

The Wesleyan.

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Peckard Rev H. D.D.

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NOTES AND COMMENTS.

Rev. Theodore Cuyler gives this advice to preachers: "Life is altogether too short to defend the word of God. Preach it. Preach God's word and sow God's seed."

If you want a back-seat, you must go early to church—that is the way we heard it put. Why is it that so many people will fill up the back-seats first? Let the pastors help the ushers to bring about a reform.—*Nash. Adl.*

God speed the day when, from our belated and ill-timed assaults on gray-haired incorrigibles, we shall return to the divine order of nature, and rear generation after generation for the service of Christ and the welfare of men.—*Chicago Advance.*

Rev. J. Hyatt Smith, says the Brooklyn Eagle, will return to the pulpit better qualified to discharge his duties than when he left it. One term in Congress is enough to furnish any clergyman with the material for some fresh and instructive views of the character of Satan.

The Chicago Interior, the ablest Presbyterian paper in the Northwest, is making a strong and successful war on the meanness that is found in the boxes sent to the domestic missionary in the far west. It says some of these boxes ought to be sent to the "rag man." Old socks seem to be a favorite donation. Let the lash fall.

We admire the spirit of the young lady, a member of a Baptist Church in New Jersey, who refused the offer of \$1,500 to sing in a Unitarian Church because she would not lend assistance in that way to those who not only deny the divinity of the Lord, but are teaching others to deny it.—*Western Adl.*

The Pope, in receiving a delegation, recently, spoke of the great Protestant Reformer as an impious apostate. We have a suspicion that His Holiness is wanting in the elements of a true judgment in this matter. He is too mad against Luther. "But he has had four hundred years to cool off." Yes, but he is one of the infallible sort,—when he gets mad, he stays mad.—*Southern Adl.*

William and Mary College has not a single student—in fact, is silent, dead, a corpse—and yet it continues to confer honorary degrees. The other day a clergyman received the title of D. D. from this moribund college. It is useful even in its grave. A prophet's buried bones made alive a dead man. Let us tumble all the lifeless divines into this grave of past greatness.—*Richmond Adl.*

The impression gains ground that Henry Villard, the railway magnate, has been unfortunate, not dishonest. Those who will follow after him will probably profit by his labors while he will remain a comparatively poor man. But it is a greater thing not to have forfeited the respect of his fellow citizens. For after all the only thing that one takes with him into the life beyond the grave is character.—*Cent. Adl.*

A very small matter, again, divides the two great Congregational communions, the Baptist and the Independent. It is not, we apprehend, that Independents would object to immerse unbaptized adults, but because Baptists will not baptise infants, and refuse to recognise the validity of any but adult baptism. A larger charity, however, is solving the latter problem, and Pedobaptists are now admitted to the Lord's table in most Baptist churches.—*London Meth.*

A correspondent of the London Methodist says: "A family in Cumberland, known to me, a few years ago, worshippers in the Wesleyan chapel, removed to a larger town, and on their arrival took a pew, as they supposed in the Wesleyan chapel. It happened to be a 'New Connection' one, but they had worshipped in it two years before they discovered it was not the Wesleyan chapel." A good argument in favor of Methodist union.

"American in voice, Roman in habit"—this is what Archbishop Gibbons, of this city, called himself and his fellow prelates at a banquet recently in Rome. We are glad to have such high authority for what we Protestants have always asserted of the Roman priesthood. It would be more Christian and honest, however, to have the voice and the heart go together, especially in a minister of the gospel. In this land we want Americans with American hearts.—*Baltimore Methodist.*

I knew a preacher some years ago, sent to a circuit that had paid but

little over 50 per cent. of assessments for ten years—all were cold and lifeless. He went to work in earnest—expelled these wealthy drunkards from the Church, which had been a drawback for years. God blessed his labor with a gracious revival of religion. He built three good churches—received every cent of his claim and the claim of the Presiding Elder—took over one hundred dollars of missionary money to Conference, besides those not in the Church gave him a fine suit of clothes.—*Cor. Holston Meth.*

Real religion carries its vitality into the experience of every-day life. Sham religion may appear well on Sunday, but it doesn't stand the troubles on Monday, the anxieties of Tuesday, and the temptations of Wednesday. We need the sort that throws its haloed charm over the whole life; so that our words and actions shall speak always of the power of Jesus to save and to keep in perfect peace. It is this kind of religion that impresses our fellow men and draws them to Christ.—*Chris. Advertiser.*

A correspondent of the New York Evangelist tells the following story:— "Dr. Mutchmore, editor of the Presbyterian, tells of a good colored man who was engaged in blasting rock that obstructed the progress of some well-diggers very near his residence in Kentucky. After a fierce explosion that shook the house, the doctor went out to remonstrate against such earth-shaking charges, and said to the colored man: 'What are you about? At this rate, you will blow us all into the air.' 'Well, boss,' said he, 'I rammed down on that powder a piece of the Presbyterian. I wanted to show the folks around yer what Calvinism could do.'"

The decisions of the last quarterly meetings of the (Primitive Methodist) circuits in relation to the invitation of ministers at causing a little fear in some places that the itinerant system is in danger. The number of ministers remaining on stations longer than what has been the usual term is steadily increasing. From the Minutes of the last Conference it appears that this year seventy ministers are staying a fourth year, twenty a fifth year, half a dozen a sixth year, two a seventh year, and one an eighth year. These numbers are likely to be considerably increased during the next Conventional year.—*London Watchman.*

Burdened pastors are often cheered by a few words of satisfaction from their parishioners. The following letter, addressed to a hard working rector, must have given him fresh strength and courage: "I was never happier in a Christmas service. The music was satisfactory, complete to me because it was ordinary, not extraordinary, in union with everything else. I don't like my Christmas service all in italics and double exclamation points. It was a comfortable, home-like, family-like commemoration, with a good old fashioned sermon, one our grandmothers would have liked and our grandchildren might profit by."—*Church Guardian.*

The Canada Casket says very truly: "The liquor traffic expects the church to be its enemy, and though it may, when it can, joyfully accept a holy alliance, it secretly despises the spirit which can prompt it. There are ministers whose names are toasted in every dram shop of the country because they have given aid and comfort to the traffic, but the traffic itself is astonished that the aid and comfort should ever have been given. The traffic is inherently bad, and the traffickers instinctively feel it. The church professes to hold the truth and sell it not; and between what is inherently bad and what is virtually good no alliance is looked for. The victims and sufferers of the traffic expect the aid of the church."

The Acadia Athlete remarks:—"It affords us great satisfaction to announce that the didactic question has been settled. For three months we have been bored with discussions which have been remarkable for their profanity, commonplace repetitions, and irrelevancy. In fact, the controversy was beginning to inspire disgust in quarters where it did not provoke the ill will. Any settlement of the difficulty would, in view of these facts, have been welcome; but if, as is asserted, the two parties have found a common standing ground, there is special cause for congratulation. Dr. Rand will take a seat in the college as professor of history and education, as a salary equal in meanness to that received by the other professors. We have no doubt that Dr. Rand will prove a source of strength to the college."

