

# The Wesleyan.

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No. 1

## NOTES AND COMMENTS.

The Duke of Marlborough—better known by his recent title of Marquis of Blandford—has just been divorced for misconduct in the patron of ten church livings! Is a word of comment necessary on so suggestive a fact?—*Liberator.*

One of the most damaging sins today is covetousness. A Baptist brother some time ago jumped from the train just before it stopped and fell. The conductor asked him if he was hurt. "Hurt!" said he. "No. I have lost fifty cents."—*Biblical Rec.*

Hitherto in Hebrew congregations women have had no voice in the election of rabbi, or any of the Church business, but a Philadelphia synagogue has accorded to them equal privileges with the male members except the holding of official positions.

We cannot do without Greek and Hebrew scholars. They are indispensable to the Church. But between the premise and the conclusion that every minister must be a Hebrew scholar, there is a missing link which no logician has found or can find.—*Central Pres.*

"The Bishop, speaking of a certain very talented brother, said that he was always so anxious to get into a better place, that he did not do his duty in the place he was in. There are too many men of that stamp, and the shores of time are strewn with their failures."—*Holston Meth.*

"Do you see this?" said a Brahmin to a missionary who had been speaking of Jesus, and he held up a large bunch of hair at the back of his head. "Do you see this? It was as black as the crow's wing once; and, sir, it has grown white with waiting for words like these!"—*The Presbyterian.*

The Interior is of the opinion that Monsignor Capel has miscalculated the intelligence of the people, and that his mission, if he has any, to the United States will prove a failure. "He may do," it says, "as a chaplain of the Pope's household, but as a public teacher he relies on the ignorance of people, and insults their intelligence."

It must have been a matter of great rejoicing to Noah, the man of faith, that the seven out of all the world who believed his message to the saving of their lives and their souls, were of his own family. Many faithful Christians have to mourn that some of "their own" are yet outside, while the stranger and foreigner come into the fold of Christ.—*Western Advocate.*

A missionary of the China Inland Mission, in the province of Kan-suh, says that in Thibetan families every other son is given up to the service of the gods, and is supported by his family. A principal temple has 300 priests; another has 100. Is there not a suggestion here for Christian parents as to what they might and should do in the service of Jehovah? Every Christian household might well covet the honor of having one of its members connected directly with the ministry of the Gospel.

In Marseilles, a praiseworthy work is being carried out among the soldiers by a lady. She has a room opened for them, with 50 to 80 attendances every night. They read and write. She never interdicted smoking, yet they never smoked in her presence. When, in one or two instances, one of them came in with his lighted pipe, they soon put him right—without being told—merely out of respect for the lady. She certainly has more authority over them, and a deeper influence than ministers could have.

The Baptists and Free Baptists are beginning to talk union. They are approaching gradually. It is better to approach carefully; hence we recommend them to bring the less sensitive sides together first—the intellectual before the spiritual. Let the two bodies in New Brunswick unite to sustain an efficient Academy in St. John; let the two bodies in Nova Scotia unite to sustain the Academy at Wolfville; finally let the two bodies in the Maritime Provinces unite to support and thoroughly equip Acadia.—*Acadia Athenaeum.*

The *Journal of Education* gives the Century great credit for its article, "The Massachusetts Experiment in Education" in which Mr. Barnard describes the daily routine of a good primary school conducted with intelligence and moral convictions. It says: "If our great journals will tell the people what thousands of faithful teachers, in all sorts of schools, are actually doing for the children and youth, the parents may be induced to

look for themselves, and justice will be done where injustice and ignorance too often prevail."

A Methodist minister at Statesville, N. C., while attending Conference, was asked by a stranger to go to pray with a dying man. He was taken to a back street where the supposed dying man was lying in the street. Upon kneeling to pray at his side, the preacher was seized by the sufferer and held while the confederate robbed him of \$400 in money which he was taking to the Conference and what valuables he had. In that case it would be better for the priest to have "passed by on the other side."—*N. Y. Adv.*

The *London Echo* thinks it is remarkable that in America no women of eminence have yet appeared to rank with Mrs. Browning, or George Eliot, or Madame Sand. The reply may be made that not one of these women has ever written a book which has had one-tenth the power of Mrs. Stowe's "Uncle Tom." Women in this country are too busy with reforms to devote their supremest efforts to culture. Wait until the reforms are effected, when the women of genius will have more time for poetry and romance.—*N. W. Adv.*

The *West Indian* says that by the last mail steamer for Jamaica the Bishops of British Guiana, Trinidad, Barbados, and Antigua were passengers "to meet in conference with the Bishops of Jamaica and Nassau, for the purpose of confederating all the different dioceses of the Anglican Church in the West Indies in one arch-diocese, under an Archbishop for its head—a step in the way of confederation to which no objection can be taken, as it might tend to bind these scattered colonies together, and strengthen the influence of religion among their inhabitants."

"My charge will pay in full all the Conference assessments, but there will be a deficit in my salary. Quite a number of my members were guilty of dancing, and I re-monstrated with them privately, and also preached against it; and they pay little or nothing for ministerial support." Thus writes a young preacher in the South Carolina Conference. Those who violated their Church vows may possibly take some delight in withholding their dues from God's ambassador, but he has the consciousness of duty discharged, and the satisfaction of knowing that he put a stop to the dancing.—*Ec.*

The *New Orleans Advocate* says: The Tennessee Colored Conference, of the Methodist Episcopal Church, seems to be rather a model of liberality. It contributes twice as much as the white Conference in the same territory, and within two cents as much per member as the Methodist Episcopal Church, South, in the same time and territory with all the wealth of Nashville. That is a significant report, and is at once a premium upon negro liberality and a humiliation of Caucasian penuriousness. It also indicates the growing disposition among those people toward self-support.

We have often called attention to the value of Sunday, and that we should all do as much as possible to lessen Sunday labor. "I'm dying—I feel I'm dying—fetch some one to pray with me," cried a poor cabman who had been thrown from his box some days before. At his request his weeping wife sent her poor boy for the nearest minister. The sorrowful boy soon returned with the minister, and found his father surrounded with medical attendants doing all they could to alleviate the agonies of the sufferer. The minister, bending over him, assured him there was mercy. A convulsive struggle showed that the conflict was nearly over. He opened his half-closed eyes, and with an expiring effort he muttered, "I've had no Sunday!"—*Christian Life.*

Even those who grant Mr. Arnold his virtual denial of the truth of the Bible, cannot maintain, with the smallest hope of being supported by the judgment of the thinking world, that his pleas for that residuum of significance which he insists on assigning to the Bible, will hold water for a moment. To empty the most personal religion in the world of all its personality, and then to assure men that nothing is changed, that it is left more solid than before, is the enterprise of a conjuror, not of a man of letters. And of this we feel absolutely confident, that even if the negative school, to which Mr. Arnold belongs, could triumph, that school will regard with a half pathetic scorn Mr. Arnold's effort to save the teaching of a book which he has done his very best to undermine.—*London Spectator.*

## THE NEW YEAR.

Another year is dawning!  
Dear Master, let it be,  
In working or in waiting,  
Another year with Thee.

Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence "all the days."

Another year is dawning!  
Dear Master, let it be,  
On earth, or else in heaven,  
Another year for Thee.  
—*Frances R. Havergal*

## PERSONAL INFLUENCE—FOR THE NEW YEAR.

The sum of the influence, which every man exerts, is incalculable. From each soul goes forth a force which is not confined to his immediate circle of friends and acquaintances, and will not cease with his life, but will continue to operate after he is moldered back to dust and his name has been forgotten. This influence may be voluntary, and therefore consciously exerted; or involuntary, and unconsciously exerted. The first results from what men do with a specific purpose. The second is the resultant of what they are, is the influence of character; and though silent and all-pervasive. No finite intelligence can even trace the influence of a single act through its ramifications and accurately measure its results. Only Omniscience can know how much benefit one good act will confer upon mankind, or how great the loss and suffering that flow from a single evil deed.

We are exerting an influence upon others which not only modifies their characters here, but affects their destinies hereafter. Not that the influence of any man can coercively determine the eternal destiny of his brother. That responsibility rests upon himself alone. Every man is the arbiter of his own destiny in the sense that he and he alone can determine whether his eternal state shall be one of weal or woe. Nevertheless, "we are creatures of influence," and it is possible that our influence may decide our brother's choice of the course which fixes his eternal destiny. It may be influenced, but not coerced. The prerogative and the responsibility of choice rests with him; but if our influence upon him be pernicious, and he should be lost, who can tell how much of the blame will rest with us?

The fact is, every one of us is his brother's keeper in a much larger sense than we suppose. God has created us under the law of influence, the operation of which we cannot evade. He has made it our duty and privilege to exert a healthful, saving influence upon our fellow men, and holds us responsible for the performance of that duty. Many are disposed to excuse themselves for neglecting duty, for doing nothing to save others, and, even, for a positively bad example, by the plea that they have no influence. No one, however poor and obscure, can truthfully make that plea. He may be unconscious of it, but there are some who receive and transmit his influence. It is related that when Thorwaldsen, of Copenhagen, returned from Italy to his native land with the wonderful statuary that has made his name immortal, the servants who opened the boxes containing it, scattered upon the ground the straw in which it was packed. The next summer flowers from the seeds, thus accidentally planted, were blossoming in the streets of Copenhagen. The genius that wrought grandly in marble had unconsciously planted beauty by the wayside. It is our unconscious sowing that is doing much of the good or evil in life. We are as responsible for our unconsciousness, as for our conscious influence; for the former flows from character, and it is the first duty of every man to see that his character is right. If he does that, he need have no concern about his influence. Let him diligently fashion that noblest of all monuments of human endeavor, a righteous character, and he may be

sure that there will go out from him a pure and holy influence. He is planting seed, the precious fruit of which he shall see in eternity. Blessed is that man whom his Lord, when he cometh, shall find so doing.—*Central Pres.*

## SIN AND SALVATION.

If we confess our sins, He is not only just to forgive us our sins, but also faithful and just to cleanse us from all unrighteousness. O what a relief it is when our guilt is removed! How the soul springs back to God when this burden, this load of guilt and condemnation, is taken off, and how great is our joy when we feel that we have passed from death unto life, when we feel that by the forgiveness of our sins we are translated into the kingdom of God's dear Son, and, as children, are the "heirs of God, and joint-heirs with Jesus Christ," to an inheritance incorruptible, undefiled, and that fadeth not away! O, in that first moment, when our heavenly Father smiles upon us, when we take hold of heaven, and feel that we have a title to it, how great our relief and joy! And if that were all of religion, it would be worth more than anything else; but he not only forgives us our sins, but he cleanses us from all unrighteousness. O, the purifying of the heart, this taking away all our depravity, this regulating our affections, purifying our motives, and making holy our aspirations!—O what a change is this! God is faithful to do it. He has given you a desire for it, and he is faithful to satisfy that desire. He gives you to aspire to it, and he is faithful to meet that aspiration of your rising spirit. And he is just to do it; for, through the mediation of Jesus Christ and the atonement made, we have provided for us the office-work of the Holy Ghost, and by the operation of that Divine Spirit we may be created anew in Christ Jesus; made partakers of the Divine nature; have re-impresed upon us the Divine image; may be made not only heirs of that inheritance, but meet for it.

He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—*1 John 1:9*

And, as we said before, all unrighteousness is sin, and if we are cleansed from all unrighteousness we are cleansed from all sin.—*Bishop Jans.*

## EVANGELISTIC.

The *Methodist Recorder* says of the closing service of Rev. H. P. Hughes's Revival Mission in Hull: "The last service, held in Waltham-street Chapel, was perhaps one of the most extraordinary services ever held in the history of Methodism. Before the time announced for the commencement of the meeting, the large edifice was packed with a dense crowd—aisles, pulpit steps, and every inch of ground being occupied. Mr. Hughes was assisted by several of the Hull ministers and by a large and well trained choir. Several solos were sung with great effect, and the discovery was made that Methodism has at her disposal godly ladies and gentlemen who can sing the Gospel as effectively as Mr. Sankey. In making some announcements Mr. Hughes took occasion to refer to the George-yard Chapel. Having inspected the neighborhood he was of opinion that the site was priceless, and that it was the bounden duty of all concerned to make good use of it. For the sake of the poor the speaker thought the pews should be abolished in such chapels, and all comers should be welcomed, and allowed to sit where they liked. After this rousing call to mission work Mr. Hughes chose for his text the narrative of the penitent thief, and a most powerful address was given. Penitents were afterwards invited to go into the inquiry-room at once without waiting for either singing or prayer, and the appeal was responded to without a moment's delay. A stream of inquirers began to flow into the two rooms set apart for the different sexes, and, with scarcely any intermission, it continued to flow for upwards of two hours, until when at length the service concluded, at half-past ten o'clock, it was found that upwards of 130 persons had sought salvation during the evening. One of the ministers who was called upon to pray, as he was about to do so, saw his own son going into the inquiry-room, and, as this was the third son who during the week had decided for God, he was much moved. Now and then a husband and wife were seen going together, and at times a husband was manifesting anxiety about his wife, and vice versa. Mr. Hughes found it impossible to close the service until long after the usual hour. The people remained standing in the aisles or sitting in the pews as though they were utterly oblivious of the time, and were athirst for the water of life. Shortly after ten o'clock permission was given to those who wished to retire to do so, and many left the building; but at half-past ten, when the service closed, the chapel was about half filled.

## SOUTH AMERICA.

Rev. Wm. Taylor writes: I have thirty-two missionary workers in Chile. We have schools in Copiapo, Caldera, Coquimbo, Santiago, and Colchagua, preaching at each place every Sabbath, a small Methodist Episcopal Church organized in each place except one. In our schools and Sunday schools we have between 500 and 600 pupils, under the training of these missionaries.

The shortest cut to the moral citadel of these South American nations is the school-house, manned by godly teachers. The best, and in many cases the only, agency by which God can reach the hearts of adult sinners here will be converted children, and the children now being trained in godly schools will be the men and women of to-morrow, to run the trains of salvation when the track-layers shall have gone to heaven.

