

The Wesleyan.

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NOTE AND COMMENT.

A crowded Sunday congregation and a small attendance at the week-night prayer meeting reveals a state of things that ought to put parties concerned to thinking and praying.—*Nashville Ad.*

The *N. Y. Examiner* says in reference to the Presidential canvass: "It is horrible to think of the amount of newspaper lying that will be done by the partisan political press in the next three months."

At the table of Professor Williams, during the recent commencement of Ohio Wesleyan University, sat eight graduates of this institution, all members of his own family—three sons, three daughters and two sons-in-law, Governor Hamilton, of Illinois, being one of them.

At least three quarters of the well-to-do people get out in the country every summer. It helps the city people in health, and the country in money, but its religion it often weakens the good, seldom reforms the bad, and demoralizes many a country place.—*N. Y. Ad.*

Within a year about fifty persons have been excluded from Tremont Temple (Boston) Baptist church for refusing to help meet expenses of worship. "And a newspaper correspondent says, 'It would help Christians amazingly if all churches would do likewise.'—*Visitor.*"

A United Presbyterian church in Xenia, O., has voted to withhold contributions to the missionary boards so long as they give aid to "congregations using instruments of music in the worship of God. That is a case of conscientious stubbornness and not of stubborn conscientiousness. It is schismatic and unchristian.—*Independent.*"

It is feared by the Congregationalist that the "good old practice of talk on personal religion between the pastor and his people" is going out of fashion. Etiquette in some Church circles now forbids a minister to introduce the subject, but to wait until the layman does so, just as a physician does when a patient calls on him for advice.

The *Pittsburg Advocate* says: "Up in Brunswick, Maine, at the recent dedication of a theater, the exercises were opened with prayer. That is the only prayer perhaps, ever offered, which the family of W. C. Macready could not hear; for the great tragedian said: 'None of my children shall ever, with my consent, on any pretense enter a theater.' And he knew whereof he affirmed."

There is danger that our zeal for numbers may betray us into measures that will in due time terribly weaken our spiritual power. Let us by no means let down the standard of our church membership. Let us not ape the ways of worldly Christianity. Let us not bring up our children either to go out of the Church or to corrupt and weaken it by staying in it without any true piety.—*Southern Pres.*

A select number of Protestants in Germany are contemplating the formation of a missionary society for such countries as China, India, and Japan. Their leading idea is to embody what they find or think they find, true in Buddhism, Hinduism, and so forth, with the truths of Christianity. Herr Bus, of Glarus, in Switzerland, is supposed to be the inspiring genius of this omnium gatherum.—*Watchman.*

We must give the Mexican nation the gospel and Methodist schools. The church and the school let us establish through all their lands. Sir James Macintosh had a scheme to reform, civilize, and save Botany Bay to the English nation; he said: "All I ask is that you give me plenty of Methodist preachers and plenty of school-masters. These will do more than all state-craft and military force."—*St. Louis Ad.*

Light wines do not save Franco from drunkenness. "Every year," says *Le Monteur Universel*, "sees the consumption of spirits increasing in a most disquieting manner. The physicians who treat insanity continually raise their voices, exposing the fearful ravages produced by alcoholism. It is found by their reports that the consumption of alcohol in France is yearly increasing by from four to seven million gallons."

The *Southern Christian Advocate* says: "Our people should constantly remember that they belong to a noble family. Not a church upon the face of this earth to-day excels us in the various departments of Christian endeavor, and but very few equal

us. We thank God for Methodism. Its doctrines reveal to us the true nature of holy living; that salvation is for all; that God is the Father, Christ is the Saviour, and the Holy Ghost is the regenerator and sanctifier. We say to all the people, lift up your heads. Push the work on all lines."

At the laying of a church cornerstone in St. Louis, the Roman Catholic Bishop Gross thus commends his church: "We have one faith, one law, one baptism, and all may know the disciples by that. The children of the church may knock each other's eyes out on subjects of politics, and pull each other's hair on subjects of science, but, thank God! they have one faith." And a queer faith it is, if it allows its professors to knock out each other's eyes and pull each other's hair.—*Baltimore Meth.*

The *London Truth* suggests that new poems should be created to meet the difficulty caused by the Lords' rejection of the Franchise Bill, and they "should be selected from all classes, except that of landowners, which is already too fully represented. Care should be taken to give peevages to a considerable number of artisans. Nothing would be more useful to break down caste, and to put an end to the illusion that God created landlords and artisans of a different clay."

"It would be a gala day for this country," says the *Christian Union*, "if every Christian man in it should register a vow in it that he would vote for no candidate, whatever his ability and however fair his political record, if he were not a man of genuine moral principle, of pure personal character, of transparent truthfulness, a personal and recognized foe of all corruption; in a word, such a man as he would gladly make welcome in his home, and fearlessly intrust with his private concerns."

They have had a ten days' debate in Mayfield, Ky., between the Baptists and Disciples; and this is the way it is reported. The Baptist paper says: "The Baptists were stated and enthusiastic, while the Disciples were effectually squelched and left writhing in pain." The Disciple paper says: "On Baptist succession, total depravity, and the design of baptism, Bro. Briney overwhelmingly defeated his opponent. In fact, the defeat was so great that our Baptist brethren seemed to be driven to desperation."—*Southern Ad.*

One startling change in the new revision of the Old Testament, as made by the revisers, is reported, which will astonish some of the anti-women preachers of our times. It is in the eleventh verse in the 68th Psalm, which reads: "The Lord gave the word! great was the company of those who published it." It is said that it will read in the new version: "The Lord giveth the word, and the women that bring glad tidings are a great host." It would be well for the Preachers' Meeting to request Dr. Trafton to preach on this text, before them, as rendered by the Revisionists.—*Zion's Herald.*

Read what the Chinese Minister said to his countrymen at the reception given to him last Saturday and blush: "The status of the Chinese in America is not what it is in European countries, and not what I feel confident it will be in the future. I have few suggestions to make. I have out of American politics; they are a whirlpool in which the swimmer is ultimately drowned, and which the Americans understand just as little as you do. Attend to your business carefully and conscientiously, no matter how humble it may be. Let the citizens of this metropolis know how honest and capable our race is. They will find ere long that, however superior they may be to us in the art of war and of machinery, we still can teach them lessons in that morality and fair play which in the long run will rule the world."—*N. Y. Independent.*

An old negro describes a sermon thus: "I tell you (solemnly shaking his head) missus, that man polergised on some mighty unconditional subjects." Such a criticism might well follow many a so-called sermon, and many an editorial and newspaper article. Who has not been worried and annoyed, not only with personal apologies in the pulpit, when the messenger ought to be sunk out of sight, but also for the apologetic and almost cowardly way in which plain Gospel truths have been presented? If we have really preached God's Word, God will take care of it without any anxiety on our part. Preaching, not propping, the Gospel is what is needed in these stirring times. Applications, timely, vigorous, unapologetic, are needed, and not one apology for treating upon unpopular topics. "Cry aloud and spare not" is the injunction for the hour.—*Chris. Standard.*

WASHING MADE EASY.

An agent of the Novelty Soap Company called on us yesterday. He had bars for sale of "the greatest discovery of the age." Each bar was put up in a fancy wrapper covered with glowing statements of the wonderful virtues of the soap. It was called "The World's Automatic Cleanser," the Abraham Lincoln of Soaps, because it has emancipated millions from the tyranny of the wash-tub. The reader was assured that it would bring sunshine into the darkest home, and make the dreaded wash day the holiday of the week. But the agent did not depend wholly on his painted wrappers. He had a tongue. And with it he told how the world had been waiting and longing through dreary centuries, for this novelty soap; how in a neighborhood he supplied last fall, he broke up a Second Advent camp-meeting, for as soon as the people began to use his soap they thought the millennium had already come. "Yes, madam," he exclaimed, looking at Mrs. Smith, "no more rubbing, or rinsing, or wringing. You put your clothes into a barrel of water, with a single bar of this spontaneous Abe Lincoln. In an hour you can take them out, hang them up to dry, and they will be as clean and as sweet as the sunlight that dries them."

We did not buy any of that soap. We thought it was too good for such old-fashioned folks as we are. And our conscience would not let us take an article so valuable, at the ridiculously low price of ten cents a bar. Mrs. S. told him that washing was hard work indeed, but it was honest and healthy, and that in her experience things that were done so very easily were seldom well done. That soapman went away with a mingled expression of disappointment, surprise, and indignation. He thought we were a pair of ridiculous old fogies.

After he had gone we took up a newspaper and began to read the report of a sermon. It was preached down East, by one of the progressive doctors of divinity. There was a great deal in it about the contrast between the old and the new theology. The preacher regarded the story of the fall as an Oriental myth; redemption by blood, and a vicarious atonement as the gross and material conceptions of a barbarous age. The doctrine of eternal punishment he was bound to reject, because it made God a monster. Conviction of sin was a nightmare. People suffered from it because they swallowed crude teachings in regard to God and his law which they could not digest. The new birth was not a sudden change, but a gradual sweetening of the spirit under the Sun of righteousness. And the new life was the manifestation of this sweetness in kindly sympathy and deeds of charity.

As we read we could not help thinking of the soap-man. This preacher and he both believe in washing made easy. But it seems to us that we have seen something about washing in the Bible. Yes, here it is, in Rev. vii. 13: "What are these which are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." They had not heard of the new theology up there. They believe that "we must through much tribulation enter into the kingdom of God." Acts xiv. 22. They had heard and heeded the exhortation, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." Phil. ii. 12-13. We turned to the 51st Psalm and saw what David thought about sin and washing. We turned again to the New Testament and saw what Jesus said about going away into everlasting punishment, where their worm dieth not and their fire is not quenched, and we said to each other, no wonder these progressive theologians reject the theory of plenary inspiration. They deny that

the Bible is a revelation from God. "It is the history of a revelation. It contains divine truth as the ore contains silver, but reason must separate the precious from the vile." By this we understand them to teach that God furnishes a good deal of raw material, and every man uses so much of it as suits him and makes his own Bible out of it.

But why do these people want a new theology? The old has satisfied the spiritual wants and longings of millions. It has stimulated a Christian activity that is evangelizing the world. What demand is there for a change? It comes, we believe, from those who want to go to heaven without repenting of their sin, without abasing their pride, without crucifying their carnal lusts and passions. They don't like the Bible's picture of a God so holy that he cannot look upon iniquity, while man is "abominable and filthy.... which drinketh iniquity like water." They do not want to believe that the wages of sin is death, and that Christ had to bear our sins, and all of their penalty; that a sinless being could die, in order to redeem us "from the curse of the law, being made a curse for us all." Gal. iii. 13. If sin is only the necessary and normal imperfection of a finite race; if our iniquities are only the errors and mistakes of childhood, which will correct themselves in time under judicious training; if God is a kind, patient Father, who is developing us in this lowly life for a higher and nobler one—then we need a re-adjustment of our theology. But not otherwise.