CHRIST IN FIJI.

Writing from Bua, the ancient capital of the Fiji Islands, and the headquarters of cannibalism in heathen times, on August 20, 1883, the Rev. A. J. Small gives the following touching account of the happy death of a native convert:—"After preaching in Bua on a recent Sunday morning, I directed my steps towards a small bare, or sleeping-house, where lay an old member of our society named Watisoni. Squeezing my body through the low narrow doorway, I found myself close by the object of my visit, who lay stretched on a mat with his face turned towards some burning embers, looking much more reduced than when I last saw him. Announcing my presence he greeted me in a cheerful tone of voice, and his bony hand pressed mine with more vigor than I had thought it capable of. A few preliminary remarks over, I enquired whether the religion of Jesus which he had so long professed afforded him any comfort in his present trying circumstances. He raised his head slightly and replied with animation that the Saviour was ever consciously present with him, and that, although death was now near, he had no misgivings about the future. 'Have you no doubt at all then, Watisoni,' I further enquired, 'of your personal acceptance through faith in Christ?' 'None whatever, Sir,' he emphatically responded. 'Through faith in Jesus, I, though unworthy, am accepted by God. That is clear to me. I doubt it not.' Nor could I doubt it as I looked into the man's earnest countenance, and remembered, too, how constant, during the days of health, used to be his attendance on the means of grace, weekday as well as Sunday. More conversation followed, during which I heard for the first time some particulars of his conversation to God under a powerful sermon preached by a native minister. He forthwith became a member of our Church, and, according to his own statement, through all the years that followed, held fast the profession of his faith without wavering. For his present comfort I repeated several passages of Scripture appropriate to his experience, offered a brief prayer, and took my leave, praising God as I walked slowly homeward for one more testimony to His saving grace through Christ. The following Friday morning, as I was being rowed down the river on my way to a distant part of the circuit to examine the Mission schools, I heard that Watisoni's happy spirit had escaped from its frail tenement the previous night a little after sunset."

This is one of many instances which might be given of the power of the Gospel to rescue the poor heathen from their degraded position, and it affords also a striking illustration of the beneficial results of the labors of native ministers for the benefit of their fellow countrymen. Adverting to this and kindred topics, Mr. Small says in the same letter, "Of the 30,000 members reported this year by the Fiji District, it is certain that a very large proportion of them owe their connexion with the Church of Christ to the instrumentality of our native ministers, teachers, and local preachers; a fact which should increase our esteem for our native helpers, and stimulate us to more fervent prayer on their behalf."

IN A JAPANESE PRISON.

The Rev. T. Hirawai, a native Japanese Methodist minister, writes to the Chairman, from Kofee, October 8th, 1883: "I went into the prison to preach yesterday afternoon. The warden told me the whole number of the convicts was about 270. I believe all of them assembled in and out of a pretty large hall. The warden and almost all the rest of the authorities were present too in the back room. Stating my purpose for coming there, and also my usual custom of praying

to God, I commenced praying for them, while they quietly bowed down; and then preached from the text in Acts xvii. 30th verse, for an hour and a-half. All listened remarkably well, with the exception of about five; and also I saw a few persons in tears while I was preaching. At the end I said to my audience that if they could really understand my discourse, and mean, sincerely to repent toward God, they were required to lift their right hand up. Up rose quite many hands here and there instantly, to my gratification. I prayed and gave thanks unto God. After my prayers, I asked those who lifted their hands to remain and put down their names. They did, and I found by counting there were seventy-four in all. I have all their names. I would not wonder if there were some chaff among them; but I am unwilling to imagine for a moment that they all were chaff. I had been earnestly praying for this result since the last Friday. I am going to return there next Sabbath, to tell of the love of Jesus, their Saviour and Friend. I took with me there that young man who had been baptized the Sabbath before the last, and he was profoundly impressed at the scene, and thereby a very salutary effect was produced upon him."—*Missionary Outlook.*

REV. CHARLES GARRETT'S PRISON VISIT.

The week before last I went into Manchester goal. We have a new and magnificent one, and as long as you lie in the drunkard makers you will have to bind prisoners to hold the drunkards by the neck. I went into the prison, and I stood on one spot where with one glance I could command 1,000 cells. Picture those 1,000 cells, and every one tenanted. I went from door to door down those terrible aisles with a warden and a chaplain, and as door after door was opened I put the question, 'How came you here?' The answer that met me in almost every case was, 'Drink.' On, on we went down the gloomy aisle, and it came like a funeral knell: drink, drink, drink. The Protestant, the Catholic, the educated, the uneducated, the young, and the old, till my heart ached and my brain seemed on fire. The chaplain said, you have had enough; let us go to the treadmill. I went, and shall never forget it. Before me were perhaps fifty men with dismal yellow covering and with black squares upon them. There was the everlasting tread, tread, tread, nothing before them but the wall, nothing to do but tread the gloomy wheel. I spoke to one of them and asked him, 'Are you a Protestant?' 'Yes, sir,' he replied, apparently glad of being relieved from treadmill toil. 'What place of worship did you attend?' 'I had two clergymen with me, and imagine how they looked at me, when the man replied, 'Gravel Lane Chapel.' 'That is my own chapel,' I said. 'Have you been in any Sunday school?' 'Yes, sir, twelve years.' 'Have you any family?' 'Yes, sir.' 'Where are they?' 'Don't know, sir.' 'What has brought you here?' 'Drink, sir, I wish it had been a guinea gallon before I had ever touched a drop.' Again came the monotony of that funeral knell, drink, drink, drink, dragging down the young, the educated, and the uneducated, no respecter of persons, bringing them first to the goal, and ultimately hurling them down to hell. I say, let us stand before the evils of our country, and try to ascertain their cause. Let our Christian ministers do it. We are bound to do it. We are bound by our loyalty to our country, and above all by our loyalty to our common father, God. I go then to the prisons and ask, what brought you here? Out comes the answer, 'Drink.' I go to the lunatic asylum, still it is drink. I look down into the damnation of hell and from millions of devotes comes the response, 'Drink.' I am no philoso-

pher, I am no orator, I am a plain, blunt man; but I have common-sense enough to see that if we remove the cause, the effect must cease. Christian brethren! If we could gather on some vast plain the myriads who have been cursed by drink, both victims and sufferers, what should we behold? Husband and wife, brother and sister, parents and children—ten thousand thousand sufferers! Oh, that I could make the Christian Church walk in procession right through the serried ranks, that their hearts might be wrung by the tears and cries of anguish of the sufferers!—*Alliance News.*

THE CHURCH AND THE COLLEGE.