I came to Coquimbo last April, to relieve our missionary here, Rev. A. T. Jeffrey, who was ill. We hoped he would recover, and resume his work in a month or two; but after waiting six months we learn that he cannot fully recover under a year or more. So now I must wait the arrival of a new man from home. Mean time I am preaching in charge of Coquimbo circuit; it is a large circuit, extending to different centers of the province of Coquimbo, which I reach partly by rail and partly by horseback. I like circuit work about as well as I did 41 years ago, when I entered the ministry, except that I am pressed by the demands of my general superintendency upon my time; but I am here in the Lord's order, and it is a right. With time at command a vast field in South America can be opened for Christian work in a very short time, by the day of Pentecost for South America can not be realized yet for a few years; meantime while God shall be opening the field, he will be developing the workers to enter and occupy it.

## THE COVENANT SERVICE.

On Sunday next there will be many who will listen to this form of words for the first time. Many more there will be who have made it theirs in years that are gone. Some will join in the opening passages who will shrink from the Scriptural but, to them, startling language of the full acceptance. Some will find a seeming want of fitness in the words which describe the thought and purpose of a newcomer, but they will no less give utterance to the fervent vows of consecration, and rejoice in the assured sufficiency of the Divine Redeemer. As to words and phrases which, if such there be, describe a state of distress no longer theirs, even these may

be an occasion for devout thanksgiving, giving increased energy to the consecration and the trust.

What a wealth of blessing is stored up for the Methodist Societies, and through them for the whole world, if only the Covenant Service of Sunday next is everywhere a season of personal dealing with the Living Saviour, "in spirit and truth." "All for Christ" will bring a supply of all wants, whether of the Churches or of those whom they are sent to seek. All given up to the Master, and then in his fear and in his sight devoted to holy purposes—self, family and household, time and talent, wealth and wisdom, only to be used in harmony with his will—who can measure the result? It is the old legend, surmounting cross and crown, "Follow me!" It is the old doctrine of a full salvation, as learnt from the apostles, taught by John Wesley, enforced and vindicated by John Fletcher, and handed down through succeeding generations. It becomes mighty in proportion as it is recognized as descriptive of the habitual relationship of the believer and the Saviour. Renewed next Sunday, "daily renewed," renewed as often as the soul talks with the unseen but ever-present Lord, it will become the constant and the natural law of life—a life hidden with Christ in God. At all times and in all places this holy bond will be both a strength and a joy. Well may all hearts unite to ask that abundant blessing may rest upon the services of the coming Sabbath, in all sanctuaries and in all lands. Then will the Charobes everywhere have rest, peace, and be edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, they shall be multiplied.—*Watchman.*

## THE SAFE WAY.

In speaking of the terrible end of a gambler, and its lessons for young men, Rev. Dr. Cuyler writes some truths worthy the attention of any church members who may make their homes places of temptation for their own and their neighbors' children:—I do not affirm that every one who ever plays a game of cards is a gambler any more than every one who drinks a glass of wine is a tippler. But it is equally true that he who never touches an intoxicant can never become a drunkard, and he who never plays a game of hazard can never become a gambler. My own personal practice, at school, college, etc., was one of entire abstinence from cards as well as from wine cups; and I have never repented of it, either. All games of chance, when played in earnest, have a dangerous fascination. As Canon Farrar well says, "there is a gambling element in human nature," and we have got to watch against it just as we must watch against in-born sensual appetites. With the excitement of a game of hazard comes the strong temptation to risk a stake on the game; as soon as the first stake is laid down, conscience goes with it, and literally the Devil has a hand with you in the game. So strong is the fascination of this spell of sorcery that I have seen—in the public "Conversationshalle" of Baden Baden—well dressed ladies watch the roulette-table until they became so bewitched with the play that they would furtively toss a gold Napoleon over on the table from behind the crowd; the "gambling element" in them had taken fire. Now just here lies the peril with you, my young friends: the excitement of games of hazard sets you in a flame; then comes a small stake; then a larger; if you win, you win, to play to win more; if you lose, you play on to make up your losses. But be you know it, you are a gambler. The only safe, and sure way is to stop before you begin.—*Halifax Post.*

It is more honorable to the head as well as to the heart, to be misled by our eagerness in the pursuit of truth, than to be safe from blundering by contempt of truth.



OUR HOME CIRCLE.

THE MARCH OF THE NEW YEAR.

One by one, one by one,  
The years march past, till the march is done;  
The old year dies to the solemn knell,  
And a merry peal from the clanging bell  
Unbars the other, one by one,  
Till the march of the years shall at last be done.

Bright and glad, dark and sad,  
Are the years that come in mystery clad;  
Their faces are hidden and none can see  
If merry or sorrowful each will be.  
Bright and sad, dark and glad,  
Have been the years that we all have had.

Fair and subtle under the sun  
Something from us each year has won.  
Has it given us treasures? Day by day  
It has stolen something we prized away;  
We meet with tears and count with tears  
The buried hopes of the long-past years.

Is it so? And yet let us not forget  
How swiftly the sun has risen and set;  
Each year has brought us some sunny hours,  
With a wealth of song and a crown of flowers,  
Power to love and time to pray  
As it has been ere it passed away.

We hail the New that has come in view;  
Work comes with it and pleasure too;  
And even though it may bring some pain,  
Each passing year is a thing of gain;  
We greet with song the days that dawn,  
Do they bring us trouble? 'Twill make us strong.

With smiles of hope, and not with tears,  
We meet our friends in the glad new years  
God is with them and as they come  
They bear us nearer our real home.  
And one by one, with some treasure won,  
They come to our hearts till they all are gone.  
—Marianne Fenningham.

THE TEMPLE OF THE HOLY GHOST.

About forty-five years ago a funeral was passing through the streets of Carlisle, Pennsylvania. It was the funeral procession of John Hall Mason, son of the eminent Dr. Mason, President of Dickinson College, one of the most powerful and eloquent preachers in America. The son was distinguished for his piety and talents, and his death had cast a gloom over many hearts. Many gathered to the funeral, from far and near, and especially young men. After the services at the house had been performed, and the pall-bearers had taken up the bier, a great concourse obstructed the entrance, and great confusion and noise ensued. The bereaved Doctor, observing the difficulty, and following closely the pall-bearers, exclaimed in solemn sepulchral tones: "Tread lightly, young men! tread lightly! You bear the temple of the Holy Ghost." These sentiments, as though indited by the Holy Spirit, acted like an electric shock; the crowd fell back and made the passage way clear. Through the influence of these words a most powerful revival of religion sprung up, and swept through the college, and extended over the town. No town in Pennsylvania has enjoyed such a season of spiritual work and refreshing since that, or in any way equal to it.

What know ye not," says Paul, "that your body is the temple of the Holy Ghost?" It is said that the father of Origen would often go to the couch of his sleeping child and kiss his body, saying that it was the temple of the Holy Ghost. I fear that we too often forget this great truth, and when we allow ourselves to subject our bodies to sin and defilement, we make an awful mistake. It is needful that we should fortify our minds against these dangerous temptations, by which so many eminent men have been cast down, and shamefully overcome. We should not only withdraw our feet from all evil enticements, but actually flee from them. Nothing will dissolve their charm and break their power more than instant flight. The more we linger and moralize, the stronger will the meshes become, and the closer will the net be drawn upon us. We should remember that gift of God, the Holy Spirit, and reflect upon his remarkable condescension to come and dwell in us, making us his property, and elevating our humanity. As the ancients kept their temples pure and undefiled, so we should preserve our "bodies" free from all unholiness and actions. In some of the heathen temples, the Vestals cherished a flame on their altars perpetually. So should we maintain the flame of truth on the altars of our hearts. Within their temple walls were their helpless deities, and there thronged the myriads of votaries to pay homage and worship. We should worship the Father, and cultivate the companionship of the Holy Ghost in our bodies.

How anxious we should be to glorify God, to live nearer to Christ. How careful we ought to be not to profane these temples of the Holy Ghost. But first of all we should be careful and ascertain

that we are the temples of the Holy Spirit. The fruit of the Spirit is joy, love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and where we find these we will find the Spirit. These are the fruits of the Spirit. No wicked soul is solicitous about making its calling and election sure.

The believer, then, should be animated by noble views, to live wholly devoted to Christ, and "glorify him in body and spirit, which are his." We should banish all complaint, all anxiety, all fruitless care. We should appropriate that faith, which is the precious gift of God, and which owns Jesus alone as king and priest.—Presbyterian.

CURRAN'S EDUCATION.

Everybody has heard of Curran, the Irish wit and orator; but everybody does not know how he got his education. The following account is interesting:

From the humble station in which his parents moved, and his father's limited means, there seemed at first but a slight prospect that Curran; or Little Jacky, as he was then familiarly called, would receive the advantage of a liberal education. But by a happy accident he attracted the attention of a benevolent clergyman, who recognized him as an uncommon boy, and determined that the seeds of genius should not perish for lack of culture.

As he was one day playing at marbles in the village ball-alley, "with a light heart, and lighter pockets," a stranger of venerable and cheery aspect came up, and singled him out from his playmates. The bright eye and intelligent aspect of the little urchin had won the good man's heart. He bided him home with sweetmeats, and became the architect of the boy's fortune. The stranger's name was Boyse, a clergyman, the rector of Newmarket, and the sequel of the adventure was, in after years, thus related by Curran to his friend Phillips:

"I learned from poor Boyse my alphabet and my grammar, and the rudiments of the classics; he taught all he could, and then he sent me to the school at Middleton—in short, he made a man of me. I recollect it was about five-and-thirty years afterwards, when I had risen to some eminence at the Bar, and when I had a seat in Parliament, and a good house in Ely Place, on my return one day from court, I found an old gentleman seated alone in the drawing-room, his feet familiarly placed on each side of the Italian marble chimney-piece, and his whole air bespeaking the consciousness of one quite at home. He turned round—it was my friend of the ball alley! I rushed instinctively into his arms. I could not help bursting into tears. Words cannot describe the scene which followed. 'You are right, sir; you are right; the chimney-piece is yours—the pictures are yours—the house is yours; you gave me all I have—my friend—my father!' He dined with me; and in the evening I caught the tear glistening in his fine blue eye when he saw his poor Little Jacky, the creature of his bounty, rising in the House of Commons to reply to a Right Honorable.

A VETERAN MISSIONARY.

The Rev. John Hobbs began his missionary career in the Bay of Islands in August, 1823, and he continued his labours for nearly sixty years, never during all that time having been "invalided home," or going home for a holiday. His first four years were spent at Waingaroa, the first Wesleyan station in New Zealand, "beautiful for situation," but conspicuous for "the most reckless and depraved set of savages that ever Macridom could produce." Their savage hostility ultimately broke up the mission, and compelled "the little missionary band to fly for their lives." Before the close of the year, however, the heroic missionary was back in New Zealand, having married at Sydney a lady who proved to be a true "help-meet." Their station this time was Hokianga, where they secured "at the outset the friendship of the most powerful native chiefs." Here Mr. Hobbs speedily displayed remarkable endowments. He was a first-rate linguist, and soon became renowned as an accomplished Maori orator. He was also "an excellent mechanic," a most important qualification in such a country at such a time. After six years' labour here he was appointed, together with the saintly Charles Tucker, to Tonga. We have sweet

and blessed memories of the latter, having been brought fifty years ago into intimate acquaintance with him, and having derived no little benefit from his friendly counsels. He had much to do in Tonga with superintending the printing-press, and shared in the joy and glory of one of the most wonderful religious revivals of the last half-century. Do the Methodists of the present generation know anything of that marvellous outpouring of the Spirit in the Friendly Islands, under which in a single day a thousand heathen were converted to God? Never shall we forget the thrill of gratitude and rapture which the tidings of that event sent bounding through our own veins. Mr. Hobbs was not long allowed to enjoy the glorious triumph of that happy time. His wife's health failed, and he was compelled to return to New Zealand, where he remained until his work on earth was done. He presently took an important share in the translation of the Scripture into Maori; visited the southern portion of the North Island, in company with the lamented John H. Bamey, whose death by drowning produced so deep and painful an impression among English Wesleyans; and walked on one occasion, intent on evangelistic work, from Hokianga to Port Nicholson, "a distance of not less than five hundred miles." He succeeded in gaining the full confidence of the natives, who, in the dark and difficult times of conflict with the colonists, constantly consulted him; and he was enabled to avert a junction of forces which might have affected most disastrously for European interests the result of the Maori war. In his missionary journeys he rendered many and varied services to the settlers. He tuned their pianos, repaired their clocks, adjusted their spectacles, budded and grafted their fruit trees, gave plans for their buildings and boats attended to their sick, and occasionally performed not unimportant surgical operations when professional help was not to be obtained. Truly a missionary among uncivilized people had need to be a versatile and many-sided man. We remember the venerable William Atherton saying of Barnabas Shaw, the apostle of South Africa, that he built a pulpit like a carpenter and preached in it like a bishop. Just such a man was Mr. Hobbs.—Watchman.

"HE NEVER SNEERS."

A critic, describing a living writer, uses these three words in a very short sentence. I have never read a page of the author about whom he is writing. But the temptation is strong to turn aside at once and make his acquaintance. Very many do sneer. Anybody can sneer at anything. A dog can sneer readily and emphatically. Darwin, or some one else, has noticed that the muscles of the upper lip which we use in literal sneering, answer to those with which the dog snarls. Sneering and snarling are closely connected. The leading sound in both words is the same. To sneer is cynical. In plain English, it is dog-like, doggish. Yet it is very common. It is not often that a newspaper controversy reaches the third number before one or both of the writers will take to sneering. Not long since, a half-column article appeared in an excellent secular paper, written by a man who is authorized to put before his name the very significant abbreviation, Rev. The subject is one that the wisest man now living might well approach soberly, and even reverently. It is not unjust to say the whole article was one long diluted sneer. The times do not need sneers or sneerers. If these could cure evils, long since all our evils in Church and State would have been cured. If you have a word of advice for the perplexed and erring men around you, speak it seriously and tenderly. If you have a word of indignant rebuke for the bold evil-doers all around you, speak it soberly and solemnly. Rebuke folly, vice, or sin, with authority. Rebuke them with tongue, pen, and life, if you can. But keep down, and keep back the sneers. A sneer will not help your fellow-man. It will surely rebound and weaken you.

The writer who is described in the short quotation with which we started out, may still be an unread author. But a certain respect must be felt for the man in our day who has written a book, perhaps several books, and yet it can be said of him, "He Never Sneers."—Southern Adv.

HYMN FOR THE NEW YEAR.

I take my pilgrim staff anew,  
Life's path untraced to pursue,  
The guiding eye, my Lord, I view:  
My times are in thy hand.

Throughout the year, my Heavenly Friend,  
On thy best guidance I depend;  
From its commencement to its end,  
My times are in thy hand.

