

The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

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That the Revised New Testament takes the word "hell" out of some passages, is said to diminish the probability that there is any such place. Similarly, the omission of "fool" from at least a dozen familiar places diminishes the probability that there are any such persons. The new version seems likely to comfort a good many people in one way or another.—Michigan Christian Herald.

Joseph Cook writes of Dr. Christlieb, of Bonn: "Besides being perhaps the most incisive and quickening university preacher in Germany, and one of the most accomplished Christian apologists of modern times, he is an ecclesiastical statesman, with a keen sense of both the merits and the defects of German, English and American Church systems, and an evangelical, aggressive reformer who has not forgotten how to get on his knees."

An aged passenger in a Philadelphia street car jumped off, the conductor not stopping the car as promptly as he wished. The passenger sustained severe injuries, and sued the company for damages, but Judge Thayer, of the Court of Common Pleas, nonsuited him, holding that he should have staid on the car, and then sued the company for the inconvenience and loss of time sustained, and that if he chose to jump off while the car was in motion he did so at his own risk.

The campaign undertaken by the Wurttemberg clergy against the Methodist Church is thus spoken of by a Vaudois journal, the *Evangile et Liberté*: "Is it conformable to the spirit of Christ that a Church should employ towards its members, guilty only of relations too close with Christians of other denominations, disciplinary measures to which, without any doubt, it would be wholly prevented from having recourse against the freethinkers or other immoral laymen found in its midst?"

Some curious details are given in the *Flandre Libérale* as to the expenses which have been incurred in a recent canonisation, amounting to about 52,450 crowns, or roughly speaking, \$11,000. The items are thus given: To the secretary of Monsignor the President, 200 crowns; the architect, 1,239 crowns; ornaments for the ceremony, 2,418 crowns; decorations of St. Peter's, 39,795 crowns; presents to dignitaries and employes, 4,778 crowns; illumination of the exterior of the church, 752 crowns; sundries, 3,276 crowns.

Christian work is being carried forward in the Italian army. Since 1872 more than seven hundred soldiers have professed their faith in Christ. Many more attend evangelical meetings and night schools, and are thus brought under Christian influence. Signor Capellini visits hospitals, and distributes tracts and portions of Scripture in the guard-rooms, and on the streets of Rome. By means of the work among the soldiers the Gospel is carried to the most obscure villages and distant outposts of Italy.

The Bishop of Bangor, in the course of his recent triennial charge, said he could not disguise his feelings of shame and indignation at the manner in which lay ecclesiastical patronage was exercised. Most unfit and incompetent men were preferred for livings owing to political sympathy or family ties, and when induced to their indifference and negligence. He hoped the time would come when the parishioners would at least have a negative voice in the selection of the man to whom their spiritual welfare was entrusted. The advertisements of sales of livings in ecclesiastical journals were scandalous.

The International Medical Congress reports 180,000 physicians in the world. Of this grand total the United States has much more than its share—about 65,000. Great Britain, with all its colonies, has only 35,000; or a population five times greater than that of the United States has a little more than half as many doctors. It is difficult to make satisfactory inferences from such a state of things. Thousands of new doctors are turned out each spring, and most of them make a living. Are we worse physically than any other people, or do we call in the advice of a physician for less serious ailments?—N. W. Advocate.

One of our Western exchanges tells us that "about half-a-dozen families of the Presbyterian church, at Taylorsville, Ky., have undertaken to tithe their income. The result is very noticeable. The income of the church has increased from \$704 to \$1,204, this last year, while no one, contributing in this Scriptural way, has been incommoded by the change." Fairs and Entertainments and Strawberry Festivals, and Grab-Bags and Post-Offices would all be recommended to the world that has no God to trust in, if the Church could be brought thus to do its Lord's work, in the Lord's way.—Episcopal Recorder.

METHODIST LAYMEN.

An English paper, the *Western Daily Mercury*, has an article on the recent Conference at Liverpool, G. B., a part of which, having reference to the laity of the Church, we copy with pleasure.

"Like other of the non-Established Churches, the Wesleyan Church has learnt how to make full use of intelligent lay effort: indeed, in this respect, she has, perhaps, surpassed all sister communities. At Liverpool the pick of the lay workers of Methodism in England are to be found. Looking round upon the assembly, members of society might be found among the representatives whose presence bore testimony, not only of personal godliness and goodness of life, but of eminence in all walks of life. It is matter for thankfulness that the pernicious heresy which holds that Christian men and women should fix their whole thought and attention upon the world to come and leave the conduct of the affairs of this sphere to those who care for it alone, has not affected the "people called Methodists." Our readers have only to call upon their memories for the names of the men most active in political and municipal life, and they will find that a large proportion are Wesleyans. What is true of the West, is true of other parts of the country also. Certainly, the lay representation of Conference proves this. In the throng of two hundred and forty laymen at Liverpool are to be found one Lord Mayor (Alderman McArthur, of London), one Baronet, four members of Parliament, five Mayors, one Queen's Council, and thirty-three Justices of the Peace, to say nothing of many others notable in social, municipal, and political life, who have not yet been specially honoured, socially or otherwise—that is, beyond the honour which lies in the esteem of one's fellow men. Among the representatives elected by district meetings are men of high repute everywhere. First in this rank comes Mr. S. D. Waddy, Q.C., whose public career is known of all men; in his person he conspicuously illustrates the advantage of lay representation in Conference, for he it was who suggested the Thanksgiving Fund, which has proved so noble a monument of Wesleyan munificence. Another notable man is Mr. A. McArthur, M.P. for Leicester, who in the Australian Colonies has done conspicuous service for his generation. Among those we may mention are Mr. John Dingley, Mayor of Lancaster, chairman of its School Board, candidate for Parliament in the Liberal interest, and always to be found when wanted in the cause of progress; and Mr. H. H. Fowler, M.P. for Wolverhampton. If we pass over scores of others, all eminent in their way, it is simply for want of space.

A feature in the position of those representatives deserves notice. Many of them are Methodists, who, though it is only one hundred and forty-two years since John Wesley constituted the society, can trace a lineage in Methodism of which we doubt not, they are very proud. . . . What is more, they are glad in their turn, to do it service. None of them consider time wasted or talents misapplied when they engage in the work which some classes of Christians consider should be done only by ordained ministers. While this remains a characteristic of Methodism, it will always be a great power in human society. We have said above that the lay representatives largely represent a continuity in Wesleyan work which shows that the sons are often only too happy to imitate their fathers. A few instances may suffice to prove this: Mr. S. D. Waddy is the eldest son of an ex-President of Conference; Mr. W. W. Pocock, B. A., (the architect of Spurgeon's Tabernacle) is a Methodist of the third generation; Mr. G. H. Chubb, of Chislehurst, is of the fourth generation; Mr. Fowler, M. P., is a minister's son; Mr. Henry Wigfield, J. P., of Rotherham, is of the third generation; Mr. J. W. Lewis, of Nottingham, is the son of a minister; Mr. T. P. Bunting is a son of the well known Dr. Bunting; his son, a barrister-at-law, is a member of the Conference; Mr. J. Wood, LL.B., is the son of a famous

benefactor to Wesleyanism in Lancashire. And so we might go on almost through the entire list. Enough has been said to show two things—first, that Methodism is a social, political and municipal power of great importance; and second, that the principles John Wesley taught and the Society which he established have struck deep root in Anglo-Saxon life, and that while sun and moon endure Wesleyan Methodism will be an active and uplifting spiritual element wherever the English tongue is spoken."

The writer of this appreciative article might have added that the Lord Mayor of London and his brother Alexander McArthur, M. P., are sons of the Rev. John McArthur, a deceased minister of the Irish Methodist Conference.

"AT HOME IN FIJI."

Under this title, which a few years ago would have seemed to Englishmen a grim joke, Miss Gordon Cumming, who accompanied Sir Arthur and Lady Gordon to Fiji, where she resided two years, has published two volumes of high literary merit. Coming from the pen of an author who is a member of the Episcopal Church these volumes have a deep interest for Methodists. A born traveller, she made various excursions through the islands, entering into the pursuits of both pastors and people, and rejoicing in the marvellous changes wrought by the Gospel. Frequent references are made to the work of the native preachers and teachers. One of these in particular won her regard. Later on she saw him in his illness, and was on the spot when the grand old man passed peacefully and triumphantly away. Miss Gordon Cumming says:

"Strange, indeed, is the change that has come over these isles since first Messrs. Gargill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. . . . Slow and disheartening was their labor for many years, yet so well has that little leaven worked that, with the exception of some wild highlanders, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have loved—i. e., embraced Christianity, in such good earnest as may well put to shame many more civilized nations. I often wish that some of the cavillers who are for ever sneering at Christian missions could see something of their results in these isles. But first they would have to recall Fiji (as it was) when every man's hand was against his neighbor, and the land had no rest from barbarous inter-tribal wars, in which the foe without respect of age or sex, were looked upon in the light of so much beef; the prisoners deliberately fattened for the slaughter; dead bodies dug up to be eaten; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed excusable, but in time of peace, to gratify the caprice or appetite of the moment. Think of the sick buried alive, widows deliberately strangled, living victims buried beside posts of a chief's house, and of those who were made rollers for his new canoe; and of the time when there was not the slightest security for life or property. And just think also of the change that has been wrought! Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the first sound that greets your ears at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of family prayer? . . . They are a body of simple and devout Christians, full of deep

reverence for their teachers and the message they bring, and only anxious to yield all obedience. . . . Nor is there the slightest reason for thinking that this is merely an outward show of devotion. Already an immense number can read, and are as well instructed in Bible history and precepts as any Scotch peasant of the old school. Everything in daily life tends to prove its reality. . . . One thing which strikes us forcibly in all our dealings with these people is their exceeding honesty. Day after day our goods are exposed in the freest manner with every door wide open, but we have never lost the value of a pin's head.