In the latest number of the Independent, the Rev. C. F. Thwing sums up the history of many American colleges with the remark: "The larger proportion of the colleges of the United States trace their beginning to the counsel and ecclesiastical action of the Churches." After having also illustrated the way in which these have been fostered by the various churches, Mr. Thwing goes on to say: While the Church bears these two important relations to the college, the college bears relations no less important to the church. These relations, which are many and diverse, may for the present purpose be comprehended in the general remark that the college gives to the Church its most necessary human factors and elements. The college furnishes the Church with an educated ministry and an educated laity. The college not only trains the minister, it often converts the ministers. Revivals are more frequent and more powerful in many colleges than in the average community. In them have hundreds of men been led to devote their hearts to Christ and their lives to his special service. It is made to appear from the induction of careful facts that, in many institutions, a large share of whose graduates enter the ministry, fully one-half of those who chose this calling became Christians while pursuing the collegiate course. In 1853 Professor W. S. Taylor, of Amherst College, writes that "of all the ministers graduated at the institution one quarter were hopefully converted in college." Among them are no less than thirteen foreign missionaries and no less than twenty-eight persons who have been officers of either colleges or theological seminaries. No condition gives so great promise of a young man becoming a Christian as a four years' residence in a Christian college. College life contains fewer direct temptations than business life, and more and stronger inducements to the personal acceptance of Christ. The revival which often sweeps through not a few of the colleges, and which is at once the result and the cause of the religious tendencies of many students, is more common in Western than in Eastern institutions; but many Eastern colleges of age and high standing are thus blessed. President Butterfield speaks of a certain college as a "revival college." President Magoun, of Iowa College, writes of "five successive years of revival, and the very considerable number of students brought to Christ therein." This strong religious tendency of many colleges is evidenced in a remark of a professor in one of the daily prayer-meetings of the students. "My young friends, Jesus Christ is in the habit of visiting Iowa College." Without the religious influence of the college, the famine of ministers would be far more dire than it now is. . . . Students also, who do not enter the ministry are converted in college. The college is a center of positive religious influence. About this center every student moves, and touched by this influence he is and must be. Merchants and manufacturers, lawyers, judges and doctors, bankers, architects and teachers, who are now the noble support of many churches, were thus brought to a supreme love of God.

It is thus made evident that the relations of the church and of the college are fundamental and intimate. It would not be rash to affirm that neither institution could for a long time prosper without the other. In prosperity the one rises above the other; in adversity the one with the other declines. If the piety of the church is warm and aggressive, the college halls will be filled with throngs of young men assiduously devoting themselves to Christian self-culture. If the piety of the Church runs low, the college will at once feel the baneful influence of religious indifference. At the close of the last, and at the opening of the present century, the students of Yale College were notorious for their infidelity. In the year 1799, of the Senior class only two members had made a public profession of religion, of the Junior and Freshman only one each, and of the Sophomore not one. But in this respect the college was only the picture of the community. In the city of New Haven, in the five years between 1796 and 1801, it is supposed that, outside of the college were only three persons under twenty-five years of age who had made a confession of religion. President Dwight, through his sermons which still live in his system of divinity, converted the college to Christ, and helped to roll back the tide of scoffing doubt which was sweeping over the nation. The college and the Church thus act and react upon each other. The college gives the Church its ministry; the Church gives the college its presidents and not a few of its other teachers. The college helps to maintain a high standard of Christian education; the Church sends the noblest sons of her noblest members to the college to be trained for usefulness.

MEN OF POWER.

The apostle says his gospel came not in word only, but also in power; and it is this power which makes the simplest words effective and the weakest men mighty through God.

A friend of Mr. Summerfield, who was often with him in his room just prior to entering the pulpit, said to the writer: "For an hour Summerfield would walk the room, reading in an undertone some of Charles Wesley's most rapturous hymns; then, on his knees, he would crave the unction from on high. In that frame of mind he would enter the pulpit, and in a few minutes the crowded assembly would be in tears. The unction that attended his ministry was overpowering. What he said was much like that of other ministers of his day, but an unusual power and unction attended it. It was that which made him so popular with the people."

A gentleman in England had heard so much of the power and excellence of Joseph Benson's preaching that he was induced, one Sabbath, to hear him. He sat in the end gallery fronting the pulpit. Some one opened the vestry door behind the pulpit; there he saw a man lying flat, with his face to the floor, in prayer. Soon he entered the pulpit and opened service. His first prayer deeply affected the stranger. He seemed to have all the congregation before the bar of God, and was pleading with God to have mercy and bear with them a little longer. The stranger heard said afterwards he never felt so guilty before in all his life. O, for more of this power.—*Ex.*

In A. D. 59, soon after Paul was converted, he called himself "unworthy to be called an apostle." As the years rolled along, and he grew in grace, in A. D. 64, he cried out, "I am less than the least of all saints," and just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A. D. 65, his exclamation was, "I am the chief of sinners."

OUR HOME CIRCLE.

ECCE HOMO. The voice of Jesus! O how sweet Its gracious accents fall! How for the weak and weary feet, Pardon and grace for all.

AN EPISODE IN DR. MOFFAT'S LIFE.

BY T. P. BENTING. I tell the story as the genial old man told it, first to me privately, and afterwards in my hearing at a missionary dinner party at the ever-open house of Sir William M'Arthur.

Moffat was religiously trained by parents belonging to one of the dissenting communities in Scotland. He was apprenticed as a gardener. His father died whilst he was so occupied. He saw in some newspaper the advertisement of a vacant situation as an under-gardener at High Leigh, in Cheshire, the seat of an old and distinguished family in that county; applied for the post, got it, and took up his residence accordingly.

The parting with the godly and widowed mother was hard on both sides. She knew that, as yet, he, though kindly and moral, had not chosen her God to be his God; so she took him apart, gave him such Christian counsels as only mothers can give, and watered him with pious tears. "Make me one promise, Robert," said she. "I will make you any promise," said the son. "Then promise me that, every day while you are away from me, you will read some portion of the Bible." He promised accordingly, and they parted.

He felt very strange when he entered on his new duties. A well-trained Scotchman is at once the most cosmopolitan and the most homesick of human beings. The first Sunday after his arrival he went to the church at High Leigh. There, to his profound surprise, a gentleman walked up into the aisle in a white surplice, which Moffat could not distinguish from a shirt! Still more horrified was he when the minister began to read some prayers out of a book!

In later years no man ever learnt more easily, nor more thoroughly, how the essence of Christian worship consists neither in place nor form. But at the time he was repelled, and even disgusted. He determined he would never enter that church again, and I think he never did. But he kept his promise to his mother, and conscientiously, if with very little interest or light, read some portion of the great Book which, the good Spirit helping, is all at attraction, light and power.

One day, whilst he was working in the garden, he saw and heard a woman in a near walk crying aloud and piteously. He went to her: "What is the matter my good woman?" "My husband, my husband!" "What of him?" "He has been beating me." "You have been doing something to provoke him perhaps." "No; he beats me because I am a Methodist."

