

The Wesleyan.

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NOTE AND COMMENT.

Are you going to vote to keep the drink shops open? Then be consistent, and never go to church where you will have to pray, "Lead us not into temptation."—*Weston Ad.*

The people who read our Church papers are the people who support their pastors and give to our Church benevolences. Intelligence tends to Church attachment and liberality.—*Weston Ad.*

The preacher you said in the presence of your children you do not want may be sent to you next year. That remark of yours has neutralized half his power to benefit those who are nearest and dearest to you.—*Nashville Ad.*

There is no better indication of the spirit with which a man will work when he is in the ministry than the degree of earnestness which he shows in preparing for the ministry. He who will not do the work of preparation will not do the work of office.—*Independent.*

The heroic age has not altogether departed. Dr. Rabbech was interred on Monday in Barnett Cemetery. He came by his death from sucking a tube to clear the poison from the throat of a child suffering from diphtheria in the Royal Free Hospital, of which he was senior medical officer. Dr. Rabbech was in his twenty-eighth year.—*London Mth.*

When preachers begin to get old now, they are ashamed to tell their ages lest they be dropped out by the Churches; but brethren, it's the fault of the old preachers themselves. If the old man, with his rich experience, would go to work Monday morning hunting up new ideas, he would knock the young man into next week.—*Dr. F. H. Mth.*

A busy age like the present time is so concentrated that the world never so little realized its passage. Leisure is known no more. The great works of the world are those which the passing generation never hope to enjoy, and there never was a period when mankind seemed to be living to such an extent for posterity.—*Baltimore News.*

Sir John Lubbock says that up to a certain age in the education of the young—say sixteen or seventeen—he should plead for a wide basis of education. At a later stage the subjects should be gradually restricted; and though it was surely desirable throughout life to follow the main results of human labor, study, and thought, still the time had then no doubt arrived when concentration became pre-eminently important.

This peasant's son (Carlyle) was a Sybarite who yelled if there was a crumpled rose leaf in his couch, if his chimney smoked, if his dinner disagreed with him, if he had veal when he wanted beef, if he could not have the beauty of the country in the town and the conveniences of the town in the country. He had a hunger and thirst after righteousness in others.—*London Daily News.*

Some men forget that they are, in some important senses, the keepers of each other, while others are hard to convince that they are not especially intrusted with the guardianship of their brethren—actions, consciences, and all. One of the most difficult maxims to be brought into practical, every day life, is that which reads: "Mind your own business."—*St. Louis Observer.*

"As soon as I got married," said a prosperous man of family to me, "I took a pew in the church and subscribed for the paper. We have held on to both ever since." I would repeat the prescription if I were giving counsel, and say to all young married people, "Take a pew in church, subscribe for a first-class religious newspaper and stick to them both."—*N. Y. Observer.*

Two boys died in Philadelphia a few days ago under circumstances which, to say the least, were significant. Clayton shot Baker, and then himself. The coroner's inquest developed that both youths were inveterate readers of trashy dime novels. Clayton would often be seen at night standing under a gaslight reading some thrilling novel to Baker, who was younger and quite delicate. They were undoubtedly victims of the wild fancies created by this villainous literature.

Don't use a "pulpit tone" in preaching or praying. "Holy English" is abominable as a vehicle for the beautiful truths of the Gospel. Don't mumble, or mince, or mouth the Gospel, but speak forth the words of God with an open mouth

and a free tongue. Why should the preacher drive sensible people away from him and the Bible by reading and speaking from the pulpit as if he were an ecclesiastical automaton, instead of a sensible man with a warm human heart and a voice and tone like other human beings? Don't talk like a machine, but like a Christian man.—*Eccl. Message.*

The advancement of temperance methods is not generally appreciated. Every year more and more employers make intemperance a bar to employment. On all first class railroads indulgence in strong drink is not only discouraged, but is considered ground for dismissal. In other lines of business, also, the man who is known to drink liquor finds himself at a disadvantage when it is a question between him and one who does not. Such practical "temperance lectures" are having their effect.—*Brooklyn Union.*

The *Christian Standard* suggests a new rule for newspaper writers. When one has written an article, it says: "Then imagine that you are about to telegraph what you have written, and rigidly eliminate every word whose cost would ever come a profit." We commend this advice. It would give us better writers. The greater part of the manuscript of young writers that comes to this office has never been read over after it was written, we are sure. And so a great deal of it is of no use to anybody. For a manuscript is a poor thing to start a fire with.—*Central Advocate.*

The *Christian Instructor* (United Presbyterian) rightly says that only men who "are thoroughly imbued with the spirit of the gospel" should be even thought of for professors [in theological seminaries]. Those who show most of Christ in themselves, with him, are best fitted for training others how to walk with him. The self-conceited, showy, worldly-minded man, ambitious for position and distinction, though a man of brains and culture, is not the man to shew young men how to follow the lowly Jesus. Such men are ruining seminaries and churches in every Christian land.

Among the ablest papers read at the recent Protestant Episcopal Church Congress was one by Rev. Dr. Phillips Brooks on "Authority and Conscience," which must have sounded strangely out of place where such themes as "The Church" and "Apostolic Succession" are thought to convey ideas of intelligence and truth. The reverend speaker made no small sport of the claims that some Churchmen make for a dogma of infallibility. "Let us," said he, "leave infallibility with the Church newspaper, where it belongs."—*Central Ad.*

The Rev. Dr. Prime of the *Observer*, who established the first prison Sunday school at Sing Sing in 1831, said the other day, that nothing could be accomplished in prison reform except on the principles of love. When the French commissioners sent out by Louis Philippe to study the American prison system came to Sing Sing, De Toqueville, who was a member of the body, was so much impressed by the results of the Sunday school at the prison that he asked if it did not have much to do with the discipline of the prison, and commented, in his report to the King, on the connection between the Gospel and the reform of prisoners.

The Cedar Rapids *Times* gives this instance of the results of prohibition in Iowa: "Saturday last a man whose name is familiar to most of our citizens, and has long been a standing one among the 'drunks' in the police record, bought his wife a calico dress, the second dress he had ever bought her since their marriage, fourteen years ago. He also brought home meat and vegetables for the Sunday dinner, the first time in long years he had provided anything for the support of the family. Comment is unnecessary, as this single instance of the results of prohibition is sufficient to commend it to the most skeptical as to its operations for good."

An enterprising American who thought to profit by introducing an American custom in Paris, and began to advertise on the fences of that city, was fined \$50 for "annoying the vision of the public." The public has been so long accustomed to the nuisance in this country that its vision has perhaps ceased to be annoyed by it; but if so, it only shows how degeneracy progresses among us. This covering of fences, barns, and rocks with somebody's pills, ought to be felt as an annoyance by every soul that has a particle of taste. Let us have a law against "annoying the vision of the public."—*N. Y. Advocate.*

"THAT YE SIN NOT."

"That ye sin not." Four short words speaking the mind of God concerning his servants. All Scripture is God breathed. John wrote by the Spirit and with one aim—"That ye sin not." There is a provision made for sin but no excuse. On the contrary, "Be ye holy." "Be perfect" and many other equally pointed, pungent phrases clearly show God's will, that it means "our sanctification."

But these eyes of ours are blinded by the darkness which surrounds us. Right and wrong are not clearly defined. Life's tangled thread has many a flaw unknown to us, hidden from our sight. Mingling with worldly minds we learn worldly ways, and the language of heaven is corrupted by strange prefixes and affixes, until one can scarcely distinguish the pure dialect our Father teaches his children.

Why is this? Frailty, human weakness, may be met by God's strength. There is virtue in the blood of a crucified Saviour to atone for sin, and power in a living Christ to keep from it. "Why do we fall short?"

One reason is we do not know exactly what sin is, and therefore are not sufficiently on our guard against it. "Sin is transgression of the law."

Christians are bound by the law of love to "serve the Lord Christ" in secret, in public, in the dark, in the light, at all times, and in all places. They are bound by the law of liberty to walk in the light and keep free from the trammels of sin. Bound by the new commandment to "love one another," respecting every man's conscience; avoiding to give offense; carefully "doing unto others what we would wish them to do to us." Any failure in this is sin.

"Whatsoever is not of faith is sin." That which destroys my confidence in God, or hinders my trust, that which brings a doubt into my prayers, or clouds my spiritual joy, is not of faith, it is sin.

"All unrighteousness is sin," little crooked ways, underhandedness, sly contrivances, hypocrites springing from seed of deceit dropped into the soil of the human heart by the "father of lies." Deformities in character, blemishes of heart, spots on our purity—be they ever so small—are sins.

"The thought of foolishness is sin." We say sometimes we cannot help our thoughts, but that needs qualifying. We cannot help being tempted; we can help yielding to the temptation. We cannot prevent unlawful, foolish, or evil thoughts entering our hearts; we can help entertaining them. Give them a cold reception, and they will not remain long, neither will their visit be often repeated.

We need to be more critical in self-examination, more unflinching in determination to overcome, more distrustful to self, more confident in Christ. Making no provision for the flesh; passing on toward perfection; practical perseverance which takes literal steps in the road of righteousness, and not mere theoretical visionary nursing of an ideal.

We often hear this question asked, "Is there any harm" in such and such a thing? That question is beside the mark. Is it holy? is it good? is it God-honoring? Will it make or mar the character? These questions should test us.

Mrs. Wesley gave this good advice to her sons: "Would you judge of the lawfulness of pleasure, of the innocence or malignity of actions, take this rule: 'Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relief of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.'"

"Who is sufficient for these things?" "My grace is sufficient for thee."

"God is able to make all grace abound toward you, that you, always having all-sufficiency in all things, may abound in every good work."—*Christian Commonwealth.*

SHALL WE NOT BANISH IT?

Canon Ellison on Temperance, in a recent letter to the *Times*, says:—"There is not a clergyman in any large town but has his memory charged with scenes of cruelty to wives and children, often going on to murder, of destitution and ruin, of hindrances to religion, to education, to social progress, every one of them directly caused by the drink. Not a day passes but typical cases are occurring to which most clergymen could find parallels in their own experience. There is, again, the terrible increase of female intemperance, so well known to the working clergy, so patent to careful observers of our social condition that Mr. Gustafson, an American writer, in a remarkable book recently published, called 'The Foundation of Death,' says:—'Owing chiefly to the fatal Grocers' Licenses Act, there is more drinking among the women of England to day than among the women of any other civilized country.' And we so utterly without reason then when we connect the crimes and sufferings of the people with strong drink? Are the judges, whose very office it is, when awarding the punishments for crimes, to observe, and if possible, prevent their causes? Are they stricken with a fatal blindness when, with scarcely an exception, from the earlier utterances of Chief Justice Coleridge to the latest one of Justice Hawkins, they judge on the bench expresses his belief that at least three-fourths of those crimes are due directly or indirectly to the influence of drink, or when, again, in to-day's paper there comes a declaration from the latter judge, on the receipt of a pair of white gloves in the City of Lincoln, 'I cannot help thinking that a great deal of the happy condition of the people here, who have the character you have given them as a body, and who are spoken of not as loafers and idlers but as hard-working people, must be due to abstinence from intoxicating drinks.'"

AN ANSWERED PRAYER.

The following interesting fact was given by Dr. C. C. McCabe:—"It was my privilege, in connection with the Rev. Benj. Adams, of the New York East Conference, to lead the morning prayer meeting during the late session of the General Conference. The morning after the election of the last of the four bishops considered necessary to supply the demands of the work, the attendance was very small indeed, not more than twenty being present. About half way through the meeting, Mr. Adams called for voluntary prayer. Far across the room to my right was sitting a colored man, who suddenly dropped upon his knees, and poured out his soul to his Almighty Friend in these words:—"O Lord, de bishops has all done bin lected and nobody has been lected to lead dy poor colored people. O my Lord, let a bishop be lected here day for poor Africa; and all dis we beg in de name of Jesus. Amen!"—"William Taylor was kneeling in the center of the aisle. 'Amen!' he cried, and he said it, as I verily believe, without a most distant thought that the answer to that prayer involved his own destiny. According to the faith of that colored man that very day a special afternoon session was called, and William Taylor, the street preacher, the successful evangelist, the tireless worker, the born leader of the hosts of God, was selected as bishop of Africa. When his name was being shouted all over the Conference, I looked around for the colored man who startled us with his prayer in the morning meeting but I could not find him."