Will this theology prevail? It seems to be making rapid progress in certain localities. But it can never achieve a wide and permanent popularity. And for this reason. Men who know every one of the plagues of his own heart, cannot trust in lotions and ointments. They are conscious of a fearful, fatal disease, and they want an adequate remedy. When one feels that he is a great sinner he longs for a great Saviour. When David cried out of the depths of a broken spirit, "Against Thee, thee only have I sinned," he prayed, "wash me thoroughly from mine iniquity." When the Holy Ghost convinces men of sin they want just such a gospel as old-fashioned orthodox believes in and preaches. The experienced housewife who understands how hard it is to cleanse her soiled linen, won't trust in any easy way of washing.—*The Interior.*

ARE WE HEARTLESS?

Not long ago, at a Blue Ribbon Gospel Temperance meeting, Mr. W. S. Allen, M. A., a well-known Wesleyan local preacher, said that he "was quite sure a Christian was all the safer and better if an abstainer, and an abstainer far more likely to keep his pledge if he had taken it on his knees asking for the strength of the Holy Ghost. He was saddened at the indifference of some Christian men on this question. They knew, of course, that from 120 to 130 millions were spent annually in intoxicants; that two-thirds of the occupants of our gaols, and the vast majority of the inmates of our workhouses, found their way thither through drink; that a ghastly procession of 30,000 human beings wended their way yearly to an untimely grave through drink; that untold misery was brought about in England, and nowhere more than in London, by the same cause, and yet they stood with folded arms and refused to join in the work of rescue. He read in the newspaper some time since that a little child fell into a small, shallow stream in Derbyshire and was carried along some distance, buoyed up by her dress. On the banks stood three men, who made no effort to save her, and soon she sank. They might call such men callous and heartless, but what was our position if we allowed thousands to drift past us to ruin year

by year? He spoke very earnestly to parents on this subject. When he saw his children growing up around him he felt that he dared not, in face of the fact that he would have to stand beside them at the bar of Christ, place before them intoxicating liquors. He became an abstainer, and banished drink from his home. He believed total abstinence had Scriptural warrant, and that they were on the winning side, not because totalism was now becoming fashionable, and because men of great talents and energy were among its advocates, but because they had God on their side.

THE BEST PREACHING.

Soul-winning is generally accomplished not by argument, but by testimony. The best minister is a witness bearer. "Butler's Analogy," is one of the most notable works in defense of revelation, and is evidently calculated to impress the student with the truthfulness of our holy religion; but I should like to know whether there ever was a man, woman, or child truly converted to the Lord Jesus by "Butler's Analogy." I do not think it. Nor do I deprecate the book on that account, for it has other uses which it admirably serves. This, however, I am certain of, that a little book like the "Dairyman's Daughter," by Leigh Richmond, which is not worthy for a moment to be compared with "Butler's Analogy" as a display of intellectual power, has led thousands to saving faith in the Lord Jesus. That little biography of a peasant girl, a mere nothing as to thought compared with the wonderful "Analogy," has brought tens of thousands to the Saviour's feet where the other has brought few, if any. What is the reason? The "Analogy" is a very clear and admirable argument; but the "Dairyman's Daughter" is a witness of what has been seen, and tasted, and handled by one like ourselves. Heads are won by reasoning, but hearts are won by witness-bearing. Our lines of things should be that of David—"I will declare what the Lord hath done for my soul." Paul frequently repeated the story of his own conversion, for he knew of nothing more likely to convince and convert. I do not believe that people will ever be converted by gaudy rhetoric. Poetic expressions are too fine to draw men away from sin to holiness; men do not come to Christ on the back of Pegasus. Argument which appeals only to the intellect is poor fuel with which to kindle the fire of love to Christ; and even sound instruction will not suffice without personal witness to vivify and support it. To convince men of the truth of a statement is one thing, and to convert them is a step higher still. Bear witness to what you know, to what you feel, to the power of Christ to pacify the conscience and to change the life; bear, I say, your witness to Jesus, and you will have done that which God will bless to the opening of the eyes of the spiritually blind.—*C. H. Spurgeon.*

YOU DON'T PRAY.

A Christian brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney one night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said: "You don't pray; that is what's the matter with you. Pray—pray four times as much as ever you did in your life, and you will come out."

He immediately went down to the parlor, and taking the Bible he made a serious business of it, stirring up his soul to God as did Daniel; and thus he spent the night. It was not in vain. At the morning dawn he felt the light of the Sun of righteousness shine upon his soul. His captivity was broken, and ever since he

has followed the good old path of the way of holiness, and has been blessed from that time to this. "Pray," says the apostle, "for it will save you." "Pray," says the apostle, "for it will save you." "Pray," says the apostle, "for it will save you." "Pray," says the apostle, "for it will save you." "Pray," says the apostle, "for it will save you."

"DO THIS"

An eminent Presbyterian minister and theologian, the Rev. Dr. Nevin, in his "Practical Theology," says concerning the sacrament of the Lord's Supper: "Some who profess respect and love for Christ, never offer Christ in their own way, but in His way. They do some things in the name of Him, but not the things which He did." I wonder they do not adopt His way. I cannot help suspecting their love when I see them do not. It always appears to me that such a benefactor as Christ ought not to be remembered, and that, when He did to save, should remember Him in that way, even though it should not seem to them the most appropriate and reasonable manner of commemorating Him." Furthermore Dr. Nevin says: "It is enough for me that my Saviour inclined to this mode of being remembered, and expressed such a wish: the best I can do is to comply with it. He did not express a great many wishes. I cannot help regarding it as unkind, that this one wish of Jesus should not be complied with; and especially when I consider what a friend He was—and what a benefactor. All His wishes, I think should be complied with, but this was His last."

A REAL TEST.

"He certainly is a most generous man. He has just given \$5,000 to the work of foreign missions. It is one of the most magnificent gifts we have ever received." "Not quite so," was the answer. "I know of at least one more generous giver." "Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list." "No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me with tears running down his cheeks, that his only son was about to leave home for missionary work in a far away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, 'Thy kingdom come.' Send forth laborers into Thy harvest; and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

KEEP UP.—As I was riding along in the South of France, one day, I saw a pair of fine birds overhead. The driver called out, in the French tongue, "Eagles!" Yes; and there was a man below with a gun, who was wishing to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit dominion for eagles. Up there is the eagle's play-ground, he plays with the callow lightnings. Up above the smoke and clouds he dwells. Keep there, eagles! Keep there! If men can get you within range, they mean no good to you. Keep up, Christians! Keep up in the higher element, resting in Jesus Christ, and do not come down to hold a petty quarrel with yourself and the world.—*H. Spurgeon.*

The Christ who prayed on earth teaches us to pray, and the Christ who suffered for us helps us to pray, and the Christ who rose again helps us to pray through His sacrifice, and the Christ who will come again in His own glory will help us to pray.—*M. M. Moore.*

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OUR HOME CIRCLE.

WHAT THEN.

What then? Why, then another pilgrim's song. And then a hush of rest, divinely granted. And then a thirsty stage (ah me, so long!) And then a brook, just where it is most wanted.

THE TESTAMENT IN THE WATER.

In 1854, before any treaty with England, an English fleet of war came into the harbor of Nagasaki, Japan. The commander-in-chief of the native troops gathered to watch the new-comers, was accustomed to go out in a boat to see that no secret communication was attempted.

On the 14th of May, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the Province of Hizen had arrived and desired an interview. To his great joy these men proved to be Wakasa, and his brother, and Montono.

to. Wakasa returned home rejoicing in the love of God and the presence of the Holy Spirit, and Dr. Verbeck removed to Tokio. In April, 1880, there appeared in the Nagasaki congregation two strangers, one of whom was evidently a lady of high rank and her attendant. They gave the most strict attention and after the services were introduced as the daughter of Wakasa and her former nurse.

The old nurse returned to Saga and taught a small school of girls and soon opened a class of women for the study of the Bible, and after a time began a Sabbath school with the Bible class as teachers. There are now about twenty professing Christians in that town and the most of them have been brought to Christ through her efforts.

THE NILE CRIERS.

When the inundation approaches the capital—usually at the end of June or the beginning of July—the Nile criers (Munadi-en-Ni) begin the work. These criers are men whose business it is to call out, or rather to recite, before the houses of those who wish it, how much the Nile has risen during the last twenty-four hours.

which he praises God, implores blessings on the Prophet and all believers, and on the master of the house and all his children. Not until all this has been carefully gone through does he proceed to say the Nile has risen so many inches.

THE QUAKERESS.

Sweet Quakeress, in sober suit of gray, The brightest livery that thy sect allows; Thy fair, fond face shines back on me to-day— Thy soft voice breathes thy tender "thee's" and "thou's."

A "HOME COLLEGE" EXPERIMENT.

It is not my purpose to moralize on good reading, nor to give an exhortation to any of the advocates of good literature. It will be admitted that the friends of a sound literature are legion; and the interesting problem is, how are we to receive the best results out of the resources already prepared? Last year my attention was called to the "Home College series" of tracts, issued by the tract department of the Methodist Episcopal church.

ed to duty about once in three weeks, or oftener. Our officers consist of president, secretary, treasurer, and programme committee. The programme committee arranges the order of exercises for two weeks in advance. Our exercises consist of written reviews on the tracts assigned for the week's reading, answers to referred questions, and recitations or readings. The reviews are a hopeful feature in the course.

The department of referred questions is no small item in the interest of the class. Scores of questions are at hand, and require investigation and research among books. It is raising up a class of explorers in literature. Our young people are becoming familiar with encyclopedias and their use. The readings or recitations are participated in by all. The reader chooses his own subject. We started out to read fifty of the tracts of the course. A number will do this. My attention was then called to the "Chautauqua Spare Minute course."

We have a constitution. It is a brief of our plan of work, and yet comprehensive enough to be suggestive and practical for an enthusiastic leader. We have arranged to have suitable closing exercises in the month of June. It will be in the week following the Children's day service. We can use the decorations for both occasions, and the two will harmonize in spirit.

THE LOST FOUND.

One night last week I received a summons from a distant part of the city to visit the dying bed of one of the pupils of the Elm Street Sunday-school. She was a young and beautiful girl whom I had occasionally observed with interest, but of whose life and character I knew nothing.

not what became of me, and should have sunk, oh, whither! had it not been for her who, under God, has been my saviour.

"The woman with whom I then lodged was a respectable Christian woman, and told the lady about me when she called, accompanied by a friend, to see some member of her class. On the landing below my room I heard the voice of her friend remonstrating. 'You had better let her alone,' said she; 'You will get rough thanks for your pains, and perhaps soil your fingers in the contact. Take my advice. You can do such characters no good. They are lost!'

"Had Miss Allen followed the advice of her friend, what would have become of my soul? How dark and terrible this hour, while now all is light and peace. Please tell every Christian lady that they may never turn away from the darkest or lowest."

"How I love you!" she whispered. "I dreamed last night I saw you in heaven with a radiant crown set with jewels and sparkling with stars, and an angel said to me, 'You are one of those stars!'

GIRLS IN BUSINESS.