Should comfort, health, and peace be mine,  
Should hours of gladness on me shine,  
Then let me trace thy love divine:  
My times are in thy hand.

But should'st thou visit me again  
With languor, sorrow, sickness, pain,  
Still let this thought my hope sustain:  
My times are in thy hand.

Thy smile alone makes moments bright,  
Thy smile turns darkness into light;  
This thought will soothe grief's saddest night:  
My times are in thy hand.

Should those this year be called away,  
Who lent to life its brightest ray,  
Teach me in that dark hour to say:  
My times are in thy hand.

A few more days, a few more years—  
O then a bright reverse appears,  
Then I shall no more say with tears,  
My times are in thy hand.

That hand my steps will gently guide  
To the dark brink of Jordan's tide,  
Then bear me to the heavenward side,  
My times are in thy hand.  
—Charlotte Elliott.

A WORD ABOUT CHRISTMAS.

When what was designed to be a pleasure becomes a burden, it is time to stop and examine it carefully, and see if it is the thing itself which has grown to be such a weight, or whether it is simply an awkward manner of carrying it. Certainly there must be something wrong in any celebration of Christmas which results in serious fatigue of mind and body. During the first three months of the year, nothing is more commonly given as a reason for ill-health than an over-strain during the holidays. "She got worn out at Christmas," or "she worked too hard in finishing her Christmas presents," or "the week before Christmas she was tired out with shopping," are excuses which appear as surely as January and February come. The question must occur sometimes to every one, whether all this worry and wear of heart and hand and brain are really worth while. Is there not some better way of celebrating this day of days than for women to wear themselves out in making or buying pretty trifles for people who already have more than they can find room for? Setting aside all effort of eyes and fingers, the mental strain is intense. It is a remarkable fact that, although Christmas has been kept on the 25th of December for more than 1000 years, its arrival seems as unexpected as if it had been appointed by the President. No one is ready for it, although last year every one resolved to be so, and about the middle of December there begins a rush and hurry which is really more wearing than a May moving. Above all things if you give presents, be more anxious to give something which "supplies a want" than to send some pretty trifle which can only prove in the end additional care. There are numberless things which can be procured, without a wear and tear of mind and body which make the recipient feel as David did of the water of Bethlehem, that what costs so much was too valuable to be accepted.—Century for December.

WOMEN AND LIGHT LITERATURE.

"Is the sale of these books confined to young ladies?" asked a reporter of a Washington librarian. "Not a bit of it! The mammae are as fond of light reading as their romantic daughters. I guess if you'd come in here some day and see the books they buy you'd believe me. It would astonish you if I should tell the names of some of our regular customers." Then, becoming confidential, he leaned over and whispered in the reporter's ears. "Whist!" ejaculated the reporter. "Is that so? Do—" Then checking himself as he caught his informant's eye, "Oh, I shan't mention it." "No; pray don't," pleaded the book-worm. "I should never have told you. If their names were to come out, they'd never forgive me." Being assured that he could always trust a reporter with a secret he went on: "The idea that cheap literature is read mostly by shop girls, apprentice boys, and the poorer classes is all wrong. There are women of culture and refinement who buy these books; women who have abundant wealth and nothing to do but to recline upon their richly upholstered sofas and read. No, they are not shop girls and chamber-maids, but

fashionable women who ride up in their carriage and take away loads of common trashy novels with them. A young lady comes here regularly every week and buys a lot of these books, generally getting three or four written in German, besides several in English—the Seaside publishes in both languages. She is an American, but reads German, and appears to be thoroughly educated and refined, yet she reads an almost unlimited amount of this trash."

"How many of these books do you sell—say in a week?" asked the reporter. "We have about two hundred regular lady customers. You couldn't get one of them to read a book written by George Eliot, or any of the standard authors. Oh, no! But they read these novels and we sell—in a week, you say?—well, in a week I guess we sell from 600 to 800 volumes."

"Don't women ever buy a better class of literature?" asked the surprised scribe.

"Yes, there are a few spectacled spinsters who come in to buy philosophical and religious works, but these are very few indeed, and they generally ask for some text books that we don't keep in stock."

IRREVERENCE.

Ubelief comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain, as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect, without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to every Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.—Rev. Dr. Washburn.

OUR YOUNG FOLKS.

THE TELL-TALE.  
If I could find the little bird  
That tells of everything,  
I'd climb beside him on his perch,  
Ere he began to sing.  
"O little bird, O little bird,  
(If I cry) 'Oh please attend!—  
Don't tell the naughty thing she did—  
I'm sure she means to mend."  
"That darling boy—you heard him say  
Such dreadful, awful words!  
But please don't tell it—no one heard—  
Nobody but the birds!  
We'll keep his secret—you and I,  
We'll hush the whispering leaves,  
For when a little boy does wrong  
I know his mother grieves."  
Alas, alas! the little bird  
Is very hard to find!  
I've hunted all the forest through  
And begged him to be kind.  
But, for my pains, I heard a voice  
Clear as a silver bell—  
Whenever I cried, "Don't tell, dear bird!"  
It mocked, "I'll tell—tell—tell!"

LEADING ON JESUS.  
A little girl lay near death.  
She had been brought low by a sad and painful disease. Not long before, her step had been as light for a little while to play with her. Unfortunately, I lost one, and hunted the room over, but could not find it. With tearful eyes I told my mother, who quietly remarked—

"Does my little one feel sad at the thought of death?" asked her papa, as he watched the look of pain on her face. "No, dear papa," she said smiling; "my hand is all the while in the hand of Jesus, and he will not let me go." "Are you afraid, dear child?" asked her minister at another time. "No, I cannot fear while Jesus supports me," she replied, quickly.

"But are you not weary with bearing pain?" She said, "I am leaning on Jesus, and don't mind the pain." And so this one of Christ's lambs went to the fold above, leaning on the Good Shepherd, who gathers the lambs in His arms. "We too, shall all die. Shall we be found leaning on Jesus, so that we shall not mind pain or fear death."

WHAT CAME OF A KIND DEED.

The following incident of Madame Malibran, a famous singer who lived some fifty years ago, is told in *Harper's Young People*. She was sitting in her room in a London hotel, very weary, when word was brought that a little lad wished to see her, and she allowed him to be admitted. A little flaxen-haired fellow of some ten years timidly entered the room, and taking a roll of paper from his pocket, said: "Madame, everybody tells me that you are so good, so very good, to the poor, I do not come to beg, madame, though we are so poor that my dear mamma, who is very ill, has to do without both food and medicine. I thought if you would sing my little song at one of your concerts perhaps somebody would buy it, and I could get the wine and medicine the doctor has ordered." Tears stood in his eyes as he made his request, and as Madame Malibran took the manuscript and rapidly hummed the lines over, they rolled slowly down his cheeks. "Did you write this music, a little child like you?" "Yes, madame." The lady took from her purse a coin and a card and pressed them into the boy's hand. "Run home as quickly as you can," she said, "and get for your mother all she needs, and this evening come to my concert, to which the ticket will admit you."

Pierre did as he was told, and when evening came he went to the theatre, presented his ticket, and was taken to a seat away down near the stage. The lights, the warmth, and the bright colors, to say nothing of the crowd of handsomely dressed gentlemen and ladies, bewildered and dazzled him, and he could only think, "Oh, if mamma were but here, I should be so happy!" Presently he glanced at the platform, and there stood his lovely lady. She began to sing, and little Pierre's heart throbbled as if it would burst as the familiar notes of his own little song fell upon his ear. Its simple melody touched the audience too, and it was sung again, and at its close the house rang with applause. How the rest of the concert passed Pierre never knew. He stayed until it was all over, and then hurried home and told his wonderful news. Several days after, Madame Malibran called upon Pierre's mother and told her that a London publisher had offered £300 for the song, which offer she had accepted, and putting into the astonished woman's lap a pile of notes and gold, said, "Madame, your son will one day be a great composer. Thank God for the gift he has given him." Pierre and his sick mother mingled their tears and thanks to one who seemed to them like an angel sent from heaven. With the money thus obtained Pierre was enabled to pursue his musical studies, and in after years verified the great singer's prediction, and became one of the most talented composers of the day.

THE MISSIONARY PENNY.

The Rev. Walter W. Bagster, a missionary of the American Board of Foreign Missions, died in Southwest Africa in 1882. His mother in early life taught him his obligations to the Lord Jesus Christ. He said that the following incident was among the earliest recollections of his childhood: My mother one evening gave me two pennies, suggesting that it would be well to give one of them to the Lord. To this I readily assented, but kept them both for a little while to play with her. Unfortunately, I lost one, and hunted the room over, but could not find it. With tearful eyes I told my mother, who quietly remarked—

"Well, Walter, which penny is lost, yours or the missionary penny?" "I thought the matter over a moment, and told her I thought it must be the missionary penny, for I had mine left." In a few moments mother said that it was time for me to go to bed; but she wanted me to think over this matter about the pennies, and let her know in the morning which penny was lost. I thought it over, and before I went to sleep decided that it was my penny that was lost, and the missionary penny left, which I would put into the contribution box, several of which were fastened up in our house. Early in the morning I bounded out of bed and told my mother my decision. She smiled, and said—

"That's right, Walter. It was your penny that was lost, but after you went to bed I found it under the lounge; here it is."—Episcopal Methodist.



THE SUNDAY SCHOOL

JANUARY 13.

JOB IN ADVERSITY.

JOB 1. 13. 2-10.

1. The accusation which Satan in the Lord's presence brought against Job was that he was prosperous only because he was pious; that he served the Lord from interested motives, and that if prosperity were taken away his real character would soon appear. Satan's real character here appears. Satan's real character here appears. Satan's real character here appears.

2. The scene again changes, and we are conducted to the heavenly sphere. The sons of God again report on their missions of mercy and love to men, and Satan again appears as an accuser. We are scarcely to conceive of such incidents as actually occurring; but the Lord's government is described after the manner of men. As an old writer says, "This I say, God doth here, after the manner of men; for, otherwise, we are not to conceive that God doth make certain days of session with his creatures, wherein he doth call the good and bad angels together about the affairs of the world. We must not have such gross conceptions of God; for He needs receive no information from them, neither doth He give them or Satan any formal commission; neither is Satan admitted into the presence of God, to come so near God at any time; neither is God moved at all by the slanders of Satan, or by his accusations, to deliver up his children and servants into his hands for a moment; but only the Scripture speaks thus to teach us how God carries himself in the affairs of the world, even as if He sat upon His throne, and called every creature before Him, and gave each creature what, and when, and where to work, how far, and which way to move in every action."

3. The disease with which Satan smote Job was evidently the black plague, or elephantiasis. It cuts like a scythe through the whole body, swelling the limbs, especially at the joints, into monstrous lumps, till they resemble the limbs of an elephant (whence its name), even causing them to rot off piecemeal. Though Satan was brought in to take Job's life, this was touching him with true satanic malignity; for it reduced the patriarch to a condition in which it was better to die than to live, and led to his becoming an object from home and all former associations. He who had been so venerated now took himself to the place where the city ashes were deposited, and there sat in abject misery, scraping the sores to get to touch, with a piece of broken earthenware.

4. The only effect of Satan's devices was to bring out the perfection of Job's righteousness in a way in which it never could have appeared in prosperity. All his accusations against Job were false, and the Lord knew that they were. Why then did He permit him so grievously to afflict his servant? Not, we may be sure, with any expectation of convincing the devil that he was wrong, but it was for our sake, and that of the Lord's people, down to the end of time. The Lord shows us in Job's case, as he could not otherwise have done, how the fires of adversity and affliction bring to the surface the true gold in a man's character, and make it sparkle in the dark night of trial, if it never could in the sunshine of prosperity. Nothing can be more beautiful than the expressions of Job's resignation. From what did this spring? Evidently from strong faith. Because he believed the Lord could do all things, that all his dealings were those of wisdom and goodness, Job was able patiently to endure. His subsequent lamentation shows that he did not merely believe that all these things, dark, mysterious, and

painful though they were, would in any way be overruled for good. By power of this faith, "Job sinned not, nor charged God foolishly."—W. M. S. S. Mag.

BETTER THAN WINE.

According to Sir William Gull, Queen Victoria's physician, and of course eminent in his profession, it is better in case of fatigue from overwork to eat raisins than to resort to alcohol. In his testimony before the Lords' Commission in London, a few months ago, he affirmed that "instead of flying to alcohol, as many people do when exhausted, they might very well drink water, or they might very well take food; and they would be very much better without the alcohol." He added, as to the form of food he himself resorts to, "in case of fatigue from overwork, I would say that I eat the raisins in the simplest form—just as they are, instead of taking the wine. For thirty years I have had long experience in this practice. I have recommended it to my personal friends. It is a limited experience, but I believe it is very good and true experience." This is valuable testimony; we know of none better from medical sources; and we commend it to the thoughtful consideration of all those who are in the habit of resorting to "a little wine for thy stomach's sake."—The Continent.

DANGER IN SOAP.

Mothers and nurses cannot be too careful about the soap they use on the little ones. Few but physicians know how many of the so-called skin diseases among children are caused by the use of adulterated, poisonous soap. An analysis of several cakes of the pretty and perfumed toilet soaps that are sold on the streets showed the presence of ground glass, silica, pipe clay, rotten-stone, borax, plaster of Paris, tin crystals, magnesia, pumice stone, oatmeal and other substances, which are added to give soap "white," hardness, toughness or clearness. The common colorings are vermilion, Venetian red and carmine, ultramarine green, pot pigment green copperas, Spanish brown, auriferous blues, yellow and scarlet anilines and burnt umber. Many of the perfuming ingredients, though harmless in themselves, become chemically poisonous by admixture. Adding the dangers from all these to the rancid, diseased, putrid qualities of grease used, mothers may well be appalled at the permanent evils these soaps of toilet soap contain, ready to be released whenever moistened and applied to the babe's body.

USEFUL HINTS.

Insanity is becoming prevalent among the old families of Boston, too much over-culture and interference.

In Denmark farmers are compelled to destroy all weeds; and in France a man who permits weeds to grow that may endanger the land of his neighbor can be prosecuted.

For burns and scalds use alum water, apply immediately, keep well covered with saturated cloths. Change from one half to one hour, leaves no mark.

The quantity of milk that a cow gives depends much upon the mode and regularity of milking. Cows do best that have one regular milking, and that one milking should be carefully attended to, and not to be subjected to variation from day to day.