THE CHURCH IN THE CITY.

Never have the burdens and responsibilities of the living Church in New York been more weighty and momentous than at the present time. Thirty-seven per cent of our citizens are said to have been born in foreign lands, and about eighty-five per cent are said to be the children of foreign born parents. The densely crowded population of the island, the tenement house and French flat life of the citizens are inimical to settled conditions. The city is a vast, heaving, anti-hill. Church associations are lightly held. Members carry church certificates in their pockets, and backslide because they do not hand them into the churches in the neighborhood to which they remove. The gradual softening down of denominational divisions, and the blending of all theological teaching into the Methodist type, cause numbers to hesitate about their ecclesiastical affiliations, and to visit far and near until they find a place with which they are pleased. Too often they become religious tramps instead of steady toilers, and lazy idlers instead of purposeful participants. The Baptists, who cluster around ceremony, and the Episcopalians, who peddle church polity, suffer less from the general theological fusion than other sections of the church. Were Methodism to fall back on strict attendance to the Lord's supper and the prudential means of grace, and to discipline defaulters, it would possibly find the procedure to be a bond of unity, and a means of preventing the fearful waste from which it suffers at present. The intense rivalry between the several sects, and even of churches of the same sect; the zeal not always according to knowledge and equity, with which it is sought to gather children into Sunday-schools and adults into churches, is not productive of the best results. It is liable to soften down hard truths, and to compromise moral principles for the mere sake of filling particular schools and churches.—R. Wheatley in *Weston Ad.*

THE CALL TO SERVICE.

The Church of Christ to-day craves missionary apostles. We ask ourselves again and again in utter amazement, since our Master said, "Go ye into all the world and preach the Gospel to every creature?" Why, then, are two-thirds of our world lying in heathen or Mohammedan darkness. All other questions with those who are one in Christ sink into insignificance before this. This grappled with, most of the others will settle themselves. Our great missionary societies are doing a work over which Heaven rejoices, and at which hell trembles. But their treasures and their forces need to be multiplied tenfold. And England could do it, if only her children would emulate the holy men and women who have gone before us. What would it be if men of wealth like Barnabas gave themselves and their substance to the work? What would it be if others, who could not go, supported, like Gaius, their brethren who are jeopardizing their lives for Jesus' sake. What would it be if some of noble and even royal blood were, like Hilda, to surrender all the glory of an earthly court, that they might form brotherhoods and sisterhoods, from whence should go forth the evangelists of the cross? What would it be if some of our bishops, inspired by the example of Patrick, and Columba, and Gallus, and Gregory, and Sturm of Fulda, and the martyred Adalbert, and Nilus, and Otto, and Raimund Lull, were to leave their English palaces for a missionary staff, and draw with them a band of men whose hearts God had touched, to preach a purer Gospel with an equal zeal? God has chosen the weak things of the world to confound the mighty, and things which are not to bring to nought things which are.—*Rev. E. H. Bickersteth.*

A GLIMPSE OF ROME.

The power of suppressing independence of thought which the Roman Catholic Censor possesses and exercises has received a fresh and striking illustration in the case of Father Curci. This priest was of the highest order, a man of superior abilities, and of unquestionable piety. His great learning had given him a wide spread and enviable reputation as a theologian. He had enough sense to see that the Papacy having lost the temporal power, might as well give up territory as not the least probability that it can ever be regained. Why, then, said he, shall not this loss be accepted as providential; and as no one can doubt that spiritual power is the peculiar possession of the Church, why not seek and obtain a great possession and manifestation of spiritual power that the world will be compelled to concede the Christ is with the Church, as with no other institution. This sounds like an inspiration from on high. But it was received with the greatest disfavor. His brother priests refused to receive him to the confessional, and excited the people against him until the one was again in his face when he appeared in the streets. For a time he stood out bravely that it was thought he would not succumb. But the Pope and Jesuits have at last brought him to terms, and he submits, and is received into favor again. Father Curci had the truth, the one truth that Romanism needs to accept, but which is spurned in anger and contempt.—*Central Ad.*

HAPPY OLD AGE.

Alexander Knox says of John Wesley, at eighty-six years of age, "I was delighted to find his cheerfulness in no way abated. It was too obvious that his bodily frame was sinking; but his spirit was as alert as ever, and he was little less the life of the company he happened to be in than he had been three and twenty years before, when I first knew him. Such unclouded sunshine, in the deepest winter of age, and on the verge of eternity, bespoke a mind whose recollections were as unclouded as its present sensations were serene."

A large party of friends were assembled with Rev. Joseph Burgess, to meet Wesley at dinner; and while the meal was in progress he suddenly laid down his knife and fork, clasped his hands, and lifted up his eyes as in the attitude of prayer. In an instant feasting was suspended, and all the guests were silent. Wesley then gave out, and sang with great animation,

And can we forget
In tasting our meat,
The angelical food which ere long we shall eat;
When enrolled with the blest,
In glory we rest,
And for ever sit down at the heavenly feast?"

The happy old man, so near the gates of heaven, then quietly resumed his knife and fork; and all felt that this beautiful spontaneous episode in the midst of an Irish dinner, had done them good.

Dr. Watson says, in the *Christian Standard*: "When a man gets the blessing of the Holy Ghost, his intellect becomes ten times more vigorous to grasp things. A sanctified man's mind can comprehend the truth of the Bible; he can discern character, good and evil, ten times more quickly than he ever could before. It improves his memory, his judgment, his reason, his whole intellect; it puts a man where he can work, and toil, and serve, and bear burdens. It puts a man where he can say, with Paul, 'I am willing, as much as in me lies, to preach the Gospel.' Paul says: 'I am willing to lay under tribute every nerve and bone and sinew; to devote every energy to preaching the Gospel.' This is where the Christian gets when God fills him."

OUR HOME CIRCL.

THE CRICKET OF THE HOUSEHOLD.

What! back little cricket, again on the... Well! what have you come for, and where... How long will you tarry here, and where will you... Why are you so late? I daily would know...

JOHN WYCLIFFE.

He died at his post. He was conducting divine service on the last Sunday of 1384 with his loved and loving people of Lutterworth. Paralysis came down to him with noiseless, air drawn touch, as of an angel's beckoning finger.

associations here are fresh and unwithering. The thoughtful unit will rather leave some places of more pretense unvisited. Years passed on, and up to the end of the century the dawn of reformation grew warmer and brighter. Other times then came, as we have already indicated. In 1400 Chaucer died. John of Gama was already gone. Only one of Wycliffe's great protectors, Percy, father of Hotspur, was remaining. Henry IV., following Richard II., gave all his influence to Rome, and the followers of Wycliffe fell on evil times and evil tongues.

In 1428, when in the ruin of the Lollards all spiritual life seemed trodden out of England—when the profligacy of the "club parliament" and the avarice and cruelty of the army in France blackened the English name—when in all Christendom the one pure heroic figure was Joan of Arc—in this midnight of church and state the last foul deed was done. Wycliffe's remains were unearthed and burned upon the bridge spanning the little river Swift, that runs past Lutterworth, and the ashes thrown into the stream to defile English soil no longer. Rejected from consecrated ground, he gained a boundless sepulcher. "The whole earth," says Pericles, in his funeral oration, is the tomb of illustrious men." Fuller says, "This brook did convey his ashes to the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wycliffe were the emblems of his doctrine, which is now dispersed the wide world over." So, indeed, it is dispersed!

WEDLOCK AND WEDDING-RINGS.

Friend H—, why have you never married? The prompt answer was: "I cannot afford to. The girls in my stratum of society nowadays are not satisfied without diamonds, seal-skins and opera tickets, and my small income can't stand that." So a warm-hearted man travels the life journey alone, when for

his own sake, and for some good woman's sake, he ought to be mated. What H— said, half in sport, has a serious side to it. There is no doubt that hundreds of young men deny themselves a wife (and too often drift into licentious alliances) because they cannot support a wife who has extravagant notions of living. All the worse for both sexes; celibacy is often as hazardous to the woman as to the man. God ordained marriage, because He knew that "it is not good" for either sex "to be alone."

Every young woman is not "clean dirt" on the subject of stylish living; there are as sensible girls left in this world as there were when Solomon wrote the thirty-first chapter of the Book of Proverbs. A friend of mine, who had just learned his trade, said to the young lady whom he loved: "You are having offers from young men in handsome circumstances. If you marry me I can promise you, for a while, nothing better than an upper story of a boarding-house."

She admired his frankness, and had sense enough to know that the genuine love of a pure and noble young man was a greater prize than a parlor carpeted with Wilton and a wardrobe filled with satin and point-lace. She married him, and he fought his way up to become a prosperous head of a firm in Broadway. If she had sold her maidenly heart for money (which is often a genteel form of prostitution) she would have cheated herself deplorably. There is but one single, valid motive for wedlock, and that is pure, old-fashioned love—a love strong enough to stand any strain and to bear every pressure.

The social malarial of these times is a false idea of matrimony; the consequent curse of the day is easy divorce. Every strand that is cut in the sacred bond of wedlock loosens the fabric of both society and the church. Easy divorce breeds a practical polygamy as abominable as any in Utah. Occasionally divorces are justified by the criminal conduct of one party towards deceived and long-suffering innocence. "Incompatibility" is no more a valid ground for divorce than bad digestion or a broken limb. I have watched the after-history of the hundreds whom I have married, and have usually found that "misfits" were the result of hasty or thoughtless engagements—sometimes in defiance of parental wisdom and wishes.

When young people go into an engagement for life as carelessly as they go to a picnic they must expect to pay for their folly with bitter experience. With thousands a marriage engagement is a matter of boyish or girlish caprice. Sometimes a wife is sought for the gross gratification of sensual appetite; sometimes as a shrewd pecuniary speculation; sometimes to secure a support for shillies laziness from a father-in-law. Such violations of the sacred core-idea of wedlock often end in the divorce-courts, or in some other form of permanent separation. If wise marriages are "made in heaven," then the hasty, loose, selfish or libidinous sort are the hand-work of the devil. I would like to whisper in every young lady's ear—never be "to be had" too cheaply; never say "Yes" too hastily; never accept any man who cannot offer you a love without a rival and a character without a stain. Common-sense, industrious habits, a warm heart and a Bible conscience are the first requisites; when a young man can lay these at your feet be careful how you say "No" to him; you may be sorry for it, and by and by take up with a sorry stick from a silly fear of being laughed at as an "old maid." But the easier that the divorce process is made the more numerous will be the hasty, reckless and ill-assorted marriages.

Probably there never was a marital union that did not involve a simple particle of friction; and simply because no man is a demigod and no woman a sinless angel. But even the few and inevitable frictions will not wear on the "rivets" if they are kept well-oiled with unselfish love. When true hearts are welded in the Lord, and welded for heaven, they can bear an occasional disagreement of taste or judgment, or a few disappointments, and not love each other one whit the less. What cuts a wedding-ring through the soonest is willful neglect.—Dr. T. L. Cuyler, in Brooklyn Advance.

CHRIST'S DOMAIN.

From sea to sea Shall his dominions be. According to the promise written: And He in soon and in full might Shall bear the welcome salutations Of long-suffered and weary nations: And He shall rule, He shall govern, He shall crown and beautiful. He shall come down, As on the grass new-mown The rain descendeth from the spaces, Renewing all earth's tribes and races, With his sweet line of love and beauty, Through fountains of life and health of duty; And thus shall He Hold sway from sea to sea. As I He shall live: And men to Him shall give Their treasures as they fill the story Of His renown and rising glory; And it shall be a rich salvation To Him the Lord of our salvation, Who from His join Went up henceforth to reign. He shall not fail; His kingdom shall prevail; His armies come with royal banners, Oppressions die and their hostilities; His chariot is toward speeding, The cry of all His poor ones heeding. Great Prince, ride on! Till Thou all lands hast won! —Bible Society Record.

LIFE IN JAPAN.