Now, if she had said that she was a negatherium, Moffat, on the first hearing of it, might possibly have had some faint understanding of her meaning. Geological science had even then discovered the relics of strange monsters, now happily extinct, and had even then given them monstrous names. As it was, he was fairly puzzled. He remembered, however, as he thought the matter over, that in some volumes of the Evangelical Magazine in his father's library, dating so far back as the beginning of the century, he had read of Rowland Hill, the Countess of Huntingdon, and others, who were spoken of as Calvinistic Methodists. He had never dissociated the adject-

ive from the noun; knew nothing more about either; and was totally ignorant that a large body of religionists existed who were by that time distinctively known as Methodists, but, thank God! by no means Calvinists, in the sense of the good old Evangelical Magazine. As for the difference, when he did discover it, I do not believe Moffat cared one jot. He was too great and too practical a man to concern himself much with theological metaphysics. There was but one 'decree' in his theology—that of the universal kingdom of Messiah, with the universal call to preach and spread it, and of the duty, and promised power to submit to it. His was missionary divinity—the profoundest, if simplest, of all.

He sought out the poor persecuted woman, and learned from her that there were some of these Methodists in the neighborhood, who stately worshipped at a small chapel not far off. He had twinges of conscience about his habitual neglect of public worship, and was glad to go to the chapel. Praised be God that the first time he went, under the preaching of a Mr. Jones, a local preacher—not improbably one of Sidney Smith's "converted cobblers"—he was "pricked to the heart!" The second sermon he heard was from the energetic and eloquent Dr. Beaumont. Of course he was invited to the class-meeting. Of course this simple and awakened soul soon found peace with God. Of course he began to make himself useful as he found opportunity.

Not many weeks after this great crisis of his life, there was a vacancy in the leadership of the class. Dr. Beaumont was at a week-night appointment at a place and was consulted. "Make the Scotch lad the leader," he said. Moffat took the post accordingly. Now, a godly and clever blacksmith became his chosen companion and guide, a member of the class, by name Hamblett or Hamlet Clarke. They communed much and happily together; only that Clarke was speculative and unsettled, disturbing the brains of himself and friend with questions which his heart, had he asked it, would have soon answered him; but the younger disciple took no harm.

One day Moffat was sent by his chief to Warrington on horseback. He was to return as quickly as he could. As he rode rapidly out of the town, he saw a placard on the wall. He was irresistibly led to stop and read it. It stated that a meeting of the London Missionary Society would be held on a given day and at a given place, and that the Rev. Wm. Roby, of Manchester, would take the chair. It added that the London Missionary Society sent out missionaries of all denominations to various parts of the world. Moffat hurried home; that was the moment of his call to missionary work. How he was to embrace it he knew not. He waited for the opening; but that was to be his assured vocation for life. By this time he had become skilled in his happy trade of gardening; had answered another advertisement; and was in receipt of an offer of a first class appointment, which would have brought him in three hundred a year. So what was to him a considerable preferment lay in one scale, and the great missionary idea in the other.

A Manchester Conference came on; and Clarke and Moffat walked to Manchester on the day before the Conference—Sunday—to hear the noted preachers of the day. They feasted on Robert Newton in the forenoon. As they sat together at tea, the question arose whether they should go at night. Clarke preferred some Methodist celebrity. Moffat stuck stupidly—(this last word in Lancashire means resolute persistence in either a wise or foolish saying or course)—that he would go and hear Roby. Each took his own way, and each was profited. The next morning they returned to High Leigh. Moffat said to his friend, "I shall go and see Mr. Roby, and ask him whether I can be a missionary." Clarke absolutely jeered at him; but Moffat was firm. He entreated Clarke to go with him; but could not induce him to do more than accompany him as far as the corner of the street where Roby lived. They set off together, and parted at that corner. Then Moffat's heart began to fail; he went to the gate of Roby's house, lifted the latch, looked at some steps which led to the door, trembled, turned and hastened to rejoin Clarke.

Roby's house—I remember it well—was in Bloomsbury, Chort-

ton-upon-Medlock, a street which runs between Oxford Road and Upper Brook Street, two main thoroughfares in and out of Manchester. The two companions had parted at the corner of Oxford Road, and Moffat hurried back to that corner; Clarke however had taken the other corner, and his friend could not see him. The latter paused and thought. "I will try again," he said to himself. He went to Roby's gate, unfastened it, and went up the steps, and then, in his own words, "I lifted up my heart to God, and prayed that he might not be in." Yes; but the good God read that prayer backward—far behind its words—in the truer desire of the heart, Roby was in.

(To be continued.)

THE ASSURANCE OF FAITH.

"Help me, O God! My boat is small and frail, Thy ocean is so wide." The Breton fisher prays, as setting sail, He floats upon the tide. He hears the thunders crash and billows rise, Far out of sight of land, Yet knows that underneath the darkest skies His times are in God's hand. A trust like this outrides the longest storm, And fiercest tempest braves, Still watching to behold the sacred Form, That trends the swelling waves. Lord, give us faith to equal that which wings The Breton fisher's prayer, Which to the life-life or a promise clings, Without a thought of care! Then, whether over tranquil summer seas, Or angry waves we sail, Our hearts can rest on Thee in perfect peace, For Thou wilt never fail. Amen.

THE ESKIMOS.

At the last meeting of the London Institution Dr. Rae, F. R. S., delivered a lecture on "The Eskimos and Life among Them." There was a very large audience. The lecturer began by calling attention to the vastly extended coast-line of 5,000 or 6,000 miles, occupied by this remarkable people, speaking, with slight dialectical variations, one and the same language, so that a native interpreter could be understood from Labrador to Alaska. Referring to the interesting problem of their origin, he quoted Dr. Rink, who had resided among them in Greenland during twenty years. According to that writer the Eskimo people seemed to have been the last wave of an aboriginal American race, which had spread themselves over that continent from more general regions, ever yielding to the pressure of the tribes behind them until they at last peopled the sea coasts of the Arctic circle. Another theory was that they came from the north, being driven southwards by the ever-increasing cold of a glacial epoch. Dr. Rae could not subscribe to either of these beliefs, and gave his reasons in detail, laying special stress on the Mongolian type of the Eskimo features and general physique for thinking that they must be regarded as an Asiatic race who crossed from Siberia by Behring's Strait. He cited native traditions strikingly confirmatory of this view. It was a common but quite mistaken idea that the Eskimos were hostile to the whites; during his twelve years of official life in the vast lands of the Hudson's Bay Company he had found them quite friendly, and not at all fairly open to the charge of treachery, which was also too often brought against them. He confirmed the testimony of Back and his sailors, who pronounced them "a bonnie lot of critters," especially the Eskimo lasses. Dr. Simpson, who measured the Eskimos near Behring's Strait, found the tallest man among them to be 5 feet 10 and a half inches, and the shortest an inch only over five feet. The heaviest full-grown male weighed 195 pounds, and the lightest 125 pounds. Their eyes have a fold of skin across the inner angle, giving them a cast of the countenance all but perfectly Chinese. The race was reproached with being dirty, but there was no more justice in such a sweeping accusation than in hasty inferences to the discredit of English cleanliness from what was too often seen in the Staffordshire black country. The lecturer described the Eskimo dwellings, which were stone and mud kraals, wooden huts, or snow-houses, according to circumstances. The last were most ingeniously constructed of blocks of frozen snow, built up in dome fashion, but with a skew arch, to resist the strong drifting winds from the icefields. They were described as very snug and comfortable. The windows were of ice, and afforded plenty of light. The Eskimos were very strong, and bore cheerfully very heavy loads. Dr. Rae spoke of the hardships undergone