We commend to all girls who expect to engage in any self-supporting occupation, especially where they may come into competition with men, the following extract from Elizabeth Stuart Phelps' article entitled "Supporting Herself," in the St. Nicholas:

"But girls, if you don't mean to make a thorough business of the occupation you have chosen, never, never, never begin to be occupied at all. Half-finished work will do for amateurs. It will never do for professionals. The bracket you are sewing for a New Year's present can hang a little crooked on its screws, and you will be forgiven 'for the love's sake found therein' by the dear heart to which you offer it; but the trinket carved for sale in the Sorrento rooms must be cut as true as a rose-leaf. You can be a little shaky as to your German declensions in the Schiller club, which you join so enthusiastically after leaving school, and no great harm ever come of it; but teach Schiller for a living, and for every dative case forgotten you are so much money out of pocket."

"It is with sorrow and shame, but yet with hope and courage, that I write it—there is reason for the extensive complaint made thoroughly. I am afraid that, till time and trouble shall have taught them better, they will not. Is it because they have never been trained? Is it because they expect to get married? That it is not, we know; for we know that some of the most magnificently accurate work in the world has been done by women."

OUR YOUNG FOLKS.

MY BRAVE LADDIE.

Tap, tap, along the pavement, tap, It came, a little crutch. A pale-faced lad looked up at me. "I do not mind it much," He answered to my pitying look; "It might be worse, you know; Some fellows have to stay in bed, While I can walk at all."

THE IRISH BOYS' VICTORY.

In the northern part of Ireland there lived a good clergyman, who was an earnest worker for Christ. Sabbath after Sabbath he preached of the love of Jesus to perishing sinners. He told how he left his home in glory, led a life of toil and sorrow, died a death of woe, rose again triumphant, and ascended up on high, having 'led captivity captive,' how for those who believe in Him, the sting of death is taken away, for with "His right hand and His holy arm He hath gotten Him the victory."

As the preacher spoke thus, his gaze rested on a ragged boy sitting beneath the pulpit. On his pinched face was a look of extreme interest, and he appeared eagerly drinking in the good news. Directly the service was over the clergyman hurried down but he was too late, the young listener had disappeared and every inquiry failed to discover his name or dwelling.

"He has asked for you, sir," said the messenger; "and he do be talking so strange, sure none of us can understand him at all." The clergyman went with the man. On a bed of death he found the boy he had so wished to meet. Raising himself with a last effort, the little fellow exclaimed: "With His right hand and His holy arm He hath gotten himself the victory."

A TRUE STORY.

Willie and Harry and Crusoe were three great friends, though Willie and Harry were boys, and Crusoe was only a dog, but that made little difference, for he was just as good a playfellow, and often seemed to have so much good sense. He certainly was better tempered than either of the boys, and as to quarreling or fighting, he seemed quite above such behavior.

THE SUN.

David's doubtly repented of God, but it's been worked out had to be end predicted, 2 Sa came the shame of his heir and 13: 1, etc., and grateful teach death of his fa all the natural vid's sin again.

Abraham—fat of David by Ma ess. He even his sister Lam half-brother An the event, 2 Sa the court of his at Geslur, whe years, 2 Sam. 2 allowed to retur he lived two y Sam. 14: 23-28 by David, and plotting his reb limits of the ki before had bee and Beer-sheba David reigned a Egypt to the E on the west to and from all th this vast empir exacted." Ges of Bashan in S the mother of and where stil father Talmai, a descendant of Anak, Num. 13 brother of Jothab Balisheba, 2 Sa a man highly es dom, 2 Sam. 16 privy councillor treacherously lom. Slighted mitted suicide, 2 only suicide in except in war. mountains of So 15: 51, the native of Aithophel, w the Gilonite.

EXPL. Chariots, ordin phal processions abroad only on h iots and horses w itation of the pon Men to run before go before and a riot; cf. 1 King ners could go m Early, when man as the king's son, going in and out where men asse Ruth 4: 1, and t to hear and ju Deut. 25: 7. C ing pretence of each one. Thy each one that his is no man, better thee, from the ki excited a feeling of David. Oh that, only king! Obe as the king's son, would not allow down before him kissed them as e Forty years, a "four years," a sacrificial feast, to have vowed, pet, which was to volt, and to proo Simplicity, innoc know anything volt. Sent for, Aithophel, perha been estranged account of David's granddaughte. the meaning that him to be presen David said, etc., prepared against rection, there bei in time of peace. David wished to s horrors of a siege PRACTICAL 1. Every sin be 2. God's judgm but it will surely 3. Ambition for multitude of evils 4. Uprightness pularity. 5. Flatterers ar ed. 6. A son who w will do other wi densed from Schol

PACKING BUT The style in wh ed and markete with its sale tha and shippers ar Boston market preference for a n white ash or spr from thirty-one to it always sells d tubs should be w before filling with the top. Cover th of clean new blea soaked in brine, a down at the edge. ter and getting it neatness is indispe that it pays. Nev in the same packa or stretched bett and at low price salt you can find correctly.

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THE SUNDAY SCHOOL.

AUGUST 10.

ABSALOM'S REBELLION.

2 SAM. 15: 1-14.

David's double sin had been bitterly repented of, and no doubt forgiven of God, but its penalty had not yet been worked out. Its chastisement had to be endured, as Nathan had predicted, 2 Sam. 12: 10, 11. First came the shameful crime and death of his heir and son Amnon, 2 Sam. 13: 1, etc., and then follows the ungrateful treachery, insurrection and death of his favorite son Absalom—all the natural consequences of David's sin against family purity.

NOTES.

Absalom—father of peace, third son of David by Maachab, a Syrian princess. He avenged the crime against his sister Tamar by murdering his half-brother Amnon two years after the event, 2 Sam. 13: 23-29; fled to the court of his maternal grandfather at Geshur, where he remained three years, 2 Sam. 13: 37, 38; then was allowed to return to Jerusalem, where he lived two years in disgrace, 2 Sam. 14: 23-28; was finally forgiven by David, and spent four years in plotting his rebellion. Israel. "The limits of the kingdom a short time before had been Dan on the north and Beer-sheba on the south. But David reigned now from the river of Egypt to the Euphrates; from Gaza on the west to Thapsacus on the east, and from all the subject nations in this vast empire yearly tribute was exacted." Geshur, in the northeast of Bashan in Syria, where Maachab the mother of Absalom had lived, and where she still reigned her royal father Talmai, 2 Sam. 3: 8; perhaps a descendant of the giant race of Anak, Num. 13: 22. Ahithophel—brother of foolishness, grandfather of Bathsheba, 2 Sam. 11: 3 and 23: 34, a man highly esteemed for his wisdom, 2 Sam. 16: 23, and made chief privy councillor of David, whom he treacherously torsook to join Absalom. Slighted by the latter he committed suicide, 2 Sam. 17: 1-23; the only suicide in the Old Testament except in war. Gish, a city in the mountains of Southern Judah, Josh. 15: 51, the native place and residence of Ahithophel, who from it is called the Gilonite.

EXPLANATIONS.

Chariots, ordinarily used in triumphal processions; David used to go abroad only on his royal mule. Chariots and horses were a novelty in imitation of the pomp of heathen kings. Men to run before, trained runners to go before and accompany his chariot; cf. 1 Kings 1: 5. Such runners could go 120 miles in 14 hours. Early, when many people would be going in and out. Way of the gate, where men assembled for business, Ruth 4: 1, and the king was wont to hear and judge complaints; cf. Deut. 25: 7. Called unto him, making pretence of personal interest in each one. Thy matters, etc., he tells each one that his cause is just. There is no man, better, "no man will hear thee, from the king" downward. He excited a feeling of discontent against David. (Oh that, etc., v. e. If I were only king! Obedience, to greet him as the king's son. Took, I kissed him, would not allow the people to bow down before him, but embraced and kissed them as equals.

A. E. Blount, of Colorado, says in the N. Y. Tribune, that farmers will only handpick enough seed from the tallest heads of wheat to sow an acre and put it alone upon some good ground, they will find so much improvement made the first year that they will continue to pick year after year.

The price of apples dried in evaporators and bleached is so much higher than that of the best dried by the old processes that the latter cannot be profitably followed. In some large fruit-growing localities every farmer has an evaporator, and there should be at least one in every neighborhood.

When a lady taints, don't raise her as is generally done, but allow her to remain in a horizontal position, giving fresh air and a few sprinkles of cold water on the face (raising the person only causes the condition which we wish to overcome, Ammonia, (not too strong) may be inhaled. Loosen the clothing.

In regard to trimming raspberry bushes a correspondent of the Indiana Farmer says: "They should never be allowed to grow long and slender. This summer when the new sprouts get about three to three-and-a-half feet high pinch off the tips or cut with a corn knife, and don't wait till berries are ripe and gone, or they will be long again. I don't think it a good plan to take out the old wood in the fall, but do it now, and also cut off the laterals now, whether ends are dead or not. Cut back to six to twelve inches of main stalk.

Nice ironing is almost as necessary to people of refined tastes as thorough washing. Spotless and shining table linen, snow white and polished shirt-bosoms, cuffs and collars, and smooth, neatly folded garments of all kinds not only minister to the pleasure of those who use or wear them, but they also exert an influence decidedly moral in its tendency. And it should be remembered that clothes which are severely ironed take on a smoothness of surface which repels dirt; they soil much less easily, and hence require less washing and ironing than those carelessly ironed.

PRACTICAL TEACHINGS.

1. Every sin brings a penalty.
2. God's judgment may be delayed, but it will surely come.
3. Ambition for power leads to a multitude of evils.
4. Uprightness is better than popularity.
5. Flatterers are never to be trusted.
6. A son who will lie to his father will do other wicked things.—Condensed from Scholar's Hand-book.

PACKING BUTTER FOR SALE.

The style in which butter is packed and marketed has more to do with its sale than many dairy men and shippers are aware of. In the Boston market there is a decided preference for a neat Eastern method from thirty-one to sixty pounds, and it always sells the readiest. The tubs should be well soaked in brine before filling within half an inch of the top. Cover the top with a piece of clean new bleached cotton cloth soaked in brine, and tucked neatly down at the edge. In packing butter and getting it ready for market neatness is indispensable, and besides that it pays. Never pack two colors in the same package. Light colored or streaked butter always sells hard and at low prices. Use the best fine salt you can find. Tare your tubs correctly.

NO NEED TO DROWN.

"I always dread the return of the season when sea bathing is indulged in," said a gentleman. "My family have had several narrow escapes, and still they have a perfect mania for the water." "Why, there is no need to be afraid," answered his friend, "if you but retain your presence of mind. When you find yourself in deep water you will sink at first, but if you do not struggle you will come quickly to the surface again. On reaching it immediately draw a full breath and throw your head back. This will have the effect of placing you in a recumbent position on the surface of the water. Now, this is the most critical moment for those who do not know what to do next. Extend your arms at once on a level with your shoulders, with the palms of your hands downward, and begin gently paddling in the water with the movement of the wrist only. Extend your legs quietly and slowly in a line with your body. If you raise your arms, your head or your legs above the surface of the water you will sink, but if you have the presence of mind not to do so and not to struggle about you will never sink, so long as you keep paddling gently without exertion. So you may float on until you are picked up, or until you are numbed by the cold.—New York Sun.