Milk cows do not lose their food unless for apples even after the latter have been taken; but at this time most are of little or no benefit, and usually a positive injury. Cows will eat but little if allowed to eat all they will, and with a smaller quantity severe scouring is often the result.

For holding cattle, pass the material to be used for bedding through the cutter. This not only adds to the comfort of the animal, but an account of its great power of absorption adds greatly in the matter of cleanliness. It also mixes more readily with the manure, and thus increases its value.

In the course of a recent lecture in Baltimore on the subject of food and the markets in their relation to human health, Dr. John S. Billings advised that fifty-three cholera epidemics, seven scarlet fever epidemics and twelve typhoid epidemics in England had been directly traced to the milk supply.

When color on a fabric has been accidentally or otherwise destroyed by acid, ammonia is applied to neutralize the same, after which an application of chloroform will in almost all cases, restore the original color. The application of ammonia is common, but that of chloroform is but little known.

BLESSED BENEFACTORS.

When a board of eminent physicians and chemists announced the discovery that by combining some well-known remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors. These Bitters are compounded from Hops, Buchu, Malt, Mandrake and Dandelion and other oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other medicines, being the greatest Blood Purifier, Kidney and Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, without being intoxicating.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is the purest and best medicine ever made; the "Invalid's Friend and Hope." No person or family should be without them.

"I was troubled for many years with a serious Kidney and Liver Complaint. Gravel, etc.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood is pure, kidneys are all right, and I am as active as a man of 30, although I am 72.—FATHER.

"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more, and I tried it, but my folly proved to be wisdom, and two bottles cured her, she is now as well and strong as any man's wife, and it cost me only two dollars.

H. W. ... Detroit, Mich.

HOW TO TREAT WEAK LUNGS.—Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect, exercise in the open air, keep the skin scrupulously clean, and take Hayward's Compound Balsam for coughs, colds, and bronchial troubles.

GOT HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman brought me to see me and advised me to use Minard's Liniment. I did so, and in 3 days was out of bed and resumed my work as well as ever.

JAMES LANGRISH, Springfield, Adams' Co., 821, 12ly

The exports of bread-stuffs from the United States for the three months ending Oct. 31st, were nearly sixty million dollars, as compared with 58,500,000 for the corresponding three months of 1882.

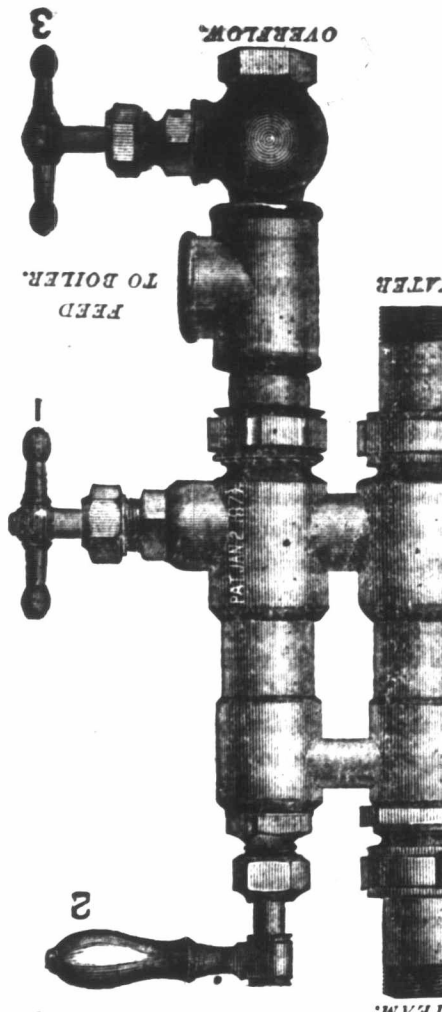
D. J. S. Johnson & Co., of Bangor, Me., and by mail, postage paid, a quarter of a pound sample pack of Scotch's No. 10 and 12 extra powders on receipt of 25 cts. These powders are worth their weight in gold to market men, and will prove, in all manner of diseases common to hogs, mares and horses, the most valuable remedy.

Over \$12,000,000,000 of property was covered by fire insurance policies during 1882 in the United States.

It is impossible when the blood is impure, thick, and sluggish, or when it is thin and impoverished. Under such conditions, both the head and the body are diseased, and one disease after another is developed. Take Ayer's Sarsaparilla, and it will make the blood pure, rich, warm, and vitalizing.

The Queen of Serbia undertook to purchase a quantity of peonies, and is now 1,000,000 rubles in debt.

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



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THE WESLEYAN

FRIDAY, JANUARY 4, 1883.

To mention all the presentations at this season in Methodist circles would be impossible. We call attention only to several brought to our notice. The numerous interchanges of gifts between employers and employes is an indication that no immediate danger of conflict between labor and capital need be feared. The Montreal Witness favors "ten-minute" sermons. Newman Hall once said, "If you want me to speak a quarter of an hour, give me a week's notice, but if you want me to talk as long as I like call on me at any moment." To pack truth time is required. Don't forget that our offer of premium books is still open to the public.

The intelligence from Newfoundland respecting the riots there on the 26th ult., is somewhat conflicting. Enough however is known to render it certain that a most brutal and unprovoked attack has been made upon a defenceless body of men, whose right to march through the public streets none can question, though some may differ as to their presence in exercising that right. It seems to us—while we deeply sympathize with the relatives of the dead and also with the wounded survivors—that as far as the general public is concerned it is better that the existence of a brutal and blood-thirsty disposition on the part of the Roman Catholics towards their Protestant neighbors should be known. If Roman Catholics can use the streets of a town for their processions as they please, and yet slaughter Protestants in the exercise of the same right, good government is at an end. Such an act as this will afford to the world a strong reason why Orangemen should be fostered rather than repressed.

Only a few weeks ago a distinguished Episcopal dignitary remarked that "if ever the Church of England proved faithless to the principles of the Reformation, there was only one Church in England that would be able to take the glorious place she had forfeited, and that was the Methodist Church." In quoting this statement, the London Watchman asserts: "We only are able to carry the Gospel to every spot in England, and, by the help of God, we will, if necessary, do so. If the Church of England falls from her high estate we will resist her. Wherever an Anglican priest teaches Popery, a Methodist preacher shall teach Christianity. Wherever a masshouse deludes the souls of men, a Methodist chapel shall invite them to a living Saviour. The infatuated men who have set themselves to destroy Protestantism in this land have a difficult task before them. Never were we more determined to resist them in the name of Christ, and never were we, by God's mercy, so well prepared to do so."

"One of the Old Stock" writes these words of encouragement and warning. I should like to say a few words in commendation of several pieces lately published in the Wesleyan. Last week's contained an article from the pen of Rev. Mr. Brecken, from whom many are always pleased to hear. I also see in this week's paper an article on Church Amusements with which I am well pleased, and would compliment you on your choice of such selections, which ought to be read and thought over by our people, for such exhibitions are very objectionable and are a great evil. The young can be induced to become members of the Church, because doing so now-a-days they are not required to come out from the world. Such persons are permitted to join in very questionable entertainments in the church, and also to entertain their friends in their own parlors with theatrical performances. Such persons would scarcely be seen at a theater, but what is the difference? I leave them to think over it, and hope on reflection they will see the evil.

In the quarter-centennial sermon which Dr. J. O. Peck, at the request of the Hanson Place (Brooklyn), congregation, recently preached and published, is a statement which ministers should ponder. It is where he says: "And here I make the record that the secret of any success in winning souls to Christ has been in private persuasion of individuals. Hundreds have been converted at home before they came to the meetings." In "teaching publicly, and also from house to house, the way of salvation," Dr. Peck has been useful to an extent

rarely known. His experience is another illustration of the truth that as long as a minister finds it easier to preach a sermon than to come to close quarters with an unconverted man, he is not prepared for his work.

Please send along renewals. Lose no old friends, if possible; add all new names you can to the already large family of Wesleyan subscribers. One young minister, who we thought had last year worked a rather unpromising field to its full extent, sends on new names, remarking, "I am so pushed for time that I am unable to do the paper justice, but I shall do the best I can." We can only say that similar effort would add thousands to our list.

A relative of the late Rev. George Butcher has kindly furnished us with some particulars respecting his illness. It was of short duration, terminating more suddenly than his friends anticipated. Three leading physicians pronounced the cause to be heart-trouble, from an attack of which he seemed to be recovering when seized by continued spasms, in one of which he passed away.

NOTES ON THE OUTLOOK.

In Canadian Methodism the year 1883 has been an eventful one, but its successor will in the history of the Church be regarded as a rarely important epoch. Already has the impulse given by the Union movement in Canada been felt at the ends of the earth. We wait only for the necessary legal sanction to go forth a united host in the Master's work at home and abroad. Let us pray that all difficulties may be removed, and all "rough places be made plain."

When prayer is prompted by the conviction that the arms of love which surround us would embrace all mankind, how little does the Church seem to be doing. Sir William Muir, whose name is well known to missionaries in India, said in a recent address on missions that he did not attribute imperfect success to the methods employed by missionaries, but to the utter inadequacy of their numbers. "Look at Central Asia and Central Africa, with their vast and thickly populated countries, left in gross darkness, or with but here and there a glimmer, making the darkness all the deeper. What, again, are we doing in that great and open field of Persia? At most but one or two missionaries for the whole people. Arabia is untouched. The northern shores of Africa—once noble seas under a Cyprian and an Augustine, afterward swallowed up in the Saracen invasion, and now once more opened to us through European influence—are equally neglected. So, too, with Cyprus and Egypt, gotten, as we are wont to say, 'with peace and honor.' But there is no peace, no honor to the Church when we obtain a kingdom, and leave it without the message of peace from the King of Heaven." And yet this is but a limited glimpse of the field, which is the world.

Upon the Anglo-Saxon race seems to devolve the task of making known to men the everlasting Gospel. A significant resolution was passed at the recent congress of Orientalists at Leyden—to petition the British Government to name a special commission to be composed of eminent scholars in Europe, America and China, to undertake the task of preparing a Chinese-English and English-Chinese dictionary on the same scale as that of the great Sanskrit dictionary prepared under the auspices of the Russian Government. It is worthy of note that the English language was unanimously chosen, at the instance of the mover, Dr. Schlegel, of Leyden, as the best vehicle for conveying the thoughts and language of China to the Western world.

At this period Christ is giving into woman's hands work which an archangel would think it an honor to do. In the East, lady missionaries sent out by various sections of the Church are entering doors which must have been closed for generations to come against all others. One Canadian lady, in the service of the Methodist Episcopal Church, has obtained a position as a medical missionary in China which gives her high vantage ground, and another lady, under the auspices of Canadian Methodism, is busily engaged in Japan. Hundreds of others, sent out by various English and American societies, are pointing their sinning and suffering sisters to that

Christ to whose Gospel woman owes a debt never to be repaid. This is one of the most glorious facts connected with Gospel work at the dawn of 1884.

THE COVENANT SERVICE.

To the many thousands of Methodists who on Tuesday evening sang, "Come let us anew," etc., there remains the solemn service for the Renewal of the Covenant. The dividing line of a moment has not placed us on any new plane of existence. It has, perhaps, added nothing new to our opportunities or advantages, but it has done much if it has prompted us, in hallowed spirit, to forget the things which are behind, and to reach forth to those which are before. A merely apparent pause in life's busy course may suggest encouragement and present old motives with new force. At such a period united confession of shortcomings, fervent prayers for the acceptance of lives laid upon the altar, all crowned with the devout and sacred observance of the Lord's Supper, must prove a rich blessing.

The form of covenant used in our services is substantially that furnished by Joseph Allen, and found in his "Alarm to Unconverted Sinners." In the somewhat different setting provided by Richard Allen it was adopted by John Wesley, and first used by him in 1755. As long ago as the summer of 1668 Joseph Allen passed away from earth, a sacrifice in part to his own earnest toil and a victim to the repeated persecutions and the imprisonment which he with other sufferers by the Act of Uniformity had to endure. That a form of words, prepared only a few years later than the authorized version of the Bible, should seem somewhat antiquated in language is not strange. We should have been glad if a more modern dress had been provided for thoughts so hallowed, so that no shadow of criticism could appear above the mental horizon of the worshipper, but we are persuaded that to him who aims only at consecration to his Lord, they, with our more modern hymns of the heart, will prove a precious vehicle for bearing thought heavenward.

HASTENING TO THE END.

The question of religious equality at Oxford is once more before the English public. A young Congregational minister, a member of the University, had so won the friendship of the leaders of nearly all religious parties, that Dr. Jouett, the vice-Chancellor of the University, nominated him as an Examiner in the Rudiments of Faith and Religion. As a still more surprising fact, the House of Congregation, on the protest of a number of undergraduates, supported the nomination of the vice-Chancellor by 53 votes against 44. This body consists of the Heads of the Colleges and Halls, the Professors and Resident Doctors of every Faculty, the University Examiners, and all Doctors and Masters of Arts who have taken their degrees within the previous two years; and therefore, of the actual authorities of the University and of graduates who have so recently obtained their degrees as to represent the predominant sentiments of the University 'as it is, and not as it was ten, twenty, or thirty years ago. From this decision an appeal was taken to the House of Convocation, a body consisting of all graduates who have kept their names on the books of some college or hall, or are now on the books of the delegates of unattached students. All these mustered at Oxford, and by an overwhelming vote reversed the decision previously given. The University has thus again, as so often in the past, spoken through the voices of the least talented and least far-seeing of her sons.

Last year Canon Liddon, who clings to this class, cried out in the pulpit of St. Mary's in reference to the steps toward toleration already taken, and in a voice tremulous with emotion, "The Oxford that we loved is no more!" The course taken by the House of Convocation is likely to render this statement literally true at an early date. The Thirty-nine Articles were retained in the examination list of a national University, no one dreaming that they would be used as a test as they have been in Mr. Horton's case. In the language of the Methodist Recorder, "in casting out Mr. Horton they have really cast out the Thirty-nine Articles, which, if they had only kept quiet, might have been tolerated in the national University for a generation longer." When ten years

have elapsed since Oxford and Cambridge were virtually declared unsectarian institutions, and religious tests as a condition of holding office in them were abolished, the Nonconformists of Britain will rise as one man against a decision which has thrown an earnest and enthusiastic young Congregational minister out of an important position, on the ground that a Nonconformist cannot be allowed to conduct an examination because the Thirty-nine Articles form part of the subject matter. The English press is flooded with letters upon both sides of the question.

