

The Wesleyan.

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NOTES AND COMMENTS.

If you don't want evil things said of you, don't do evil things.—N. Y. Herald.

The *Inter-Ocean* of Chicago says: "Ours is a government of the saloon-keeper by the saloon-keeper for the saloon-keeper."

A sermon of twenty-five minutes is too long by the same watch that will call two hours at the circus twenty five minutes too short.—*Burlington Hawk-eye*.

The *Liberator* says that "Mr. Bright's speech at the Metropolitan Tabernacle has been translated into Spanish, to help the movement for the separation of Church and State in Spain."

Grace Church, New York, is to have a new marble spire, 119 feet high, costing \$50,000. A \$50,000 spire ought to relieve a great deal of distress among the poor, and bring many souls to repentance.—*Norristown Herald*.

Rev. Dr. R. R. Meredith, who left the M. E. Church several years ago to join the Congregationalists, is still itinerating. He has just resigned the pastorate of the Phillips Church South, Boston, and accepted a call to Union Church, Boston.

Louisville, Ky., has one minister to every 200 houses, one physician to every 120, one lawyer to 80, and one whisky or beer saloon to every thirty. "The survival of the fittest" will be no easy task there—the unit are so much more abundant.—*Western Recorder*.

The Chicago Congregational pastors have adopted a memorial to the newspaper press, asking that the detailed accounts of crime, and other sensational matter tending to demoralize youth, and to pollute the minds of youth, be suppressed, or greatly curtailed.

The Church must read. The circulation of our literature is an imperative necessity. Information is the parent of our liberality and activity, and a protection against designing teachers. He who puts a paper in a household has done a service to that family of lasting good, and starts a tap-root of Methodism.—*Richmond Advocate*.

Good advice was given to the graduating class at Alleghany Theological Seminary when Dr. Wilson said: "Young gentleman, study Hebrew roots, pore over Greek verbs, read Latin, and if you have time, translate ancient hieroglyphics; but I charge you when you go into the pulpit to preach the Gospel to use the plain Anglo-Saxon."

I notice that there are fifteen ministers and twelve laymen all told who "convert" (in the connexion sense) at Conference. If the "conversion" of these brethren were subtracted from the debates, nine-tenths of the speeches would disappear from the reports. One of the most "rising" brethren in last Conference was not elected this year.—*In Irish Ecuménist*.

There have been ten volumes of Spurgeon's sermons issued. These publications have done much good; but nowhere more than in America. Ever since the first volume came out, years ago, the preaching in our country Baptist churches has improved; in fact, the matter has become equal to that of Spurgeon himself.—*Richmond Adv.*

U. S. Secretary Teller says that the money that will have to be spent in the present Apache war, if expended in the education of Indian children, would put an end to any further rumors of Indian wars. A speaker at the Woman's Home Missionary meeting, last Friday, said that it required \$12,000,000 to support a standing army to guard certain tribes of Indians, when the same amount used for their Christianization would soon transform them into good citizens. The views of the political economist and the Christian philanthropist are remarkably similar.—*N. Y. Adv.*

As Lord Wolsey and other military men have opposed the proposed Channel Tunnel, an exchange suggests that it may be well to remember the following observation of Buckle in his "History of Civilization":—"It is notorious—and the evidence of it stands recorded in our Parliamentary Debates—that every great measure which was carried, every great improvement, every great step in reform, every concession to the popular wishes, was strenuously opposed by the Duke of Wellington, but became law, in spite of his opposition, and after his mournful declarations that by such means the security of England would be seriously imperiled."—*Toronto Globe*.

There are some very showy churches in these days, but when you examine them closely there is a discord. They are like the house which had been changed in appearance to agree with the prevailing style, and when the lady of the house was asked what its style was she replied: "Well, it's Queen Ann style in front, and I should say it was of the Crazy Jane order in the rear."—*Dr. Storrs*.

"Nothing can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well." So says Wm. Jay, and it is very true. But speaking for the flock it might be said, with equal truth, that nothing can be more painful to the feelings of the flock who come thirsty to the well, than to find no water, but hear only the creaking of the dry pump.—*Rel. Intelligence*.

A young Hindoo girl, who died lately at Bombay at the age of nineteen, besides being a proficient scholar in the literature of her native tongue, the Marathi, was at home in the English, Persian, and Sanskrit languages. In the latter she knew by heart a number of works entire, and was a prodigy as a chess-player from her childhood. It is a wonder that she died in a raging fever!

Some of our Irish friends are whispering abroad that the Pope is not infallible in political matters and that his Parnell circular need not be obeyed. So it need not; but to assert it is Protestantism. The duty of obedience in the Catholic church is not based on infallibility. The Bishops must be obeyed; but they are not infallible. Only Protestants make the liberty of disobedience to ecclesiastics a matter of faith.—*N. Y. Independent*.

The British Parliament seems doomed to be foolish in its treatment of Mr. Bradlaugh. The sensible thing to do is to admit him to the seat to which he has been lawfully elected, and to which he is, therefore, entitled. The principle for which he and his constituents are contending must win in the end, and the sooner the House of Commons yields the point the better. Mr. Bradlaugh is strong as the representative of that principle.—*N. Y. Independent*.

The convention of colored journalists in St. Louis has resolved to print "negro" hereafter with a large N. Certainly the colored man who was examined in Washington on Friday, along with fifty white applicants for places in the Civil Service, deserves to be capitalized. Six hours was the time allowed to complete the papers, and not more than thirty persons out of the fifty succeeded in doing it in that time; but the colored man did it in four hours.—*N. Y. Tribune*.

A lady has just given \$6,000 to the temperance cause who a few years ago was told by her husband that as temperance was being agitated in their State (Virginia) he thought he would sign the pledge to help to keep the cause. With great pride, she said, "I should be ashamed of a husband who would thus surrender his personal liberty." One year from that date he died in delirium tremens, and her sons, learning to drink at their mother's table, have both died drunkards.

After he had been preaching one day a man spoke of the danger of losing the good word which had been spoken. He said, "One day when we sailed out of New Orleans nearly all the water we had for use on the ship was on deck; and there came a gale which swept it all overboard. I don't propose to lose this sermon in that way, but to stow it away down deep in the hold, where we shall keep it for future use." A good many people make the Gospel a sort of deck load, and they lose it in the first gale. It is better to take it down below, into the depths of the heart, and hide it there, where it is safe from the wildest storm. "Thy word have I hid in mine heart that I might not sin against Thee."—*Christian*.

The Rev. F. Sciarelli, an Italian Wesleyan minister, has again been honoured with a letter from King Humbert the First, thanking him for a copy of his lately published work on "The Christian Sabbath," and for the "Sentiments of affectionate devotion" to his Royal Person and family" extorted by the society of which he is president, to which the Minister Vosone was charged to add a repeated expression of the King's good pleasure. The Directive Council of the "Association of Survivors in the country's battles of 1820-70, of which Signor Crispi is President," have nominated Signor Sciarelli a Fellow, "in consideration of the services rendered to the country, accompanied with the diploma and medal of the Association."

COREA.

The Rev. W. C. Davison, of the Methodist Episcopal Church, Yokohama, Japan, writes to the *Western Christian Advocate*: About five years ago a Korean embassy was sent to Japan, and among those who came was a nobleman who was earnestly desirous to learn as much as possible concerning foreign agricultural methods.

He was referred to Mr. Tunda Sin, a member of our Church in Tokio, and the head of an agricultural school, who kindly undertook to teach the nobleman the various methods of farming upon the American plan. The nobleman was exceedingly interested, and spent some time in study, and on parting expressed his grateful thanks, adding, "If I can be of any service whatever to you in my own country, I shall be most happy to oblige you," and besought Mr. Tunda that he would command his services. Tunda directed his attention to a framed copy of the beatitudes in the Chinese character, and asked his opinion as to the composition. The Korean read carefully again and again the blessed words, and could not refrain from declaring that in all his reading he had never met with such wise and gracious words as these, and asked who could be the author. This gave his host the opportunity he so much desired. Beginning with that Scripture he preached unto him Jesus. In closing, he begged of the envoy that he would accept the roll, together with some Christian books in Chinese, and carry them to his king. In great trepidation the envoy declined, saying that his king had given him strict charge that on his return he might bring anything with him except Christianity. That, of course, ended the interview. However, the nobleman on his return was so impressed with what he had seen that he could not refrain from speaking in private to his friends concerning the gracious teaching of which he had heard. It so turned out that among these was a young nobleman who was also much impressed with his words, and before whom Providence seems to have opened a glorious way. When the rebellion broke out in Seoul, and the queen's life was in imminent danger, the young man, aided by his mother, carried her to a place of safety, where she remained until the rebellion was ended. Naturally the king was grateful, and calling for the young nobleman, offered him any reward that he might ask, either for himself or family. Being modest, he declined any reward, beseeching the king to reward those who had done more than he; but, being pressed, finally asked that the king would allow him to go abroad for three years in order that he might improve his mind. The favor was quickly granted, and about six months ago the young nobleman arrived in Japan. He instantly repaired to the university in Tokio, and entered himself as a student. But he had not forgotten the words spoken to him concerning the excellence of Christianity and its power to save from sin. He made inquiries for his friend's teacher, and repaired to his house for further instruction. After some days of diligent inquiry he found himself so impressed with the excellences and beauty of Christ's Gospel, as almost to decide to cast in his lot for life or death with the despised sect. Filled with such thoughts, he fell asleep, and dreamed that two men came to him bringing a chest of books, and asking him to examine them. One took up a book, and said, "This is the word of the true God, and is that which will give to you and your countrymen true freedom, true civilization, and true holiness." On awaking his dream returned to him again and again, so that renewing his studies of Christianity he soon determined to cast his all upon Christ. About a month since he was baptized, and now professes himself happy in the Savior's love. He is exceedingly anxious that his countrymen shall have a part of this

new found joy, and has set to work to translate the Bible into his own tongue. The teacher of Corean in the imperial university is also assisting him in this blessed task. The Coreans use the Chinese character for their classical writing, so that all this nobleman has to do is to take a Chinese version of the Scriptures, and unite the Corean sounds in Corean character by the side of the Chinese character, and the work is done.

CONVICTION OF SIN.

The chief obstacle to the termination of fruitless convictions in peace with God is to be found in some plain, practical affair of character and real life. No feeling, I think, is more common among those who have found peace in Christ, after protracted and remorseful conflict, than the feeling of surprise that they have been kept aloof from Christ so long. They have been looking up into the clouds, struggling with aching eyes to see visions; or have introverted their thoughts upon themselves, straining to see their own eyeballs; while the real obstacle to their conversion has been in plain sight, at their feet—a little thing, perhaps a trifling thing, as they now regard it; in comparison with Christ, a contemptible thing. They are humiliated at the discovery that so mean a thing has had power to hold the wide-open gates of heaven. It seems to them, in the retrospect, like some invisible and malignant magic in the air.

Thus damned do converted men sometimes seem to themselves to have been, when they look back over the unseen life which separates them from their impendent life, and see what a paltry thing it was which held them so long transfixed in those fruitless convictions, while a crucified Saviour was pleading with them, and dying for them, within reach of their hand. Such has been the experience of thousands, and doubtless will be of thousands more.

The charms by which the sorcery of sin thus bewitches men are very numerous, and diverse in character. In one man it is a distrust of God's willingness to save, or, if to save, to save him. In another, it is an unwillingness to own the simplicity of God's method of salvation. In the vast majority, however, it is not in any conceptions cherished about the way of salvation, but in something altogether more tangible and earthly. The whole truth is that the man loves something more than God. In one it is his property; in another, his reputation; in another, his ease; in another his literary tastes; in another, an unchristian employment, or habit or association, which he feels to be at war with an earnest Christian life. He foresees that, if he becomes a Christian that must be given up. In some it is an unwillingness publicly to profess religion, to perform certain public or social religious duties, to encounter the ridicule of companions, or to forgive an injury which rankles in the heart.

Some such very simple thing is the citadel in which the forces of the guilty entrench themselves. That is the secret reason why the soul is benighted in impotent convictions. Yet what a meanness of spirit does it seem to have indicated when the soul comes out into the liberty of Christ, to have shut itself up in that prison-house of remorse so long and for such a thing! I have somewhere read of an obscure Scotch woman whom Dr. Chalmers, as the story ran, was once summoned at midnight to attend in her last hours. She had lived for many years in sterile conviction of her sinfulness. Her anguish at last threatened her reason. "Weighed in the balances and found wanting!" This was the burden she was carrying into eternity. With that kindly sympathy and tact for which Chalmers was noted in his ministrations to the ignorant, he sat down by her side, heard her the story of her life, now and then

aiding her to state her own case, for he knew it better than she did; and at length when she had been calmed by the expression of her burden, he pointed out to her the one simple thing which he had conjectured to have been the thing which had withheld her from Christ. The profoundest doctrine of our theology he told her as a simple story in her own Lowland dialect, and then told her, in the same rude speech of her childhood, that she must give up the thing for Christ's sake. The heavily burdened one who had borne her infirmity for many years, and could in wise lift up herself, looked up and said, but half believing: "And is that a'?" It was as if the Lord himself had laid his hand upon her. Immediately she was made straight and glorified God.

So many a penitent believer at the last recalls his bondage in sin and exclaims, "Is that all that kept me so long away from Christ?"—*Austin Phelps, D. D.*

CHRISTIANITY IN MADAGASCAR.

The question of French supremacy in Madagascar has awakened fresh interest in the remarkable history of missionary toil and triumph in that island. The first missionaries landed in Madagascar in 1818, but they retired, and work was not begun until 1820. The first comers found a singular people, busy and shrewd, but ignorant and superstitious. They had no written language, were filthy and but half clothed, with shocking morals. King Radama allowed the missionaries to open schools, and the next year sent his nephew, and ten other young men to England to be educated. At the time of his death in 1828, there were four thousand pupils in the schools; but neither Radama nor any of his people had accepted the Christian faith. He sought only the education which the missionaries could give. His queen, Ranavalona, after murdering all that stood in her way, seized the throne, and began a reign marked by bloody persecution of Christians. At first she permitted the missionaries to preach and teach, seeing the advantages of the education they imparted. In 1831 the first converts were baptized, and the "Martyr Church" of Madagascar was formed. Soon after violent persecution began, many fell from the faith, but thousands remained steadfast. They met secretly, and would go twenty miles to a midnight meeting, their numbers strangely increasing in this time of darkness. During thirty-two years ten thousand Christians were punished in different ways, yet at the end of this reign there were more Christians in Madagascar than there were at the beginning. At her death in 1861, her son was made king, and he proclaimed religious liberty to all his subjects. Fifteen years ago the present queen was crowned as Ranavalona II. At her coronation she had a table at her side, on which lay a Bible and the laws of Madagascar. Shortly after, she with her husband was baptized, and ever since they have given evidence of being sincere disciples of Christ; and Madagascar to-day in its government, is a Christian kingdom, with over four thousand native preachers, and nearly a quarter of a million souls under Christian instruction.

