

The Wesleyan.

121

Longworth Lar

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXVI.

HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 18, 1884.

No. 16

NOTES AND COMMENTS.

If God could not save us through the agency of the simplest and most common-place truths, then most men would be beyond the reach of salvation just for lack of knowledge.—*South-western Methodist.*

Are you stewards going to readjust in your final settlement with your preacher because the crop is short and the times are hard? Suppose one of you is a merchant, will the preacher be allowed to readjust when he comes to settle his account at the end of the year?—*Southern Advocate.*

Some Churches in the North have a committee for shaking hands with visitors. The idea is not a bad one. An improvement on it can be made when the Church is resolved into a committee of the whole and each member makes it his or her duty to say a kind word to every visitor who enters the sanctuary.—*Texas Advocate.*

Mr. George B. Dexter, in his recent admirable paper on the "new boys' reading-room," quotes Sheriff Clark as saying: "Many women come to me at the jail, and want to read and talk to the criminals; but I tell them to go and read and talk to the same class that are not as yet criminals, and keep them from being such."—*Boston Transcript.*

In the early days of Methodism a preacher expected a revival of religion in every society, and the conversion of souls at every appointment. The power of God is not limited to time nor to men. Let the Church pray that the primitive power of Methodism will be restored and souls converted in every congregation.—*Texas Advocate.*

At the Boston Ministers' Meeting recently, a speaker said: "I used to think that preaching should be principally for the benefit of adults and youth, but that children may be saved. Now I believe that preaching should be directed to children, but that adults may be saved, if they will heed the offers of salvation."—*N. Y. Examiner.*

In a recent letter addressed to the Editor of the *Christian Advocate* George Bancroft says: "Certainly our great United Commonwealth is the child of Christianity; it may with equal truth be asserted that modern civilization sprung into life with our religion; and faith in its principles is the life-boat on which humanity has at divers times escaped the more threatening perils."

The *United Presbyterian* says that "the religious interest in the colleges seem to be greater this year than for several years past. In some of them nearly all the students have made a profession of religion. The religious impressions among the students are also deep and fervent. The whole number of students is put at 85,000, and of these it is said one-half are members of the churches."

Is it right to hire an infidel or an unbeliever in Christianity to sing in a church choir? Does his singing what he scoffs at and does not believe have a tendency to lead sinners to Christ? This seems to be a question for each Church to answer for itself. In our judgment, it is no advantage to have the singing done by such persons. We do not believe that God will bless it.—*Indiana Baptist.*

In a speech in Congress on the tariff question Hon. S. S. Cox said: "I beg to say I learned my political economy in Rhode Island, at Brown University, from Dr. Wayland. He taught me the morality of the question. This I shall never forget in my votes here." Thus is furnished another instance of the importance of Christian instructors in our higher schools of learning.—*Alabama Baptist.*

Statistics are a fine thing; but they must not go too far. An expert has been before the Health Commission at Ottawa to the effect that better sanitary arrangements would save the lives of 50,000 people annually in Canada, and on the other hand temperance advocates assure us that the use of strong drink takes off 50,000 people annually in Canada. Now, the total mortality returns only figure up 80,000. There must be an error some where.—*Le Monde.*

A writer in the *Boston Advertiser* complains that teachers in that State are respectably removed without just cause, and he calls for the abrogation of the practice of electing teachers for a single year. "Let this annual humiliation," he says, "this crippling anxiety, and this liability of keen and cruel injustices, cease. Let teachers be elected to serve during efficiency and good behavior. Let us have no

possibility of this worse than Greek ostracism in Massachusetts."

The picture which Catholics give of the state of religion in the United States of Colombia is appalling. Infidelity, they say, is in the ascendant and Catholicism is persecuted. What a terrible indictment this, of the Roman Catholic Church, which has had this field all to itself, has been protected by the State to the exclusion of all other religions, and has had the fullest opportunity to mold the people to its own liking! It is but reaping what it has sown.—*Independent.*

"I learned the native language by committing Bible verses to memory one at a time, and repeating them on the street-corners to little crowds of natives," said the Rev. Mr. Clough, of the Telegoo Mission in India, at a Baptist Church-meeting in Brooklyn recently. "I had to change my corner very often, as the natives would get tired of hearing a single verse repeated. My stock of verses gradually accumulated, until I had enough to make a respectable sermon, and soon afterward I mastered the language."

At his first great meeting recently in a new part of London, Mr. Moody asked all who were Christians to rise. Not suspecting what was to follow, about three-fourths of the audience arose, when quick as he could speak, Mr. Moody said, "Now do not sit down, pass out at once. Glad to know that you are Christians, and so you may go, as I want the sinners to come in." As the stewards showed the Christians the way out, a great multitude which had been standing at the door crowded in and filled the tabernacle with the very class which Mr. Moody wished to reach.—*Advocate.*

An esteemed minister writes as follows, and doubtless many others share his opinion: "It must have been a touching sight when the widowed hands drew aside the veil which hid the busts of the two men of God whom all Methodism mourns. But what is most sorrowful of all is that Morley Punshon and Gervase Smith might have been living now only that they were compelled to hew wood and draw water. When shall we learn that such highly-sensitive lives should be spared the toil and heartworry involved in gathering money and keeping account books?"—*London Methodist.*

Cried out one ruffian to the soldiers in Cincinnati: "Wait till night; wait till we get red drunk; then we'll clean you out!" The saloon begins to show its real colors in this light. When quiet reigns, men by twos and hundreds of twos all over the land get "red drunk" and commit murder. When mobs reign, saloons do that same kind of public service by wholesale. During mobs, law prohibits saloons; in quiet times drunken men commit murder and are acquitted by juries of their own kindred. Then, then, Cincinnati riots and riots over the murder, and escape of murderers, in which the saloon is the chief agent.—*N. W. Advocate.*

Dr. Parkergoes to the root of things when he says, in reference to the Out-cast London controversy, "When a woman is compelled to work all day for four pence it is a mockery to build her a Mission hall and invite her to hear prayers from people who ought to have paid her a better price for her labour." It is iniquity, even the solemn meeting. When ladies grumble to pay half-a-crown for an article upon which some needy sister has spent a week of continuous toil, and then on Sunday give away tracts and ring the bells of heaven as if they were the favourite angels of God, they ought to be told that their blasphemy and their benevolence are alike despicable.

In reference to the returns of absentees among church members, an Episcopal paper remarks: "It is only a few weeks ago since we noticed that the Baptists, in one state, claimed more adherents than there were population. Now we see how it is done; simply by classifying all the absentees as members. Now suppose thirty members leave one church, that number is kept on the original list. In the same thirty leave the second church and are kept on the list of the second church. This carried on ad infinitum would give any denomination as many members (on paper) as it wished to have. It is a way of compiling statistics our Church has not yet learned." Methodists are still more careful. They sometimes drop removing members too readily.

Some men have a Sunday soul which they screw on in due time, and take off again every Monday morning.

ENTIRE SELF-SURRENDER.

We miss the lesson contained in the story of the young ruler, if we do not learn that following Christ implies self-renunciation at the outset. Suppose it otherwise, then there must be continual quarrel and resistance throughout the whole after career. Not a few of the hindrances and painfulness of Christian life are entirely due to foolish efforts to retract this absolute surrender, in certain cases and circumstances. Nothing less than Divine grace, maintaining a devout and joyful remembrance of the fact that we are not our own, can save us from the antagonisms and irritations which inevitably spring from any attempt at self-assertion. Therefore it is necessary to teach this lesson of entire submission and surrender at the threshold. Where this is lacking, there can be no true life. If the necessity of this supreme devotion be duly and fairly pressed, formalism becomes difficult, if not impossible. It is to be feared that many seek with some earnestness to lead a Christian life, who never have reached the faintest conception of what it implies. They toil on, doing unwholesome tasks and performing unpleasant duties, in the hope that the very reluctance which they find it so hard to overcome, may be reckoned to their credit. They imagine that God is pleased with the drudgery which displeases them. To escape dreaded pain and to win the hope of a happy hereafter, men may be willing to suffer and toil during their stay on earth; but such suffering and service unwillingly borne and rendered, are not worthy of the Gospel of Christ.

Does that test seem too severe? Does the condemnation of all who are thrown out by it seem too harsh? Nay, what other test can suffice? or what other judgment would be just? Nothing less than whole-hearted acceptance of God's will, can secure spiritual health and happiness. Nor must we forget that He who asks this surrender at our hands, has been beforehand with His own gracious self-surrender. He who asks me to become altogether His own, first made Himself mine, altogether mine. "He loved me, and gave Himself for me." And it is the very same love, in its wise tenderness, which prompted the first surrender, and demands the second. Though our short-sightedness is not always apparent, it is no less necessary for our well-being that He should give Himself for us, than it is that we should give ourselves gladly and unreservedly to Him.—*Word and Work.*

PROTESTANTS IN SPAIN.

The new Spanish Ministry, under Canovas, is very reactionary. It may be that the Prime-Minister thought he would be able, in spite of the entrance of the Ultramontane leader, Pidal, into the ministry of instruction, to preserve to Protestants the small measure of religious tolerance which he had left them under his former government. But he had made his reckoning without his host—that is, without the fanatical clergy, which is now trying everywhere how far it can go with its encroachments and injuries, secure that in Spain the rigor of the law would never be turned against a "venerable pater." On the 23rd of January, a child of seven years old died in the little village of Navarra, Olmraquia. Its Protestant parents called in the pastor of the neighboring Pamplona, to bury it in the Civil Cemetery; but the judge, at the request of the priest, ordered the body to be buried in the Roman Catholic cemetery. Accompanied by the knelling of the funeral bell, the judge, the town council, and many of the inhabitants came to the house of mourning on the 25th, and required the body to be given up to the priest. Mr. Goicoechea, the father, maintained his right and refused to yield, and the authorities went away. The gov-

ernor of the province sent a written order to the mayor, to respect the right of the parents, and to order that the funeral should take place in the Civil Cemetery. But the mayor refused to obey the order till he had taken counsel with the bishop of Pamplona. On the 27th he came back again with the judge, who said that he ordered, on the ground of higher authority (we suppose that of the bishop), the carrying off by force of the body, and its burial in the Catholic cemetery.