HOW SHALL OUR HYMNS BE SUNG?

The action of two city quarterly boards in relation to this subject has called forth communications from respected members of our Church, which find a place in our present issue. We take the liberty of remarking that the protest of one is misdirected, since the action complained of was that of the quarterly boards and not of the ministers. Another misapprehension should also be corrected. The intention of the esteemed laymen with whom the proposal originated was, we have reason to believe, that the hymn and not a single verse, should be read, before its use by the congregation as the language of praise.

Even in a matter of only secondary importance unnecessary change should not be made through a love of novelty, nor should wise alteration be postponed merely because of attachment to an old and familiar practice. With both young and old the ground of decision should be that of the greatest good and satisfaction to the greatest number. On this ground one old practice, familiar to the writer in childhood, that of the repetition by the choir of the last two lines of the last stanza—has been so completely abandoned that its revival to-day would create some little amusement.

The practice followed at present in most of our congregations was originally dictated by necessity. Wesley aimed to preach the Gospel to the poor, and in many of his congregations there were but few who could have read a hymn had a book been presented to them. To day, thanks to our common-school system, such ignorance is rare; and to such perfection has the publication of books been brought that a neat Methodist hymn-book can now be obtained for thirty cents, thus rendering an adequate supply of books for the use of the regular worshipper or the stranger an easy matter. Whether, therefore, the reading of each separate verse be now a matter of necessity we leave our readers to say. To them also may be submitted the question whether many persons are sufficiently expert to catch and retain a verse of four or six lines at a single reading, so that it may be sung with confidence.

As a matter of taste, much might be said on this topic. One thing, however, we have to admit, that on Sunday last all the Protestant worshippers on the globe, Methodists excepted, heard the hymn read by the minister, to be afterwards sung with-out interruption by the singers, whether many or few. And of the many millions of Methodists scattered over the face of the earth probably two-thirds have never heard a hymn read in sections as we have been accustomed to hear it. In American Methodism our practice, we believe, is quite unknown, in some of our Canadian churches it has fallen into disuse, but the conservatism of our English fathers and brethren still retains the fashion, and in view of the educational status in some parts of the country probably with no little wisdom.

What, it may be asked, is the direction of the Discipline on this subject? According to the decision of the General Conference of 1878 respecting the forms of public worship, all arrangements were left to the superintendent of the circuit. At the next General Conference—of 1882, the previous action was confirmed, but with the qualification that two motions—one to refer the report back to the Committee to secure uniformity of usage throughout our entire Connexion, and another to commit the Church to uniformity by having the hymns given out and lined, verse by verse—were voted down. This part of our Discipline was adopted by the General Conference of last autumn, as part of the constitution of the United Church. Those who adhere to the ancient practice and those who adopt the more modern are therefore equally in harmony

with the rules of the Church. The decision is in the hands of the minister, who, it may be presumed, whenever any wish for change may be expressed, will be largely guided by the wishes of a majority of the representatives of the membership.

THE WEEK OF PRAYER.

The week of Prayer is now a recognized institution throughout Christendom. In the past its profit has appeared, and nothing has occurred to lessen the power of earnest believing prayer. We regret that the Committee of the Alliance has seen fit to sub-divide and elaborate the topics for each day to so great an extent. Most of our contemporaries have merely published the topics, leaving individuals or sections free to adopt such lines of thoughts as might be suggested by the subject. Unless careful arrangement be made, meetings are likely to be rendered "heavy" by an attempt of successive speakers to grasp all the thoughts embodied in the published programme. Above all, let prayer be offered for the presence in the Church everywhere of the Holy Ghost, the Lord and Giver of life. His light will banish the darkness of error. The following arrangements have been made for this city.

Sunday, Jan. 6.—Meeting in Y. M. C. A. Hall, at 4.30 o'clock, p. m.

The morning meetings will be held in the Y. M. C. Association Hall, beginning on Monday Jan. 7 at 9.30 a. m.

The evening meetings will be held as follows, at 7.30 o'clock, p. m.

Monday, Jan. 7.—Granville St. Baptist Church, St. John's Presbyterian Church, Kaye St. Methodist Church.

Tuesday, Jan. 8.—Fort Massey Presbyterian Church, Brunswick St. Methodist Church, Grove Presbyterian Church.

Wednesday, Jan. 9.—In all the churches.

Thursday, Jan. 10.—Grafton St. Methodist Church, Tabernacle Baptist Church, Kaye St. Methodist Church.

Friday, Jan. 11.—St. Andrew's Presbyterian Church, Poplar Grove Presbyterian Church, Charles St. Methodist Church, Grove Presbyterian Church.

Saturday, Jan. 12.—St. Matthew's Presbyterian Church, at 3.30 o'clock, p. m.

Sunday, Jan. 13.—Meeting in Y. M. C. A. Hall, at 4.30 o'clock, p. m.

Collection will be made at all the evening meetings, and at the Wednesday morning meeting in aid of the funds of the Alliance.

NEW FASHIONS.

MR. EDITOR.—In a late issue of the Wesleyan I read, that in one of the Methodist churches in Halifax the minister had given up the good Methodist practice of giving out the hymn one stanza at a time, and has adopted the manner of other denominations. Now, I am at a loss to know why our younger ministers are so willing to have our good old Methodist ways of conducting worship changed, or fall into disuse. I know I am not alone when I say that our beautiful hymns never sound so good as when they are given out verse by verse, and sung by the whole congregation. Then every one knows what he is singing, especially those that have no book. But much depends upon how it is read. For every good preacher is not a good hymn-reader. What a treat it was to hear Father Sutcliffe give out a hymn—such as "There is a land of pure delight;" or, "Give me the wings of faith to rise;" or, "Who are these arrayed in white." Why, the veil would appear so thin, and you would feel drawn so near, that you could almost shake hands with those within! I wish some of our young friends had taken lessons from him before he left us; we cannot forget how it strengthened our faith, confirmed our hope and kindled afresh the flame of love. But I hope some of our ministers will not feel disposed to make a change for a while longer, and then I hope to be among the great multitude singing "Worthy is the Lamb, to receive blessing, and honor, and glory forever."

Another more noticeable change is the attitude or posture during prayer. Once a Methodist was known in any place of worship by his kneeling during prayer, but now go into even a Methodist prayer-meeting and you will see but few kneeling, and a large portion of the people sitting, many with their arms spread out gazing around. O, how unbecoming the worship of God! Enough to make a Mahomedan blush!

Then the class meeting is almost a thing of the past in some circuits. Once the class-meeting night was looked upon as sacred. Members made it a point to attend regularly, women did not practice visiting on that evening, but now, in some places, I doubt whether some of our young members know what a class meeting really means. True, we have a monthly gathering, called a general class, but that is only a social gathering to sing and talk.

Well, who is to blame for all this. I think for forty years I have not heard a minister say a word about the most

becoming or scriptural posture in prayer. I believe that "God looks at the heart." But it really looks like worship to see a congregation on their knees, even in a Catholic chapel. Now, dear sir, I shall be glad to read something from your pen bearing upon the subjects named, as it is needful in this day of new fashions. Yours, etc., AN AGED METHODIST, Yarmouth, N. S.

OUR HYMNS—A PROTEST.

To the Editor of the Wesleyan.

DEAR SIR.—I observed with regret in your last issue that Grafton St. Church has, following the example of Brunswick St. Church, decided not to sing our hymns verse by verse, thereby almost nullifying their effect on the congregation. Already I have heard the hymns given out in the latter church, and, on two occasions, only two or four lines read.

I respectfully beg to differ from the item referring to Hymn 141, a new hymn to us old Methodists, as I suppose not one in fifty of us know it. The choir may approve of aesthetic singing, but many old Methodists think it will prevent congregational singing, for the following reasons: 1. The minister loses all opportunity of emphasizing different verses. 2. Children and young persons will not be so likely to follow or retain the hymns in their minds. 3. Strangers and persons who cannot read, or but indifferently, are almost shut out; especially is this the case with new hymns. The poor should not be overlooked.

I have only mentioned a few objections, but more might be said as to stereotyping the service, and letting the choir sing while the congregation sit and listen, but I hope it will never come to that, although the sitting posture is gaining ground in our services and classes, and the old way is too hard for modern Christians.

AN OLD METHODIST.

PERSONAL.

An unusually large number of visitors called upon his Honor, Lieut.-Gov. Richey, on New Year's day. A great many citizens also availed themselves of the opportunity to pay their respects to Mrs. Richey.

A number of "experts" have agreed in pronouncing Rev. Mr. Mitchell, charged in Boston with the theft of a book, as irresponsible, because of un-sound mind. The case was therefore put on file by the court.

The officers and teachers of the Brunswick St. Sunday school on Christmas day presented Mr. W. B. McNutt, the superintendent, with a very pretty French clock, as a token of their esteem.

Rev. David Hickey, of Parrsboro, desires to present his sincere thanks to those "noble hearted friends" who on Christmas eve presented Mrs. Hickey with a valuable piece of plate, and himself with a very line set of silver-mounted harness.

We learn that Simpson Lathern, M.D., L.R.C.P., who has just returned from England, has been appointed visiting physician in connection with the Dispensary, for the north of this city. He will open an office here in a few days. Dr. Lathern is a son of the Rev. John Lathern, of Windsor.

Last Friday's Herald contained an address from the resident ministers and physician at Horton to A. Mc N. Patterson, Esq., of the Anacia Villa Seminary, complimenting him and Mrs. Patterson upon their management of that institution. Mr. Patterson has for years been known as a most successful educator of youth.

A despatch from Yarmouth, on Monday evening, brought the sad information that our venerable friend, the Rev. John S. Addy, had been seized by paralysis, affecting the right side. He was reported to be helpless and speechless but conscious. His hitherto vigorous health and cheery temperament lead us to hope that he may be spared a while longer to friends and to the Church of which he has been a highly esteemed minister.

The Fredericton Reporter says: "The inhabitants of Marysville were made happy on Christmas by the princely gifts of Alex. Gibson, Esq. In every home, embracing hundreds of people, a handsomely bound book and a large turkey were placed to add to the pleasure of the occupants. In addition to this generosity each member of the choir of the Methodist Church received a cash gift of \$25. No wonder the singing is good there."

Rev. W. Lawson writes: "Mr. and Mrs. J. W. Patterson, of Salisbury, have been called to pass through deep waters this festive season, in the loss of their only child, Frank M., who died Dec. 20th. Theirs is a great loss, as he was a superior boy for his age, and the light, joy and hope of the home. No wonder the parents say 'The house feels as empty as if twenty had gone out of it.' They have the deepest sympathy of all who know them, and best of all the support of Divine grace in their heavy sorrow."

Moody and Sankey have concluded their two week's mission at Stepieny London. Five immense meetings were held in the hall, and overflow meetings conducted in Stepieny Church, and Beaumonts Hall. The interest excited by mission at Stepieny is remarkable, as there it has reached lower classes of the population than heretofore.

LIT.

The English biography of the late Rev. J. W. P. D. Treat, N. S., is being prepared and is reported.

Belcher's Fair is at hand. In new year see its appearance, wisely left to leaved copies.

The number for December from the best of the day. The wisdom in the result no doubt as well as of age given the

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Reviews full of the rich the best and on the great. Such men as H. Ilyme, C. G. Fin others speak t and on kind might be filled teachings of Members of f for their own Rev. W. P. D. P. Treat, N. the Pulpit Tr

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LITERARY, ETC.

The English translation of the biography of the Princess Alice will not be published till next autumn. It is being prepared by Princess Christian, it is reported.

Belcher's Farmer's Almanac for 1884 is at hand. It needs no comment. A new year seems to be at hand without its appearance. Weather guesses are wisely left to Vennor. The interleaved copies are especially useful.

The numbers of Littell's Living Age for December are rich in selections from the best magazine literature of the day. The publishers show great wisdom in their choice of articles—a result no doubt of continued practice, as well as of the wide spread patronage given them.

As No. 104 of the Standard Library, Messrs. Funk and Wagnalls publish With the Poets, by Canon Farrar. For such a popular collection of English poetry, we think there is still an unsatisfied demand. While less pretentious than some, one will not readily find a collection that evinces finer taste. The collection has evidently been with the noted author a work of love. His preface of twenty pages is alone worth the price of the volume. Price 25 cents. Methodist Book-Room.

Reviews—How to Promote Them, is full of the richest thoughts of some of the best and most successful preachers on the great object of the ministry. Such as Messrs. Lyman Beecher, T. L. Cuyler, C. G. Finney, W. M. Taylor and others speak through its pages on this and on kindred topics. Columns might be filled with the cream of the thoughts of this most useful volume. Members of churches should read it for their own sake. It is edited by R. W. P. Doe, and published by E. P. Treat, New York, at the office of the Pulpit Treasury. Price \$1.50.

A Christian Home; How to Make and How to Maintain It, is issued by the American Sunday-School Union, Chestnut Street, Philadelphia. It ought to be enough to say that the book is from the pen of Dr. John Hall, of New York. It is attractive in form, and of a size suited for a busy age. It lays a solid foundation in the teachings of God's Word. It gives prudent advice on delicate topics. It argues for a home, not a boarding-house. For writing such a book Dr. Hall's position as a leading pastor in a large city has given him a wide outlook. As a gift, for in fact nearly every person, but for youthful friends especially, few books can be more heartily commended. Price \$1.00.

CATALINA, N. E.

Our Rev. G. P. Story writes: Our Missionary Anniversary was just held. Preparatory sermons were preached on Sabbath, Dec. 2nd, and on the following Wednesday the annual meeting took place. The attendance was exceedingly good. The report was read by the writer, who presided. Excellent addresses on assigned topics were delivered by the deputation, Rev. J. Pratt, and G. Bullen from Bonavista, and R. W. Freeman, of Trinity. The collection was \$10 in advance of last year. At Little Catalina, the Revs. G. Bullen, R. W. Freeman, and the writer addressed a crowded audience, and the meeting was most enthusiastic. The collection amounted to the fine sum of \$21, against \$5.65 last year.

It is with pleasure that we are able to inform you of the passing of the Local Option Bill on Nov. 17th. One hundred and seventy-nine votes were registered. One hundred and seventy-one for prohibition and eight against. Those who know Catalina will rejoice at this success, and now that one of the most formidable evils has been removed, we are encouraged to hope for a better state of things. There is a marked improvement in the order of the place. Some have expressed themselves as feeling "quite lonely," to find the streets deserted, but it is a desertion for which we thank God and take courage.