The world sees all other guides and helpers pass away, and every man's work is caught up by other hands and carried on where he drops it, and the short memories and shorter gratitudes of men turn to the rising sun, but one name remains undimmed by distance, and one work remains unapproached and unapproachable, and one man remains whose office none other can hold, whose bow none but He can bend, whose mantle none can wear. Christ has ascended up on high, and left a finished work, for all men to trust, for no man to continue.—*Maclaren*.

LABRADOR SEAMEN.

A work of singular importance has been carried on during the last ten years by Moravian missionaries among English-speaking sailors on the coast of Labrador. The Christian love and zeal of these German brethren has led them to extend their ministry beyond their Esquimaux charge to the crews, often not less ignorant and heathen, of the fishing and trading vessels, chiefly from Newfoundland and Nova Scotia, which in ever increasing numbers visit these bleak shores. In 1879, 800 such vessels passed that way, and one morning no less than 72 were in Hopedale Bay, the principal Moravian station, each vessel manned by 12 or 14 men. Much cause has there ever been for the missionary to tremble for the influence of these often ungodly and dissipated visitors on their native flock, so easily tempted to drunkenness and immorality. "Drink away!" a captain of a brandy-laden schooner was heard to say to an Esquimaux lad. "I had 300 gallons of brandy on board, and only 50 are used up." And much they have felt the need of God's sheltering arm when occasionally drunken and disorderly gangs of seamen have threatened violence to their peaceful settlement. At first, owing to their scant knowledge of English, they could do little but distribute tracts among them; but about ten years ago an English-speaking missionary was sent from Germany expressly commissioned to visit among these crews, and invite them to English services in the little missionary church of Hopedale. Very varied has been this brother's experience, in his ship-to-ship visitation—some crews being him sometimes from some crews, and the utmost indifference displayed by others, while he struggles to moor his boat to their vessel and clamber up her side; now and then a joyful welcome, where some sick man is craving a Christian visitor, or where a former acquaintance, blessed in times past by his means, greets him with gratitude and pleasure. But patient continuance has brought its reward. During last year's fishing season 107 Bibles were sold, and 2,000 religious books and tracts either given or sold among these English crews, and the little Esquimaux Church at Hopedale, capable of seating 300, is often quite filled at the seamen's service.

THE BEAUTY OF HOLINESS.

What is beautiful? It is the heart cleansed of defiling desires, the heart filled with divine sweetness; lifted into the atmosphere of God; breathing His breath, wearing his expression, speaking his language, dwelling in his arms. "Such a soul abhors the thing unclean," with an instinctive and powerful detestation that knows no restraint nor limitation. Its whole being shrinks appalled from the very sight or thought of sin. No child fears or flies a wild beast so swiftly; no woman hides from deadly pursuers so closely. What a drop of vitriol is to the rose tint, what a grain of prussic acid is to the sensitive tissues of the stomach, what a murderous blow is to him before whose awakening eyes the knife in the robber's hand is seen descending—this and more is sin to a holy soul. For these only produce material ruin, that burns to the lowest hell. These destroy all they can, so does that. These kill the body, that the soul; these ruin the temporal and transient being, that an eternal.

"In everything, by prayer and supplication with thanksgiving, make your requests known unto God." So said the Apostle Paul. But we limit the everything, and we neglect the thanksgiving. Thus we have stupid, melancholy prayer meetings, and go about with long faces and sad hearts.

The Lord calls men to preach notwithstanding their infirmities. If he can bear with them so may you.

OUR HOME CIRCLE.

THE ROAD IS STEEP.

The path bestrewn with flowers;
The crowd's applause; ambition's visioned joys;
The couch of ease; and pleasure's gilded toys;
This portion is not ours.

Like Israel's ancient sage,
Forth from the world's gay pageantries we go;
The desert's stern discipline to know;
That is our heritage.

Sorrow and toil and pain;
These are the portals, and beyond there lies
The land we see not with our tear-dimmed eyes.
Where they who serve shall reign.

Ours is the field of strife;
The trumpet call; the foe's dark array;
By night the vigil, and the fight by day;
So we march on to life.

Past many a rocky shore
Our bark must ride o'er the wild billow's crest;
Ere, in the haven of eternal rest,
We anchor evermore.

Flinging earth's goods behind,
We press with straining eyes and lab'ring breath
To the bright goal, where an unfading wreath
The victor's brow shall bind.

On, on, with tired feet,
We toil on ice-cold peaks and burning plain,
Till the blest city of our rest we gain,
And walk the golden street.

When hope is chased, led to sight,
Life's darkest sorrow, from afar shall seem
Like the dim phantoms of a troubled dream
In the full morning light.

SUNSHINE AT HOME.

REV. H. W. BOLTON, D. D.

HOME—what a hallowed name,
full of enchantment, a magic circle
where the weary ought to find
refuge and rest.

It ought to be the greenest spot
in memory's flight, the oasis in
life's desert. It must live with
all; men of schools and without
school, with wealth and in poverty,
surrounded by friends and
without friends, are touched by
the word home. It is the angel
whose finger touches every fibre
of the soul and whose breath
moves this harp of a thousand strings.

Some years ago twenty thousand
people gathered in old Castle
Garden, New York, to hear Jenny
Lind sing, as no other songstress
ever had sung. She rendered
some of Handel's best works,
when that Swedish nightingale
thought of her home and seemed
to fold her wings for a grander
flight. She began to sing with
deep emotion, "Home, Sweet
Home." The multitude could
not refrain. They burst into
appliance until the uproar stopped
the sweet singer. Tears gushed
forth like rain, and for once Payne
triumphed over Handel, for the
multitude could appreciate "Home
Sweet Home" far more than the
more difficult productions of the
masters. In view of this fact that
home touches and lives in all
hearts, great care should be exer-
cised in making it a cheerful and
sunny place. The plant that
lives in the shade is sickly and un-
sightly. The animal of darkness
is restless, troublesome and fierce.
And what is there that is worse
than a sickly, unsightly plant, or
a wild ravenous beast? A man
whose home has been cold, stormy
and cheerless, with sun shut out
till everything above him is black,
every room a swamp, every picture
a weeping willow.

He is worse than the funeral
procession, with hearse and casket
moving silently through the
streets. These have a place and
serve a purpose. But a murmuring,
fault-finding, cheerless man,
is the worst thing nature ever
ordered or produced. Never
happy, never allowing others to
be happy in his presence. He
carries a face as cheerless as a
tomb-stone, and as gloomy as
heaven's arch in a thunder storm,
minus the lightning.

His presence is like a discordant
organ ground by the hand of
fate; he drives a hearse through
every social gathering, hangs
pictures of gloom on the walls of
home, and hastens the death of
the sick. We are always provoked
to sting in his presence the
song of the sainted Bliss:

Go bury thy sorrow,
The world has its share;
Go bury it deeply,
Go bury it with care.
Go bury thy sorrows,
Let others be blessed,
Go give this world the sunshine,
Tell every the rest.

If you want cheerfulness have
sunshine, plan to live in the sun-
shine; if there is a pleasant room
in your dwelling live there; if
there is a dark room shut it up;
keep the children out of it; if
you have troubles shut them up
there—never take them into the
family circle—give home the sun-
niest thought and plans of your
whole life, for those little ones
soon to leave it and must take
with them memories to be haunt-

ed with sour looks, harsh words,
tears and gloom, or filled with
plants of love, peace, joy and glad-
ness, through which melodies of
laughter and songs of delight are
to ring. Seek cheerful company
for yourself and offspring. Shun
the man of gloom.

For he who cannot laugh and
be cheerful ought to live alone,
and fast and pray until light
breaks in on his spirit with the
joy of morning. Hume said,
cheerfulness was worth a thousand
dollars a year to men in business,
and of Cromwell it is written,
cheerfulness gave him the won-
derful success he won. When
every soldier became, sad, and all
was dark, Cromwell wore a glory
about his head that was hope to
the whole army.

Cultivate cheerfulness in all
things, your health demands it.
Dr. Green, in his "Problem of
Health," says there is not the re-
motest corner or inlet of the
minutest blood-vessels of the
human body that does not feel some
wavelet from the convulsion occa-
sioned by laughter. The life
principle of the inward man is
shaken to its innermost depths,
sending new tides of life and
strength to the surface, thus ma-
terially tending to insure good
health to the person who moder-
ately indulges therein. The
blood moves more rapidly and
conveys a different impression to
all the organs of the body as it
visits them on that particular
mystic journey when the man is
laughing, from what it does at
other times. For this reason
every good healthy laugh in
which a person indulges tends to
lengthen his life, conveying, as it
does, new and distinct stimulus to
the vital forces. Doubtless the
time will come when physicians,
conceding more importance than
they now do to the influence of
the mind upon the vital forces of
the body, will make their pre-
scriptions more with reference to
the condition of the mind, and less
to drugs for the body; and in so
doing, will find the best and most
effective methods of producing the
required effect upon the patient.

Sunshine is real practical Chris-
tianity, filling the vessels of the
body with health and strength,
the mind with contentment, and
the spirit with joy and gladness, so
that a man's usefulness is largely
measured by his cheerfulness. The
world demands a religion of
sunshine, a religion

"That when in danger knows no fear,
In darkness feels no doubt."

Sunbeams never shine in vain;
they never streak this earth to be
lost, though they fall with all their
loveliness into the cold grave,
and sleep for ages undisturbed,
they are not lost. What is the
vast storehouse of coal but latent
sunbeams, waiting only to be ig-
nited to live again? The sun
smiled on the young trees of olden
forests. They lived, died, passed
into coal, that to-day is the sun-
shine on your hearth, in your fur-
nace and in your gas tubes.

So the kind words, smiles of
home, falling into the minds of
childhood, may be buried with
cares and anxieties amid the ac-
tivities of real life, but ever and
anon they rise, touched by some
sweet zephyr, that turns the
tablets of memory and home lives
again, with real joy. Speak kindly,
look cheerfully, for your words
and looks are to live when you
are gone. Then let me say in the
language of another:

"Build your home on the hill-
top of cheerfulness, so high that
no shadows rest upon it, then the
morning will come early and the
evening wait long, and home will
be the centre of joy, equatorial and
tropical.

CANADIAN HABITANTS.

The French-Canadian peasants
are generally rather small, but
sturdy, muscular, well-knit. They
are dull-looking, but their rather
heavy faces are not animal and
coarse. Even the young women
are very seldom pretty, but they
are all wholesome, modest, and
unaffected. As they advance in
life they become stout, and reach
old age with a comfortable and
pleased expression. The beauty of
the race seems to be continued to
the children, who are bright, ro-
bust, and energetic. Thus the
people are externally unprepos-
sessing, but the more I study
them, the more I like them for
the quiet courtesy and perfect
simplicity of their manners, and
their hospitality and unfeigned
kindness.

Several types of Canadians were
there, each standing as a page of
the country's history. There was
the original Canadian, the pea-

sant of Normandy and Brittany,
just as he was when first landed
on the shores of the St. Lawrence;
over two hundred years ago; he
has kept his material and mental
traits with such extraordinary
fidelity that a Canadian travelling
now in those parts of France seems
to be meeting his own people. He
is a small, muscular man of dark
complexion, with black eyes, a
round head, rather impervious,
and an honest face, rather heavy
with inertia. He sums up the
early days of Canada, when en-
durance and courage of no ordinary
stamp were required to meet the
want, the wars, and the hardships
of their struggle. And his phenom-
enal conservatism was not a
wit too strong to preserve his
nationality after the conquest of
Canada by a race having entirely
opposite tendencies. There also
was the Canadian with Indian
blood; he is by no means a feeble
element in the population, in
either number or influence. He
is often well marked with Indian
features—high cheeks, small black
eyes, and slight beard. The most
characteristic specimens are called
"petits bruns," like burned
stumps, black, gnarly, and angu-
lar. But now and then you meet
large, fine-looking half-breeds,
with a swarthy complexion
warmed with Saxon blood. There
were no women of low character
sent to Canada in the early days,
as there were to New Orleans and
the Antilles; the few women who
came sufficed to marry only a
small portion of the colonists, so
that many of the gallant French-
men, and later some of the
Scotch and English, engaged in
the fur trade, married squaws,
and founded legitimate families of
half-breeds. Thus Indian blood
became a regular portion of the
national body; and the national
policy of alliance and religious
union with the savages helped the
assimilation of Indian traits as
well as Indian blood. There was
also the Saxon who had become a
Gaul. There are Wrights, Black-
burns, McPhersons, with blue
eyes and red hair, who cannot
speak a word of English; and
there are Irish tongues rolling off
their brogue in French. Some of
these strangers to the national
body are descendants of those Eng-
lish soldiers who married Cana-
dians and settled here after the
conquest. Others are orphans
that were taken from some emi-
grant ships wrecked in the St.
Lawrence. But these stragglers
from the conquering race are now
conquered, made good French-
Catholics, by the force of their
environment, and they are lost as
distinctive elements, absorbed in
the remarkable homogeneous na-
tionality of the French-Canadian
people. The finest type of Cana-
dian peasantry is now rare. He
is a descendant of the pioneer
nobles of France. After the con-
quest (1763) some of these noble
families were too poor to follow
their peers back to France; they
became farmers; their facilities
for education were very limited,
and their descendants soon sank to
the level of the peasantry about
them. But they have not forgot-
ten their birth. They are com-
manding figures, with features of
marked character, and with much
of the pose and dignity of courtiers.
Some of them, still pre-
serving the traditions of their
ancestors, receive you with the manners
of a prince might have when in
rough disguise.—C. H. Farham, in
Harper's Magazine for August.