by his Eskimo interpreter Albert during his painful walk of thirteen days over hummocks of an icefield. A liberal supply of food was needed to meet the strain upon the system thus caused. An Eskimo's meal was often as much as 8 pounds of seal's flesh or 12 pounds of fish. Their clothing was almost wholly made of the skins of the reindeer. The boots of the women were made big enough to hold their babies, being used instead of cradles. Polygamy existed among them, but he had never known two sisters at once the wives of one man. He had met with an instance or two of polyandry. Their domestic relations were in general not unhappy. Their love for their children, who were mostly very well behaved, was unbounded, although, when asked how many they had, they almost always went over their fingers three or four times to count six. Before concluding his lecture, Dr. Rae gave, as illustration of the Eskimo intelligence and good faith, the story of his gleaming among this people the first authentic tidings of the fate of Sir John Franklin's last Arctic expedition. It was in the spring of 1854, when resident at Repulse Bay, that he met with an Eskimo wearing a gold band round his head. Having asked whence he got it, the reply was, "From the white men (Kaboona) who were found dead far to the west, near a great river." The party, about forty in number, were first seen alive travelling south, hauling a boat or boats on sledges, making very short stages, and were thin. They gave or sold them a seal, which they ate. Later in the year about thirty-five dead bodies were found by the natives a long day's journey north of the Great Fish River, or its west bank. The sledges, the Eskimos added, were gone, but the boat or boats were there. They obtained a great number of spoons, forks, and some money, and saw a dozen books or so, which were given to their own children, by whom they had been destroyed. Large rewards were offered the informants if they could find any of the men alive, or if they had but a single book; but they shook their heads and said: "All dead, all book destroyed." This must have been true, the lecturer said, because not a book had since been found, and had there been any living man he must have been able to reach the Hudson's Bay settlements by the aid of the Indians, all of whom were friendly, being tribes which Franklin himself had come to know well on one of his inland journeys. Dr. Rae's party received the Government reward of £10,000 for the discovery of the fate of Franklin and his crews. The audience were reminded that M'Clintock, in 1859, found a document hidden in a cairn on King William's Island which fully bore out the truth of the Eskimo report of the route followed by the hapless crews.

BEHAVIOR IN CHURCH.

The other day I read in the Sunday School Times an admirable little article, entitled "A Point in Church Manners." It suggests to me one or two other points, concerning which I am stirred to address a word of remonstrance to church-goers. The first regards the attitude of the pew to the pulpit. If any one of us is entertaining the minister in the home drawing-room, the minister may be sure of being treated with courtesy. We shall not, though we find his call fatiguing, glance furtively at the clock on the mantel, fidget in our chairs, nor, drawing forth our watches, snap their cases in his face.

Yet well-bred people, with barbaric rudeness, constantly consult time-pieces, and move uneasily in their seats in church, if the sermon be over-long, or it does not interest them, or they dislike the ministerial manner.

The next point relates to children. You, sir or madam, who are grown up, do not, of course, need such a reminder. Children then, ought not to pitch their hymn-books into the rack when a tune is concluded, so that, simultaneously with the last notes, there ensues a sharp rat-tat-tat all over the auditorium.

Clothing, overcoats, mufflers, wraps of all sorts, should not be assumed during the doxology, or the final prayer. It is a manifest impoliteness to other worshippers, and a slight to the occasion, to be struggling into coats and cloaks, while the service is in progress. Good taste awaits the close, after the benediction.

And why the frantic haste with which so many flee the sacred edifice, when the blessing has been pronounced? Why not a slight and reverent tarrying, a waiting till the echoes of prayer have died into silence?

These points are submitted with relation only to the lower consideration of conventionality, the decorum on which we insist in society, not with regard to the veneration which should be paid in God's house to the rites and the messenger. — Sunday-School Times.

ADVICE TO A MINISTER.

Here is Bishop Wilberforce's advice to a clergyman, who wished the bishop to tell him how he had failed, and how he was to succeed: "Show the people that you have a pastor's heart, and I do not think they will be long in giving you the natural return, their support. I cannot tell you how earnestly I long for such a change in your ministry, in its fundamental character. I see not the love of souls, I see not faith in your Master's presence in it. Your ministry looks to me like the stunted, unwilling service of that fearful character, the mere professional priest. God knows if this is so. I speak but of the aspect which, outwardly, your ministry wears. My advice, for which you ask, is: Pray! Pray! for more thorough conversion of the heart—pray for love to Christ. Pray for the outpouring of the Spirit on your own soul, and on your ministry, and then live in your parish, live for your parish, work in it only as a man can work, who has come to his work for intercession for his people." There is the right ring in this. It is just the counsel which all ministers need. Would that they acted in the spirit of this solemn charge. — Selected.

UNPROTECTED GIRLS.

A young girl, beautiful and attractive, became the belle of her native village. Every evening it is said, she received young people at her home without supervision of any sort from her parents. One of these visitors, a young man to whom she had been engaged, wrote to her father accusing her of the grossest conduct, and when the father sought him to demand a retraction the traducer shot him dead.

The murdered was suffered to escape. Six months later the brother of the girl avenged his father's death and his sister's dishonor by shooting him through the heart.

It is believed that the girl into whose happy young heart these horrors crowded was innocent. Her principal fault was that she placed herself in the power of a man who was without truth or honor.

The key to this terrible story lies in a too lax system of social life. Among the more exclusive classes in American cities it is no longer customary for a young girl to receive the visits of gentlemen without the approval and presence of her mother or other matron. A young man is not expected to bring his friend to call at a house where there are unmarried daughters, without first asking permission of their mother, who is held to be the proper judge as to whether the acquaintance is desirable or not. She remains in the drawing-room during the evening when her daughters receive their friends, and also accompanies her daughters to every place of amusement.

But in many families, both in our cities and inland towns, the conduct of the young people is governed by very different rules. A girl of 17 gives parties, receives gentlemen at her home, goes out driving and walking alone with them, and finally engages herself to some young man without even consulting her parents or asking their approval.

It is probable that the girl who is so carefully protected by her mother is not a wit more pure or modest than the other who is unprotected. But she is out of danger. She is valued more highly and sought more eagerly because she is protected.

If this poor girl in Pennsylvania had made a constant companion of her mother, her reputation would in all probability now be stainless; her father would be alive, and her young brother's hands would be clear of blood. — Youth's Companion.

OUR YOUNG FOLKS.