At Little Catalina, on Dec. 20th, the first Christmas tree was exhibited. The room was tastefully decorated and arranged by Mr. Stone, who deserves great praise for the interest he manifested in the whole affair. A good brisk sale was carried on till 8 p. m., and the proceeds amounted to \$85, which exceeded the most sanguine expectations. This amount will go towards completing the church for some years in course of erection.

DIVORCE AT THE WEST.

According to a Chicago paper the number of divorces keeps ahead of that of marriages in that city. The other day there were fifty-one decrees of divorce and fifty-three marriage licenses issued. A leading New York paper of a recent date has this sad picture of a divorce court:

Saturday is divorce day in Chicago. This day, in for some reason, set apart in the various courts for divorce business, and the reporters are always on hand. They give the quotations of the divorce market, which is usually brisk, record the salient incidents of the day in a breezy and entertaining fashion, and so make a picture of this phase of American life which is interesting and suggestive, and which some perhaps would find amusing.

On Saturday last, for example, Justice Hammer, who had married Albert Bingham and Mary E. Bingham only two years ago, appeared as attorney for the wife in an application for divorce. "I appear in the case in a dual capacity," he remarked in a jocular manner to Judge Gardner, and that cheerful magistrate replied, "That is all right, but it seems to me as if you were rather monopolizing the business." These pleasantries having put matters on a footing of general good humor, the wife took the stand and testified that during the two years since she was married the husband had done nothing to support her, and that during the three months they had lived together he had choked and otherwise abused her. The decree was granted. So also in the case of Mrs. Leverett, who went upon the stand in "a gay costume," and "smiling" as she began her story, and "conveying the impression," says the observant reporter, "that she had been the victim of a practical joke, and that she enjoyed it for all it was worth." She had been married a little more than two years, and her husband had deserted her after a few months. Her little child was with her, whom, as she explained, she had called simply Oliver Twist, without any Levever. If he was to have any other name it would be Lane, her maiden name. The judge granted the decree, and as the party passed out, young Oliver "created some merriment by exclaiming in meaningless and lisping syllables, "O, Pa."

Not all the cases were of the same cheerful character as those just cited. There were some painful stories told of cruelty and neglect. The proportion of divorces granted was not so large as usual, however, and the newspapers seemed to regard it as, on the whole, rather an unsuccessful day. But times of depression need to be expected in every industry, and we doubt not that by another Saturday the bench and bar and newspapers will have regained their cheerful tone, and the divorce business will be as brisk as usual.

At the great Methodist Temperance meeting held last month in the Free-Trade Hall, Manchester, Mark Guy Pearse, the well-known author of Daniel Quorn, had a magnificent reception. A correspondent of the Methodist Recorder says:

THROUGH A GLASS OF SHERRY.

This was Mr. Pearse's first appearance on a Manchester platform, and it need hardly be said that he had a magnificent reception. He was only four years old as an abstainer, he said, but abstinence had more than doubled his power of work. He spoke the words of truth and sobriety when he stated that he would gladly give up his position if he could go back and begin his career over again, and do what Charles Garrett advised him to do and start life as an abstainer. He had preached against drunkenness, and prayed against it; but he had looked at the whole subject through a glass of sherry, and had said to himself, "It is a pity people cannot use this thing without abusing it." Mr. Pearse went on to narrate the steps which had led to his becoming an abstainer. His first circuit was at Leeds, where he was thrown amongst working men. He found that drunkenness was a great hindrance to his work, but it had never occurred to him to set an example of total abstinence. Mr. Bowly had asked him how he wrote his books without being a total abstainer; and he had replied that he found sanction for the use of wine in the example of Christ. That was his strong point then; and he appealed to his hearers not to judge moderate drinkers too harshly. They could not make people see from the outside as they could from the inside. He deplored the past, but claimed that he endeavored to do right. He left Leeds and got to the point that abstinence was good for the working classes, and the next point was the decision to take wine only at meals. The step which led him to sign the pledge was taken at the house of a troublesome teetotaler. His son died, and the question arose in Mr. Pearse's mind, "What can I do to console him?" He could not get it out of his mind, and the Lord said, "Give up your wine; that will comfort him." He gave up his wine, and now his only regret was that he hadn't given it up before.

WORTH REMEMBERING.

"Halibonian" writes to the Church Guardian in reference to the Confessional:

The Rev. Mr. Davenport does not in any way strengthen his argument in favor of the confessional by his reference to the recent social scandals in Halifax. Had he known the facts he would not have attempted to support his position in that way, seeing that it tells against more than in favor of his case. The facts to which I refer were well known in Halifax—viz., that the female principals in these scandals were all Roman Catholics, and supposed to be frequenters of the confessional, so that in their cases it has proved itself to be far from possessing the efficacy which Mr. Davenport attributes to it. And further, it is also a fact that a very large proportion of the criminals of our cities are Roman Catholics. Mr. Davenport surely imposes upon himself as well as upon others when he entertains and would convey the idea that the con-

fessional is the panacea for all moral ills. Is he not aware that it has been the fruitful source of evils innumerable in the Roman Church? Does he not know that the confessional encourages evil men to live evil lives? It is still fresh in our memories that Carey, the informer, a murderer as well as a plotter, attended confession regularly, joined a society which directed him to make frequent confessions, and the very day before the Phoenix Park murders, had confessed to a priest of his Church. The history of the confessional in the Roman Catholic Church, and the enormous proportion of the immoral and criminal classes among the Romanists, ought to make bishops, priests, deacons and laity of the Anglican Church oppose the systematic and frequent use of confession with all their powers.

OUR FRENCH WORK.

Pastor Louis N. Beaudry gratefully acknowledges the following sums received in aid of the great and growing work of French Canadian evangelization now being done in Montreal.

- Many "great doors and effectual" open up in every direction, which however, for the want of more ample means, cannot now be entered. Money is needed especially for chapels and schools. Will our dear brethren and friends remember this important enterprise generously, particularly during the holiday season. R. Richardson, Esq., Belleville, Ont. \$20.00 Mrs. W. Lynn, Glas Falls, N.Y. 1.00 Mrs. Warner, Milton, Ont. 5.00 Mr. Harvey Warner, " 5.00 Mr. Sidney Warner, " 5.00 Mrs. W. Higby, Hemmingford, Que. 2.00 Rev. J. Greene, Chesley, Ont. 2.00 Miss Eliza Storey, Brockville, " 5.00 J. B. Masten, Esq., Lacolle, Que. 10.00 Rev. H. Threlkeld, Sackville, N.B. 5.00 Mrs. W. Sawyer, Sackville, Que. 10.00 S. J. of Chh. Photos, " 135.00 R. Brecken, Esq., Charlottetown, PEI 10.00 Mrs. J. Louis, Quebec, 30.00 F. Woodworth, Esq., Burlington, Vt. 10.00 Mrs. A. S. Taylor, Phillipsburg, Me. 5.00 Mrs. G. S. Masten, Coaticook, " 5.00 Mrs. Otis Surtleff, " 2.00 Rev. J. Henderson, Montreal, 5.00 Dr. Dugdale, " 1.00 H. Moore, " 1.00 F. W. Solomon, Brighton, " 7.00 Hemmingford Collection, 11.60 Odelltown Collection, 7.14 H. C. Odell, Odelltown, Que. 5.00 W. Van Vleet, " 5.00 Mrs. Rev. M. Taylor, " 5.00 Miss H. Elvidge, " 1.00 A. Chown, Kingston, Ont. 10.00 W. E. Dawson, Esq., Charlottetown, PEI 5.00 " Bread cast upon the waters," by two sisters, Toronto and Dundas, Ont. 25.00 James Bowden, Colborne, Ont. 5.00

METHODIST NOTES.

The receipts at a Christmas festival at Parrisboro were \$180. The brethren there know how to work harmoniously. Rev. J. L. Dawson writes: "Both the weather and the roads were unfavorable to the success of our bazaar and tea-meeting held in L'Esperance, on the 18th and 19th Dec.; still the amount realized was about \$220. We have bought a parsonage site.

Notice is given in the Gazette, that application will be made to the Legislature of New Brunswick, at the next sitting thereof, for an Act to ratify and confirm the union of the several branches of Methodism in the Dominion, under the name of "The Methodist Church," according to the basis adopted by the four denominations.

On the evening of Dec. 12th the choir of the Prince St. Church, Charlottetown, gave a concert in the church at Little York. It proved a rare musical treat, and resulted in adding \$38, 50 to the funds of the new church built by the Methodists of Covehead and Stanhope. When the outstanding subscriptions are paid in the Spring, the church will be clear of all incumbrances.

The annual public examination of the Carleton Grammar School was conducted a few days ago by the Principal, J. A. Robinson, Esq. Prizes, contributed by a number of gentlemen belonging to the place, were distributed by Hon. J. R. Burke, who congratulated Mr. Robinson on his success, and averred that there could be no foundation for the assertion that Newfoundlanders are not qualified to fill the "front ranks."

The Watchnight services in our churches in this city were well attended and were deeply interesting. At Brunswick St. Church Rev. Professor Forrest preached, and addresses were delivered by Rev. S. F. Huestes and the pastor, Rev. B. C. Borden. At Grafton St. Church the service was conducted by Revs. J. J. Teasdale and J. L. Batty. A number of persons from other congregations were present.

We learn from the St. John Telegraph that "the lady members of the Centenary Church are having put in a window, bearing the figure of the 'Parable of the Sower,' on the east side of the church, to the memory of the late Rev. Joseph Hart. Mrs. J. V. Troop has ordered a window to be placed in the same side in memory of her husband. Miss S. Eaton is also to have a window put in in memory of her father, Aaron Eaton. The two latter will be put in next week."

ABROAD.

Over 8,000 conversions have been reported in our exchanges during the past month, in the M. E. Church alone. — Christian Witness, Dec. 20.

Fourteen years ago Dr. Stephenson received the first little waif into the "Children's Home, London. Since that time 1,497 children have been received.

The Missionary Society of the Methodist Episcopal Church appropriated in 1883 about \$6,000 for educational work among the Indians of the United States.

At the reception of Rev. Dr. Butler and wife at the Mission House, Lucknow, India, one long room was crowded by English soldiers, for whom a tea was provided by a kind lady friend.

At the South Georgia Conference of the M. E. Church, South, two young, liberally educated Hebrews were received on trial. A mission to the Hebrews in Georgia was established and these young men appointed to it.

In Chung King, China, Miss Wheeler, of the Methodist Woman's Foreign Missionary Society, opened a girls' boarding and day school on the first day of October, under very favorable circumstances. Several earnest applicants had to be turned away.

A revival mission, conducted by Mr. E. P. Telford, of the Methodist New Connexion, in Ashton-under-Lyne, Eng., has been very influential for good. Up to Sunday, the 2nd ult., the names and addresses of 600 inquirers had been taken.

In London, in the last twenty-two years, within the metropolitan area the Methodist circuits have increased from 16 to 51; the ministers from 51 to 112; the large chapels from 12 to 77; the number of members from 15,275 to 26,460, without reckoning Welsh or German members.

The prosperity of the Methodist publishing house at Nashville, Tenn., for years past, enables the management to retire \$100 a day to pay old debts, and the net profits last year will likely reach \$50,000. The Christian Advocate has increased 7,000 during the past year, and the Sunday-school papers 50,000.

The December Irish quarterly meetings have been held. Many reports show that the membership and finance for the year now closing will compare favorably with the past. In most cases where ministers have been two years in a circuit they have received and accepted invitations to remain a third year.

In Germany plans are being made for building a M. E. chapel in the neighborhood of the original home of Barbara Heck. The beer saloon occupied by the congregation is becoming more and more unsuitable as a place of worship. In Cassel the congregation has increased fourfold within a year. On the Dillenberg circuit the appointments have increased from 12 to 22. These are frequently supplied by students from the Martin Institute, which has a class of diligent and earnest students.

During the Fall term of the Ohio Wesleyan University six hundred and seventy students have been in actual attendance, the largest number ever enrolled in one term, in the history of the university. Conversions have been of frequent occurrence, and the last Sabbath evening prayer-meeting interested a goodly number of earnest seekers, with some newly-born into the kingdom of God. Not a few young ladies as well as many gentlemen are preparing for the foreign or home mission field.

The two chief topics of discussion in the South Australia district meetings, in view of the General Conference of 1884, are likely to be the Methodist union, and the introduction of laymen into the stationing committee. According to the Methodist Journal they are expecting an increase of fully 1,100 church members for the year. Mr. John Dunn will erect, at his own cost, a new church at Mount Barker, 60 by 40 feet, upon the condition that the people raise the money to build vestries and classrooms.

TEMPERANCE NOTES.

For each one of the 8,000 churches in America there are four grog shops, and for each one of the 90,000 ministers there are six bar tenders.

Maine, under the Maine liquor law, has one convict in its penitentiary to each 3,200 of its population. California, under the license law, has one convict to each 600 of its population, and yet we are told that prohibition is a failure.

The temperance reform is running at high tide in Germany. In Bremen physicians have become leaders. The movement includes those from all stations in life. Preachers, lawyers, judges, and state attorneys have joined in this reform.

By Messrs Thos. Hutchings and T. M. Lewis, the two agents of the N. S. Grand Division of Sons of Temperance, for the year ending Oct. 23, 393 meetings were held—50,000 persons in attendance, 53 new Divisions or organized, and 7,000 miles travelled. The same agents are engaged for the current year.

"Since the sale of liquor was prohibited in this town, five years ago," says the Carrollton (Ga.) Enterprise, "the amount of trade has increased from \$200,000 to \$500,000, and there is not one merchant in thirty who would not vote (on purely business principles) against the reinstatement of the liquor traffic."

GENERAL RELIGIOUS NOTES

The value of kid gloves imported into New York every year is ten times as much as is given by all the societies in America to foreign missions.

The N. Y. Tribune says that the Rev. Jacob Freshman's "Sunday services are well attended, principally, however, by Baptists and Methodists, Israelites being in the minority. But he is making converts, and for the last three Sundays he has had baptismal services after the sermon. Last night a German and his wife were baptized."

Stanley, the African explorer, expresses his increasing surprise at the vast density of the population in the equatorial portions of the Congo basin, and says that if what he has seen may be taken as representing the state of things generally, there is a population in this river basin of 49,000,000. What a work for the Church!

GLEANINGS, ETC.

THE DOMINION.

An excursion takes place from Ottawa to British Columbia on the 19th of February.—Mail.

Sir Richard Cartwright was elected by acclamation for South Huron, on the 27th ult.

The new tonnage registered at the port of Charlottetown, P. E. I. for the past year is reported to be 5,926.

The Ottawa Board of Trade is sending petitions to the Government for the enactment of an insolvency law.

Mr. Wilmot, of the Fisheries Department, who returned to Canada by the Peruvian, brought with him the thirty-one gold medals awarded the Canadian exhibitors.

The gold mines near Bridgewater continue to show encouraging results. The lode has increased in width, and the quartz is said to carry an unusual quantity of gold.

An election upon the question of adopting a petition to the Government for the repeal of the Canada Temperance Act, will be held in Prince County, P. E. I., on the 7th of Feby. next.

It certainly speaks well for the morals of the community that on Christmas there was not a solitary individual confined in the Fredericton County Gaol. Mr. Hawthorne released the last prisoner on the evening before.—Reporter.

The Globe says that the regulations in reference to the certificates of masters and mates of coasting vessels will not be enforced until the first day of April, an order from the Department at Ottawa to that effect having reached St. John in reply to petitioners.

Quebec is favored with public holidays. In addition to those enjoyed by the other provinces it has Epiphany, Jan. 6; Annunciation, March 25; Ascension, May 22; Corpus Christi, June 12; St. Peter and Paul, June 29; All Saints, Nov. 1; and the Immaculate Conception, Dec. 8.

There are now 126 prisoners in the Dorchester Penitentiary, five of whom are females. During the present year 50 prisoners have been admitted, of which number two were females. Twenty-five prisoners have been discharged, two being females; four have been pardoned and one has died.

The Niagara Railway road bed is now ready for the rails from the town of Lunenburg to New Germany, a distance of 34 miles. The navies are now working between New Germany and Springfield, and a large force of men are engaged in the woods, getting out ties and timber.

A despatch to the Chronicle says that it is understood that the Government will introduce a bill, during the coming session, placing all Canadian mutual benefit associations under the control of a superintendent of insurance. It is probable all United States institutions of similar character will be entirely excluded from transacting business in the Dominion.

It is reported that a company has been formed in Glasgow and North Sydney for the purpose of running a line of steamers from the latter port to Boston via the Bras d'Or Lakes, sailing weekly from each port. \$15,000 of the stock has been taken up in North Sydney and the balance in Glasgow. The steamers will be steel, with all the latest improvements, and are to have a speed of 14 miles an hour.

Home manufacturers are moving. The Burrell-Johnson Iron Co., of Yarmouth are to build steamer of 510 tons, to be employed on the route between Halifax and St. Pierre, Miq., and last week Messrs. Harris & Co., of St. John, sent out two first class passenger cars—third and fourth of a contract of twelve—which in point of appearance will compare favorably with any cars of the class in the Dominion. The estimated cost of each is \$4,500.

NEWFOUNDLAND.

The Colonial Parliament will meet for the despatch of business in Feby. On Christmas morning the steamer Galileo rescued the crew of the St. John's barkentine Blanche, bound for Portugal. A heavy gale on the 22nd had disabled her, and the men on the sinking ship were entirely exhausted.

Terrible riots are reported at Har-or Grace. On Wednesday, the 26th inst., the Orangemen, in uniform, marched to the Methodist church. Thence after service they walked in procession, when they were fired upon by a Roman Catholic mob. Four men fell and expired almost immediately, two of whom were Roman Catholics—said to have been accidentally killed by their own party. Eighteen more were wounded; five of them, it was supposed, would die. It was feared that disturbances would be renewed at the funeral of the dead Orangemen, but they took place on Friday without trouble. One body was attended to the grave by 1,200 Orangemen, with flags, banners and full regalia. Numerous arrests have been made.

In twelve months 58 new streets have been added to London, covering a distance of 75 miles.

The murder of Lieut.-Col. Sodeiken at St. Petersburg by Nihilists is attributed to the recent arrest of some important conspirators.

Gambetta's son is about to enter on a military curriculum in England. He has received the greater part of his private education in that country.

The London Times says China desires peace, and that if France will return to her original policy in Tonquin, affairs can be arranged amicably.

The French Senate has decided to re-establish the salary of the Archbishop of Paris at 45,000 francs per annum, the Chamber of Deputies having reduced it to 15,000 francs.

As the electric lighting of the Indian trouphip Malabar has proved successful, the Admiralty have entered into a contract with the Edison Company for lighting the trouphips Euphrates, Serapis, Sumna, and Crocodile.

The Gazette announces that three baronies in the county Tyrone, including Dromore and Ormagh, where nationalist meetings are announced to be held, have been placed under the Arms Act.

Twenty women have taken the B. A. degree in the University of London this year, nineteen of them in the first division. Four have taken the B. Sc degree, making eight women in possession of that honour.

At Cambridge, Ohio, the week before last twelve saloon keepers were sentenced to fines aggregating \$4,400 and to imprisonment in the county jail a total of 400 days, for violating the Scott law.

In Washington Territory, leading politicians, irrespective of party, are petitioning President Arthur to appoint Mrs. Dunway, leader of the woman's enfranchisement cause, Governor of the Territory.

The Mayor elect of Boston, General Martin, was a truck driver in that city about thirty years ago. The conditions of American political and social life are curiously illustrated by such a fact.

On Sunday, Dec. 1, on Tuesday, Dec. 3, and on Wednesday, Dec. 4, four distinct shocks of earthquake were felt at or near Smyrna, the last severest of all, though no outward damage attended the internal vibration and rumbling.

The last annual report of General Sherman, as Commander-in-Chief of the United States Army, issued just before the accession of General Sheridan to that post, shows that that army consists of 2,149 officers and 23,335 privates.

The U. S. Commissioner of Education, Gen. Eaton, has tabulated the benefactions for education for the year 1881. The figures are very surprising. It appears that seven million two hundred and fifty thousand eight hundred and thirty nine dollars, were given that year to the cause of education.

The town of Antwerp recently ordered an examination to be made of the art treasures contained in the city almshouse. A number of pictures by the great masters of the fifteenth and sixteenth centuries were found. About a hundred of them have been cleaned, and will soon be on exhibition.

An Orange meeting was held near Dromore, Ireland, at which about 20,000 persons were present. Col. Stuart Knox accused the government of endeavoring to obtain the Parliament vote by prohibiting loyal Orange, and allowing Parnellite, meetings. Resolutions were passed opposing the extension of the franchise in Ireland, condemning the action of the government in allowing seditious meetings in Ulster, opposing home rule in Ireland, and endorsing Lord Rosemore's action at Rosela. Among the speakers were Lord George Hamilton, Lord Claud Hamilton, Mayor Hamilton, and Lord Caledon. A nationalist meeting was held at the opposite end of the town. The rival parties were kept apart by large bodies of cavalry, infantry and police. Even this force was hardly able to prevent a collision. The nationalist meeting was attended by about two thousand people. When meetings were breaking up several attempts were made to attack each other, but the troops and police prevented serious disorder. In the attempt to disperse the crowds, a young man named Melvina was wounded in the abdomen with a bayonet. It is expected he will die. Another man was seriously wounded.



OUR WORK IN JAPAN.

The following letter, from Rev. T. Hiraiwa to Rev. Dr. McDonald, is copied from the Missionary Outlook for December:

By the last Sabbath two persons were baptized and received into the Church, one of whom is that lady I referred to in my last letter to you, and the other is a young man who is a rich man's son, and has been profigate for some time. This man seems to have soundly converted, and if his character be firmly established, it would be glory to the Cross and joy to his father indeed, but meanwhile he needs patient care and fostering, as he is a 'babe' yet.

I had written about the attendance of a few students from the Normal School some time ago. Two of them applied for the baptism a few weeks ago. They both are the best students in the school, being in the highest class. I have a great hope for them, and when they become active Christians they can not but exercise good influence around. They are exercising some influence already. Another young man who goes to the court-house every day, and intends to become a lawyer in future, was converted, and is on the list of applicants for the baptism now. He also is a promising young man. He comes to my house often to study the Scriptures, besides regularly attending all the services of the Sabbath and Wednesday.

This morning when I have only finished my breakfast, the head officer of the penitentiary came to my house all of a sudden and asked me if I could come to the prison and preach to the prisoners once a week. I joyfully accepted the offer of course. Our Lord now seems to grant my desire to reach the prisoners expressed in my prayers, and also in petitions to the Governor here a little more than a year ago. The said officer told me that a 'Monto' priest (honganji priest) was trying to do good there for a long time, but failed, and retired himself from the field. And also a Chinese teacher was at the same time, and even now is teaching Chinese morality, but very ineffective. So no came to Christianity now to see if it could do some good for them. Do you believe our Gospel is for the captives and prisoners? Yes, I do, but I feel I am placed under a great responsibility, circumstance of the case being such as above narrated. Please pray for me so that the Friend of sinners may be with me always. The officer gave me liberty to appoint any afternoon of the week for the preaching. Will he would excuse all the prisoners from the hours. So I have chosen to hold sermons. He was very glad that I have willingly accepted the offer, and he said he would tell the fact to the Governor, and would return to me within a few days when all things are ready.

On Sabbath days heretofore regularly I had been fully occupied. Morning preaching and talks with young converts in the room, Sabbath school work, and prayer work, and evening preaching.

I saw Mr. Toyama yesterday who came from Katsunuma for the Sunday prayers meeting, and wished to give you his kind regards. He told me the following fact: One Mr. Sato, a member of the church at Aoki, whose wife was baptized lately, is a faithful and zealous Christian. He and his family are staying now there for the name of Christ, and are constantly denied and scorned persecuted by the heathens around. Yet he is always trying to glorify his Master's name, and the disciples of Jesus but freely to neighbors and those who came to the preaching of his house some time ago. An ex-Salutist priest got one and is now going about everywhere in the village to say all bad things against God and his Christ by explaining the 'Sanyou' in his papistry wasted way. So Mr. Sato now wishes to distribute Sunday-school cards with Scriptural texts on to the neighbors at his own expense, and he asked me to buy some for him. Please send some quantity of them for him, he shall pay for them. He is not a man of means at all, yet he tries to do good what he is able to do. He gave to the Church more than all the members of Katsunuma at the last quarter. Our Sabbath school needs some quantity of cards to use.

As to my going to Numazu and Shizuoka for the Lord's work, I cannot see how I can manage to do so. Such a trip would certainly do good to me personally I am sure, as I have been praying or resting in the change of work or association, or quiet rest for a month, but away such a selfish idea, as the Lord gives me strength as I need it. For the sake of work at those places, if I can do anything, I am willing to go so, if only there be some one who will take my place here for the time being. I have only called I got your letter that you, Mr. Eby, and Mr. Asagawa would

come here on the missionary tour at the last year within a short time and go around to Iidzuoka, etc., and as Mr. Asagawa did go to Numazu and Shizuoka some months ago, so he should stay here for some time, and I be appointed to go round those places with you. But the arrangement was quite different. Mr. Eby seems never to come here this year, and you and Mr. Asagawa would not be able to come before December or the last of November. We were a little disappointed for the delay, etc., but let us do all the best we can, accommodating ourselves to the necessity of the cases.

\* "Monto" - a set of Buddists.  
† A tract containing the apostle's creed, the communion service, and the Lord's prayer.

HELPING ROMANISM.

A gentleman writes to the Western Christian Advocate:

Every loyal American ought to thank you for your articles on Catholicism. There is no higher mission to day for your paper, or for any paper, than to try to check the influence and growth and prosperity of the Catholic Church in America. I have seen the dire and blighting influence of the Catholics in Europe. I have seen in Ireland and France and Prussia and Italy swarms of beggars covered with dirt and filth, and resorting to every sort of deception and lying in order to get money from Protestant visitors, and these poor creatures, with all their ignorance and superstition, were simply made so and manufactured by the Catholic Church. Whenever there is the cry of famine in Ireland it is always in the Catholic portion. While they are lazy, and drinking whiskey, and sending Peter's pence to the pope, they ask America to feed them. I have been astonished at the apathy of the Americans to the growing power and impudence of this Church in our midst, and at the help that is constantly being given it, in every shape and way, by Protestants. Go to any or all of our cities, and on every street are sisters of charity, so called, but they never give any thing, they are always begging of us Protestants; and when they do ask us to give charity, they mean, "give us means to support every orphan in our asylums, wads we educate them in being the strongest Catholics—give us freely of your provisions and delicacies and your money for our hospital patients, while we right on them into being Catholics. We can always influence the children and the sick." Such is the secret and potent working everywhere of the Catholic Church, and every dollar of our Protestant money given to that Church is helping them to a club with which to destroy us. In Dayton, as in many other places, the sisters of charity, under the direction of priests, ask to take charge of the city hospital, and the more signed Protestants give to these outrages, the more Catholics, the more and more of them sick, and I have been begging as they pretend, for those sick, they get for more than they need, and all the Protestant money is turned into valuable property for the Catholic Church. They have bought a double property there within the last few years, now owned entirely by the Catholics, and yet nine-tenths of the money came out of Protestant pockets. Many English Protestants say, "the sisters are good nurses," but I have heard much complaint of their nursing there. And everywhere we can have good Protestant nurses for Protestant patients, and ought to do so, and leave it so, at far less cost to us than the support of the great number of women and priests flocking to, and living lazy lives in hospitals and asylums. Talk about the sisters' and priests' unselfishness, there are no classes in America so selfish; and remember they never spend a dollar, nor move a hand in any way to help Protestantism. They take every cent we give them, and laugh at the way we help a power that is a great enemy in our midst, a perfectly antagonistic to every republican principle. There is no better work your paper can do, and nothing better calculated to help on the work that Luther commenced, than to warn American Protestants not to put money and power into the hands of the corrupt, sensual, dangerous Catholic priest-hood, who are utterly unprincipled and dangerously powerful in America. The Catholics now, in every community, disregard our laws, break every Sabbath ordinance, and are fast bringing upon us the contempt of France and other priest-ridden countries.

Thoughtlessly we say: "Would that youth might always remain with us!" But what a sad wish that, if it should be granted! How pitiful a thing would be the child that should never go on to manhood that in its own heart should be playing the games and chatting the no-ways, and be marked with all the faint lines of old or fourteen—  
J. T. Birby.

MEMORIAL NOTES.

MRS. MICHAEL SALTER.