KEEPING A SECRET.

Ruggles, an old cabinet-maker
of Boston, told me that he used
to make the artist Stuart's panels
for him. They were made of ma-
hogany, and as Stuart complain-
ed that he missed the rough sur-
face of canvas that was favorable
to the sparkle of his color, Ruggles
invented the way of produc-
ing that sort of surface by cutting
teeth in the plane-iron and drag-
ging it backward, that proving
the best way of indenting with-
out tearing the wood. Ruggles
said that at the time he used to
work for Stuart his shop was
on Winter Street on the ground
floor, and one day, sitting at his
shop door, he saw Stuart coming
down the street, in earnest con-
versation with a gentleman. Stuart
came down into the shop fol-
lowed by his friend, and said
Ruggles: "I saw that the gentle-
man was urging him to tell him
something that he was unwilling
to trust him with." Stuart said:
"Mr. Ruggles, have you got a
piece of chalk?"
I gave him a piece; he then
turned to the other and said:
"I know a secret; that stands

for me," and made a mark thus,
1. "Now, you are my friend and
would like to know my secret;
you are a man of honor, and if I
tell you it will do you no harm,
and at any rate it will gratify you
as a mark of confidence, so I'll
tell you," and making another
mark, 1, "that stands for you,"
so there are two know it. But
you are a married man. And
your wife is a discreet woman,
and you never have any secrets
between you; some day, when you
are alone together and have noth-
ing to talk about, you tell her you
know something curious, but you
are afraid she will speak of it.
She will be indignant at not being
trusted, and insist that she ought
to know; she promises that she
never will whisper it to any one
and perhaps cries a little, so you
tell her, and that stands for her;
he made another mark, 1. "Now
how many people know it?"
"Three," said his friend.
"You are wrong. There are
one hundred and eleven that know
it—111," said Stuart.

UNFINISHED.

Fret not that thy day is gone,
And the task is still undone,
'Tis not things, it seems, at all;
Near to thee it chanced to fall,
Close enough to stir thy brain,
And to vex thy heart in vain.

Somewhere, in a nook forlorn,
Yesterday a babe was born;
He shall do thy waiting task;
All thy questions he shall ask,
And the answers will be given,
Whispered lightly out of heaven.

He shall be no stumbling feet,
Falling where they should be fleet;
He shall hold no broken clue;
Friends shall unto him be true;
Men shall love him; falsehood's aim
Shall not shatter his good name.

Day shall nerve his arm with light,
Slumber south him all the night;
Summer's peace and winter's storm
Help him all his will perform,
'Tis enough of joy for thee
His high service to foresee.

A CHAPTER FOR MOTHERS.

We do not believe in delegat-
ing absolutely the care of young
children to any person whatever.
No parent we think, who is not
solicitous on this point,
will be satisfied to do so. One
has only to open one's eyes, in the
different parks where children
and nurses congregate, to be con-
vinced of this fact.

Not long since, I saw a bright
little fellow of five years old,
running before me on the gravel
walk, laughing and tossing his
little arms above his head, as if
he could not sufficiently express
his glee at the fresh air and bright
sunlight. Suddenly he spied a
great treasure; it was a small
smooth, round white stone, and
boy like, he picked it up for the
pleasure of throwing it down again.
The nurse, who was just behind,
darted up to him and struck him
on the top of his head so as to
crush his cap completely over his
eyes. Then she slapped him on
the back. This done, she jerked
him up and down by one arm till
the child's face was white with
pain; and all for the simple and
natural act of picking up a shiny
pebble on the gravel walk!

I would not say what punish-
ment I would like to have inflic-
ted on this terment, who went
off with her sobbing victim, rub-
bing his little nose the wrong
way, and otherwise aggravating
him to the verge of madness; but
I will say to mothers—who are
not, of course, always able to go
out themselves with their young
children—never trust your child-
ren out of sight with persons not
proven to be competent for their
office. I am not unaware that
there are even parents who are
guilty of impatient and an-
gry handling of their own child-
ren, and because even a parent's
love is not always, under
weariness of body, proof against
these things, would I have those
things closely watched who have
not this controlling motive for pa-
tience and justice toward the help-
less.

Certainly under no circum-
stances should a nurse be allowed
to strike a child. Many a healthy
child has been injured for life by an
angry twitch or blow, and parents
have mourned and wondered, and
doctors have prescribed, while the
nurse has kept her own secret.

I hope not to be mis-under-
stood here; for I know that there
are faithful, conscientious persons in
this capacity, worthy of implicit
trust and confidence, but I risk
nothing in saying that hundreds of
little ones die of impaired vitality,
Underfed, they are unable to bear
up against the privations of win-
ter, and the church-yards are
crowded in the dreary winter
months with emaciated bodies which,
were not so, would have been as
plump as a baby's.

thers; and I know that a child,
subject to no government at home,
is hard to manage away from
home. Still, it remains that it is
not to be felled with a blow on
the head like an ox or suspended
by one limb in the air, or shook
till its limbs are pale, or otherwise
brutally treated, by those who
have it in charge out of doors.
Had I the power I would re-
form several things; but first, I
would appoint a special police-
man in every part to report to
parents these cases; one of such
advanced age and known imper-
turbability that his judgment would
not be affected by the bright eyes
and smart ribboned cap of the
prettiest nurse-terment among
them.—Fanny Fern.

TOO TRUE.

Where can we find a reader of
religious books who will say that
he has not been greatly helped by
their perusal? Probably no car-
nest Christian can be found whose
spiritual life has not been fed,
strengthened and enlarged by
them. Nevertheless, it seems to
be true to-day that this class of
writings is in far less demand than
formerly. Even that Christian
classic, "Pilgrim's Progress," is
an unknown book to many church
members, who know not what they
lose by neglecting it. The scholar-
ly Dr. Arnold thought very highly
of it both as a work of genius and
a spiritual stimulant, saying of
its author, "I hold John Bunyan
to have been a man of incompar-
ably greater genius than any of the
old English divines, and to have
given a far truer and more edify-
ing picture of Christianity. His
'Pilgrim's Progress' seems to be
a complete reflection of Scripture
with none of the rubbish of the
theologians mixed up with it."
He also used to say of it: "I can-
not trust myself to read the ac-
count of Christian going up to the
Celestial gate after his pas-
sage of the river of death." Pray
it is, therefore, that this and other
books pregnant with divine fire
are not more generally read! Is
it not to be hoped that the present
fashion which despises them will
soon pass away, and that they
will again be generally used as il-
lustrators of Scripture truth and
healthy stimulants to the spiritual
life?—Zion's Her.

THEY COME AGAIN.

In the last issue of the *Episco-
pal Methodist* there is an interest-
ing account of the death of a son of
a Baltimore Conference preacher.
The little fellow was six years old
and a bright boy. He bade all
good-bye, but presently asked,
"What other little boy is that I
see?" It was doubtless a broth-
er child who had died ten years
before.

And do not the dying some-
times see their friends? Do they
not hear sounds from the far-off
land then near? Nothing is more
true. In the country, in a silent
house where no instrument of
music was ever seen, it was within
our knowledge that a dying saintly
woman wondered that the by-
standers could not hear the sweet
strains that ravished her soul. A
shining host gathered around the
death-bed of Christopher Thomas.
Dr. Lee, who was present, has told
this writer oftentimes that the
gloomy room grew luminous while
the glorious company of celestial
visitors remained. The face of
Thomas shone, and he named
many of the people who made up
this pageantry.

We have known children dying,
and in a drowsy, insensible state,
till the breath was well-nigh gone,
then suddenly open their eyes,
smile, and make effort to go to in-
visible hands stretched out for
them.
The dear little boy of our be-
loved brother Strickler said, "I
am going to heaven, but will
come back again." They welcome
us at the gates of Life Eternal. A
little child shall lead them through
the avenues of supernal glories.—
Richmond Adv.

OUR YOUNG FOLKS.

IF MOTHER COULD HAVE SOME.

One of the most beautiful char-
acters of London is the Children's
Penny Dinner Association. This
has its rise in a winter of great
severity, and in an experience
which taught that hundreds of
little ones die of impaired vitality,
Underfed, they are unable to bear
up against the privations of win-
ter, and the church-yards are
crowded in the dreary winter
months with emaciated bodies which,
were not so, would have been as
plump as a baby's.

under happier circumstances,
would have blossomed into matur-
ity. The idea was conceived that
even one nourishing dinner a
week might stay the terrible
death-reckon, and the results have
shown that even that scanty al-
lowance of solid, well-cooked food
is prolific in good results. Such
touching instances, too, occur of
self-forgetfulness and self-denial
on the part of the children. One
terrible bleak day last winter a
little half-frozen child presented
her ticket, value two cents, which
made her the owner of a seat at
the dinner-table. The little one
looked famished, weird, worn-out,
one would have said, with starva-
tion, but the plate of appetizing
roast mutton remained untouched
before her. Observing this, a lady
went up to her and asked, in tones
of kindly accent, if she could not
eat a little. "You look so hun-
gry, dear!" she said; "don't you
like roast mutton?" The little
one raised a pair of blue eyes to
her face and said: "Oh yes,
ma'am, but—'Well, dear, what?'"
"But please, ma'am, the new
baby's come, and mother's so
dreadful weak, and I—" The child
hesitated, then gathering confi-
dence from the kindly smile that
met her glance, added: "I thought
it would do her good."

SWEET PEAS.

"Please wear my rose-bud, for love, papa,
Said Phoebe with eyes so blue."
"This sprig of myrtle put with it, papa,
To tell of my love," said Phoebe,
Said Phoebe. "This heart's case shall whis-
per, papa,
Forget not my love is true."
Papa looked into the laughing eyes,
And answered, to that little girl's surprise:
"My darlings, I thank you, but dearest than
these—
Forgive me—far dearest, are bonnie sweet
peas!"
Then he clasped them close to his heart so
true,
And whispered, "Sweet Peas—Phoebe, Pati-
ence, and Prue!" —St. Nicholas.

A MOTHER'S PLEDGE.

Dr. Mark Hopkins tells of a
mother who sent four sons into
the world to do for themselves,
taking from each of them as they
went a pledge not to use intoxi-
cating drinks or tobacco, before
he was twenty-one years of age.
They are now from sixty-five to
seventy-five years of age; only
one has had a sick day; all are
honored men, and not one of them
is worth less than a million of
dollars.
Not every boy who abstains
from intoxicants and tobacco will
live to be seventy-five years of
age, but it is safe to say that he
will live longer than if he uses
them; for there can be no ques-
tion that the use of these, especi-
ally in boyhood, does shorten hu-
man life. Not every boy who
abstains will be free from sick-
ness, but he will have less than if
he uses them; for they injure the
health, make one more susceptible
to disease and less able to resist
it when it comes. Not every one
who abstains will accumulate a
million dollars, but he will cer-
tainly gain far more than if he
indulges; for these habits are ex-
pensive and wasteful ones. Mothers,
bring up your sons as this
one did. Boys, follow the exam-
ple, take the pledge and keep it.

JUDGE NOT.

Boys, do not judge a man by his
clothing. A little incident occur-
ed on one of the lines of street
cars of this city a few days since
which is worthy of notice. A
poorly clad woman entered a car
carrying an infant in her arms;
as she sat opposite I observed she
seemed troubled about something.
When the conductor passed
through the car for the fares she
said in a very low voice, "please
sir, I have no money, let me ride
this time and some other time I
will pay you." "I can hear that
story every day," said the con-
ductor in a loud rough voice, "you
can pay or get off." "Two fares
please," said a pleasant voice, as a
loil-worn and sun-browned hand
passed the conductor ten cents.
"Heaven bless you, sir," said the
woman, and long and silently she
wept; the language of the heart
so eloquent, to express our hidden
thoughts. This man in worn and
soiled garments was one of *Gods*
noble men, he possessed a heart
to feel for the woes of others, and
although the act was but a trifle,
it proves that we cannot, with
safety, judge a man by his cloth-
ing.—For many a true heart
beats beneath a ragged jacket.

THE SUNDAY SCHOOL.

AUG. 5, 1883.

THE CITIES OF REFUGE.

JOSHUA XX. 1-9.

The design that I have chosen is—The design of the city of refuge was not to screen criminals, but to afford an opportunity to all accused of so grave a crime to show the absence of a guilty intent. To do this the guilty must be temporarily received as well as the innocent. Even the altar itself was to afford no shelter to the guilty, for the Mosaic ritual said "If any man come presumptuously on his neighbor to slay him with guile, thou shalt take him from mine altar" Exod. 21. 14. In no instance did the Jewish law connive at sin.

From the avenger of blood—In avenging blood the relative of the murdered person acted thus, not from mere blind passion, but as a public officer appointed to the task; and to shrink from it was, therefore, recreancy to duty, as for a policeman or sheriff to shrink from the infliction of just punishment is with us a recreancy of duty.

He that doth flee unto one of those cities—The rabbins relate how every possible facility was to be afforded to the refugee. The roads to these cities were to be kept in good repair, no hillock was left, no river nor stream was allowed over which there was not a bridge, the road was to be at least thirty-two cubits broad, (three rods), and every kind of obstruction was to be removed that might hurt the foot or hinder the speed of the fugitive. At every turning or branching of roads, posts were erected bearing the words, "Refuge! Refuge! Stand at the gate—The gate-way was sheltered from sun and storm, it was a convenient place for the sessions of the judges, and was habitually used by them. Its publicity also tended to prevent abuses of their authority. Give him a place—It may be asked why, if the proper officers were satisfied of his innocence of wilful murder, he were not at once dismissed and suffered to go at large as usual. The proper reply doubtless is: (1) That he might still be in danger from the enraged passion of the pursuer. (2) His detention was probably designed as somewhat of a punishment for the rashness or heedlessness to which the homicide was owing. Something of a penalty was to be paid for carelessness as well as for crime.