BUTTERMILK.

An eminent French chemist, M. Robbing, in a treatise recently presented to the French Academy, expresses his belief that the period of human existence may be greatly prolonged, and enters into an argument to show that his belief is based upon sound reasoning. His argument is, that the mineral matter which constitutes an ingredient in most of our food after the combustion, is in our system to encrust and stiffen the different parts of the body, tending to render imperfect many of the vital processes. He compares the human body to furnaces which are always kindled, and says: Life exists only in combustion which occurs in our bodies, like that which takes place in our chimneys, and leaves a deposit which is fatal to life. To remove this he would administer lactic acid with ordinary food. This acid is known to possess power of removing or destroying the incrustations which form on the arteries, cartilages and valves of the heart. As buttermilk abounds in the acid, and is, moreover, an agreeable kind of food, its habitual use, it is urged, will free the system from the causes of death between the seventh-fifth and one hundredth year.

USEFUL HINTS.

A quince orchard will last for fifty years.

Cut your first crop of clover and plow the second under, if you wish to enrich your land with green manure.

Never pass behind a horse in the stable or pass your hand behind him in the stall without first speaking to him. You may save life or limb by bearing this in mind.

A. E. Blount, of Colorado, says in the N. Y. Tribune, that farmers will only handpick enough seed from the tallest heads of wheat to sow an acre and put it alone upon some good ground, they will find so much improvement made the first year that they will continue to pick year after year.

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THE WESLEYAN

FRIDAY, AUGUST 1, 1884.

FORWARD.

Our Conferences have all met, and their review of the past year and arrangements for the present year have been completed. The results have been... The results have been... The results have been...

Still the year upon which we have entered surpasses in results that which we have reviewed? Brethren, it may; it should; it will most certainly, if...

But "eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive" the possibilities which lie in the path of a thoroughly consecrated church.

HOW AND WHERE.

How and where do you intend to educate your children? Is one of the great questions of the age. Ignorance is rarely bliss in these days of intelligence and knowledge.

The question How and Where, in relation to education, has a broader application than it once had. A few years ago some of our readers might have looked at their boys alone before giving a reply...

On our table we find the Calenders of our several institutions at Sackville. Every thoughtful Methodist will take these into account in answering the above question.

This religious influence is of the utmost importance to our coming men and women. It is religious, not sectarian. This has ever been the character of the instruction given at our Sackville institutions.

We know that it is the fashion in many quarters to speak in the most trifling manner of education under professed religious auspices. But we cannot join in such depreciation.

Some members of the recent Nova Scotia Conference will not have forgotten the earnest words of a lay delegate during the brief visit of President Inch.

THE BELOVED PHYSICIAN.

We are glad to announce the publication, by Palmer and Hughes, New York, of The Beloved Physician, a most interesting narrative of the life and work of Dr. Walter C. Palmer.

There are books whose very pages seem fragrant with blessing, and this is one of that class. From no motive save that inspired by a firm belief that the doctrine of Christian holiness, as taught by Dr. Palmer and his equally devoted wife on both continents, is that of the Gospel...

thorough Methodist, because a consecrated man. Believing "that there was a possibility of even carrying holiness movements so far as to produce schism," he never became a member of any of the holiness associations...

AN AWKWARD QUESTION.

Americans who value their country must read with some sorrow a paper by Mr. John F. Hume, in the August number of the North American Review, under the heading, "Are we a nation of Rascals?"

The writer of this article shows that the dishonored paper of a given list of States amounts to more than three hundred millions of dollars, while a large number of cities, counties, townships and school districts have sought, with more or less success, to evade the payment of their debts.

Our own governments have been by no means inapt learners in some unsatisfactory directions, but, fortunately, they have not given us a chance to ask each other such a question as this American writer asks of his countrymen.

The Mount Allison Collegiate year, 1884-5, is divided into two terms of fifteen and twenty-two weeks, respectively.

The Mount Allison Collegiate year, 1884-5, is divided into two terms of fifteen and twenty-two weeks, respectively, the first term beginning September 11th and the second term on January 8th.

The Sunday-School Times gives counsel which may help some brother under special temptation: Your greatest earthly treasure is your own good name.

With the erection of the new and commodious college building at Sackville, one fine room in which is already known as the "Library," an effort should be made to secure a collection of volumes worthy of the place and adapted to the need of our theological headquarters.

The Methodist Pulpit, recently published at our Toronto Publishing House, is a timely addition to our Canadian Methodist literature.

The Rev. Dr. Cochran and his family expected to sail from San Francisco for Japan to-day. Dr. Cochran returns to Japan after five years' absence in the expectation of spending his life there.

Care should be used by ministers in reporting the work accomplished in a circuit during the period of their personal superintendence.

A note from the Rev. Jacob Freshman tells us that there are 80,000 Jews in New York instead of 60,000 as was recently stated.

The Jewish Committee of the Free Church of Scotland will begin a mission on the Sea of Galilee. Tiberias is the point selected.

name, as the manager of an association or of a corporation, as the room-keeper of a school, of a business firm, or of an applicant for office or service, understand that he asks that which involves to you more than the most liberal cash donation you ever yet made to the choicest cause of your confidence or your affections.

CHARLES STREET CHURCH.

The services connected with the formal re-opening of this church were held on Sunday last, although the recent wet weather had prevented the completion of work on both the exterior and interior of the building.

Our Presbyterian brethren are being stirred up by several returned missionaries. On Thursday evening of last week a good congregation listened in St. Matthew's church to addresses by Revs. H. A. Robertson, from Erromanga; R. J. Grant, from Trinidad; and J. Fraser Campbell, from India.

Two years ago the Halifax north circuit, which includes all north of Jacob and Cogswell streets, was divided, and Charles and Beech street churches formed into what is called "Halifax West circuit."

Probably no church in the city has lost more by removals, and to such an extent does the congregation change, that it requires the utmost vigilance on the part of the pastor and officials, in properly caring for them.

The prospect never was brighter, as all, both young and old, are heartily in sympathy with us, and by God's help, the work is bound to go on and eternity alone will reveal the results of the efforts put forth for the extension of the cause of the Redeemer.

THE BURSLEM CONFERENCE.

Our readers will be glad to know that other letters are likely to succeed the following, from an esteemed minister of the N. B. and P. E. I. Conference:

The services connected with the formal re-opening of this church were held on Sunday last, although the recent wet weather had prevented the completion of work on both the exterior and interior of the building.

On the 5th of Nov., 1871, the church was opened for public worship by Rev. Jabez Rogers, now President of the Conference.

It was the intention of the workers with the City Missionary, Major Theakston, to whom much of the early success is due, to carry on regular services in the building, but the attendance, outside the Sabbath school, not coming up to their anticipations, it was decided in the Spring of 1872 to deed the church to the Conference, the Halifax north circuit taking charge of the appointment and requesting the Conference to send a young minister, the workers guaranteeing \$200 per annum for two years towards his support.

In 1875 it was found necessary to enlarge the building, 25 feet being added to the main room, and a transept 16 feet in depth, containing prayer-meeting, infant class and classrooms and library.

Two years ago the Halifax north circuit, which includes all north of Jacob and Cogswell streets, was divided, and Charles and Beech street churches formed into what is called "Halifax West circuit."

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From some figures, given by the Rev. F. H. W. Pickles, we take the following:

In 1882, when he came to the church, there were connected with it, 151 members and 128 families. In 1884, there are 237 members and 216 families.

THE BURSLEM CONFERENCE.

Our readers will be glad to know that other letters are likely to succeed the following, from an esteemed minister of the N. B. and P. E. I. Conference:

Your correspondent supposes that notes and jottings of a visit to old scenes of boyhood would not be of any special interest to your readers. So this note is simply of doings and

savings in regard to the Conference also prepared the conveniences, mittens, etc., for the chapel. The two thousand of buildings and in elegant chapel. Most novel, the field District, central town, tea fund of a Conference arrangements by railway authorities and Conference. at Maccesti some at them Burslem of miles. Conference ticket the back of it, the Staffordshire his way to any there are some in the Conference there is some President. D. and Dr. R. N. men, and if vote between last. It is said students have vote for B. lecturer of this is simply a list is to be delect chapel, Nov. 4-8-1884. August 4-8-1884. general mission Christ. "No doctrine or practical aspect. In the presence provision in the presence. There demonstration Tunstall, and in Bethshah day, Aug. 22 meeting in the July 26th. Of there will be Tunstall, July Revs. H. P. H. and at Kidgri nos. I and looked forward interest all the will write you once opens, a Conference new

Fenton, Staff.

PUGW.

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J. Cassidy, a brother, but presence of the and a very exte people, notwit able weather. evinced a close appreciation of Methodism at ment, and was sentiments. I relationship of M terianism as c days, and reg augury for the

This is the first settlement. It and will, we to be in many way munity. The rests under e energy and zeal stances. Itances. This work as in The subscription sufficient to c of the building. posed to help money or other glad to receive such help. Th 336ft.

July 25th, 18

UNITED ST.

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The doings Conference are to our people. ed that it u extending the torate, in cert years. Some be removed a thought by would be ex yoons, when cit

CHURCH.

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1871, the worship President the Sunday commenced scholars, and in fourteen reported as and 147

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CONFERENCE. glad to know ly to succeed an esteemed and P. E. I.

supposes that a visit to old ld not be of our readers, of doings and

saying in reference to the approach- ing Conference at Burslem. Extensive preparations have been made for the convenience of Conference committees, etc., around the Burslem chapel. The trustees have spent over two thousand pounds in the erection of buildings for committee rooms, and in cleaning and beautifying the chapel. Besides, which is certainly a novelty, the friends of the Macclesfield District, of which Burslem is the central town, have provided a guarantee fund of a thousand pounds to meet Conference expenses. Special arrangements have been made with the railway authorities for the transit of ministers and laymen, to and from Conference. Some of those who stay at Macclesfield, some at Leek, and some at other towns at distances from Burslem of from twelve to twenty miles. Then it is said that the Conference ticket has a railway map on the back of it, so that the stranger to the Staffordshire Potteries can find his way to any of the towns, of which there are some ten or twelve included in the Conference plan. I find that there is some speculation about the President. Dr. Greaves, R. Roberts, and Dr. B. N. Young are the likely men, and it will probably be a close vote between the first named and the last. It is said that some eight old students have pledged themselves to vote for B. Hellier, the Fernley lecturer of this year. That, however, is simply a bit of gossip. The lecturer is to be delivered in the Bethesda chapel, New Connexion, on Monday, August 4th—on the subject, "The Universal mission of the Church of Christ." Not dealing specifically with doctrine or dogma, it will be on the practical aspect of Christianity.