LITTLE THINGS. "Little drops of water, Little grains of sand, Make the mighty ocean, And the beautiful land. "And the little moments, Humble though they be, Make the mighty ages Of Eternity. "So our little errors Lead the soul away From the paths of virtue, Oft in sin to stray. "Little deeds of kindness, Little words of love, Make our earth an Eden, Like the heaven above. "Little seeds of mercy, Sown by youthful hands, Grow to bless the nations, Far in heaven's lands."

MARY AND DOG CARLO.

Little Mary and her great black Newfoundland dog, Carlo, were a familiar picture to me. I often stopped to look at them as they ran about the yard. If it was a warm afternoon they lay asleep under the large evergreen trees. Mary's light curls made a lovely contrast to Carlo's shaggy black sides. His loving gentleness made him seem as good as he was handsome. Little Mary had a naughty habit of running away from home. Carlo would not leave her for a moment. He seemed to try to get her home again. He ran before her, keeping her from off the walks, and trying to coax her to turn about. Sometimes he would succeed, and then I heard his joyful bark when he saw her once more safely in the yard. If he could not get her home he would never desert her. When she was tired out she laid her curly head against his neck, ready to go wherever he led. Then you may be sure he led her home just as straight as she could go. One day, when I came out of the gate, Carlo met me, barking and jumping about in a most anxious manner. He ran a little way and then came back to me, as if coaxing me to follow him. I thought him too wise a dog to be mistaken; so I followed him, though a little slowly. He seemed to notice this and to beg me to hasten. In a moment more I saw dear little Mary toddling along the railroad track. I felt sure the dog's quick ears must have heard the train which was coming around the curve. I hurried fast enough I can tell you. Carlo had never allowed me to pick her up, even for a moment. Now, he seemed fairly wild with joy when I caught her in my arms. He led me home in a perfect dance of delight. After that I was a privileged friend, for Carlo never forgot that morning. To the day of his death he thanked me, in his mute, loving way every time he saw me. — Our Little Ones.

"LITTLE FOXES."

One little fox is called "By-and-by." If you track him you will come to his hole—never. Procrastination is the trait of time.

Another fox is called "I can't." You had better set on him an active, plucky little thing "I can" by name. It does wonders.

A third fox is "No use trying." He has spoiled more vines and hindered the growth of more good fruit than many a worse looking enemy.

A fourth little fox is "I forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

A fifth little fox is "Don't care." No one can describe the mischief he has done.

A sixth little fox is "No matter." Beware of him, for he is most dangerous.

"Take up the foxes, the little foxes that spoil the vines." Remember, it is of the utmost consequence whether your life is spoiled by small faults which by God's grace you can avoid.

Between forty and fifty years ago three little English boys were amusing themselves together in a wood lodge one summer forenoon. Suddenly one of them looked grave and left off playing. 'I have forgotten something,' he said; 'I forgot to say my prayers this morning; you must wait for me.' He went quietly into a corner of the place they were in, knelt down, and reverently repeated his morning prayer. Then he returned to the others, and was soon merrily engaged in play again. This brave boy grew up to be a brave man. He was the gallant Captain Hammond, who fell in the attack on the Redan at the siege of Sebastopol. He was a faithful soldier to his earthly sovereign, but, better still, a good soldier of Jesus Christ.

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We find the people extremely kind, but destitute of spiritual life. Spiritually, we are in a sad plight. We have no class meeting, no prayer services we are pining for the fellowship of the saints. May God speedily pour out His Holy Spirit upon us, and make bare His arm in the salvation of souls. Brethren, pray for us that the word of the Lord may have free course, and be glorified.

W. B. SECORRE. Maple Ridge, B. C., Jan. 4th., 1884.

OUR EDUCATIONAL WORK. No. II.

If it be said that the prime idea involved in the conception of government be best facilitated by the State's supporting religion, then the question must be again pressed—Whose religion? What religion? History is against the assumption. There is not a case on record in which the State attempted to foster religion but that attempt was an arbitrary exercise of power in which the religion of the majority was thrust upon a suffering minority. It has been done over and over again and the story is before us. The records of the Inquisition show its fruit. The blood of St. Bartholomew's day baptized it with gore. Henry the Eighth of England tried it and burnt Nonconformists. Mary of infamous memory tried it and burnt Protestants. Elizabeth tried it and persecuted Puritans and Papists. And so down through the years we trace the unnatural attempt. It is done yet in Europe. It is done yet in England, save the burning and such like performances. And so successfully has this state-fostering process gone on in the mother country that it is a question which has yet to be settled whether the Anglican Establishment constitutes a branch of the Church of Christ or a branch of the civil service. A denomination whose doctrines, whose discipline, whose usages may be changed by Act of Parliament, and which has no power great to appoint its own dignitaries, certainly fails in very essential particulars in being a Christian Church in the New Testament sense of the term. This is said with no disrespect towards the many worthy people in that body, but merely to show what a boon it is to have the State foster religion. It is a moral impossibility for the Government to foster all religions, and to foster the religion of the majority is despotism, pure and simple. Hence in the matter of public education the State has no election. It has simply to provide a non-sectarian system. It is its imperative duty to educate the young; for this is one of the many consequences logically deduced from the original idea which gave birth to civilized governments. Now the State, in providing this education, does not proceed on the assumption that it holds the parental relation to the children under its jurisdiction; but because experience has proved that the greatest hindrance to the prosperity of any country is the ignorance of its people. In providing a system of public education, a free government is therefore simply acting within its rights. It secures this education by taxation or otherwise, and thus the public school is placed in the same category as any other part of the complex machinery by which the government seeks to carry on its civil operations. In no case does the State any right to interfere with its subjects in regard to religion, so long as that religion does not conflict with public morality or prove inimical to the well-being of the community. In the language of Dr. Wardlaw: "The province of the State in respect of religion is to do as simply no province at all." Dr. Spear, of New York, puts the same thought more elaborately when he says: "The individual in respect of religion has no question to ask of the State; and beyond affording him an impartial protection of his personal rights, the State, so long as he commits no crime against the peace and good order of society, has nothing to do with his religion. Religion is his own business, and the duty of the State is to let him alone. When the State has protected him in the peaceful exercise of his religion, it has discharged its whole duty in the premises. This is all that any man needs from the State, all that he is entitled to receive, and all that a just government can consistently render." It falls within the province of the State, it has been said, to provide a purely secular system of public instruction. But it is not so apparent what are the limitations of that system. It is not so clear but that this system should be simply elementary in its character.

Lecturer.

PERSONAL.

Mr. and Mrs. W. H. Webb, of this city, are spending the winter at St. Augustine, Florida.

Methodists and others belonging to Hebron, Yarmouth county, lately called on Rev. I. Mellish, leaving with him a valuable fur coat and with Mrs. Mellish a purse and several household articles.

Mrs. Mary Ryerson, widow of the late Dr. Ryerson, died on the 20th ult., in Toronto. This venerable lady, who was the second wife of Dr. Ryerson, was married in Nov., 1833, and at the time of her death was in her seventy-fifth year.