SITTING DOWN WITH JESUS.

"Command the multitude to sit down. They do so, in long lines, upon the verdant grass. He takes the five loaves and the two fishes out of the rustic lad's basket, and begins to distribute. The meager provision grows and grows, until not only are all the thousands abundantly fed, but there is a surplus of broken food to fill a dozen baskets.

There is something akin to this in our spiritual experiences. We often worry like the disciples, about the best means of feeding our souls, or of bringing the gospel bread to needy souls around us. We invent new methods; we try all manner of devices; we get up all "attractions" in the sanctuary and the Sabbath-school; we go to all sorts of "villages to buy." O, if we would only sit down with Jesus, and accept what He bestows, with his rich blessings on it! O, if congregations would sit and receive the gospel of life from their own Shepherd, and pray over it and practice it! If teachers would only aim more to keep their classes sitting quietly at the feet of Jesus, to take in his truth and to think about it! The transcendent truth of the new birth was revealed to Nicodemus when he sat as an inquirer at the Saviour's feet. The woman of Sychar found the well of salvation only by waiting to be taught by the great Teacher. The most zealous worker needs to have instruction, prayer, reflection and heart-converse with God, or else he will become superficial and shallow. Like Mary, he must sit down with Jesus, and gain deep views of Jesus and of himself.—T. L. Cuyler.

CLEAN NEWSPAPERS.

One of our San Francisco dailies boasts that it pays nearly \$2,000 a month for telegraphic dispatches. This it calls enterprise. But what does it amount to? If there is a casualty, or a crime, or a scandal to-day in any part of the land, a full account of it must be flashed over the wires to-night regardless of expense. If there is a quarrel between the President and a United States Senator, everybody who knows anything about it must be interviewed, and all this gossip telegraphed, to give us an appetite for our breakfasts. Every morning we have solid columns, in the smallest of type, filled with the latest evidences that this is a fallen world; that there are dishonest men and frail women in other cities as well as in our own. Rumors, speculations, murders, suicides, and Bob Ingersoll's lectures, our journalists must have, fresh and in full, at a cost of \$2,000 a month. But the General Assembly of the Presbyterian Church which has now been in session for nearly a week, has not yet been named in the dispatches. One blatant infidel and his utterances are of more importance in the estimation of those who prepare Eastern news for the Pacific Coast than six hundred ministers and elders, representing nearly a million Christians.

Good people are getting disgusted with this kind of enterprise. They ask, with some show of reason, why can't the papers tell us something about what good people are trying to do? It will be orthodox in regard to the depravity of human nature, and no reader of the secular newspaper can fail to be; but we would like to have some intimation by telegraph, that there is something besides sin and misery in the

world. I believe that the time is coming when public sentiment on this subject will penetrate even the atmosphere of conceit that envelops agents of the Associated Press and the managing editors of our great papers. When that time comes we shall have newspapers that will mirror the world's progress, and instruct and edify their readers—newspapers that will not cater to the tastes of the ignorant and vicious, but will try to make the wise wiser and the good better. There are already a few such papers in the land. And in the new way in which they have entered all first-class journals must follow, or sink to the level of the *Police Gazette*. Christianity is a growing power in the land, let aephetics and scoffers say what they may; and the civilization it is introducing will demand ere long a different style of journalism. We expect the daily newspaper of the future, with its marvellous enterprise, to be a most efficient ally of the pulpit in elevating and purifying the world.—San Francisco Cor. Herald and Presbyterian.

CONFESSING CHRIST.

The obligation is not met by a moral life. However exemplary this may be, the demand of the gospel goes beyond it, and requires a personal recognition of Christ as the Son of God and the Saviour of the world. A man of the world may claim to be as good as any Christian, blameless in deportment, as generous in his charities, as amiable in his disposition; but this is nothing to the point, unless he has given his allegiance to Christ. Neither is the obligation met by a religion in which Christ is not the object of faith and obedience. However devout any of the Jews were, and however zealous for the worship of God, they were required to accept Christ as the promised Messiah, and to confess him as the Redeemer of men. Those who believed in God must also believe in Christ. No morality, no religion, can relieve us from the obligation to receive Christ, and to confess him before men. We may say that it matters not, so the life is upright, what the faith may be. But if moral goodness and virtue were possible without Christ, still the duty of confessing him remains.

There is a duty direct and personal to Christ. Our argument with the moralist, the deist, or the atheist, need not be that he is corrupt and sinful, and that all his claims to goodness and benevolence are a sham and a delusion. If we were to concede all, still the supreme guilt of ignoring or rejecting Christ rests upon him. All to whom Christ has been proclaimed, whatever their lives may be, are under condemnation if they refuse him as their Lord and Saviour. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." We might perhaps truly explain that without faith in Christ it is impossible to attain to spiritual life, and consequently to eternal blessedness. But the wrath that hangs over the unbeliever seems to be threatened because of his unbelief. On this single ground of rejecting Christ, or neglecting to receive him, is he excluded from the hope of life. The same conclusion is forced upon us by Paul's declaration: "If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha." Whatever love he may have for men, for country, for kindred, and whatever of benevolence may be in him, still every man is accursed who loves not Christ. Christ's demand upon us is absolute. This supreme personal love to him must be yielded, or his coming to judgement can have nothing but terror and condemnation. Nothing can substitute faith and love for the person of the Saviour.—New Orleans Advocate.

There may be a mere official piety, a mechanical performance of religious duties, and yet, while all the exterior forms of evangelical worship are preserved, the heart may remain nearly, if not wholly, destitute of all power of godliness.

The readiest and best way to find out what future duty will be is to do present duty.

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OUR HOME CIRCLE. STRENGTH ENOUGH. The morning mists that lie About the day that comes so softly in, Hide all its secrets from the searching eye, And none may tell what want, or pain, or sin Shall break, new-risen, from the unfolding shroud, Nor what is in the cloud.

Before the busy feet, In the hot noonday 'neath the blazing sun, Shall with their rapid steps, sounds fill the street, Before the willing hands their work have done, There may have burst some great and new surprise, Before our shrinking eyes.

It may be ours to stand, Forsaken, single-headed in a fight With a determined and a hostile band, For the dear cause we honor as the right, And either be a crown or win a crown, Before the sun goes down.

We may be called to take Some noble work that needs the wise and strong, And do it faithfully for Jesus' sake, Though he great talents may to us belong; It may be ours to stand alone Before the Master's throne.

Or we may have to-day To lay all work aside, and in the gloom That suddenly creeps up around the way, Take the short journey that shall find the tomb, And see the earth-home fade before our face In some strange place.

But howsoever it be, We dare go forth to meet the dim unseen, Tranquil and patient; God is near, and he Will be our helper as he hath been; And let the day for us be fair or rough, We shall have strength enough. —Marianne Farningham.

A VISION OF ANGELS. To abate curiosity, let it be said at once that the angels written of were not of the heavenly order. They were seen in Maine, and on this wise. On an early train, one Monday morning, the passengers were found to be workmen of the road, going to their labor on a distant section. Rested by the Sabbath they were in high spirits, very boisterous, and not very choice in their language and modes of salutation. Thinking they had the car to themselves—for the only general passenger was a wearied preacher muffled up in a corner—it seemed as if nothing could check their rough treatment to one another.

At length, at a way-station, a plainly-dressed but comely country-woman came in, and out of respect to her, those around her became comparatively quiet. At the next station a young child, an innocent-looking little girl, was intrusted to the conductor to be carried some distance, and around the young stranger there was also a little circle of peace. At the next station there was borne in, on pillows, a fellow-workman of the noisy laborers. He had recently been maimed by an accident, and had so far recovered as to be taken home that morning. Suffering had changed the poor man's face, and as he cast his eyes among his fellow workmen the refinement of his look and the gentleness of his bearing seemed to radiate upon them a corresponding softening of feature and action.

upon you, God may be doing more unto others than you can ask or think." As seen in this vision of common life, suffering has as high an angelic dignity, and may we not add as pure an angelic origin, as purity and beauty themselves, whom all allow to be messengers of good, and only good to man. Forget not, sufferer, that the angel of Gethsemane came from the same place as the angel of the Advent, and the angels of the Resurrection. And having surrendered their common trust, as messengers of consolation, joy and triumph, they are even now in the same heaven, bowing before the same throne, radiant with the same glory.

WHAT HAVE THEY SEEN?

A lady had just parted with some friends who had been her guests for a few days, and with a feeling of loneliness sat down in her now-deserted drawing-room. Looking around for some book, her eye fell upon a Bible. She opened it and read the words (Isa. xxxix. 4) — "What have they seen in thine house?" Strange words! What do they mean? She glanced through the preceding chapters, and learned how graciously the Lord had delivered Hezekiah, first from the dangers of battle, and then from sickness. She then learned how visitors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings," said the lady to herself with a rising feeling of self-reproach.