Miss Watson, who lately left the United States to engage in mission work in Japan, has written a letter to a relative describing her journey and her new abode. We make the following extract:— Yokohama is a city of about sixty thousand Japanese, two thousand, or nearly so of Europeans, and five or six hundred of Chinese. It is a beautiful place, especially the bluff, which is the home mostly of European residents. Miss Benton and I are settled in our own home, quite a large building—in fact, much too large for present purposes; but we may be able to use it in future. It was formerly owned by our present society, and used as a schoolroom and dwelling for the teachers of the boys' school. But the school was moved to Tokio, as it was considered a better place, and the ladies bought it for our home. Our work at present is the supervision of five schools in different parts of the city, teaching the Bible, Catechism, and singing in them, and instructing a class of women in the Bible, who are to go out as Bible women teaching the Bible, and holding meetings from house to house. We have been invited to go into two or three more schools, but do not think, with the study of the language, that we can do any more until the warm weather is past. It is very hot here after the rainy season, which usually begins towards the end of June, and lasts thirty days, then a scorching heat for two months or more. We are in the midst of the rainy season now, and we have not had a whole day's sunshine for two weeks or longer, and nearly all the time the rain is falling in torrents, and we are closely housed. I thought I knew something of rain, but I never saw anything like that we have been having here. One good thing, the streets are all covered with small stones or pebbles, and soon become hard, so we have but little mud, and a few hours' sun soon dries everything, so that we can walk anywhere. This (Wednesday, July 11) is a lovely day, the rain gone, and sunshine everywhere, though I fancy it is very hot out in the sun. I spend the morning in study. My teacher comes at eight o'clock and spends two hours. Then I have two hours of study. The language is very difficult. There are fifty-seven characters or letters as they each have three, and some four different forms, or sounds, we say. Then there is a book language, an impolite, and polite, and a very polite form of spoken language. So you see it will take time and study. I think sometimes I am too fearfully stupid to ever know anything; but I see others who have learned it, and I think I may not be such a dunce after all. Japan as a country is beautiful. The country is considerably broken into hills and valleys. Every spot seemingly is under cultivation, and so much green as we see now is beautiful indeed. We live on what is known here as the bluff, or a high hill, from which we can look down on the city, and where we get a fine breeze. Before us is the city; Yeldo Bay beyond; to the left are beautiful hills, and far in the distance can be seen Fugi Tama, the noted volcano of Japan. We see many queer sights. The people dress queerly, though I am now becoming a little accustomed to their ways and customs. They live in very small houses, with little furniture—indeed, we would not call it furniture at all. The floors are all covered with soft mats

called tomaumos, which answer the purpose of chairs in the day-time, and with a kind of thick quilt answer for beds at night. The people all sit on the floor, drop on their knees, and then fall backward on the feet. This position is quite uncomfortable to us, but they are accustomed to it from childhood, and so are more comfortable than seated on chairs. The religious interest has never been so great in Japan as during the last few months. Since January more than eight natives have been baptized and received into our little church here on the hill, and the work is going on in all parts of the city, and in fact in all parts of the Empire. I long eagerly to be able to talk the language of the people, as well as to understand them.—The Presbyterian.

ONLY ONCE. A bright and once promising young man under sentence for murder, was brought forth from his cell to die on the scaffold. The Sheriff said: "You have but five minutes to live. If you have anything to say, speak now." The young man, bursting into tears, said: "I have to die. I had a little brother with beautiful brown eyes and flaxen hair; and I loved him. But one day I got drunk for the first time in my life, and coming home I found him getting berries in the garden, and I became angry with him without a cause and killed him with one blow of a rake. I was so drunk I knew nothing about it until next morning when I awoke and found myself bound and guarded, and was told that my little brother was found, his hair clotted with blood and brains, and he was dead. Whiskey had done it. It has ruined me. I never was drunk but once. I have only one more word to say, and then I am going to my Judge. I say to young persons, never! never! never! touch anything that can intoxicate!" The next moment the poor wretch was swung into eternity. He was drunk only once, but it was enough!—Jerry McAuley's Newspaper.

USES OF SUFFERING.

We remember a parable in which a preacher says, "Look at that flute; it was a piece of wood; what has made it into a flute? The rifts, the holes in it. What life is there through which affliction does not make some rift? All went well till then, but through that rift in the life came thought and feeling. Doubt in us is created by some rift in our life, some loss creating a sense of grief, some question of despair. So," said the preacher we heard, "I listened to a flute one day, complaining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood, very beautiful to look upon; now I am spoiled by these rifts and holes,' and it said all this mournfully and musically. 'Oh, thou foolish flute,' I said, 'without these rifts and holes thou wouldst only be a mere bit of stick, a bit of mere hard, black ebony, soon to be thrown away. Those rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music and melody, and thou wilt not now be cast aside with contempt, but touched by even the fingers of future generations.' Thus sorrow in man should reveal to him his capacity for supernatural refreshment; his hard and sterile being is made to receive divine airs which make it musical in its sorrows."—Sunday at Home.

OUR YOUNG FOLKS.

THE SHEPHERD DOG.

Bruce is a shepherd dog. One day he was walking with his master, when they came to a deep crevice. His master's foot slipped in the snow and over he went upon the rocks in the bottom of the crevice. He was hurt, and could not climb up. What should Bruce do? He could not go away and leave his master, and could not get down to help him. So he crept as near the crevice as he could, and howled loud and long. "Come and help! Come and help!" he cried. Some of his master's neighbors heard the howls and knew Bruce's voice, and hastened to learn what was the matter. They could go down into the crevice, and so helped his master up, to Bruce's great joy. Did you ever see a shepherd's dog drive a flock of sheep or a

herd of cattle? I used to see one drive cattle twice every week, from the great cattle markets at Brighton, Mass. He drove them straight through the village. He kept them together in the street. He would not let them go upon the sidewalk, or stray into yards or by-streets. He looked neither to the right nor to the left. If you spoke to him, he would take no notice. He could not spare time from his work even to look at you! Often a shepherd leaves his dog to drive and herd the flock alone, and he always does it well and faithfully. He knows every sheep in the flock. I know a shepherd dog on a New England farm who takes the cows three miles to pasture every morning and goes for them at night. A man who lives near the pasture lets down the bars for him. The shepherd dog of the Abruzzes is a beautiful creature. He is white as the snows of his mountains; he is large; he is brave; he runs as fast as a hound. He not only herds the sheep, but he protects them from wolves. He protects his master, too, from wolves. He eats from the table with his master. Shepherd dogs are used on the great sheep ranches in our west. Just think of a little collie massing together 2,000 sheep and driving them into a pen! Doing it all alone, too!—Our Little Men and Women.

CARLY'S MISCHIEF.

"Don't touch anything you don't know about," said Carly's mamma; because you see, it was Carly's first visit to the country, and she didn't want him to get into trouble first thing. "Remember, Carly." "Yes, ma," answered Carly, very promptly and politely; and he really meant to. But when he got out into the woods one day, with a soft carpet of ferns and mosses to lie on, and an airy roof of green leaves over head he forgot to remember. He stretched himself out under a tree, and when he had eaten all the bunch berries within his reach, he began to look for something else to do; and pretty soon he saw an odd-looking thing, like a big bunch of crumpled, coarse paper, fast to a limb on a hazel bush. Carly wondered about it for a minute. "Well, I'm going to pull it off," said he; and he jumped up and walked toward the hazel bush. Mamma won't care. It's only some nasty gray paper; and I wonder what it is there for?" So Carly took hold of the queer-looking bunch; and in the same instant he let go again, with a shrill little scream. For out at him swarmed an army of small defenders in jackets of black and yellow; and each one carried a tiny sharp sword, which he knew well enough how to use. Oh dear! how Carly screamed and how he ran? And after a little while the little yellow jacketed fellows gave up the chase, though not before Carly had felt the point of a good many of the sharp little swords. And mamma pitied him, and soothed him, and bathed his poor, swelling little hands and face in saleratus water. "How did you happen to get into a hornet's nest, dear?" "I thought it was paper," moaned Carly. "It looked just like paper, mamma." "Ah!" said mamma, lifting her eyebrows. "And I'm orle sorry I didn't mind mamma," said Carly, penitently. "I will next time, 'cause 'cause I don't like such hard prickers, mamma." Mamma laughed. "There's always sure to be something to prick when little boys don't mind," said she.—Youth's Companion.

A LITTLE WAIF.

A man passing up State street one chilly day, saw a bare-footed girl trotting along on the cold pavement. "Where are your shoes, little girl?" said the gentleman. "Don't dot any," said she. "Don't dot any? Why not?" said he. "My papa dets drunk," said the poor little waif. That tells the whole story. Bare feet, ragged clothing, hunger, want, poverty and misery, all come when "papa dets drunk." And tens of thousands are beginning to taste the deadly cup that brings all this misery at the end; and others are dealing out this dreadful deadly poison to poor degraded men.—The Little Christian.

The title of this... rent saving... upon the... into popu... "prov... than this... function of... more live... gate the... like reme... proverbs... bles.—The... The great... production... of Provenc... which v... dom. We ar... that he sp... verbs." A... preserved in... these we ow... King Hezek... work to mak... mon's prov... tradition (Pr... Solomon's... proverbs in... In chap. 30... Agur, the so... 31, "the wo... The body of... Solomon's... For 2.—T... verbs is the... dom. This... al and comp... the aim of the... only to the kn... a moral sign... an inward pos... struction, S... discernment... sippians—'kn... ment,' that the... things which... the margin has... that differ." (P... 3.—Hishan... Justic, that is... ment, the decis... which are ex... tively good an... judgment (Pr... gin); upright... the plural, cal... rightness in its... plications. 4.—Subtilty... and a wrong... which enables u... a deceptive app... the inexperience... who possess su... as the result of... the ways of sin... young, are gene... their youth, simp... enced, open... Proverbs are fo... dressed to the y... 5, 6.—A fool... taught. He res... and remains in... A wise man will... and "increase... sign of wisdom... taught. The m... man thinks he... Shall attain... arily, the power... rightly on the d... The habit of lea... and faithful obe... the power to ad... onself and othe... tion is render... in the margin... Our Lord declar... heard his parabl... sary qualification... 7.—This verse... whole book, 77... reverence, havi... the claims of God... will when know... in cheerful obedi... of knowledge; the... is the condition... don, Fools, etc... in their own con... Lord's words, "... thing revealed... and hast revealed... (St. Matthew 13... 8.—A general... dience. "My s... dress used by... lar. The relat... here address... bably not that... From the associ... with the father... struction, we sho... "son" was the e... The writer uses... ple for his child... 4: 1-4.) The... "law" are the p... low. Whilst th... ing the ways of... matter of polygam... in their ease, as... radiation of wom... tained something... ence for home... The book of Pro... to the reverence... godly woman, an... in which he dom... held. See especi... the virtuous wom... 10-16.—The re... son consists of... evil companions... (v. 10) are deseri... for blood," as "in... innocent" with...

SUNDAY SCHOOL.

NOVEMBER 23.

PROVERBS OF SOLOMON.

PROVERBS 1: 4-16.

The title of the book is taken from its first word. A proverb is a current saying which has fastened itself upon the public mind, and passed into popular use. The Hebrew "proverb," however, was more than this. It fulfilled rather the function of the parable than that of a mere bye-word. Indeed, the Vulgate the Latin translation of the Bible renders the Hebrew word for proverbs in this verse by "parables." The Parables of Solomon.

The greater part of the book is the production of Solomon. The book of Proverbs is the chief manifestation which we possess of his wisdom. We are told in 1 Kings 4: 32, that he spoke three thousand proverbs. A large number of them are preserved in this book. Some of these we owe to the diligence of King Hezekiah, for he set men to work to make a collection of Solomon's proverbs, possibly from oral tradition (Prov. 25: 1).

Solomon did not compose all the proverbs in the book as we have it. In chap. 30, we have "the words of Agur, the son of Jakeh, and in chap. 31, "the words of King Lemuel." The body of the work, however, is Solomon's.

Ver. 2.—The design of the Proverbs is the acquisition of wisdom. This is the most general and comprehensive term used of the aim of the writer. It relates not only to the knowledge of facts, it has a moral significance. It expresses an inward power, a moral skill. Instruction, training, understanding, discernment. St. Paul prays for blessings somewhat similar for the Philippians—"knowledge and discernment," that they may "approve the things which are excellent," or as the margin has it, "prove the things that differ." (Phil. 9, 10.)

3.—Wisdom, thoughtfulness (not the word in the previous verse), Justice, that is righteousness. Judgment, the decision passed by "senses which are exercised to discern between good and evil,"—"righteous judgment." Equity, or equities (margin); uprightness. The word is in the plural, calling attention to uprightness in its many forms and applications.