A sergeant and four gens d'armes carried out the act of violence and the burial took place in the Catholic cemetery amidst the cries of the crowd: "Long live religion! Down with the Protestants." Thus, neither the king, the ministers, nor the government, but the priests alone, rule and are obeyed by the judges. Occasionally the people dare to defend themselves. In the little village of San Martin a woman in child-bed called in a free-thinking physician, who baptized the child, which was at the point of death, shortly before its decease. No doctor would dare to omit baptism in such a case. But the priest refused Christian burial to the child, on the ground of its baptism not being valid. For four days—an unheard-of length of time for Spain—the body remained unburied until the people rose en masse, besieged the house of the priest, and took such a threatening aspect that he was obliged to do his duty. Near Besullo, in Asturias, a priest was returning to the village with the viaticum, the holy wafer. Two evangelical boys, who could not resist the narrow mountain path, on its steep, to avoid meeting him. The priest rode faster behind, and when they court-courteously stood to let him pass, he took the capsule out of his pocket, and said to the boys: "I have God in here," bidding them take off their caps. But one of them answered, courageously: "The Apostle Paul says: 'The Almighty dwelleth not in temples made with hands; neither is he served by men's hands, seeing He himself giveth to all life and breath and all things.' The priest at once called on a witness, and both boys were called before the magistrate, where they were punished with four days' imprisonment and a fine of 10 francs each, besides, what is far more, the costs. All these facts are proved by official documents; but, as not a single case has occurred in which the persecuted have really met justice, we cannot wonder that the Protestants despair of meeting with it under this government. How easy it would be for the government to make loyal subjects of them by granting it! They are the only ones in all the country who regularly pray for the king and the government in their churches.—*Independent.*

BABES IN CHRIST.
It is very possible to expect more from young converts than we ought. Their eyes have been opened to discern spiritual things. It would be strange indeed, were they to exhibit all that wisdom in resisting the evil one which usually comes through years of observation and testing. Spiritual infancy demands at our hands the utmost tenderness and charity. "Who-soever shall offend one of these little ones which believe in me, it were better for him that a mill-stone was hanged about his neck, and that he were drowned in the depth of the sea," that is, a moral catastrophe like that of causing an inexperienced believer to fall away and lose his soul, is attended with the most fearful visitation of the Divine displeasure. "Woe to that man by whom the offense cometh." It is always best to hold young converts closely to the fundamental principles of the Gospel—such as justification by faith, witness of the Spirit to adoption, good works as the necessary fruit of genuine faith, etc., be-

fore offering them the "strong meat" which belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." These are primary scholars in Christ's great school. As in secular training, so it is in spiritual; no progress in higher instruction can be made without the thorough incorporation into the mind of primary and axiomatic truths. While the combination of elementary spiritual principles is to be perfected under the guidance of the Holy Spirit, the Scriptures, nevertheless, teach us that the divine order in spiritual growth does not materially differ from that which we find in the mental and physical world. That beautiful simile of the great Teacher carries a lesson to all the ages: "first the blade, then the ear, after that the full corn in the ear." So it ever is in that kingdom of truth which God sets up in the believing soul.

DEATH IN THE PALACE.

The President of the Wesleyan Conference, in preaching in Glasgow on Sunday morning last, gave beautiful expression to the national sympathy. He said: "I need scarcely ask, dear brethren, for your sympathies and prayers on behalf of our beloved sovereign—our greatly-afflicted Queen—and the newly-made widow, the Duchess of Albany. When you heard, on Friday, the unexpected tidings that the Royal family was suddenly bereaved of one of its choicest members, I am sure that, after the first shock caused by the almost incredible news, your sympathies ran unbidden to the palace and the throne. One has heard in connection with this sad event the strange exclamation, 'The poor Queen!' Strange, indeed, that the greatest potentate on earth, the sovereign ruler of an empire upon which the sun never sets, the Empress of India, the mistress of conquering legions on the Ganges and the White Nile, should be spoken of pityingly as an object of commiseration. But in the presence of death all distinctions are levelled—the rich are poor, the strong are weak, the great are little. Her Majesty the Queen is worthy of the loving sympathies of her loyal subjects. There is no truer woman in her dominions than this first lady of the land, faithful as a wife, devoted as a widow, and as affectionate a mother as God ever blessed with children. Some of us remember the 14th of December, 1861, when the great bell of St. Paul's sounded forth the death of the Prince Consort, and then on the same date a few years ago the Princess Alice passed away; and now the Royal mourner on the throne is overwhelmed with this new grief, caused by the decease of her favourite son. If David the King could say of a wicked, undutiful child, 'O my son, Absalom, my son, my son Absalom! would God I had died for thee; O Absalom, my son, my son!' how must Queen Victoria feel in sorrowing for a child, greatly endeared by his noble qualities of mind, his intellectual pursuits, and additionally endeared, alas! by his delicacy of constitution. The Queen's bereavement and the Duchess of Albany's bereavement is the nation's bereavement. From the pursuits of peace and of intellectual and social improvement, to which the young Prince was devoting himself, following in the footsteps of his father Albert the Good, much benefit to the country might be expected in the future. It was my happiness to hear the last, or one of the last, public addresses of the Duke of Albany, delivered at Liverpool two months ago. The superior qualities of mind, the practical good sense, and the kindly interest in the poor, which the address displayed, greatly raised the Duke's highness in the estimation of all who heard him. But our anticipations of his future career of usefulness are soon ended.

Heaven will be the sweet surprise of a sweet explanation.—*Dr. Robt. P. Rice.*

THE DISSATISFIED RATIONALIST.

If you are a rationalist, you are uneasy and restless, and will become more so as the years go by and the inevitable change comes nearer and nearer. But the habit of doubt has become strong. If you try to lean upon any of the verities of your childhood faith they are found to be unreal as dreams. You have gone the rounds of reason and learned that all things are unstable and variable and unreliable. It is not pleasant to go forward in utter uncertainty; but as all things are uncertain to you, and not even the faintest intellectual star lights the dark future, what are you to do? You scarcely believe in the existence of God; and yet, if you look to it, you will find that you really do have some sort of a hazy faith, a kind of indefinite trust in him. Very well, that is enough for standing ground, or rather for kneeling ground; and if you will take our advice you shall find comfort and rest in your soul. Pray to that invisible power. Hold up your hand and ask him to take it and lead you out into the light of a knowledge of himself. Tell him that you earnestly want to know and to believe the truth, and to conform to his holy will. Christ is a myth to you, but you would like to know of a certainty whether Christ's claims and offers have any verity in them. Ask that great unseeing intelligence to tell you the truth about Christ. You will get a little warmth about the heart and a little comfort and hope—not much intellectual light perhaps, and yet something different from the darkness. With continued prayer and seeking and desire to conform to the light and the truth as it comes, you will certainly emerge into bright hope and confidence and good being. Why, you may ask, does not God reveal himself at once to those who seek him? Because he cannot without working a miracle. The light is all around, but your eyes must become adapted to it. The solid ground is there, but it takes time for you to learn to walk upon it. In due time you will walk without weariness and run without fainting, and see plainly the beautiful mountains and the sun and the moon and the stars above them. Give up that painful and constantly disappointing search by the light of your reason. Hold up your hand and God will take it in his.—*Interior.*

1. Did you ever see a counterfeit ten dollar bill? Yes. 2. Why was it counterfeited? Because it was worth counterfeiting. 3. Was the ten dollar bill to blame? No. 4. Did you ever see a scrap of brown paper counterfeited? No. Why? Because it was not worth counterfeiting. 5. Did you ever see a counterfeit Christian? Yes, lots of them. Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No. 6. Did you ever see a counterfeit infidel? No; never. Why? You answer, I am through.

I would rather be what God chose to make me than the most glorious creature that I could think of. For to have been thought about—born in God's thought—and then made by God, is the dearest and most precious thing in all thinking.—*George MacDonald.*

How sweetly the dove puts the Church on the watch, when she takes a step toward him.—*The Christian Way.*

It will be an ill day when we are engaged in seeking for a path we forgot the lamb had.

The Christian is not to be despised by seeing that he is building and moving, but that he cannot be deep and full of spiritual power. You can be no exception to this rule.

REPRESENTATIVE HOUSE
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AWARDS
EXPOSITIONS
EXHIBITION
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RETAIL,
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STOMACH
OF THE SKIN
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STATE JOURNAL
RE

OUR HOME CIRCLE.

AFTERWARDS.

There is no vacant chair. The loving meet— A group of friends—smitten. Who knows how long they will remain—

LETTERS TO GIRLS.

FEATHERS.

I have been in mind the Greek word from which my subject is derived and do not propose to tell you how to "get on"—how to "fly through the world," or, as the expression of to-day would phrase it, "feather your own nest."

I am not going to talk about your associates, which Shakespeare calls, "birds of a feather." I shall not chide you for being in what your father might call "high feather." And though I've been reading Cuvier and Audubon I am not going to tell you about swallows, sandmartins, humming birds, orioles, owls, bats, eagles, hawks or crows.

Both of my young friends have asked questions on the subject of dress, and somewhere in the letter you will find how to answer, "Are we justified in following the fashions of the day when injurious to health?"

"Will not a lady who has a great fondness for dress, lose her interest in the cause of Christ?" I know, my dear girls, that you don't like lectures on dress, and you see now why I try to sugarcoat the pill with feathers which you do like!

I think it is as much your duty to dress charmingly as I was going to say—to say your prayers. Why? Dr. Mary Walker was once invited out to me in Washington, just as one would draw attention to Barnum's show women.

on neck, bracelets and earrings. I have seen girls in the kitchen dressed in half worn finery, dragging a train through the dust and catching ruffles on the stove or wood-box. I have seen shop-girls who had sweet intelligent faces but their coiffure and dress was such as to make the heart of any good, intelligent woman ache in pity.

I wish that all my girls could know how intelligent men and women look at these things, and seek their approval instead of striving for the approving glance of young people as silly as themselves.

Two years ago I went from St. Louis to New York in a car with the daughter of a late Secretary of State, who once ran for President of the United States.

It is not the love of dress, primarily, which is doing so much harm to the girls of to-day. It is not the love of dress, primarily, which draws Christian girls away from Christ. It is something back of that and something worse.

Why do you want fine clothes? Answer the question honestly. Is it not that others may think you have wealth? That you may attract attention? Why do you envy the woman of fashion?

I wish I could show you just how miserable are the lives of the women who devote all their time to their dress, to the covering of their bodies. They have no thoughts higher than this. They are selfish, caring for no one's comfort but their own.

Look at the motives which induce you to ornament yourself and then study the spirit which Christ inculcates. Can these two spirits walk together? Answer. And, my dear young friends, as you hope to make the very best of yourselves of which you are capable, scorn to make dress the object of your life.

approval that Dionysius, Tyrant of Sicily, learning that Marsyas had dreamed of murdering him, straightway ordered his execution, eagerly remarking that if he had not been thinking of the deed he would not have dreamed it.

More in accord with common experience and the common opinion is St. Augustine, who, in a striking passage in his "Confessions," bewails the evil character of many of his dreams, but wisely argues that since his waking self was sincere in love of good and hatred of evil, he could not be guilty in God's sight of the iniquities he seemed to commit in his sleep, though he wondered, as we still do, at the contrast between the two states.

When such dreams are the wild reproduction of an evil past, stamped on the memory, they are a part of the just and inevitable punishment of sin; the prodigal son must have been troubled in dreams by recollections of the wild orgies of his wanton life, long after he was living quietly in his father's house; but still the dreams themselves, being entirely beyond the control of the will, cannot fairly be classed among sins.

SENSITIVENESS.

That a very large amount of unhappiness results from the possession of a thin skin is a matter of common experience. Very many persons are sufferers from this evil without knowing the cause, and again others are aware of their deficiency and yet do not know the remedy.

The reason why God is trusted so little, is because he is so little known. A minister of the Gospel who lives in the far famed Western Reserve is very fond of hunting. It is nothing uncommon for him to spend a whole day, now and then, wandering through the woods and fields in quest of the little game that has been left. Sometime ago, and at a time when quail were protected from harm by law, he came upon a flock of these birds, and fired upon them.

THE DECEITFULNESS OF SIN.

Sin stands in the door of the tent, Like Jack of old and cries, "Turn in, my lord, turn in, content To abide ere daylight dies."

THE TIDES.

Various remarkable theories have been advanced regarding the tides. Many of these are truly so absurd that it is hardly worth while to refer to them. Persons find it difficult to understand why the tides are higher at one time than another, and why they rise to the height of sixty feet in the Bay of Fundy, forty in the ports of Bristol, England, and St. Malo, France, and only to a few feet in height at New York and other places, while they are scarcely perceptible in the Baltic and other seas.

OUR YOUNG FOLKS.

That's he again! I know his whoop, As he sallies down the lane, No need to stay till he calls for "grab," With his face against the pane.

SAYING AND DOING.

Mary and her father were left at home for a few days while the rest of the family went on a visit. Some of Mary's young friends came in the afternoon with a request for her to spend the evening with them.