"Surely," she thought, "the Lord must have sent these words to me. Do not I resemble Hezekiah? Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me out into the liberty and joy of a child of God. Last summer, when I lay in my darkened chamber sick, nigh unto death, I earnestly entreated him, and said with my heart, 'Oh! that I were now allowed to tell all my friends of this glorious Jesus, His love, His death, His righteousness, and all his marvellous riches and grace!'"

"Mrs. R—and her daughters have been my guests. I fear they are too much like the visitors from Babylon. And now the Lord asks, 'What have they seen in thine house?' What have I to answer? Last night a dinner was given for them. I remember how every one admired the new paintings in the drawing-room. After dinner I showed them all our water-color drawings; and then I took Mrs. R—to my boudoir to see my new carpet. I do not remember what they saw on Tuesday, excepting that I showed to Mrs. R—that beautiful set of jewels my uncle gave me. We spent Wednesday afternoon consulting about what our children should wear next spring. What an opportunity I lost of telling her of the spotless robe of the righteousness of God! And poor Marian has gone home longing to have a bracelet like that she saw on my table, and hoping to persuade my papa to get her one. Had I been faithful, she might have left me to speak to my father of Jesus and His glory.

"What have they seen in my house? "Alas! vanity, idleness, worldly treasures. "And what have they heard? True, they heard family reading and family prayer. But it must have seemed a mere formality. They must have thought that we had far more delight in the vain songs which were sung, and the gay conversation which the form of family worship scarcely interrupted. Although I thought about Jesus, and often longed to speak about him, yet they have let me, having seen nothing better than the visitors of Babylon saw at the house of Hezekiah.

"Is this not a word to my soul? Reader, is it not a word to your soul? Look around you, and see how many things you have gathered around you which war against your soul. Review your social intercourse, your entertainment of guests and visitors, and then to God answer the question—"What have they seen in thine house?" Oh! that the robe of Christ wore the rich apparel we delighted to show; and that the word of Christ dwelt in us so richly that we could not refrain from testifying of Him!

THE NAME PROTESTANT.

At a diet of the princes of the empire held in Spire, in Germany, in the year 1529, it was decreed by the majority there present that in those places where the Edict of Worms had been received it would be lawful for no one to change his religion; that in those places where

the new religion (that is, the Lutheran,) was exercised, it should be maintained till the meeting of a council, if the ancient (the Popish) religion could not be restored without danger of hurting the public peace; but that the mass should not be abolished, nor the Catholics hindered from the free exercise of their religion, nor any one of them be allowed to embrace Lutheranism; that the Sacramentarians should be banished from the empire; that the Anabaptists should be punished with death; and that no preacher should explain the gospel in any other sense than what was approved by the church. Six princes of the empire introduced their protest against this decree, namely: John, elector of Saxony; George, Margrave of Brandenburg; Ernest and Francis, dukes of Brunswick and Lunenburg; Philip Landgrave of Hesse; Wolfgang, prince of Anhalt. To these were joined several of the free cities of Germany; and from this protest the Lutherans first obtained the name of Protestants, which was afterwards given in common to all who separated themselves from the tyrannical and idolatrous practices of the Church of Rome.

EVANGELINE.

HOW LONGFELLOW CAME TO WRITE THE POEM. An interviewer from the Philadelphia Press recently visited Mr. Longfellow at Cambridge. He says among other things:—

Expressing a preference for his "Evangeline," I ventured to say: "I see you located the final scenes of that beautiful story in Philadelphia." "Yes, sir. The poem is one of my favorites also—as much, perhaps, on account of the manner in which I got the groundwork for it as anything else." "What is the story, please?" "I will tell you. Hawthorne came to dine with me one day, and brought a friend with him from Salem. While at the dinner Mr. Hawthorne's friend said to me: 'I have been trying to get Hawthorne to write a story about the banishment of the Acadians from Acadia, founded upon the life of a young Acadian girl who was then separated from her lover, spent the balance of her life in searching for him, and when both were old found him dying in a hospital.' 'Yes,' said Hawthorne, 'but there is nothing in that for a story.' I caught the thought at once that it would make a striking picture if put in verse, and said, 'Hawthorne, give it to me for a poem, and promise me that you will not write about it until I have written the poem.'

"Hawthorne readily assented to my request, and it was agreed that I should use his friend's story for verse whenever I had the time and inclination to write it. In 1825, I started for Europe, and when in New York, concluded I would visit Philadelphia, and so went over. It was in the spring about this time, and the country was as beautiful as it is to-day. I spent a week in the Quaker City, stopping at the Old Mansion House, on Third St., near Walnut. It was one of the best hotels I ever stopped at, and, at that time, perhaps the best in the country. It had been the private residence of the wealthy Bingham, and was kept by a man named Head. The table was excellent, and the bed-chambers were splendidly furnished, and were great, large, airy rooms, as large as this—turning around and surveying the ample library room in which we were seated. "It has given way now to the demands of business, I believe, for when I was last there I could hardly recognize the place where it stood. During the visit I spent much time looking about, and Philadelphia is one of the places which made a lasting impression upon me, and left its mark upon my later work. Even the streets of Philadelphia make rhyme: "Chestnut, Walnut, Spruce and Pine, Market, Arch, Race and Vine."

"I got the climax of 'Evangeline' from Philadelphia, you know, and it was singular how I happened to do so. I was passing down Spruce Street one day toward my hotel after a walk, when my attention was attracted to a large building, with beautiful trees about it, inside of a high enclosure. I walked along until I came to the great gate, and then stepped inside and looked carefully over the place. The charming picture of lawn, flower beds and shade which it presented, made an impression which has never left me, and twenty-four years after, when I came to write 'Evangeline,' I located the final scene, the meeting between Evangeline and Gabriel and the death at this poorhouse, and the burial in an old Catholic graveyard not far away, which I found by chance

in another of my walks. It is purely a fancy sketch, and the name of Evangeline was coined to complete the story. The incident Mr. Hawthorne's friend gave me, and my visit to the poorhouse in Philadelphia, gave me the groundwork of the poem."

"The claim is that the Quaker almshouse on Walnut Street, near Third, is the one referred to in 'Evangeline'?" "No; that is not so. I remember that place distinctly. It is the old poorhouse I referred to, which stood on the square between Spruce and Pine and Tenth and Eleventh Streets."

Mr. Longfellow then took from an adjoining room a picture of the old Quaker almshouse, and explained that the spot which attracted his attention, and marked Philadelphia for the final act of "Evangeline," was not this old institution, as had been so often claimed.

BEYOND. Never a word is said, But it trembles in the air, And the transient voice has sped, To vibrate every ear; And perhaps far off in eternal years The echoes may ring upon our ears.

Never are kind acts done, To wipe the weeping eyes, But like flashes of the sun, They signal to the skies; And up above the angels read How we have helped the soiled need.

Never a day is given, And it tones the after years, And it carries up to heaven Its sunshine or its tears; While the to-morrow's stand and wait, The silent notes by the outer gate.

There is no end to the sky, And the stars are everywhere, And time is steady, And here is it over there; For the common deeds of the common day Are ringing bells in the far-away.

WHEELBARROW RELIGION

I believe it was Richard Baxter who spoke of some persons who had wheelbarrow religion in his day and that family has not yet become extinct. Many of them are alive and well—that is like wheelbarrows also. A wheelbarrow, you know, goes only when it is pushed. So do they, and sometimes it takes hard pushing to make them go. A wheelbarrow is easily upset. So are they. When a wheelbarrow upsets it spills everything off that was on it; and those kind of Christians make as complete a spill of everything when they upset. A wheelbarrow never gets up itself when it is upset. Neither do they. Somebody must always pick them up, or they stay upset Christians all their lives. A wheelbarrow is an ugly thing to fall over; when a person gets to falling over one he never knows when he is going to quit or get done. And it is just so with these kind of Christians. If a man or a woman begins to fall over one of them, alas! for them. Unless they get clear of the one-wheeled wagon's latitude they will have a long fall of it. Then let everybody keep clear of these wheelbarrow Christians, if they would keep from a long, hurtful fall.

These kind of Christians are plentiful where wheelbarrows are. It is only here and there, now and then, that a man can get a wheelbarrow if he needs one, but you can find a wheelbarrow Christian anywhere. There are some of them in every neighborhood, some in every church, too many of them everywhere. A wheelbarrow is of some use sometimes, but such persons are of no use at any time, unless it be by contrast to show off the real Christian to greater advantage. Well, what's to be done with them? They must be reconstructed, made over, created anew in Christ Jesus before they will be of any use anywhere. By the power of God's wonderful grace they must be transformed into children, living children of the living God. Then being filled by the Holy Ghost they will lose their wheelbarrow proclivities; moving under the influence of the Holy Ghost, they will move for God and the church, and heaven. O for a conversion in all the churches from wheelbarrow proclivities!—Rev. J. H. Young.

THE USE OF SHORT WORDS.

We must not only think in words, but we must also try to use the best words, and those which in speech will put what is in our minds into the minds of others. This is the great art which those must gain who wish to teach in the school, at the bar or through the press. To do this in the right way they should use the short words which we learn in early life, and which have the same sense to all classes of men. The English of our Bible is good. Now and then some long words are found, and they always hurt the verses in which you find them. Take that which says, "O generation of vipers, who hath warned you to flee from the wrath to come?"

There is one long word which ought not to be in it; namely, "generation." In the old version, the word "brood" is used. Read the verse again with this term, and you feel its full force: "O ye viper's brood, who hath warned you to flee from the wrath to come?"