The following have been elected officers of the Evangelical Alliance for

this city for the present year. President, S. L. Shannon; Secretary, Robt. Murray; Associate Secretary, R. M. King; Treasurer, Edward Lloyd.

Our death list to-day includes the name of Mrs. J. M. Chase, who, with her husband, after residing in this Province for twenty-four years, left Halifax in the spring of 1882 and took up her residence at Orono, in their native State of Maine. Both were highly esteemed by their large circle of Provincial acquaintances.

The Rev. James S. Bush, rector of a fashionable Protestant Episcopal Church on Long Island, has resigned his place. A short time ago a fair was held in the church, when a gold watch was put up for raffia. Mr. Bush was opposed to that proceeding, which he considered gambling, even when the profits are to go to the Sunday-school.

On the 18th ult., a commemorative gathering was held in the Alumni Hall of Victoria University, Cobourg, at which several addresses were delivered to that crowded audience. We observe with pleasure the frequent and very appreciative references made to the late Matthew Richey, D. D., who in 1836 became the first Principal of the Upper Canada Academy, known since 1842 as Victoria University.

On Sunday, the 29th inst., Rev. Dr. Potts occupied his pulpit in St. James St. Methodist Church, Montreal, for the first time since November. A Montreal paper states that the Doctor, in making a Temperance announcement in the evening, expressed his strong conviction that if the franchise were extended to women the hydra-headed monster, the liquor traffic, would ere long be swept from the face of civilization on this continent.

The death of John P. Lange, the eminent German theologian, is announced. His body was found in a canal near Hamburg. Dr. Lange was born in 1802. He became a pastor at 24 years of age, but spent most of his life in educational work at Zurich and Bonn, and acquired great fame as a scholar and theologian. He was the author of the great German work which was the foundation of the American edition of commentaries bearing his name.

LITERARY, ETC.

A recent number of the Continent contains a racy illustrated paper on the "Canadian Capital," by J. MacDonald Oxley. Notes on its history, progress and social life are of especial interest just now, when our legislators are assembled at Ottawa.

Number I. of the "Standard Library, 1884 Series" has been issued by Funk and Wagnalls, N. Y. It is Edmund O'Donovan's "Story of the Merz," a volume of travels in a little known country, which, a friend tells us, has all the interest of a novel, while as a work of description its importance and faithfulness have been generally conceded. The work has an additional interest from the general belief that its author has perished in the Soudan. The London Standard places O'Donovan in the very front rank of explorers who to indomitable pluck add the gift of brilliant literary powers. Other books in this series are promised by Hale, Joaquin Miller, G. P. Lathrop, Julian Hawthorne, etc. 12mo. Paper, 25 cts.; cloth, \$1.00. S. F. Huestis, Agent.

The North American Review for February is a number of unusual excellence. The article by Carl Schurz, on "Corporations, their Employees and the Public," will attract special interest on account of his recent retirement from the editorship of a leading New York journal because of these views. Principal Sharp contributes an admirable sketch of the life and works of "Henry Vaughan," a sweet but neglected poet of the 17th century. Sen. J. J. Ingalls defends "John Brown" against Dr. Uter's indictment. Prof. West, of Princeton, argues for the retention of Greek and Latin in the educational curriculum. "Race increase in the United States" is treated by Congressman Tucker. Rev. M. S. Savage points out sundry "Defects of the Public School System." "Rival Systems of Heating," is discussed by Dr. Bell and Prof. Trowbridge.

The Methodist Centennial Year Book, just issued by Phillips and Hunt, New York, and Walden and Stowe, Cincinnati, is a volume of four hundred pages, which appears as the successor of the annual pamphlet devoted to the statistics of Methodism. The busy brain and tireless hand of Dr. De Puy have done good service in its preparation. The possessor of this volume will not merely be able to learn what he may desire about American Methodism, but will find that our uniting Canadian Churches obtain a good share of attention and that the Mother Church in Britain and her whole family of Conferences, with their various departments of work, receive careful recognition. We notice several inaccuracies in the pages devoted to Canadian Methodism, but these will no doubt be corrected in a second edition, which must speedily be demanded. Order through our Book-room. Price \$1.75.

The Treasurer of the Infants' Home gratefully acknowledges \$8.06, being collections taken at Union meetings during the Week of Prayer in the Methodist, Baptist, and Presbyterian churches of Mahone Bay.

METHODIST NOTES.

A fine organ has been placed in our new church at Tryon.

The new church at Florenceville, N. B., is to be dedicated on Sunday. The opening sermon is to be preached by the Rev. E. Ryans, of Marysville.

A bill for the legislation of the Union of the various Methodist Churches in Canada has been introduced into the House of Commons by Mr. McCarthy. Bishop Carman has been at Ottawa on business connected with the passage of the bill.

The Woman's Missionary Society has issued its second annual report. The income exceeds \$6,000. This is expended in supporting women missionaries in Japan, the Crosby Home in British Columbia, the McDougall Orphanage in the Northwest, and in assisting French evangelization in Montreal.

Continuous services are being held in the north of the city. As far as we have learned they have been accompanied with spiritual power, the best indication of which has been seen in several conversions. It is probable that special services will be commenced at an early date in the Grafton Street Church.

The Methodist Recorder says: "The Rev. Mr. Hardie, of the Quebec Conference, is visiting England for the purpose of raising \$3000, for a Congregational school to be called Stanstead College. At a meeting called by the Rev. E. E. Jenkins, held at the Wesleyan Mission-house, London, last week, a resolution was passed accepting Mr. Hardie's credentials and commending his absence."

From Alberton, P. E. I., the Rev. M. R. Knight forwards these notes:

"Our missionary meetings, three of them in November and three in December, were very successful. We expect to raise \$600. Brethren Baker, Turner, and Wadman, the efficient deputation, contributed largely to produce this result. At a Christmas supper we raised about fifty dollars towards a new barn. Some of the friends in Alberton and vicinity have added very much to the comfort of their minister by providing a new sleigh and Japanese robe."

From week to week the Guardian is publishing tidings of revival from many places. We do not remember having seen so many revivals reported in any previous year, especially so early in the season; and we can only regard it as a significant proof that the blessing of God is coming down to crown the Union movement, and to prepare the Church for her grand work in the future. A rich and general outpouring of the Spirit would solve all practical difficulties in the details of Union. Let the Church not cease to pray for it.—Missionary Outlook.

The Rev. W. Service writes to the Canada Christian Advocate from West Winchester, Ont.: "Matters are going nicely here. The Union is working well, assuming a very practical form. Bro. Crowthers, C. M., and myself held Crown revival services which resulted in much good. About eighty presented themselves for prayers, and we think nearly all received the blessing of God's forgiveness. The two congregations worked harmoniously together like brethren in the Lord, and by mutual agreement will continue to worship together. The Sabbath-schools are united, making one of the largest and best conducted schools in the country."