Little did he think that the incident would be reported to others, to whom it would give an unfavorable opinion of the divine. But so it was. And while such things are noticed to a greater extent when coming from a minister, we should all of us be very careful of our language.

BOTTLED TEARS.

In Persia they bottled up their tears as of old. This is done in the following manner: As the mourners are sitting around and weeping, the master of ceremonies presents each one with a piece of cotton wool, with which he wipes off his tears.

A question was once asked in a party of children, which character in "Bunyan's Pilgrim's Progress" they liked best. One replied, "I like Christian best;" but another said, "I like Christiana best, because she took the little ones along with her."

MY TRAMP.

As I set me here in my easy chair, I can note the swaggering gait Of his sunburnt feet, but I'll go at once, My tramp does n't like to wait.

MINISTERIAL RESPONSIBILITY.

A minister of the Gospel who lives in the far famed Western Reserve is very fond of hunting. It is nothing uncommon for him to spend a whole day, now and then, wandering through the woods and fields in quest of the little game that has been left. Sometime ago, and at a time when quail were protected from harm by law, he came upon a flock of these birds, and fired upon them.

I dare say she did regret doing it. But she did leave him alone. So what she said, you see, went for very little against what she did. Her actions spoke louder than her words.

This is true all through our life. We must be judged by our actions rather than by our words. It is easy to make promises and protestations, but by no means so easy to act always in just the right way.

There is another matter in which we are very often tempted to let words take the place of something better. We try—is this true of you, dear reader?—to put God off with promises. We try sometimes to make fair words to take the place of a Christian life.

A gentleman who was well known for his liberality was besieged by many children who were selling tickets for a fair. A dozen filed into his office at once, and many more would come.

THE TEN COMMANDMENTS.

Of the twelve not one could make the required recitation, and all belonged to the same Sunday school and the same class. Another energetic young salesman made her appearance. "How many commandments should you say there were?" she was asked.

PRAYING AND DOING.

"Bless the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down in his nice warm cot on a cold, windy night. As he rose from his knees his mother said "You have just asked God to bless them: what will you do to bless them?"

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1923

THE SUNDAY SCHOOL

APRIL 27.

ABSTINENCE FOR THE SAKE OF OTHERS.

1 COR 8: 1-13.

A new subject occupies the whole of this chapter. In Corinth and other cities, meat was offered for sale which had been used for sacrificial purposes in the heathen temples...

Verse 1-3.—Concerning this St. Paul speaks as though the Corinthians generally had all the knowledge required. This they would get by the promulgation of the decree of the Council at Jerusalem (Acts 15.)

4-6.—The apostle pronounces in most emphatic terms the intelligent Christian belief respecting idols—"an idol is nothing in the world."

7-11.—There were, however, in Corinth some weak brethren who could not join in feasts where there was meat that had been offered to idols, without feeling the power of the old associations creeping over them.

12, 13.—If we sin thus against our weak brethren, we also sin against Christ. This follows from the perfect identification of himself with his followers, (Matt. 25: 31-40).

14.—The general principle of this lesson is expressed in the title, "Abstinence for the Sake of Others."

This a principle, under the guidance of an enlightened conscience, we ought to try and act upon—in regard not only to eating and drinking, but to dress, amusements and other things.

Take things to know what is your own; what we to help the ought again of my money. I'll give that be agazine.

ers. The temperance movement of our day has its strongest foundation in these principles which St. Paul lays down.—W. M. S. S. Mag.

LIGHTS IN THE BARN.

It is estimated that nine-tenths of all fires are caused by carelessness. We give a word of caution. Never light a lantern of any kind in a barn. Smokers may include their pipes and cigars in the above.

TO PAPER A ROOM.

An experienced workman in this line thus advises: "Don't try to paper with a carpet down. Make paste, cut bordering and the paper the day before. If the wall has been white-washed, it must be washed in vinegar to neutralize the alkali in the lime."

USEFUL HINTS.

Never prick a blister with a pin. A needle is the only suitable thing.

Do dress the children sensibly; cover up their limbs in winter, and study health first and appearance second.

Lima beans are grown more successfully if planted in rows, seed six inches apart, than if planted in hills. The rows should be about three feet apart.—New York Herald.

When putting glycerine on chapped hands, first wash them thoroughly in soap and water, and when not quite dry rub in the glycerine. This process will be found much better than the old one.

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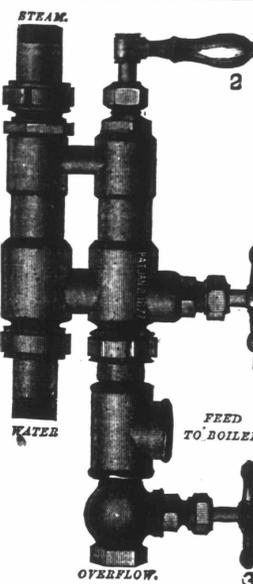
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THE WESLEYAN

FRIDAY, APRIL 18, 1884.

MAKE IT RIGHT.

The duties of a religious life begin at its beginning. At the threshold the Holy Spirit suggests them, and an earnest attempt to perform them affords the best proof of the presence of that "godly sorrow which worketh repentance into salvation." Among the earliest earthly duties indicated in the list given in St. Paul's second letter to the Corinthian church, is the effort to make all right between our fellow mortals and ourselves, as we seek Heaven's forgiveness. Failure to recognize the importance of this duty has, doubtless, delayed in many cases the attainment of a peace fervently desired, since its immediate, unqualified bestowment would have been a salvation in sin and not from sin and therefore abhorrent to the Holy One. A careful spiritual adviser will remember this hindrance as he from time to time probes some wounded spirit which can find no rest. In some such case, Divine Love, which would freely forgive all sin directly against itself, is only demanding that some wrong to a fellow-being shall be atoned for, since the atonement is within the range of possibility. It might even be found that an acknowledged wrong in word or deed, which some visitor to our inquiry-room or to our communion-railing may in vain wish to bear with him through the "needle's eye" into the "narrow way," is the secret of continued discomfort or danger.

Any vows having reference to the correction of past wrongs should be speedily performed. At best the Christian will have enough with which to reproach himself. As Richard Baxter remarked: "It is easier to believe that God has forgiven us than it is to forgive ourselves." A fragment yet extant of an old letter from one of the noblest men Provincial Methodism ever knew has in it an expression which reminds one of the persevering effort made by him in removing past wrong. The March number of the English Wesleyan Magazine has an interesting paper on the Methodist philanthropist, the late T. B. Smithies. In this it is stated that the Rev. James Caughey, the well-known revivalist, gave special prominence in his preaching to the importance of restitution, and that during an extensive revival under his ministry in the city of York, several hundreds of pounds passed through the hands of Mr. Smithies, the secretary of the occasion, into the possession of those to whom it really belonged. Quite recently it has been stated that, as a result of Moody's services in Cork, large sums have been received in a similar way by merchants of that city; and that since 1861 unknown persons have paid \$186,000 into the United States treasury from conscientious convictions. He is wise who, with such a laying duty to perform, does it thoroughly, even if it may serve him as it did the man who rode off on horseback on similar business and walked home, carrying the bride. Two facts should here be mentioned:—reparation of wrong may be demanded in other than financial matters; and faithful attention to the duty will be the best preventive of that suspicion with which the world too often watches the man who has left it for the narrower circle of the Church.

The duty of making things right extends also to the church-member. No man learns more readily than he that "to err is human"—a fact of which the New Testament everywhere takes cognizance, and for which it makes careful provision in the way of correction after a "golly sort." Keen-eyed and sharp-tongued as worldly men may be in reference to our failures, they are not seldom prompted to hostile criticism when they should be counted just, rather than ungenerous. At an organized moment a prominent church-member was led into an inconsistent act, which was reported far and near. In true Christian spirit he called upon his brethren, and in the public assembly admitted the wrong and expressed his sorrow. Non-reference to that brother's error ever reached the pastor after that day. The friend who had higher in his own eyes than did the world. It is not the best of us that in a fault which evokes harsh criticism, but the persistent effort to cover the wrong—as some of our roadmakers attempt to cover a rock, rather than

blast it out—over which the worldly man grows bitter, and in memory of which he sometimes instinctively catches at his hat in the church, when some individual is called upon to speak or pray. Divine forgiveness, with the forgiveness of the individual, and the confidence of the public, makes music to which a man may march on fearlessly to conquer in the service of God and his race.

THE LORDS SPIRITUAL.

Many years have passed since Episcopal bishops were permitted to hold a seat in the executive councils of the British North American colonies. The mother country seems likely at an early date to follow the colonial example. The result of the recent debate in the House of Commons on the "legitimate power of the bishops" was learned throughout the country with great surprise. To all interested in the perpetuation of the alliance between church and state in England, the defeat of Mr. Willis's motion by the small majority of eleven votes in a House of 285 members was a significant fact. Two of the best speeches in favor of the motion were delivered by Mr. S. D. Waddy and Mr. H. H. Fowler, gentlemen of whom English Methodists are somewhat proud.

The London Watchman remarks that the English bishops "have had a strange liking for the wrong side, and have almost instinctively elected themselves the champions of lost causes." This has perhaps been true of them in a wider sphere than in Parliament. In 1810 not a bishop could be found to vote in favor of a bill to abolish capital punishment for stealing from shops property of the value of five shillings! Sunday-schools were attacked by Bishop Horsley, and so strong was the opposition of the clergy that Pitt's ministry, in 1801, actually contemplated bringing in a bill for the suppression of all village preaching and Sunday-schools. On the wise determination of the British and Foreign Bible Society to publish the Bible "without note or comment," excluding from its covers the Book of Common Prayer, a bitter controversy broke out which lasted for years. And when Joseph Lancaster introduced into England the system which resulted in the formation of the British and Foreign School Society, that venerable Quaker found his keenest opponents in the same quarter.

Many Episcopalians are convinced that in the present state of the English Church, their dioceses rather than the House of Lords need the presence of the spiritual peers. On this point Mr. H. H. Fowler drew a telling contrast between Bishop Wilberforce and Bishop Patteson—the first of unquestionable brilliance but "warped by the atmosphere of political intrigue in which he as ecclesiastical leader was compelled to dwell," the second "consecrating his episcopate by the splendor of his self-denial and sanctity of life." It was of the latter that Archdeacon Farrar, when he had described the deserted canoe driven over the coral reefs of the South Pacific, bearing the body of the martyred bishop, said that "a scene like that was worth to the Church of England a dozen enthronisations."

MISSIONS.

The outlook over the vast mission field grows brighter. All along the skirts of that dark mass which yet represents heathendom are open doors and streaks of brightness; and at home extensive preparations are being made for extended and continuous labor abroad. All indications favor the belief that present activity in this behalf is of no mere spasmodic character, but is part of a steady yet swiftly accelerating movement which shall grow and widen and rush till the Gospel shall be preached from the rivers to the end of the earth.

These indications are cheering. We are learning that the Gospel is more important than our differences, and are consolidating our work so that men and funds hitherto supposed to be needed at home may be freely devoted to work abroad. We are finding that the scientific discoveries of the age are all capable of being used as wings for the angel to bear the everlasting gospel to all nations and peoples. Above all, Christian womanhood is rising in her might to do her Saviour's work, and is taking a position which well beats the sex whose representatives were the last at the cross and the first at the sepulchre, and who offered with disciples in the upper room at Jerusalem the prayer

which preceded the gift of the Holy Ghost and rejoiced in the glory which accompanied it. Woman's sphere has never been so narrow as some have supposed; but the glory that excelleth she is stepping forth to share. Of her progress in interest and work we had a fine illustration in the enthusiastic meeting last week in this city of numerous members of the Woman's Presbyterian Missionary Society, and in the addresses of the visiting delegations of their Baptist and Methodist sisters.