Crime sometimes does not look like crime when it is set before us in the many folds of a long word. When a man steals, and we call it a "defalcation," we are at a loss to know if it is a blunder or a crime. If he does not tell the truth, and we are told it is a case of "prevarication," it takes us some time to know just what we should think of it. No man will ever cheat himself into wrong-doing; nor will he be at a loss to judge of others, if he thinks and speaks of acts in clear, crisp terms. It is a good rule, if one is at a loss to know if an act is right or wrong, to write it down in short, straight-out English.—Hon Horatio Seymour.

ON ANGER.

Has any good housekeeper ever thought of the uselessness of anger? May not one dissent as certainly, or disapprove as decidedly without anger? Can not house, horse, or domestic be managed as well by quiet resolves? And yet how it moves about like coin among the masses, and steals in the family circle, from mamma with that wrinkled brow, to the little miss who gets to her seat at table with a positive frown of disgust! How closely Mrs. A., who belongs to no church, watches Mrs. B's rising temper and comforts herself with the thought that she at least is not inconsistent. Alas for the home piety that preaches daily by example!

Once, when a very young girl, I was impressed by the manner and words of a good woman. She sat swaying back and forth with a puzzled look on her sweet face. She was thinking how to get rid of a petty annoyance. Arising, she rang the bell. A servant entered in a noisy way.

"Sarah, you may sit down." The girl threw herself sullenly on a chair, averting her face. "I'm sorry to have to find fault in you, Sarah." "Oh, yer needn't be, for I'm quite used to hearin' yer scold." "I don't think I have ever scolded you. I try to watch myself against that sin. Have I ever scolded you?"

"Well, ma'am, not to say ravin' scoldin' as somed, but yer tells me things and makes me ashamed of meself." "I want to be kind to you, poor girl, for you are a stranger in a strange land. I was going to ask you to try and be more pleasant to the children. It is now a whole week since a smile has been seen of your face. Now, must I lose my good girl, or keep her?" Sarah looked down, and said, "I think ma'am if I do me work well, I might look grave like if it suits me."

"Don't you see my little girl will catch your sullen ways? No, Sarah, you must be a cheerful, pleasant girl, if you are to stay; and now I want you to decide it for me." "I'll stay, ma'am." And as the tears filled her eyes she added, "Ye's are the best mistress in the wide world." Years passed, and Sarah remained a cheerful servant till a wise boy took her for a wife, and many tears fell for the loss of a faithful servant. Who shall count the value of words fitly spoken?

HATING PEOPLE.

Hate not. It is not worth while. Your life is not long enough to make it pay to cherish ill will or hard thoughts toward any one. What if that man has cheated you, or that woman played you false? What if this friend has forsaken you in your time of need, or that one having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the undiscovered country? All who treat you wrong now will be more sorry for it then, than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying in the world, some hasty greetings and abrupt farewells, and life will be over, and the injurer and the injured will be laid away and ere long forgotten. Is it worth while to hate each other?

Judge Tourgee dedicated his novel, "Bricks without Straw," to his wife, "to whose unflinching courage, unflinching faith, unflinching cheer and steadfast love, I owe more than many volumes might declare." He was strongly opposed to the publi-

cation of this book at the time it appeared, lest it should interfere with "A Fool's Errand," and only did so at the earnest solicitation of Mrs. Tourgee; he therefore presented her with the copyright, not anticipating for it, as he confesses, such a success as it achieved. Mrs. Tourgee's dividend, for the first quarter's sales, amounted to \$12,000, with which she has purchased a beautiful residence on Lake Chautauqua, where, the Judge says, she kindly allows him to board with her during the summer season. She has christened the place "Thorheim"—Fool's Home—whether in allusion to her husband's well-known sobriquet, merely, or with a just suspicion of reference to his generosity in relinquishing to her his second fortune from a second book, the judge declares he does not know.

A writer in Nature states that the small birds that are unable to fly the 350 miles across the Mediterranean Sea are carried over on the backs of cranes. When the first cold weather comes the cranes fly low, making a peculiar cry. Little birds of every species fly up to them, while the twittering of those already settled may be distinctly heard. But for this provision many species of small birds would become extinct.

OUR YOUNG FOLKS.

GOOD-NIGHT. Good-night—the little lips touch ours, The little arms unfold us; And oh, that thus through coming years They might forever hold us! Good-night—we answer back and smile, And kiss the drooping eyes; But in our trembling hearts the while The wistful queries rise—

Who, in the weary years to come, When we are hid from sight, Will these little hands and his These little lips "Good-night" say?

WHAT THE SUNDAY-SCHOOL DID FOR HIM.

A little boy was hurt at a spinning mill in Dundee, and after being taken home, he lingered for some time, and then died. I was in the mill when his mother came to tell that her little boy was gone. I asked her how he died. "He was singing all the time," she said. "Tell me what he was singing," I asked. "He was singing: "Oh the Lamb, the bleeding Lamb The Lamb upon Calvary! The Lamb that was slain has ris'n again, And intercedes for me."

"You might have heard him from the street, singing with all his might," she said with tears in her eyes. "Had you a minister to see him?" I asked. "No." "Had you any one to pray with him?" "No." "Why was that?" I enquired. "Oh, we have not gone to any church for several years," she replied, holding down her head. "But you know he attended the Sunday school, and learned hymns there, and he sang them to the last." Poor little fellow! he could believe in Jesus, and love him through these precious hymns, and he died resting "safe on his gentle breast" forever.—St. Louis Advocate.

ITS ALL RUINED!

The ruin of the Sunday-school—at least for one of its members—was thus pathetically announced by him to a missionary of the American Sunday-school in North Carolina. This may improve some other teacher guilty of such ruination. The missionary relates it thus:

"On Sunday afternoon, I stopped in front of a log cabin, and asked a little fellow who sat on the doorstep for a cup of water. In reply to my inquiries he said his name was Lewis; that he was eight years old, and that he knew the way to the Sunday-school; and as I was hurrying to meeting, I asked if he was not going. "No," said he, "I can't be these three Sundays—it's all ruined!" "Why, how is that, Lewis? Has there been any 'fuss' between the teachers; any fighting or mischief among the boys?" "No, sir, I reckon not; but it's ruined!" "Now, Lewis, my boy, what has ruined your nice little Sunday-school?" Looking at me with an expression of grief, peculiar to one of his tender age, he said: "She don't come any more; it's all ruined!"

The poor boy knew not why his loved teacher had failed to come to the school. Enough for him to know that in her absence it was ruined for him. The absence of a teacher may cause ruin to some scholar's interest.

SUNDA IDOLATRY 1.—The shows how most sole before the derings of say in drea make to t etc. They surround emn scene fore them presence had seen he and knew the very of assume, rions which waiting f out of the purpose of val, and ch them to e Alas! for the Israel things our even to the en, after God, and may we be His place t The stat what had t excuse. had to dea duct proces than sinfu resist the became am their sin, though m their proce by keepin it was a fa It was that the is the first, no doubt, lan god a intend to a the gods of It was as intend the Aaron's wo impression word gods The word at in the sin meaning w our God wh land of Egy a visible ob lies at the re the tendency ly condemn meat. The disobedience mand. 2.—Moses Lord what so that he v sight that h he reached The sight holy indign was filled waxed not the violence the two tab to pieces e It must not simply a ra It was an it ing for the needed it. man, and v God do b tion of it w from the m stone strew present d trampled u But Mos senger of w might have declared h and they v to his inter the scene upon him, with and to ger. The to be allo and be mus stern mea sense of the grand e striding int of reveller ishing the i standard, a the Lord's a 3.—Three mentioned. ple drink of dust of the thousand s plagues of the A little reduce all nected and drink the w dust of the cording to the L repudiation ship. It w test. Thos were, no de leaders in t put to dea command, the," etc, injunction sacre, I ut those who r were to be e relationship Then, on t many indiq uences, h

SUNDAY SCHOOL LESSON.

SEPTEMBER 11.

IDOLATRY PUNISHED.—Exodus 32: 15-28

1.—The conduct of the Israelites shows how very soon the effect of the most solemn transaction may pass from the human mind. Not six weeks before they had trembled at the thunders of Sinai, and had heard him say in dreadful voice, "Thou shalt not make to thyself any graven image," etc. They were still on the same spot, surrounded by reminders of that solemn scene. The holy mount was before them, and the cloud of the Divine presence rested on the top of it. They had seen Moses enter into that cloud, and knew that he was there fulfilling the very office they had asked him to assume, receiving the Divine revelations which he was afterwards to communicate to them. And yet, while waiting for Moses to come down out of the mount, they formed the purpose of holding an idolatrous festival, and clamored to Aaron to allow them to carry out this evil design. Alas! for human nature. We blame the Israelites, but often do similar things ourselves. Egypt follows us even to the holy mount, and how often, after having heard the voice of God, and trembled on the Sabbath, may we be found setting up an idol in His place before the week is out.

The statement that they knew not what had become of Moses was a mere excuse. They knew with whom they had to deal in Aaron. Aaron's conduct proved rather from weakness than from sin. He was afraid to resist their clamorous requests, and became an unwilling participant in their sin, very likely with the good, though mistaken, intention of holding their proceedings somewhat in check by keeping himself at the head. But it was a fatal mistake.