Until he stand before the congregation—It is probable that the "congregation" here spoken of was of his own city, or of the people at large, who were also allowed to constitute a tribunal, and to sit in judgment on the case. Thus the death of each successive high-priest presignified the death of Christ by which captives were to be freed, and the remembrance of transgressions made to cease. To the unfortunate homicide the death of the high-priest would be a most desirable event; hence the rabbins say, that to induce such fugitives not to pray that it might be hastened, the relatives, and especially the mothers of the high-priests, provided them with food and clothing, thus making their asylum as agreeable as they could. The rabbins say further, that the fugitive died before the high-priest was buried in the city of refuge; but that, after the high-priest's death, his bones were delivered to his relatives to be interred.

And they appointed—It may also be remarked of these cities, (1) That they were located at convenient distances from each other for the benefit of the several tribes. Kedesh was in the northern, Shechem in the central, and Hebron in the southern district of Canaan. (2) They were all Levitical cities, so ordered that the cases of manslaughter might come under the cognizance of those most competent to give judgment, and who, moreover, would be less likely than others to be swayed by private bias in their decisions. On the other side Jordan—The two and a half tribes east of the Jordan had as many as the western tribes, because they were scattered over a territory nearly as large. They assigned—These three cities were "severed" by Moses for this purpose at the time of the conquest of Gilead and Bashan, (Deut. 4. 42); the statement is repeated here merely for the sake of completeness. And for the stranger—A foreshadowing of the provision for the salvation of the gentiles through Christ.

USEFUL HINTS.

To make cod liver oil less disagreeable, take it in tomato catsup, or eat a bit of fresh orange peel before and after the dose.

To clean copper tea-kettles, use turpentine and fine brick dust, and rub hard with a flannel, and polish with leather and dry brick dust.

Silver should never be washed with soap if you wish it to retain its original lustre. When it requires polishing use a piece of soft leather and whiting and rub hard.

A writer in one of the medical journals says he has found the application of a strong solution of chromic acid, three or four times a day, by means of a camel's hair pencil, to be the best and easiest method for removing warts.

An infant that had been accidentally drugged with laudanum, and was fast sinking to its fatal sleep, was saved by administering strong coffee cleared with the white of an egg, a teaspoonful every five minutes until the drowsiness had passed away.

Bees should be fed their winter stores early, so that it may be capped over. To cap the honey the bees must secrete the necessary wax, which they cannot do when the weather is very cold. Uncapped honey gathers moisture and becomes unwholesome as food.

Spade burdocks out, and lay the roots up to dry. If that is considered to be too laborious a job, take a sharp hoe and cut them off just below the surface of the ground, and in a few weeks go over them again, cutting all off that have sent out new leaves. Going over them a few times this way will finish them all.

Profit on a farm cannot be made more sure than by large plantings of the best forest trees. The labor and outlay are both at a minimum; the profit will, doubtless, be greater per acre on such plantations hereafter than now. The value of timber belts is also very marked on farm products that are sheltered by them.

COWS IN SUMMER.

The customary loss from poor and deficient feed in midsummer, when grazing is the sole dependence for the summer feed for the herd, is about two-fifths of that would have been supplied through the entire season. When a herd has been permitted to shrink from drought, it not only gives less milk through all the remaining part of the season, but it dries up entirely very much sooner than when the flow is kept right up to its maximum measure all the time. Herds which are full fed, go dry on an average only about one month in the year, while those which suffer from a drought six to ten weeks in the hot part of the season, with no extra feed, go dry on the average only about three months. Animals pinched in the summer get poor and wanting in vigor, so that they do not stand the winter well, and yet it costs more to winter such a herd than it does a fleshy one. To subject cows to a lack of feed when they should be do-

ing their best, brings disaster in every quarter, and inflicts losses upon the owner which keep him struggling with poverty from year to year, and by distressing and discouraging, make him dissatisfied with his business, and like an up hill journey.—*National Live Stock Journal.*

HAYING.

To accomplish a large amount of work in haying with comparative ease, and also to secure the hay in the best average condition, the following method is recommended by the *American Cultivator*:—Run the mowing machine from four until eight in the afternoon. As soon as the dew is off in the morning spread the swaths any. Then draw in the hay, if there is any ready, and rake up that which was mown the afternoon before. The early morning hour may be devoted to grinding scythes and machine knives and unloading the hay in the barn. If the grass lays in the swath one night, in the tumble the next night, and is drawn into the barn in the heat of the day, and left to stand and sweat another night, it will not need many hours' sun either day. If sweet, bright hay, free from dust, is wanted, the farmer should neither mow it, spread it, rake it, nor load it while it is wet with the dew. In order to follow this plan a supply of suitable hay caps is needed; then, if a shower is seen coming up, the farmer will find it less work to put it in heaps and cover it up than to get it into the barn.

Did She Die?
"No!"
"She lingered and suffered along, pining away all the time for years."
"The doctors doing no good."
"And at last was cured by this Hop Bitters paper—say so much about."
"Indeed! Indeed!"
"How thankful we should be for that medicine."

A Daughter's Misery.
"Eleven years our daughter has suffered on a bed of misery."
"From a complication of kidney, liver, rheumatic trouble and nervous debility."
"Under the care of the best physicians, who gave her disease various names, but no relief."
"At length she is restored to us in good health by a simple remedy as Hop Bitters, that we had shunned for years before using it."
—THE PARENTS.

Father is Getting Well.
"My daughters say:
"How much better father is since he used Hop Bitters."
"He is getting well after his long suffering from a disease declared incurable."
"And we are so glad that he used your Bitters."
—A LADY OF UTAH, N.Y.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it, there is no other remedy. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe in use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 23 cents a bottle. feb 10.

REST AND COMFORT TO THE SUFFERING.
—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowls, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain of Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. feb 10.

One of the greatest trials that housekeepers have to undergo is the hot weather, is that of washing day. Happily there is practical relief for them in the use of James Pyle's Pearlina.

For Cramps, Pains in the Stomach, Bowels, Complaint or Chills, use PERRY DAVIS' PAIN KILLER. See adv. in another column.

CARD.—Being in possession of a valuable remedy for Asthma, Hay Fever, Phthisis, Bronchitis, and all difficulty in breathing, I have consented after numerous applications to make it known. Any individual suffering can get valuable information by addressing

REV. G. FRED. DAY,
Musquodoboit Harbor,
May 4 1y Nova Scotia.

EXTRACTS FROM A LETTER FROM C. H. S. CROOKHITE, Esq.
Canterbury Station, York Co. N.B., October 10th, 1876.

Mr. J. H. Robinson,
Dear Sir,—In reply to your letter of enquiry, I would say that your *Phosphorized Emulsion of Cod Liver Oil with Lactophosphate of Lime* is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first rate at night, and eat as much as any hunter shows. I have never since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs., and now it is nearly 190 lbs., which is pretty well up to my former weight.

This foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

I am, dear sir, yours truly,
(Signed) C. H. S. CRONKHITE.
We, the undersigned, hereby consent to have our names published as witnesses to the effects of Robinson's Phosphorized Emulsion on the person of Mr. Cronkhit, and do warrant that the foregoing statement is correct in every particular.

Alexander Bennett, J. P.,
William Main,
Rev. Thomas Martin.
Prepared solely by Harrington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. July 27-1m

Advertising Cheats.

"It has become so common to write the beginning of an article, in an elegant, interesting manner, then run it into some advertisement that we read all such."

"And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible."
To induce people
"To give them a trial, which so proves their value that they will never use anything else."

THE REMEDY so favorably noticed in all the papers,
"Religious and secular, is
"Having a large sale, and is supplanting all other medicines."
"There is no denying the virtues of the Hop Plant, and the proprietors of Hop Bitters have shown great shrewdness."
"And ability."
"In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die?
"No!"
"She lingered and suffered along, pining away all the time for years."
"The doctors doing no good."
"And at last was cured by this Hop Bitters paper—say so much about."
"Indeed! Indeed!"
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"Eleven years our daughter has suffered on a bed of misery."
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—THE PARENTS.

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"How much better father is since he used Hop Bitters."
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Canterbury Station, York Co. N.B., October 10th, 1876.

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I am, dear sir, yours truly,
(Signed) C. H. S. CRONKHITE.
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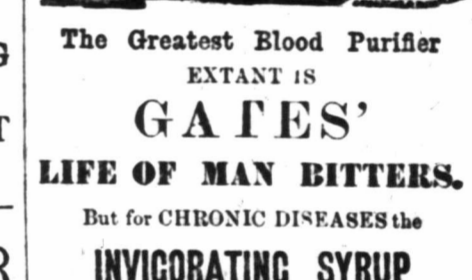
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THE WESLEYAN

FRIDAY, JULY 20, 1883.

METHODIST CHURCH OF CANADA—ADJOURNED SESSION OF THE GENERAL CONFERENCE

In accordance with certain resolutions passed by the General Conference of the Methodist Church of Canada, at its Sessions in the City of Hamilton in September, 1882, the said Conference will meet pursuant to adjournment, in the Bridge St. Church, in the City of Belleville, Ontario, on WEDNESDAY, the TWENTY-NINTH day of AUGUST, 1883, at seven o'clock in the Evening.

SAMUEL D. RICE President.
July 21st 1883.

MASKED ROMANISM.

The *Evangelical Churchman*, of Toronto, has read "with pain and indignation" a catechism submitted for its notice by an Eastern correspondent. This it declares to be none other than the "notorious Trinity Church Catechism," compiled under the direction of Dr. Morgan Dix, and "the subject of much controversy in New York." A copy of this precious substitute for "milk for babes" is on our table, having been forwarded at a time when our paper was groaning under the weight of communications from Methodist Union. Its evil teaching, mingled with a great deal that is correct, is not provided on the "small dose" system. No one can look at its lessons on "Mystery," on the Virgin Mary as the "Mother of God," and on the Sacraments, without thinking of Monsieur Capel's reply to a question whether Ritualists were Romanists. "No," said that successful expositor of Romanism, "they are not, but they prepare many to come to us, over whom we could have had no influence."

This masked Romanism is no longer to be seen only at a distance. The unknown donor of this catechism has pencilled on its title page, "Used in St. Luke's Sunday-school." We have not space to point out all the dangerous pathways in which the children of Episcopals in this city are being led. They are now taught that the rule of faith is "Holy Scripture as interpreted by Catholic consent"; that justification is making us righteous, like Christ; that the Church of Christ has three chief branches—the Church of Rome, the Greek or Eastern Church, and the Anglican or English Church, "out of which there is not any sure way of salvation"; that "the grace of Baptism is the seed of the Spiritual Life in the soul of man," while the Eucharist is a Sacrifice and Holy Communion; and that beside "the two great sacraments are other lesser sacramental rites." The chapter on the "Commandments of the Church," which are "bound to obey," awakens a little curiosity. The first of these commandments is "to live by the Bible and Prayer-Book;" the second, "to attend Divine Service," &c.; the third, "to keep the appointed days of fasting and abstinence." By "fasting," we are told, "is meant to go without all food;" by "abstinence" is meant "to eat less food or of a different kind." The fourth commandment is "to examine ourselves day by day and confess our sins to God." At the same time the youth are taught that "the Church advises us to unburden our soul to our pastor or some other priest." The fifth commandment is "to receive the Holy Communion devoutly and frequently," and the sixth is not to marry "within the prescribed degree of kindred, nor during Advent and Lent."

Other efforts are being put forth in the same direction. Only a few weeks ago our Episcopal contemporary in this city warmly commended, as an excellent manual of instruction for young people, a "Grammar of Theology," which advocates the most undisguised Romanism. By an excellent authority this book is said to have the "spirit, tone and phraseology of the doctrinal and catechetical manuals of the Church of Rome; the Gospel of Christ conspicuously absent." In view of such a case one is not surprised to learn that the progress of ritualistic and sacerdotal error in Halifax is very rapid; that in a certain church, "the services are conducted at which its sober-minded members a few years ago would have stood aghast;" and that in another case, the most pronounced Low Church congregation

has fallen into the hands of an earnest and extreme High Churchman, who is as rapidly as possible transforming its character and sowing the seeds of evil."

Is no check being put upon these movements, and are they permitted without protest? Not wholly without protest, for it is well known that the difficulty of securing a proper support for King's College, Windsor, arises largely from the unwillingness of many wealthy Episcopalians to contribute money to be used in teaching doctrines with which they have no sympathy. No public protest, however, is being put forth. The Bishops of the Episcopal Church in the Maritime Provinces are certainly doing nothing to hinder the movement Romeward. Of Ritualistic effort here, one might say what Dr. Howard Crosby is quoted as saying of Heber Newton, upon the assertion of some one that he would be brought to trial: "No, no; he may preach Rationalism in his pulpit the next ten years and no notice will be taken of it so long as he does not violate the forms and usages of his Church; but let him get me to enter his pulpit and preach the Gospel there once, and he will have the bishop after him speedily." The Episcopal paper is not endeavoring to check the growth of such dire teachings: it defends them, and speaks harsh and untrue words of those who point out the danger. The evangelical adherents of the Episcopal Church are making no public protest against these errors. They attend the churches and apparently accept the homeopathic doses and gradually increasing measures in which false doctrines are first administered, while their training, their evangelical experience in many cases, is a guarantee against their being led away by the oft-repeated error. But what of their influence? Others by it are led to believe that what they apparently accept may with safety be fully accepted by them, and their own children are being prepared, as they sit beside them, to become ready victims of a system against which Ridley and Latimer and other worthies protested even unto blood. This is sad enough for this side of the veil, but the outlook is sadder still when one reflects upon the danger of him who sets even the Church instead of Christ as a Saviour.

The tactics of error are evident. Let a word be spoken against such perversion of truth and the speaker is declared, as we shall be, to be an enemy to the Church, however he may admire her record and her teaching in the days of her purity. The effort is to hide all their movements Romeward under the cry of "The Church, The Church." To keep the laity meanwhile from protesting, the notion of Apostolical succession is held up before them, in forgetfulness of the fact that the idea is an idea of modern days, as Bishop Livestock has so clearly shown. The prevalence and deadly prosperity of Ritualism, or masked Romanism—for Monsieur Capel's statement was made a few years ago, when the rector of St. Luke's would not have dared to introduce such a catechism into his Sunday school, and when the rector of the Episcopal Church of the Ascension, Chicago, would not have dared celebrate a solemn mass—the prevalence of this must ever be based upon that unity and historic continuity of the Christian Church which is found in the perpetuation of its orders and organization in an external and officially-organized identity. That way, remarks Dr. Rigg, for Western Christendom at least leads straight to Rome. This system the Ritualists of the day advance with all their might; its consequences they hide with all their ingenuity. Protestantism at large—the Protestantism of our fathers—should be defended by all who are advocates of freedom of conscience here and who are interested in the salvation of men hereafter.

