Bible Christians, 7,398. Total, 169,803.

NUMBER OF MINISTERS.
(of all classes, including students)—Canada Methodist, 1,216; Methodist Episcopal, 259; Primitive Methodist, 89; Bible Christians, 79. Total 1,643.

CHURCHES AND THEIR VALUE.
Canada Methodist—Number of churches, 2,202; value \$4,438,435; number of parsonages 646, value \$712,090; parsonage furniture, \$102,983; total value of church property, \$6,809,817. Methodist Episcopal—545 churches, value, \$1,314,204; and 126 parsonages, value \$113,110; total value, \$1,523,514. Primitive Methodist—231 churches and 50 parsonages; total value, \$40,260. Bible Christians—59 churches, value, \$395,210. Total—3,159 churches, 877 parsonages; value, \$9,130,807.

SUNDAY SCHOOLS.
The number of Sunday Schools in the four branches of the Church is 2,707, with 22,434 teachers and 175,052 scholars.

PERSONAL.

The sermon before the Theological Union for 1885 (N. V.) is to be preached by the Rev. W. Dobson; and the lecture before the same body by the Rev. J. R. Borden.

The competition for the Gilchrist Scholarship begins in this city on Monday next. Mr. Frank Nicolson, son of Rev. A. W. Nicolson, comes up as a competitor from Mount Allison. So few Canadian youth have availed themselves of this opportunity that it is to be withdrawn after the present year.

The *Melrose Journal* of the 31st ult. has a sermon preached on Memorial day by the Rev. John D. Pickles, Methodist pastor at Melrose, Mass., by request of the U. S. Grant Post. At first the Post and its friends were invited to hear the sermon in the Methodist church, but the Commander very wisely proposed the town hall, which was "densely filled." The *Journal* speaks of it as "a thorough and earnest production." It has the true Gospel ring.

At its recent convocation Victoria University conferred the degree of D. U. upon the Rev. Benjamin Gregory, the English Wesleyan Connexion editor, and of LL. D., upon the Rev. W. H. Dallinger, F. R. S., another well-known Wesleyan minister. "These honors," says the *Methodist*

Recorder, "will sit suitably and gracefully upon these esteemed ministers." The same paper intimates that only Mr. Gregory's modesty had prevented the reception of an honorary degree at an earlier date.

LITERARY, Etc.

Mary's Mission, by Marie Oliver, is a sweet life-story, issued as No. 2 of Lothrop & Co.'s "Young Folks' Library." Price 25 cents.

Pastoral Theology is the title of a work now in press, prepared by Prof. James M. Hoopla, of Yale College, as a companion volume to "Hoppa's Homiletics." It will be published by Funk & Wagnalls, of New York.

The Rev. C. H. Spurgeon writes that his little volume, *The Close of the Maze*, republished in Funk & Wagnalls' "Standard Library" is having a remarkable popularity in England. The "Maze" is modern scepticism.

The Rev. G. Hughes is preparing a memoir of Dr. Walter C. Palmer, late editor of the *Guide to Holiness*, under the title of *The Blessed Physician*, and describing his sunlit journey to the celestial city. It is to be issued by Palmer and Hughes, New York, about July 1st, and will probably be in great demand. Price \$1.00.

The *Wesleyan Methodist Magazine* for May contains a portrait of the Rev. John Bond and a good list of articles. This periodical is one of which English Methodists may be proud. The *Christian Miscellany* is a worthy companion to the *Magazine*, cheap, good, and lively. The *Sunday School Magazine* has the usual variety of articles helpful to teachers.

The *Pulpit Treasury* for June is adorned with a fine portrait of the Rev. John Burrows, D. D., Chicago. The opening sermon is a most excellent one, by that able preacher, on "Religion the Motive Power in Human Progress." There is also a good variety of homiletic and illustrative miscellany. E. B. Treat, 757 Broadway, N. Y., is publisher.

The June number of the well-known *Homiletic Monthly*, published in New York, by Funk & Wagnalls, begins with a sermon by one of the most noted French Protestant preachers of the day—Eugene Bersier. The various departments contain excellent papers from writers of celebrity. Germany is heard from in a paper by Professor Christlieb.