It was the second commandment that the Israelites broke, rather than the first. The calf, or young ox, was, no doubt, an imitation of the Egyptian god Apis, but they did not really intend to ascribe their deliverance to the gods of Egypt instead of Jehovah. It was as a symbol of Jehovah they intended the calf, as it is evident from Aaron's words,—verse 5. A mistaken impression is likely to be given to the word gods (ver. 4, 8) in our version. The word should have been translated in the singular number, and their meaning was, "This shall represent our God who brought us up out of the land of Egypt." It was a craving for a visible object of worship. But that lies at the root of all idolatry, and was the tendency of human nature specially condemned in the second commandment. Their sin involved a positive disobedience to a well-known command.

2.—Moses had been told by the Lord what was going on in the camp, so that he was not unprepared for the sight that burst upon his view when he reached the foot of the mountain. The sight was such as to kindle the holy indignation with which his breast was filled into a blaze—"his anger waxed hot,"—and its manifestation was the violence with which he flung down the two tables of stone, breaking them to pieces against the rocky ground. It must not be supposed that this was simply a rash act of impetuous anger. It was an intentional act, full of meaning for the startled people who witnessed it. They had broken the covenant, and what could the servant of God do but break the sacred ratification of it which he was bringing down from the mount. The fragments of stone strewn over the ground fully represented the law already broken and trampled under foot.

But Moses was not simply a messenger of wrath on this occasion. He might have been so, for the Lord had declared his purpose to destroy them, and they were spared only in answer to his intercession. The influence of the scene up in the mount, was still upon him, and compassion blended with and toned down his righteous anger. The rebellious people were not to be allowed to go on in their sins, and he must take the most prompt and stern measures to recall them to a sense of their duty. And so we have the grand spectacle of that heroic man striding into the midst of that crowd of revellers, rebuking Aaron, demolishing the idol, setting up the Lord's standard, and enquiring, "Who is on the Lord's side?"

3.—Three punishments seem to be mentioned. 1. Moses made the people drink of the water containing the dust of the golden calf. 2. Three thousand people were slain by the swords of the Levites. 3. The Lord plagued the people,—verse 35.

A little careful discrimination will reduce all these statements to a connected and harmonious narrative. To drink the water impregnated with the dust of the golden calf amounted, according to Egyptian notions, with which the Israelites were familiar, to a repudiation of it as an object of worship. It was therefore imposed as a test. Those who refused to drink of it were, no doubt, the men who were the leaders in the enterprise, and they were put to death by the Levites. The command, "slay every man his brother," etc., cannot be understood as an injunction to an indiscriminate massacre, but must mean that none of those who refused to submit to the test were to be spared on account of their relationship to the officers of justice. Then, on the principle that sin has many indirect as well as direct consequences, he had added other plagues

as chastisements even of those who had repented.

4.—There were three several intercessions of Moses in connection with this sin of the Israelites. In all these instances Moses' power in prayer is prominently exemplified; and in the two included in this lesson his abnegation of self is a strongly-marked feature. The prospect held out to him that if the people were destroyed for their sins, the Lord would fulfil his promise in his personal descendants, had no temptation for him. He pleaded for this stiff-necked people in terms which could not be resisted; and on the subsequent occasion, he prayed that his own name might be blotted out if they were not forgiven,—verse 32. There is a most striking parallel in this passage to St. Paul's language (Rom. 9: 3).—Sunday-School Magazine.

IT DOESN'T PAY.

It doesn't pay to hang one citizen because another citizen sells him liquor.

It doesn't pay to have one citizen in the lunatic asylum, because another citizen sold him liquor.

It doesn't pay to have fifty working men ragged, to have one saloon-keeper dressed in broad-cloth and flush of money.

It doesn't pay to have ten smart, active, intelligent boys transformed into thieves, to enable one man to lead an easy life, by selling them liquor.

It doesn't pay to have fifty working men and their families live on bone soup and half-rations, in order that one saloon keeper may flourish on roast turkey and champagne.

It doesn't pay to have one thousand homes blasted, ruined, defiled and turned into a hell of discord and misery in order that one wholesale liquor dealer may amass a large fortune.

It doesn't pay to give one man for \$15 a quarter, a license to sell liquor, and then spend \$5,000 on the trial of another man for buying that liquor and committing murder under its influence.

USEFUL HINTS.

A scientific writer in the Quarterly Review asserts that a piece of bread about the size of a French billiard-ball, tied up in a linen bag, and placed in a pot of vegetables, will prevent unpleasant odors arising from the same.

Mr. Donald G. Mitchell lays it down as a safe rule that a tree is too near the dwelling that casts a shadow on the roof: he favors sunlight for health, and several speakers at a recent meeting of the Oxford, Ohio, Farmers' Club, took the same sensible ground.

To fix pencil marks so they will not rub out, take well skimmed milk and dilute with an equal bulk of water. Wash the pencil marks (whether writing or drawing) with this liquid, using a soft flat camel-hair brush, and avoiding all rubbing. Place upon a flat board to dry.

Every careful farmer, says a recent writer, will see that the compost heap and other refuse stored as food for the roots of grasses and vegetables are at such a distance from the house and well, as not to contaminate the air and water essential to the preservation of health and life.

There is no doubt that serious illness results from ignorance of the great danger attending a too long immersion in the water. The Manchester City Council has had the matter under consideration, and has decided to issue printed warnings to the bathers frequenting the free baths. Those in charge of our free baths say that it is a common thing for bathers to remain in the water an hour at a time.

If jellies are not so firm after six or eight hours as you would have them, set them in the sun with bits of window-glass over them to keep out dust and insects. Remove these at night and wipe off the moisture collected on the under side. Repeat this every day until the jelly shrinks from another as need requires. This method is better than boiling down, which both injures the flavor and darkens the jelly.

To whiten a straw hat, first wash it to take any grease or dirt from it; then cut a lemon in halves, and rub the hat well with the pieces. This will whiten any kind of straw or leghorn. Dry in the air. For stiffening it, dissolve a little gum arabic in water, and wet the hat with it. When ready to press it, lay a cloth between the hat and an iron, and wet it. A tooth-brush is good to use if the straw is coarse.

Professor Ira Remsen, of the Johns Hopkins University, has been investigating the effect of cast iron stoves on health—whether the stoves do or do not allow deleterious gases to escape. The verdict is in favour of the stoves. Professor Remsen finds that carbonic oxide—the gas alleged to be so deleterious—does not pass through red-hot cast-iron even of the thickness of the eighth of an inch. Moreover, a careful examination did not in any case instance detect any deleterious gas given out by a well constructed furnace. Where carbonic oxide gas is found, its presence, it is declared, is not due to its passing through cast-iron in any appreciable quantity.

INFORMATION.

WOUNDS BY FISH HOOKS, OR THE FINS OF FISH, may be cured by bathing with Perry-Davis Fish-Killer.

SAINT VITUS' DANCE.—I had for more than five months been afflicted with St. Vitus' Dance, so that I had no control of my arm, and could not use my hand; although under medical treatment I found no improvement until I used Graham's Pain Eradicator, three bottles of which have completely cured me, as I have remained well since using this medicine more than eighteen years ago.

MRS. HEZEKIAH CROCKER. Canning, N. S., May 18, 1881.

HOW TO DO IT?—There is not a poultry raiser from Sandwich to Gaspe, but can surely enhance the value of his stock twenty per cent., by mixing CARVELL'S CONDITION POWDERS occasionally with the feed of his fowls or animals. Inquire all about them!

Among the many desirable results of pure blood are, an elastic step, buoyant spirits and clear complexion. The possessor of healthy blood has his faculties at command, and enjoys a clear and quick perception which is impossible when the blood is heavy and sluggish with impurities. Ayer's Sarsaparilla is the best blood purifier and vitalizer known.

Cheerfulness, courage, and great activity of intellect are engendered by Fellows' Compound Syrup of Hypophosphites, and its capacity of imparting power of endurance to the brain and nervous system, is shown in its property of sustaining persons through mental difficulties.

THE BEST COUGH REMEDY. FROM MRS. ROBERT TURNER, of Unadilla, N. Y.—"I can say with the utmost confidence that I think DE WISTAR'S BALSAM OF WILD CHERRY the best cough remedy I have ever known, and believe I owe my present existence to its wonderful curative powers, having at one time been brought very low by a distressing cough, accompanied with spitting of blood, and other symptoms of that dread destroyer, Consumption. I tried many remedies without effect, until a resort to the Balsam was had, which, by the blessing of Divine Providence, soon restored me to health. The Balsam is now our resort whenever any of our family is attacked with coughs or colds, and it has never failed to give the desired relief. I keep constantly a supply on hand. During the last ten years I have influenced many persons to make use of this remedy, and always with the same success." 50 cents and \$1 a bottle. Sold by all druggists.

AFTER AN ATTACK OF FEVER, Measles, Diphtheria, or any other disease, HANINGTON'S QUININE WINE and IRON is the best medicine to take. It gives lasting strength.

DIARRHŒA IN CHILDREN is often attended with most serious results. Hanington's Blackberry Cordial gives relief at once and cannot harm the youngest infant. Price 25 cents.