4.—Subtlety. There is a right subtlety and a wrong. The right is that gift which enables us to detect evil beneath a deceptive appearance. The simple, the inexperienced, the happy are those who possess subtlety and knowledge as the result of instruction, and not as the result of bitter experience in the ways of sin. The young man; the young, are generally, on account of their youth, simple; that is inexperienced, open to temptation. The Proverbs are for the most part addressed to the young.

5, 6.—A foolish man will not be taught. He resents good counsel, and remains in ignorance and sin. A wise man will receive instruction, and "increase learning." The sure sign of wisdom is a willingness to be taught. The ignorant and foolish man thinks he knows much; the wise, that he knows little. Shall attend unto wise counsel, literally, the power to steer his course rightly on the dangerous sea of life. The habit of learning with meekness and faithful obedience thus results in the power to advise and guide both oneself and others. The word instruction is rendered an *instructio* in the margin. It means an *instructio*. Our Lord declared that many who heard his parables had not the necessary qualifications for understanding them.

7.—This verse is the text of the whole book. The fear of the Lord; reverence, humility, recognition of the claims of God, a readiness to do His will when known—manifesting itself in cheerful obedience. The beginning of knowledge; the "fear of the Lord" is the condition and source of wisdom. Fools, etc., those who are wise in their own conceits. Compare our Lord's words, "Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (St. Matthew 11: 25).

8.—A general exhortation to obedience. My son, a form of address used by a teacher to a scholar. The relation of the person here addressed, however, was probably not that of a mere scholar. From the association of the mother with the father in the work of instruction, we should judge that the "son" was the child of the teacher. The writer uses his own filial respect towards his own parents as an example for his children to follow (chap. 1: 1-4). The "instruction" and the "law" are the precepts which follow. Whilst the Jews were learning the ways of the heathen in their eyes, which resulted in the radiation of women; they still retained something of their old reverence for home life and influence. The book of Proverbs is a testimony to the reverence entertained for the gods woman, and to the esteem in which her domestic influence was held. See especially the praise of the virtuous woman in chapter 31.

10-16.—The remainder of the lesson consists of a warning against evil companionship. The "sinners" (v. 10) are described as "laying in wait for blood," as "lurking privily for the innocent" "without cause;" that is,

the innocent who are innocent in their own eyes. These, of course, are words of the wicked of men. It is only in their view that innocence is vain. They would swallow up their victims as completely as the unseen world does (verse 12). They are filled with a selfish desire for their own gain by the plunder of the helpless (verse 13). Violence and communism are frequently found together for a time (ver. 14). The "son" is warned against listening to the persuasions of such men to join their company. (See Psalm 1: 1.—*Abolished from W. M. S. S. Mag.*)

THRESHING.

There are several ways buckwheat can be threshed. Where it is a special crop and is grown for making flour, farmers make a threshing floor in the field by scraping and sweeping a piece of ground twenty or thirty feet in diameter. The straw is spread here by the tramping of horses or cattle in the old-fashioned way. This rough and ready method has some advantages and some obvious drawbacks. A slow but common method is to thresh with flails on a barn floor. This may do when the barn is not provided with a threshing machine, but the machine does the work very quickly and very well when a necessary precaution is taken. This is to take out the concave, or upper covering of the cylinder, and put in its place a suitable piece of smooth hard wood plank. This is quite soft and brittle, and close contact of the spikes of the machine will break much of it, but this change removes the danger. In feeding this machine it is well to crowd it rather hard so as to save the grain from injury as much as possible; the straw then forms a soft cushion, against which the spikes will beat and knock out the grain without damaging it.—*Prairie Farmer.*

USEFUL HINTS.

Ripe tomatoes will remove ink and other stains from white cloth, and also from the hands.

Land that needs draining is usually much richer after it is drained than that which does not.

A bag of charcoal suspended in a cistern will purify the water, and meat wrapped in a cloth and packed in charcoal will keep fresh for weeks.

If lamp chimneys are boiled in cold water with common salt in it they will afterwards resist sudden change of temperature.

He is a foolish man who runs his mill with no grain in the hopper. So said the farmer who foddered his cows just enough to keep them alive.

A poor child was under treatment seven weeks in a Boston hospital for badly swollen feet caused by poison from cheap red stockings.

Adam never was troubled with the dyspepsia says a medical circular. Probably the reason of that was that Eve did not try her hand at saleratus biscuit.—*Tale to Ann.*

One way to beguile an invalid into taking more beef tea than he is willing for, is to add gelatine to it and let it cool in a mould. When it is hard and like jelly serve with salt and with water.

Don't waste your time securing your bread-pans; bread never bakes as well in a bright tin. Indeed, the best bread pans—if one can afford to have them made—are oblong ones made of Russian sheet iron.

One of the best ways to cure sore throat is as follows: Write a cloth out of salt and cold water, and keep it quite wet bind tightly about the neck. Cover this with a dry cloth. It is best to use this remedy in the night.

Sheep that have been uniformly kept will have fleeces of the greatest strength. A week of starvation, unusual exposure to severe weather, or often a very cold period in winter with suppressed good care, will stop the growth of wool and a weak place in the fibre will be the result.

A new thing has just been started in England, and that is to attach a dairy school to each of their dairy factories, where the peasantry of both sexes can be taught dairying in the most perfect manner. They have also travelling dairies, which go about the country for the purpose of teaching those people at their homes, or near by, who cannot attend the schools.

The death of Louisa, Countess Dowager of Seafield, gives a lesson to such persons as sleep in a room alone to have a bell within reach of their beds. The deceased lady, feeling ill, got out of bed to ring for her maid, but fell on the floor and lay helpless till the morning. Had she received prompt medical aid she might have survived for years to come.

Sleepless people—and there are many in America—should court the sun. The very worst sporadic is laudanum and the very best is sunshine. Therefore it is plain that the poor sleepers should pass as many hours of the day in the sunshine and as few in the shade as possible. The injurious effect of shade is very noticeable in plants growing in secluded places, and ladies who are accustomed to carrying sunshades. The invigorating power of sunlight is infinite; and he whose skin is tawny sallow requires a pill.

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Cloth, sprinkled edges, \$1 50. French Morocco, gilt edges, \$1 50. Morocco, extra gilt edges, \$2 00. Large Flat Crown 8vo, Brevier Type. Full Morocco, gilt edges, with boxed edges like Bagsters Bibles. 3 75.

Large Type edit on Crown Octavo. Morocco, gilt edges, boxed edges, \$6 00. Morocco, kid lined, gilt edges, Vandyke. 6 00.

S. F. HUESTIS, Methodist Book Room.

THE WESLEYAN

THURSDAY, NOVEMBER 13, 1884.

THE "WESLEYAN" FOR 1885.

FACTS WORTH KNOWING.

New subscribers can get the "WESLEYAN" from now until December 31, 1885 for \$2.

All subscribers can get the CHRISTIAN GUARDIAN or the CANADIAN METHODIST MAGAZINE with the "WESLEYAN" by sending us \$3.50.

By sending \$3 cents additional they receive a copy of Dr. Wakeley's "Heroes of Methodism" or his "Anecdotes of the Wesleys," both of which are usually sold for \$1.25 each.

Or for 30 cents additional to the subscription they can have a copy of J. Jackson Wray's "Nestleton Magna"—a most popular book; or for 20 cents a copy of "Centenary of Methodism in E. B. America," containing Dr. Douglas's Centennial Sermon and other Centennial addresses, which ought to be in all our homes.

These offers are certainly attractive. They are open to all subscribers, but only one premium book can be sent to each subscriber. Cash in all cases must accompany the order.

OUR NEIGHBORS.

The quadrennial agony among our Republican neighbors is being prolonged. "Blaine elected," shouts one newsboy, and at his heels another cries out, "Cleveland's in," and the newsboys are not one whit more contradictory in their assertions than are the millionaires.

Just how long this sore suspense will continue does not yet appear. True Americans may long for the consignment to oblivion of a struggle which has been one of constant falsehood and defamation, and an army of office-holders at Washington and elsewhere may groan for a decision which shall confirm their position or send them forth again to unofficial life, but it is obvious that nothing but the official count can solve the painful question.

Our readers will be somewhat surprised, as the writer confesses that he was, to learn that Methodism in the continent of Europe has already moved in the direction of which we speak. Dr. Buckley, of the Christian Advocate, in one of those letters from Europe which have interested his readers so greatly, gives this incident of a service attended by Bishop Hurst and himself at Berlin:

During these services I noticed several women sitting together, and paying marked attention to the devotions of the hour. They were between youth and middle age, intelligent, and had a wholesome look. Their complexions were well set off by the uniforms they wore, which consisted of dresses of a bluish cast and white hoods with long capes. They resembled so greatly the sisterhoods which exist in some Churches that I inquired who these might be? The reply was, "They are deaconesses."

WOMAN IN THE CHURCH.

Woman's work for women, in organized form, is not so modern in conception as some suppose. We do not discuss the question of a diaconate of women, such as some suppose to be indicated in the First Epistle of Timothy, but we deem it not unsafe to say with the Dean of Chester on a recent occasion, that there is quite as much, if not more, Biblical authority in favor of deaconesses than there is in favor of bishops.

According to the London Christian World, the present year forms the jubilee of women's organized work for women. The "Society for Promoting Female Education in the East" was formed in London in 1834, at the solicitation of the Rev. David Abel, a missionary who had then returned from China. It seems, however, that the Moravians, those earnest pioneers in Christian work from whom John Wesley revived life-long impulses, had anticipated their English sisters by nearly a century.

The subject of woman's work in the Church is one demanding careful consideration. As to the importance of her work in the East no two opinions prevail. Every branch of the Church is hurrying women thither with the message of the Gospel. Hitherto at home the earnest, active woman who has made her influence felt in church circles has too often had some official term coupled with her name by way of jest or reproach. That it will be always so we do not believe.

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anything of value will become mere clear in course of time. The conditions of society and of church life are very different in the United States, where "orders" and religious uniforms are generally left to the Roman Catholic Church, so that it may be doubted whether in this form the institution could be utilized.

The Methodist Recorder has this reference to a similar movement among French Methodists:—

The Rev. J. W. Lelievre, in the Evangeliste, devotes an article to the subject of woman's work in the Church, claiming some consideration for the institution of "deaconesses" in Paris. He looks after the sick, help the poor, and attend to strangers, but especially the sick and children. For these purposes, however, they need more money than it is easy to get. But what our Paris contemporary thinks yet more necessary is that Christian women should more frequently offer themselves for these purposes.

CONFERENCE COMMITTEES.

The Missionary Committee of the Nova Scotia Conference met last week, as did several other church committees, in this city. We learn that the average unprovided-for deficiency on each of the Domestic Missions in the Conference is estimated at \$238, taking \$750 as the full amount due each pastor.

A note from the Rev. Dr. Lathern in another column reports the action taken by the Committee named to consider a scheme for a Conference Sustentation Fund. That committee have perhaps acted wisely in making haste slowly. The subject is one of deep interest to many pastors and many families, who imperatively require the aid aimed at.

This week the Missionary and several other committees of the N. B. and P. E. Island Conference are in session. We hope to hear of pleasing progress.

For the first time a conviction for polygamy has been secured in a court of law in Utah. At the commencement of the trial of the son of a Mormon bishop of high connections, the second wife and several other witnesses were absent, while those present astonished the hearers by their utter ignorance.

The slave trade, which so often made Livingston's soul sad, yet exists in Africa, maintained to a great extent by Portuguese influences. Stanley tells this sad story:

A slave trade was a great blight, which clung to Africa like an aggravated pest, destroying men faster than children could be born. He overtook a party of Arab marauders on the Congo in November of last year, over 1,200 miles from the sea. They had utterly desolated a number of villages, massacred all the adult males who had not at once fled, and carried off the women and children. He never saw such a sight before.

We note several matters of interest in Baptist circles. The Christian Messenger has passed into new hands.

The Morning Star, the organ of the Freewill Baptists in the United States, recently intimated that if the Baptists if that country should publicly assert the fullest liberty of opinion on the points involved in the old Calvinistic-Arminian controversy, the separate existence of the Freewill Baptist body would not be long continued.