Missionary literature keeps pace with this new interest. Our *Missionary Outlook* is being read with appreciation beyond our own membership, and our ablest pens are working on its theme. Just now before us, in the neat style of our busy Toronto Publishing-house, is the Rev. J. Lathern's "Macedonian Cry," an essay on missions to be read with both pleasure and profit. Less ornate in style than some of Mr. Lathern's previous writings—because perhaps of the immensity of his theme and the limited size of the prize essay for which he was a competitor—it is all the more forceful and direct. Mr. Lathern has evidently not lost the inspiration gained among young brethren who met years ago at the Centenary Hall, London, to be scattered thence in Christ's service "wide as the waters be." Though it was deemed best that he should be sent to the bracing climate of North America, it was not possible to have stood with that gathered group, to be sent "whithersoever the governor listeth," and not carry all adown the years of life the flash of the moment, the glance over the broad field. Finely that influence flashes out on these pages. If, apart from his personal work in the ministry, this book shall wake up some mother's heart to consecrate her boy to her and his Saviour's service, or shall cause some bright boy or girl to say, "Here am I, send me," or shall prompt some who have given of their substance to give more, Mr. Lathern will have done missionary work no less effective than if the Wesleyan Missionary Committee had ordered him to Western Africa, or once cannibal Fiji.

IMPORTANT DECISIONS.

Two important legal decisions are noted by a correspondent of *Zion's Herald*. One of these was of great interest to our American Methodist friends. It appears that Bishop Wiley, who in 1882 presided over the New Jersey Annual Conference, duly appointed the Rev. Dr. Whitecar pastor of the church at Morristown, N. J. At the end of a year the trustees locked the door against the pastor, placing a statement on it that the church would remain closed until further notice; and in answer to inquiries refused to give other explanation than that they had authority to do in the case as they saw fit. When, however, a suit had been brought to compel them to open the building for Dr. Whitecar, they asserted their loyalty to the M. E. Church in all respects, and alleged that their action was in accordance with the expressed wishes and determination of the majority of the members of the Church, whose welfare they had in view. The principal point at issue was of exceeding importance, since a decision against the bishop, giving the officers of an individual church the right to close its doors against a duly-authorized pastor, would be almost fatal to the Methodist polity. The court, however, in a long and elaborate opinion decided in favor of the powers claimed by the bishops, and held in substance that as long as the church was a Methodist church, it must abide by the regulations of that Church, one of the most important of which was the power conferred on the bishop of making appointments. The other case is thus described:

A case of clear injustice was brought to light a short time since in a New York court by the attempt to enforce the payment of some promissory notes given by a student intending to study for the ministry to a gentleman who wished to help him, but wanted some security that after the education had been secured the candidate would not enter upon some other employment. The giver said he had helped persons in some cases to an education, and then they had gone into business instead of carrying out their promises of ministerial work. The student gave the notes, obtained his education, was ordained and settled over a church, and after some years his benefactor died. The notes did not on their face specify the conditions of payment, but they were mutually understood. No demand for payment was ever made by the benefactor, but after his death the notes were found among his papers,

and suit was brought to obtain payment by his executor. All these facts were brought out on the trial, and the court held that the notes had been fully paid by the student carrying out his part of the agreement, and gave judgment in his favor.

FIGHTING FOR LIFE.

In the Senate the escape of the Scott Act has been somewhat narrow. Three other votes would have carried Senator Dickey's amendment that three-fifths instead of a majority should be required to carry the Act. Senator Almon's motion that the Act should not apply to ale, lager beer and cider after May 31st next, was defeated by a vote of 27 to 23. At a recent meeting of the Dominion Alliance the Hon. S. H. Blake remarked that "a wine and beer mania was running through the land. The stomach that was tickled with a glass of beer at the age of 18, at the age of 25 required a glass of strong liquor to satisfy it. They should look around them and see what was coming from this mania. In Germany, England, France, or Switzerland, instead of wine and beer taking from the strong drinks it had led up to the strong drinks."

A resolution to limit the quantity of liquor sold by medical prescription to one pint was voted down—an unfortunate fact, since the returns from the County of Halton demonstrate, we regret to see, that it is possible to get a great deal of whiskey under the provisions—not to say restrictions—of the Canada Temperance Act. The *Montreal Star*, after commenting on these returns and giving some names and figures, very tersely adds: "Those who have an idea that the sale of liquor is but an incidental and exceptional element of a druggist's business in a temperance county will be astonished to learn that the druggist in one of these country towns sells far more whiskey in a day than probably any saloon keeper in Montreal. The druggist gets, under the Canada Temperance Act, a corner in the whiskey business which is much more profitable than a corner saloon."

The Senate has passed the bill to provide for putting the Scott Act in force in the counties where no licenses are granted.

UNCOUNTED RESULTS.

The Provincial Methodist who judges of the result of our church work each year by comparing successive totals of membership as given in the Minutes, may sometimes question whether results are in keeping with effort. But let him remember that we not only "work for eternity" but are working for a wide sphere in time of which no statistics are given, and he no longer will ask whether "it pays." An apt illustration of the extent of the field we have influenced is given in a private note from Rev. J. A. Faulkner, B. A., a former member of our church in Horton:

I have been appointed to Yatesville, Pa., a charge in the Wyoming Valley, near Pittston and Wilkesbarre. My last year has been fairly successful and I am thankful for what God has done through my labors. Rev. S. C. Fulton has been appointed Conference Agent for the Centennial Fund, it being the determination of the Wyoming Conference to raise \$100,000 to render signal this Centennial year of the Methodist Episcopal Church, and to apply the money for the endowment of Wyoming Conference Seminary and Syracuse University. The Treasurer of this Fund is another Nova Scotian, Wm. Connell, Esq., of Scranton, Pa., President of the Third National Bank of Scranton, who by perseverance and indomitable application has risen to be one of the most influential men in North Eastern Pennsylvania. He was also elected Lay delegate to the General Conference.

In the report of the proceedings of the Wyoming Conference in the *Christian Advocate* it is said that the address of Mr. Connell at the Conference Educational meeting was "very eloquent."

The best tractate we have ever seen on the dance is from the pen of W. C. Wilkinson: Funk and Wagnalls, of New York, publishers. Its incidental references to amusements in general are invaluable, but on the "Dance of Modern Society" the author writes as few have ever before written. This little book is just the thing for a tempted child, or for yielding parents; while to those who deprecate dancing, and yet hardly know how to frame arguments against it, it will afford a whole magazine. The style of the writer has rarely been surpassed for sparkling epigram, keen irony and sententious logic. At the same time the rules of delicacy are never infringed and the temper of the whole is admirable.

The Report of the Institution for the Deaf and Dumb for 1883 has been received. Much interesting information is contained in its pages. We remember with pleasure that by the act of this session of the Provincial Legislature the right of the deaf-mute to a share in the free education which it is meant every Nova Scotian child should have is established, but this will not relieve the Institution from the need of further and generous aid, of which, through the work done during the past year as well as in previous years, it is worthy. He does much who helps the deaf and dumb youth to a place beside his more fortunate fellows. A pupil from the Deaf and Dumb Institution has set up a part of our columns this week. His nearest neighbor at the case, not in the secret on his arrival at the office, charged him at the close of the first day's work with being the "most unscrupulous fellow he had ever seen," but soon learned that his fellow worker's silence was the result of a misfortune and not of a fault.

The resolution with reference to grants to Colleges came up the other day in the Legislature and was referred to a committee. The term "grant" is improperly used in relation to this question. An equivalent for a sum given elsewhere is not a "grant." Any government which continues an endeavor to evade this matter will find that it is only imitating the ostrich which buries its head and therefore supposes itself hidden from the hunter. Men who are not favorable to college grants—properly so called—entertain this view. Certain rights are considered to be at stake and until provocation is removed by the refunding of at least a part of the amount written off the assets of the Province in favor of a certain college, or the sum promised as an equivalent is given, there will be a feeling of dissatisfaction.

Had John Wesley lived to-day he could have said nothing more to the point than this which he said more than a hundred years ago. We commend his questions to our rulers, Dominion, Provincial and civic, who fear the result of prohibition upon the revenue:

"However, what is paid (the duty) brings in a large revenue to the king. Is this an equivalent for the lives of his subjects? Would his majesty sell 100,000 of his subjects yearly to Algeria for £400,000? Surely no! Will he then sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine for the navy cannot be fed.' Not unless they are fed with human flesh! Not unless they are fattened with human blood? Oh! tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen."

We have much pleasure in giving our readers this brief note from the Rev. John Read, of the Exmouth street church, St. John:

You were quite correct in expressing the hope that I was not as ill as reported. I had overworked myself in special meetings, and was compelled to take rest, but am thankful to say that I hope soon to resume my work. Our revival services have been a great blessing to the church, and have resulted in a large ingathering to the classes. Last evening I baptized four adults. Altogether Easter was a joyous day to us. The sermons—the music—the baptismal service—the communion, to which many came for the first time, all combined to make it a good day. My brethren have rendered me every assistance, both in the special meetings and during my illness.

The Annual Meeting of the Halifax County Sunday-school Association will be held in Poplar Grove church, this Friday evening, at 7.45 P. M. The annual report will be submitted, and officers for the ensuing year elected. An address on "The Importance of the Sunday-school to the Church membership," especially intended for such as are not in the Sunday-school as teachers or scholars, will be delivered by Rev. J. J. Tisdale, to be followed by discussion. The church should be crowded. This meeting would have been announced in our columns last week had the notice reached us in time.

Preparations are being made for the Centennial Conference at Baltimore next winter. Dr. R. A. Young writes to the *Nashville Advocate*: "We saw the programme for the Christmas Conference of 1884. It is admirable now, but is subject to alterations and improvements when the Committee meets. The proceedings will be very

much like those of the Ecumenical. The body will be large, but not large enough to exceed the accommodations and hospitality of Baltimore." Five hundred delegates are expected to meet in Baltimore, on Dec. 9, to continue in session for about a week.

A short time since a petition was received in the Massachusetts House of Representatives which illustrates a point on which we not long since made some remarks—the careless way in which some people sign petitions. The petition in question prayed for legislation to fix more definitely the rights of colored children in the public schools. The petition had been widely circulated by colored people, and it bore the signatures of Judges, prominent business men, and various public officials, without regard of color. The preamble of the petition read, when presented: "We, the undersigned, parents of colored children," &c.

We regret the discontinuance of the *St. John Evening News*, the more because it has been a necessity on the part of the enterprising publisher.—A New York florist gave the cost of a floral decoration for a Lenten dinner party of fourteen as "not more than seventy dollars."—The quantity of liquor sold last year by licensed vendors on medical certificate in Halton County, Ont., the only county in that Province in which the Scott Act has been in force, is reported to have been 5,720 quart bottles. We have not heard that any special epidemic was prevalent.

Mr. Gladstone's new Franchise Act will give the opportunity to vote to some sixteen hundred Methodist ministers, whose periodical change of residence has hitherto almost wholly prevented them from enjoying one of the most important privileges of citizenship. While the exercise of this right may not in every case be prudent, it seems most unfair that any peculiarity of ecclesiastical organization should have robbed them of the opportunity.

We are glad to hear that the notorious lottery swindle, with headquarters at St. Stephen, is in a fair way to be crushed out. The citizens are energetically working to preserve the fair name of that enterprising town. At a recent meeting the Rev. R. Duncan read a letter from a prominent clergyman in New Jersey on this subject, and urged every good citizen to do his part to wards removing the scandal.