IF YOU HAVE TO WORK EARLY AND LATE, and get little or no exercise, take HANINGTON'S QUININE WINE and IRON to give you strength. sept2-1m

A SLIGHT COUGH that we are so apt to consider a mere annoyance and treat with corresponding neglect, too often proves to be the seed sown for an inevitable harvest—CONSUMPTION. Immediate and thorough treatment is our only safeguard. A teaspoonful of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime given whenever the Cough is troublesome, will afford immediate relief, and if persevered in will effect a cure even in the most obstinate cases. Prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B.; and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six for \$5.00. sept2-1m

BEST AND COMFORT FOR THE SUFFERING.

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

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the 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 at 25 cents a bottle. jan 28-1y

ALWAYS SUCCESSFUL!

FELLOWS' DYSPEPSIA BITTERS

Always successful when used to Cure INDIGESTION, JAUNDICE, BAD BREATH, SICK HEADACHE, BILIOUS COMPLAINT, COSTIVENESS, HEARTBURN, And all Diseases arising from Bad Digestion. PRICE 25 CENTS. Every Bottle bears the name of FELLOWS & CO.

PEARL WHITE TEETH

THE admiration of the world, EXAMELLE'S! Language fails to give expression to the beauty or the utility of a beautiful set of white teeth. With no other chain the possessor may well feel proud. EXAMELLE'S is unequalled for cleansing, preserving, and beautifying the teeth, giving them a pearl-like whiteness, and hardening the gums. EXAMELLE'S removes althar, hardens the enamel, arrests decay, and imparts to the breath at all times a most delightful fragrance. PRICE 50 CENTS. For sale by all first-class Druggists.

SPECIAL CAUTION

BEWARE of the marked success of Fellows' Dyspepsia Bitters, the only acknowledged cure for Indigestion, Jaundice, Bilious Complaint, Bad Breath, Costiveness, Sick Headache, Heartburn, Loss of Appetite, etc., these ailments are being placed in the market. The genuine Dyspepsia Bitters have the name Fellows and Co. on the Bottle. When you ask for Dyspepsia Bitters, see that you get the genuine article. PRICE 25 CENTS.

Summer Complaints

FELLOWS' SPEEDY RELIEF only requires minutes or hours, to relieve pain and acute diseases. It is the best remedy known for summer complaints. It never fails to relieve pain with one thorough application. No matter how violent or excruciating the pain from which you suffer, Fellows' Speedy Relief will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Sore Throat, Difficult Breathing, Hysteria, Cramp, Diphtheria, Rheumatism, Old Chills, Ague Chills, Chills, Frosts, Bruises, Summer Complaints, Coughs, Cold Chills, Pains in the Chest, Back or Limbs are instantly relieved. Travellers should always carry a bottle of Fellows' Speedy Relief with them. A few drops in water will prevent sickness; pain from change of water. Miners and Lumbermen should always be provided with it. It is the true relief and is the only remedial agent whose use will instantly stop pain. PRICE 25 CENTS.

Purify the Blood GOLDEN ELIXIR 'The Great Blood Purifier.

For aching, and Clearing the Blood from all Impurities cannot be too highly recommended. Eczema, Scoury, Skin Diseases, and Sore all kinds, it is a never failing remedy and permanent cure. It cures Blackheads or Pimples on the Face; cures Cancerous Ulcers; cured and Skin Diseases; clears the Blood from impure matter, from whatever cause arising. As medicine is pleasant to the taste, and warm free from anything injurious to the most delicate constitution of either sex, the proprietors solicit sufferers to give it a trial to test its value.

OLDEN ELIXIR. INSTANT ADVICE TO ALL.—Cleanse the Blood—never find its impurities bursting through the skin in Pimples, Eruptions and Sores. Keep blood pure and the health of the system follows. OLDEN ELIXIR THE GREAT BLOOD PURIFIER IS SOLD BY ALL DRUGGISTS & GENERAL DEALERS PRICE ONE DOLLAR.

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REPEAT ORDERS BY CABLE AND MAIL TO ARRIVE: INSPECTION INVITED. Bottom Prices Guaranteed.

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SCOTCH YARNS.

Filloseil, Floss, Embroidering Silk, Linen Floss Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Toilet Sets; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchief Sets; Cardboard Mottos; White, Black, Colored, and Gold and Silver Cardboard; Fancy Baskets;

Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

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Good Black Broadcloth Suit, made to order.....\$22 75 Serviceable, all Wool, Tweed Suit, made to order..... 15 00 Very Fine, do., do., made to order.... 17 75 A very large assortment of goods from which we make our Celebrated Trowsers to order at \$4.75. march 11-1y CLAYTON & SONS.

PEA SOUP!

SYMINGTON'S PREPARED PEA SOUP! Made from their Celebrated Pea Flour, to which is added LIEBIG'S EXTRACT OF MEAT Delicious, Nourishing Anti-Dyspeptic.

Made in one minute, without boiling. Sold everywhere in 25 cent tins. Wholesale by

WILLIAM JOHNSON, 28 St. Francois Xavier St. MONTREAL, SOLE AGENT.

CORNER GRANVILLE & SACKVILLE STREETS.

NOVA SCOTIA Machine Paper Bag Manufactory The Cheapest in the Market.

SEND FOR PRICE LIST! ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PALMER.

THE WESLEYAN

FRIDAY, SEPTEMBER 2, 1881.

ONE SECRET OF SUCCESS.

The weeks that have elapsed since the Conference have given ample opportunity for such mutual acquaintance between the pastors and official members of our circuits as is needed to prepare them for united effort.

That united effort, if God be permitted to guide their aim, will be in the direction of saving men. All else will be made preparatory to this. Projects and plans, however novel and taking in the eye of the public, will all be tested by their likelihood to prove helps or hindrances to results in which Heaven finds joy.

Men engrossed by such aims do not put a discount upon plans, but they place a higher figure upon power. That power is obtained in prayer,—prayer, secret, ejaculatory, domestic, but in special measure, when public interests are concerned, through united petitions.

Are we not in danger of losing power through a disposition to make our prayer-meetings too great an extent what they from the pulpit are often announced to be—social meetings? The use of the social meeting is clear—its praiseworthy purpose is mutual encouragement, and the offering of such testimony as may sustain.

Comparisons are often instituted between the old-fashioned prayer-meeting and its successor. It was "sing and pray, sing and pray," says some one of the former; often now the remark is passed concerning the social meeting in which song and testimony engross the principal part of the hour.

If brethren are aiming at the highest success in Christian work let them care, and care intensely, for their prayer-meetings. We do not counsel silence as to utterances on the part of the laity. Far from it. But we counsel earnest, importunate prayer for direct, immediate results, and then the brief space allotted to words of mutual encouragement will not be spent in introspection and relation of mere personal feeling.

saving others, will have a continued revival, and it will soon cease to be merely a place of spiritual pleasure; it will be the Church's workshop.

ONE WEAK POINT.

Dr. T. H. Paine writes to the Western Advocate upon "Methodism—its changes." He says: "Some changes noted indicate advantages which it would be unwise to overlook. The greater use of the religious press may be instanced as an example.

These remarks might have been written with equal truth respecting the Methodism of the Maritime Provinces. An examination of the contents of some old book-case, not yet transferred to the lumber-room because of their dull bindings, would show the presence of periodicals and theological works in the study of which lay the secret of the sturdy piety and steady loyalty of some worthy men and women whose children now count little in the aggressive movements of the Church.

We do not ask our ministers to become book peddlars or colporteurs—they have not time for that—but the exhibition of a book or paper, and a candid recommendation from the pastor, together with the offer of aid in procuring it, has placed many a book where its presence has done more for the eternal benefit of a household than the pastor could ever have done from his pulpit.

A NATION IN SUSPENSE.

The last week, to all American citizens, has been one of most painful suspense. Alarming symptoms justified serious apprehensions of a fatal termination of the President's illness at an early date. After having escaped several impending dangers it seemed as if the distinguished patient were about to succumb to the deadly effect of blood-poisoning.

From the first the recurrence of Saturday has been dreaded by the President and his attendants, as on that day unfavorable symptoms have generally been marked by greater intensity. To some extent this was the case last week. On Sunday a favorable change was observed by those near him, and the tidings made known throughout the Union caused a more cheerful tone of feeling to prevail.

patches—is perhaps all that one can say. If retained on earth it must be in answer to the thousands of prayers which each day are ascending heavenward from earnest and confident souls, who shudder at the idea of loss and yet strive to say "Thy will be done."

FROM BRITAIN.

No. II.

Glasgow, Aug. 6th 1881.

My last letter was despatched by the tug at Morville. Thence to Greenock was an enchanting voyage. Every American eye was transfixed by the ever-changing scenery of Ireland. In the early sunlight the variegated fields— I counted nine different shades of green—as the queer patchwork of Irish agriculture flitted by, was a striking panorama.

Once on the old Prince's Pier of Greenock, I struck with energy for the house where, as a boy, I lived from 1845 to 1848. Almost reproduced in the son walking by my side, I could have wished for his eyes and fancy through which to take in things as I saw them thirty and more years back.

However, Glasgow makes amends. Far outstripping anything I had imagined, this city has, like Boston, taken into its parental embraces so many outlying townships that it has quadrupled its proportions, almost within the memory of living men.

It is possible that these most Scottish objects and characters were ever familiar to me before;—these mountains of muscle and flesh, called drag horses; these bare-headed, bare-footed women mingling with the more decently clad multitudes on the side-walks; and all talking the most unimaginable Doric, delivering their rapid fire of broad-Scotch, as if each were giving out words for a wager!