Orange Judd, the veteran ex editor of the *American Agriculturist*, has become the editor of the *Practical Farmer*. The first number after Mr. Judd sat down on the editorial tripod, glowed with new life. The *Farmer* is published at Chicago, the subscription price being \$2 a year. It is beautifully printed, and contains several fine illustrations.

Subscribers to the "Standard Library" will thank Messrs. Funk & Wagnalls for sending them as No. 11 Archibald Forbes's instructive biography of *Chinese Gordon*. The account follows that hero down to his recent entry into Khartoum. This book needs no advertising. It is written in a clear lively manner and in rare good taste. Price 15 cents. S. F. Huestis, General Agent for Maritime Provinces.

The Old Vice and the New Chivalry, by J. Templeton-Armstrong, and just issued by William Briggs, Toronto, treats of the "drink" question—its history, its effects, and the means necessary for its overthrow. It is written in a pleasing style, and from a truly candid standpoint. The author very truly remarks: "Temperance is, if anything, over-organized and officiated if the machinery in existence be compared with the membership of the body, while the soul that should energize such a society has been but feebly manifested." To excite to energy is the author's aim. Price 75 cents. Methodist Book-room.

METHODIST NOTES.

The trustees of the Methodist church in Sussex have decided to enlarge the present church.

On Sunday, the 8th inst. the Rev. G. F. Johnson, of Middleton, administered baptism to 16 adults and received 43 into the Church.

On the evening of the 1st inst., Rev. W. Tippet, of Fredericton, baptized two young ladies and received nine candidates into full fellowship with the Church.

The ladies of the Chatham Parsonage Aid Fund gave an entertainment last night since in the Masonic hall at which over sixty dollars was raised.

On the 8th inst., at Jollicore, the Rev. Thomas Marshall received 23 persons into church membership, fifteen adults having been baptized at the same service.

On the 1st inst. the Rev. L. S. Johnson, of Hillsboro, baptized 7 adults and received 35 into full membership. His last year on that circuit has been in all respects the most prosperous of the three.

The choir of the Brunswick street church, assisted by a few friends, will give a concert in the basement of their church on Tuesday evening, the 17th inst. The proceeds will be used in aid of the Beech street church. Visitors may depend upon hearing good music.

At Lunenburg, on June 2nd, the Rev. W. Brown, baptized 2 adults and received 16 into the church at the expiration of the usual probation. The Lord's Supper at the close was a hallowed season. Mr. Bowly, the contractor, is actively pushing on the work on the new church.

At the close of his sermon on Sunday evening last the Rev. John Wier, pastor of the Port Royal Methodist church, received fifteen persons into full church connexion. The service was most impressive. The membership of this church has been more than doubled in a comparatively few months.—*Hamilton New Era.*

A brother in Bermuda writes: "Your esteemed Bermudian correspondent, in the issue of the 2nd ult., is a little in error regarding the proposed readjustment of our work here. The change suggested is the division of Hamilton circuit, setting off Port Royal, Somerset and the Dockyard; and the incorporating of Harris's Bay with the Hamilton circuit."

The *Yarmouth Herald* describes at length an unusually interesting concert by the Sunday-school of Wesley church, Milton. The pastor, Rev. J. A. Rogers, and the superintendent, S. A. Crowell, Esq., took part in the exercises. Numerous songs and recitations were given by the scholars. About \$24 was collected for school work.

From Deer Island, Rev. J. F. Estey writes that "Methodism is progressing slowly but steadily, notwithstanding much denominational rivalry and sectional bigotry." He adds: "Since Christmas, Lord's Cove has been placed on the list of appointments with encouraging results. At Leonardville, a few devoted and energetic persons, nobly assisted by a few more from Lord's Cove, are trying to build a Methodist church. The building is already inclosed and the work progressing finely. Contributions toward its completion would be thankfully received in sums either small or large by the Superintendent of the mission or by either of the following Building Committee: Thos. K. Parker, Lord's Cove; Wm. Conley, Jun. George Conley, John Hoyt, Leonardville. At Leonardville, after baptism with water, one person received the right hand of fellowship, a short time ago. At Cumming's Cove two were received on trial, and one into full connection, by letter from the F. C. Baptist Church. On the 26th ult. the sum of \$33 was raised at the last named place by a fancy sale and supper.