In the programme of special services, provision has been made for Temperance. There will be a band of 110, a demonstration in Wesley Place chapel, Tunstall, and a Temperance meeting in Bethesda chapel, Hanley on Saturday, Aug. 2nd, and a Temperance meeting in the Town Hall, Longton, July 26th. Of other special services, there will be Evangelistic services in Tunstall, July 31st, conducted by Revs. H. P. Hughes and Geo. Reebob; and at Kidsgrove, by Rev. T. Champness. I find that the Conference is looked forward to with a good deal of interest all through the Potteries. I will write you as soon as the Conference opens, and give you a little Conference news. J. S. Featon, Staff., July 14th.

PUGWASH CIRCUIT.

The Rev. A. D. Morton, A. M., writes: Yesterday (24th July), we laid, with appropriate ceremonies, the corner stone of a new church, to be erected at the Port Howe (formerly Toney Bay) appointment of this circuit. The dull and rainy weather, which in the first instance caused a postponement of the service, prevented many from attending.

We regretted the absence of Rev. J. Cassidy and other ministerial brethren, but were cheered by the presence of the Rev. Mr. Darragh, of the Presbyterian Church, London, and a very encouraging gathering of people, notwithstanding the unfavorable weather. Mr. Darragh's address evinced a close observation and just appreciation of the movements of Methodism at home and on this continent, and was broadly catholic in its sentiments. He noted the close relationship of Methodism and Presbyterianism as compared with former days, and regarded it as a favorable augury for the future of these churches.

This is the first church erection in the settlement. It is very much needed and will, we trust, when completed, be in many ways a benefit to the community. The success of the enterprise rests under Providence upon the energy and zeal of a few of our people who are in comparatively poor circumstances. It is intended to advance in this work as means are forthcoming. The subscriptions secured are probably sufficient to complete the outside of the building. If any friends are disposed to help us by contributions of money or otherwise, we shall be very glad to receive and acknowledge any such help. The building will be 28ft x 36ft. A. D. M. July 25th, 1884.

UNITED STATES CORRESPONDENCE.

I was made sad on learning through the WESLEYAN of the decease of the Rev. Charles Churchill, A. M. I remember him with great satisfaction. He was often in the States on business connected with the publishing interest of which he had charge in Halifax, and I became personally acquainted with him. He was remarkably social, pleasant, gentlemanly, and evidently possessed a high order of talent for conducting the press and for the pulpit. He occasionally spent a Sabbath in this section, and was always ready to preach, which he did greatly to the satisfaction and profit of the people. He invited me to correspond regularly for the WESLEYAN, which I did during his editorial connection with it. I esteemed him a valued friend, and shall always cherish for him the most pleasant recollections.

The doings of our late General Conference are satisfactory generally to our people. Some were disappointed that it made no provision for extending the time-limit of the pastorate, in certain cases, beyond three years. Some desired the limit to be removed altogether, but it was thought by a large number that it would be extended to four or five years, when circumstances clearly de-

manded it. The three years' rule has been, and will continue to be, broken while it exists. Licensing women to preach was brought before the Conference by strong petitions, and by the nearly unanimous vote of at least one annual Conference. The opposition was too powerful, and the subject was left as it was. Such is the feeling of our people in regard to it, that we believe the next General Conference will take favorable action in the matter. Its action in regard to the missionary department is satisfactory, especially in the election of the Rev. William Taylor, missionary Bishop for Africa. By the divine blessing, he will make a great movement for Christ in the "Dark Continent." Mr. Taylor would be entitled to a salary from the missionary society of the Church, but he proposes to act on the Pauline principle, and will receive no financial aid outside of his field of labor, except for travelling expenses and for providing places of worship. He will look after the interest of the old Liberia mission on the western coast, which has really accomplished but little, but will locate his headquarters somewhere in the centre of the great continent. He desires to take twenty missionaries with him. The Christian world will be greatly interested in this enterprise.

We feel greatly afflicted in the death of our Bishop Simpson. He was universally respected and loved. The whole church mourns for him. Memorial services are held in many of our churches. He was evidently the most eloquent minister of the American pulpit, and his whole life was devoted to the building up the kingdom of Jesus Christ. As his life had been, so his death was that of a Christian triumph.

Vacation has come, and with it a general stagnation in social and religious circles. The presidential election is the all absorbing topic, and will be till the campaign is over. Still, I am happy to say, the work of the Lord is advancing, and glorious results follow the labors of His servants. The camp-meeting season has commenced, and we are expecting great triumphs for Christ at these out-door gatherings.

In the literary department there is much of special interest, but in the book line there is nothing that interests us more than "Hours with the Bible," by Rev. Cunningham Geikie, D. D., author of "The Life and Words of Christ," issued by Messrs. James Potts & Co. The sixth volume is just from the press. The six volumes embrace the Old Testament as follows: Vol. I. From Creation to the Patriarchs. Vol. II. From Moses to Solomon. Vol. III. From Solomon to Hezekiah. Vol. IV. From Manasseh to Zedekiah. Vol. V. Completing the Old Testament. It is a work of vast research, bringing the modern discoveries of science to illustrate the history of the Old Testament Scriptures. We know of no recent work on this portion of the sacred record for giving light and instruction on it, its equal. Every page is full of interest. Every Bible reader will find it an invaluable companion. The same publishers have issued "Natural Law in the Spiritual World," by Prof. Henry Drummond,—a work of great importance and value, treating on vital topics of experience and life. For originality of thought, and clear, forcible and comprehensive expression, there can scarcely a work be found its equal in the English language. It is a work of marvellous power, and can but be read with interest and profit.

CZECH.

BAPTISM OF A JEWESS. A novel ceremony brought together a number of Hebrew ladies and gentlemen last evening in room No. 24 of the Cooper Union, to witness the baptism of a Jewish young lady, 20 years of age. After a hymn was sung, Rev. H. Marling of the Fourteenth Street Presbyterian Church preached on the text, Heb. ix. 22: "Without shedding of blood there is no remission of sin."

The Rev. Jacob Freshman, who is himself a convert from the Jewish faith, next addressed the audience, taking for his text the words, "Except a man be born again he cannot enter into the kingdom of God." A short prayer followed, after which Mr. Freshman stepped again to the front, calling up the new convert, a lady with a peculiarly sweet expression and large brown eyes. He addressed her in the following words: "You have heard how the congregation has prayed for you; and you are also well aware that Christ has promised to grant us all those things which have been prayed for. I now have to propose to you the following questions, which I ask you to answer before God and this congregation: "Dost thou renounce the devil? Dost thou believe in God the Father, the Son and the Holy Ghost, and in the sacrifice of Christ for the sins of the world? "Will thou be baptized in the faith that thou hast just confessed? "Will thou keep God's commandments? "Dost thou accept Jesus as thy Saviour and Messiah, the Son of God?" Each question was answered in the affirmative by the convert in a low but distinct voice.

Rev. Mr. Freshman then requested her to step near the altar, and while sprinkling her forehead with water thus addressed her: "I baptize thee in the name of the Father, the Son and the Holy Ghost." After the singing of a hymn a brief prayer was said by Rev. H. F. Marling, and then Rev. M. Luwisch addressed the congregation in German. Mr. Luwisch is a Jewish convert, and is at present on a visit from the West to his parents in this city, who are still Jews. He directed his remarks chiefly to his unconverted brethren who were present. Among the audience was one of his sisters, who is still a member of the Hebrew faith. Mrs. Freshman, who is a fine singer and who officiated at the organ, sang several solos, after which the service closed. Ida Mary, the new Christian convert, received the congratulations of her Christian friends.—N. Y. Star, July 14th.

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

The Brethren of this Conference will please bear in mind that the time for taking up the General Conference Collection is the second Sunday in August.

JOHN READ, President.

PERSONAL.

The address of the Rev. J. F. Estey is Tabusintac, Northumberland County, N. B.

Bishop Cusher, of the Reformed Episcopal Church, is visiting Newfoundland on ecclesiastical work.

The venerable Dr. Osborn has resigned the chair of Theology at Richmond College, and a successor will have to be appointed by the Conference.

The wife of the Rev. E. W. Kelley, formerly pastor of the Baptist church, Windsor, and for the last two years missionary to Burma, died at Maulmain, Burma, on Sunday, 10th ult.

A very interesting description of the establishment, growth and aim of the British Association for the Advancement of Science appears in the Toronto Week of the 24th ult., from the pen of Jas. M. Oxley, Esq., formerly of this city, but now of the Department of Marine and Fisheries, Ottawa.

The Revs. J. B. Buttrick and F. Friggins sailed on Monday per Beta for Bermuda. Both these brethren were heard in our principal churches in this city on Sunday, with much satisfaction. The writer of this note knows the hearts of the people of Bermuda too well to feel that any further mention of these dear brethren is necessary.

We regret to read in the London Methodist "The Rev. John Brewster has met with a railway accident which has caused him a serious loss of blood that he must, in the opinion of his medical adviser, rest for some weeks, or perhaps months. We make this announcement by request, as Mr. Brewster should be saved from anxiety about his public engagements."

METHODIST NOTES.

The Chignecto Post states that the trustees of the Methodist parsonage at Dorchester have received a contribution of \$200 from Toronto; and that the parsonage at Southampton will probably be finished by the middle of September.

The Rev. L. S. Johnson writes that on his arrival at Milltown he was met by a number of friends at the parsonage, where a good dinner was provided. He says: "This is a very pretty town and quite a smart business place, and from what I can judge, we will like the circuit and people very much."

It is thought that the receipts of the Fredericton bazaar will reach \$600 or \$700.—Nearly \$190 was raised last week, at Amherst by a strawberry festival.—At a similar gathering at Dorchester \$142 was collected. The new parsonage erected during the year is now entirely out of debt.

The sum gathered by a bazaar and festival at Picton, on the 16th ult., was about \$230, to be used in paying, in part, the parsonage debt. The Rev. Thos. Rogers, A. M., writes: "Our people here are willing and united, and are determined if possible to lift the burden of debt which has so long oppressed them. We are having some success in our work."

The Annual Conference of the B. M. E. Church of Canada met in Liverpool on the 18th inst. Bishop Disney presiding. The Rev. M. C. Brooks, of Halifax, was chosen Secretary. Both in membership and finance the Conference reports advance in this Province. Bishop Disney occupied the pulpit of our church on Sunday evening. The following appointments were made: Halifax, M. C. Brooks; Liverpool, J. W. Crosby; Shelburne and Yarmouth, W. B. Hill; St. John, Charles Hamilton. Further appointments will be made at the General Conference, to be held at Chatham, Ont., in September. The next annual session is to be held at Amherst.

ABROAD.

A Mission in Algeria is to be set on foot by the French Conference.

There are twenty-two papers regularly published in the interests of the M. E. Church, South.

The Ocean Grove Camp-meeting Association, to honor in a substantial manner the memory of Bishop Simpson, propose to erect a handsome tabernacle to be known as the Simpson Memorial Tabernacle and in the center of the building to place a monument commemorative of him.