The London Hospital Sunday Fund Collections this year reached \$31,000, or about \$155,000.

of interest to humanity, while here they have outlived such whims and fancies! At all events it would have been a relief to hear one sharp nasal order—"Waiter, bring me the pickles!"

To remind us, however, that silence may not always be a virtue, right opposite my bed-room window in the Glasgow Bank; a name that has filled Scotland with shame and the Christian world with indignation. The building is a new structure—or, rather was—for it remains incomplete, as if Glasgow would not presume to touch it with the tips of its honorable fingers.

Alluding to Banks there is no more striking feature of this great city's wealth than its monopolies of Bank power and property. Between them and the Railways there is a perpetual movement in the direction of buying up blocks of old buildings and tearing them down to make room for costly and elegant structures of immense size.

A Western reader will follow with some surprise the daily newspapers of Scotland. They are conducted with great editorial ability, but so sedate and entirely wanting in humour that you begin to wonder what has become of the human spice of imagination.

We strike (D. V.) for the Lakes on Monday, whence I may write again.

Yours &c A. W. NICOLSON.

P. S. I found that the British Congregation proper had closed before we arrived, and the World's Convention of the Y. M. C. A. had already exhausted four of its seven days in session; hence it would have been useless to proceed to Liverpool and London at present, much to my disappointment.

BISHOP RYLE AND HIS CRITICS.

The Christian Union says: "Dr. Ryle, the Bishop of Liverpool, did a very gracious and unexpected thing in his recent letter to the Wesleyan Conference. It is not often that an English Church dignitary speaks with such appreciation of the excellencies of another communion, or acknowledges so heartily the services which another religious body has rendered to the common cause.

Though we totally dissent from the union of Church and State, we are convinced nothing is more likely to induce Methodists to support it than the Christian conduct of Bishop Ryle and many of his clergy. If you want friends show yourself friendly. If you want to make a man your enemy abuse him, assault him, persecute him in little things, in short, do as the clergy do in a thousand villages in the country; for they do there that which they would not dare to do in the towns.

This communication from a Cheltenham clergyman, "troubled and perplexed" by the invitation of a number of Methodist ministers to luncheon at the Bishop's residence, where he again expressed his joy at the great work which Wesley and Methodism had accomplished, it may be supposed, a case in point:

My Lord,—As a clergyman who is troubled and perplexed at seeing your lordship extend your hospitality in so pointed a manner to Dissenting ministers, may I ask if it is indeed true that you hold them to be as truly priests and competent to consecrate the Eucharist as your lordship is?

A CORRECTION. We most readily make the correction called for in the following note from the Rev. Dr. Wood:

Davenport, Ont. August 28th. 1881.

MY DEAR BROTHER.—In your paper of the 12th inst you say in reference to the grant made by the Wesleyan Missionary Society to that of Canada which was for five years, now expired, this was given "in aid of missions in Newfoundland and Bermuda."

The grant was made in consideration of the Missionary Society of the Methodist Church of Canada assuming the responsibility of relieving the Parent Society of all the Missions within the bounds of the Eastern British American Conference, and was just as applicable to Digby, in Nova Scotia; the lumber camps of Miramichi, New Brunswick; or to Montague in Prince Edward Island, and all other Missions in these Provinces, as it was to the Islands of Newfoundland and Bermuda.

Your affectionate fellow labourer. ENOCH WOOD. Hon'y Secretary. Editor of WESLEYAN, Halifax.

Having spent eighteen years in New Brunswick I read your well-conducted paper with much interest. E. W.

EDITORIAL NOTES.

Many congregations connected with the Methodist Church of Canada are embarrassed through lack of wealth, few are burdened through fortunate investments. One case of the latter kind is pointed out by the Rev. G. M. Grant, in a letter to the Toronto Globe, in which he writes of the church accommodation of the city of Winnipeg:—

"The Methodists have two congregations, one meeting at present in the Drill Shed, and the other in a neat church near Point Douglas. The first congregation is embarrassed with its wealth. Nine or ten years ago the pastor, Rev. Dr. Young, received from the Hudson Bay Co. the gift of an acre of ground, to be selected from their reserve, as a site for the first Methodist Church. He selected his site so judiciously that it has now a frontage of 420 feet on Main-Street. Last year the congregation converted their church into stores, and built at a trifling expense additional stores on their lot. These stores they rent for \$5,500 a year, and, as land sells now, they could get \$120,000 for their lot. Two years ago they bought another site on Notre Dame Street for \$4,000 which is now worth \$30,000. As they have not yet decided where to build, they worship in the drill shed—rather a comfortable place, doubtless, in the winter, but they feel that they are enduring hardships for a little while that they may build a grand metropolitan church worthy of the Chicago of the Northwest, and built without the customary ornament of a mortgage."

We observe with much satisfaction that the misunderstanding between the Baptist Foreign Missionary Board and their former missionaries—Rev. W. F. and Mrs. Armstrong—is likely to be removed. Hitherto we have said nothing upon a subject which, from our acquaintance with the correspondence between the Wesleyan Missionary Society and its missionaries in the British American Provinces in former years, seemed not very difficult of solution. The inability of any Board to understand the precise circumstances under which missionaries labor in foreign lands; the friction caused by orders from the ends of the earth which must hamper an agent; the unintentional expression of personal feelings by a secretary in hastily written letters; and occasional delay in the remittance of necessary funds, brooded upon in the loneliness of a foreign residence and magnified into a token of general displeasure, may all combine to produce results which both Board and agent will find it difficult to remove. We hope that our Baptist brethren may now be able to prosecute their successful mission among the Telegos without further "let or hindrance."

It has been announced that a Baptist organization—the American and Foreign Bible Society—has engaged Dr. Conant of Brooklyn, to make a complete revision of the Old Testament, for which he is to receive \$25,000 from the President of the Society—Capt. Ebenezer Morgan. The Watchman, (Baptist) treats the statement somewhat lightly, remarking: "Well, it is true that this Society is composed of Baptists—a few of them. It is composed principally of Capt. Morgan, so far as its financial responsibility is concerned. Dr. Conant is a scholar who is an honor to his denomination. He was mainly the author of the Bible Union Version of the New Testament, and prepared, also, revised versions of Genesis, the Psalms, and the Books of Job, Proverbs and Isaiah. But the Baptists as a body, have not only not adopted either of these versions as 'their

own,' but have failed to appreciate duly their very great merits. Neither of them would ever supersede the common version for church use, but they are a most valuable aid to its interpretation and correction."

Is this hint from the N. Y. Methodist of any value to our clerical readers? If not needed as an aid to cure it may have value as a preventive: "It is some time since many of our pastors had said enough about Huxley, Tyndall, Spencer, Ingersoll, etc. Joseph Cook did them a bad service by persuading them that to refute a philosopher or answer a fool was their pressing business. But if it was their business three years ago, we did not discover it; and now for some months we have been discovering that the people are getting very, very tired of this kind of preaching. Come brethren, go back to plain gospel and righteous living. It is highly probable that you scarcely catch the point of the philosopher; it is perfectly certain that your hearers—the body of them—do not at all care about the philosopher's notions. They do care about Jesus of Nazareth; and that about him which overtops philosophy and reaches to the bottom of their hearts, they find the freshest and the sweetest of all things that your lips can utter."

Several cases have occurred of late in England and elsewhere which lead one to ask whether the interpretation of the penalties of the law should be left to any one man. Few men are so thoroughly balanced, so free from all those tendencies to moods which occasionally influence the wisest and best, as to render it quite safe to invest them with unrestricted power. Only a few weeks since an English judge sent a woman to seven years penal servitude for having exposed and slightly wounded her infant child, in spite of a strong recommendation to mercy made by the jury. At the same sessions the same judge sentenced a man for killing his wife to eighteen months imprisonment with hard labor! In reply to an inquiry made in the House of Commons the Secretary of State for the Home Department stated that he had no power to interfere in such cases. Such a fact is certainly to be regretted.

In one of the large Districts of a Southern Conference the laymen voted against the division of the Conference. In reference to an expression of surprise at this fact the "Richmond Advocate" says: "The North Carolina Conference is the largest body in the Connection, and yet these clear-headed laymen were 'against division.' They had vested vast sums of their money in churches and colleges, and were wise enough to know that a large Conference furnishes a better assortment of preachers to choose from than a smaller one." Not a few of our readers will conclude that they were perfectly right.

The managers of our Sunday-schools throughout the Provinces are reminded that a good assortment of the excellent books published at the Wesleyan Conference Office, London, Eng., may always be found at our Book Room in this city. In addition to these, the publications of the Religious Tract Society, and of the principal publishers in Britain and America, can be supplied at the lowest possible rates. The half-price books of the Tract Society may also be obtained at the Book Room. Catalogues, now in course of preparation, will be forwarded to any address on application to the Book Steward.

In Mr. Nicolson's interesting letter from Scotland reference is made to that gigantic act of fraud—the Glasgow Bank failure. The following statement will give an idea of its consequences: "The creditors of the Glasgow Bank have now received 90 per cent of their claims. Of 1,017 shareholders only 209 remain. The others are ruined. Nearly 600 gave up all they had and began the world again. To the trustees of the relief fund, which exceeded £1,950, there were 883 applications for aid." How much of bitter sorrow and suffering is indexed in these statements the world will never know.