GENERAL RELIGIOUS NOTES.

The Congregational Union of Ontario and Quebec has decided not to admit women to membership of the Union.

The Governor of Zahleh, Syria, has two sons in the Beirut Protestant College, and two daughters in the Female Seminary, paying full price for their tuition.

In the Southern Presbyterian Church (United States), 43 Presbyteries have voted to remove from the Conference the clause prohibiting marriage with a deceased wife's sister. Ten voted in opposition to the change.

The Bishop of Gibraltar has been at Sebastopol for the purpose of consecrating the Crimean graveyards. The consecration was, by the courtesy of the Russian authorities, rendered a very imposing ceremony.

It is announced that three curates of the Church of England have resigned their curacies and joined the Salvation Army as simple cadets. This resignation appears to have been purely voluntary. They have given up salaries amounting to a total of £405.

In the Methodist Episcopal Church of the United States—which does not include the South—there were in 1883 55,876 infant baptisms, and 61,862 adult baptisms. The total number of Sunday-school officers, teachers and scholars was 1,932,926, an increase of 78,900 over the preceding year.

The Hindustani word "Zenana," so widely known in reference to missions, means in general women, and a woman of the higher classes in particular. It means, also, that particular part of the house of the high class natives, where the females of his household—wife, mother, daughters, mother-in-law and daughters-in-law—live.

The Evangelical Christians of India have sent an urgent request to Messrs. Moody and Sankey to visit India. The Irish Protestants have also sent them a monster petition to conduct evangelistic services throughout Ireland, and declare that the country is ripe for such a movement. Notwithstanding their appeals the evangelists are disposed to devote the next few seasons to America.

The Nonconformist ministers of Norwich, Eng., have arranged to hold an undenominational evangelistic mission for eleven days, commencing October 19, in St. Andrew's Hall, kindly lent by the mayor for the purpose. The Rev. Hugh Price Hughes, A. M., Wesleyan, of Oxford, has undertaken to conduct the services. A committee has been formed, consisting of the local ministers and one lay representative from each church. The services are announced in advance, to prevent other engagements.

TEMPERANCE NOTES.

The temperance bodies of Moncton are to have a grand demonstration and parade on Dominion Day.

Does it pay to have a thousand homes blasted, ruined, defiled, turned into hells of misery, strife and want, that some wholesale rum-sellers may build up a large fortune?

The Chautauqua course of study has a temperance branch, Miss Willard having made out the list of books, and been chosen secretary of the department. Many ladies are pursuing the course in their homes.

The Rhode Island Legislature has passed the Compulsory Scientific Temperance bill, making the fifth State that recognizes the right of all children to be taught the physiological effects of alcohol.

The Emperor of China recently authorized the destruction of \$4,000,000 worth of opium, and absolutely refused to accept a revenue from its sale. A few such heathen officials are needed in Canada to deal with the rum traffic.

Some of the best artillery work done in the temperance warfare has been by Canon Farrar, of Westminster Abbey. He quotes the distinguished statesman, Cobden, as saying that the temperance reform is at the foundation of all reforms.

The Archbishop of Canterbury recently told the Church of England temperance society, in reference to the question of the housing of the poor, that it would be useless to give them better homes unless they were taught to abstain from drink.

GLEANINGS, Etc.

THE DOMINION.

Henry G. Vannor, the weather prophet, died at Montreal on Sunday.

The Anglican Church is seeking to procure separate schools in the Province of Ontario.

Voting upon the Scott Act will take place in Arthabaska County, Quebec, on the 14th of July.

Last week about 40 vessels were loading at Chatham for the United Kingdom and the continent.

The *Charlottetown Examiner* is pleased to learn that there is this year a falling off in the import of liquor into P. E. Island.

The daily business of the Bank of England is about \$10,000,000, about as much as the full capital of our principal Canadian Banks.

The Provincial delegates to the Right Worthy Grand Lodge, I. O. G. T., which met at Washington, had the pleasure of a visit to the President.

The cargo of the *Cleopatra*, which left Yarmouth for Boston on the 4th inst., was valued at \$9,720. That of the *Alpha*, on the previous day, was also almost wholly of fish and valued at \$5,853.

The immense ship, the *County of Yarmouth*, owned by Mr. W. L. Lovitt, and valued when launched at \$75,000, is being got ready for sea at St. John. She will carry about 7,000 yards of canvass.

Two young men named Rice, natives of Baddeck, C. B., are among the crew of the Greely relief expedition which left St. John's a few days ago in search of the missing Greely party. They are brothers of the artist of the missing expedition.

The *Journal* says that in Summerside, P. E. I., such a thing as a vacant store is not to be had for love or money, and the same remark holds good in regard to dwelling houses. It is with great difficulty that a residence can be obtained.

One of the most attractive features at Mount Allison last week was probably the Studio, under Miss Reid's charge, where about 300 pictures were on exhibition, some of them very fine specimens. Besides the oil paintings were specimens of sepia and pencil drawings, studies on terra cotta, bronze, wood, glass, etc.

The annual session of the Grand Orange Lodge of British North America was held recently in London, Ont. The Grand Secretary, in his report, urged that the brethren should, as citizens and as Orangemen, stand manfully side by side and support no party, no creed, no government that will not pledge itself to support the fundamental principles of the constitution.

John Eno is still in Quebec, where he was captured by Detective Fahey when about to leave for England. Judge Tessier gave judgment in the case on Tuesday, declaring the arrest illegal and liberating him. He was immediately re-arrested by high constable Bissonette on a charge of forgery. A charge of forgery in the second and third degree has been preferred against him, and a demand made for his extradition.

Mr. James M. Lemont, son of Wm. Lemont, Esq., of Fredericton, was the winner of the gold medal at the New Brunswick University examination for the essay on the North West. His career has been a brilliant one. At fifteen years of age, he carried off the Lorne medal and the Douglas silver medal from a class of students

as clever as any ever enrolled in that institution. As he is only nineteen years of age he has all the advantages of youth in his favor for a bright career.

NEWFOUNDLAND.

A fishing schooner owned at Grate's Cove, has been wrecked in Trinity Bay, and her entire crew of 13 lost. There are no particulars, as no man was left to tell the tale.

GENERAL.

A Swiss doctor who had been ruined by gambling committed suicide at Monaco on Sunday. This is the thirty second suicide at Monaco this season.

Ten tons of ice are used nightly to cool the auditorium of the Madison Square theatre, N. Y. This mechanical process reduces the temperature 12 degrees.

A man named Doyle, who had saved fifteen persons from drowning at Baltimore at the time of the Tivola disaster, lost his life the other day by jumping into the water after a hat.

A bill has been introduced into the U. S. Senate offering the prize of \$100,000 to any one who may discover the cause of that terrible scourge of the South, yellow fever.

Captain James B. Eads received \$10,000 for an hour's speech before a committee of the House of Lords against the proposed ship canal between Liverpool and Manchester.

Gen. Gordon's sister has refused to accept the many offers of money she has received for the relief of her brother. She says that Gen. Gordon is a British officer and that it devolves upon the Government to rescue him.

At Windsor Castle lately the Queen presented portraits of the Duke of Albany to Lieut. Mours, Sergeant Tomlinson, and the men of the Seaforth Highlanders who carried the coffin on the day of the funeral of the late Prince Leopold.

One day last week the whole British garrison paraded the streets of Cairo for the purpose of impressing the natives and overawing the secret societies. Sentries have been doubled because of a rumoured attempt to explode the citadel.

The explosions of dynamite last week in London have led the English government to draw the attention of the French authorities to the immunity enjoyed by the dynamiters in Paris in laying plans and making preparations for outrages.

A street representing Old London, erected at an expense to the Corporation of £5,000, will probably be re-erected the feature of the London International Health Exhibition. In the rooms of these ancient houses objects of great interest belonging to numerous City companies will be exhibited.

Electric lights have been put in six of the Cunard steamers. The N. Y. superintendent of the line says: "We have every reason to be entirely satisfied with them. All new steamships will be furnished with them. They are economical, give a better light than gas or oil, and best of all give out no heat."

The *Chicago Tribune* gives a list of sixty-two hotels in Chicago with their accommodations. It says that they can feed 41,175. During the recent Republican convention, the hotels were filled to overflowing. The convention hall had seats for over 9,000 persons, and tickets for admission were for sale at anything from \$5 to \$15.

The mother of the Siamese Prince Ambassador, now in New York, has long been a faithful student of the English language, and has made many translations of English works into Siamese, and among them "Uncle Tom's Cabin." In 1867 she took the first steps towards emancipation in Siam, now an accomplished fact, by liberating all her slaves and retaining them in her service as paid servants.

A short time ago London was put in direct telegraphic communication with Teheran, the capital of Persia, a distance of 3,800 miles. Then Karachee was called and good signals obtained, at fifteen words a minute. Then Agra was switched on, and finally Calcutta, and direct conversation maintained through 7,000 miles of wire. At first the operator in Calcutta could not believe it, and asked: "Are you really London?" The speed was twelve or fourteen words a minute.

A despatch to the British Government says that the Mahdi has retreated from Kordofan to an almost inaccessible stronghold of Tobei Podir Zebehr. Pasha engages to obtain his submission within five weeks, on condition that he (Zebehr Pasha) be created viceroy of the Sudan without paying tribute to Egypt, the Khedive to become suzerain of the Sudan. Zebehr Pasha also engages to bring Gen. Gordon and his suite to Cairo, stop the slave trade, hold Khartoum and the rest of the Sudan open to European commerce and allow the free exercise of all religions. The Government has decided to construct a railway from Suakin to Berber. The garrison at Berber is faithful to the Khedive, and European traders still remain. King John of Abyssinia has accepted the treaty prepared by Admiral Hewett.

ALL THINGS ARE YOURS.

Andrew W. Herdman. All things are yours! Then, Christian, why depend? Look up and view...

MEMORIAL NOTICES.

Bro. William Mounce was born at Nictaux, Annapolis Co., about the year 1818, and removed to the township of Newport when but a lad. Here he spent the remainder of his life...

removed thither on Monday, May 19th. But only a few hours did he linger here, for on the following morning, when no fond daughter or endeared son was present...

Followed by a large multitude of sincere mourners, his remains were interred in Oakland cemetery on Saturday, May 24th.

The subject of this obituary was a native of Dorsetshire, England, and a descendant of an ancestry both loyal and devoted to the doctrines and teachings of the Wesleyan Methodist Church.

In the year 1832 he migrated to St. Andrews, where the latter portion of his life was spent. He sought as a vocation quite early, a life on the sea, which he followed for upwards of 40 years...

During his residence in St. Andrews, and his membership with the Methodist Church, he occupied the official positions of class leader, teacher and steward. He was zealous for the church's prosperity, a generous contributor to her funds, and ever ready to entertain the ministers of his choice...

WILLIAM MOUNCE.

Bro. William Mounce was born at Nictaux, Annapolis Co., about the year 1818, and removed to the township of Newport when but a lad. Here he spent the remainder of his life, very rarely going from home, and then only at the call of business.

MARY SUSANNA LAKE

sweetly fell asleep in Jesus on Tuesday, May 6th, 1884, aged fifteen years. The shadows of evening were gathering and its beautiful sunset fell upon her corpse.

She was a pious child, lovely in life and serene in death. When in health she was a regular attendant at her class meeting. She held the office of Conductress in the Band of Hope up to the time of her death, and we did not think we should lose her so soon.

S. SNOWDEN.

Fortune, May 12th, 1884.

THE PRIEST AND THE CULPRIT.

Mr. John C. Eno, the ex-president of the Second National Bank of New York, who was arrested in Quebec, on board the steamer "Vancouver" just as she was about to sail for England, registered there as Joseph Bouton, of Troy, New York.