One could scarcely listen to Dr. Meacham last week without self-rebuke for lack of confidence in the power of the Word. Among the reflex influences of foreign missions has been that arising from the numerous instances in which a stray leaf or even a mere quotation of the Bible has led to the salvation of a soul or the evangelization of a district.

The words of Holy Scripture are sometimes sadly interpreted. At the recent meeting of the English Baptist Union, the pastor of the Regent's Park Church, London, gave a rich illustration of this fact: "I once heard a man speaking from the words, 'The voice of the turtle is heard in the land.' He said 'this is a difficult passage, dear friends, one that requires great spiritual insight.

A finely assorted stock for the season gives our Book-room peculiar attractions at present. Gift-books, Christmas cards and a varied display render it one of the best places in the city at which to make purchases. Careful hands, too, will attend to any orders sent by mail.

Our contemporary, the Christian Visitor, of St. John, says: "Among the afflictions that are soon to come upon the city is 'a holiness convention.' A large amount of hobby-riding will be indulged in."

to the society, and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says little about it; do you supply his lack of service? Speak, and spare not. Let not regard for any man induce you to betray the truth of God.

Freedom of speech is not yet readily allowed the Rev. C. Chiniquy in Montreal. Serious disturbances attended his efforts to speak there on two or three evenings of last week.

The ladies of the Church Aid society of the Cobourg Road mission are preparing for a sale and tea during the first week in December. Due notice will be given. They are preparing various articles for Christmas gifts. Their cause is well worthy of support and assistance.

All the missionary meetings held in this city last week were of great interest. Dr. Meacham's addresses grew, if possible, more pleasing as he spoke evening after evening. In spite of very unfavorable weather a large number of ladies attended the meeting on Wednesday afternoon.

Mr. George S. Milligan, of St. John's, Nfld., is authorized to act as agent for the WESLEYAN, in that city. He will be prepared to receive and to solicit subscriptions.

The Sackville Argosy again appears. Mount Allison, as the Evening Mail remarks, "has no reason to feel ashamed of its college paper." We are glad that the Argosy is giving in full the historical sketch read in part by the Rev. Dr. Pickard at the recent opening of the new college building.

During the past year proposals were received for an amalgamation of Methodist Missions in Japan; but the authorities of both societies were convinced that an amalgamation on the basis proposed was quite impracticable, and that for the present, it was better that each should prosecute its own work in its own way.

We supposed that the religious press had a monopoly of obituary poetry, but it seems we erred. The St. John Telegraph also finds that grief runs strangely to rhyme. From experience it asserts that "the number of these melancholy rhyesters is at least twenty fold greater than the would-be poets of all other classes."

A brief note accompanied the communication from the Rev. John Wier, published in our last. He writes:

Our work at Drew is very close. We begin at 7 a.m. and recitations close at 5 p.m. I enjoy my work very much. I preach twice every Sunday in the vicinity of the college. My congregations have continued to increase and souls have been blessed.

We shall be glad to hear again from Mr. Wier. He expects to meet his brethren at Lunenburg next summer, then to re-enter the work in the Provinces.

The London Echo a few weeks ago had this note: "A Wesleyan Liberal sends us a letter a column long, and appends to it the ominous notice, 'To be continued.' We would seriously advise 'A Wesleyan Liberal' to be more conservative of his stationery.

The following of special notices at the recent annual Board in King's College, the income of the college has been aggregated last year, and following, harvest ever gave it was reasonably increase in net appropriations was on a basis of \$80,000 of \$10,000 over year. But as the of ex-position cannot be forced will require for the year's expenditure, more operations will raise Domestic Missions of their modest ried men, or at This, while a ly, is still far to be.

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CHRISTIANITY. The course of China has been among the most Christians churches. A from the Rev. that from Dr. page, reports.

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OUR MISSIONARY WORK. Dr. Sutherland, General Missionary Secretary, has prepared an abstract of the General Report for 1884, which contains some interesting information respecting our work, in addition to that already given.

The ill star has witnessed Chinese fanaticism at Fatsi Mission chapel attacked, looted, and set on fire. On Sept. 14 the chapel at Hing, and another at T. ated on the N. and more or 18 the English at Shiu Hing, and almost le Sept. 20 our cleared of fixtures brok slightly damaged chapel at C. everything pulled down, being arranged quarrelling whom the The tiles on and carried Hing, and T. of native Chr many sad casing are separated from parents passing times—at least is concerned. Recent ad state that. In the p

360

ed the com- Rev. John last. He very close. recitations by my work every of the college. continued to be on blessed students in westwood and John—and dians. Each professor. ar again from to meet his next summer, work in the new weeks ago byan Liberal n long, and s notice, "To ould seriously liberal" to be s stationery, ed to thirty- perhaps, have y letter."

probably be home on furlough next summer, we are, at present, but barely holding our own. The reasons which led the Committee to decide upon College work in Japan are briefly these:—The Brethren on that field had repeatedly and earnestly represented that if the Japan Mission was to be permanent a first-class educational institution was a prime necessity, for two reasons,—first, to furnish appliances for the thorough training of a native ministry; and secondly, to afford a first class education, under Christian influences, to young men, vast numbers of whom were rapidly drifting into idolatry through the influence of sceptical teachers from Europe and America. In the face of such an appeal the Committee could not hesitate, more especially as it was found the cost of site and buildings could be met without drawing upon the ordinary income.

In reference to the future remarks are made to which special attention should be given:

The opportunities are grand beyond all precedent; the responsibilities are correspondingly great. Not only must the work rest on hand be sustained on a scale of allowances more liberal than in the past, but many new doors now open must be entered, and advance—not retreat—must be the watchword of the host. Is it too much to ask that in the next six years a missionary shall find his way to every settlement that would otherwise be destitute of religious ordinances; that our present working force of seventy six among the Indians be doubled; that we multiply four or five fold the band now laboring among the French; and that we increase our quota in Japan to at least twenty five effective foreign missionaries, supplemented by one hundred native evangelists? Less than this will not meet the demands of the hour, or measure up to the standard of the Church's responsibility. To say that it cannot be done is to say that our weakness of faith and ignorance of the facts. There are men and women enough, called of God, ready to go to this work. God makes no mistakes. If they are called and not heeded, the guilt must be somewhere. In the Church there are abundant resources, but the Lord's portion is withheld. If any one doubts it let him consider this, that one cent a day for missions from each member of the Church alone would amply sustain the work indicated and leave an annual surplus as large as the present income of the Society!

The following note, too, is worthy of special notice:

At the recent meeting of the General Board in Kingston it was found that the income of the four uniting Churches aggregated last year about \$185,000. It was felt that in this union year, and following, perhaps, the richest harvest ever gathered in this country, it was reasonable to expect a marked increase in missionary income; and appropriations were accordingly made on a basis of \$195,000, or an advance of \$10,000 over the income of last year. But as there are always items of expenditure during the year which cannot be foreseen or provided for, it will require fully \$200,000 to cover the year's expenditure, and keep the Society out of debt. Let it be remembered, moreover, that the appropriations made, added to what the Missions will raise, will give the men on Domestic Missions only 70 per cent. of their modest claim of \$750 to married men, or an average of \$525 each. This, while a little better than formerly, is still far below what it ought to be.

CHRISTIANS IN CHINA.

The course pursued by France in China has caused much suffering among the missionaries and native Christians connected with the several churches. A letter in the Watchman from the Rev. J. Hargreaves, later than that from Dr. Wenyon on another page, reports:

The ill-starred month of September has witnessed another outbreak of Chinese fanaticism. On Sept. 12 our chapel at Fatsan and the Tsing Un Mission chapel at the same place were attacked, looted and partially destroyed. On Sept. 14 the American Presbyterian chapel at Shek Lung suffered similarly. On Sept. 15 two American Baptist chapels—one at Shek Kok and another at Tsing Ui, both places situated on the North River—were looted and more or less destroyed. On Sept. 18 the English Church Mission chapel at Shiu Hing was looted of everything, and almost levelled to the ground. On Sept. 20 our place at Ting Tak was cleared of everything, furniture and fixtures broken up, and the building slightly damaged. Last Sunday our chapel at Chau Tsui was attacked, everything carried off and one wall pulled down to the ground, the bricks being arranged in piles, and the rioters quarrelling amongst themselves as to whom the various piles belonged. The tiles on the floor were taken up and carried off. In Chau Tsui, Shiu Hing, and Tsing Un houses and shops of native Christians were looted, and many sad cases of distress and suffering are recorded. Husbands were separated from wives and children from parents. Christians everywhere were passing through hard and trying times—at least so far as this province is concerned.

Recent advices via San Francisco state that, In the province of Kwang Tung

alone four Roman Catholic and five Protestant churches have been destroyed and 120 houses of resident Christians looted and their occupants driven away. At Nambai three Catholic chapels were pillaged, as were also the houses of many converts, and both priests and converts were beaten and females outraged. At Shi Hung the Church of England chapel was destroyed. The Chinese tore the clothing from the preacher's wife and treated her shamefully. At Chant Sung the Wesleyan chapel was destroyed and Christians are fleeing from that province to Hong Kong. The Chinese gave them the alternative of sacrificing to idols or leaving their homes. They preferred the latter, but while leaving many of the women were caught and outraged. News has reached Shanghai from Peking that Mr. Bagnall, colporteur of the American Bible Society had been murdered in the Province of Shantung. The authorities of twelve Cantonez Clleges have issued notices that all Christians must leave. Fifteen churches in those villages have already been destroyed and several stores looted. Many persons are homeless. Though the attention of the Chinese government has been called to these barbarous acts no action has yet been taken.

CENTENNIAL CONFERENCE.

The Executive Committee is pushing rapidly the preparations for the Methodist Centennial Conference, which is to assemble in Baltimore, Dec. 10, a welcome and communion service preceding the regular organization of the night of the 9th. The papers all have been assigned, and are in most competent hands. There are to be twenty-three carefully prepared essays on historical and doctrinal topics, to be given during the several days of the Conference in the order published several weeks since. The names of the essayists will be shortly announced.

The evening meetings will be a great feature of the Conference. One evening will be given to a regular session, when fraternal delegates will be received. The other evenings, namely, Wednesday, Friday, Monday and Tuesday will be devoted to platform meetings, which will undoubtedly be very interesting and popular. Eleven churches in different parts of the city, will be open Wednesday, Thursday and Tuesday evenings. For Friday evening, when the general topic will be "Educational Work and Spirit of Methodism," five churches will be open. Wednesday evening will be given to Missions, Monday evening to the Sunday-school, and Tuesday evening to the mission of Methodism to the extremes of society. In each church will be two speakers. The committee have exercised great care in selecting these speakers. When their names are announced shortly they will be recognized as among the ablest American Methodism affords.

Among the most impressive features of this grand celebration will be the special Sunday school services arranged for Sunday afternoon. The Methodist Sunday-schools of Baltimore will be united and gathered into twenty churches, and able speakers will address each. A sub-committee is also charged with the preparation of a plan of service for all the Methodist Sunday schools in the country on that day, and they will be urged to follow it.

The local committee are as busy as possible preparing for the entertainment of the delegates, who will number about 600, representing the following Churches: Methodist Episcopal; Methodist Episcopal, South; African Methodist Episcopal; African Methodist Episcopal Zion; Colored Methodist Episcopal; Canada Methodist; Primitive Methodist; Independent Methodist. These branches represent almost four million of members.

PERSONAL.

The Rev. Dr. Buckley, Editor of the N. Y. Christian Advocate, is at his post again, where he is receiving kind greetings from all quarters, in which we heartily join.

Dr. J. W. Lambuth, of the Methodist Episcopal Church South, closed his twenty years of mission labour in China on September 17, a fine example of missionary perseverance for the imitation of others.

Dr. Stewart has not quite regained his usual strength. If the sympathies of the students could avail to restore both him and Dr. Inch to vigorous health, they would have been well ere this.—Sackville Argosy.

The Sackville Post says: "A late report concerning Mr. J. C. Webster's success in the Edinburgh University of which we spoke sometime since tells us that he made the highest mark ever made in competition for the Dunslop Scholarship."

The Methodists of Clapton, London, have freely, at their own cost, placed a beautiful memorial stone over the grave of their departed friend, the Rev. C. Churchill, a. m., in token of their high esteem of his character and their appreciation of his services. Mr. Churchill had resided in Clapton as a supernumerary minister nearly ten years.—Meth. Rec.