FOR THE WESLEYAN.

THE TEMPTATION OF CHRIST.

A correspondent of your paper desires some explanatory thoughts on Christ's temptation. Perhaps the following may be of service to a sincere enquirer.

1. The temptation of our Lord in the wilderness was a real and not an imaginary scene. There was an actual contact between him and the devil, as far as it was possible for sin and holiness to come in contact with each other.

2. This temptation involved a painful struggle. "He suffered being tempted." Heb. ii. 18.

3. In its variety and essence it included all the temptations to which humanity is subject.

In Dr. Clarke's Commentary this idea is very clearly expressed: "Math. iv. 9." In the course of this trial, it appears that our blessed Lord was tempted, 1st, To distrust. "Command these stones to become bread." 2nd, To presumption. "Cast thyself down." 3rd, To worldly ambition. "All these will I give thee." 4th, To idolatry. "Fall down and worship me." There is probably not a temptation of Satan but is reducible to one or other of these four articles.

I think a distinction should be made between temptation and the cares of life, perplexities of business, and official difficulties. These may not be temptations, in the sense of urgency or inciting to what is wrong, which is the primary meaning of the word tempt. The enemy may take advantage of these occasions, as he did in Christ's case, to induce us to do wrong, but he does not tempt us. Jesus, we yield not, we sin not. The humanity of Christ was doubtless just like ours, except the taint of depravity. Though sinless he was capable of being tempted. The first Adam was tempted, and was tempted before he sinned, but he yielded; the second Adam overcame the tempter.

Every sin of which human nature is capable we see included in our Lord's temptation and defeat. John says: "The world, the flesh, and the devil." In the world, the lust of the flesh, the lust of the eye, and the pride of life, etc. John ii. 16. Now see in Genesis iii. 6, the agreement between the tempter and the Apostle's idea: "When the woman saw that the tree

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the Ecumenical... are expected to... about a week.

once a petition was... which illustrates... not long since... the careless way... petitioned for... children in the public... had been widowed... and... of Judges, pro... and various... the petition read... "We, the under... colored children,"

continuation of the... News, the more... a necessity on... enterprising pub... York florist gave... floral decoration... party of four... more than seventy... quantity of liquors... licensed vendors on... in Halton County... ty in that Province... Act has been in... to have been 5,720... have not heard... epidemic was preva-

BY AN... TION OF CHRIS... of your paper de... anatory thoughts on... Perhaps the fol... service to a sincere... of our Lord in the... and not an image... was an actual contact... the devil, as far as... for sin and holiness to... with each other... tion involved a pair... He suffered being... ty and essence it in... temptations to which... glect... Commentary this... expressed: Matt... cursed this trial, it... blessed Lord was... distrust: "Command... become bread." 2nd... "Cast thyself down... ambition. "All these... 4th, to idolatry... worship me." There... a temptation of Satan... to one or other of... distinction should be... temptation and the... complexities of business... difficulties. These may... tions, in the sense of... primary meaning of the... The enemy may take... these occasions, as he did... to induce us to de... as an exemplar... not, we sin not. The... rist was doubtless ju... pt the taint of deprav... unless he was capable of... The first Adam was... tered before he sin... ed, the second Adam... mpter... of which human nature... included in outlining... nulars in the original... a definition. John sum... ally: "For that in... the lust of the flesh, the... and the pride of life,"... 16. Now see in Gene... ment between the trans... Apostle's idea: "An... man saw that the tree

was good for food—the lust of the flesh; and that it was pleasant to the eyes—the lust of the eyes; and a tree to be desired to make one wise—the pride of life, she took, etc." As every subject has its leading points, which include the particulars, it may be said truthfully that Jesus was in all points tempted as we are, yet not in every particular phase of temptation. G. O. H.

FOR THE WESLEYAN. P. E. I. DISTRICT.

MR. EDITOR. The report of the Provisional District Meeting for the P. E. Island District, sent you by Bro. J. Ball, was very good as far as it went, but as several of the brethren think it was not so full as the occasion demanded I send the following additional particulars. Representative to Stationing Committee: Rev. J. Burwash, M. A.; Representative to Sunday School Committee: Rev. J. M. Tredrea. The following Lay delegates were elected to attend the Conference at St. John, N. B., in June next: Methodist: Hon. W. G. Strong, Geo. R. Beer, Dr. Johnson, J. M. Hood, W. E. Dawson, Isaac Scller, J. Bentley, C. C. Carleton, H. True-man, J. Badgerston, G. M. Clarke, S. Prowse, W. Hard, S. E. Reid. Bible Christian: N. Peardon, R. Pickard, T. Darke, J. W. Clarke, J. Henry, J. Tweedy. S. H. Rice, Sec. of Meeting.

A HARD FIGHT.

Our readers are aware that Iowa has passed a strong prohibition bill. We give, in abbreviated form, some notes on the struggle published in the Central Christian Advocate: By a decisive vote in both Houses the Iowa Legislature has passed a bill so amending the recently enacted prohibitory statute, that there can be no possibility of evasion, no ambiguity in its declarations, and no lingering doubt that its rigid enforcement will terminate saloon domination in the State. The law as now framed means prohibition, absolute and undiluted. The phrasology is clear and explicit, the provisions stringent to the last degree and the penalties sufficiently severe. No doubts are entertained by the best legal minds as to its constitutionality and no fears are entertained of an adverse decision by the Supreme Court. To the repeal of the obnoxious "wine and beer" clause which had emasculated the law and rendered it an almost lifeless statute for twenty years, the Republican party stood pledged and for this fifty-one representatives voted. Every possible device known to parliamentary law, and the most unscrupulous methods, were employed by the enemies of the measure to defeat it. But every effort was foiled by the clear headed leadership and united action of its friends.

Only those who have watched the battle from a near stand point can have any adequate appreciation of the bitterness and determination of the opponents of the measure and the wise and skillful management of its friends. More than once it grazed the reefs and its most sanguine supporters despaired of success. But the last danger was averted and on the 4th of March, when the session was opened, every member was in his seat (save one), and every Republican—fifty-one in all—recorded his vote for prohibition. The scene that followed the announcement of the result beggars description! The floor and galleries were crowded with spectators eagerly watching the contest and waiting with alternating hope and fear for the issue. The most perfect decorum had prevailed, neither party expressing approval or dissent as the discussion proceeded. But when Speaker Wolf announced that "the Bill, having received the constitutional majority, is declared to have passed the House," the pent up enthusiasm could no longer be restrained and the Assembly chamber rang with applause in which the members joined despite the vigorous rapping of the Speaker's gavel.

The heroic phases of the struggle are worthy of mention. Representative Holbrook remained at his post till the last moment of physical strength, and then went to his sick bed protesting that he must be carried back to vote when the question of prohibition came up. Turning to an old army comrade he said: "If I am conscious when the time comes to vote you must take me back to my seat. I want to get in one more blow before I die." But the brave fellow closed his eyes in death before that time came. The heroism of Captain Weaver was scarcely less notable. When summoned by telegraph to return to his seat in the House in order to vote, he was found on his bed suffering intensely from the effects of his accident. He had not had his clothes on since the fall that crippled him. He must reach Des Moines in twenty-four hours, or the prohibitory bill might be defeated. He arose at once, dressed himself, and was carried to the special train and from the train in an invalid chair to the Hall of Representatives, and though in constant pain he continued in his seat voting steadily for prohibition till the bill was passed. Other instances might be mentioned. But every phase of the struggle was heroic. The sublime spectacle of fifty-one men—any one of whom could have received twenty thousand dollars from the whiskey ring for his vote—standing firmly for

prohibition—the large majority from conviction—the rest because the party faith was pledged to it, challenges admiration and vindicates the wisdom of the prohibitionists of Iowa in refusing to organize an independent political party.

THE BIBLE CHRISTIANS.

All our readers will rejoice to learn that all matters between our Canadian and English Conferences, growing out of Methodist Union, have been happily adjusted. It is arranged that those preachers in the active work connected with the English Superannuation Fund, shall be allowed to withdraw on the same basis as those did in the Canadian Fund was started a few years ago. All the superannuated brethren and widows, claimants on the English Fund will have their interests transferred by our next Conference to the Superannuation Fund of the New Methodist Church. They will all be fully levelled into the New Church without any people are beginning to wonder whether or not the Bible Christian Church is going to allow the preachers who are now in the active work to shoulder the whole burden of levelling up. The English Executive further recommends "that if agreeable to all parties concerned, the names of the superannuated brethren be retained on the minutes of the English Conference." This is certainly a most graceful act on the part of the officials at home, and will be fully appreciated this side of the Atlantic. It is but fair to state that on examination, the amount expended by the English Conference in establishing the Missions which have become the Canadian Conference, is somewhat larger than the approximate statements made in different places some months ago.—Observer.

PERSONAL.

The editor of the Presbyterian Witness, Rev. R. Murray, has been quite ill of scarlet fever.

At the approaching Methodist Episcopal Conference, at Stratroy, Ont., Bishop Carman will be the guest of the Rev. Dr. Sanderson, of the Methodist Church of Canada.

The addresses of the Methodist deputation from the W. F. M. Society to their Presbyterian sisters assembled here last week, were gracefully delivered by Mrs. S. F. Huestis and Mrs. D. Allison.

A well-known English Methodist layman has passed away in the person of Mr. John Corderoy, of Lambeth, London. His service in the Church has been active, and his influence excellent. His eightieth birthday was recently celebrated.

From the Southern Christian Advocate we learn of the success of Rev. J. M. Pike, formerly of the N. S. Conference, but now of South Carolina. A number of applications for church membership are reported from his charge.

A Newfoundland paper says that Israel McNeil, Esq., Stipendiary Magistrate of Carbonear, has, during the whole excitement arising out of the attack on the Orangemen, "done everything in his power to preserve the peace and keep good order. His untiring efforts deserve the highest praise from both Protestants and Catholics." Our esteemed friend had a very narrow escape from death during a similar riot many years ago.

Of a Mount Allison student the Moncton Times says: At the recent examination at Edinburgh Medical College, Mr. J. C. Webster, of Shediac, won high distinction in all his subjects. Taking the average of the subjects in the summer and winter terms, Mr. Webster stands highest in a competition of nearly 600 students, many of them from the most celebrated schools and universities of Great Britain. He is the only man who has taken first class honors in all the following subjects: zoology, botany, chemistry, anatomy and dissection. Mr. Webster took his B. A. degree at Mount Allison in 1882.

In our death roll is found the name of the Rev. H. S. Bonnell, late of Tacoma, W. T. The announcement comes from the hand of his afflicted father, now of Brooklyn, N. Y., but formerly of Gagetown, N. B., where the son was born. Death seized this devoted young minister while in California, in search of health. There, cared for by tender hands, he soon and painlessly passed away. One of his folk writes of him as being "pure and sweet as a woman, true as steel, unflinching in his duty, and striving with all his soul and strength to follow Him to whom he always looked for help and guidance." In accordance with his own request he was buried beside the church where his short ministry began and ended. His friends, in their sorrow, have abundant consolation.

LITERARY, Etc.

The Silver Messenger, published at the Carleton College Observatory, Northfield, Minn., ought to be of much interest to all who are in sympathy with the great work of Him who "reletheth the number of the stars," and "calleth them by their names."

The Travellers Insurance Company, of Hartford, Conn., is performing a graceful missionary enterprise in the interest of art, as well as contributing a noble subscription to the great Bar-

thold Statue Fund, by distributing a splendid picture of that masterpiece of sculpture to all the newspapers in the land. A copy received in our office is certainly a worthy presentation of a magnificent subject.