The English Wesleyan Conference is now meeting in Burslem. Since the Conference last met in Burslem there has been a net addition of 62,000 to the number of the members of the Methodist Society in Great Britain, and the congregations have immensely increased.

The Rev. Jas. Bickford writes from Adelaide, South Australia: "The months of May, June, July, and August are those we usually devote to revivifying work. Last year the success was unprecedented in our colonial history; we met over a thousand new members, but this year we hope to have two or three thousand at least."

Kingswood school still retains its very high place among English educational institutions. A pupil, Mr. W. Workman, son of the Rev. John Workman, is the second number of the Cambridge Mathematical Tripos. The same gentleman had obtained several mathematical prizes and scholarships. The head-master of one of the leading schools in England once said to the Rev. T. McCullagh, "The only school we dread in the kingdom is yours at Kingswood." Mr. T. B. Osborn has for some years been the head-master.

LITERARY, Etc.

Mr. Justin McCarthy has received already over \$25,000 profits as his share of the sales of his very popular History of the Irish, and the work still sells excellently.

Miss Eastman, the author, took the prize of \$1,000 offered several years ago by that firm, for the best Sunday-school story, and the present book is said to be in every respect its equal. Price 25 cents.

The North American Review for this month has some excellent papers. One by Judge Campbell on "The Encroachments of Capital" will command serious attention. Richard A. Procter treats of "The Origin of Comets," and presents that difficult subject in a very clear light. "Are we a Nation of Taxpayers?" is the startling title of an article by John F. Home, to which we elsewhere allude. Julian Hawthorne writes of "The American Element in Fiction," and there is also a paper entitled "Drift toward Centralization," and a symposium on "Prohibition and Persuasion," by Neal Dow and Dio Lewis.

The Corruptions of the New Testament is a small volume belonging to the "Anti-Infallible Library" published by H. L. Hastings, of the Scriptural Text Repository, Boston. In this, as in other ways, Mr. Hastings is doing good service to the cause of truth. Apart from the statement of the history of the New Testament text, etc., there are one or two novel features in the book. One is a collection of the various readings of the Sermon on the Mount, as gathered from hundreds of ancient manuscripts; and another is a letter of the Emperor Constantine, ordering fifty splendid copies of the Scriptures to be prepared for use in all the churches of Constantinople.

TEMPERANCE NOTES.

Stanley says: "No drunkard can live in Africa. The very fever discovers his weak point, attacks and kills him. I had good cause before I ended my African mission to know that a drunkard is least able to withstand a tropical and malarious climate."

It is stated, in a report by the Chaplain of the Magdalen Asylum, of New York, that of eighty-nine fallen women in the Asylum at one time, all but two had fallen through drink. A lady missionary among this class says that, of two thousand known personally to her, there were only ten cases in which intoxicating liquors were not in large part responsible for their fall.

The late Dr. Willard Parker, one of the highest medical authorities in the United States, says: "The average life of temperance people is sixty-three years and two months, while the average life of intemperate people is thirty-five years and six months. Thus the average life of a drinker is but little more than half that of the non-drinker, and yet we are asked to believe brandy, gin, whisky and beer are wonderful promoters of health."

The blue-jackets in her Majesty's service are the trustees of all total abstainers. So says Miss Weston, and after twenty years' experience she ought to know. She began her work single-handed, and its growth and prosperity are most encouraging. Its results have won for it the eulogy of many of the high naval officers. The "sailor's friend," besides preaching to and teaching "Jack," gives him material assistance in the form of "Sailors' Rest" on shore. Five at present exist in England. They are self-supporting when once established; for, as Miss Weston says, "Jack" is able and willing to pay. There are twelve thousand sailors in her Majesty's service who belong to the Temperance Society.

GENERAL CHURCH NOTES.

In order to encourage the observance of the Sabbath, wages are now paid in many places in Switzerland on Friday evenings, which helps housekeepers in purchasing supplies for Sundays.

The Christians belonging to the different Protestant churches in Florence sat down together to the Supper of the Lord in the Free Italian Church. The same thing took place in Leghorn.

The Union Missionary Conference to be held on the Niagara Falls International Camp ground, August 18 to 23, bids fair to be a great success. Already nearly twenty returned missionaries have promised to be present.

Christian women in Paris have undertaken the novel mission of going to the washing-boats on the Seine, and singing, reading and talking to the laundresses while busy at their work.

The Protestant ministers of New England will meet in New Haven in May, 1885, to take part in the American Congress of Churches, an organization lately formed in Pittsfield, Mass. The object is to promote Christian union.

The Young Men's Christian Association of London has formed a Foreign Missionary Society. During the year four young men from its ranks have gone forth to distant lands to labor for God and for souls. Six others are now in training for the field, while many more are waiting for the way to open up.

Father Taylor's Bethel has been sold by the Boston Portland Seaman's Aid Society to persons concerned in establishing a church for the many residents of Passau origin now at the North End. The Society intends, however, to erect a new and more commodious a recture for the purposes of the Bethel.

GLEANINGS, Etc.

A number of members of the British Association for the Advancement of Science have arrived at Quebec.

Two St. John Hotel proprietors were before the police court this week for violating the Liquor License Act.

The judicial committee of the Privy Council have in effect confirmed the Ontario contention in regard to the boundary question.

Hon. D. L. Macpherson, Canadian Minister of the Interior, has been gazetted Knight Commander of the order of St. Michael and St. George.

The Baptists of Sussex are soliciting for the erection there of the Baptist Seminary. It is thought that \$10,000 will be subscribed.

This season 10,000,000 feet of lumber will be shipped from Annapolis, chiefly to the West Indies and South America, of which 4,000,000 feet comes to Annapolis over the railway.

The celebrated church case of Langley vs. Dumoulin is to be amicably settled, the defendant having proposed to stop further litigation by withdrawing his application for a rehearing. Each party pays his own costs.

The annual report of the Bureau of Industries for Ontario shows that province to have 27,385 miles of underdraining. The system is being steadily extended in all the best agricultural districts.

Boring has been commenced near Hamilton, Ontario, for a natural gas to illuminate the city. The boring so far is successful. The whole district is imperforated with gas.

Sir Francis Hincks, who was one of the boundary arbitrators, says the present decision that Ontario's north-west corner is at the northwest angle of the Lake of the Woods, virtually concedes all Ontario's contentions.

The Canadian team at Wimbledon has won the Kolapore Cup this year, the scores being as follows: Canadians 665 points, Englishmen 600, and the India team 576. This is the second time the cup has been brought to Canada.

On Monday evening a horse and carriage driven by an unknown man ran over a young woman named Ida Hayes, at the foot of King street, and inflicted injuries from which she died in a few minutes. The person driving the horse did not stop, but an arrest has been made of a person suspected.—St. John Tel.

Arrangements have been made by the New Brunswick Cotton Mills to resume operations. A joint stock company will be at once formed under the management of Mr. Parker, with a capital stock of \$200,000. It is expected the creditors will take stock to the amount of their respective claims.

Sir Charles Tupper writes to Principal Ross that the trustees of the Christian Scholarship "do not find themselves able, consistently with other claims made upon them, to reconstitute the scholarship on its old basis, but have consented to grant a three years' scholarship of \$100 per annum, once in three years, to be confined to candidates from Nova Scotia and New Brunswick."

The special committee of enquiry into the charges against some of the medical professors of Victoria University respecting questions of the last examinations have dismissed the case. The counsel for the professors stated that actions for damages would be at once instituted against Dr. Luchapelle. It appears that actions are to be taken in the name of six of the professors, each action being for either \$20,000 or \$25,000.

The new Local Government, sworn in on Monday last, is thus constituted: Mr. W. S. Fielding, Provincial Secretary and President of the Council; Mr. A. J. White, Attorney General; Mr. C. E. Church, Commissioner of Works and Mines; members without office: Mr. Thomas F. Morrison, Mr. Thomas Johnson, Mr. I. LeBlanc, Mr. J. W. Longley. The two vacancies will shortly be filled. It is said that Mr. Gayton, of Yarmouth, is to be speaker. Mr. Fielding's acceptance of office renders it necessary for him to seek re-election in Halifax county. Nomination day will probably be August 13.

At Wimbledon the Elcho shield was won by the Irish team. Its score was 1583. The score of the Scotch team was 1376 and the English team's 1474.

A railway is about to be made from the Port of Mursina, on the Chibouan coast, to Tarsus, the place of the Apostle Paul's birth, education, and subsequent labours.

The cotton worm is ravaging the cotton crop in Lower Egypt. The prospect is very poor. The Nile is now much lower than at any time since 1878, when 40,000 persons perished from famine.

On Monday, a steambait in St. Pierre harbor, while lying at the wharf burst her boiler killing a fireman and shattering the steamer in pieces. Portions of the wreck were projected 400 yards.

Ex-Governor St. John has accepted the prohibition nomination for President. The Leaders of the Convention claim that they will poll 500,000 to 1,000,000 votes, and will probably carry Kansas and Maryland, and thus throw the election into congress.

During the seven months' session of Congress, recently closed, 2,377 bills were introduced in the Senate, and 7,407 in the House. Of these 166 Senate bills and 62 House bills passed both houses and became laws by Executive approval.

The Cincinnati riot has quickened the pace of justice. Within three months over forty people have been taken to the penitentiary, two murderers have been sentenced to be hanged, two are awaiting sentence, one awaiting life sentence, and three for manslaughter.

The Trinity Protestant Episcopal Church corporation, of New York, is the richest organization in the United States. No one knows the value of its property, but it consists of tens of millions of dollars. This really accounts for the strong hold the Episcopal Church has obtained in New York City, out of all proportion to its success anywhere else.

On Monday, in the House of Commons, the Under Secretary for the Colonial Department stated that the Government were ready to confirm the scheme for the confederation of the Australian colonies and the annexation of New Guinea and other Pacific islands as soon as the colonies shall have finally determined upon the necessary steps.

Lord Derby is about to appoint one or more Commissioners to be stationed with powers of independent action, on or near the Eastern coast of New Guinea. A steamship, independent of her Majesty's naval squadron, will be provided, and a staff sufficient to enable him or them to exercise protection in the name of the Queen over these shores. The colonies agree to find £15,000 a year to defray the expenses.

Ten years ago neither India, Australia, nor the Argentine Republic had sent a cargo of wheat to Europe. This year the amount of exportable wheat from India is estimated at 70,000,000 bushels, from Australia 20,000,000, and from the Argentine Republic at 10,000,000 bushels. In each case the opening up of the country by railroads is stimulating wheat production in a surprising manner.

On Monday, in London, in the trial of an action for damages brought by Mrs. Weldon against Mr. Semple, a medical man who had signed a certificate for her seclusion as a "person of unsound mind and a fit subject for care and treatment," under which an attempt was made to take her to a lunatic asylum, a verdict in favor of Mrs. Weldon for £1,000 was returned. The defendant was represented by able counsel, but Mrs. Weldon conducted her own case.

WESLEYAN COLLEGE, BRUNSWICK, N.S.W.