Rev. Father Thomas J. Ducey is pastor of St. Leo's Church, No. 11 East Twenty-eighth Street, which is attended by many of the uptown fashionable families, including John C. Eno's. While the officers were on the lookout for the criminal bank president, Father Ducey was a constant visitor at the residence on Park Avenue, and when questioned about it, he gave out that he had private rooms there. When Eno

disappeared, Father Ducey also mysteriously absented himself; but the marshals and detectives did not think for a moment that it was more than a coincidence. Now the flight of Eno on Thursday in a cab, his entrance to a house on Twenty-ninth Street, and the return of the empty cab, all point to the fact that it was in Father Ducey's little parsonage on Twenty-ninth Street that Eno found a refuge, departing in the company of his spiritual adviser on a midnight mission for the shores of Canada en route for England.

On the day following the arrival of Eno at Montreal he took up his quarters on board the steamer which was to leave for Liverpool by way of Quebec on Thursday. On the steamer he registered as O. S. Marshall. The fact of his having embarked at this city on an ocean steamer excited suspicion, as the saloon passengers always board the steamer at Quebec. On Tuesday and Wednesday he visited the brokerage offices of Mr. Weir, W. E. Labbe, G. R. Marler, and Melver & Barclay, where he exchanged \$100 American bills for British gold. He changed in all about \$2,500. At all these offices a certain amount of suspicion was created by the nervous movements of the stranger.

While changing money at Marler's an incident occurred which betrayed his anxiety. There being fewer sovereigns in the till than were required to complete the amount of exchange, a clerk was sent out to get the balance. During his absence Eno became excited, evidently thinking it was a ruse to send for an officer. He left the office and went out on the street, looking extremely anxious. On seeing the clerk returning alone, confidence returned and he went back for the balance, which amounted to twenty sovereigns.

At Melver & Barclay's Eno called frequently to obtain quotations of New York stocks. While there he became intimate with the firm, and talked so intelligently of the market quotations that it was evident he was an operator. The last time he was in the office a gentleman from New York thought he recognized him, and remarked: "Are you President Eno?"

The accused laughed, and replied that he had been often mistaken for that gentleman.

Mr. Labbe, the broker, has had experience with defaulters, having unceremoniously Canon Bernard, who decamped to this country with millions of bonds and securities belonging to the Diocese of Tournay, Belgium. He at once suspected Eno, and immediately communicated with Detective Fahey. The latter tracked the fugitive to the steamer, and went there to see if he could identify him, as he was on the watch for Hinckley, the defaulting teller of the West Side Bank of New York. Fahey disguised himself in a steward's uniform and rapped at the stateroom door. He was admitted by Eno, whom the detective at once recognized by his likeness, that appeared in the World lately. After tendering his services to make the passenger comfortable, Fahey left, and telegraphed the description of the suspected man to Pinkerton's agency in New York. He received an answer saying it was Eno, and ordering him to make the arrest.

The steamer had left Montreal, and Fahey followed Eno to Quebec and made the arrest. The priest accompanied Eno, and both enjoyed themselves, having plenty of money, which they spent freely around Quebec.

Washington Irving once told Mr. Labouche that he had gained his beautiful ease and precision of literary style from Addison, and that he was accustomed to read one of the Essays, write it out from memory, and then compare his draft with the original.

A flower has been discovered in South America which is only visible when the wind is blowing. The shrub belongs to the cactus family, and is about three feet high, with a crook at the top, giving it the appearance of a black hickory cane. When the wind blows a number of beautiful flowers protrude from little lumps on the stalk.

"Madam, you have destroyed \$5 worth of merchandise," angrily remarked a duke to a lady as she seated herself in a chair in which he had deposited a new Derby hat. "Serves you right," she replied, slowly rising from the ruin; "you had no business to buy a \$5 hat for a 50-cent head."