SUNDAY SCHOOL CONVENTION.

The Sabbath-school Convention of the St. John District will be held Nov. 18th, at 2 30 p. m., in the Exmouth street church, St. John, N. B. The attention of the ministers and superintendents of Sunday-schools in the District is called to this meeting.

Papers will be read by Revs. R. Crisp, W. Dobson, and W. W. Brewer. Addresses by Revs. J. Shenton, D. D. Moore, a. m., J. M. Treadwa. Classes taught by Rev. J. E. Irvine, H. J. Thorne, and others.

J. SHENTON, Sec'y.

SUSTENTATION SCHEME.

The Committee appointed by the Nova Scotia Conference (vide Minutes of Conference, p. 17) to consider, and report at the next Conference, a scheme for a Sustainment Fund, met in Halifax, Nov. 6th.

After some discussion of general principles, it was resolved that before any attempt at the formulation of a Sustainment Scheme, members of the committee should correspond further upon the subject, and that a free expression of opinion should be solicited from members of the Conference, or from such ministerial and lay brethren as may have given special thought to the question.

Communications in reference to the matter, forwarded to Rev. W. C. Brown, Convener, to the Secretary or to any member of the Committee, will receive the fullest consideration.

JOHN LATHEKES, Sec'y. of Com.

Windsor, Nov. 8th.

THE REV. DR. MEACHAM.

The Rev. Dr. Meacham may be expected to address meetings on our Japanese work at the following places on the dates named below. The arrangements for the N. B. and P. E. Conference will be published shortly. Dr. Meacham is spending the present week in Prince Edward Island.

- Nov. 16. Exz. Amherst.
18. Pictou.
20. Truro.
21. Avondale.
23. Windsor.
25. Horton.
27. Bridgetown.
28. Digby.
Yarmouth.
Dec. 1. Acadia.
2. Hebron.

SUBSCRIPTIONS FOR THE JAPAN MISSION COLLEGE LIBRARY.

- Mrs. L. A. Wilmet, \$10 00
H. P. Black, 5 00
R. J. Sweet, 10 00
Mrs. Northup, 10 00
One who wishes she had more to give, 5 00
Mrs. Joseph Hart, 1 00
A. F. Buckley, 2 00
Mina C. Buckley, 28

LITERARY, Etc.

It is said that Mr. T. P. Bunting is now finishing the memoir of his father, Dr. Bunting, and that it will be published soon in a complete form. The first volume appeared in 1859, and there have been many requests for the completion of the work.

Two of the works by the Rev. E. P. Hammond, the well-known evangelist, namely, The Conversion of Children and Gathered Lambs (Funk & Wagnall, New York), are being translated into Spanish. The former work is also being rendered into Italian.

Funk & Wagnall, New York, have in press, The Sabbath for Man, by Rev. W. F. Crafts, a study of Sabbath observance in all its relations. The book will be about the same size as the books of Gilliland and Hessey, issued more than twenty years ago, since which time no author has published an elaborate discussion of the whole subject.

Among the interesting papers in Little's Living Age for Nov. 1st and 8th are, Daily Life in a Modern Monastery, Mechanical Modes of Worship, Flying and Balloon Steering, Is England a Great European Power? Mark Pattison, Life in Texas, Mr. Lowell on the Coming King, German Tramps, and The Solar Corona, with the usual instalments of fiction and poetry.

Dr. Atticus G. Haygood has consented to write the lives of Dr. Lovick Pierce and his son, Bishop Pierce. He will be specially grateful to any living letters from these honored ministers, or pleasant reminiscences of them, if they will forward them to his address, Emory College, Oxford, Ga. If any friend will lend him a copy of Bishop Pierce's "Bible Speech" in New York in 1845, he will be thankful.

METHODIST NOTES.

Several hundred people attended the Thanksgiving dinner on Thursday evening last in the Queen Square Methodist Sunday-school-room, St. John.

Tenders have been asked for the erection and completion of a brick church at Chatham, N. B. The sum of \$280, beyond expenses, was raised at a sale there last week. The trustees intend to have one of the finest edifices of the kind in northern New Brunswick.

Thanksgiving services in the several churches in this city and in St. John were attended by average con-

gregations. In the Fredericton church over the front of the organ were in large letters the words "Praise the Lord," and on either side of the preacher's desk were beautiful bouquets of flowers and berries, and in front of the platform bundles of corn in the ear, sheaves of wheat and bunches of rosy apples and other fruit.

ABROAD.

Another large company of Methodist missionaries sailed from New York, Nov. 1, in the steamship City of Rome for India.

On Sunday, Oct. 29, Spring Garden street, M. E. church, Philadelphia, made a Centennial offering of \$4,000, to be appropriated to the "Bishop Simpson Professorship" in Dickinson College.

The 113th anniversary of the establishment of old St. John Street Methodist Episcopal Church, New York City, was celebrated Oct. 26. About \$1,000 was raised to pay off a debt on the church.

One hundred and three students have entered the Department of Laboratory, Bates University, under the direction of Prof. S. S. Curry. Their aims are, ministers 27, teachers, 17, lawyers 18, professionals 24, general culture 14, singers 3.

The Rev. Dennis Osborne has returned to India, bearing, besides other gifts, \$8,000 from two persons of Oak Park, Illinois, for a school at Masorie, and \$1,000, secured by George H. Stuart and his friends, for building a church in that beautiful city in the Himalayas.

A new church is to be erected in Portrush, Ireland, to be called the Clarke Memorial Church, in honor of Dr. Adam Clarke, who was a native of that place. It will cost \$2,000, and in order to raise funds the Rev. Dr. Ker, superintendent of the Cleraine circuit, is to visit Canada, where he feels certain of raising the necessary amount.

Through the liberality of the Rev. J. P. Goucher and Mrs. Goucher, of Baltimore, fifty village schools in the Province of Rohilkund are carried on, containing about 1,500 Christian, Hindu, and Mohammedan children, and costing about \$2,000 per year. In addition, one hundred boys are educated in the central school at Moradabad at an expense of about \$2,500 per annum.

William Taylor leaves very soon for Africa. He will take with him one thousand phonetic New Testaments. He will use the phonetic methods in teaching English to the natives, and thinks this will "make short and simple work of the task, and when they have mastered the English on this plan the dime novels can not come in to undo the missionary work, for these are not phonetically printed." The first thousand Testaments will be printed at the Western Methodist Book Concern and will cost about \$300. It may take \$200 more to transport them to the field.

The recent Wesleyan Missionary meeting of the London Districts was held in Spurgeon's Tabernacle. The Rev. J. C. P. W. reminded our hearers that the cost of revolutionizing and civilizing Fiji has been less than that of one ship of war, the Devastation. The Rev. B. P. Hughes remarked that "there were Methodists who would spend hundreds to get on a town council, and thousands to get into Parliament. Why, he knew one who gave 500 guineas for a pair of horses to drag his body about, and gave a guinea a year to this society."

The General Missionary Committee of the Methodist Episcopal Church at its last session appropriated \$5,000 to open a mission in Korea. On the 19th of June, Dr. Maclay sailed from Nagasaki, reaching Seoul, the capital of Korea, on the 24th. The king received him with kindness, and declared that not the slightest objection would be made by his Government to the introduction of Protestant Christianity. Dr. Maclay earnestly recommended the missionary authorities to promptly begin in the very heart of the kingdom medical and educational work. His recommendations were approved, and the Rev. W. B. Scrantom, m. d., is now under appointment to Korea. He will probably spend the winter in Japan, and go to Korea in the spring.

Sunday theatricals are tolerated by law in five of the principal cities of the United States. They are San Francisco, Cincinnati, St. Louis, New Orleans, and Chicago.

The revision of the Old Testament is already fully prepared for the press, but on account of certain formalities it will not be published until about the first of May next. The authorized editions will be those of the University presses of Cambridge and Oxford. No one except members of the Committee know with certainty what changes have been made. The press has seemed to be wiser on this subject than it is.

The American Catholic Review thus complains: "The Italians show very little love of the (Roman Catholic) faith, and very little knowledge of it. Far different from the humble Irish, who, years ago, labouring on the great public works, always welcomed a priest and helped to erect churches as they moved along, the Italians neither frequent the churches nor accessible to them, nor exert themselves to erect others where they can hear the words of truth in their own tongue."

TEMPERANCE NOTES.

A drunkard is a man who tried to be a moderate drinker and failed. While the population of Paris increased 50 per cent in the last 50 years, its consumption of intoxicants increased 400 per cent.

Bass's great brewery in England includes six acres of beer barrels; and it is estimated that the barrel from it fills up, each year, about six acres of graveyards.

During the visit of Col. Hickman twenty-one lodges have been added to the Good Templars in Nova Scotia, with a present membership of one thousand.

The British drink bill for 1883 foots up \$628,386.375. The quantity aggregated 1,032,142,158 gallons. This would make a lake a mile long and a mile wide, with a depth of 35 feet, or sufficient to float men of war.

Students at several of the German Universities have taken to rowing under English trainers, who say that the pupils utterly refuse to give up beer or tobacco while getting ready for races, and therefore do not get into fit condition to accomplish much.

"Camp-meeting" John Allen stood by the polls at Farmington, Maine, when a man flushed with drink, flaunted a ticket inscribed "No," as to the temperance amendment, in his face and cried, "That is my vote!" "Your countenance voted before you did," was the apt reply of the old man of ninety.

Cardinal Manning stated the other day in Leeds that, on a Saturday evening in the city of Bristol, no less than 36,800 women entered public houses in the space of four hours. An appalling fact, and, if at all indicative of female drinking throughout the country, a terribly ominous for the future of England.

"Grog-boats" are sent among the British fishermen by enterprising Hollanders. These boats are fitted out like English bar-rooms, with all the modern improvements, including barmaids, so that the sailors and fishermen can go on long speers without the trouble of going ashore. These grog-boats are an unmitigated evil. They are demoralizing the toilers of the sea.

Dr. Newman Hall just before his departure for England on the 22nd ult., said: "I wish to express my pleasure at one phase of your social life. Not once have I sat down to a table in my entire American trip and seen wine on the table. It is remarkable, and would be unheard of in England." Dr. Hall had been in the United States since August 18th and had travelled 4000 miles.

Five thousand are slain by strong drink in this Dominion every year. Think that your son or your daughter may be one of these. You cannot tell. And think what excuse they will give if you vote to continue the liquor shops! "My father had the opportunity of closing these trap doors to hell; he chose to keep them open—and I fell in." Will you then think of your barley, or your hops, or your "social glass."—War Notes.

GLEANINGS, Etc.

THE DOMINION.

The Cape Traverser branch railway is nearly completed.

The names of four hundred women will soon be added to the voters' list in Kingston, Ont.

The Pope has approved of a division of the diocese of Three Rivers, Quebec, by the creation of a new see at Nicolet.

The examination for promotion in the inside and outside divisions of the civil service, is fixed for Thursday, the 27th of November.

Six railway navvies have died on the Canada Pacific near Sudbury Junction from eating pork affected by trichinosis.

The Governor General's salary is paid by Canada. It is not \$50,000, but £10,000 sterling. It figures for \$48,666.66 in the Public Accounts.

In attempting to board a steamer near Gagetown, a boat upset. One woman caught the wheel of the steamer, another was drawn up, and one man was drowned.

Two young men from Charlottetown carried off the first and second places in the Dominion Artillery association match at Kingston, Ont., winning a number of prizes.

At Woodstock, the other day, while two boys were "playing bear" with a loaded gun, in the absence of their parents, the gun went off, killing one, a bright four-year-old boy, instantly. By a vote of 3 to 1, in the Jamaica Legislative Council, Mr. Solomon's resolution in favor of arrangements for the political and commercial confederation of that island with the Dominion of Canada, received an effective quietus.

Capt. J. B. Scott, of Windsor, with his wife and child had a narrow escape from their vessel, which was destroyed by fire off Cape Horn in August. It was winter, and a foot of snow was on deck. They were rescued by a passing ship. Capt. Scott writes: "It was a mercy that a ship was at hand, as I am certain we could not have lived in a boat over night."