A LIFE STORY.

Few books will have a more useful mission than the large volume recently published by our Toronto Book room under the title, *The Story of my Life*, by the late Dr. Ryerson. The "story," as supplied by Dr. Ryerson himself, would have been somewhat meagre, for that distinguished minister was one of the most modest of men, but any needed details have been carefully supplied by the diligent and loving care of the editor, Dr. J. George Hodgins, who seems to have had abundant stores at his command. To the Christian reader the biography

will be the dearer because it illustrates the fact that Christian service may be earnest, active, untiring, and full of benefit to those around us, and yet be crowned with a blessed eventide. For youth there is a two-fold lesson: that of a life begun under many disadvantages bringing forth fruit an hundred-fold, and that of a faithful Christian life being closed with rare respect from all whose good opinion is worth sought. We have never forgotten a sermon in which Joseph Parker, from the words, "It doth not yet appear what we shall be," dwelt upon the possibilities before the business men who were listening to him on one Thursday at the midday hour in the City Temple. The possibilities which life has for an earnest, sturdy, persevering God-guided youth, are freely illustrated in this volume. To have led and won in the long strife for equal rights for all religious bodies in Canada, and then to have secured the regard of his strongest opponent, the Episcopal Bishop Strahan; to have had even to contend for years in support of those rights against the leading men in English Methodism, and to have at last forced Jabez Bunting with the assent of the whole British Conference to say, "The Canadians are right and we are wrong;" to have saved Ontario Methodists from the snares of Wm. Lyon Mackenzie in spite of themselves, and to have borne the ill-will of many of them until they learned through the rebellion how they might have erred and suffered; to have sought an education by the log-fire until health threatened to yield, and then to be honored as the founder of one of the grandest systems of education in the known world; to have commenced life in the backwoods of Ontario, and after more than three score and ten years of labor and honor to have been followed to his grave as a Methodist minister—for he had never in his upward track proved recreant to the church of his boyhood—by the highest officer and by the Legislature of his native province; furnishes a rare illustration of the possibilities of life.

We dare not trust ourselves to speak of his work as a missionary to the Credit Indians, of his important influence as editor of the *Christian Guardian*, of his superhuman exertions in behalf of Cobourg Academy, now Victoria College, and of his achievements as Superintendent of Education in Ontario. When the writer saw him it was on our own Conference platform, and next in England, on the platform of the last Nottingham Conference, and at his lodgings near the British Museum. The calm eventide of life was reached and a labor of love was occupying his attention. We were charmed with his gentleness and freedom from all assumption. With a wish to make our readers partakers of our joy we urge them to obtain the volume.

THE PROSPECT AT MOUNT ALLISON.

We are glad to learn that the vacancies made in the Faculty of our College at Mount Allison by the retirement of the Professors of Mathematics and Chemistry have been very satisfactorily filled. Professor Hunton, whose brilliant record at European Universities, and whose subsequent success as Professor of Mathematics at an Engineering College in London, have proved his abilities both as a student and a teacher, has formally accepted this Professorship to which he was elected at the annual meeting of the Board of Governors in June, and will be at his post in Sackville before the opening of the College on the 23rd prox. In regard to the chair of Chemistry and Physics, the vacancy having unexpectedly occurred after the annual meeting of the Board of Governors had been held, the Executive Committee deemed it advisable to make provisional arrangements for the present year, leaving the permanent appointment to be made at the next annual meeting of the Board. Mr. G. J. Laird, B.A., of Victoria University, Cobourg, has been chosen to discharge the duties of this chair. Dr. Nelles, the President of Victoria, and Professors Burwash and Haanel speak of Mr. Laird's scholarship and qualifications in the highest terms. Dr. Haanel says, "Mr. Laird has taken our entire Honor course in Science, and was one of my best pupils. He is especially strong in Determinative Mineralogy, Blow-pipe Analysis, Chemistry, and Physics." In view of the facts that the honor course in Science at Victoria is exten-

sive and thorough, and that Dr. Haanel is known as one of the ablest men in Canada in his own department, the above testimony must be regarded as highly satisfactory. With the well-proved ability and energy of the older members of the Faculty, President Inch, Dr. Stewart and Professor Smith, and with the force and enthusiasm which the infusion of new blood may be expected to produce, there is every reason to believe that the reputation for thoroughness of training and scholarship which Mount Allison has fairly won will be retained and augmented in the coming years.

On Tuesday morning the public were startled by learning of the death on the previous evening of the Hon. Wm. Elder, Provincial Secretary of New Brunswick, and editor and publisher of the *St. John Daily Telegraph*. Late in the evening he lay down, complaining of a slight pain in his chest and head. In a few minutes Mrs. Elder heard him breathing heavily and on going to his side found he was dying. The death struggle was short and apparently not painful. For several days after his arrival in New Brunswick from Ireland Mr. Elder was in the ministry of the Presbyterian Church. Subsequently he became editor of the *Colonial Presbyterian*, and after several literary ventures, of the *Telegraph*. As a citizen and an editor of a leading daily journal, and indeed in society generally, Mr. Elder was highly esteemed. Even in political life he could not be said to have had an enemy. In 1869 he received the degree of A. M. from Acadia College, and a few weeks since the degree of D. C. L. from the University of New Brunswick.

A correspondent of the *Methodist Recorder* complains that "some Methodist preachers travelling in the country circuits are too partial and exclusive about what they call 'homes' in the villages, and stay with one household when they might give pleasure and do good to more than one; because some others would be glad to have them." "These pastors," says the writer, "seem as if they took the Lord's direction, 'Go not from house to house,' as binding in this matter, but surely they are mistaken. The Master Himself called to a man whose home He had not been in before, 'To-day I must abide at thy house.'" There is much force in these remarks. Seated at the table of his flock an acquaintance may be formed which may benefit the pastor as well as people. It is not wise in a pastor to stay with one household when absent from home on preaching appointments, nor should any family attempt, through excessive kindness, to foster that habit in their minister.

At the close of the Conversation on the Work of God in the recent Irish Conference, Dr. Osborn said that "he was glad the subject of class-meeting had been referred to. He did not believe in the turning of classes into Bible-classes. That had been tried in England and failed. Classes were experience meetings. He was a staunch believer in Bible-classes, but by no means as a substitute for class-meeting, which were meetings for inquiry as to how their souls prospered, and, after that, inquiry into other matters. He believed in getting converted children into classes, and in preaching on the importance of Christian fellowship. There was a great deal about class-meeting in the New Testament, but only under another name. There would be no more Methodism when there would be no more class-meeting. It was their life. Yet, he couldn't put class-meetings on the same level as the Lord's Supper; they shouldn't put a human institution in the same position as a Divine one."

A case, recently before the Stipendiary magistrate of this city, furnishes a sad comment on the morals of the day in some quarters. Certain statements, made on oath by young girls, led to the commencement of an investigation which threatened serious revelations. When danger of investigation seemed over, affidavits were published from the same persons to the effect that they had sworn falsely in the first instance. The smoke in this case implies flame. It is certain that public opinion should speak out strongly, and that parents should keep a most careful watch over the movements of their children. It is rumored that a charge of perjury may be preferred against those making the statements.

Some recent criticisms by a witty lady on the style of dress worn by gentlemen of the present generation, seem to have some weight with the *Church Guardian*, which in its demand for surpliced choirs has this to say:

"If it [the leading of praise in the congregation] becomes a question between men and women, and men and boys, and is declared in favor of the latter, then the surplice becomes necessary. The white surplice makes all appear alike; the rich man's son and the labourer's boy stand on equal footing as singers to the Lord. The cassock is a garment of delicacy; it covers variety in patterns of trousers, and these patterns are now very various; it gives the whole choir uniformity of appearance."

Our contemporary the *Christian Messenger* acts the critic on the above sentiments, when it asks: Is there no beauty in variety as well as in uniformity? Why should there not be a variety in the "patterns of trousers" as well as in the height and the countenances of the singers and in the colour of the hair as well in the choir as in the rest of the congregation. In the act of singing the praises of God there is variety required to produce harmony and it is only as the parts are modulated and so made to differ that there becomes a combination of sweet sounds suited to express the high praises of the Almighty.

The telegraph strike still continues. It is probable that some compromise will yet be reached. The final upshot of the matter will probably be the management of the telegraphing business of the country by the Government in England. No one can object to organization in behalf of certain rights, but when at the direction of some central committee of arbitrary disposition, the business of a country or continent is liable to be prostrated, sympathy in behalf of a cause which may have much to be said in its favor is likely to be alienated. Any league which binds every member to demand what a majority of its members may demand destroys, it has been well said, the freedom of the laborer for the purpose of destroying the freedom of the employer. A majority, although unworthy to rule, may soon dictate to men far more worthy than themselves the course to be pursued. The conduct thus far of the immense number of operators on strike merits commendation.

For the many thousands of city Methodists who are scattered among towns, villages and farm houses during the summer vacation, the *Christian Advocate* has two good suggestions:

"Do not forget that you are Christians, and do not forget that you are Methodists. God is everywhere, and responsibility cannot be lost by change of place or scene. Do not, for the sake of show, turn your back upon the humble Methodist church. Remember it is the little country church that supplies the best members for our city churches. If you wish to have a true self-respect when you return, enter the little Methodist meeting-house, introduce yourself to the pastor, be liberal in the collections. Drop into the Sunday-school; if you are a "talker" give them a few encouraging words; if you cannot talk give the superintendent a warm grasp of the hand. As for the Methodist who never reveals where his church is not at the top, he is brother to the man who is a Christian among Christians and silent among sinners. Withal, have a fraternal greeting for all members of Christ's Church whom you may meet in your wanderings."

Chaplain McCabe thinks "it would be a good plan for all those who are trying to furnish the 'sinews of Zion's war' to stop and give a whole year to the work of getting every Methodist family in the whole denomination to take a church paper." As the field secretary of the Board of Church Extension, he finds a difference instantly in a community where the papers are taken and read. There he has least difficulty in lifting large collections for his congregational enterprises. And, more than this, as one of the *Advocate's* remarks, "our people are the easy prey of proselyters, because they do not read of the church's achievements and catch its mighty inspiration."

Some time ago we called attention to the fact that large liquor dealers in New York, in order to avoid the duty on liquors in store beyond a certain period, had shipped a large quantity to Bermuda, whence they shipped it back again, with the expectation that it could remain in bond three years without duty or tax, should they wish to keep it so long. But the government had decided that they must pay what was due in taxes on this whisky when it was shipped, and also pay the duty on it as though it were a foreign article. They have consequently lost all that the double shipment and storage at Bermuda has cost them, and the amount of the duty.

Rev. C. B. Pitblado writes from Providence, R. I.

"I suppose none of my old friends in the Province know where I am, and likely few of them care. It does not take long to forget. I never had harder work than now and never felt more like doing it. Some of my best church members are Nova Scotians. I was delighted to find them here. Have always had fine appointments since I came to New England. Had also good ones before I left the Province. Feel as if I belonged 'away down East,' but may be they will adopt me here.

That forgetfulness by Provincials of their former pastors is one of Bro. Pitblado's flights of fancy. Let him come and test them.

CORRESPONDENCE.

INNOCENT RECREATION.

Every man needs this and should have it if possible. Its proper use does not interfere with mental and moral development. "All work and no play," is detrimental to the best interests of our race. All the creatures around us have their playful as well as working hours. Even in our hours of sleep we sometimes have recreation; for what else are pleasant dreams? There may be difference of opinion as to what constitutes innocent recreation, but on some points involved in the question all are of one mind. In some cases work and recreation are so intertwined as to be inseparable. Pleasure or enjoyment, is an essential element of recreation. This must come through the senses or the imagination. And those pleasures that are not injurious to the mental, physical and moral nature are innocent recreation to the soul of man.

Recently the writer has been giving special attention to sight seeing, that is looking at and investigating the marvellous works of God, and of his creature man. In doing so I thought it best to turn my eyes away from the beautiful scenery of my native land, and journey to those places where the most interesting works of human genius and skill are exhibited in connection with the wonderful works of God. The railway conveyance exhibits the skill of man, but it is less lovely than the valley of Annapolis through which it runs. The steamer which transports its freight and passengers from Yarmouth to Boston, likewise shows the intellectual power of man, but it is not as beautiful and magnificent as the ocean through which it glides. But the influence of Neptune on the stomach often spoils the recreation of the scene. This unwelcome feeling was never before experienced by the writer.

A sail up Boston harbor awakens many pleasing sensations. Much of the riches of our world is found on the surface of its waters. The excitement of wonder prevails as we gaze upon the moving throngs of Boston's tortuous and narrow streets. Its breathing place—the Common—is invested with many marvels of beauty, both natural and artificial. A look through a large telescope reveals a remarkable phenomenon which science fails to explain, the spots on the sun. There were two groups of those dark appearances, one containing five distinct spots, the other four. I am not prepared to say that the inflated balloon was an exhibition of the wisdom of man. Its interior certainly affords a good illustration of an element very prominent in some men. It was ready for a flight, but as it had no rudder, the captain did not like to put to sea in the atmosphere, especially while a strong current was setting off land. With my face in the direction of New York I could not tarry for the ascension. Personal enjoyment was realized in sweet intercourse with relatives and friends who were formerly in Nova Scotia. But interviews on earth are always associated with sadness. It will not be so above.

The eye is the inlet of much enjoyment. While steaming up the Sound, while the ear is gratified with sweet music, rather operatic than sacred, yet it is music, and if not associated with folly, is it not innocent recreation?