The Andover Review for April has several papers on topics of general theological interest from able pens. Special attention will, however, be given to the Rev. C. Starbuck's translation from the Greek, of the "Teaching of the Apostles," and to Prof. Egbert C. Smyth's paper on this important document. The price of the number is 35 cents. Order from our Book Room.

The Clav of the Mass, and The Spare Half-Hour, have been issued as No. 9 of the Standard Library, by Messrs. Funk & Wagnalls, New York. In order to issue this work simultaneously with the English edition, it is published in advance of Nos 7 and 8. The name of the Rev. C. H. Spurgeon, as author, is a first rate recommendation, and the subject—modern unbelief—is treated with "uncommon common sense." The book is new, printed from advance sheets, and is for everybody's reading. The second portion, "The Spare Half-Hour," is a series of most engaging and instructive papers suggested by the author's travels on the continent. Paper, 15 cents, S. F. Huestis, agent.

TRANSFER COMMITTEE.

The Eastern Section of the Transfer Committee will meet in Moncton, N. B., on Wednesday, May 14th, 1884, at 2 p. m., in the Methodist church.

S. D. RICE, President.

METHODIST NOTES.

The Grafton street church in this city will be closed for several weeks for repairs, etc. Services are being held in the large schoolroom.

On the 3rd inst., between sixty and seventy persons met at the parsonage, Jerusalem, N. B., and presented the Rev. R. Opie with a special donation of \$57.50 for which thanks were duly returned.

A "shoelate social" was given last week by the members of the L. A. Wilmot Mission Band, Fredericton. The commodious lecture-room of the church was filled. The literary portion consisted of readings, dialogues and singing—performed in a pleasing manner.

The Rev. R. W. Freeman, of Trinity, N. F., informs us that missionary receipts are ahead of any former year. He also states that "local option" is equivalent to our Scott Act—was carried in Trinity and adjacent places on the 23rd of Feb., 363 for and 2 against.

At the last Quarterly official meeting of Kaye-street church it was unanimously agreed to invite Rev. J. J. Teasdale as successor to Rev. Mr. Lane. We understand that this action is cordially endorsed by the congregation and that Mr. Teasdale has accepted the invitation subject to the approval of Conference. His many friends in the city will be glad to learn that he will probably remain among us.

The committee appointed by the General Conference to prepare a report in reference to the readjustment of the circuits in this section of the work met last week in the M. E. church, Hamilton. By the new arrangement the work in the Niagara Conference will be done with twenty men less. The work of the Committee will not be final; they will submit a report to the Niagara Conference.—Hamilton Times.

In anticipation of the union of the Methodist Churches, the Bible Christians in Coburg, Ont., have agreed to unite with the congregation worshipping in the Methodist Episcopal church. There will then be two good congregations in that town, and a minister set at liberty to labor elsewhere. Missionary money also will be saved, as at present both the M. E. congregation and the Bible Christians receive help from their respective Mission Funds.—Mail.

The St. John Telegraph, in its notice of Easter Sunday, says that "the floral decorations in Centenary Church were quite extensive and very beautiful, the preaching platform being almost a mass of bloom and foliage. Large congregations were present both at the morning and evening services, that at the latter being much officiated, and the sermon is said to have been one of his happiest efforts. The ringing at the evening service was excellent.

The Nova Scotia Conference of the British Methodist Episcopal Church meets at Liverpool on Friday, July 18th. The Bermuda Conference will meet at Hamilton, on Thursday, May 29th. It is expected that the union of this Church with the African Methodist Episcopal Church will be finally settled at the General Conference of the latter Church, which meets on May 5th in Baltimore, Md. The B. M. E. General Conference is expected to meet at Chatham, Ont., on the first Monday in September.

ABROAD. The Women's Foreign Missionary Society of the M. E. Church, which

sprang from seven women fourteen years ago, has grown to the number of 90,000 members, 20,000 of whom belong to the New York branch.

The visit of the new governor, Sir Arthur Gordon, O. C. M. G., to the Wesleyan mission schools of Trincomalee, Ceylon, made the 16th of January a festive day with the Wesleyans of that place. The North Ceylon Christian Herald says: "It is not a happy omen when those entrusted with the administration of State affairs in this heathen land show themselves interested not only in roads and bridges, and canals, but also in Christian churches and schools!"

Chaplain McCabe announces that the debt on the Metropolitan Church, Washington, is at last really paid. Previous and premature announcements had made his success more difficult, but the present statement is, he says, "from head quarters." He adds: "And now thanks to all who have aided me in the rescue of the Metropolitan Church. For thirty long years this debt has accompanied the march of Methodism. Let us stand with heads uncovered, and mournfully say, as we began, 'Venerable shade, farewell!'"

Of the evening service of Sunday week, held by Thomas Harrison in St. Louis, the Central Advocate says: "It was thought that as many as twenty-five hundred were present, and it is quite certain that a still larger number failed to obtain admittance. It is impossible to describe the intense interest of the occasion. The preacher was earnest and searching in his appeals as usual, and his words found response in many hearts. After the sermon fifty came to the altar, mostly young men and men of mature years who do not make any movement until they are fully convinced and determined."

In the Lucknow and Benares District, the youngest Indian District of the Wesleyan Missionary Society, there are now five circuits, Lucknow (English), Lucknow (Hindustani), Benares, Fyzabad and Jabalpur, at present worked by five English missionaries, two native assistant ministers, and three catechists. In Jabalpur during the year a new church has been opened at a cost of Rs. 7,000, most of which has been subscribed locally. In Benares a new church costing the same amount is nearly ready for opening. This will be the third new church opened in the district in two years. The Missionary Committee has been asked to send out three more English missionaries for Benares, Fyzabad, and Jabalpur respectively.

TEMPERANCE NOTES.

At Woodstock, N. B., the Scott Act is being vigorously enforced by the Inspector, J. F. Fletcher, Esq.

The Truro Guardian understands that several colonial railway employes have been dismissed or suspended for drunkenness.

Excessive smoking of cigarettes has made a raving mania of a promising young man of Chicago. The jury in the county court found him insane, and added that nervous debility produced by excessive smoking was the cause.

Thomas H. Barker, Secretary of the United Kingdom Temperance Alliance, and Win. Hoyle, a member of the Executive Committee, both among the most active temperance workers of England have arrived in the United States.

The British Medical Journal says: "We cannot help feeling with Dr. Maudsley, and some other eminent men, that neither alcohol nor tobacco is in the least necessary to persons in health, and that harder and sounder work is probably done without them."

A deputation of ladies from the Ontario Woman's Christian Temperance Union waited on the Minister of Education at Ottawa, on March 27, with a petition having over four thousand signatures, praying for the introduction of temperance text books in the schools.

GENERAL RELIGIOUS NOTES.

For 20 years every girl who has graduated from Nungbo and Shanghai schools confessed Christ before she left.

One object of the London Baptist Association is the erection of one Baptist church each year within the metropolitan boundary.

Several young men from the Mission Training school in Sweden are laboring as missionaries among the 56,000 Laplanders in northern Norway, Sweden and Russia.

Moody's six months' revival work in London is now closing, and he will return to America for rest. Both in the attendance and the effect of his preaching the results of the winter far surpass those of the former visits.

The fourth International Sunday-School Convention for the United States and the British North American Provinces will be held in Louisville, Ky., June 11, 12 and 13. The central theme of the Convention will be "The organization for Evangelization."

In accordance with letters apostolic by Leo XIII., Archbishop Gibbons has revoked the third Plenary Council of Baltimore, to be held in the C. th-

edral of that city November 9, 1884. It is predicted that this will be the greatest council of the Catholic Church ever held in America.

A valiant old Swiss, named Pointer, has for many years gone through France, selling and giving away Bibles and Testaments. At the same time he preaches against Romanism and idolatry, leaving the Scriptures to tell the true Gospel story of salvation. In 1883 he sold 7,713 New Testaments, 78 Bibles, 17,355 illustrated sheets, and gave away 48,000 single Gospels.

The Colonial Bishops' Council has granted £2000 to the endowment of the bishopric of Assiniboia. Canon Anson has placed £750 in the hands of the S. P. G. for this object. About £5000 has now been pledged to meet the same amount from other sources. It is probable that the whole endowment of fifty thousand dollars will shortly be raised. It is now finally arranged by the Church Missionary Society that Rev. Mr. Young will be the first bishop of the diocese of Southern Athabasca.

GLEANINGS, Etc.

THE DOMINION.

A company is being formed in Moncton, to build a large hotel at a cost of \$20,000.

Prince Edward Island papers report the death of Mrs. Martin, in her 106th year. She lived near Murray Harbor.

No news has been received of the brigantine Brazil. It is now two months since she was seen off the harbor.

After the present year the Gilchrist scholarship is to be withdrawn from Canada. An effort will be made to change this decision.

Zion's Church, St. John, built by the late John Owens, of Portland, is to be converted into an Art Gallery. Arrangements are being made to adapt it to that purpose.

At a largely attended meeting of manufacturers of white cotton, held on Monday in Montreal, it was finally decided not to close the mills, but to curtail the manufacture until the surplus had been worked off.

Hon. Mr. Carling gave notice that on Wednesday he would introduce a bill to further amend the Post Office Act of 1875. It was understood that the amendment would be in connection with the suppression of lottery schemes.

The colored school question was settled by the Legislature last week. The separate school power remains in the law, but subject to a provision that the colored children must be allowed to attend a school in the ward in which they reside.—Chronicle.

At the meeting of the Fruit-growers Association at Berwick, Rev. J. R. Hart was appointed President in place of A. Longley, deceased. Arrangements were made to send Nova Scotia fruit to the New Orleans and London exhibitions.

The bill recently passed by the British Columbia Legislature prohibiting Chinese immigration has been disallowed by the Governor General. The order sent by Premier Smith, refusing to allow a ship load of Chinese to land has been cancelled.

At a meeting of the Chamber of Commerce last week, Mr. Doull said that within the past thirteen years, out of all the large fleet of vessels bound direct to Halifax, there had been only five actual wrecks—those of two steamers, two barques and one brigantine.

Probably no town in Nova Scotia is growing with the same rapidity as Lunenburg. Twenty substantial houses were built there last season, and there seem to be as many required this year. Upwards of 25 new vessels will be added to the fleet of the county this season.

Two sudden deaths took place in this city on Sunday last. Mrs. J. A. Wilson died in her own house. A shock occasioned by stumbling over a foot-stool ended in death in less than ten minutes. On the morning of that day a young man died in St. Patrick's Cathedral.

The Halifax Medical College keeps well at the front. At the last sessional examination at the University of Edinburgh, Arthur Morrow carried off the second senior anatomy medal and Howard Slayter came out No. 2 in chemistry. Both were students at the College for two years.

The Ottawa Free Press says:—Mr. George Johnson has been appointed Canadian agent for Reuters Telegraph News Association, with headquarters at Ottawa. Press despatches concerning Canadian affairs will in future all be made up here, instead of Philadelphia as formerly.

Mr. Monson H. Gudge of Windsor, Mr. I. V. Dexter of Brooklyn, Ontario's Co., and Mr. Alexander McKay, of North Sydney, C. B., were appointed to the Legislative Council. The Railway Transfer Bill was carried in that body by a vote of 11 to 5. Three members were absent.

On Tuesday the debate on the railway subsidy resolution was resumed. Mr. Auger moved an amendment to Hon. Mr. Blake's amendment regretting that the Quebec Government was not to receive the interest

upon \$960,000 retained to aid in constructing an additional line from Montreal to Quebec. This amendment was lost by 110 to 56. Hon. Mr. Blake's amendment was lost on the same division. Hon. Mr. Laurier moved in amendment that the location of the Short Line Railway should be subject to the approval of Parliament. Sir Charles Tupper said that the Government would select the shortest and best route. The amendment was lost by 52 to 109. The main resolutions were then put and carried by 127 to 35. The resolutions were concurred in and a bill founded thereon introduced.