The barquentine Vigilant, Captain Chase, from Bathurst, N. B., for Boston, was wrecked on the bar off Tabusintac Gully during the storm of Monday night of last week. Three of her crew, a son of the captain, the negro cook, and one other were lost. The vessel belonged to John Windsor, K. E. Burns, and others. The survivors were on the wreck twenty-one hours and suffered terribly.

The track of the Intercolonial railway was washed out in several places in Quebec by the storm of the 5th and 6th inst. Eighteen houses were washed away at Father Point. At Rimouski the men at the signal stations were forced to take to boats as they were isolated by the rising waters. At Riviere du Loup the telegraph office and outbuildings were swept away. At Quebec all the lower town was flooded and nearly every building as far back as the cliffs. The loss of merchandise and damage to property will amount to a quarter million of dollars.

NEWFOUNDLAND.

The failure of the Labrador fishery is the most serious we have had in that quarter for many years. The quantity of codfish taken on a moderate calculation, will be one-half below the average.

Two recent gales wrought terrible havoc among shipping on the Newfoundland and Labrador coasts. The British brig Dumont was lost with all hands at Western Head. The schooners Topsy and Julia were totally wrecked, the crews barely escaping with their lives. Eleven other vessels were lost, but no particulars have been received. At Torbay an unknown vessel was lost with all hands.

The steamer Hercules on her return from the mail service on Labrador, brought the crews of eight vessels which had been wrecked, and was obliged to leave a number of others behind from want of room on board. Assistance has been despatched to these sufferers. A vessel named the Lady Jane, having fifty two souls on board, many of them women and children, on her return from Labrador struck a rock, and became leaky and unmanageable. When almost sinking, another vessel, the Flamingo, bore down upon her, and took off the crew and passengers after terrible sufferings.

GENERAL.

The French Senate, by a vote of 145 to 117, has abolished life senatorship. London has one kindly charity which is peculiar, perhaps, to that metropolis. At Regent's Park about 50,000 healthy, well-rooted plants are given away each autumn to poor applicants.

Stanley's speeches at Manchester on the Congo question have been most interesting and important. He estimates that £25,000,000 worth of cotton goods could be imported annually into the new field that will be opened.

Mr. Fawcett, the English postmaster-general, is dead. He was born in 1838, lost his sight when twenty-five years of age, in 1863 was elected professor of political economy, and in 1880 was appointed postmaster-general. Thomas Shaw, m. p. for Halifax, is his successor.

A despatch says that a circular has been distributed among the Skye Crofters urging them to cut the telegraphs, burn the shooting lodges, poison the deer and adopt desperate means of defence. There is now a virtual rebellion there, and troops have been sent to prevent an outbreak.

The King Pau is the name of the official Chinese paper. It was started in the year 911 as a semi-occasional journal. Then for some centuries it was a weekly, and at the beginning of the present century it became a daily. It publishes three editions, and has six editors, with a circulation of 14,000.

Professor Tyndall's lectures in the United States in 1872 realized \$13,000, which he refused to take from the country, but left in the hands of trustees for the benefit of American students who might wish to prepare themselves abroad for original research in physics. As but few satisfactory candidates have appeared, the fund has increased to about \$30,000.

The Franchise bill passed its second reading in the British House of Commons last week—372 to 232. The House on Monday rejected, 194 to 109, an amendment, the purpose of which was to prevent the bill from going into operation until the scheme of redistribution should be accepted. The bill then passed in committee of the whole without amendment.

The announcement that cholera has appeared in Paris, and is carrying off a daily increasing number of victims is not assuring news. Its appearance is alarming many of the American habitues there, who are making arrangements to depart from the city. The danger of the infection reaching Great Britain, and of its crossing the Atlantic is considerably increased by its appearance in Paris.

Y N A C O L O R B O R S A F E T Y A F I L M

AN ITINERANT'S JOURNEY.
BY W. W. F.

Soon after passing the Missouri River, we enter the town of Mandan, and are now 474 miles west of St. Paul's. Around here are many points of interest, dating from prehistoric times. From the car window many mounds can be seen. In these mounds can be found stone weapons, arrow-heads, household implements, pottery, trinkets and bones of men and animals. There is here certainly a fine field for archaeological and ethnological research. The strangest part is that the Indians deny all knowledge of these mounds, simply saying they are spirit mounds, and they know nothing of them.

We now leave the beautiful rolling prairies, and, entering a long cut on a down grade, we presently emerge upon a region, the startling appearance of which will keep the vision alert. Now the region known as the "Bad Lands," or "Pyramid Park," comes into view. Here we see how the mighty forces of fire and water, fiercely battling together, have wrought a scene of strange confusion. Mounds from 50 to 150 feet in height with rounded summits and steep sides, variegated by broad horizontal bands of color, stand closely crowded together. The black and brown stripes are said to be due to veins of impure lignites, from the burning of which are derived the shades of red, while the raw clay varies from a dazzling white to a dark gray. The mounds are of every conceivable form, and are composed of different varieties of argillaceous limestone, friable sandstone, and lignite lying in successive strata. The coloring is very rich. Some of the mounds have bases of yellow, intermediate girdles of pure white, and tops of deepest red; while others are blue, brown and gray. Many of them in the hazy distance seem like ocean billows stiffened and at rest. After passing through this strange and weird scene, we enter Montana.

Montana embraces nearly as large an area as Dakota. It averages 250 miles from north to south, and 570 from east to west. The main height of Montana above the ocean level is about 4000 feet; the greatest elevation among the mountain peaks being 11,000, and the lowest, at the Missouri River, 2000 feet. The water shed between the Atlantic and the Pacific oceans—the main chain of the Rocky Mountains—traverses the western portion of Montana. The principal business carried on here is mining and sheep raising. It seems to be especially well adapted for the latter, having an abundance of bunch grass, which is said to be very nutritious. The usual way of managing a herd of cattle in Montana is simply to brand them and turn them loose. Under this careless mode of managing, some are liable to be lost or stolen. A more careful system is to employ herdsmen—one man for every 2000 head of cattle. Every Spring at "the round up" a number of extra men must be employed for several weeks. No human being dare go among the cattle on foot. If he did he would be gored or tramped to death in an instant. They are accustomed to horsemen, of whom they are in wholesome terror, but the sight of a person on foot instantly causes a rush towards him, and unless he finds a refuge death is certain. The average cost of raising a steer is, (not counting interest on capital invested) about one dollar per year; so that a four year old steer, ready for market, costs about four dollars. We also observed a few large bands of horses and were informed that the breeding of these animals is beginning to receive more attention.

It was interesting, at times, to watch the antics of the "Cow-boys" of *whale* if not of *good* reputation. Seated upon their wiry ponies, picturesquely garbed in their sombrero, gray shirts, and buck-skin breeches, armed with rifle, revolver, bowie-knife and raw-hide whip, they would sometimes try to speed their horses with ours, only to be beaten every time. But this letter is now too long.

In Montana we passed through quite a number of towns, or "cities," all looking decidedly "newish." The most important was Helena. It is the capital of the Territory, and has a population of 7000. It is beautifully situated at the eastern foot of the main chain of the Rocky Mountains. In fact, Helena is surrounded by mountains, rising one above another, until the more distant are lost among the clouds, forming a view of striking beauty and grandeur. About twenty miles after leaving Helena we cross the main range of the Rocky Mountains at the Mullen Pass. Here we pass through a tunnel, 3,850 feet in length, and 5,547 feet above the level of the ocean. But the rise is so gradual that the traveller is not at all conscious that he is climbing over the "Rockies," and he can with difficulty realize that he is not all the time running over the broad prairies of Dakota. Occasionally he catches glimpses of gigantic cliffs and opening ravines, through which come leaping down torrents, fed by the melting snow, and is by them reminded of his whereabouts.

The contrast between the eastern and western side of the Rockies is remarkable. On the western slope, they have a pleasant pastoral beauty,

while the eastern is magnificently savage and sombre.

The Northern Pacific passes over a narrow strip of Northern Idaho, but we saw nothing here worthy of note except it be Lake Pend d'Oreille. This beautiful lake may be likened to a broad and winding valley among the mountains, filled to the brim with gathered waters. Reaching the lake, the railroad crosses the mouth of Pack River on a trestle one mile and a half in length, and then skirts the northern shore for upwards of twenty miles. The view of the lake from the car window, with its beautiful islands and its arms reaching into the mountain range, is simply superb.

When passing through Idaho, we had a very narrow escape for our life. Our car was boarded, not by a painted savage with battle axe and poisoned arrows thirsting for the blood of the white man; but by an educated savage in the person of Col. Bob Ingersoll, with his battle axe of sarcasm in one hand, and a bundle of the poisoned arrows of infidelity in the other. Of the two kinds of savage, perhaps the last is more to be dreaded. The first is a rabid life only; the last, of everything that makes life worth living, and also of our hope beyond the grave. But at this time "the Colonel" was evidently disposed to be peaceable. From the wonderful dulcet notes that escaped through his nasal organ, it was apparent he had not rested well the night before; we doubt if he ever does rest well. Some gentlemen present, evidently admirers of "the Colonel," from the pleased expression in their countenances, seemed to regard him as the champion snorer of America. We doubt if he is even entitled to this honor!

We know an old friend of ours "down East," that we would be willing to match against him any day. Colonel "Bob" has evidence of a very little of the esthetic about him. He has a large head, but a much larger stomach. He may have fine feelings, but he keeps them hidden. His main object is very apparent—to look well after number one. He is hired by a stage manager named Maquire, to make this tour on the Pacific coast, and gets \$10,000 and expenses. When the train arrived at Spokane Falls, the man with the mighty stomach left us, carrying with him his axe and arrows. We should judge that Ingersoll was undertaking the hardest task of his life in his endeavour to injure Christianity much in Idaho and Montana. But we must close for the present. W. W. F. Victoria, B. C.

GOSPEL STUDIES.

THE PHARISEES: MARK 2: 18 to 3: 5

To understand these verses, it is necessary to remember the character of those who came to our Lord with sharp questions, viz., the Pharisees and Scribes.

The Pharisees were the leading Jews of that time. Originally they were a pious people; now they were mere formalists, governed by traditions, making a great show of religion in outward ceremonies, but very proud and haughty, unjust and covetous, superstitious and hypocritical. Mat. 6: 1-8; 23: 27.

The Scribes were Writers, and highly educated Doctors of the Law and expounders of the Scriptures. Hence the disciples asked Christ, "Why, then, etc." See Mat. 17: 10; Mark 12: 35; Luke 20: 1, 2; Luke 5: 30-32; 15: 2; 20: 1; 22: 2; 23: 10. It was their superstitious faith in forms and humanly devised ordinances which caused the Pharisees to put questions to Christ on fasting and on the observance of the Sabbath, and which he condescended to answer so clearly and satisfactorily.

As to fasting, Christ does not say His disciples are never to fast. Oh no! They are not to fast now, while He is with them, because it is a season of light and joy. Fasting was then more appropriate than fasting—beauty than ashes! Fasting was the result of sorrow, when He should be taken away!

He then tells them, through the metaphor of old clothes and old bottles of skin, that His religion is no patchwork upon theirs, which they had turned into outward form and ceremonies; whereas His was the way of pardon, love, and peace, making all new by changing the heart. A patch of the new would not mend the old, but would speedily disintegrate it.

As to the observance of the Sabbath, our Lord showed that the Sabbath had been made for man; and Christ, not man, was the Lord of the Sabbath; and He had healed the man with the withered hand, on that holy day, as a work of mercy—a type of spiritual restitution. Let every reader search the Scriptures; and implicitly believe what they reveal; and let all remember the Sabbath day and keep it holy, merciful and spiritual!—Hon. Judge Young, Charlottetown, P. E. I.

TROUBLES IN CHINA.

The Rev. G. W. Olver publishes a letter from Dr. Wenyon, of the Wesleyan mission to China, adding that "similar troubles have compelled our missionaries to retire from Teh Ngan, in the Wuchang District. Mr. Bell is at Hankow; but the Ten Ngan property has been

destroyed by the mob." Dr. Wenyon writes from Fatsan, Canton, Sept. 9th. Our work of preaching the Gospel in this part of China is practically put a stop to for the present. For some time past we have noticed a growing ill-feeling towards foreigners, and the issue of an official proclamation about ten days ago, offering high rewards for the heads of French officers and soldiers brought matters to a crisis. A riot broke out in Fatsan on Monday last, which ended in the dismantling and partial destruction of both our chapels in Fatsan—viz., the London Mission chapel and our own. The mob then proposed to attack our residences, and when I heard of this at the hospital, a mile and a half away from home, I lost no time in hurrying to the protection of my wife and children, who were quite alone, Mr. Bridie being absent at Macao. The mob was collecting round our house; but the soldiers sent by the mandarins soon arrived, a Chinese gunboat anchored before our river door, and so the mob was dispersed. Early next morning my family, accompanied by my hospital assistant, Mr. Anderson, and guarded by soldiers from the gunboat, went down to Canton. I had so many patients in the hospital I was afraid to go down to Canton myself lest the Consul should not allow me to return. The hospital has not been molested, but our homes have still to be guarded by soldiers. In my daily journey to the hospital I meet with various kinds of treatment. In streets where I am known the people are generally polite enough, but in other streets threats to kill are frequent. The nature of my work, however, is sufficiently understood by large numbers of the people to allow me to stay here without any great personal risk.

The riot has not been confined to Fatsan. Our mission has lost no property elsewhere, but many chapels belonging to other missions in different parts of this province have been destroyed; our native Christians also are being sorely persecuted, their goods are being stolen, their houses broken up; in several cases they have been brutally beaten, and in one case the daughter of a Christian, a girl 13 years of age, has been stolen away, probably to be sold as a slave. In Fatsan we have now no place of worship, but on Sunday last the native Christians, of both the London Mission and our own, met together in the hospital. We did not sing, fearing that the sound might attract the mob, but prayer was offered, the Scripture was read, and an appropriate sermon was preached by our native preacher.

There are no other missionaries in the country just now, which is fortunate. The presence of a foreigner, unless he is well known, excites the people, for among the masses there is no discrimination, and every foreigner is supposed to be a Frenchman and a spy.

JAMAICA.

Jamaica lies between lat. 17° 45 and 18° 30 N.—nearly 5,000 miles away from us. Its length is about 145 miles, its area 425,084 square miles, to which the Caribs and Turks islands (annexed in 1872) add probably somewhat over 200 square miles. The population in 1871 was 506,151, distributed as follows: 13,101 white, 101,345 coloured, and 391,707 black. The last are slaves, and descendants of slaves who were liberated in 1833. A few thousand coolies imported from Calcutta give still further variety to the population. In the year of which we have already taken statistics, 1871, the imports amounted to \$6,655,000, and exports to \$6,245,000, while the public debt was \$388,000. The heavier items of export are sugar, rum, coffee, spices, dye stuffs, and honey. The products include too the usual tropical fruits, and the forests are rich with such woods as mahogany, cedar, ironwood, and lignumvitæ, the bread-fruit tree being also found. There is a large number of churches, about as follows: Episcopal 95; Wesleyan, 18; Methodists, 80; United Methodist, 15; Jamaica Baptists, 60; Presbyterian, 30; various 58. Much interest has always been shown in education, and a large proportion of the children attend the public schools.

The climate of the island is said to be very equable and salubrious. Cholera and yellow fever are somewhat too well known in certain seasons on the coast; but the interior and more elevated portions of the island are recommended to sufferers from tubercular troubles. The soil would not seem to promise special fertility, in that the north being principally chalky marl, and in the south what is called Jamaica buck mould. The latter is very favorable to growth of sugar cane, and indeed the climate renders all productive, yielding two and even three abundant crops of maize. The surface is well watered by very numerous streams and grazing farms are successfully operated. Alligators are rather common; the snakes are not venomous; but there are scorpions and centipedes, which are poisonous, though, in general, easily avoided.

It is said that silver and copper mines were worked by the Spaniards. No mining is now done, though lead is known to be abundant, and it is thought that iron and antimony ores, and possibly gold, exist.

April, May, September, October and November are the rainy seasons and, between times, the island is occasionally visited by violent hurricanes. Serious earthquakes have sometimes visited the island. One in 1692, rent the surface, in various places, swallowing up many people and houses. Some of the buildings, which were engulfed with their inmates, to a depth of 50 feet in the sea, were still standing as late as 1835.—Fadsor.

BREVITIES.

If men knew as much at forty years of age as they thought they knew at twenty, there would be more statesmen in the country.—Texas Siftings.

The eye of the master will do more work than both of his hands. Not to oversee workmen is to leave your purse open.

Impress upon the children from early infancy that actions have results, and that they cannot escape consequences even by being sorry when they have acted wrongly.

There is only one sentiment that never fails, and yet never intoxicates—Duty. Duty puts a blue sky over every man—up in his heart, maybe—in which the skylark, happiness, always goes singing.

A Negro witness in Macon, Ga., testifying in a bicycle case, gave this as the result of his observations: "If you ride slow you turn over yourself; if you ride fast you turn over somebody else."

"I shall find another channel for my article," wrote the author of a rejected contribution. "That's right," was the answer of a courteous country editor. "The British Channel would be an excellent place for it."

In a cemetery a little white stone marked the grave of a dear little girl, and on the stone were chiselled these words: "A child of whom her playmates said, 'It was easier to be good when she was with us.'" I used to think, and I do now, that it was one of the most beautiful epitaphs I ever heard.

An English scientist has discovered that there is three cents worth of gold in every ton of sea-water. There is not much, to be sure, but a young man would acquire wealth more rapidly by extracting the gold from sea-water than by purchasing tickets in a Southern lottery.—Norristown Herald.

"This book is of no value whatever," said the literary editor to the managing editor of a provincial daily. "But so get so much advertising from the publisher that I dislike to cut it up. What shall I do?" "Well, you might say that the binding is remarkably handsome," was the reply.—Boston Globe.

Speaking of the time he was wounded, ex Gov. Oglesby, of Illinois, said the other day, the ball did not hurt him until after he was almost jolted to death in an ambulance. "Does the old wound hurt you much now?" inquired a sympathetic listener. "Bless you, no," replied Uncle Dick, "except every four years when I want to run for office."—Chicago News.

There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy makers."

A correspondent asks, "What is the salary of the President of the United States?" Fifty thousand dollars; but then, my dear sir, you can't have the place. There are too many applicants already. And we forgot to mention that while the salary is only \$50,000, it takes \$250,000 more or less, to get the situation.—Boston Transcript.

"My dear, look down below," said a grandiose, as he stood on the bridge with his wife, and gazed at a tug hauling a long line of barges. "Such is life—the tug is like a man, working and toiling, while the barges, like women, are—" "I know," interrupted Mrs. G., acridly; "the tug does all the blowing and the barges bear all the burden."

"Before I became a scribbler, I had more money than brains, but now I have more brains than money," said the orator of the press club. "How is it with those who have neither?" inquired one of the audience. "If the gentleman desires to relate his experience I will cheerfully give way," was the response.

Dr. Genzmer holds that the various senses in infants are developed by degrees after their birth. The sense of touch is present at birth, but the capacity to feel pain is not clearly indicated until four or five weeks later. Hearing is perceptible in the first or second day of life, and light though perceived immediately after birth, results in complete visual power only after four or five weeks, and colors are not clearly distinguished until after as many months. Smell and taste seem not to exist in newborn infants.

From England's Distant shores comes additional testimony as to the wonderful merit of the only sure pop corn cure—Putnam's Fatless Corn Extractor. "Office of the Chemist and Druggist 42 Cannon St., London, Eng. A friend travelling in the States and Canada used Putnam's Corn Extractor, and within a few days the corns vanished and I now ask you to send me a few bottles, S. Brett." After referring the letter to our English Agent, we received intimation that Mr. Brett had ordered three dozen for distribution among his friends. See that you get the genuine Putnam's Corn Extractor. Beware of imitations and substitutes.

There are 1,908 students in the Prussian universities, and 414 preparing for the university.

Consumptives should try Allen's Lung Balm; it can be had of any Druggist. See Adv.

No student in Tulane University is permitted to pursue more than four studies.

NEW YORK TO THE FRONT. Mrs. Wm. Wise, of New York city, writes: "Fusel Minard's Liniment for Rheumatism, fever and chronic rheumatism and was cured. Send me 2 doz bottles by express at once as my friends suffering from same trouble want it."

People who don't want to keep rheumatism, neuralgia, erysipelas, lumbago, toothache, carache, hoarseness, croup, inflammation of the lungs or bowels, colic or cramps, should keep Minard's Liniment constantly in the house, and use it freely internally and externally.

The wages of cotton spinners of Oldham have been reduced to 5 per cent. owing to the depression in the cotton trade.

A western paper says that "by this time a down easter has got their houses benched up and have laid in a supply of Johnson's Anodyne Liniment." It would be a wise thing for people hereabouts to lay in the Anodyne. It is the most valuable liniment in the world.

Horse and cattle powders if unadulterated are of immense advantage, but the large packs now sold are trash, only one kind now known in this country are absolutely pure and those are Sheridan's.

SURE TO CONQUER. The most troublesome cough is sure to yield if timely treated with Haggard's Pectoral Balsam. Pleasant to take and safe for young or old.

One family has made all the paper used for Bank of England notes. Its manufacture has been the inheritance of a dozen generations.

A VALUABLE PATENT. The most valuable discovery patented in modern times is that of the best blood purifier and liver and kidney regulator known. We refer to Burdock Blood Bitters, which is making so many wonderful cures and bringing the blessed boon of health to so many homes.

A PERFECT BEAUTY. Perfect beauty is only attained by pure blood and good health. These requirements give the possessor a pleasant expression, a fair clear skin and the rosy bloom of health. Burdock Blood Bitters purify the blood and tone the entire system to a healthy action.

WOULD YOU BELIEVE IT. Nature's great remedy, Kidney-Wort, has cured many obstinate cases of piles. This most distressing malady generally arises from constipation and a bad condition of the bowels. Kidney-Wort acts at the same time as a cathartic and a healing tonic, removes the cause, cures the disease and promotes a healthy state of the affected organs. James F. Moyer, carriage man, of Myerstown, Pa., testifies to the great healing power of Kidney-Wort, having been cured by it of a very bad case of piles which for years had refused to yield to any other remedy.

A HAPPY THOUGHT. Diamond Dyes are perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colors. 10c. at druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c. stamp.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it,—but if you want nice soft hands you have only to use Estey's Fragrant Philoderma.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

Estey's Fragrant Philoderma is the only reliable and thoroughly harmless preparation in the market for the skin. For general use it is simply invaluable and far superior to Glycerine or any greasy compound. It is much better than Violet Powder for chafing in Infants.

THIRD.—How often we hear one say, "I feel so tired and languid and yet have done nothing to cause such a feeling." The trouble is that their system is out of order and requires a good bracing Blood stimulant. To such we would recommend Estey's Iron and Quinine Tonic. All Druggists sell it.

BY THE USE OF HANINGTON'S QUININE WINE AND IRON, and Tonic Diller Pills the blood is purified, and a healthy skin is the result. Beware of imitations. See that you get "Hanington's," the original and genuine. For sale by all druggists and general dealers in Canada.

No Lady who delights in flowers and likes to see them do well and bloom abundantly, should be without Hanington's Food for Flowers. Ordinary packages 30c. sufficient for twenty plants for one year.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it,—but if you want nice soft hands you have only to use Estey's Fragrant Philoderma.

RHEUMATISM is a constitutional disease and must be treated through the blood to entirely remove it from the system. It is an exceedingly painful disease, but not dangerous, excepting when it attacks the heart, when it usually provokes fatal SCITICINE cure, it permanently by neutralizing the RHEUMATIC POISON in the blood.

COUGHS AND COLDS that we so frequently neglect and which so often prove the seeds sown for a harvest of Consumption, should have immediate and thorough treatment. A teaspoonful of Prostronized Emulsion taken when the cough is troublesome, will relieve the patient, and preserved in, will effect a cure in the most obstinate cases. Always ask for Prostronized Emulsion and be sure you get it.

ADVICE TO MOTHERS.—Are you disturbed by the crying and fretting of your rest by a sick child suffering and crying with pain of a tooth? Mrs. Winslow's SOOTHING Syrup for Infants. It will relieve the pain in five minutes. It is a sure and safe remedy for colic, wind, flatulency, and all the ailments of infants. It is the best and most reliable remedy in the United States, and is for sale by all druggists throughout the world. Price 25 cents per bottle.

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