JUVENILE MISSIONARY SOCIETIES.

One of the wisest laws in our new Discipline is that which relates to the above subject. The section provides that "there shall be Juvenile Missionary Societies formed in all our Sunday-schools, wherever practicable," thus making it imperative, and properly so, for it is a matter that may not be treated with indifference. The work of the Missionary Society must go on uninterruptedly. Methodism depends on it. We have had hitherto no provision for educating our young people in this direction.

To give a talk on missions once a year in each of our circuits, is not judging from our mission reports, the most fruitful way of arousing enthusiasm among either old or young. A remarkable degree of ignorance prevails as to the nature of the work performed by the Society. On one of our country circuits an old preacher, once an esteemed local preacher, protested in a public meeting against the extravagance of our Missionary Secretary, and declared "he would contribute nothing to the funds to help him live on a fat salary and have a comfortable time of it."

There are self-evident considerations that render this provision in our Discipline a judicious one. If children are taught the duty of giving, and trained to give systematically, and with self-denial, excellent personal habits are formed that develop with their ripening years, and produce a high and noble type of manhood. And in this connection a fine field is offered for young converts in practical work for the Master, by which their spiritual growth may be greatly aided, and their loyalty to Methodism ensured.

The Church that undertakes the careful training of the young in the art of giving is sowing seed that must bear a harvest in the future in which she will herself most largely participate, inasmuch as a church composed of trained givers will be an honest church, and will pay the minister's salary, and guard the missionary society.

There is another consideration. Our missionary report (N. B. and P. E. I. Conference), shows the result where people have not been trained to give; and our Sunday-school returns show the necessity of commencing this training business. A careful examination of the reports of recent years will show an average annual contribution, from each member, of about one and one quarter cents per week. If the scheme of faithfully contributing one cent per day, to which some of the Western Conferences have recently pledged themselves, were adopted by our membership, the returns for this Conference would not be merely \$6,000, but the handsome sum of \$30,000 annually.

Why do our people not contribute more liberally? One reason may be that in the popular mind giving to the Lord's cause is reckoned to be charity; and being such is not compulsory but a voluntary affair largely controlled by circumstances. This is not so. It may be quite right that his own support and the support of his family should claim a man's first attention, and the financial claims of the gospel should be subordinate to these. There is no conflict here. But in every family there enter every year some expenses that are unnecessary; and before everything else but that which is needful, comes in as a first claim the recognition of God and His providence. We may pay no heed to it, or we may postpone it as inconvenient, but it is a first claim nevertheless. As an illustration that there are things which we make prior claims to the support of the Gospel, in the United States last year \$60,000,000 were spent in dog taxes, and \$20,000,000 on missions. Three dollars to one! Dogs are apparently necessary household expenses, and of more value than many missionaries. Giving to the Lord is not an act of charity, in the convenient sense attaching to that word. God is not a beggar. He expects from us not "the fragments that remain" but the first fruits. He confers an honor upon us in that while He conducts His great christianizing and benevolent schemes, the financial part is entrusted to us. We practically tell Him, however, that our personal gratification is of more moment than the interests of those great schemes of His, when we wait until all expenses, even those of doubtful expediency, are met and then offer Him our pittance of "charity."

The air of self-satisfaction with which we contribute our pittance would indicate that the Lord was under considerable compliment to us. It is this mistaken notion on the obligation of giving that prompts us to harness up that worn-out old adage, "Charity should begin at home," and trot it out for duty under such a variety of circumstances. One of these "charity at home" men, a wealthy man, one holding a high position of trust not a thousand miles from St. John, was approached by a benevolent gentleman who was deeply interested in the peculiarly sad case of domestic affliction in the vicinity. Having detailed the circumstances in a fitting manner, and strongly appealed to his friend's liberality on the ground of "charity at home," he was sensibly affected as he saw his friend thrust his hand into his capacious pocket and draw forth a handful of silver, but his gratitude was turned to chagrin as the "charity"

at home" man with extreme caution picked out one small bit of silver and handed it to him, with the grace of an accomplished courtier. Of course it is manifestly impossible for any one but the contributor himself to fix the standard of what he should give, but the teaching of Moses in the old dispensation, and of Paul in the new, plainly establish two important things. Assuming that we demand that it be performed systematically and liberally. If these two features were conscientiously observed by all our people, there would not be those unwarranted deficiencies in the salaries of our hard-worked country ministers, and no further delay in the grand enterprise for which our noble Missionary Society has been raised up. Let us abandon the niggardly standard set up in the past, and seek no longer the smallest sum that will allow an escape from the responsibility of giving, but rather let it be the noble one advanced by our revered Dr. Stewart in a recent No. of the Outlook: "let the utmost we can give be the measure of our responsibility," and let us begin now in the early history of our united Methodist and teach the children the principles of right and liberal giving, organizing and encouraging those Juvenile Missionary Societies for which our discipline so wisely provides.

E. D. W.
Portland, N. B.

OBITUARY NOTES FROM LITTLE HARBOR.

Our people at Little Harbor suffered much from bereavement during the last weeks of the confessional year just closed, no less than four deaths having occurred within the space of five weeks.

The first to be snatched from us was

JAMES R. DECKER, who died of inflammation of the brain, May 4th, 1884, in the 59th year of his age. His illness was brief and his death very unexpected, his health not having seemed more robust for years than on the particular Monday in which through exposure he contracted the cold which issued in the malady of which he died the following Sunday. During the closing days of his life his disease made rational and coherent thought almost impossible; hence it was with much pleasure and gratitude that his wife, who had all along looked to speak to him to receive from him the last words that should pass between them on earth, heard him say that he knew he was going and whither. Bro. Decker had occupied the offices of prayer-leader, steward and trustee in our church, and had received the deserved confidence and esteem of his brethren.

A marked evidence and illustration of his piety was elicited on the day preceding his death. His mind was wandering and his lips very brokenly uttering he knew not what when I went to his bedside and asked, "Shall I read and have prayer with you?" "O yes," was the immediate answer; and the hands which had been drawing and thrusting the bed-clothes aimlessly hither and thither were at once still, and the fancy, I am in the prayer-meeting again, held him for a half hour, during which he listened to the reading of the Word and called it precious and, for the last time, sang in faith and hope, "My heavenly home is bright and fair, etc., with the chorus, "I'm going home, to die do more." So passed hence into "the larger light" an upright man who feared God and eschewed evil.

On Wednesday, the 7th day of May, after the obsequies of our deceased brother were over and we had dined with his sorrowing widow and visited a young man, a victim of consumption, who hastened towards the bedside of an aged disciple of Christ, who had been ill for some weeks. We arrived too late to see him alive, and learned that while we had been burying all that was mortal of one of our church-members, another had been passing through "death's dark vale." Entering that house of mourning, we looked upon the strong, calm features, now still in death, of

JACOB HARDING.
Bro. Harding had been a believer in Jesus. Perhaps more than forty years before his death, during a revival of religion which occurred in connection with the ministry of Henry Pope, senr., of blessed memory, he had seen that we are all as unclean things, and all our righteousnesses are as filthy rags. Then was revealed to him by the Holy Spirit, Jesus as "The Lord our Righteousness," and rejoicing in the assurance of his acceptance in the Beloved, he found that

"Touche can never express
The sweet comfort and peace,
Of a soul in its earliest love."

From that time onward, Bro. Harding followed unflinchingly in the footsteps of the Master. And the way did not always lie through pleasant places. For twenty-four years a painful and incurable lameness, together with repeated severe attacks of asthma, kept him much from the public means of grace, while he tried his faith by almost incapacitating him for work. Of his perseverance and faithfulness throughout, words could give but a poor notion. He was no complainer. His spirit was never crushed; it was only chastened. To the very

last a certain masculine vigor of mind and a corresponding freshness led one to forget his years. The greenness of youth remained at seventy-seven, and he passed hence, having entirely escaped the mental and spiritual decrepitudes of old age.

MARY ELMORE, infant daughter of Robt. and Hannah Swansburg, was the next called. After nine months of life here this tender bud was removed to unfold and shed its fragrance in a more congenial clime.

HIRAM MCLEAN died of consumption, June 7th, 1884, aged 19 years. Up to the time of his illness, which began in Dec., 1883, he had lived, like too many others of our young people, regardless alike of the claims of Heaven and the needs of his own soul. But with loss of health came the desire for salvation. The story of the Prodigal Son became his study. For some weeks he read it over and over, painfully pressing towards his own Father's house the while, with more and more longing for the warm embrace and kiss of forgiving and adopting love. In due time came the day of gladness, when he was enabled to sing, "My God is reconciled, etc." After this, his wish was not to recover but to enter into rest. The days and nights of weariness soon wore away and he passed hence to learn what a joy it is to be about with the body and to be present with the Lord.

J. L. D.

THOUGHT READING.

Mr. Stuart Cumberland called upon me one day last week to explain to me how he succeeds in finding pins, and other such "manifestations." If a person will concentrate his thoughts upon an object, and if any one—whose perceptive faculties are properly trained—takes his hand, the operator will be, Mr. Cumberland explained, inevitably drawn to the spot where the object is. "Thought reading," then, I said, "is muscle-reading." "To a certain extent," he replied, "but not absolutely. You have to watch for other indications; for instance, if I find myself close to the article thought of, the hand of some subjects gets hot, in others the pulse quickens. "But surely you must have had a confederate who you tied yourself to a man by a string, and found an object concealed by him." "No," he said, "I could feel the string dragging one way, and I followed the indication. When I came near the object, the string trembled. This is the simple explanation of the mystery." "And do you mean to say that you can take hold of a person's hand with one of your hands, and with the other write a series of numbers that he is thinking of?" "Certainly not," he replied, "the person's hand must grasp the hand with which I write, my hand remains almost passive, and he, without knowing it, himself writes the numbers." "Well, I said, "I will think of something in this room, and we will see if you can discover it." I thought of a little card-case that was lying on a table. Mr. Cumberland blindfolded himself. "Why do you do that?" I said. "That my own thoughts should not be diverted from what I am doing." He took my hand; in a minute or two he approached the table, hovered over the various articles upon it, and finally placed my hand on the card-case. I had thought all the while of this article, and I could feel my hand involuntarily drawing him toward it. It would take a person a long time to acquire Mr. Cumberland's powers of perception; but any one can realize how the trick—if I may call it so—is done, by thinking of some object on a table, and getting a friend to grasp his hand and try to discover it. He has only concentrated his thoughts upon the object, and the exact place where it is, in order to find that his hand resists whenever it is sought to divert it from the direction toward the object which it apparently of itself, strives to approach. In fact, the thought acts upon the muscles much in the same way as the desire to grasp something causes the hands to grasp it. In both cases the muscles involuntarily obey the brain.—Truth.

BISHOP SIMPSON.