It was in a country church, and the vicar, before morning service, told the curate to give out a notice about baptisms and another about some new hymn-books. In reading the notices the curate reversed their order and gave them as follows: "For the future Hymns Ancient and Modern will be used in this church." There will be a baptism of infants held in this church on Sunday next. All parents wishing to have their children baptized must send in their names to the vicar before Wednesday. The vicar, who was somewhat deaf, heard the curate's voice cease, but did not observe that the order of the notices had been reversed, so he rose and said: "And I should further like to mention that those who wish to procure some of the latter can obtain them on applying at the vicarage for one shilling, or with extra strong backs for eighteen pence."

The year has been marked by considerable progress in church building. The church at Oak Hill has been repaired to the amount of \$625. This amount is chiefly expended on the outside of the building, giving it a neat appearance. At Lynnfield we have just completed a new church, 28x36, neatly finished inside and out. The cost of the building was \$1000, of which amount there remains yet to be paid, \$180. On Sunday, 25th May, it was

formally opened for divine worship in connection with the Methodist Church of Canada. The morning service was conducted by the Rev. Robert Duncan, Chairman of the District, who preached from Matt. 16, 18. The claims of the Church of Rome were stated and confuted, and the triumphs of the Gospel clearly illustrated. In the afternoon the Rev. Mr. Scott (Presbyterian) gave a very excellent and appropriate discourse from the words—"Lord, I have loved the habitation of thy house and the place where thine honour dwelleth." Psa. 26, 8. Service was conducted in the evening by the writer. Collections for the day amounted to \$34.

W. B. THOMAS.

WOMEN IN EUROPE.

"In coming from Venice to Verona," writes Miss Florence Kelley, daughter of Representative William D. Kelley, "we passed through Padua, and the conversation turned upon Portia, and drifted to Judge Ludlow's refusal to let Mrs. Kilgore practice law in Pennsylvania. We were coming back to Zurich—Miss Lizzie Sargent to her medical work as a specialist for the treatment of the eye, Miss Ella Sargent to a term's lectures in literature, and I to my political science—and we all agreed that our position in respect to educational advantages is painfully like that of the negro at the close of the war. A few American institutions make us welcome; a few admit us, but would be thankful if we did not wish to come; but more of the best universities still refuse to see the duty of fitting women for responsibilities which we must, in consequence, bear without being adequately fitted for them. But Europe welcomes us, as she welcomed the negro, to much of the best that she has to give. Oxford was proud of the presence of the daughters of Longfellow, Zurich is proud of the presence of the daughters of ex-Minister Sargent, and the College de France and the Universities of Cambridge, London, Victoria, Copenhagen and all Italy and Switzerland bid us welcome."

BREVITIES.

He who thinks he can do without the world deceives himself; but he who thinks the world cannot do without him is still more in error.

If you have a good preacher, good treatment will increase his efficiency. If you have one of inferior quality, bad treatment will make him worse.

Earl Derby is quoted as saying that a speech costs him two nights' sleep—one beforehand in thinking what he should say, and one afterward in thinking how much better he might have said it.

In London a lady's outer garment was a dozen years ago universally called a dress, afterward a gown, and is now called a frock, the words dress and gown being accounted alike vulgar at present.

A little child, becoming wearied with the quarrelling of two younger children over a glass of milk, exclaimed, "What's the use of quarrelling over that milk? There is a whole cowfall out in the barn."

"Illustrated with cuts!" said a mischievous urchin, as he drew his knife across the leaves of his grammar. "Illustrated with cuts!" repeated the teacher, as he laid his cane across the back of the mischievous urchin.

Old Mr. Topeasy fell overboard. He was fished out and sent home while tearfully recounting his misfortunes to his wife he said: "I swallowed about a gallon of water." "Then you know what it tastes like at last," returned Mrs. T.

England's wealthiest heiress now is Miss Hamilton, a lady of about forty. She has some \$350,000 a year, and five residences in Scotland.

CHEAP MEDICINE CHEST.—For lumbermen, for sailors, for miners, for hunters, for factories, for farmers, Minard's Liniment, Minard's Honey Balsam, Minard's Family Pills. These three valuable remedies will cure nearly all diseases the human family are liable to.

Allen's Lung Balsam is the standard cure for Coughs and Colds in the States. See Adv.

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A Certain Remedy for Corns.

This is the universal testimony and expressed by everyone who has used PUTNAM'S CORN EXTRACTOR. Thousands in Canada have used it with gratifying results and if you will take the trouble to ask any druggist he will give you the names of many persons of your acquaintance who have been radically cured of the worst kind of corns. Sold everywhere. Safe, sure, painless, and vegetable in composition. Try it. It never fails. Take no substitute. Many of them are positively dangerous. Use Putnam's Corn Extractor.

The first apple-tree raised on the Pacific coast, from seed sent out on a Hudson Bay Company's ship to Vancouver in 1826, is said to be still standing on the Government reserve near Vancouver.

A FACT. There are oils white, oils black, Put up in bottles short and tall, But Hagyard's Yellow Oil, for pain, Is the very best oil of all.

It cures rheumatism, neuralgia, deafness, sprains, bruises, contracted cords, sore throat, frost bites, burns and all soreness of the flesh. It is for external and internal use.

It would appear that Sir Samuel Wilson's attempt to introduce the salmon tunc, Australian waters has been successful. Quite recently a beautiful specimen, nineteen inches in length, was captured near Portland, in the Glendome.

If farmers and others continue to buy dust and ashes put up in big packs and sold for condition powers it won't be our fault. We have exposed the swindle time and again. Sheridan's Powders are the only kind we know of worth carrying home.

Antwerp has become the leading continental port of Europe; only the registered tonnage of London, Liverpool, and Newcastle in England exceeds it.

Great age carries with it a certain respectability whether it attaches to a person or thing. This is seen particularly in the case of Johnson's Anodyne Liniment, which is the most marvelous internal and external remedy ever discovered. It ought to be kept in every house.

Hog skin is used extensively for saddles, because it is the only leather that all the stretch can be taken out of, and there is no other leather that will stand so much friction and wear so well. All the straps are made of dressed cow skin.

A recent autopsy upon a valuable horse at Bridgeport, Conn., revealed the fact that death had been caused by pieces of zinc which he chewed from the lining of his manger and swallowed.

My OLD FRIEND.—A gentleman who has been afflicted with rheumatism for 20 years used Minard's Liniment and is perfectly cured. It is our old friend for all aches and pains.

A grand wedding in India is remarkable for many things, but no feature of it is more extraordinary than the universal hospitality by which it is attended. At the wedding of the Rao of Cutch 34,000 people were fed on the first day, on the second 37,000, and on the third 36,000.

Photograph can give us only the images of the flowers, but in MURRAY & LANMAN'S FLORIDA WATER, chemistry has preserved their aromatic essence. It is literally the bottled breath of the most fragrant products of the richest floral region in the world.

It is calculated that there are now residing in the United States nearly a thousand Japanese, and of this number it is said that not one has ever been convicted of a criminal offence in an American court.

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Children like it! Mothers like it! Because it is agreeable to the taste, and not only cures but prevents cholera, and its effects, and is effective in all cases.

Sold by all Druggists and Dealers. Price, 25 CENTS PER BOTTLE. DAVIS & LAWRENCE COMPANY, Limited, Wholesale Agents, Montreal.

STOL'S SASSAPARILLA SUGAR-COATED PILLS. The Great Purifiers OF THE BLOOD AND LIVER.

LOTUS OF THE NILE. THAT QUEEN OF PERFUMES FOR THE HANDBAGGAGE. DAVIS & LAWRENCE CO., (SOLE AGENTS), MONTREAL.

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JOHNSON'S ANODYNE LINIMENT
An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the cases of Diphtheria, and here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 tea-spoonful 3 times a day. Sold everywhere, or sent by mail for 5 letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

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Will be mailed FREE to all applicants and to customers of last year's Seed, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. Invaluable to all. D.M. FERRY & CO., Windsor, Ont.

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Condensed from work of
Samuel Baker, M.A., F.R.G.S.,
Price 25 cents.
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Meats, Poultry and Game
Of all kinds, also, PRESSED MEATS in
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