A Memorial service was held at Charles St. Church on Sunday evening for those who have been called from the Sunday school by death during the year. In the afternoon 400 scholars were in attendance, and in the evening the church was crowded to its utmost capacity. The pastor, Rev. F. H. W. Pickles, preached from Isa. 27-12, "Ye shall be gathered one by one," and made reference to those who have died since the school was opened, making some touching remarks, and stating that the average mortality in the school had only been one-third of that of the city. All departed, excepting those cut off by accident, have given satisfactory evidence of faith in Christ. At the close of the meeting a large number of persons met the pastor and others in the inquiry room.

On Sunday last the re-opening of Providence Church, Yarmouth, took place, when sermons were preached by Revs. J. Shenton, of St. John, and J. J. Teasdale of Halifax. The main building has been enlarged by the addition of fourteen feet to its length, and by the erection of a chancel about 17 by 25 feet. The enlarged basement is a comfortable and handsome apartment, admirably lighted and warmed. At its eastern end are two small rooms, one for the Sabbath-school library, and one for the pastor or superintendent; and between them is a pleasant room for the infant class. Sixteen additional pews are provided on the main floor and eight in the gallery, and a roomy choir loft behind the pulpit, which interior has been richly painted and grained, the aisles newly carpeted, and the pews carpeted and upholstered. The main audience room is now a beautiful and exceedingly comfortable place of worship, with seats for five or six hundred persons. The estimated cost is about \$4,000.

ABROAD.

During the great revival at Cheshire, Michigan, over one hundred persons,

mostly adults, have publicly confessed Christ. Among them were infidels, spiritualists, and one Roman Catholic aged seventy two.

The Centenary Medal of the Methodist Episcopal Church is now ready for issue. In size and appearance it resembles the American two-eagle gold coin. On one side it bears the head of Bishop Asbury, as representing the episcopacy of the church one hundred years ago, and on the other that of Bishop Simpson, as representing the present board of Bishops.

Eleven ministers to the Wesleyans in the army and navy are wholly or partly sustained from the Home Mission Fund, whilst one hundred and five have obtained definite recognition from the Secretary of State for War, and are adding to their other pastoral duties the oversight of the Methodist soldiers and sailors quartered within their circuits. The Rev. E. W. Allen has been appointed chaplain and pastor of the Wesleyan soldiers in London.

A correspondent of the Southern Christian Advocate writes from Rio de Janeiro, Dec. 13th: "A moment ago Bro. Ransom joined us in Bro. Kennedy's study, having just come in from the city. 'Here,' said he, 'is the first Brazilian contribution towards the founding of our college.' The envelope being opened, 500 milreiros (par value \$250) lay before us. It is needless to say our hearts are deeply affected. We supposed up to this time that our project was a profound secret."

TEMPERANCE NOTES.

Mr. T. M. Lewis organized three new Divisions of the Sons of Temperance last week in Shelburne Co.

More than thirty of the mining companies of Colorado make total abstinence a condition of employment.

Hereafter there will be no intoxicating liquors sold in the Capitol buildings in Washington.

It is said that 700,000 people in England have taken the temperance pledge under the labors of Richard T. Booth.

At the meeting of the Grand Division at Ottawa on the 24th ult., \$150 was voted to pay expenses of representatives to the annual session of the National Division at Halifax.

German physicians attribute one-half of the deaths among the young men of that country to tobacco, and the French Polytechnic Institute had to prohibit its use on account of its effects on the mind.

Dr. Mark Hopkins tells of a mother who sent four sons into the world to get themselves, taking from each of them as they went a pledge not to use intoxicating drinks or tobacco, before he was twenty-one years of age. They are now from sixty-five to seventy-five years of age; only one has had a sick day; all are honored men, and not one of them is worth less than a million of dollars.

GENERAL RELIGIOUS NOTES.

The addition of forty six new members to the Brooklyn Tabernacle Church—Dr. Talnage's—last month, swells the total membership to 2,969.

A new Vaudois church has been opened in one of the principal streets of Rome, from which city so many persecuting edicts have been sent against this brotherhood by successive Popes.

Advices from Canton, China, state that the American Presbyterian and Roman Catholic missions established in that city were wrecked by a native mob on Dec. 6th. No lives were taken.

The Rev. W. C. Reid, rector of Coppenhall, Eng., has intimated his intention of refusing the communion to a parishioner who has married his deceased wife's sister after he (the vicar) had forbidden the bans.

The Court of Queen's Bench has rendered judgment in favor of the Bishop of Manchester. The latter had refused to induct a Ritualist clergyman into a living at Miles Platting, and a suit was brought to compel the bishop to do so.

A correspondent of the North China Daily News writing from Corea says: Christianity will make rapid progress in Corea if men of ordinary wisdom and prudence enter the country immediately. Treaty or no treaty, they will not be molested.

Nearly 800 churches have been burned in the United States in the last nine years; one-fifth of the fires were incendiary, half as many from lightning and careless janitors, and bad heating apparatus made up a large part of the rest.

According to the latest advices received by the London Missionary Society things are going quietly on the Island of Madagascar. Notwithstanding all the disturbance, the London Missionary Society has, it seems, twenty-five agents still actively at work on the island.

On the 23rd ult., Mr. Moody began his mission in Stratford-le-Bow, London. Although a hurricane prevailed some 6,000 were present and joined in the usual hymns and prayers. Mr. Moody said it was encouraging to see so many people come out in the storm.

GLEANINGS, ETC.

THE DOMINION.

A number of men are thrown out of employment by the burning of the Truro hat factory. The probable loss over insurance is \$9000.

Roger Amireau, of Digby Co., in the Cambridge, Mass., jail, charged with the murder of Mrs. Etta G. Carlton, has been discharged.

Two more Gloucester fishermen, with 28 men, most of them natives of Cape Breton, have been given up as lost.

A later despatch states that the 19th Regt. are to hold themselves in readiness to sail on the 14th inst., for Alexandria. Their place at present will not be supplied.

The Governor-General has been appointed Knight of the Grand Cross of the order of St. Michael's and St. George.

It is a remarkable fact that out of eleven judgments delivered by the Supreme Court on the 16th ult., six appeals were allowed, one partially allowed, and four dismissed.

The New Brunswick House of Assembly will meet on the 29th inst. The fiscal year is to close on Dec. 31, instead of October 31st, as formerly, hence the House will meet later than usual.

The total yield of the gold mines of Nova Scotia during 1883 was 14,800 ounces, the value being about \$300,000. The highest yield in any year was in 1866, 27,314 ounces, and the lowest in 1874, 9,140 ounces.

The election in York County has resulted in the election of Mr. Temple, Conservative, by over one hundred majority. The majority of Mr. Pickard, Liberal, at the last election was a very heavy one.

An Austrian barque, with a cargo of sugar for the Nova Scotia Refinery, has been abandoned at sea in a sinking condition. This is the second vessel with sugar for the Refinery abandoned at sea this year.

Typhoid fever at Ste. Hyacinthe Que., has necessitated the closing for an indefinite period of college, schools and convents. