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

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

\$2 PER ANNUM IN ADVANCE
 Postage Prepaid.
 No 42

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 21, 1881.

THE "WESLEYAN."
 OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.
 All articles to be inserted in the paper and all books to be noticed should be addressed to T. WATSON SMITH.
 SUBSCRIPTIONS may be made to any Member of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.
 Frangalisation in France is to be added to the amount of nearly \$16,000 by an American gift—from Mrs. V. G. Stone.
 We wonder how many pastors fully realize that the denominational paper is, next to the Spirit, the most efficient ally they have!—*Central Baptist*
 A special fund is being raised in England to forward a project for establishing school banks throughout the country in connection with the elementary schools. The National Thrift Society is moving in the matter.
 Only four hundred and twenty-one female voters have this year registered their names in Boston, which is about half as many as were registered last year. It would seem that the women of Boston are not very anxious to vote.
 The *Evangelist* is carefully noting the additions made by the late elections to the strength of the Protestant party in the French Chamber of Deputies. The number, as at present known, is twenty-three.
 Ex-Governor Moses, who was lately arrested in New York on the charge of a petty crime, has passed through all the stages of descent from that of being governor of South Carolina to that of being a penniless beggar.
 The *London Lancet* notices the increase of medical missionaries—from thirty-five to one hundred within a short period; the female physicians among the number are especially valuable, since they have the privilege of entering Oriental homes.
 The Pope is reported to have authorized the members of the dispersed religious orders to assume the dress of the secular priests, or even that of laymen, and has empowered the French bishops to give them appointments as parish priests.
 The University of Vienna has 3,457 students, exclusive of 594 unattached students. The law department has the largest number—1,789—while there are 300 in the faculty of Philosophy (science and letters). There are thirty-five American students in the university.
 Hubert H. Bancroft has completed a brick building, forty by sixty feet, to accommodate his Pacific-Coast books numbering 35,000 volumes. The publication of the history of the Pacific States, on which Mr. Bancroft has been engaged twelve years, will begin next year.
 The *London Inquirer* commiserates the children of Methodists because it was urged in the Ecumenical Conference that they be taught the catechism. We do not sympathize with this feeling. Catechism does children good and they get too little of it. It is better than Sunday-school story-books.—*N. Y. Independent*
 A new Education Act has been issued from the Vatican. No one who draws pension or salary from its coffers may send any child to other than authorized schools. The effort is vain. If there is any love of knowledge and force of conscience the exertion of force will only make the yoke more galling to the wearer. The result must be freedom.—*Methodist Recorder*
 At the third annual meeting of the Church of England Funeral and Mourning Reform Association, held recently at Newcastle-upon-Tyne, under the presidency of the mayor, several resolutions were passed in furtherance of the object, the first condemning the use of crapes, umbrellas, scarves, plumes, and mourning coaches, and advocating uniformity of mourning attire.
 Mr. Moody with his family arrived at Eastern Station, London, on Tuesday, from Liverpool. He had landed from America the previous day. The time of his arrival was known to very few, but Mr. R. Paton, Mr. Matheson, Mr. Hodgson, Mr. C. Worboys (Methodist Free Church), and other friends were present on the platform. Both Mr. Moody and Mr. Stanley look exceedingly well. It is uncertain where they will commence their labours, but probably it will be at Aberdeen or Plymouth. After some time spent in the provinces they will open a campaign in London.—*Methodist Recorder*

“Whatever be the method adopted, let it be taught in the pulpit and remembered in the pew that religion and benevolence cost money; that a religion that is worth living for and dying for is worth paying for; that ‘the Lord loveth a cheerful giver; and that it is the duty of every one to lay by him in store as God hath prospered him.—*Christian Register*.”
 We hear of a rich young man, a millionaire, residing in an Eastern city, who spends his Sunday afternoons, in hunting up and ministering to the sick and needy. How much easier it would be for him to send other people to do this! How much more physical comfort he might enjoy by sleeping, or by driving his team on the boulevards and in the parks.—*Western Advocate*.

President Mills, of the South Carolina college of agriculture, recommends the employment of what may be called “missionary teachers” in such parts of the State as from the scattered condition of the population cannot support regular and permanent schools. He suggests that such a teacher, having on his list about thirty children, distributed among from seven to ten households, could visit each family at least three times a week.
 The census of India taken this season shows that its population is in round numbers about two hundred and fifty-two millions. These are tremendous figures. They indicate how vast is the responsibility of the Crown that holds supreme sway over this immense multitude of human beings, kept by its power in a state of security and peace. How different would be their condition were they left wholly to themselves.—*St. John News*.

The *Texas Christian Advocate* says:— “In some of the city churches certain members are very much ‘put out’ if the regular preacher has anyone else to occupy his pulpit, especially if the substitute be a plain Gospel minister. Such people might console themselves with the idea that they can devote these occasions to the worship of God, and still have a great deal of time left in which to worship their favourite preacher.”

An old-fashioned Presbyterian in Pennsylvania says this word: “Forty years ago the Sabbath-school was the nursery of the Church. It is not so now. I would suggest that the libraries of the Sabbath-school be abolished altogether, and go back to first principles, and have our children read and study the Bible and Westminster Shorter Catechism. They will become more intelligent in spiritual and temporal matters than by reading all the library books in Pennsylvania.—*Presbyterian*.”

M. Jules Ferry has directed the prefects throughout France to press for the creation of girls’ schools in parishes, which, to save expense, have hitherto arranged for the free admission of girls of the lower classes into sun’s private schools. He represents these girls as receiving under the present rule an almost mechanical teaching, in order to show the paying scholars that they receive the extra value for their money. The clerical organs warily resent this reflection on the nuns.

The Bishop of Durham, in his opening address on Tuesday at Newcastle as President of the Church Congress remarked that the late Ecumenical Congress of Methodists was described as the representation of a body, or rather aggregation of bodies of Christians, whose influence pierced various strata of society, and ranged over two great continents, and with a spiritual power which even the most intolerant must view with admiration and respect, though the reflection that it was the offspring of the Church of England suggested regrets for the past and warnings for the future.

Truth, writing on the refusal of the Duke of Hamilton to grant a site for a United Presbyterian Church in Arran, says: “Both kirks and kirkyards throughout the island are in a disgraceful state of dilapidation. It is a glaring anachronism that any landlord, even if he were everything that he should be in that capacity, which means the exact reverse of the Duke of Hamilton, should exercise uncontrolled feudal rights over an island twenty miles in length, and twelve in breadth. I am glad to hear that this abuse of power is to be brought before the House of Commons.”

St. Ann’s Church, New York, for deaf-mutes has five hundred and sixty-one communicants. Of the three hundred families connected with the parish, thirty, including three hundred individuals are deaf-mutes. The parish which has been founded twenty-nine years, grew out of a Bible class. At a recent conference held in the church, three clergymen, all deaf-mutes, made addresses in the sign-language, which was interpreted by Dr. Gallaudet. No better illustration could be given of the excellence of that noble work which was inaugurated by his honored father.—*Christian Union*.

GEORGE MACDOUGALL.
 Rev. G. M. Grant, D.D., in a most interesting article on “Methodist Missions in the North-West,” in the Canadian Methodist Magazine for October, says of this and some other deceased missionaries of our Church:—

“The late Rev. George Macdougall, one of our simple great ones, is my authority for almost everything I have to tell about the work of the Methodist Church in the North-West. It is now nine years since we met in Manitoba, and made a summer or autumn journey together, across the Plains and up the Saskatchewan, to Fort Edmonton. That spring he had taken one of his frequent journeys from under the shadow of the Rocky Mountains to Winnipeg, to consult about the Church, and if possible to secure more missionaries and teachers for the vast field that he knew and loved so well. One journey across the great lone land, made me somewhat of a hero in the eyes of friends and fellow-citizens. Though I went with an expedition that was backed by the Government and befriended by the Hudson’s Bay Company, and, therefore, lacked nothing that money or influence could supply, people spoke of it with bated breath and congratulated me on my return with a fervency usually reserved for those who have escaped imminent perils. But George Macdougall had made the same journey, and more difficult ones, on his own resources, in all seasons of the year, during the part of his lifetime, and no one seemed to think anything of it, and he himself quite agreed with them in their estimate. He hitched his horse to his old wagon, threw in supplies—principally pemican and shagapani—and then he and his Cree servant—Souzie—mounted to the hard seat, and driving one or two horses before them to serve as relays, commenced their journey of nine, ten or twelve hundred miles over lonely plains, by lonely river-banks, and lonely lake sides, across creeks and sloughs and marshes full of water covering bottomless mud in the rainy month of June, and breeding mosquitoes numerous as locusts and tenacious as bull-dogs. Sometimes the travellers fell in with a ‘brigade’ of half-breeds, sometimes camped near Indians out on a hunting expedition, but usually they pitched tent on the lonely prairie beside friendly wood and water, and were on the trail again next morning before sunrise. Such a life tended to make a naturally social and communicative man grave, meditative, dignified, just as Indians are dignified.”

On the return journey, Mr. Macdougall and Souzie joined our party, and proved to be our best ears and eyes. Many a long talk I had with the veteran missionary, about the country, and the Indians, and his own experiences. He had an abiding faith in the capacity of the Indians to be Christianized, though no one understood their weaknesses better. He loved to talk of James Evans—the father of the North West Methodist Missions—and of Rundle, and of the striking testimonies borne to the faith by many of their converts. Those pioneer missionaries must have been men of singularly apostolic character. None of their successors have succeeded in going beyond the bounds to which they penetrated. Every missionary who has labored since in the North-West finds traces of James Evans, and such traces as a Christian ought always to leave behind him. The Indians generally reverence his memory. Not a few acknowledge him to be their father in Christ, and these, I have been told by more than one witness, are, as a rule, far above the ordinary type of Indian converts.
 George Macdougall heartily recognized the work that had been done on behalf of the Indians by other Churches. He neither ignored it, nor made it the subject of indiscriminate eulogy. He saw its weak points and understood the cause of its failures, in the same spirit in which he criticised the mistakes of his own Church. He believed that in the past the Methodist Church had made mistakes in the conduct of

Indian missions through a mistaken loyalty to its system of itinerancy; as if a system that was good at one time and adapted to one phase of society must be good at all times and for all social conditions. No system can be worse for people like the Indians. They are influenced not by systems or doctrines, but by persons. Like children, they are naturally suspicious; but when they give their trust, they give it unreservedly. When a man has gained their confidence he should be continued in the same field as long as he lives. To remove him is to throw away every thing that has been gained, and to begin again at the beginning. This lesson, I hope has now been thoroughly learned by the Church, for it is not above admitting its mistakes and profiting by its experience.”

In “Treaties of Canada with the Indians of the North-West,” by the Hon. Alexander Morris, P. O., I found in Chap. IX, graceful allusion made to the last services rendered to the country and to the Indians by Mr. Macdougall, and these were so characteristic of the man that I cannot help calling attention to them. Official reports had been received in 1875 that uneasiness and discontent prevailed very generally among the Crees about Fort Carlton and the South Saskatchewan and Red Deer Rivers. No treaty had been made with them, yet they saw parties coming into their country, erecting telegraph poles, surveying for a railway, and acting as if the land belonged to them. The Indians were on the eve of an outbreak, yet Commissioners could not be sent to make a treaty. A shot fired, and the peace would have led to the most deplorable circumstances. In this emergency, Governor Morris heard that Mr. Macdougall was in Winnipeg, just about to start with his family for his distant field among the Assiniboines. He asked him to be an envoy to the discontented Indians, and assure them that next year Commissioners would be sent to make a treaty. The meaning of the request was that he would leave his family to make their long and perilous journey without him, while he went in another direction to visit successive bands of angry men, and pledge his word for the good faith of the Government. He obeyed not the call of nature, but, as his wont was, the call of duty, visited some four thousand Indians, and succeeded perfectly in his mission. His report to the Governor, which is to be found on pp. 172-5, of “Treaties of Canada with the Indians of the North-West,” is exceedingly interesting, and to it I refer my readers.”

THE CENTRAL CROSS.

In the Palace of Justice at Rome, they take you sometimes in a chamber with strangely-painted frescoes on the ceiling, around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot on the floor of that room, and one only, standing upon which, every line falling into harmony, the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line and panel. You can see at that point, and that only, the design of the artist that painted it.
 I believe that this world is just as bewildering a maze looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavour to gaze into the future of this world’s career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the Cross. Then darkness and discord become light and harmony; the mystery is solved, the night that shuts me in become radiant with the Divine light and glory. At the foot of the Cross, art, science, literature, history, become at once to me a divine, a glorious and a blessed thing. And so I claim for my Lord His rightful dominion over all the works of His hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in this world, and we will lay them down at His feet; for, “Worthy is the Lamb that was slain to receive might and majesty, and riches, and power, and honor and glory.” His is the sceptre, His is the right, His this universal world.—*Dr. Manning*.

DR. PUNSHON’S LECTURE ON BUNYAN.

Mr. Punshon’s sermon at Spitalfields Chapel on Elijah brought him an urgent request from the Secretary of the Young Men’s Christian Association to turn the sermon into a lecture and deliver it for the institution which he represented. This was the origin of “The Prophet of Horeb,” the first lecture which he delivered at Exeter Hall. By the time he had to deliver the second—“John Bunyan”—I was resident in London, and he and Mrs. Punshon stayed at my house. The day he gave the lecture he spent in going about from one end of the metropolis to the other in seeing friends, and arrived at my residence rather late for tea. While dressing he glanced occasionally at two small cards, on which catch-words were written. “What cards are these?” I asked. “My lecture,” he replied. Glancing at them while at the dressing-table for ten or twelve minutes was all he did that day in the way of preparation for delivering the lecture that evening for the first time since its composition, and before an audience of three thousand. The lecture, or rather, oration, occupied more than an hour and a half in the delivery. I do not remember that he once looked at the cards in his hand, or that he ever hesitated for a word or had to recall one. He spoke with his usual captivating elocution, and with immense energy and force. Feeling amongst the audience grew; enthusiasm was awakened, and gathered

force as he went on. At last, at one of his magnificent climaxes, the vast concourse of people sprang simultaneously to their feet, and oh! what a scene of excitement! Hats and handkerchiefs were waved; sticks and umbrellas were used in frantic pommelling of the floor; hands, feet and voices were united in swelling the exclamations; some shouted “Bravo!” some “Hurrah!” some “Hallelujah!” and others “Glory be to God!” Such a tornado of applause as swept through Exeter Hall, and swelled from floor to ceiling, I have never witnessed before or since.
 At the close of the lecture several gentlemen urged me to dissuade him from going to Cambridge next day to preach, as they thought rest was essential after such a tremendous effort. After supper he and I chatted into the small hours. He told me that he composed the lecture while walking in his study at Leeds and tossing a penny from his thumb which he caught as it fell. He wrote the whole of it on his memory first, and then sat down and put it on paper, word for word. At last he asked: “What o’clock is it, Mac?” Quoting from the peroration of the lecture, I answered, “It’s morning!” He laughed, and said, “I did not expect so speedy an application of my own words to my own case.” Next day he went to Cambridge, and fulfilled his, I believe, first engagement in that University town.—*Rev. T. McCullagh’s “Personal Recollections.”*

Very instructive in this regard is the experience recorded by Frederick W. Robertson, of his striving toward the light, in that terrible spiritual conflict which he fought out among the solitudes of the Tyrol. In one of his letters written there he says, “Some things I am certain of, and these are my Uraschen, which cannot be taken away from me. I have got so far as this: Moral goodness and moral beauties are realities, lying at the basis, and beneath all forms of the best religious expressions.” And, generalizing from his case, he thus addressed the workmen of Brighton, in words which I delight to quote, because, though I did not meet them until after I had written the former part of this discourse, they corroborate in the strongest manner what I have already said: “It is an awful hour—let him who passed through it say how awful—when this life has lost its meaning and seems shrivelled into a span; when the grave appears to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse black with the void from which God himself has disappeared. In that fearful loneliness of spirit, when those who should have been his friends and counsellors only frown upon his misgivings, and profanely bid him stifle his doubts, I know but one way in which a man may come forth from his agony scathless; it is by holding fast those things which are certain still—the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, that at least is certain. If there be no God and no future state, yet even then it is better to be generous than selfish; better to be chaste than licentious; better to be true than false; better to be brave than a coward. Blessed beyond all earthly blessedness is the man who in the tempestuous darkness of the soul has dared to hold fast these venerable landmarks: Thrice blessed is he who, when all is cheerless within and without, when the teachers terrify him and his friends shrink from him, has obstinately clung to moral good! Thrice blessed because his night shall pass into clear bright day.”

CHRIST’S LIFE THE MODEL.

If there be any young man before me passing through this terrible ordeal, let him take to himself the direction and the comfort of these eloquent sentences. Or, if he would have the same thing in homelier phrase, let him remember that only by acting up to the level of present convictions can we rise to higher things. Sometimes an evil life has led to a shipwreck of faith; but always a good character clarifies the spiritual perception; for has not Jesus said, “If any man be willing to do his will, he shall know of the doctrine whether it be of God?” Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—*W. M. Taylor*.

crucified Jesus, dying that they might live; but it is also our duty to hold up the living Christ, who fulfilled all righteousness and by example taught men how to live. The precepts of Scripture and the life of Jesus should be studied together; for they serve to explain each other. In preaching obedience, it is well to show how Christ obeyed. “Though He were a Son, yet learned He obedience,” etc. This will put new life and power into the commands of the Bible, and give men clearer and more practical ideas of how those commands should be obeyed. There is not a precept in Scripture that does not find its highest obedience in Christ’s life, and it has been well said of the Bible that not a word of it can be rightly understood except through a deed.—*Religious Herald*.

HOLD FAST TO CERTAINTIES.

Amid all your doubts you must accept some things as certain; hold these, then, and act up to them, so you will prove that you are a docile learner and put yourself into a position where you will catch the first glimpse of returning light.

Very instructive in this regard is the experience recorded by Frederick W. Robertson, of his striving toward the light, in that terrible spiritual conflict which he fought out among the solitudes of the Tyrol. In one of his letters written there he says, “Some things I am certain of, and these are my Uraschen, which cannot be taken away from me. I have got so far as this: Moral goodness and moral beauties are realities, lying at the basis, and beneath all forms of the best religious expressions.” And, generalizing from his case, he thus addressed the workmen of Brighton, in words which I delight to quote, because, though I did not meet them until after I had written the former part of this discourse, they corroborate in the strongest manner what I have already said: “It is an awful hour—let him who passed through it say how awful—when this life has lost its meaning and seems shrivelled into a span; when the grave appears to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse black with the void from which God himself has disappeared. In that fearful loneliness of spirit, when those who should have been his friends and counsellors only frown upon his misgivings, and profanely bid him stifle his doubts, I know but one way in which a man may come forth from his agony scathless; it is by holding fast those things which are certain still—the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, that at least is certain. If there be no God and no future state, yet even then it is better to be generous than selfish; better to be chaste than licentious; better to be true than false; better to be brave than a coward. Blessed beyond all earthly blessedness is the man who in the tempestuous darkness of the soul has dared to hold fast these venerable landmarks: Thrice blessed is he who, when all is cheerless within and without, when the teachers terrify him and his friends shrink from him, has obstinately clung to moral good! Thrice blessed because his night shall pass into clear bright day.”

MAMMON IS THE LARGEST SLAVE-HOLDER IN THE WORLD.

Mammon is the largest slave-holder in the world.

OUR HOME CIRCLE

THE "THANKFUL DAY"

Thanksgiving Day has put aside the curtains of the darkest night...

"Mamma, is it the Thankful Day because the shine has come again? Because God sent the dark, black night to hide away the naughty rain...

I tell the pretty questioner, the while my fond arms clasp her tight, Of all our hearts are grateful for, for comforts and God's blessings bright...

Outside the window, presently, a little bare-foot beggar stands, Her heart of every childish hope as starved and empty as her hands...

Ob! quicker than the quickest thought springs to her feet my dainty pet, "See! See, Mamma! This little girl ain't got her 'Thankful Day' quite yet...

We call the little stranger in, my loving-heart-ed child and I And dimples gather with the smiles as sunshine clears the cloudy sky...

Where there are tears within my eyes, it is because my heart is glad With the young heart no longer grieved, with the young heart no longer sad...

When hope and joy shine forth again, When hope and joy shine forth again, Independent.

CONSECRATED EYES.

BY MARY R. BALDWIN.

"Such eyes! Such splendid eyes!" Such exclamations might always be heard when Miss Constance Cone was seen.

I think Miss Constance herself rarely failed to hear such remarks as this, for she was one of those who had her ears open as well as her eyes, and she missed little of sight or sound that offered itself.

But of one thing I am sure—her tall brother Fred heard every compliment that it was possible for him to hear with regard to his sister; indeed, it seemed as if his ears were ready to catch each word of praise for the beautiful girl.

How lovingly he turned towards her at such times, and how proudly he bore himself.

In her eyes, brother Fred's love and brother Fred's praise seemed then first and best, and it might be that she never thought of the time that might come when she would be called upon to choose between Fred and another, or weigh a new love against the old one.

I think, however, Fred had thought of it for her, and that he dreaded this coming time. But he need not have dreaded it, for he never would be called to see it.

It was a still autumn afternoon; so still, that up in the chamber of the Cone mansion, not a sound from nature could be heard when an unseen messenger came and closed the eyes, and stopped the ears, and stilled the pulse of the young, handsome, adoring protector of Constance Cone.

The manly form of the brother was missed from the side of his beautiful sister upon the streets, in the park and in all places where the two had attracted the admiring gaze of all who saw them.

The Cone house was closed, and the family went abroad for a year. When they returned, and people caught an occasional glance of Constance, they made such remarks as these:

"How changed!" "The light has gone from the eyes!" "What a pity!" It happened one day that necessity took her to a dress-maker's shop. The door stood open and she entered and sat down. She heard voices behind the screen, just as she was saying to herself:

"What do I care, now that he is not here to praise my dress?" "Have you seen Constance Cone since she came from Europe?"

"Yes. But it pains me to look at her; those splendid eyes have faded out; there seems to be no hope in them. I thought once," continued the speaker, "that her eyes would do a great work in the world."

"They might now," said another, in earnest pitying tones, "if they were consecrated eyes; with the light of heaven in them, how many they might lead on to happiness."

She staid to wonder no more. She stole out and wandered aimlessly toward the park, where once with happy heart she walked with Fred. She sat down in the cold seat; she took the farthest corner, for a woman in black sat near.

She remembered she had seen the face before, had seen it there. She thought again. The woman had once been accompanied by a child...

—a child with whom her darling brother had played. The woman remembered this, and she came forward and took the young lady's hand, and said tenderly:

"I have heard all about it. And I know your brother was a Christian, and he is safe! safe with my child!"

"I know, too, that you will never find joy again until your love reaches out to heaven, where your brother has gone."

Constance took the road out of the park at twilight, saying from the depths of her soul, "Oh, Lord, show me the way—prepare me to meet my brother!"

And the dear Lord, looking down and listening to catch the first cry of a needy soul, heard this prayer, not a prayer for consecration, not really a prayer to follow him, but it was a blind desire for help, and he heeded it.

At the new year, when there was a meeting in the parlor of one of the members of the C— street church, one of the deacons said:

"I have thought of a teacher for that class with which we have so much trouble in our school.

"It is Miss Constance Cone. You can read a new story in her eyes, they have become consecrated eyes. I think her eyes will be a power to a class."

Perhaps some present at that meeting might have smiled at the thought of choosing a teacher for a supposed power in the eyes; but the deacon carried his point, and the result proved that he had judged aright.

Those beautiful eyes, or rather the illumination from the soul back of them, did a mighty work for that class.

If there is a moral to this sketch, it is for superintendents, and it is this: use your eyes in looking for instruments to carry on the Lord's work in the Sunday-school.

TAKE MOTHER TO CHURCH.

True; her eye is dim, she cannot see as she once did; her voice is weak, she cannot sing as she once did; her ear is dull, she cannot hear as she once did. She is not as she once was. The years have bowed her body, and her step totters.

But, dear heart, she wants to go to church yet. She has not lost her love for the house of the Lord. The songs of Zion refresh her, and the bread of life nourishes her yearning soul. The "dark valley" is before her, may be near at hand; but she would more firmly lay hold of his rod and his staff for the time of passage and of peril. Her conscience tells her to go. It is her privilege to go, and you, son, daughter, must take her.

She has unquestionable claims upon your strong arm, upon your time, attention and care. Her arm was wearied with working for you. Lavishly her time, her attention, her care were given for you. For you she gave her strength. Full many a Lord's day she stayed from church because you were too young, sick or too restless to be taken with her.

For you she was compelled to give up the blessed privileges of many a Sabbath in the courts of the Lord's house. These days she would now enjoy.

Take mother to church. How it cheers her heart and gladdens her life to see your patience and love toward her, now she is old! What if the horses have worked all the week? What if you are tired? What if you neither care for the worship nor the house of God?

Do you love mother so little that you will not let your horses work for her? Do you care so little for her enjoyment that you will not even make yourself tired for her sake? Are you so indifferent to the comfort of her soul that, with a reprimand of cruelty, you will keep her from public worship of her God, in whose service she delights? She loves her God and his service, though you do not.

Take mother to church, and father, too. Shame on that son or that daughter who invents excuses and will not do it: "Horses are tired; day too hot; too far; have worked too hard; they're too old; you can't do them any good; it's too much trouble."

Yes, take them to church. Drive slowly. Hand them carefully, gently, from the wagon. Lead them safely to the seats. Help them in the services of the sanctuary, if they need your aid. Their souls take comfort and find strength whilst they wait before the Lord in his house.

It cheers their hearts to meet old friends at the church door, to greet those who began life with them, but who now, even as they, lean heavily upon the staff while they make the down-hill slope of life's pilgrimage. They can gather a

flower and drop a tear where they laid loved ones to sleep in the old churchyard long years ago. It makes the whole week bright if they may but spend the Lord's day in the Lord's house, with the Lord's people, in the Lord's service. Why not take them? You must.

God's holy commandment does not read: "Honor thy father and thy mother while they are young and strong and able to help themselves." God demands honor from you for them as long as they live. Nor does it read, "Honor thy father and thy mother until thou art eighteen, or twenty-one, or thirty years of age." Long as you live, it is your duty to honor them.

What more beautiful than a manly son or lovely daughter supporting with strong and patient arm the feeble body or tottering step of the grey-haired, aged father or mother on his way to church, or up the broad aisle! Angels hover in blessing over such sights and scenes.

"Them that honor me, I will honor, and they that despise me shall be lightly esteemed."—The Workmen.

THANKSGIVING DAY.

Charles Dudley Warner, in the Sunday-school Times, thus describes the "old fashioned Thanksgiving:"

"The night before Thanksgiving was perhaps the best of the whole, the anticipation and excitement almost reached their climax; it was the nocturnal trieste of the hens—the hen-roost was invaded, and the boy could indulge his natural propensity for slaughter with a feeling that it was sanctioned by the Christian religion. The squawking was music in his ears, the cutting off of heads a bloody joy, the ludicrous attempts of the hens to go about without any heads a source of inexhaustible merriment. Neither age nor sex was spared; youth did not excuse the rooster from quitting his perch at the sudden summons in the dark, nor old age and munificence in eggs the venerable hen.

Whatever the breakfast was, and it was abundant, it always had one dish—chicken shortcake. I still believe that nothing else ever made is so good as chicken shortcake. What a lot of "dip" it had; and how it assimilated with the brown-coated, crystal-flanked baked potatoes. If The Times were a cookbook, I would give a recipe for it. But its moral quality I could not convey to any but a born New-Englander of the old days.

Everybody went to meeting, everybody young and old, except the mother or the trusted oldest daughter, who stayed at home to forward dinner. The meeting house was full—fuller than on Sunday. The sermon was a sober political "rouser." Was it Parson Hallock, or Parson Grout, or Parson Field that preached it? It didn't spare the Ammonites, nor the Hittites, nor the other "ites," who had strayed away from the good old Federal principles. It set national affairs on the right track, and everybody felt better for it. There was no talk about preaching politics then. The town election was held in the meeting house, where the voting was as orderly and as solemnly conducted as any of the Sunday service. It was not improper there to treat of the duties of citizens—in a Federal way.

It was all much like Sunday, and yet a cheerful Sunday—bright faces, greetings, and eager inquiries about "who had come." After the service and the long, long sermon ended, we did not stay, as on Sunday during the "intermission," to eat our doughnuts and apples in the church, and nobody warmed a piece of half-frozen mince pie on the stove; we went home, and went in perceptibly gayer spirits than we came. Dinner was late, as late almost as 3 o'clock. Everybody was as hungry as if he had fasted for a year. There is no modern appetizer like an old-fashioned sermon about the Hittites. What a dinner it was, the blossom of all the year! What can the boy do with a choice of roast turkey and roast chicken, and roast duck, with a chicken pie to come? A dinner is nothing but a dinner anyway, and no person at a given time can possibly eat as much as he expects to eat when his imagination has been active on the subject for some time. And then the dessert! I remember a dinner at which an attempt was made to serve twenty-three distinct kinds of pie. Will anybody not born in New-England believe there are so many kinds of pie?

It was not certainly till after dinner (yes, there was a little cider, but it had not done much work yet) that the solemnity of the day could be fairly said to have broken away, and the friskiness of the youngsters began to have play. But by evening a real festive air prevailed, and even dead the old folks into it. Apples, cider, nuts, toast, cheese, roaring wood fires, passing-the-corn-

ner, unrestrained till the great tall clock in the corner struck the awful hour of 10!

THE LOST CHORD.

Seated one day at the organ, I was musing and ill at ease; And my fingers wandered idly Over the noisy keys.

I know not what I was playing, Or what I was dreaming then; But I struck one chord of music, Like the touch of a great Amen.

It flooded the crimson twilight, The close of an angel's psalm; And it lay on my fevered spirit With a touch of infinite calm.

It quieted pain and sorrow, Like love overcoming strife; It seemed the harmonious echo From our discordant life.

It linked all perplexed meanings Into one perfect peace, And trembled away into silence As if it were loath to cease.

I have sought, but I seek it vainly, The lost chord of heaven's bliss; That came from the soul of the organ, And entered into mine.

It may be that Death's bright angel Like love overcoming strife; It may be that only in heaven I shall hear that grand Amen.

MRS. K'S FAMILY ALTAR.

"I want to tell you of a great good you have done me," said Mrs. K., one evening after meeting, to a lady who was passing down the aisle, and held out her hand for a kindly greeting.

"Tell me. A good I have done you!" exclaimed the lady in surprise. "I was not aware I had ever been of any service to you."

"But you have been. You were the means of my setting up a family altar." And then Mrs. K. went on to relate the circumstance to her wondering listener.

"Do you remember the day you sent Mr. Smith to me to ask me to go and sit for awhile with his poor old mother while he was out doing a job of work? I went, not because I wanted to go, but because the message came from you, and I didn't wish to disoblige you, for you have been very kind to me many a time. So I took my work and went to the old lady's home; and when I got there what should she ask me to do the first thing but to have a little meeting with her. Well, I was nothing loath to read a bit out of her Testament that she keeps close beside her, and then I sang a hymn, for I love to sing dearly, and I sing a great deal when I'm about my work at home; it lifts me up somehow to sing. "And now, dear," says the old lady, after I had finished the hymn, "won't you have a word of prayer with an old body that hasn't heard a prayer for many a day? What could I say? I wasn't used to praying aloud and before folks; but I couldn't refuse the poor old creature that mightn't be here long, and was going to be an angel before the throne presently; so I knelt down and poured out my prayer in a hobbling sort of way before the Lord. And while I was on my knees it came to me just like a flash, between the words like, that here I was praying with this stranger, I, who had never dared to open my lips before my own kith and kin. There's Josie and Esther, my own two girls at home, and we all love the Lord, and we all kneel down every night and morning, and pray our prayers separate and alone, just in a whisper like, and I'd never had the courage to say, 'Girls, let us pray together.' But there on my knees in old Mrs. Smith's bedroom, while I was asking the Lord to bless her, I just made up my mind what I'd do; and I went right home with a determination to set up a family altar before I slept. And the Lord helped me ma'am; and now we kneel down every morning together, and one or the other of us prays aloud, and the Lord comes down our souls to bless. And when I get up from my knees I always think of you with such a thankful kind of feeling, for if you hadn't sent me on that errand of mercy I never should have got this blessing. And I want to tell you for your encouragement, ma'am, because there's many another you can set to work somehow in the Lord's service, give them a start like; for when we're really started there's no telling where we'll stop. Doing one right thing, I mostly find leads to doing another, just as one bad thing leads on to another. Don't you think so, ma'am?"

By the time Mrs. K. had finished her story they were standing alone in the chapel aisle, and her listener was turning over in her mind several thoughts. One was that which had just been so quaintly expressed, "Doing one right thing mostly leads to doing another;" and a second, "Are not Christian workers serving the Lord when they set others to work even in a small way?" And again, "Who can tell the good which the Lord may permit us, or use us to do unconsciously?" If she had gone to Mrs. K. to exhort or persuade her to set up a family altar,

she would have been met in all probability by the insurmountable "I can't." But putting her in the way of loving ministry to another, the Lord spoke to her, and she yielded.

The trifling incident was certainly suggestive, and as the lady walked home the "in-season-and-out-of-season" work was well pondered.—American Messenger.

FLORENCE NIGHTINGALE'S GRIT.

There were nine hundred wounded who were at once sent to the hospital at Scutari. Miss Nightingale had arrived here with her bevy of lady nurses. Her first act showed her wonderful energy and determination. The steamers laden with the wounded had cast anchor at Constantinople. There were not yet any mattresses or bed-clothes on the camp beds in the hospital, and the latter were not nearly sufficient in number for the wounded coming.

Miss Nightingale went to the quartermaster-sergeant in charge of the stores, and asked him for the stores which she required. He told her there was everything she could desire in the magazines, but that she must get the Inspector-General of Hospitals to write an official letter to the Quartermaster-General who would send him an authority to draw the stores, and that she might then receive them on showing this authority. Miss Nightingale asked how long this would take. On being told that three days would be the shortest time necessary for the correspondence, she answered that nine hundred wounded officers and men would be in the hospital in three hours, and that she must have what they required immediately.

She then went to the magazines, and telling the sergeant of the guard there who she was, asked him if he would take an order from her. He said he would, and she ordered him to drive in the door. This was done, and the wounded were provided for in time.

Her firmness at surgical operations was something marvellous. Her appreciation of her mission was grand. She stood one day with spirits, instruments and lint in hand during the performing of a frightful amputation. Half a dozen young lady nurses were beside her, holding basins, towels and other things surgeons might want. A harrowing groan from the patient put them all to flight, except Miss Nightingale, who turning calmly round, called to them: "Come back! Shame on you as Christians! Shame on you as women!" They returned, holding each other's trembling hands, and some of them almost ready to faint. But they got over their nervous weakness as their novitiate advanced, and did an amount of good that yet lives in the memory of many a man rescued from death and pain by their gentle ministrations.

Miss Nightingale's work was duly appreciated. At a large dinner party given by Lord Stratford, when peace had been made, to the superior officers of the army and navy, Miss Nightingale also was among the guests. When the ladies had withdrawn, the Ambassador made a speech recording the services rendered by those present, and graciously alluding to the important part played by her. Where I was sitting flattering remarks were made on the conduct of those whom Lord Stratford had so warmly praised. It was at last proposed that every one should write on a slip of paper the name which appeared to him most likely to descend to posterity with renown. The names were written and given to the proposer of this benevolent form of ostracism. Every one of them contained the name of Miss Nightingale. An enthusiastic cheer was raised, in which the two commanders-in-chief, Sir William Codrington of the army and Lord Lyons of the navy, were among the most clamorous in their applause, Lord Stratford leading the hurrah.—Temple Bar.

The Lord will provide.—A mother one morning gave her two little ones books and toys to amuse them while she went up stairs to attend to something. A half an hour passed quietly away, when one of the little ones went to the foot of the stairs, and in a timid voice cried out, "Mamma, are you there?" "Yes, darling," "All right," said the child, and the play went on. After a little while the voice again cried, "Mamma, are you there?" "Yes, darling," "All right," said the child again, and once more went on with her play.

And this is just the way we should feel toward Jesus. He has gone up stairs to the right hand of God to attend to some things for us. He has left us down in this lower room of the world to be occupied here for a while. But to keep us from being worried by fear or care, he

speaks to us from his Word, as that mother spake to her little ones. He says: "Fear not; I am with thee, Jehovah jireh, the Lord will provide."

THE LITTLE ONES.

O! when at the dawn the children wake, And patter up and down the stairs, The flowers and leaves a glory take, The rosy light a splendor shares, That nevertmore these eyes would see, If my sweet ones were gone from me.

And when at eve they watch and wait, To fold me in their arms so white, My burdens, whether small or great, Are charmed away by calm delight; And shutting up the world, I live The purest moments life can give.

But when at bedtime round me kneel, Wee, tender, loving, white-robed forms, With hands upraised in fond appeal— Ah! then are hushed life's weary storms; And heaven seems very near to me, With my sweet darlings round my knee! —Boston Transcript.

OUR YOUNG FOLKS.

I CAN AND I WILL.

How many boys there are who can, but never do, because they have no will-power, or if they have, do not use it! Before undertaking to perform any task you must carefully consider whether you can do it, and once convinced that you are able to accomplish it, then say, "I will do it," with a determination that you will never give up till it is done, and then you will be successful. The difference between "Give up" and "I can't" and "I can and I will," is just the difference between victory and defeat in all the great conflicts of life.

Boys, adopt for your motto, "If I can I will," and victory will be yours in all life's battles. "I can and I will," has fought and won all the great battles of life and of the world.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—had not performed. I said to him:

"Shall I help you?" "No sir! I can and I will do it, if you will give me the time."

I said, "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?" "No, sir!" he answered, "but I can and will do it, if you will give me a little more time."

"Certainly; you shall have all the time you desire."

I always like these boys who are determined to do their own work, for they make our best scholars, and men too. The third morning you should have seen Simon enter my room. I knew he had it for his whole face told the story of his success. Yes, he had it notwithstanding it had cost him many hours of the severest mental labor.

Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he had continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

My young friends, let your motto ever be, "If I can I will."—N. Y. Evangelist.

SHE SAW THE DOXOLOGY.

A little girl, ten years old, went up Mount Washington on horse-back. She was then ten; if she lives till next summer she will be twenty. The ladies and gentlemen of our party dismounted upon the rugged summit, where the only vegetation that dared make an attempt to grow was a little stunted, pale-green moss, and gazed, as those lifted up from the world, into limitless space. Below, stretching outward in all directions, lay a deep silver sea of clouds, amid which lightnings were seen to part and writhe like gilded serpents, and from which the thunder came up to the ear peal after peal. We knew that down there rain was descending in a torrent; while on us, who were above the clouds, shone the sun in unobstructed and awful splendor. The eye wandered away like the dove from Noah's ark, that found no place to rest her foot.

"Well, Lucy," said her father, breaking the silence, "there is nothing to be seen, is there?" The child caught her breath, lifted her clasped hands, and responded reverently.

"O papa, I see the doxology!" "Yes, everywhere nature speaks to us, and says, 'From whom all blessing flow.'"

"Goethe says the most trifling thing is half thing."

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SUNDAY SCHOOL LESSON.

OCTOBER 30.

NADAB AND ABIBU.—Leviticus 10: 1-11.

1.—These sons of Aaron sinned against God by offering "strange" or common fire before the Lord, which he commanded them not. It was the violation of a distinct law. "Ye shall offer no strange incense thereon," etc. (Ex. 30: 9). The servants of an earthly monarch never think of approaching their royal master carelessly. And to violate an express command would, indeed, be considered the height of folly and rebellion. And yet in drawing near to God—the King of kings—how careless men often are! It is no light thing for poor, sinful creatures to take the name of God into their lips. Still greater is the honor—and, therefore greater should be the care exercised—of entering into the service and worship of the holy God.

Their punishment was swift and sudden. "Be not deceived, God is not mocked." Sometimes it is delayed, but in every case the divine word is true. "Be sure you sin will find you out." "And there went out fire from the Lord, and devoured them, and they died before the Lord." The point for us to note, and to carefully impress upon the young people is this, that the punishment came from God upon them as the direct consequence of their transgression. It would be profitable in trying to understand the sin of Nadab and Abihu, to glance at a few of the other cases given in the Bible of a similar kind. There is that of Korah, Dathan, and Abiram, with the two hundred and fifty princes of the assembly, who were consumed because of their sin; and the king who intruded into the sacred place and undertook work to which he was not called, and was smitten with leprosy; and Uzzah, who unlawfully put forth his hand to touch the ark, and died by the ark. Compare also Isaiah 1: verse 11-13 with the words of Christ, concerning those whose service was only that of the lip. The one truth to be inculcated from this part of the lesson is that religious acts performed contrary to God's will, will bring a curse and not a blessing.

2.—The death of these young men must not stop the service of God, must not cast a deep gloom over God's people. It must warn, instruct, but not impede. The father and brothers may not turn aside from their sacred duties to mourn over their fate. Other hands must "carry them from before the sanctuary out of the camp," and other eyes must weep over and for them (v. 4, 5). And why? "For the anointing oil of the Lord is upon you." Aaron and his sons are not only the people's representatives, but they are God's representatives. Very instructive are the words of Moses (verse 3):—"This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified."

Very touching and beautiful, and not less instructive, is the silence of Aaron: "And Aaron held his peace." His sons lay smitten of God before his eyes; yet he dare not, will not, cannot murmur. Compare this with the case of Eli and his sons. Shall not the Judge of all the earth do right? "I was dumb, I opened not my mouth; because thou didst it." Look also at the case of Ezekiel 24: 16, 17. God's ways may at times be past finding out, but we know they are spring from wisdom and love, and we are sure that what we know not now we shall hereafter, and, therefore, we may always "Trust in the name of the Lord, and stay upon our God." The important lessons to be gathered from this part of the subject are—

(1) That man's folly and sin cannot stop God's work, or dim the brightness of his glory. "He that sinneth against me wrongeth his own soul" (Prov. 8: 36). (2) That our own personal sorrows must not sever us from God's work, or weaken our hands, or even lead us for a moment to lay aside the work. "Ye shall not go out from the doors of the tabernacle of the congregation, lest ye die."

3. The command to abstain from all wine and strong drink during the whole time of their service in the tabernacle, coming, as it does, from the Lord in connection with this incident, would seem to confirm the supposition that "Nadab and Abihu committed this act of sacrilege in drunken recklessness." Whether this be true or not, the command given by the Lord to Aaron (verse 9) is very clear, and was given not as a temporary arrangement, but as "a statute for ever throughout your generations." While its solemn obligation was established by the terrible consequence following its violation, "Lest ye die." It would be an interesting and profitable home study for the class to trace this law through the Old and New Testaments. Two reasons are given by God (verse 10, 11) for this law:

(1) That they should be capable of distinguishing between the holy and the unholy, between the clean and the unclean. The mind clear, and so able to carry out all God's requirements. (2) That they "may be able to teach the children of Israel all the statutes which the Lord hath spoken."

To do God's work acceptably men must have clean hands, pure hearts and clear heads. Valuable helps may be gathered from this Lesson to aid our Sunday School Bands of Hope.—*Abridged from S. R. Mag.*

Goethe says: It is better to do the most trifling thing in the world than to think half an hour on a trifling thing.

ROOT CELLARS.

The leading features of a good root-cellar are, proof against frost, neatness, dryness, ventilation, and cheapness. If a hill-side is conveniently near, it helps much to secure these desired ends. An excavation should be first made, in size depending upon the required capacity of the cellar, and in this erect a stout frame of timbers—posts with plank, or a log pen, and on which place a stout roof. The earth that has been excavated is thrown over the structure, until the whole is covered to the depth of two feet. A door should be made in the exposed end of the cellar, through which the roots may be put in and taken out. The smaller the door, and still be convenient, the better, as it allows of less exposure to the frost. A quantity of straw pressed in the door-way, will aid greatly in keeping out the frost. Every farmer, with many roots to be stored, should have a root-cellar, either by itself, or in the lower part of the barn. It is not well to store a large quantity of roots in the cellar of the house, as the gases rising from them during winter may cause sickness to the inmates.—*American Agriculturist.*

A CURE FOR SMOKERS.

The Philadelphia Record gives the following cure for smokers from Judge Tyler: "A few years ago I was a most inveterate smoker," said the first Assistant Postmaster General, as he strolled along the beach at Atlantic City. "At that time I thought it nothing to get through ten cigars a day, and I often exceeded that number. The practice played the mischief with my health, but do what I could, the habit stuck to me, and I decided that it was no good trying to be virtuous where tobacco was concerned."

"Well, I cured myself by a more accident. One day, while crossing the ocean, I had a severe spell of sea sickness. I went up on deck in the hope that the fresh air would act as a reviver. Mechanically, as was my habit, took out a cigar and lit it. Before it was half consumed the sickness came on again. Ugh! it makes me pale to think of it even now. Anyhow, overboard went the cigar, and from that day to this a couple of whiffs are enough to turn me upside down. If you happen to know anybody who wants to let up on the habit, just advise him to take a weed and a dose of sea sickness together, and I'll warrant you he will be an anti-tobacco man ever afterward."

USEFUL HINTS.

In cooking a fowl, to ascertain whether it is done, put the skewer into the breast, and if the breast is tender the fowl is done.

Good flour is not tested by its color. White flour may not be the best. The test of good flour is the amount of water it absorbs.

Fowls seldom tire of milk. They may eat too much grain or meat for health, but milk in any form is more palatable and healthy.

The French preserve eggs by greasing the surface with a mixture composed of four ounces of bees-wax and eight ounces of warm olive oil.

Many housekeepers complain of their fruit working in the cans. I let mine stand (after sealing as tight as I can while boiling hot) until the next day, when the fruit has settled all it will; then open the jars and fill up with boiling water, and reseal immediately, if cold gathers it will be on the water and is easily removed without tainting the fruit.

A veteran undertaker says: "Most contagious diseases are caught through fear, but a great deal depends upon the way a man lives. No undertaker can touch liquor if he wants to keep free from disease. He has to be strictly temperate. He has to be very careful what he eats, too. It is my experience that if a man is careful of what he eats and drinks and keeps his stomach in order, he need not be afraid of any contagious disease."

When harness has been on a horse's back for several hours in hot or rainy weather, it becomes wet, and if not properly cleaned, when taken off, irreparable damage will be done to it. To preserve harness properly it should be washed and oiled whenever it has been moistened by sweat or soiled by mud. If harness is thoroughly cleaned twice a year and when unduly exposed treated as above, the leather will retain its softness and strength for many years.

Get some soot from a chimney or stove where wood is used for fuel, put it in an old pitcher, and pour hot water upon it. When cool, use it to water your rose plants every few days. When it is all used fill up the pitcher again with hot water. The effect upon roses that have almost hopelessly deteriorated is wonderful in producing a rapid growth of thrifty shoots, with large, thick leaves, and a great number of richly-tinted roses. Never despair of a decayed rose-bush until this has been tried.

INFORMATION.

No hair preparation in the world has attained such a world-wide reputation as Ayer's Hair Vigor. This is due to its healthy action on the hair and scalp, and its remarkable power of restoring gray hair to its natural color and imparting a gloss and freshness which makes it so desirable to all classes and conditions of people.

IF YOU HAVE TO WORK EARLY and late, and get little or no exercise, take Hanington's Quinine Wine and Iron to give you strength. WEAKNESS OF MIND OR BODY. Palpitation of the heart and depression of spirits are quickly relieved by Hanington's Quinine Wine and Iron. A SIMPLE CURE FOR INDIGESTION. The worst cases of indigestion can be permanently cured by taking Hanington's Sugar Coated Dinner Pills according to directions. They seldom fail. oct 7-1m

AN EMINENT PHYSICIAN OF LARGE experience who has made Pulmonary Consumption a specialty, says that "although in the worst and most rapid forms of the disease we have still to confess that medicine is almost powerless, yet in those less overwhelming, and in those more chronic, WHICH HAPPILY CONSTITUTE THE FAR GREATER NUMBER OF CASES, we have been able to adduce many proofs that much may be done to mitigate, to prevent, to retard—aye, and even to arrest and cure this most destructive of human maladies." His experience of fifty years leads him to assert that the "great remedy, more essential and more effectual than any other, is Cod Liver Oil." BUT WHO CAN TAKE IT? Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime contains all the virtues of Cod Liver Oil in a form and combination most desirable to obtain its desired effects. ANYBODY CAN TAKE IT!

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THE WESLEYAN

FRIDAY, OCTOBER 21, 1881.

UNNECESSARY FEARS.

Another step in the case of Dr. H. W. Thomas, of Chicago, has been reached. On the 11th inst., the Rock River Conference, of which he had been a member, received from its jury a verdict establishing the charge against him of heresy, and decided upon his removal from the ministry and membership of the Methodist Church. So far as the jurisdiction of the Rock River Conference is concerned, this decision is final; one or two courts of appeal yet remain, but it is doubtful whether any further appeal will be made than that to the Judicial Conference. While at liberty to carry certain points of the case up to the General Conference which meets in 1884, it would be necessary for the appellant to desist from preaching during the intervening space of time, and it is not at all probable that he would be inclined to leave the whole field of independent preaching in Chicago to his fellow-laborer, David Swing.

It is perhaps well for Methodism that when in receipt of so many compliments there should be some point at which would-be critics may halt and strive to get the pleasure derived from the contemplation of a sore. Some of these, following the example of Beecher while not prepared to adopt his conclusions, are spending no small amount of sympathy on Dr. Thomas. That minister may be deserving of sympathy for his lack of true manliness; but never on account of any lack of fair treatment from the Church of which he was a minister. To that Church alone should sympathy be given. She trained Dr. Thomas; received from him solemn vows to preach the doctrines which it has been her especial mission to set forth; gave him prominent fields of labor where his talents might find full employment; even when he at once ate her bread and preached in opposition to her generally-received standards she only warned, not silenced, him, and now, when forbearance ceased to be a virtue, the man who proved unfaithful to his promises receives the sympathy of many, while the forbearance of the Church is quite forgotten.

If Dr. Thomas be a martyr at all, he is a self-made martyr. As such he scarcely deserves more sympathy than was meted out to that cadet at West Point who recently mutilated himself to attract attention and bring reproach upon others. Dr. Thomas is not the first victim to doubt, nor the first man to change his theological opinions. Methodist ministers have found themselves more than once in a similar unfortunate position, and without any sacrifice of honor have quietly withdrawn from their brethren, bearing with them as they went both the respect and regret of their fellow-laborers. A well-known South African Missionary about three years since candidly informed the Missionary Secretaries that he could no longer teach a certain doctrine, and stated that if he could be permitted to remain in their service with this divergence in doctrine—not nearly so marked as in the case of Dr. Thomas—he would gladly do so. On being informed that he could not be continued in their service, he accepted their advice to retire, and in a short time there appeared in the Episcopal papers a prominent notice that Rev. —, formally a Methodist minister, had been ordained by Bishop —. In spite of a certain flourish of trumpets accompanying the transfer of this minister, Methodists said little. A respected brother had ceased to be one of themselves, but in so doing he had acted as became a Christian, and no outcry followed him when the Episcopal Church, no doubt aware of his position, took him, heresy and all, into its service. It is not at all difficult to define the position of Methodism in relation to cases of heresy. Her ministers are not heresy hunters; any apprehension of error on the part of a minister is a matter of deep regret, and any unimportant divergence is patiently borne with; but when men who have taken upon themselves her ordination vows prove unfaithful, and even seek to remain within her limits to work her injury, she knows how to deal with them, and after the manner indicated by the Gospel.

Some of our contemporaries are keenly on the hunt for further heresies in Methodism. An Episcopal exchange, which derives its inspiration from the "Church Times" and "Church Bells," rather than from the more Evangelical toned Rock, is filled with fear lest some of the leaders of the Methodist Church in the United States are holding their places in spite of denial of fundamental doctrines, and is powerfully impressed with a belief that "in the next five years the Methodist Church will have

more trials than in all her previous history." Our good brother need not fear: let him only trust. The Head of the Church has permitted Methodism to be tried in the past; and He no doubt will permit tests in the future, so far as such may be needed. Yet even out of these He has brought her blessing. Past difficulties resulted in sorrowful strifes, grievances brought about secessions, friends were divided, but 1881 came, and with it the grand gathering in City Road, where the delegates from those scattered bodies met in Wesley's old chapel, in love and harmony, sang together the Doxology, gathered as one at the Communion table; challenged the repetition of the remarks of the olden time—"See how these Christians love one another," and then went forth afresh to address themselves to "Jesus' work below."

Our Episcopal brethren, and Presbyterian brethren too, may dismiss their fears. Until the Master has done with her as an agent, in common with other branches of the Church, Methodism will go on her way. Stricken at times she may be, possibly even seem to be whirled by the blast, just as others, but by the Divine help she will be found firmly upon her feet.

JUVENILE CRIME.

"What shall be done with them?" is a question often asked about juvenile criminals. Just now this question is engaging public attention in several of the large towns of the Maritime Provinces. In St. John the members of the Evangelical Alliance and the secular press have been anxiously discussing it; and only recently it was brought prominently before our City Council, and if we can judge from frequent items in Charlestown papers, the question is no dead issue with the inhabitants of that important town.

This interest in the question betokens progress. Hitherto the general aim of government in relation to criminals has been punishment; now, happily, prevention, cure, are being aimed at. Mr. Richey's bill, carried not long since through the Dominion Parliament, was a step in the right direction. Further legislation, however, is needed. The object of the Bill alluded to was to prevent the employment of children for improper purposes; it has become necessary that steps should be taken for the continued restraint and reformation of those whose lives, in too many cases, have been commenced in an atmosphere of crime, and who have been taught the commandments of the Moral Law with the "not" in every case suppressed.

Society has learned that to shut them up with older criminals, when positive evil has brought them within grasp of the law, is a sin and shame. One recoils from the utterance of the term "children-prisoners" as used not long since in some discussion on the affairs of Rock-head prison. Rather than send them thither when "overtaken in a fault," we are apt to say, "Let them go." Not long since at the close of a service in a mission chapel, a policeman brought to the writer a boy about whom he asked,—"What shall I do with him?" We looked at the boy with a feeling of sadness, remarked that his appearance indicated less of training than is given by many a man to his cat or dog, and hastily said "Let him go." And many a magistrate, policeman, and injured citizen, obeying the better impulses of his nature rather than the precepts of the law, hesitates to transfer the youthful criminal to the companionship of adepts in villainy, and therefore evades responsibility by similar advice—"Let him go." In other cases, men endeavor to do their duty, but are haunted by a conviction that they have only sent these youths to a place whence they are likely to come forth far worse than at their entrance.

That undue leniency is not kindness to the youthful evil-doer, and is certainly not justice to the community, is a point on which all will agree. To send him forth free because of difficulty in disposing of him is to put a premium upon vagabondage, and introduce him to his companions as a sort of hero, around whom shall gather that low type of humanity which is seen in our cities, and perhaps even more prominently in our smaller towns where no police uniform admonishes them to beware of acts of vandalism and vice.

We believe that very much good has been done by the Industrial School which has for some years been sustained in part by private effort and in part by the city. But some institution on a larger scale, though for a similar purpose, must be employed to meet the requirements of the day. In the mean time good citizens will do everything possible to stop the supply of youthful transgressors, by efforts at once to lead

childhood into higher paths and to restrain the evils which endanger it.

We do not conceal from ourselves the fact that the labor of the philanthropist must be a thousand-fold greater than it ought while our City Council licenses the "infernal machines" which everywhere dot the streets of St. John and Halifax. In these lie the secret of nine-tenths of the juvenile crime and wretchedness of those cities. Charlestown is battling manfully with this evil of evils; Fredericton is doing the same; in many less populous districts a noble stand is being made, but in the cities named men yet ruin each other and send families into degradation and crime with permission of the civic authorities. The other day we saw a youth stagger and soon heard him fall with a force that suggested a fractured skull, and as we looked at him it seemed a terrible thing that our civic authorities should seek to raise a city revenue by giving men permission thus to embrate their fellows. Yet philanthropists must not relax their efforts. Rather, let them redouble them in behalf of those whom the authorities have in many cases permitted to be made criminals; and at the same time let them vow eternal hostility to a traffic which is sending men, women and children, headlong to ruin, present and eternal.

IRISH AFFAIRS.

Ireland has obtained her former prominence through the arrest of the arch-agitator Parnell, and several of his companions. The Government carefully kept its own counsel; a Deputy Superintendent and six detectives were therefore able to make the arrest without difficulty. Escorting by a large force of police he was then quietly placed within Kilmainham jail, in the outskirts of Dublin. It is a satisfaction to be told by the usually well-informed *Pal-Mall Gazette* that division upon the Irish question no longer weakens the action of the Cabinet. Those most strongly opposed to coercion admitted that a time might come when extreme measures would be necessary. That day they believe to have arrived.

Out of England the news of Parnell's arrest has been received with little apparent surprise. The world has only wondered that the treasonable lessons which have been taught by the man since the passage of the Land Act had not obtained for him a place in one of the Queen's boarding houses at an earlier date. In the eyes of some the unanswered taunts as to the strength of the Land League and the decay of the Royal power in Ireland were regarded as a confession of weakness on the part of Gladstone. As usual this cool and patient administrator of the nation's affairs has been found to have acted with his general wisdom. A few months ago when the clamor of the Opposition would have led any other man to make arrests which would have awakened sympathy in certain quarters, he quietly listened to all that was said; now, when Parnell has had time to prove himself only a demagogue, and not a patriot, he teaches him that his tether had a limit.

An immediate cessation of treasonable utterances and illegal acts can scarcely be looked for, but those who have sympathized with Ireland in her real grievances have some reason to hope that with certain patriots at leisure and others seeking health in Paris, with the wish of many for a fair trial of the Land Act, and with the contentment that usually follows the gathering of a fair harvest, peace may again visit an unhappy country.

LADIES AT WORK.

The lady delegates of the Woman's Christian Temperance Union of New Brunswick met at St. Stephen, on the 5th inst. Some practical topics seem to have engaged attention on that and the following day: The *Globe* says that at the session held on Thursday a letter was read from Dr. Rand, stating that Dr. Richardson's temperance lesson book had been authorized as a text-book for the use of teachers. A resolution was introduced recommending the appointment of a committee to collect and prepare evidence showing the result of the introduction of temperance lessons in the schools of many cities of England and the United States, and to petition the Board of Education for the adoption of a similar course; and that a petition to the Chief Superintendent praying that a part of the time at the next Educational Institute be devoted to the discussion of temperance, and that Mrs. Hunt be engaged by the Union to present her views to the assembled teachers. The resolution passed and Mrs. Dr. Black and Mrs. Julia Steadman of Fredericton, were appointed a committee to carry its terms into effect. The subject of the

use of fermented wines at the Communion was discussed, the members unanimously favoring the use of the unfermented juice of the grape, which, they held, was easily procured. A resolution was passed strongly recommending Unions to take up, where feasible, the work of fanning children's societies. At the evening session a paper by Mrs. Dr. Black entitled "What shall we do?" and one by Miss Hill on "The causes of intemperance," were read. The officers for the ensuing year are: Mrs. Todd (St. Stephen), President; Mrs. March, (St. John), Mrs. Frank Todd, (St. Stephen), Miss Algar, (St. Andrews), Mrs. Irvine, (Carleton), Mrs. Phillips, (Fredericton), Vice Presidents; Mrs. Steadman, (Fredericton), Assistant Secretary; Miss Lockhart, (St. John), Treasurer; Mrs. Turnbull, (St. John), Auditor.

EDITORIAL NOTES.

Willard S. Allen, Bromfield Street, Boston, proposes, in case of sufficient encouragement, to issue in January the first number of a new Quarterly, to be entitled the "Methodist Historical Magazine." Some of the best-known ministers and laymen of New England give the contemplated publication their heartiest endorsement. The time for a periodical of this character has certainly arrived, as the establishment and growth of Historical Societies in several Conferences sufficiently attest. The object aimed at is the preservation of whatever may illustrate the history and promote the interests of the Methodist Churches. Canadian Methodism, we are glad to know, is to receive a share of the editor's attention.

It is intended that each number shall contain at least ninety-six pages, octavo, making a volume of about four hundred pages. The price to subscribers will be two dollars a year, payable in advance. Part of the five hundred names necessary to guarantee the publisher against loss have already been received. We shall be glad to assist any friends wishing to become subscribers. The names of these should be forwarded at once.

The Anniversary Exercises connected with the meeting of the Central Board of the Missionary Society of the Methodist Church of Canada, take place at Toronto next week. On Sunday next Missionary sermons and addresses will be given in all the Methodist churches of that city. In the published list of speakers are the familiar names of Gaetz, Sprague, Huestis, Duncan, Ladner and Telfer. Dr. Douglas will preach the annual sermon on Monday in the Metropolitan Church. The members of the Central Board will meet on Tuesday morning for the dispatch of business; and on Tuesday evening the annual meeting of the Society will take place, the chair to be taken by the Hon. J. C. Aikins, Minister of Inland Revenue. A Public Breakfast meeting will be held on Wednesday morning at nine o'clock in the Lecture Room of the Metropolitan Church. The Secretaries are wisely copying some features of anniversary management from our fathers in England. A despatch from Dr. Sutherland in reference to these announcements did not reach us until too late for last week's issue of the WESLEYAN.

In spite of the marvellous increase in her adherents throughout the world—increase, as the *Daily News* says, "without a precedent and a parallel"—Methodism has raised many eminent men for the service of other branches of the Church of Christ. The following facts were brought out at the late Ecumenical Conference, during the discussion on "The Influence of Methodism on other Religious Bodies": "A Primitive Methodist delegate pointed to Spurgeon as one of the converts of their body. Jabez Burns, so well known for several decades as the author of numerous volumes of outlines of sermons, was originally a Primitive Methodist minister; so was Wm. Landels, the distinguished Baptist minister of Regent's Park; so were many others in other denominations. And the Wesleyan Church contributes many yearly to the Established and Independent Churches." Yet, so far from having a lack of laborers for her own work, English Methodism has this year, in view of the number of names on "the list of reserve," declined the immediate services of a number of men who passed satisfactorily through most searching examinations.

Is Christ preached in our pulpits as Paul would have preached him? Is he set forth as "all in all," in your pulpit, my brother? Or is this statement, made in reference to Scotland, at all true in relation to the Methodism of these Provinces? This is what Dr. Bonar said last month at Mr. Moody's

Conference of Christian workers: "The great hindrance to the spread of the gospel in Scotland is that Christ is so little preached. A good many young ministers preach in a cultured way; never attack evangelical doctrine—but they never preach Christ. This is the complaint of thousands of godly people. It is fashionable not to preach Christ every Sabbath. If a minister preaches a gospel sermon once in six weeks, he thinks he has fulfilled his duty. No wonder there are so few conversions. Personally I do not know a brother who preaches Christ from Sabbath to Sabbath, who is not able to report many souls gathered in from time to time."

At a meeting held one evening last week in the Y. M. C. A. rooms for the purpose of forming a debating society, Hon. S. L. Shannon, in a requested address, gave the young men some good advice. We quote from the *Chronicle*. Mr. Shannon said that "the first thing to be learned was to face an audience; then to think on your feet—to use good elocution. He deplored the prevalence especially in the pulpit, of previously prepared addresses committed to memory. He advised those before him to avoid this, or they would never become ready debaters. Practice from the first extempore speaking, with occasionally a few general notes to assist one." In reference to the closing hint we presume to add only "occasionally."

We note with pleasure the new departure marking the first civic entertainment by Mayor Fraser. The absence of wines was a worthy feature of a dinner given by him on Saturday last at the Halifax Hotel, at which nearly all the aldermen, several ex-aldermen and the principal civic officers were present. These were told by him that he thought it well to make this innovation upon prevalent customs. Such conduct is but right, though too many have not manliness enough to act upon their convictions. His Worship has chosen a good key-note. We trust that his course, through his whole term of office, will be in thorough harmony with it.

Those who charge themselves with the care of the poor, a work very near the Master's heart—are not likely to be idle during the coming winter. When four is between one and two dollars per barrel in advance of last autumn's price, and when some of our farmers are likely to feel cross all winter because they sold potatoes for fifty cents per bushel for which by brief delay they might have got a much higher figure, hard times are in store for those who have all they can possibly do by hard labor to make both ends meet during the most favorable season.

Rev. Dr. Hunter, of Toronto, has subscribed for forty sections of the tract granted to the "Temperance Colonization Society" in the North-west, with a view to distribute the lots to any of his brother ministers wishing to purchase them for their families. He is "satisfied that this is the best opportunity ever afforded to secure a portion of Canada's rich inheritance." We judge from a note in the *Guardian* that a number of his brethren are availing themselves of this chance.

"H." is anxious to know why certain regulations for the formation of Temperance Societies, passed at the last session of the N. S. Conference were not published in the Minutes.

We are obliged, as Thanksgiving Day comes on Thursday of this week, to go to press a day earlier than usual. This may account for some omissions.

PERSONAL.

Rev. E. R. Brunyate has resigned the superintendency of the Oxford circuit.

Rev. Dr. Pope reached St. John on Sunday last from England. A public reception was to be tendered him on Wednesday evening.

Alderman W. F. McCoy left on Friday for the United States. He is to represent the Nova Scotia Branch of the S. P. C. A. at a general meeting of the Society.

John A. Lansing, recently arrested for fraud, is described in the dailies as "pastor of a Methodist Church" in Massachusetts. *Zion's Herald* says that he was formerly a minister of the M. E. Church, but has for a long period been disconnected from our ministry and Church.

We regret to hear that no improvement can be reported in the health of the Rev. E. Brettell, of Newport. Up to a late date disease involved little pain; his symptoms now are more acute. In his retirement he has the sustaining power of Divine love, and what we believe he values highly—the love and sympathy of his brethren.

City papers contain lengthy reports of the Rev. J. Shenton's lecture in the basement of the Brunswick St. Church, on Monday evening. An unusually large audience listened with great satisfaction to this well-known lecturer—on "Mind your P's and Q's." The members of the Young Men's Wesleyan Institute deserve the thanks of the public for their efforts to please and profit them.

On the evening of the 13th, Rev. E. A. Telfer lectured in the school-room of the Grafton St. Church, on "The Covenanters." A rainy evening lessened the number of listeners, but those who set that hindrance at naught were well repaid. There were glistening eyes in the audience as a Scotchman told of the men and women and even children who died for the "Covenant." Perhaps more than one in listening to this lecture felt like the lady who candidly informed the speaker a few days since that she "grudged" him "to the Methodists."

The late Rev. E. Morrow bequeathed to the Methodist Church a valuable property consisting of ninety-six acres of land on the west bank of the Red River, in the neighborhood of Winnipeg. It is to be devoted to College purposes. The *Guardian* says: "He worked hard, in making money and accumulating property, when he was no longer able to devote himself to the work of preaching the gospel to which he had years before consecrated his life, and his chief object in so doing appears to have been to obtain the means of doing good."

COUNT CAMPELLO'S AUTOBIOGRAPHY.

The conversion of Count Campello and his union with the American Methodist Church in Rome, continues to excite deep interest. The influence of his abjuration cannot yet be measured. The *Civiltà Evangelica*, on the authority of Signor Sciarrella, Wesleyan pastor in Rome, reports that two other Canons of the Vatican are about to follow his example. The Roman correspondent of the *London Daily News* furnishes that paper with a sketch of Campello's autobiography which, the correspondent says, "possesses no common interest for the light it sheds on the condition of the Romish Church, and more particularly on the lives and ideas of the high-clergy."

The author, a member of an illustrious house which traces its origin to one of the knights who accompanied Charles the Great into Italy, and was invested by that monarch with a fief at Spoleto, was born in Rome on November 15th, 1831, of Count Solon Campello and the Baroness Clementina de Zenardi, and was held (by private proxy) at the baptismal font by Prince Henry of Prussia. His entry on the ecclesiastical career was the price of his father's reconciliation with the Holy See. For Count Solon had been Director-General of the Posts under the Republican Government of 1848—an office for which he forfeited all his offices and honors and was reduced to great straits. Two Cardinals, Amat and Serafini, undertook to effect the reconciliation on those unusual terms, the former representing this offering to Pio Nono as a sure pledge of the father's future submission, the other seeking by allurement to win the youth's consent. Nothing was left undone to effect the latter purpose. His ambition and his filial affections were equally appealed to—a splendid career awaited him, he would dwell in "marble halls" and wear purple robes; he would be "the Joseph of his family," and through him they would regain their former splendor. Still the youth hesitated: he would be throwing away his liberty! On hearing this objection Cardinal Serafini burst out laughing. "You fool!" he exclaimed, "I entered young on the ecclesiastical career, was soon made a prelate, obtained lucrative posts, and am now a canon of St. Peter's, yet I never surrendered my liberty but always lived as I pleased. The Cardinal now hastened to represent to the parents that Enrico had formed an "irremovable resolution" to become a priest; and, horrible to relate, these eagerly joined in the conspiracy to force their son into an unnatural and, to him, repugnant calling. He was summoned to their presence, loaded with caresses, congratulated on his "irremovable resolution," then, before he had time to reply, he was led down stairs by his father to a carriage which stood in waiting with a Jesuit priest inside. "Here," said the fond parent, "do you see this worthy priest? He is a friend of Cardinal Serafini, a perfect saint. Be guided by him. You will go to Tivoli for a few days to perform the spiritual exercises, and come back a changed man, and worthy to become a good ecclesiastic."

"The wolf hath seized his prey," and now behold the young Enrico in the clutches of the Jesuits at Tivoli. On introducing him to his room in the house of the company, the "saint" said, "Good luck to you, Signor Contino. This room was tenanted for several years by a Roman prince who, like you, though of a ripe age, undertook to serve the Holy See. Now he is an archbishop; soon he will be a cardinal. I mean Prince Flavio Cigno. I wish you, too, a splendid future. As a preparation for this 'splendid future,' he was made to go through the spiritual offices of the order, terminating with a long confession of sins, and on the following day with the Communion. Returning to Rome, he found the Pope laid in his favor of the rules for admission to the Academy of Noble Ecclesiastics. His Holiness only required that he should take the holy orders, and be canonized on the President, Monsignor

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among a different set of ecclesiastics to those he had till then encountered; men who had spent their lives, not in plac-... THE SALVATION ARMY. The Salvation Army recently held a "Council of War" at Exeter Hall, London, which attracted so great an attendance that an overflow-meeting had to be held; and that was not enough.

THE SALVATION ARMY. The Salvation Army recently held a "Council of War" at Exeter Hall, London, which attracted so great an attendance that an overflow-meeting had to be held; and that was not enough. LITERARY AND MUSICAL. Rawlinson's Origin of Nations, on sale by Mr. D. MacGregor of this city, has been laid on our table. The offer of this work at eighteen cents reminds one that the purchaser of cheap publications is no longer obliged to accept only the lighter class of literature.

MISSIONARY COMMITTEE NOVA SCOTIA CONFERENCE. The Missionary Committee of the Nova Scotia Conference will meet (D. V.) on Tuesday, November 8th, in the vestry of the Grafton St. Church, Halifax, at 9.30 a. m. JOHN LATHEEN, President of Conf. HOLINESS CONVENTION. In accordance with resolutions passed at the meeting of the Halifax District Committee, Sept. 7th, a series of services for the promotion of holiness will be held in Brunswick St. Church, Halifax, to commence on Tuesday November 8th.

GLEANNINGS ETC. THE DOMINION. Mr. Archibald has removed his Knitting Factory from Wolfville to Halifax owing to a difficulty in getting female operators. The fine barque launched at Avondale last week by Mr. J. A. Harvie is called the J. E. Graham. She registers 1384 tons. Immense quantities of potatoes have been shipped of late at the Truro Station, some of them going as far as Cleveland, O. James Hudson, Esq., has resigned his position as Manager at the Albion Mines. He will be succeeded by I. Rutherford, Esq.

contract for the new steamer, of 3,000 tons, to be launched June 15th next. The contract was ratified. The company will be known as "The New Brunswick Steamship Company, Limited," with a capital of one million dollars. If sufficient business offers, two extra steamers will be put on the line immediately. Messrs. Troop and Son will be the managers in St. John. At the P. E. Island Exhibition there were 72 entries of horses, among which were many superior animals. In cattle the entries ran over 90; while the show of sheep was by far the best ever seen on the Island, and indicates that great improvement has been made in recent years in this important branch of farming.

member of an illustrious... traces its origin to one who accompanied Charles...

At this time and probably owing to the ungenial character of his associates, and the useless and tedious nature of his now duties, he began to feel a void in his heart, and to entertain serious doubts about his vocation. His confessor's reply was the cold "si non es vocatus, fac ut voceris."

We must content ourselves with a brief notice of the October number of the Homiletic Monthly, - the first of the sixth volume - though the contents are more than usual interest. Dr. Parker's series of lectures in reply to Ingersoll is continued. The Sermon department is rich; so are the Miscellaneous Papers - among them one by Dr. Robt. Young, on the distinction between "Shoel, Hades; Gehenna, Tartarus."

THE ECUMENICAL CONFERENCE has been an all-absorbing topic with us. Many of the prominent ministers and laymen in the various offices of the Church and many of the pastors have been in attendance. Great anticipations were entertained that the Conference, and we have every reason to believe that such results will follow.

GENERAL CHURCH NEWS. The Free-will Baptist Mission Dispensary at Midnapur, India, has completed its first year, and treats an average of about 3,000 patients a year. It has several branches. The Presbyterian mission in Chefoo is prospering. During the spring months of the present year two missionaries - Messrs. Leyenberger and Corbett, baptized 240 Chinese in the villages of the province of Santung.

A Sunday or two ago a little five-year old son of a Mr. Hawkins, of Centreville, N. B., got hold of some matches and succeeded in kindling a fire in the woodshed which, when discovered, had made such headway that the destruction of the shed and barn was seen to be inevitable. Besides the buildings fifty tons of hay, the season's crop of oats, a large quantity of excellent wheat, etc. were burned. Total loss about \$2,000; no insurance.

The bill of lading for the cement casks containing the infernal machines that arrived in the Baevria has been discovered, having been returned to the American dead-letter office from Bolton, where the man to whom it was addressed could not be found. It was enclosed in a note written on paper belonging to the United Fishman, but Rossa asserts that he knows nothing of the matter.

METHODISM AS A BOND OF UNION AMONG THE NATIONS.

A PAPER READ BEFORE THE ECUMENICAL CONFERENCE BY DAVID ALLISON, LL. D.

I shall not subject to rigorous analysis and definition the terms of the final phrase which has been assigned to me as a theme. There is assumed the classification of the human race into distinct national communities and organizations. Considered generally, these political divisions of mankind may claim a divine purpose and approval of Providence, even if their principle is not taught as a part of minor truth in St. Paul's sublime assurance that the invisible Creator "hath made of one blood all nations of men to dwell upon the face of the earth." Of course, all modifications or disruptions of what may, perhaps, be termed natural lines and principles of division, under the play of the almost infinite variety of human motives, must be judged, each by itself, in the light of its own historical circumstances.

National divisions of mankind, being then assumed, the importance of international brotherliness of sentiment and conduct is recognized, and I am asked to say a few words on Methodism as a means of promoting it. If the tendency of Methodism can be shown to be, in any conspicuous degree, towards uniting, as friends and brothers, the people of separated communities, a new and attractive phase of its mission will be revealed. For nobler, far, than the poetic dream of "The Parliament of Men, the Federation of the World," is the conception of the nations as each occupying its allotted sphere, each with its distinctive type of institution, its peculiar current of national life, yet each animated in respect to all the others by the spirit of fraternal sympathy and love—a spirit growing directly out of a common recognition of a common relationship to that triumphant and ascended Lord, who holds in His pierced hand the scepter of universal dominion, and who is "Prince of the kings of the earth."

With some uncertainty as to the exact mind of those who framed my subject, I give it a political or national rather than an ethnic interpretation. I suppose that the word nations is used in a strict sense—political persons endowed with language, reason, conscience, volition. Between these Methodism is to be conceived of as an agency of conciliation and fraternity. It would be a fallacy to construct my argument, if argument it can be called, on an assumed identity of Methodism and Christianity. It would be easy to show that the Divine light and spiritual power of the Christian religion are the most effective promoters of international concord, but this would prove no more for Methodism than for any other denomination conceded to hold and teach essential Christian truth. I am clearly called on to prove, or at least affirm, something of Methodism as a unity.

Let us then briefly consider what probabilities may be fairly raised in view of its fundamental principles, its primary law of life, its essential spirit. As it does not present the spectacle of an imposing ecclesiastical organization, so it lacks whatever power there is in such a spectacle—and human nature would be quite different from what it is if that power were not considerable.—both to fascinate the imagination and to stir the heart. Our coming together here is the "outward and visible sign of an inward and spiritual" unity. It testifies that, whatever be held in common or apart of either doctrine or discipline, we do not presume to identify the outer framework, the human scaffolding of our little systems, with the foundations of that glorious and indestructible Church which the Lord bought with His own blood and founded on the rock of his own truth. Still, the fact remains that in an outward, visible, governmental sense, we are not one but many. The causes of this external diversity, providential, national, personal, various, are not to be inquired into; but the question cannot be avoided. Is this variety, this multifariousness, so to say, of Methodism, capable of being harmonized with that idea of Methodism here presented? I think it is, notwithstanding the concession made a moment ago. Indeed, some pages of human history would undoubtedly throw doubt on the validity of that concession, and lead us to question if the aggregation into one great body, under one system of Church government, not merely of all Methodists, but of all "who profess and call themselves Christians," would of itself do much to promote the brotherhood of the nations. If identity of ecclesiastical polity and ritual is a guarantee of friendly purpose and fraternal feeling among nations, how happened it that when the visible unity of Western Christendom was all unbroken, most Christian kings waged against others wars fiercer than any which ever deluded the earth with blood? I allude to this, not to underestimate the salutary influence which the Church of the Middle Ages undoubtedly exerted in important respects, both on society in general, and on the relations and intercourse of nations, but by a brief historical reference to show that it is not in the literal unification of the Methodist bodies—however desirable this may be in itself in whole or in part—that we are to find the true secret of their being or becoming "a bond of brotherhood among the nations." A careful balancing of considerations would, probably, convince us that this function is best stained, other things being equal, by that system which combines with fixed central

principle, elastic facility of adjustment in non-essential matters.

2. A philosophical inquiry would especially lead us to ask as to the working of the central ideas of Methodism. No doubt all dogmatic truth is important, and no doubt as our theologians delight to assure us, Methodism embraces its entire circle, quod semper, quod ubique, et quod ab omnibus. But as a matter of fact, each denomination in prosecuting its special mission, pushes some special truths to the front. In this Methodism does not much differ from others, and in her popular theology lays emphasis on those Divine ideas which alone can be made the basis of a rational scheme of brotherhood. One blood flowing in all veins; one ever-available sacrifice for all sin; one sublime relationship awaiting up all minor distinctions, there being in Christ Jesus "Neither Jew nor Greek, neither bond nor free"—"Himself being all and in all"—it is the Church which finally grasps these lofty and enveloping, yet, in a true sense, the popular doctrines, and which makes not the matter of occasional statement, and carefully qualified acceptance, but the very life-blood of its teaching, which one might say logically constituted itself "a bond of brotherhood."