And what shall be said of New York? It is a world in itself. A transient view of its external is to know but little about it. Almost every aspect of human nature is presented in its Broadway; a good illustration of the Broadway of the Bible. Both sin and grace here abound. Preaching material is easily gathered here by the careful student. It is pleasing to know by personal observation and inquiry that amid all the worldliness here exhibited there are many true followers of Jesus. It was exceedingly refreshing to hear on the Sabbath an excellent evangelical sermon in Hanson Place Church, Brooklyn, from the mouth of Dr. J. O. Peck. The singing was largely congregational, yet led by a well trained choir of fifty persons. It was as near what I think should be the aim and practice of all our churches, as anything I have heard. A visit to the finest cemetery in the world—Greenwood, well repays the effort of the tourist to gaze upon its scene of grandeur. Coney Island is indescribable. It is emphatically the "paradise" of America. Frequently 20,000 and more resort to this scene of gayety on the Sabbath from New York and surrounding towns. It is a suitable place to prove the possibility of falling from grace. To some, however, it is only innocent recreation, but it is approaching rather nearer than is said, the boundary of the devil's kingdom.

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We were much more at home in Ocean Grove. In this colony of Methodists, God is honored, and the devil seems to have but little sway. The public meetings of the great temperance gathering were attended by thousands. The auditorium will seat about 5,000. No wonder that the place is remarkable for good order and high-toned morality. No liquor to intoxicate is sold in the place, neither are tobacco or cigars sold here.

G. O. H.
Ocean Grove, July 14, 1883.

BERMUDA.

DEAR SIR.—The enervating nature of our climate, which during a large portion of the year makes all action of the mind or body a labor, and makes us rather "bear those ills we have than fly to others that we know not of," is probably one reason why the Nonconformists of Bermuda have never taken the position which right belongs to them. Another reason is, that "the powers that be" have so managed that no matter how men worship the Almighty while they live in the flesh, no matter what their creed, or whether they be atheist or Christian, the last tribute of affection must be paid, the last look at the remains of the loved ones may be permitted, only under the eye of the priest of the Anglican Church. Loved, cherished, cared for spiritually while living by the pastors of their own Churches, dead they pass under the control of strangers, and in the eye of the law, and before the public, Nonconformists are made to acknowledge their inferiority.

They have at least awakened from their lethargy, and in unmistakable terms have proclaimed their determination to assert, to obtain, and to maintain their rights. Their opponents are powerful and unscrupulous, but in the end right will triumph, and the end for which they contend will be attained.

The Methodists of Bermuda, particularly those of Hamilton, have much cause to be thankful to the Rev. A. W. Nicholson, who arrived in the Colony at a critical period in the history of the Church. The new church was just being finished, and associations had to be severed, and a fresh start made with grave responsibilities. In Mr. Nicholson was found combined in no ordinary degree, the pulpit orator, the faithful pastor, the financial manager, the perfect gentleman; as well versed in politics as in religion, able and willing to "maintain the right, the right man in the right place." Unfortunately for himself, for the cause of Methodism, and for Bermuda generally, failing health has caused him to resign his pastorate, and to seek for health in rest, but he will not by his resignation be forgotten.

With his pen, a weapon more powerful than the clamor of his native hills, he successfully labored to remove the mask which hid the corruption of our body politic, and although he has left enemies in those whose hollows he exposed, yet those are far outnumbered by the friends won during his short stay among us. Should he ever be permitted to revisit the beautiful shores of Bermuda, sweet gems of the North Atlantic, it is to be hoped that he will find the Nonconformists in full enjoyment of all those privileges to which as subjects of our noble Queen they are entitled.

NATHANIEL VESSEY.
Bermuda, July 12, 1883.

SEEKING HEALTH.

DEAR BRO. SMITH.—If pure, cool, salubrious air, circulating through, under and above old, immense grand elms, can increase vigor and the vital forces and renew impaired health, there appears to be a chance for improved physical condition here in Litchfield. Here we are some twelve hundred feet above the sea-level. It is mountain scenery to us. We have been here but a few days, and we hasten to report that our very many warm-hearted and sympathetic friends may know our whereabouts. Our tent is on the high, somewhat classical ground, where once was a famous Law School and a grand centre of education, but, as we have been told, the mighty spirit of modern rail-roading and the centralizing of forces in more convenient localities, have wholly changed the place in the above regard. The evidences, however, of culture, refinement and taste remain. The boulevard-like streets, the commodious and quaint-old residences, the modern villas of the summer residents, the tasty lawns and concrete side-walks, and the presence of some seven hundred strangers, some staying but a week, others three months, all go to show that its grand summer residence it is not fail to be appreciated.

Its hotel accommodation is said to be very good. Religiously, we are not in a position to say much about it. The Congregational, Protestant Episcopal, the Methodist Episcopal, and Roman Catholic represent the different creeds of the town: the first and second are the larger and wealthier denominations here.

We are doing something in the vineyard as our strength permits. We have not seen the WESLEYAN for ten days, and feel a little home sick for it. Please send it for the time being to our present address.

Should any matters come under our observation of sufficient importance to place before your readers it will afford us exceeding pleasure to communicate the same to you. May you have a most successful year, and may the Head of the Church give most cheering prosperity throughout all our Zion.

ROBT. WASSON.
Litchfield, Conn., July 20, 1883.

FINANCIAL DISTRICT MEETINGS.

YARMOOUTH.

The attention of the Ministers and Laymen of the Yarmouth District is respectfully invited to the following arrangements for Financial District Meeting and District Convention to be held at Shelburne, Tuesday and Wednesday, 14th and 15th August, Tuesday, 9 a.m. to 12 noon. Financial Business of the District.
2.30 to 5.30 p.m. Topic: "Sab. School Work." Opening address by the Brethren Mellish and Dawson.
7.30 p.m. Evangelistic Service conducted by Bro. Rogers.

Wednesday, 9 a.m. to 12 noon. Topic: "Ministerial Responsibilities and Needs." Opening addresses by the Brethren Mack and Donkin.

Wednesday, 2.30 to 5.30 p.m. Topic: "The best means for the promotion of the work of God on our circuits." Opening Addresses by the Brethren Smith and Robinson and the Brethren Mack and Donkin.

7.30 p.m. Sermon by W. H. Hartz, to be followed with exhortation and prayer.
Laymen from all the circuits of the District are cordially invited to be present and to co-operate with the ministers in the meetings.
W. H. HARTZ,
Yarmouth, 23rd July, 1883. Chairman.

THE PENTECOST IN JAPAN.

The readers of the *Missionary Column* have already noted the remarkable spiritual interest that attended the late General Conference of Missionaries in Japan, and also the evident general awakening of conscience felt throughout the empire, wherever Christian Missions have been established.

Rev. James Blackledge in letters to his father-in-law, published in the *Philadelphia Methodist*, relates most inspiringly the manifestations observed by him at Tokio. Rev. Charles Bishop writes: "We are in the midst of interesting revival meetings in our Church work in Tokio. This year promises to be the long awaited year of ingathering; never saw Christians more thoroughly in earnest than some of our young men are. In fact, the whole body of Christians in Tokio and Yokohama have had a wonderful awakening during the last few weeks."

Rev. C. A. Long writes from Nagasaki in the following triumphant strain: "The tidal wave has struck us. Last Sabbath afternoon three of our boys were generally converted in my study at our regular weekly class meeting. I wish you could have heard their testimonies. I never heard brighter. They went back to the seminary, continued the meeting and before night five others were converted. At night, when these boys gave in their testimony at the church, the entire congregation was moved. Some fell upon their knees in their seats and prayed for mercy. We have continued the service daily and up to to-day twenty-five have been converted and twenty have applied for baptism. Rev. W. C. Kitchen says: "When we heard of the outpourings in Tokio and Yokohama, we wondered if Nagasaki would receive the blessing. Last Sunday the heavens were opened and the Holy Spirit came upon a number of the native Christian students of our Mission School for boys. Perfect love was sought and obtained. This was the beginning, and the end, we trust, is yet far off. Evening meetings have been held all the week. A hungering and thirsting for the perfect love of the higher life was the prevailing spirit, and before Wednesday over 30 had found the blessing. Never in a camp-meeting or revival at home have I beheld a deeper spirit of consecration, a more ardent enthusiasm or a greater zeal for the salvation of others than among our young awakened Christians. With faces glowing from the deep peace and joy within, they would turn to their heathen countrymen present and tell them of Jesus and of his love, nor has their labor been in vain. Thus far 42 have joined the Church on probation.—*Central Christian Advocate.*

REV. G. GLADSTONE.

An extract from a private note from Rev. Geo. Gladstone will be interesting to the members of the L. O. G. T., and to the many deeply interested listeners to his sermons in Halifax Methodist churches. Mr. Gladstone writes:

I have not only got safely home, but also, as we say here, "settled down," after my many wanderings. Of all my journeyings the homeward passage was the most pleasant. We left Halifax, as you know, on June 18th, at noon. The weather was charming and continued so that day. But by Tuesday morning we were in fog. When we neared Newfoundland on the Wednesday the fog was very dense so that great care had to be exercised in making St. John's. By Wednesday night we had passed the worst. On Thursday forenoon the sun shone out, and thereafter everything was pleasant to the last degree. Unlike in the journey we had no gale to experience, and that to me was no small consolation. I had never the slightest sensation of seasickness. You will remember that with me Mr. and Mrs. Green sailed also in the *Caspian* until the Monday prior to my landing in Liverpool. Mrs. Green suffered distressingly from sickness. A few others suffered also, but the greater portion of the numerous passengers escaped.

We stayed over a couple of hours at St. John's, Nfld. When the steamer reached the dock two of our good Temper Brethren were waiting to welcome us, and show us the sights of the city. I enjoyed my brief visit very greatly—regretting only that it was impossible to stay long enough to hold a meeting with the friends who desired to hold one.
We reached Liverpool Wednesday morning, June 27th, and that

evening proceeded home to find Mr. Gladstone and the children well, and everything going on nicely. Now that the most difficult three months duration has ended, I am glad to say its object has been gained. I am quite well now, and, so far as feeling is concerned, I fancy I could undertake any amount of work.

PERSONAL.

Miss Elith Fawcett and Miss Johnson, recently teachers at the Ladies Academy, Mount Allison, sailed for Santiago, Chili, on the 21st of June, in the steamer *City of Para*, to join Rev. Wm. Taylor's mission work.

An address accompanied with a gift of money was presented to the Rev. Joseph Pascoe, on the evening of the 16th inst., by the people of Montague Bridge, P. E. I. A copy of the address has been forwarded, but for reasons which have been frequently stated we are not permitted to publish it.

A number of ministers are being remembered by their members at their departure to new fields. At a very interesting gathering at Gibson, N. B., Rev. W. W. Brewer was handed \$225.—A handsome gold watch has been presented to Rev. Wm. Tippet, of Irvington, N. B., by a few of his many young friends there.—Fifty dollars have also been given to Rev. B. Hills, B. N., on leaving Acadia Mines.

In June last the Illinois Wesleyan University conferred upon A. A. Stockton, Esq., of St. John, N. B., the degree of Ph. D. "This," says the *Globe*, "is a post graduate degree."

after matriculation, prescribed study and examination at stated periods during the two years' course, sent to a well known gentleman of this city, and the swifter answers were made out in his presence, and forwarded by him to the University. We congratulate Mr. Stockton, who is a hard-working and successful barrister, upon the possession of the perseverance which has received this reward. His A. B. and A. M. degrees were taken at Sackville, and his LL. B. at Victoria University, Cobourg, Ontario.

LITERARY, &c.

Mr. F. W. Belden, of St. John's, Nfld., is about to publish a new paper in that town, which will replace the *Public Ledger*. The new venture is to be a tri-weekly under the title of *Our Country*, with a weekly edition of the *Constitution*, the latter intended especially for outport circulation. According to the prospectus it is to be organ of the "Party of Reform." We wish Mr. Borden success in his new departure.

The latest volume of the "Standard Library Series," Funk and Wagnalls, N. Y., is *Wider in India*, by Rt. Hon. W. E. Baxter, M. P. Mr. Baxter tells us of the tour through a county in which all are interested in such a pure, simple style that readers of all ages will alike enjoy it. His position as an English statesman is a guarantee of the reliability of his statements. An index adds to the value of the American edition. Price 15 cts. S. F. Huestis is General agent.

Harper's Magazine for August is a very beautiful number, richly illustrated. In it are several articles that ought to be of great interest to colonial readers. The "German Crown Prince," a son-in-law of our Queen; the "Canadian Habitués," of whose homes one catches glimpses from the Intercolonial Railway, and the "British Yoke," or the circumstances which tended to the Revolutionary War, furnish subjects for able papers, adorned with numerous illustrations. In addition there are papers on various other topics, and the *Essay Club*, Literary Record and Drawer are all most ably conducted.

Point Promised, the History of a Church, by Y. B. Meredith, of the North Indiana Conference, is published by the Methodist Book Concern, Cincinnati. We should like to see copies of it in our homes and Sunday schools. The trials of the itinerancy, and the unreasonableness of many wealthy church members, are set forth in a brought out in an exaggerated form, but the author asserts that it has an "intensely human origin as to its facts," and we must therefore accept the picture as given. To learn the whole duty of a church to a pastor is an important point: still more important is it to learn that financial justice and spiritual growth are intimately connected. Price \$1 00.

The Lamb in the Midst of the Throne, or The History of the Cross, written by Rev. J. M. Sherwood, and published by Messrs. Funk and Wagnalls, New York, has received high encomiums from noted preachers of the day. Dr. T. L. Cuyler says that "if every seminary student would read it before licensure it would tune him up for his life work, and put new marrow into his bones"; and an eminent Christian lawyer writes: "Its intellectual vigor, intense earnestness, devout tone and spiritual depth of power, all hold me as by a spell." The chief subject discussed is specially timely, and of the first importance, viz., the True Idea of the Cross, and how to give it saving power in the present age of the world; while the related themes, briefly passed in review, are all of current interest both to the ministry and Christians at large. Price \$2.00.

Order from Rev. S. F. Huestis, General Agent for the Maritime Provinces.

METHODIST NOTES.

The sum of \$52 was taken at the Strawberry Festival held recently by the ladies of the Methodist church at Liverpool.

The ladies of the Port Hawkesbury congregation have collected \$134 by means of a Strawberry Festival, to aid in furnishing the new church.

The *Canada Christian Advocate* of last week gives the vote of the M. E. Church on Union.—Total number of Quarterly Conferences reported, 123. For the Basis 102. Against 15. Ties 6.