NEWFOUNDLAND.

The address of condolence to the Queen, on the death of Prince Leopold, was moved April 1, in the Legislature by Sir Wm. Whiteway and seconded by Mr. Noonan, member for Bonavista.

It is reported that while the congregation was leaving the Episcopal church at Carbonar on Sunday evening, they were attacked with volleys of stones and other missiles. Particulars have not been received.

For the first time, it is said, for seventy years, the Irish Society did not walk in procession on St. Patrick's day. Had they done so there was no fear of any one offering to molest them. So far as we can learn, the only objection raised was against the Society coming over from Harbor Grace. The proclamation issued on Saturday in Harbor Grace, refusing to protect the Irish Society outside the bounds of the town, had a most salutary effect.—Our Country.

GENERAL.

Jacob Paul Weigher, who was a drummer boy at the battle of Waterloo, died in Worcester, Mass., on Monday night, aged 84.

A London despatch of Tuesday states that advices from Berber make no mention of the fall of Khartoum, General Gordon's headquarters.

At the last census there were in Ireland about 800,000 who spoke the Irish language, and one-third of these could not speak any other tongue.

At Naples, on Tuesday, a drunken soldier fired at a number of comrades rooming in the same dormitory with him, killing five of them and wounding three.

Owing to information the police have obtained through the recent arrests of Fenians in England, several English detectives have arrived in Paris to search for dynamites.

The number of agrarian outrages in Ireland during February was only 58, and of these 41 were cases of intimidation by threatening letters. There was no case of murder or manslaughter.

A millionaire of Yonkers, shot himself dead at Earle's Hotel, New York, last week. He left a note stating that he had not had an hour's natural sleep in four months, and had determined to end his life in preference to a mad-house.

One-half of the so-called butter sold in New York State is made of hog fat and oils imported from France and Italy, colored by chemical substances and deodorized by soda and other chemicals. Out of 100,000,000 pounds of butter sold, between 40,000,000 and 60,000,000 were bogus.

It is said that last year in a small town in Prussia Saxony there were sixty six deaths from trichinosis. Nearly all the fatal cases have followed the eating of raw pork. The Germans are most addicted to this habit, and they have suffered so much from it that they ought to be prepared to abandon a practice alike barbarous and unwholesome.

Cremation has been gaining ground in England ever since Justice Stephenson ruled that it was lawful. The London city authorities have resolved to establish a crematory at Hford, a suburb of the East End, on the recommendation of the medical officers, that cremation is the least objectionable of all known methods of disposing of the dead. The Roman Catholic clergy no longer oppose cremation, which is becoming very common in Italy.

In the mills in Lewiston, Me., there are numerous complaints against standard time. Men who have garden plots are shut out of 20 minutes of light. They say that in the morning 20 minutes is of no use. In the evening, however, they miss the 20 minutes of time—especially those who cultivate their own "garden spots." Portraits have been drawn up and signed in the Bates and Androscoggin Mills for a return to the old standard.

From the edition of Messrs. G. P. Rowell & Co's American News-paper Directory, now in press, it appears that the newspapers and periodicals of all kinds at present issued in the United States and Canada exceed a total of 1,250,492.

This is a net gain of probably 1,000 during the year 1883-1884, and exhibits an increase of 5 per cent over the total number published in the ten years since. The net gain in 1883 over the year 1882 was 8,443. During the past year the net gain was 1,000, from 1,235 to 1,234,400, whereas from 1,092 to 1,091,234, the net gain was 1,091 to 1,090. The greatest increase in the Western States, Canada has started in the year and increases.

THE BERMUDA PETITION.

THE UNDERSIGNED INHABITANTS OF THE BERMUDAS, BEING LOYAL SUBJECTS OF HER MOST GRACIOUS MAJESTY QUEEN VICTORIA, AND INTENT ON MEMORIALIZING THE CROWN, DO VERY RESPECTFULLY SOLICIT YOUR LORDSHIP'S CONSIDERATION OF THE FOLLOWING STATEMENT:

TO WIT:

I. Bermuda is secularly divided into nine Parishes or Tribes. The population of the Colony, according to the last Census, are adherents in the majority of "The Church of England in Bermuda"; and in the minority of five other Churches. The "Church of England in Bermuda," has, besides a chapel of ease, five parochial benefices; and the smaller Bodies have nine or ten livings. In each of the Tribes there is a Parish Graveyard. The Churches, without exception, are recognised by law; the ministers of each of them perform offices for the State, and receive, expressly upon a common basis, support from the Colonial Treasury. Every parishioner has the legal right of burial in the Parish Graveyard, and the Rector and ceremony of the Church of England in Bermuda at his service; but all parishioners adhering to the smaller communions are denied the liberty to avail themselves—within the Parish graveyards—of the rites of their own Faiths, and the ministrations of their own Pastors.

II. Your Lordship's memorialists contend, as against the restrictions just named, that the title to the Parish Graveyards is vested, neither in the Members, the Rectors, nor the Synod of the Church of England in Bermuda, but in the inhabitants of the Parishes; and they crave your Lordship's indulgence, while they adduce a few of the arguments which—it is respectfully submitted—justify this contention:

1. Your Lordship's Memorialists hold that the Constitution of the Colony, and the methods by which its affairs were administered, when the Parish Graveyards were first set apart, afford presumptive evidence in favor of their claim.

2. Your Lordship's Memorialists assert that there exist no legal enactments, conferring the title in question, upon any other party or parties whatever.

3. Your Lordship's Memorialists find in official documents, that, during the early history of the Colony, this proprietorship of the inhabitants of the Tribes was recognised, confirmed, and defended by the Bermuda Company's Court in London, and by the Governor in Council in these Islands. They notice moreover, that since the Colony changed ownership, Act has succeeded Act, jealously guarding the right of the Public to burial in the Parish Graveyards; and they refer particularly to the Synod Act of 1873, which while it incorporates the Church of England in Bermuda, preserves inviolate the right of the Colony to control the said Graveyards.

4. If it be maintained that your Lordship's Memorialists have failed to establish the Parishioners' title to the old graveyards, they have still to bring to the notice of your Lordship the fact, that the new graveyard in St. George's Parish, was, in the year 1853, provided by the Colony for the Public; despite which, a portion only of it is available for public sepulture, save in accordance with the restrictions of which your Memorialists have already herein complained: and further, that the larger portion of the graveyard in Pembroke Parish was provided by a general taxation of the Parishioners; the said taxation being continued after the passage of the Vestry Act of 1866, which exonerates those Parishioners who are not adherents of the Church of England in Bermuda, from taxation for the support of that Body; but notwithstanding which public levy, the same restrictions are maintained as exist in the older portions of the graveyard.

III. Your Lordship's Memorialists deem it advisable to state for the information of your Lordship, that they have humbly besought the Bermuda Legislature to remove the restrictions complained of in this paper. In the year 1883, the Clergymen of the excepted Denominations forwarded a petition to the Colonial Legislature complaining of this grievance and praying for its removal; but that Honorable Body, on the plea that the Parishioners—if restricted in their rights—were the proper persons to complain, refused the prayer of the petition. At the next Session of the Legislature another Petition was presented, repeating the complaint and prayer of that just named, and signed by 409 adult male inhabitants of the Colony; thus obviating the embarrassment under which the Honorable House professed to labor; but notwithstanding, the prayer of these petitioners also was refused.

The privileges and disabilities herein dwelt upon by your Lordship's Memorialists are a prolific source of bitterness and strife throughout these Islands; and it is the conviction of your Memorialists, that the best interests of Her Majesty's subjects in this Colony would be promoted and conserved, if the Colonial authorities would initiate the policy pursued of late by the Imperial Parliament in dealing with the kindred difficulty in the Mother Country.

Your Lordship's Memorialists herewith enclose copies of the Petitions to which they have referred, and of the signatures thereto, as also of the official Reports of the Debates of the Honorable House of Assembly on the last named petition, as made public in the "Colonist" newspaper.

And as in duty bound, your Lordship's Memorialists will ever maintain equity, seek peace, and exemplify loyalty.

The Right Honorable THE EARL OF DERRY, Secretary of State for the Colonies, Downing Street, London.

MEMORIAL NOTICES.

FREDERICTON CIRCUIT.

Few are the years in the history of any congregation in which more and greater changes have occurred than during the present year in Fredericton. All along, as the months have passed, we have been called upon to give up young and old, parents and children. Some of the ministers who have occupied the ground will recall pleasing reminiscences as we refer to some of the missing ones—the "righteous dead."

At the commencement of the year Mrs. Geo. H. Davis left us, leaving a husband and one child to mourn. Then followed William Smith, a young man of 28 years, leaving a widowed mother and two sisters. David H. Budge, well-known to Methodism for his striking Christian character and hospitality. In December, Miss Emma Taylor, Mrs. Dr. Barker, and one from a family, already no strangers to sorrow—we refer to Miss Milcah Coy, leaving one sister in loneliness and sadness. January took Miss Annie Gunter, eldest daughter of Mrs. Thos. Logan. Annie, though young, was well prepared and left us with the assurance that "to die" was "gain." February took Andrew Watson, a boy of eight years; George Anderson, aged 23, leaving a wife and one child; Mrs. Richard Carvell, who passed away suddenly; Mrs. Lugin, in the wife of the late Charles S. Lugin, in the 66th year of her age, she longed for home; and little Fanny Fleming Boutlier, aged 15 months. March took Mary Budge, the wife of the late David H. Budge. Sister Budge never fully recovered the loss of her husband. In her case there ever seemed to be a restlessness longing to be free, and on Sabbath morning, March 30th, she passed into life eternal. Mrs. Hawthorn buried her father; the Attorney General lost a lovely little daughter. Bro. Rowe and Bro. Vorvis have also been among the sufferers.

COM. MRS. MARY CANFIELD, relict of the late Jesse Canfield, fell asleep in Jesus on the 4th February last, at the residence of her daughter, Mrs. Bentley, of Margate, aged ninety two years.

This mother in our Methodist Israel was converted to God shortly after her marriage, in the twenty-first year of her age. Immediately after obtaining pardoning mercy she united with the Methodist Church, and continued a faithful and devoted member thereof for over seventy-one years. Her course through life was uniformly consistent with her religious profession; the graces which adorn the Christian character being prominently displayed in her deportment and conversation. Although naturally retiring and unassuming, she was ever ready to give to every one who asked a reason of the hope that was in her with meekness and fear; and it was evident to all who were privileged with her society that her life was "hid with Christ in God." She will be lovingly remembered by the older ministers still living who have been stationed on the Wallace circuit, who ever found in both herself and her golly partner faithful and sympathizing friends who always cheered them with a hearty welcome, and entertained them with ungrudging hospitality.

Her last illness was brief, but she was found ready. Finally fixed upon the never-failing foundation, her faith was unshaken and her peace abiding. Notwithstanding her great age she retained her mental faculties to the last. To Bro Baker and her devoted children and friends who were with her in her last moments, she gave the most blessed assurance that to die would be "infinite gain." Her funeral took place from the house of her daughter, Mrs. Wright, her home for many years, the remains being interred beside those of her sainted husband in the old Methodist cemetery at Crapaud, where together

they wait the resurrection of the just. "Rest in peace, thou gentle spirit Throned above; Souls like thine with God inherit Life and love!" S. S. TEED.

Tryon, P. E. I., April 3rd, 1884.

1782-1882.