3. The inquiry should extend to the life which interpenetrates and animates the forms and formulas of the Church. Dugma may be unquestionably orthodox, striking its roots down into the profoundest depths of catholic antiquity, and yet be a very dead and barren thing. Are there not missionary members of this Conference who could tell us of even great historical Protestant communions, with right noble confessions and symbols, yet themselves so corpse-like that the most careful auscultation cannot detect in them the faintest pulse of spiritual life? Such churches have no power for the promotion of human brotherhood. Fraternity for our purpose means friendliness, and hearts cannot be bound together by a cold faith of the head. The church which is to do anything worthy of record for this great cause must teach a truly spiritual philosophy; must constantly echo the voice of the Son of God, "Ye shall know the truth, and the truth shall make you free," must be, in short, not simply a system of polity, or a set of doctrines, but such a Divine life revealed in its members as shall completely dispel the monstrous fiction of the philosophers, that Divine truth is essentially unknowable. So long as Methodism does and is all this, so long she works in the direction of the brotherhood of man.

The question how far these presumptions have justified themselves in actual history I can do little more than raise. Indeed, what I have said applies to brotherhood within nations, or brotherhood between individuals of different nations, rather than brotherhood between or among nations. My argument—pardon me, it is an argument; you do not know how hard it is to apply the forms of syllogistic reasoning to a poetical phrase—supposes several things. In the first place it supposes nothing at all respecting nations ruled by despots save to omit them from consideration entirely. Next it takes it for granted that in constitutionally governed countries, where the people are the fountain of power, the action of governments is a fair average reflection of the popular sentiment and will. It also assumes that Methodists understand their political rights and privileges, and "knowing, dare maintain them."

Conclusion next week.

CORRESPONDENCE.

LOCKPORT MISSION.

DEAR EDITOR.—We are approaching the end of our stay in this mission. As we survey the years gone, we are anew impressed with the responsibility of our work. Our hearts gladden in the memory of what God hath wrought. We have seen the tears of penitence, heard the cry for mercy, and then the rapturous burst of song from souls, free indeed, because the Son had made them free.

It has been ours to mark the development of religious principle expanding to a larger life. As a natural result Sabbath schools and social services are sustained among us. In two years we have seen six hundred and forty dollars paid on the church. One hundred dollars yet remain, after the payment of which, our church here will be free from debt. Death has been busy in our midst, so that we have often been called to the bedside of the dying and to the open grave. At the one, we have felt that it is

"Jesus can make the dying bed,
Feel soft as downy pillows are."

While at the other, standing amid the memorials of resurrection power we have cried "O grave where is thy victory!" In this connection we wish to state that in May last Bro. Hugh McLearn, of Little Harbor, who had passed man's allotment, coming in from a neighboring house, expressed himself as feeling strangely and without a struggle or a sigh fell asleep. "The right one has bathed him in his death."

Ira D. Swanson passed to his reward on the 25th of June, in the 82nd of his age. Under the ministry of the Rev. J. G. Briggs he was led to Christ, in whom he found a personal Saviour, and was enabled to cry,

"The Spirit answers to the blood,
And tells me I am born of God."

His Christian life was marked by such a faith as ever brought him into living contact with his Saviour, from which flowed large and hallowing influences. Through long weary months he waited, wondering, sometimes, if he would meet death triumpantly. When his feet

were in the valley, dying grace was given. And, just as the western sky for a moment flushed in the golden rays of the setting sun, the bright orb of his young life went down to its last setting, radiant the while, with glory eternal; and to his fond father, bending low o'er the couch of his dying boy, he said, "I am rich," "Glory to God in the highest." Then came the end. The tide ebbed beyond its flowing;

"The spirit from its clay released,
Soared upward to the giver, God."

Augusta, beloved wife of Wm. E. McLearn, died of consumption, Aug. 25th, in the 33rd year of her age. She was converted under the ministry of the Rev. E. Wasson. By a consistent life she evinced the peace and power of Christ in her soul till called to the fuller joy and larger life beyond the river. Her death was sudden. Without sign of his coming the messenger entered her home, seeming only to say, "The Master hath need of thee." Amid the gathering shadows her pathway grew bright with the "beautiful light of God," and worn by a fever which which she never murmured, she passed quietly away to the rest beyond.

This one by one the warriors fall in hope of an immortal crown. Anew we address ourselves to the work of this our last year on this mission, while fervently we plead,

"Breathe on us Lord and say
The Holy Ghost receive."

WM. BROWN,
Lockport, Oct. 8, 1881.

TWILLINGATE, N. F.

The following letter is copied from the *Twillingate Sun*:

DEAR SIR.—A visit to Herring Neck Circuit has increased our admiration for Green Bay and the lovely scenery of the northeastern part of the island, the whole of which is wild, grand, sublime. On board the good steamship *Plover* you feel very safe though sailing among the greatest dangers. The "voice of many waters" often reminds the voyagers of the presence of sunken rocks that have defied the roll of Old ocean for many years; yet there is such perfect confidence in the ability of Capt. Blandford and his officers that instead of fear there is a thrill of pleasure as the emotions are stirred by the awfulness of the scene. The voyage from Cape Feare to Pego was most pleasant. Passing through the islands in the night the eye and mind are charmed. To look upon and delight in the loveliness as seen in the firmament above, and on the sea and among the islands on such a night, and in such a place leads the devotional mind to adore the eternal Maker. The Northern Lights, like scrolls of gold and unfolding light, moving with swiftness as on the wings of the wind forward and backward, and forming an arch of the greatest perfection in mid-heaven, under which the steamship seemed to pass as if formed for our special pleasure, looked magnificent.

Reaching Twillingate, about one o'clock, a. m., Wednesday, we passed a very wet day, comfortably and agreeably, at Rev. T. W. Atkinson's. Thursday we crossed the Beach from Little Harbor with Mr. Jasper Durland, an old and honored resident of that place, who is always ready to help the minister of the Gospel on the way to do his Master's work, and Mr. George War, a young disciple, both of whom may the Lord greatly reward. Passing through a narrow "tickle," we rode, over one mile and a half of smooth, land-locked water, altogether free from the roll of the ocean, and reached our destination. Remaining with Mr. Mr. Edgeman a short time, from whom we received a hearty welcome, we tried to do what good we could. We noticed many things to cheer and give much hope. Change Islands would have been visited but a strong wind coming early on Saturday morning prevented us doing so. Our face was then set for Twillingate, to meet the *Plover* on her return.

Sunday was a beautiful day—a day on which the soul is drawn to God. We preached on the South side in the morning, at Little Harbor in the afternoon, and on the North side in the evening. Large congregations gather in each church.

Looking at the stone which marks the spot where the mortal remains of the sainted William Marshall lie, we notice that the date of his death is 1846. Thirty-five years ago he labored as the first Methodist minister stationed in Green Bay. The buildings and congregations testify to the power of the Gospel as preached by Methodist ministers since then.

Taking the work done at Twillingate alone it is marvellous; yet it is only a part of the whole accomplished in Green Bay. The new church has a good position and will be filled with an influential congregation. The present superintendent will be especially remembered. Another minister is required; only one thing is in the way—funds. It is to be hoped the officials will see their way clear to promise at least \$275 and then apply to the Conference for an additional minister. Having shown such a spirit of liberality in providing funds for the new church, it is to be hoped that the spirit which is Christ-like will still be shown; that all the young men will delight to give to God as they are blessed with means to do so, considering the honor there is in giving to the Lord.

Leaving Twillingate on Monday evening, after a good passage, with pleasant companions, we reached Bonavista on Tuesday at noon, thankful for all the mercies of a kind Providence. Yours very truly,
J. EBERLE,
Bonavista, Sept. 16, 1882.

BREVITIES.

The nearest approach to a brute that man can make is to become a mere creature of appetite—a feeder, a toper.

As the parent swayed the rod of correction, he said, "I feel much worse than you do, my son." "Then why don't you change ends?"

The clam has a larger mouth, in proportion to its size, than a human being, yet a clam never talks about its neighbor.

The wrong men always get rich. It is the fellow who has no money who is always telling you how much good he would do with it if he had it.

Lavater said what it will do us no harm to ponder upon, that "he who purposely cheats his friend would cheat his God if he could."

A bride is reported to have lately said: "I told all my friends to have my name put on my presents, so that if divorced George should not be able to claim them."

The New Orleans *Picayune* has little faith in "the oldest inhabitant" who lets his imagination play in the open lot formerly occupied by memory and reason.

"I always take a front seat." So said a good Baptist brother the other day in speaking of the prayer meeting. Reader, go and do likewise, thus putting yourself where your pastor wants you and where you can "do the most good."

The man who sits down on the road to success and waits for a free ride will get left.—*Whitehall Times*. And the man who jumps on the tailboard of some one else's success will be greeted with the cry of "whip behind!"—*New Haven Register*.

It is a singular fact that the Bible stands in the way of the bad man, and never in the way of good men. If we have not broken the law we would as soon meet the sheriff as anybody; but the criminal would much rather meet some one else.

A bright little girl was sent to get some eggs, and on her way back stumbled and fell, making sad havoc with the contents of her basket. "Won't you catch it when you get home, though?" exclaimed her companion. "No, indeed, I won't," she answered, "I've got a grandmother."

Sunday-school teacher (about to comment on St. Paul's direction for conduct of men and women during divine service): "Now, do you know why women do not take off their bonnets in church?" Small boy: "Cos they ain't got looking-glasses to put 'em on again by."

A learned man has said that the hardest words to pronounce in the English language are "I made a mistake." When Frederick the Great wrote to the Senate: "I have just lost a battle, and it's my own fault," Goldsmith says: "His confession shows more greatness than his victories."

Science tells us there is here a survival of the fittest. Doubtless this is so. So in the future there will be an arrival of the fittest. What is it? Wisdom, gentleness, meekness, brotherly kindness and charity. Over those who have these traits death hath no permanent power.—*H. W. Warren, D. D.*

Does not our age suffer from a disease of reading—lectomania? What with newspapers, periodicals, primers, cheap literature, literary revolutions, is it not time for many to ask, "Am I not reading too much; remembering, writing, observing, thinking, feeling too little?" The epidemic increases. At many times the best way to read is—*not to read*.

A pretty anecdote about Queen Christina of Spain is related by Mrs. Lucy Hooper in the *Philadelphia Telegraph*. A short time ago a foreign lady of rank, who was conversing with her Majesty respecting Spanish manners and customs, asked the Queen how she could endure to sit through a bull-fight. "Ah!" said Dona Christina, "you know I am very near sighted, and whenever I go to a bull-fight I always forget to take my eye-glasses with me."

"Have you spoken to pa about that yet?" anxiously inquired the eldest daughter of her indulgent mother. "No, my child, not yet, your father is too busy with his creditors to think of pony phaetons and russet harness to match just now." "Both the creditors!" was the snappish reply. "That's just what your father is doing, my dear. After he has compromised at fifteen cents on the dollar, you shall have your turn-out."—*New Haven Register*.

"A man who is not ashamed of himself need not be ashamed of his early condition. It happened to me to be born in a log cabin, raised among the snow-drifts of New Hampshire, at a period so early that when the smoke first rose from its rude chimney and curled over the frozen hill there was no similar evidence of a white man's habitation between it and the settlements on the river of Canada. It remains still exist. I make an annual visit. I carry my children to it to teach them the hardships endured by the generations which have gone before them. I love to dwell on tender recollections, the kindred ties, the early affections, and the narration of incidents which mingle with all I know of this primitive family abode."—*Daniel Webster*.

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