Whose maiden name was Martha Jane Brison, was born in Avondale. When she was married and came to take charge of her home at Burlington she was a member of the Presbyterian Church. Finding the Methodists at Kempt earnestly seeking for increased spiritual life, she joined heartily with them, and was graciously blessed of God. Soon she fully connected herself with the Methodist Church and was appointed a class leader, which office she held with great acceptance until advancing years and failing health prevented her from so frequently leaving her home. What she has written will give some idea of her religious life. April 1st 1833, the record reads, "My one petition is to feel from moment to moment the cleansing blood applied that would make me pure in his sight, who has said 'Be ye holy; for I am holy.'" May 17th, 1833, "For days past my soul has been longing after God, and bless His holy name, I do feel that my faith grows clearer. I know that he who withheld not his own Son will not withhold any good thing from me. I am weak, but the Lord is everlastingly strong." June 18th, 1833, "This morning I will again dedicate myself to the Saviour of sinners with all my redeemed powers, and by his grace I hope to stand firm on the everlasting Rock." Sister Salter was much prized in her neighborhood as a Christian. After suffering much pain, in which she exhibited great patience, and often spoke with delight of the love of God, she passed away to the presence of the Saviour, Nov. 20th, 1883, aged 75 years.

THOS. D. HART.

Burlington, Dec. 24th 1883.

MRS. JOHN NICHOLS.

Nancy Pettit, wife of Mr. John Nichols, who was born in Benville, and who lately removed thence to Round Hill, began to decline about a year ago, and on the 10th of June, 1883, aged 25, peacefully passed within that clime where the inhabitants shall not say, I am sick.

She had been brought up in connection with our Sabbath-school and other sacred privileges and was very early visited by the Divine Spirit. On my visiting her, on her sick bed, it was soon evident that she wisely intended to conform herself to her serious position. While sympathizing in her affliction and remarking to her that it would be very desirable, should the Lord see fit, to be raised up and spared to her husband and little girl, but would it not be better still, leaving these to God's care, and with a full preparation, to be taken from all trouble and suffering here to her other life and her Saviour in heaven. She promptly and in her own simple way replied, "I guess it would." God be praised, by His blessed Spirit, was already doing a beautiful work in her soul and through it was a well pleased. It was no less need, to notice how entirely she trusted in Christ for salvation. While very ill, she variously expressed to her sister and other friends, her confidence in Him, and in His gracious purposes concerning her. Among other expressions it was my happiness to hear from her— "I am sure He will take me to heaven. I know that Jesus loves me." After suffering with a malady for a few months and beautifully exhibiting her father and all other friends to meet her in heaven, with strong expressions of desire to depart and be with Christ, and just before the end singing alone, "Come sing to me of heaven when I'm about to die," she calmly yielded her spirit into the hands of her Redeemer, another trophy of His grace, to the praise of His glory, Eph. 1-14.

MRS. JAS. ALLEN.

At Benville, on the 11th of Dec., 1883, aged nearly 28, leaving a sorrowing husband and three little children to lament her, Caroline A. Pettit, wife of Mr. James Allen, and only sister of the above, passed within the veil, in the faith and hope and love which the Gospel of Christ inspires.

Like her sister she had enjoyed our Sabbath-school and other religious advantages, and in early girlhood had evinced a yielding to the operations of the Divine Spirit particularly during a gracious revival. With her young family, she shared the trials of life, which in some respects proved unfavorable to her religious well-being. For two or three months, since the birth of a babe, she had been entirely stricken down, and had been in good earnest about her salvation, resigning her family to God. O my calls for prayer, and especially for near the last fortnight when pointing her to the cross, she appeared to me very near entering into full Christ in liberty. To others she gave the same encouragement, lamenting her just deflection, and prayerfully seeking its deliverance. Possessing a degree of peace, she said, the Lord

would not cast her off, but as she expressed it, she had "not that bright love—that beautiful love" yet it was soon to come to her. I was glad to spend some time of each day in prayer with one so near entering clearly into the kingdom of grace and, as it turned out, into the kingdom of glory—a transition to my mind scarcely less striking than that of the dying companion of our expiring Lord.

"But now a penitent and pardoned believer;—  
Aton in Paradise."

This very morning while she was struggling hard for breath, I referred her again to the Saviour, and spoke of heaven. She seemed much encouraged to hope it would be hers. Awakening from a doze, she requested my return. Her spiritual deliverance was near. In the afternoon, as some other Christian friends deeply interested in and intimate with her case, also spoke she began to speak of the angels and of Jesus, and to wish those around her could see and feel what she did. She had got the "bright love" now, and said, "shout victory, victory" which she herself repeated most earnestly. After kissing her little children, and singing as her sister before her had done at the last, "Come sing to me of heaven," the Saviour kissed her happy soul away.

The case of these two sisters, children of Robert and Rebecca Pettit, who have now, I doubt not, rejoined their dear mother, is to me and to several full of interest and affords great encouragement to Sabbath school teachers, and, we trust, will stimulate and encourage others to seek the same Saviour and salvation.

LUCETTA NICHOLS.

Lucetta, daughter of George and Ann Nichols, of Benville, was a friend and fellow worshipper with the above named. She was smitten down with consumption about the beginning of September, 1882, and lasted only until the 6th of February following, aged 29. Of the three who were together here less than a year ago, we have the trust that through grace they are now rejoined in the Paradise of God.

Finding her on the list of those who not only want us, but want us most, it devolved upon me prayerfully to point her to the only Saviour, and with thankfulness I refer to the case. Lucetta was one of those who say little, and think and feel much. She had been a quiet and serious hearer; variously manifesting the interest she felt in the concerns of her soul. While repeatedly, and at length with the name of Jesus on her dying lips, we engaged with her at the throne of grace, commending her case to Him that never despoises the suit of the true penitent, I could not for a moment doubt her acceptance with Him who invites all such and cannot doubt that she is among those to whom death seems unimportant gain, and who ascribe all their salvation to God and the Lamb.

J. E. BENT.

Benville, N. S., Dec. 1883.

BREVITIES.

The fool built a house and remitted part to the wisest man for the fee; but he was not the owner of the house, and he lost it all.—*Temp. Safford.*

There is no more room for interment in Westminster Abbey, and the great English dead will be scattered on a hill to mingle their dust in less holy ground.

A man he told us, who had a grudging old man had poisoned his dog. "That was a low thing for a man to do, now wasn't it?" It wasn't like a man that, now. But I got even with him—I poisoned his dog.

Freeman—Here are the proofs of the London, Paris, Constantinople and Dublin letters. Editor—Well, leave them here. Our London, Paris, Constantinople and Dublin correspondent has gone out to lunch.

"Yes," said the young man. "I know I need some new handkerchiefs, but I shall not purchase any just yet. Christmas is only six weeks off, and I never get anything but handkerchiefs for Christmas presents."

Whatever you are from nature, keep to it; be not desert your own line of talent. Be what nature intended you for, and you will not need be anything else, and you will be ten thousand times worse than nothing.—*Silvery Smith.*

In the love of a brave and faithful man there is always a strain of material toughness; he gives out again those beams of practical kindness which were shed on him as he lay on his mother's knee.—*George Eliot.*

There are now in England and Wales between 100,000 and 200,000 women who possess the franchise—more than 100,000 women possess as householders, the municipal franchise. The number of women franchisees in England and Wales is 27,806.

Rests play a very important part in music. Mozart when asked what, in his opinion, was the most effective point in music, laconically replied: "No music." In like manner a rest from the study of music is often an important point in the student's education.—*Church's Musical Visitor.*

In the State of California the culture and rearing of silkworms is fast assuming important proportions, and bids fair soon to become one of the leading industries. At Los Angeles especially is this true, and many people are preparing to engage largely in the business during the coming year.

Thousands of children have died of diptheria this winter who might have been saved by a single bottle of *Jourdain's Anodyne Liniment*. It is a sure preventive of diptheria and will cure nine cases out of ten. No family should be without it a day.

A statistical comparison, showing the relative extent to which various nations are addicted to the use of tobacco, gives proportions as follows: For England, France and Russia, 5; for Italy, 7; for Cuba, 11; for Australia, 14; for Germany and North America, 15; for Belgium, 24, and for Holland, 28.

Ayer's Cherry Pectoral is recommended by physicians of the greatest eminence on both sides of the Atlantic, as the most reliable remedy for colds and coughs, and all pulmonary disorders. It affords prompt relief in every case. No family should ever be without it.

Of 45,000 persons arrested last year in Paris only 6,000 were women. The proportion of women annually arrested in London is much larger, which would indicate that English women are more demonstrative than French women, or get into trouble much easier. Perhaps they are not so shrewd as their Faench sisters.

BE CAREFUL WHAT YOU EAT.—The best medical authorities declare that worms in the human system are often induced by eating too freely of uncooked fruit and too much meat, cheese, etc. Whatever may be the cause, Freeman's Worm Powders are speedy and safe to cure; they destroy the worms, and contain their own cathartic to expel them.

Twelve Missouri jurymen have decided upon the nature of the cyclone. They say it is not electricity but wind, and the plaintiff who sued an insurance company to cover the loss of his house by cyclone is scientifically engaged at the jury.

RHEUMATISM.—Rev. M. Sedler, pastor of the French Methodist Mission Church, Montreal West (Fulford St.) says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success until Graham's Pain Eradicator was used, one bottle of which gave her complete relief."

The concise verdict of a coroner's jury in Idaho: "We find that the deceased came to his death by calling Tom Wittings a liar."

It is estimated that there are 320,000 young women in England engaged in business.

For Cramps, Pain in the Stomach, Bowel Complaint or Colic, use Perry Davis' Pain Killer. See ad. in another column.

REST AND COMFORT TO THE SUFFERING.—*Homeopathic Hygienic Panacea* has no equal for relieving pain, both internal and external. It cures pain in the side, back or loins, sore throat, rheumatism, toothache, headache, and any kind of neuralgia. It will most surely quiet the mind and heal, as its acting power is wonderful. "Brown's Homeopathic Panacea" being acknowledged by the great Pain Reliever, and as a relief to the strength of any other medicine, it is very ready for use when wanted, and is really the best remedy in the world for cramps in the stomach, and pains in the bowels, and is sold by all druggists at 25 cents.

SOLID SILVER BROOCH Made in any Name. We advertise extensively and wish to ascertain the relative merits of different papers, as not five per cent. of our patrons refer to the paper in which they have seen our ads. content. As the season is advancing when we make our contracts, we adopt the following plan, which we shall use as a guide in selecting papers in which to advertise for the coming year. The public will readily understand the value of the information we seek, and we are glad to pay liberally for it. We wish to express our most cordial thanks to our patrons through the Dominion and '28 is a bona fide offer and not a trade trick to sell goods. The illustration at the head of the advertisement is a SOLID SILVER BROOCH, which we will furnish with ANY NAME, desired for \$1.00 with an additional 25 cents to insure fast shipment. In order to sell we send the brooch at the price named in the LEVY'S coupon. The brooch is elegant and beautiful in its design, and is of good value to twice the price. We send by mail prepaid, and guarantee satisfaction. WESLEYAN COUPON, VALUE 50 CENTS. CHAS STARK 52 Church Street, Toronto. Send for our 91-page Catalogue containing over 100 illustrations of Cream, Silver-ware, Watches, Jewellery, &c.

Our S. S. PERIODICA For 1884.

As a result of Methodist Union, the Sunday School periodicals of the United Methodist Church shall be adapted to meet, to the fullest degree, the highest requirements of every Methodist school. Neither money nor labour shall be spared in making them the best, the most attractive, and the cheapest Lesson Helps and Sunday School Papers in the world. The last year has been the best in their history. It is determined that the next year shall be better still.

The Sunday School Bazaar Was never so popular and successful as it is now. We shall adopt every possible improvement to keep it in the very foremost rank of Lesson Helps, in order that every teacher in every school of the United Methodist Church may have the most successful Teachers' Month.

ITS PRICE WILL BE LOWEST From seventy-five to sixty-five cents a year of copies more than fifty cents a year. This saves the school with a small amount of money a paper equal in value to the school which can take a long time to run. Thus it will place in the hands of a teacher twelve times their own paper, and a year's worth of rich, neat, concise, practical Lesson Notes and Teacher's Hints, adapted for the several grades of the Sabbath School, and well printed in clear type on good paper. What, so-called, "cheap" Lesson Helps provide all that is required for all grades in one volume of 364 pages for the small sum of sixty cents a year, only five cents a month!

Pleasant Hours Has nearly doubled its circulation during the past year, and has everywhere been received with the greatest favour. It is even being ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special prominence shall be given to Christian Missions, especially those of our Church in Japan and among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrated articles on these subjects, together with extracts from the missionaries in the high places of the field, will be a conspicuous attraction. It is a quarto eight-page paper, issued every fortnight, at the following low prices:—

Pleasant Hours, 8 pp. 4to, every fortnight, 50 cts. copies \$0 30  
Less than twenty copies 0 25  
Over twenty copies 0 24

Home and School.

Began last January, has leaped at once to popularity and success, having reached already a circulation nearly as great as that of *Pleasant Hours* a year ago. They are two papers—of like size, price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in Temperance and Abstinence, and in English Literature. Queen and Country, and in English Literature. Both have copious Lessons, and many articles calculated to interest the young. More attractive, and much cheaper.

Home and School, 8 pp. 4to, every fortnight, 50 cts. copies \$0 30  
Less than 20 copies 0 25  
Over twenty copies every fortnight 0 24

The Sunbeam

Will be high in the estimation of the young, from its cheerful and interesting pictures, and its instructive and practical articles. It is a paper for the young, and will be read by the young, as no other paper can be. It is just what the young need, in the form of a paper, and will be read by the young, as no other paper can be. It is just what the young need, in the form of a paper, and will be read by the young, as no other paper can be.

The Scholar's Quarterly

Will be high in the estimation of the young, from its cheerful and interesting pictures, and its instructive and practical articles. It is a paper for the young, and will be read by the young, as no other paper can be. It is just what the young need, in the form of a paper, and will be read by the young, as no other paper can be.

The Berean Lesson Leaves

Contains the substance of the *Scholar's Quarterly*, in a form of quite so fully, and in smaller quantities of paper, and is sold at a price of one cent each, or five cents per hundred.

The Quarterly Review Service

Gives Review Questions, Expository Reading, Hymns, etc. Very popular. In the year twenty-four cents a year; 25 cts. per quarter; 60 cents a year in advance.

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