Two tea-meetings at Durham, Nashwaak circuit, N. B., combined with a concert on each occasion by a choir from the Tux, or the direction of Miss Lena Young; brought in \$80 towards the building fund of the new church now in course of erection at Durham.

The Bazaar and Tea Meeting held last week on the grounds adjoining the Methodist church, Fredericton, was a most pleasant entertainment and attracted a great crowd of people. The ladies evinced commendable pluck and enterprise in view of the discouraging weather at the time of opening. The funds of the church will probably be increased \$500 by this effort of the ladies.

The Nova Scotia Conference of the British Methodist Episcopal Church (colored) was held last week at Yarmouth. Bishop Disney, who presided, had jurisdiction over the concerns of this Church throughout Canada, Bermuda, the West Indies, British Guiana, &c., &c. His annual address showed satisfactory progress and prosperity. Seven ministers, besides the bishop, were present. The Conference will meet next year at Liverpool.

A pleasant Sunday-school Social was held in the vestry of the Wesley Church, Yarmouth, on the 17th inst. The three hundred persons present represented the different congregations in town. As each gentleman approached the entrance he was presented with a handsome bouquet of flowers by the little girls of the school. On the platform was a magnificent pyramid of roses, comprising 20 varieties from the garden of Jas. G. Allen, Esq., which won general admiration. A fine programme was ended by the National Anthem.

A week or two ago we called attention to the offer of Z. Chipman, Esq., of St. Stephen, to give as large an amount towards the extinction of the debt as should be raised by the entire congregation. We now learn from the St. John papers that the other day the Rev. Robert Duncan reported that the congregation had subscribed \$3,654, which amount included a private subscription from Mrs. Chipman of \$1,000, and that Mr. Chipman adhered to his offer by giving a cheque for \$3,654.

The St. John *Evening News* of Monday says: "Yesterday all the changes in the Methodist ministry promulgated by the N. B. and P. E. I. Conference went into effect. Rev. Mr. Dobson preached in Centenary Church to a crowded house last evening; Rev. Mr. Crisp is highly spoken of for his sound, sensible address in the Portland Church, and the people of St. John were delighted beyond measure with the brilliant discourse delivered there last evening by Rev. Mr. Brewer." On a recent evening the congregation of Carmarthen street church extended a welcome to their new pastor Rev. A. D. McCully, B. D.

ABROAD.

Southern Methodism in St. Louis is reported out of debt and out of discord.

Miss Wilkins, of Baltimore, has assumed the whole expense of the new Louise Home at Shanghai, China.

The members of the M. E. Japanese church in Yokohama have voted voluntarily to assume the entire support of their pastor.

The Bible Christians have in Cornwall over 200 chapels, 8,600 members, 20,000 hearers, and 12,700 Sunday school scholars.

In the universities some sixty honors and prizes have been obtained by pupils of the Methodist College, Belfast. There are now over 350 boys and girls on the rolls.

A movement is in progress in New Zealand for the union of all the various Methodist bodies. Committees of Conference have been appointed and will meet this month.

The *New Orleans Advocate* says:—"Revival fires are burning, and our Zion is renewing her strength. The old power is attending the gospel, conversions are multiplying, and many are added to the household of faith."

The rather vague title of delegate is from henceforth to be superseded by the more easily understood designation, Vice-President of the Irish Conference. We congratulate the Rev. Dr. Crook, on his being the first Irish minister called to wear and honor this title.

A gentleman, who has lately given about £5,000 to chapels and other interests of the English Primitive Methodists in the West Midland District, has offered a further sum of £1,000 on condition that a mission-ary be stationed at Walsley—a town of some 3,500 inhabitants, in the Donington circuit.

Miss Jennie Smith, formerly of Dayton, Ohio, is devoting her entire time to evangelistic labors for the benefit of the employees of the Baltimore and Ohio Railroad. The officers of the company afford her every facility, and scores of the men have professed conversion.

The Rev. John Ker, D. D., of the Irish Conference, who recently returned from a collecting tour in the United States, reports that during the time he was in America he found there were several other deputations—some from Ireland and some from South America; yet, notwithstanding this, he raised, exclusive of hotel and travelling expenses, £2,500 worth of Irishmen, both Catholic and Protestant, but chiefly from Irish Methodists now living in America, proving the great importance of the work of Irish Methodists.

The anniversary services of the Soldiers' Homes, Aldershot, appear to have been successful. At one of the services, a flower service for children, a great quantity of flowers, arranged in baskets or bouquets, were brought and laid upon tables near the communion rail, and, after service, deputations of teachers and scholars took the flowers to the Military Hospitals and to the Women's Hospital. The inmates were greatly delighted, and the General in Command, Sir Daniel Lyons, wrote to Mr. Spoor thanking him and the congregation for their kindly deed. It was the first service of the kind ever held in Aldershot.

The Missouri Court of Appeals has issued a decree restraining the Pilgrim Church (Chim-chi St. Louis), from being rung at night, on the ground that they are an annoyance to some of the people living near the church.

English Liberals are protesting against a pension list of 35,000,000 dollars. We would consider ourselves fortunate if our Pension payments were drawn to such a low figure. We pay 100,000,000 dollars a year. Am. Pap.

On Tuesday the N. Y. Board of Trade passed resolutions recommending arbitration should end the telegraphic strike, and that the courts should be invoked unless speedy steps are taken to remedy the present difficulty.

Probably the first woman ever occupying the position of national bank president is Mrs. Louisa B. Stephens, who has been elected to succeed her husband, Mr. D. R. Stephens, President of the First National Bank of Marion.

There are 1,200 towns west of the Mississippi which are without churches or regular religious services of any kind.

Five new missionaries have been appointed to the foreign field in connection with the Free Church of Scotland. Four proceed to Central or South Africa, and one to the New Hebrides.

Canon Overton, vicar of Leyburn, has been presented, on the nomination of the Prime Minister, to the rectory of Epworth, which is worth £700 per annum, with 34 acres of glebe and residence. It was not worth that in Samuel Wesley's day.

The Waldensian congregation in Rome, after being driven from one hired room to another, has at length erected a church of its own. Granite from the Alpine valley, was brought to Rome for the foundations of the building.

Mr. G. F. Barbour, Edinburgh, has given £1,000 for a mission hospital in Chao-chow-Foo, the great interior city of China; a few friends have given £500 for the same purpose; and another has guaranteed the salary of a medical missionary for a number of years.

GLEANINGS, Etc.

THE DOMINION.
A heavy fire at Parrsboro' on Friday evening destroyed a large amount of property.
The *Ship Lawrence Delap*, of Annapolis, was burned at the pier, New York, on the 19th inst.
A proclamation has been issued at Ottawa establishing a quarantine on all vessels from Mediterranean ports.
The Board of Trustees of the Kingston Women's Medical School have chosen members of the faculty, and the work of organization is being rapidly pushed along.

The foundation stone of the Congregational College of British North America was laid at Montreal, Quebec, June 20th, on a site adjoining McGill University, with which it is affiliated.

Up to the 20th inst. Mr. Tilton, of the Marine and Fisheries, had issued some \$28,000 in cheques for distribution of the bonus voted to the fishermen of New Brunswick, Nova Scotia and P. E. Island.
At the last meeting of the Board of Dalhousie College a committee was appointed, consisting of Messrs. William J. Stairs, John Doull and Robert Murray, to provide ways and means for the erection of a new college.

The *Bridgewater Times* says that the output of last week from the Owen gold mine, near Bridgewater, was about 50 ounces. This is the rest of the labor of three men for a week, besides a large quantity of quartz for crushing. It is supposed to be the richest gold mine yet opened in Nova Scotia. Parties owning mines adjacent are getting ready for work.

A recent report of the Baptist Committee on Education states that the institution at Wolfville had turned out two hundred and twenty-two graduates. Of these ninety-nine had become ministers, fifty-six teachers, forty-three professional men, eleven merchants and six other occupations. Fifty years ago such a result would have been regarded as impossible.

GENERAL.
There were 29 deaths from yellow fever in Havana during the week ended the 21st.
Kansas farmers hold over 5,000,000 bushels of old wheat and over 37,000,000 of old corn.

At Wimbledon the British won by 45 points. The grand totals were: British, 1951; Americans, 1906.

Terrible tornadoes, causing destruction of life and property, are reported from various parts of the United States.

The great Brooklyn bridge platform settles about two feet as a consequence of the expansion of the cables in the hottest days.

For each one of the 80,000 churches in America there are four grog-shops, and for each one of the 90,000 ministers there are six bar-tenders.

England under the Disraeli ministry paid off about \$91,000,000 of her public debt. So far under Gladstone she has concelled nearly \$103,000,000.

The decrease of the United States' National Debt, for the month of June, is estimated at 17,500,000 dollars, making the total reduction for the fiscal year over 137 millions of dollars.

Two men at work on the inside of a boiler in South Chicago, July 6, were scalded to death by the breaking of a valve which confined the steam away from the point where they were at work.

Capt. Leitch, Commodore of the Cunard steamers, is dead. He has been 50 years in the service of the Cunard company and took out the first body of troops to participate in the Crimean campaign.

The Missouri Court of Appeals has issued a decree restraining the Pilgrim Church (Chim-chi St. Louis), from being rung at night, on the ground that they are an annoyance to some of the people living near the church.

There are between nine and ten thousand men in the Royal Navy who are pledged total abstinence; the officers' branch has 150 members. The number of abstainers in the Army is estimated at 20,000, including 8,252 in regiments stationed in India.

A shipment of 300 bushels of red oak acorns has been made to Germany for planting on unutilized lands and hill-sides. This tree is found to do well in Europe, and its wood is valuable. The acorns were gathered at an average cost of \$1 per bushel.

The New York *Financial Chronicle* states that this year's cotton crop will be the largest ever grown. It is estimated at 7,100,000 bales, 1,600,000 above the total of the last crop. This year's planting is estimated to cover 17,440,000 acres, as against 16,500,000 last year.

General Conolly is expected to leave England at the end of the season for the Crimea, being entrusted by the Government with a mission in connection with the graves of those of her Majesty's forces who fell during the Crimean war. He goes out entirely at his own expense.

It is supposed that seventy lives were lost on Monday last at North Point, near Baltimore, by the giving way of the outer portion of the pier on which several hundred persons were congregated, awaiting the boat to return to the city. The party consisted of people attending a picnic of a Roman Catholic Society.

At the recent Irish Methodist Conference, Rev. Chas. Garrett said that the public-house of Liverpool put side by side would make a street twenty-one miles long, yet 92 per cent. of their children in Liverpool were enrolled in bands of hope, and both their members of Parliament were pledged to support temperance legislation.

It has been decided to despatch the British troops, *Himalaya* and a draft of men for the East India Squadron, including the men-of-war stationed off Tamatav. The *Himalaya* will go direct to Zanzibar, and will be placed temporarily at the disposal of the British Admiral. Bannerman, Secretary to the Admiralty, in reply to a question, declined to speak concerning the movements, size and number of men-of-war ordered to Mauritius or Madagascar.

On Tuesday night the Marquis of Hartington, announced in the house of Commons that there had been one death from cholera among the British troops in Egypt. A despatch states the number of deaths in Cairo and suburbs in the 24 hours, ending 8 o'clock on Tuesday morning, to be 427. Those at Ghizeh, 5, and at Chibir 159. The English Government were to despatch two doctors, who are experts in cholera, to Egypt on Monday. A doctor with 40 assistants is ordered to proceed from India to Egypt.

N. B. AND P. E. I. CONFERENCE.

The following omissions are supplied by the Rev. M. R. Knight, the official reporter of the N. B. and P. E. I. Conference:

ORDINATION SERVICE.

This service, on Monday evening, was the most largely attended of any of the week-night services during the Conference.

For the following report of the address of the only candidate for ordination, Alonzo D. McCully, A. M., B. D., I am indebted to Bro. Geo. Steel, whose facility in shorthand and readiness to oblige have very much assisted me in several reports.

Rev. A. D. McCully said: Mr. President and Christian friends; I feel greatly indebted for early Christian training and for the influence of a Christian home. Early in life I was the subject of deep religious convictions. Those convictions were deepened under revival services held by Rev. D. D. Currie. At that time, though young in years, I believe that I was really converted to God. After a time I fell into a state of carelessness. In this state I continued for a number of years. At times I was careless; at other times in earnest, and earnestly wishing that some one would speak to me. In this state I continued for about seven years. When the Rev. Mr. Earle visited St. John I attended his services. At his first service I was deeply convicted of sin. I remember after going to rest that night that I was awakened by the ringing of the fire alarm. I thought that I would get up and go out, hoping that I might meet some one who would speak to me. Then I remembered that I was only a stranger in St. John, so I did not leave my room.

Then I was almost in despair, I despaired of ever attaining salvation. However, under the guidance of Rev. J. A. Clark, A. M., in whose class I met, I was encouraged to hope for salvation. I was baptized by the Rev. Dr. Pope, but leaving the city soon after I was received into the Church by the Rev. Dr. Pickard, at Sackville. Since that time I have followed the Master at a great distance. However, I believe that God for Christ's sake now forgives me and accepts me as one of his children.

I was early under the impression that I ought to be a minister, and early in life I hoped to be a Methodist minister. About two years after my conversion I entered the work, under the care of Rev. J. S. Allen. Then I was allowed to go to college, and for this privilege I am deeply thankful to my brethren. There I met with Dr. Stewart, whom I admire and love, and if I am enabled to do any good it will be due to a large extent to him. I have long admired his zeal and devotion. I feel the solemnity of this occasion and the magnitude of the vows I am now taking upon me. I again consecrate myself to his work, hoping to spend and to be spent in the service of God.

The charge, an earnest, faithful, and witty one, was delivered by the ex-President, Rev. John S. Phinney.

TEMPERANCE MEETING.

After singing and prayer, the report was read by the Secretary, Rev. J. C. Berrie.

Rev. C. Comben was the first speaker. The existence of intemperance and that it is a crying sin we all admit. The question is, what is to be done? It is everywhere allowed that something must be done. Every Church has its temperance societies. We are individually ensnared and enslaved. No man intends to be a drunkard. We must remove every stumbling block. We cannot do much in a cynical spirit, walking on stilts, afraid to come into contact with the fallen. We must work in the spirit of love.

Rev. S. R. Ackman said: Intemperance is an enemy to the home, the Church, and the state. I have been too sentimental in this subject. I now intend to strike hard and whenever I can. Intemperance destroys natural affection. A newly married man was drunk but once, and in that fit of insanity he killed his beautiful young bride. Men in high positions have been ruined. The Church has been robbed of her best. When our Queen was told that the revenue had suffered through the falling off in the use of alcoholic drinks, her reply was, "Thank God for the loss."

Rev. L. V. Johnson said: No sin is fraught with so much evil as intemperance. Nothing has deceived so many people. Alcohol is useless. It does not strengthen. It does not keep us warm. It does not nourish. There is more nutriment in a grain of wheat than in a punch-bowl of alcohol. Samson was very strong, but he was a total abstainer. It is a social, physical, and intellectual evil. No such thing as moderate drinking. Like a moderate lie or moderate theft. Prohibition alone will meet the case fully.

Closed with Hymn 919 and benediction.

MEMORIAL NOTICES.

LUCY WILLET.

My sister was born at Granville, Annapolis Co., in Feb., 1795, and was my senior by upwards of eleven years.

Blessed with religious parents, the strivings of the Holy Spirit were seconded by their endeavors; and also by those of the Wesleyan missionaries who failed not to talk and pray with us; catechizing and sometimes at family worship requiring some of us to conclude the morning or evening devotion by repeating the Lord's prayer. Thus my sister was very susceptible of a saving work. One memorable week night in my early boyhood, after the regular prayer meeting, I lay resting upon two chairs before the fire. An earnest Christian neighbor having come in with us, and the spirit of grace and mutual supplication having been poured out at the family altar, I was awakened by prayer and the penitential cries of my two oldest sisters, Lucy and Amelia—the latter afterwards the late Mrs. G. F. Ray.

Truly that was a remarkable night. Any skeptic about conversion ought to have been there. Earth nor heaven could fail to be interested. The work was one of wrestling with the Covenant Angel. It was the time of Jacob's trouble, but of near deliverance—of strong crying and tears many, but presently of strong consolation and tears of rejoicing. After three hours of this struggle, Amelia came into glorious liberty, and, forthwith, a more unrestrained confession of Christ and his salvation, now become her's, could not be borne. In the morning she boldly testified in the house and neighborhood to the grace of God. And during life, I believe, with very little deterioration, in spirit, in word and in deed, she continued to do the same, finishing in great peace and triumph, a beautifully consistent course.

In Lucy's behalf this peculiar prayer-meeting went on up to five hours; then she found a measure of relief, but was subsequently brought into full Christian liberty, at what was called a camp-meeting (of great power) held on Nic-taux Plains, simply through faith in Christ. Then so clear and emphatic was her sense of pardoning love and of obligation to God for her great deliverance that her subsequent demonstration must have impressed every one that she meant that neither God nor man should ever hear the last of it. From the circumstances of her natural birth and training and conversion, and from the suggestion of the Divine Spirit, she at once became a member of the Wesleyan Methodist Society, and maintained the same relation to the end: a period, little, if at all short of seventy years.

Her lot was one of much trial and sorrow. Several of her numerous children sickened and died; and she was twice a widow, but she found the grace of God to be her support. Her great interest was the house and people of God and the salvation of souls. If the general temperament of her religious bearing was intensely emotional and outspoken, even to an extreme, it was in strange contrast with the present average. Of late while the infirmities of age have been pressing upon her, depriving her of attendance at the house of God and of many former privileges, her avowed attachment to her Saviour, and sense of his presence and faithfulness have known no abatement; on the other hand, living in an atmosphere of devotion, she has been animated with the thought of soon being forever with the Lord. For a few weeks she had appeared to be more particularly breaking down, but after a day of two in which it evidently appeared her end was approaching, on the Sabbath evening, about half-past six, Dec. 31, 1882 aged nearly 88, her spirit with a smile leaving its impress, took its flight to find its long sought rest.

Of the family only myself and my younger brother Gilbert, of St. John, remain. I strongly expect the whole ten of us may, according to the prayer and expectation of our earnest devoted parents, meet them and the great company of the justified and sanctified through Christ, in our Father's house above.

JOS. F. BENT.

Tupperville, June, 1883.

WILLIAM RIDDICK, ESQ., M. D., Died at his residence, St. Martins, N. B., on June 4th, 1883.

The name of Dr. Ruddick has for many years been familiarly known throughout the parish of St. Martins, and also the county of St. John, and his memory will be cherished by his neighbours and acquaintances both far and near.

Wm. Ruddick was born in county Down, Ireland, in 1816, and landed in America on the 24th of May, 1834, being then about eighteen years of age. Thus he lived in his adopted country for forty-nine years—coming here just three years before the beginning of the reign of our present most gracious Sovereign, the Queen.

His mind was deeply impressed with the importance of religion at an early age. In his own native land, at the age of sixteen, under the preaching of the word by the Rev. Mr. Armstrong, he was led to see the need of a Saviour, and to seek for that grace which brings salvation. The importance which he ever attached to religion and religious things showed plainly that the root of the matter was in him.

I have known him only for a short time, but during that period of a few short months I am fully persuaded that he was in many respects a very remarkable man. Physically he was very strong, and his mind and affections seem to have acquired the strength and ruggedness of his physical constitution. He was fond of good books, and read, (considering his busy life) large quantities of standard and current literature. Nature endowed him with more than ordinary powers of memory, and these were improved by constant use. I was surprised to find him so well able to converse on the theology of the founders of Methodism, and the historic events of that revival of pure religion which

began in England in the earlier part of the 18th century, and which soon spread throughout Great Britain and her colonies. I have seen his intelligent eye brighten as he would speak of the men of his own country in earlier times, of Daniel McAfee, Gideon Ouseley and others. He loved to recall and admire the gifts and graces of those men who in the earlier days of Methodism left father and mother and houses and lands for the Master's sake and for the sake of the Gospel. Whatever opinions we may have of the religious tenets of men, it is good for the minister of Christ to meet those who love to recall various revivals of religion, especially when these revivals have been extensive and permanent.

Somewhat outspoken and true by nature, he in religion admired that which was real. Particularly opposed to anything that savoured of formality in religion, he was wont to go to a throne of grace in the language and spirit of the publican rather than that of the pharisee. Well did our departed brother understand that souls thirsting for pardon must look to Christ and not to the Church, and although he loved a certain form of worship and a certain form of doctrine yet he was well grounded in the fact that inward religion, the regeneration of the heart, is that which alone constitutes true conversion.

As a kind-hearted physician Dr. Ruddick was widely known. He came to this country when it was comparatively new, and when the facilities for traveling were far from what they are at the present day, and yet he was willing to risk life and limb in his benevolence and sympathy for the suffering. Many are ready to testify of his kindness and charity. He was a true friend to the poor, and took great interest in those who came from his own land.

His wife has lost a loving husband. His children have lost a loving and solicitous father. The community at large has lost a useful member of society, and his immediate neighbors have lost a sincere friend.

JAMES CRISP.

Upham, N. B.

MRS. STAPLEFORD.

At Sussex, July 3, Margaret Jane Stapleford, aged 27 years, departed this life in hope of a glorious resurrection. She was the daughter of William and Elizabeth Coates, of Buctouche, Kent Co., N. B. Some few years ago she visited this place, and was married to Brother Stapleford, of the Baptist Church. She joined with him. Sister S. could not refer to the time of her conversion, but gave living testimony of that fact.

I have had the privilege of her acquaintance for many years and found her a good woman in life, and a happier death it never was my privilege to witness. I visited her frequently during her two years suffering with that dread disease, consumption. She gave up husband, children, and friends cheerfully, although a loving mother and a kind wife, saying that God would take care of those she left behind. It was her wish that the writer of this should preach her funeral sermon, she herself making choice of the text herself—Psalm 125: 1st. On the Sabbath previous to her death I said, "Are you on the rock?" Her answer was, "On the rock, on the rock, glory be to God!" Her husband misses her from his side in the life struggle, her children miss her, the church, her friends, and none more than her mother, who watched over her for many days and nights. At the funeral the words of her choice were taken as the ground of a few remarks on the solemn occasion.

JOHN N. COATES.

Sussex, N. B., July 15, 1883.

RUTH SMITH.

Died at Mattland, July 4th, aged 73 years, Mrs. Ruth Smith, relict of Mr. Job Smith who passed by his reward last winter. Lovely in their lives, in death they were not long divided.

Mrs. Smith was a person of great amiability of mind—a devoted wife—a tender and loving mother, whose endeared family did all that was possible to filial affection to soothe her mind and to assuage her sufferings through her long and painful affliction. She was a true Christian and for many years a member of the Methodist church. Two special features in her piety were apparent. One was her firm trust in Christ that seemed to take away all fear of death; the other her wonderful patience and submission to the divine will. Through the five years of suffering from cancer which terminated in death, she never murmured or complained but ever strove to say, "thy will be done." She has gone where they die no more. "Ever with the Lord." P. P.

Mrs. Charles Dickens was the wife who is responsible for the confession, "I suppose the world needs a few geniuses to live in it; but it is a dreadful fate to have to live with one of them."

TOM THUMB.—Gen Tom Thumb, the celebrated American dwarf, died suddenly on the 13th inst., at his home in Middlebury. He had been out sailing on Assawamset pond and upon his return to the shore was stricken with an apoplectic shock, was carried to his home and expired in a very short time. He was born in Bridgeport, Conn., in 1837. His real name was Charles S. Stratton, but it is as Tom Thumb, the dwarf, that he attained deserved popularity. He early attracted attention on account of his microscopic size; at the age of 5 years he was not two feet in height and weighed only about sixteen pounds. Mentally he developed as fast as, if not faster, than most boys, and at an early age gave evidence of fine talents, also of an unusually keen sense of the ludicrous. His frame, though so diminutive, was well knit and agile.

BREVITIES.

Nothing makes the world seem so spacious as to have friends at a distance; they make the latitudes and longitudes.

It is beyond comparison a more brilliant height of glory to be free from disgrace than to be loaded with applause.

"Insults," says a modern philosopher, "are like counterfeit money, we cannot hinder there being offered, but we are not compelled to take them."

English is the language spoken by 97,000,000 of people; Spanish is spoken by 72,000,000; German by 63,000,000, and French by 48,000,000.

The proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.—George Elliot.

It is the performance of every duty, and the exercise of every function in the fullest manner that constitutes a happy and valuable life.

There is no greater obstacle in the way of success in life, than trusting for something to turn up, instead of going steadily to work and turning up something.

A carpet in the palace of Versailles, France, was sixty-two years in manufacture at the Gobelins, the whole border wrought with rich garlands of flowers, embracing all the roses known in France.

"I do not wish to say anything against the individual in question," said a very polite and accomplished gentleman upon a certain occasion, "but I would merely remark, in the language of the poet, that to him 'truth is stranger—stranger than fiction.'"

If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, don't be anxious to avenge it; let it drop. It is wisdom to say little respecting the injuries you have received.

The path of duty in this world is not all gloom or sadness or darkness. Like the roads of the South, it is hedged with ever-bloom, pure and white as snow. It is only when we turn to the right and to the left that we are accreted by piercing thorns and concealed dangers.—James D. Kerr.

The captain of a whaleship told one of the wretched inhabitants of Greenland, that he sincerely pitied the miserable life to which he was condemned. "Miserable!" exclaimed the philosophic savage; "I have always a fishbone through my nose, and plenty of train oil to drink; what more could I desire?"

We think it was Dr. Lyman Beecher, who was said to have once offered the petition in public prayer, that we might be saved from the sin of despising our rulers, and to have immediately followed this request with another, that we might be saved from rulers that we could not help despising.

The sentence, "In the midst of life we are in death," which many suppose to be taken from the Bible, first occurs in a hymn composed by Notker, a Benedictine monk, who died in 912. The idea was suggested by the fact that his neighbors, the peasants of St. Gall, in Switzerland, gained their living by gathering saunpiper on dangerous rocks.

Never lose an opportunity of seeing anything beautiful. Beauty is God's hand-writing, a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower; love it. Him for it, the fountain of loveliness; and drink it in, simply and earnestly with your eyes; it is a charmed draught, a cup of blessing.

"Pa, I wish you would buy me a little pony," said Johnny. "I haven't any money to buy you a pony, my son. You should go to school regularly, my son; study hard, and become a smart man, and some of these days when you grow up, you will have money of your own to buy ponies with." "Then I suppose, pa, you didn't study much when you were a little boy like me, or else you would have money now to buy ponies with, wouldn't you, pa?"

President Grevy of France is a great coffee-drinker—he can get coffee fit to drink. Calling one day at a country hotel for a cup, he asked: "Have you any chicory?" "Yes, sir," "Bring me some." The landlord brought a small can full. "Is that all you have?" "No, sir, we have a little more." "Well, let me have it too." Another can was brought. "Positively, this is every grain you have?" "Yes, sir." "Very well; now go and make me a cup of coffee."

An anecdote of Mr. Lincoln: "Old Abe" once replied to a question early in the war as to how the Union reverses affected him, by saying, "I feel very much like a great stalwart Illinois neighbor of mine who was out logging in his bare feet. A log rolled over and crushed one of his big toes before he could escape. All drawn up with pain, he replied to a question of how he was, with, 'Well, I am too big to get hurt, but it hurts too bad to laugh.'—Boston Globe.

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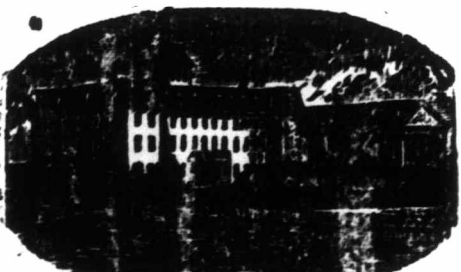
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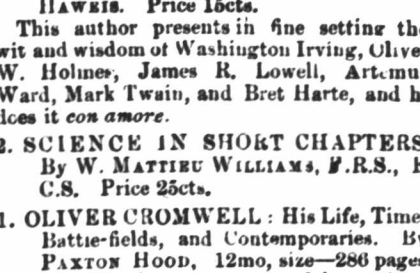
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What right teachers, ed every where—to expect fruitance remains shall reap, if

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