The following List of contributions to the Centenary Memorial Fund is published by order of Conference. The Secretary very much desires, wherever the published lists from any circuit are found incomplete, to receive the names of later contributors, with the amounts subscribed.

The list includes unpaid as well as paid subscriptions; but it is expected that ministers of the several circuits will obtain and be prepared to pay over the amounts yet due at the ensuing district or Conference.

Treasurers of the Centenary Fund, for the Nova Scotia Conference, are Rev. S. F. Huestis and J. Wesley Smith, Esq.

Table with columns for names and amounts under the heading AVONDALE.

Table with columns for names and amounts under the heading TRURO.

Table with columns for names and amounts under the heading ONSLOW.

Table with columns for names and amounts under the heading ACADIAN MINES.

Table with columns for names and amounts under the heading PICTOU.

Table with columns for names and amounts under the heading STELLARTON.

Table with columns for names and amounts under the heading MAITLAND.

ANTS AND THEIR SLAVES.

Of all the hideously human traits possessed by ants, none is so remarkable as their addiction to slavery, a circumstance which has long been one of the most familiar features in their history. Some of the slave-keeping species attack the ants of their victims, steal their larvae and pupae, and carry them off to be reared for a condition of servitude. One species is entirely dependent on its slaves; others can partially "do" for themselves, and even, on a push, carry on the functions of the nest without the aid of their auxiliaries. Sir John Lubbock ventures the belief that slavery exercises on ants the demoralizing influence it has always been understood to exercise on those nations of men among whom it is found. In time the slave-owners become helpless dependents on their servants. Their bodily structure has, in course of untold ages, undergone a change; the mandibles have lost their teeth, and become mere nippers, deadly enough in war, but useless for every other purpose. They have lost the power of building, and display no care for their young; the slaves performing every domestic office, including the providing of food and carriage of their masters from place to place. They have even lost the habit of feeding, and were it not for their anxious slaves, would perish for hunger with plenty in their close vicinity.—Cassell's Family Mag.

SALMON SUPPLY.—An interesting theory in relation to the salmon-supply question is put forth by an Astoria gentleman who has given the matter much attention. He is of the opinion that every cannery on the river is, in effect, a propagating establishment, and accounts for the extraordinary run of the past season on this theory. The first operation in the canneries, he argues, is to relieve the fish of their en-

ails, fins, heads, and spawn, and these, in almost every instance, are dropped directly into the river. Much of the spawn, of course, is eaten by fish or destroyed, but a goodly share, he thinks, finds lodgment on the bottom, where, in the natural process, it hatches. It is a fact well known, that the water above the canneries fairly swarms with young fish during the summer and fall. It has generally been supposed, where the matter has received attention at all, that these shoals were attracted by oyal, but it may easily be believed that they are hatched from the oyal itself. The theory is worth consideration as a novelty, if for no other reason.—Portland Oregonian.

The U. S. Army and Navy Journal furnishes this interesting paragraph:—"Few are aware of the fact that one of the most distinguished mathematicians lives in the city of New York, where she has for thirty years instructed captains and officers of the naval, revenue and merchant service in their mathematical and medical studies. The daughter of a wealthy ship-owner, she sailed with her husband, who was a captain. She thus acquired a thorough knowledge of mathematics, and has done more to make life safe at sea than any other individual. The American Humane Society have placed her in charge of their nautical school, No. 92 Madison Street, which has qualified over 8,000 navigators to make life safe at sea, 2,000 of whom were officers in the naval service, and engaged in saving the life of the nation during the late war."

BREVITIES.

Judge not thy fellow-man till thou art similarly situated.—Jewish Talmud.

"Will you name the bones of the skull?" "I've got them all in my head, professor, but can't give them."

The Persians say of noisy, unreasonable talk, "I hear the noise of the mill-stones, but I see no meal."

"Are there any foals in this town?" asked a stranger of a newsboy yesterday. "I don't know," replied the boy. "Are you lonesome?"

Young man, never marry the girl who will elope with you. The woman who has sufficient will to elope generally has the determination that will make her the head of the family.

Prince Bismarck is no admirer of eloquence. "It is with these eloquent gentlemen," he says, "as with ladies who have small feet. They wear boots which are much too tight and always try to show their feet. So if anybody has the misfortune to be eloquent, his speeches are too long and too frequent."

A Catholic priest once quoted with relish the saying of a devout Irishman, who wished to express his gratitude for the mode of observance of one of the appointed feasts of the church: "Blessin' on the Council o' Trent, that it put the fastin' on the mate, an' not on the drink!"

"If there be one reason more than another why the tyrants of Europe keep down the masses it is that the masses are trained to habits of extravagance and undue recreation. People who want to be in a beer garden or in a flower garden one-half or one third of every day are not fit to be free."—John McClintock, D. D.

If John Adams had taken Benjamin Franklin by the arm some fine afternoon about the year 1784, and had said, "Ben, within a hundred years they will stretch a wire from New York to Georgetown, and will talk over it, in all probability Benjamin would have said to John, 'Go away; you are a visionary.' But this is what they have been doing every day the past week."

The nearest that we can come to absolute contact with the being of a man is when we learn from himself the way he thinks about the things he loves best in his own way, and without thought of our presence, pour forth his thoughts into the vast of the universe. And in such a position does the book of a great man place us.—George MacDonald.

Susan B. Anthony says the meanest thing ever said about her was in a Western paper, just after a woman suffrage convention in which she took a prominent part. It was a story about her carrying a poodle-dog to the convention in her arms, and holding it in her lap all the time except when she rose to speak. "I don't own a dog," she says, "and never did. I never even spoke to one."

Representative (and Senator-elect) Blackburn, of Kentucky, was once stumping his district in company with his opponent. At one meeting he spoke first, and charmed the audience by the manner rather than the matter of his remarks. Then the other man got up and turned the tide of popularity with a single sentence, in which he likened Mr. Blackburn to the swan, "that beautiful bird, which glides along, the perfection of grace, and dips and curves, in lines of beauty—but only draws an inch or so of water."

Corns! Corns!

Tender corns, painful corns, soft corns, bleeding corns, hard corns, corns of all kinds and of all sizes, are alike removed in a few days by the use of PUTNAM'S PAINLESS CORN EXTRACTOR. Never fails to cure, never causes pain, never leaves deep spots that are more annoying than the original discomfort. Give Putnam's Painless Corn Extractor a trial. Beware of substitutes. Sold by druggists everywhere. Polson & Co., Kingston, prop'rs.

The Albany Penitentiary boasts of being the best-conducted penal institution in the country. Its annual report shows that it has been self-sustaining, and turned a surplus into the county treasury every year but one since 1851.

IT IS NATURAL.

It is natural for some people to be bilious, being often a result of peculiar bilious temperament, which with high living, too greasy food, indigestion from inactive liver, is the frequent cause. The remedy, above all others, is Burdock Blood Bitters. It is highly curative for all bilious complaints, and far better than physic for inactive conditions of the bowels.

A rich English lady is erecting a Buddhist temple in Paris for the benefit of the considerable number of Buddhists who resort thither and have no place to worship.

It is said by reliable persons that Sheridan's Cavalry Condition Powders fed sparingly to laying hens will increase the quantity of eggs two-fold. Try it. It won't cost much. Don't throw away your money on the large packs.

Spain now has an annual yield of about 40,500,000 gallons of wine, which places her in the fourth rank among wine-growing countries, being surpassed only by France, Italy, and Austro-Hungary.

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

Statistics show that there are at present almost a million people in Great Britain who receive charitable relief.

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

The census proves that the number of persons in a family in the United States is a fraction over five.

ERYSIPELAS.—Mrs. Jane Smith, of Maitland, was cured of a grievous case of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Liniment to the parts affected.

An English-Greek firm went to vast expense some twenty years ago to try and place Greek wines on the English market, but met with very little success; but now Greek wine is going into France for mixture with other wines. In Cephalonia 1,800,000 gallons were produced in 1882.

THE REASON WHY GRAHAM'S PAIN ERADICATOR IS SO SUCCESSFUL, AND MAKES SUCH ASTONISHING CURES, IS, THAT IN ITS COMPOSITION the active principles of some of the best medicinal trees and herbs are used, prepared in their most concentrated form, and so combined as to give the greatest power with perfect safety. Its direct action is to subdue inflammation and allay irritation of the nerves, thus striking at the root of many of the diseases that afflict the human family. In Neuralgia and Chronic Rheumatism, which arise from nervous irritation, the use of the Pain Eradicator is as always attended with the happiest results.

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Was never so popular and so useful as it is now. We shall give the possible improvement to keep it in the very best rank of Lesson Hips. In order that every teacher in every school of the Methodist Church may have the aid of this unsurpassed Teacher's Monthly.

ITS PRICE WILL BE LOWERED from seventy-five cents per single copy from sixty-five cents on all copies more than one to an address. This gives the school which can take only two or three copies an equal advantage with the school which can take a large number. Thus

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will place in the hands of a teacher twelve copies from ten to twenty cents on all copies more than one to an address. This gives the school which can take only two or three copies an equal advantage with the school which can take a large number. Thus

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

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1.50	.75
1.50	.75
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1.60	.75
1.50	.75
1.50	.60
2.25	1.25
3.00	1.50
.40	.20
.75	.45
1.25	.60
2.00	1.00
3.00	1.25
1.25	.50
.70	.45
1.25	.90
1.00	.40
1.00	.40
1.20	.60
1.50	.75
.75	.45
2.60	2.00
3.75	3.00
1.35	1.00
1.50	.75
2.75	1.75
.75	.50
.90	.60
4.00	2.00
2.25	1.00
2.25	1.00
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1.25	.75
1.65	1.00
1.50	1.20
.75	.40
1.05	.60
2.25	1.25
1.50	1.00
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By the Rev. G. O. Huestis, on Tuesday morning, April 15, at Hantsport, the Rev. William Rys, of Aylesford, to Mrs Annie Faulkner, of Hantsport.

At the residence of the bride's father, Canada, by Rev. W. Lawson, March 28th, Sarah Patterson, of Canada, West Co., to Andrew Carr, Dutch Valley, Kings Co.

On the 10th inst, by the Rev. John A. Clark, A. M. Mr. Richard Fimington, to Miss Phoebe Wade, both of St. Mary's, York Co., N. B.

At the Methodist Parsonage, Granville Ferry on the 10th inst, by the Jas. Stroutland, William H. Hudson, to Phoebe A., youngest daughter of Mr. James Oliver, all of Parker's Cove.

DIED.

At San Mateo, California, on the 14th March, the Rev. Henry S. Bonnell, late Rector of St. Luke's Church, Tacoma, Washington Territory, in the 51st year of his age, of Wm. F. Bonnell, formerly of Gagetown, N. B. (Canada).

Suddenly, at Baltimore, on Sunday, 13th April, the infant daughter of James and Marion Morrow.

Suddenly, on Sunday, 13th inst., Sarah Grace, beloved wife of John A. Wilson, and daughter of Daniel J. and Caroline Smith.

In Boston, Mass., on the 27th March, of diphtheria, Mary Louise, eldest daughter of B. W. Higgs, Esq., aged 28 years.

At Windsor, on the 9th inst., after a short illness, Catherine, beloved wife of P. S. Bernham, aged 69 years.

On the 5th inst, of apoplexy, Alicia C. Lechart, of Douglas, N. B., aged 33 years.

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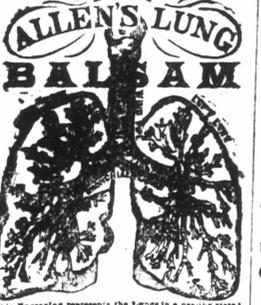
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