A Methodist minister of Pittsburg relates, in the Dispatch of that city, that when he was a young man, just having entered the ministry, he lodged with Bishop Simpson in Ohio one night, and the next morning they boarded a train at an early hour to attend the dedication of a church in Zanesville, where the Bishop was to preach. The conductor of the train recognized the Bishop, and during a conversation which followed, the conductor informed him that he had withdrawn himself and family from the Methodist Church, on account of the anti-slavery preaching he heard there. For an hour, in a kindly manner, the Bishop reasoned with the conductor, who was strongly impregnated with gross-slavery sentiment. Three years afterwards the war broke out, and this conductor became the colonel of the first colored regiment ever raised for the defence of the Union. On the same occasion, after the Bishop had preached, he remarked to the minister who had gone with him: "There's a young man in this congregation named McCabe, who is a fine singer, and I've a notion to call him out," and shortly afterwards he invited the young man to come forward and favor the audience with an appropriate song, which he did; and this was, perhaps, the first official recognition of the now famous Chaplain McCabe.

The first cattle brought into the American colonies, says the Drover's Journal, were landed at the James plantation in Virginia about the years 1607 or 1608 and are supposed to have come from the West Indies, having descended from the cattle brought by Columbus on his second voyage in 1493. In 1610 several cows were landed, and 100 were brought to the plantation in 1611 and here was the beginning of cattle production in America. In order to encourage the production of cattle to the fullest possible extent, an order was passed forbidding the slaughter of any animal of the kind under penalty of death.

The Deshebel Nabo, an isolated mountain of Algeria, 800 feet high, is slowly sinking into the earth. Already there is a deep hollow around its foot. The district of Bona has once before witnessed a similar proof of the instability of the earth's crust. The Lake Fezzara did not exist in the time of the Romans, but on the contrary, the site was occupied by a town whose ruins have been found at the bottom of the lake.

BREVITIES.

Give to the wounded hearts consolation. Neither consolation nor reason ever effected anything in such a case.

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.

It is said that the whistling man is one who does little thinking. But he makes others think. And, oh! what fearful thoughts they think!

A girl pupil in the drawing class of an Omaha convent school made a sketch of St. Cecilia with bangs. She was promptly punished for sacrilege.

A Pennsylvania judge has decided that pictures are not household furniture because they "lack the idea of household utility that makes the basis of the definition of household furniture."

Some one has discovered that the high-heeled shoe worn by women produces softening of the brain. It was not generally known that the brain of women who wear such shoes was located so low; but it seems plausible enough.

"How is the earth divided?" asked a pompous examiner, who had already worn out the patience of the class. "By earthquakes," replied one boy; after which the examiner found that he had enough of that class.

"When a young preacher asserts that, according to some philosophers, in our internal consciousness there is no non-ego, she feels mentally sure that the Apostle Paul never uttered such bewildering nonsense."—Dr. Parker, London.

A returned missionary says that the greatest foe to industry and civilization in tropical countries is the coconut tree. It goes on bearing fruit abundantly for forty years without cultivation, and the natives, knowing that they can depend on it for sustenance, remain lazy and savage.

"Do unto others as you would have others do to you." That is the bed-rock of gentlemanly behavior. It implies more than abstinence from the coarse and swaggering performance of a man who calls another a liar and a coward; it requires that a man shall refrain from even thinking such things of his neighbor.—Brooklyn Eagle.

Grocer: "How much sand have you put in that sugar?" Clerk: "About a peck." Grocer: "Mercy on me! Only a peck! Put in a couple of bushels." Clerk: "A couple of bushels? Dear me! Do you want to ruin your trade?" Grocer: "Certainly not; but a bushel of sand, more or less, won't be noticed now." Clerk: "Why won't it?" Grocer: "This is strawberry time."

According to the London Nautical Magazine, there are 200 sailing vessels and steamers named the "Mary," over 100 "Mary Ann's," and altogether about 700 ships in which "Mary" is the first name. Jane ranks next in numerical strength, followed by Elizabeths and Sarahs. Of male Christian names William is the favorite. There are ten Gladstones, a Roger Tichborne and two King Cetewayos on the marine list. A very large and prosaic tug perpetuates the memory of Oscar Wilde, and a fine screw employed in garbage removal, has the name "Ouida" painted across the stern in red and yellow letters.

"My dear sir," replied the Editor soothingly, "I don't know what you refer to, if you will show me, I have insulted you. I will gladly mend the matter." "See here!" gasped the other, choking with rage, drawing a copy of the paper from his pocket and pointing to a list of names, "Yer printed the 'Esp.' after—those other fellows—names with a big 'E'—and yer—apelt mine with a—small 'e.' I say—it's an insult—an outrageous insult! In vain did the editor, suppressing his mirth, assure the farmer, that it was a typographical error. The outraged man strode out of the office, and is to-day the paper's bitterest enemy.

Latest from Detroit.

Many Americans spend the summer months in Canada, and being close observers, and even on the alert for the best of everything, it is not surprising that the proprietors of that marvelous corn remedy, Putnam's Painless Corn Extractor, should be in receipt of numerous letters of enquiry from the other side of the line. Mrs. W. N. Strong, 71 Adams Ave., Detroit, has used Putnam's Painless Corn Extractor with the most satisfactory results, and March 30th, 1884, writes:—"Kindly give price per dozen, as we want some." Hundreds of similar letters support our contention that for a sure, safe, painless, and never disappointing remedy, Putnam's Corn Extractor stands without a rival. N. C. Putnam & Co., Kingston, props.

IT IS A LITTLE TROUBLE TO EXAMINE THE pamphlet wrapped around each bottle of the true MINARD'S LINIMENT. Water is so apt to find the words "LAWMAN & KEMP, NEW YORK," which are water-marked or stamped in pale letters one very page, but it is better to take this small amount of bother rather than to be imposed upon by a worthless counterfeit. Every leaf of the pamphlet around the genuine has these words in it, which though pale and faint, can be easily seen when held up to the light, and no Florida Water is genuine that does not have this test mark.

According to a German authority 166 varieties of cheese are made in Europe.

SPRING HILL October, 1881.—For several years I was a great sufferer with Neuralgia in my head, so that all my hair came out and left my head entirely bald. I used "Minard's Liniment" freely on my head which entirely cured my neuralgia, and after using several bottles, to my astonishment I found the hair rapidly growing on my head, and now I have as good a head of hair as I ever had, and would recommend all to use "Minard's Liniment" who have lost their hair from diseases, as the Liniment will positively give you a good crop again.—Wm. DANIELS, Jan. 12, 1883.

Paris has four thousand pupils in the free evening art and mercantile schools.

OFFICEHOLDERS.—The office held by the Kidneys is one of importance. They act as nature's sluice-way to carry off the extra liquids from the system and with them the impurities, both those that are taken into the stomach and those that are formed in the blood. Any clogging or inaction of these organs is therefore important. Kidney-Wort is Nature's efficient assistant in keeping the kidneys in good working order, strengthening them and inducing healthy action. If you would get well and keep well, take Kidney-Wort.

Rhode Island is one of the fourteen States and Territories in the Union in which there are no whisky distilleries.

A Merchant writes us:—"Minard's Liniment has saved many from a terrible death here, as Diphtheria has been very prevalent and Minard's Liniment cures it every time when taken internally and externally. For Congestion and all Throat and Lung diseases it is equal to a doctor in the house."

Decorative Art: Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory Hair, &c. 10c. Druggists keep them. Wells, Richardson & Co., Burlington, Vt.

It is estimated that the peanut-crop of the South, this year, will be worth \$3,000,000.

According to the Tribune, New York City has 40,000 persons who depend on gambling for a livelihood.

FROM KINGSTON.—N. C. Polson & Co. druggist, write that Dr. Fowler's Wild Strawberry has long been the remedy for Summer Complaints in the market.

Nearly 25,000 women are engaged in glove-making in England alone.

WOMAN'S WEAKNESS.—Much of the weary weakness peculiar to females is caused by irregularities that could be promptly remedied with that Excellent Regulating Tonic, Burdock Blood Bitters.

Minnesota is the greatest cold-water State in the Union. It has within its borders 7,000 lakes covering an area of 2,700,000 acres.

CAN DEAFNESS BE CURED.—Mr. John Clark, of Millbridge, Ont., declares it can, and that Hagyard's Yellow Oil is the remedy that cured him. It is also a specific for all inflammation and pain.

Twenty years ago there were but twelve women doctors in the United States, and now there are more than eight hundred.

We know of no way that we can benefit our readers more than by calling attention to Johnson's Anodyne Liniment. It is the oldest and most valuable patent medicine in the world. Everybody should keep it in the house. It will check diarrhoea and dysentery in one hour.

Of the present House of Representatives, United States, one hundred and four are college graduates. Harvard heads the list with seven.

If the fountain is pure the streams will be pure also. So with the blood. If that be pure the health is established. Parson's Purgative Pills make new rich blood, and taken one a night will change the blood in the entire system in three months.

The New York Times says that the expectation that an oatmeal diet would produce a generation of American Calvinists has proved false.

BEST REMEDY FOR THE SUFFERING.—"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the side, Back or Bowels, Sore Throat, Rheumatism, Tooth-ache, Lumbago and any kind of a Pain or Ache. It will most surely quieten the Blood and Heat, as its acting power is wonderful. "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted. "As it really is the best remedy in the world for Cramps in the stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

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

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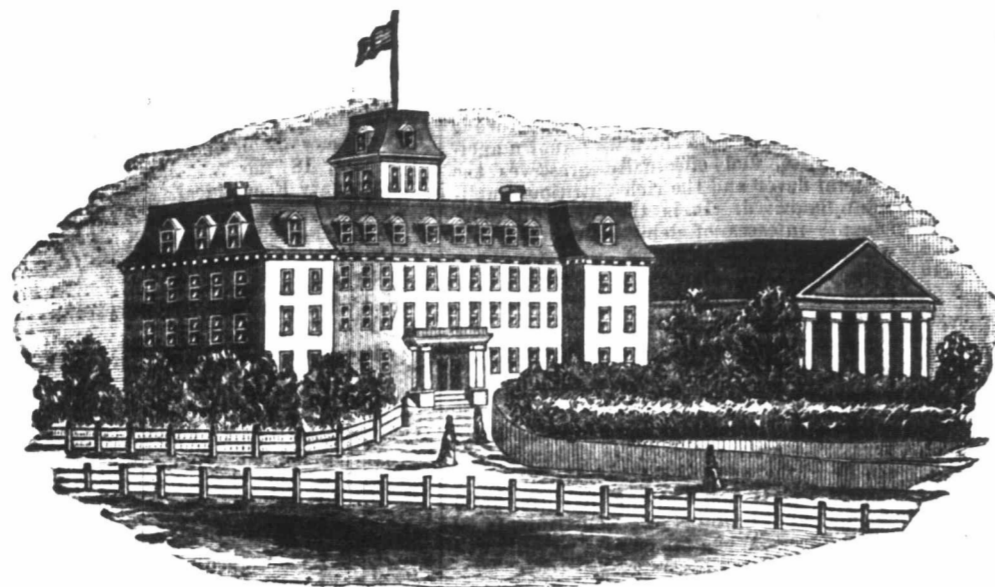
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