Our readers will learn with pleasure of the successful commencement of the term at our Institutions at Sackville. Dr. Stewart in a brief note says:—"We are opening all departments of our work most hopefully. Our Freshman class this year is larger than for some years past." Principal Paisley of the Male Academy reports between fifty and sixty pupils in attendance, besides those who belong to homes in the neighborhood. An advance in numbers is also reported from the Ladies' Academy, but we are not prepared to give the precise attendance.

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MEMORIAL NOTICE

JOHN HOWARD. Deported this life on the 15th of May, 1881, at New River, Cornwall...

I know if he were permitted to speak he would request me to say nothing in regard to himself. On the day of his funeral there was to be a sermon...

CORRESPONDENCE

THE GIFT OF HOLINESS.

Christ's constant teaching of the need of holiness is most significant of His estimate of its importance. I quote a few of His sayings on the subject...

Before the baptism of Pentecost "they were but carnal, and walked as men." One of them could betray him; another could deny that he knew him...

ROBT. BOWSER. Sackville, N. B.

MISCELLANEOUS

THE SUPERANNUATE.

Bishop Paine, in "Notes of Life," in a Southern Methodist paper, gives some touching reminiscences of a minister, who with Ooke and Asbury was present at the celebrated "Christmas" Conference in 1784...

of the condition and wants of the Church, largely contributed to settle the foundation and assure the future success of Methodism in these lands. In two or three instances he came within a few votes of being elected to the Episcopacy...

He died at Joel's, May 19, 1826, from mortification of a leg broken by the upsetting of his sulky. On the night immediately preceding his decease he required every one to leave the room...

VANDEBILT'S VILLA.

A correspondent of the Belfast News Letter writing from New York thus describes the residence of Vanderbilt the millionaire. The interior, when complete, will leave absolutely nothing to be desired. No door is hung yet except a bronze one...

THE JAPANESE LANGUAGE.

Of the difficulties of acquiring a conversational knowledge of Japanese, The Japanese Mail says, in commenting on an aid to the study of the language by Mr. Eby...

is, of course an immense help; but even without these there is no obstacle that the commonest industry cannot overcome. Still, from some cause or other, industry is not forthcoming...

UNDER DIFFICULTIES.

Seldom in the history of journalism has a newspaper been issued under greater difficulties amid less congenial surroundings, than the News of the Camp, which was published during the 100 days siege of Pretoria...

A BISHOP'S BED.

A California paper says: "The venerable and distinguished Bishop Kavanaugh, of the Methodist Episcopal Church, South, with his wife and other ladies, visited the Geysers, during the present crowded season...

A SEVENFOLD BRIDEGROOM.—It is announced in the columns of the Anglo-Indian press that His Highness the Nawab of Gondal contemplates entering the holy state of matrimony no fewer than seven distinct times in the course of the present month...

BREVITIES.

It is not easy to be a widow; one must re-assume all the modesty of girlhood, without being allowed to feign its ignorance.—Madame de Girardin. Cucumbers are only five cents each.—Yonkers Gazette. That's cheap enough for the cucumber, but it's the funeral that costs the money.—Boston Times.

An old man was passing the house, Sunday, taking exceedingly short steps. The little ones looked at him for several minutes and then cried out: "Mamma, don't he walk stinky?"

At a convention of journalists, to take place at Philadelphia, the advisability of paying for poetry by the yard instead of by the pound will be considered.

"There's some things as old as the hills anyhow," said old Reuben. "What are they?" asked his niece. "They're the valleys between 'em, solemnly answered the old man.

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FAMILY COUGH MEDICINE being more palatable as well as more efficacious than any of the advertised COUGH REMEDIES, and both better and cheaper than those commonly dispensed by Druggists.

BROWN & WEBB PROPRIETORS. BROWN'S UNIVERSAL PILLS (SUGAR COATED.)

Are composed of the best Alternative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

POCKET EDITION Cloth red edges.....\$1.00 Paste Grain Morocco Limp.....1.50 French Morocco Circuit.....2.00

BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE No "Painkiller," however boldly advertised surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

FOR CRAMPS and PAINS in the STOMACH, BOWELS or SIDE; SORE THROAT, RHEUMATISM,

LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHOEA, &c., &c. It is an unerring relief and frequent cure. Its stimulant, rubefacient, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable

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THE CANADIAN METHODIST MAGAZINE ANNOUNCEMENT OF VOLUME XIV. WITH THE JULY NUMBER WILL BE GIVEN A

Steel Portrait of Dr. Panshon, with Sketch of his life by the Editor of the English Wesleyan Magazine, and Tributes to his memory by the Rev. Dr. Douglas and Rev. Hugh Johnston, B.D. A large edition of this number will be printed, which will be mailed singly for 20 cents each.

Illustrated Articles in Volume. "JOTTINGS IN THE EAST," with Engravings of Palestine, Damascus, and Athens, by D. G. Sutherland, B.D. "THE YELLOW TIBET," by Grace Green. "A NIGHT ON MOUNT WASHINGTON," by Professor Bliss.

by the Editor, with other finely illustrated papers. Principal Grant, 1 resident Nelles, Professor Shaw, and other able writers, have promised contributions. A Series of brief Life-Sketches of the late Judge Wilmut, James B. Morrow, Robert Wilkes, Rev. George MacDonnell, will be given by the Rev. A. W. Nicholson, J. Latham, Dr. Hunter, and Dr. Carroll. The Martyr of the Catacombs' and his series of "New World Knowledge," which have met with much favor. Critical Papers on the revised New Testament, by a member of the Revision Committee, will also be given.

The Subscription List has largely increased. A few copies of the back numbers, from January, 1881, can still be supplied at full price, viz: \$1 for six numbers. Back numbers for 1879 and 1880 will be sent for half price, \$1 for each year. Our \$1.20 Premium is still offered for 30 cents. Now is the time to subscribe. Send 20 cents for July number, which will be credited on a longer subscription if desired. Address WILLIAM BRIGGS, Methodist Book and Publishing House 70 & 80 King St. East, Toronto. OR S. F. HUERTIS, Methodist Book Room, Halifax.

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You are respectfully and urgently requested to collect all sums due as quickly as possible.

Quite a number of the subscribers have not yet paid for last year's paper, and are in danger, according to rule, of having their paper stopped. Your immediate attention is called to this fact. We also hope to receive many more new subscribers.

Special Notice to Ministers.

In view of the immense outlay incurred in the publication of the Hymn Book it was found necessary to sell to the Ministers at thirty days. These terms are adhered to in the West. The Brethren are therefore earnestly requested not to fall in promissiveness of payment. Remittances by Registered Letter, or Money Order, will be just now gratefully received.

RECEIPTS for 'WESLEYAN'

Table with columns for names (Mrs C Wilson, Wesley Crooks, Rev Wm Ryan, etc.) and amounts (2 00, 1 00, 2 00, etc.).

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Table listing preaching schedules for Brunswick St, Grafton St, Kaye St, Charles St, Cobourg Road, and Dartmouth, with times and names.

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DIED

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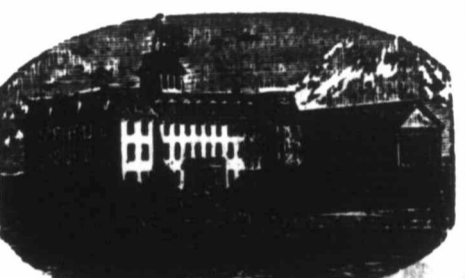
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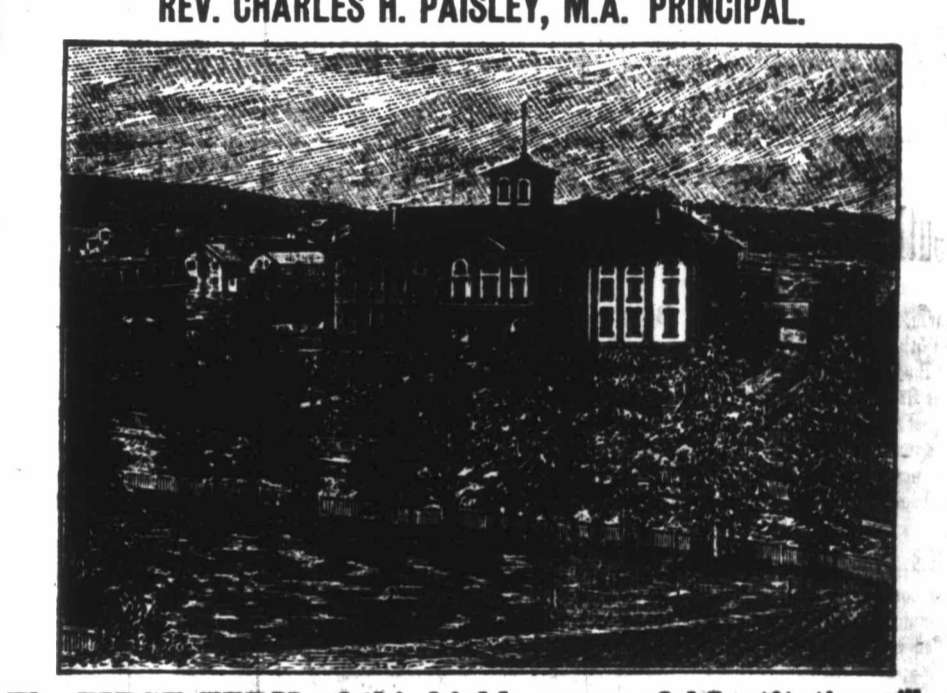
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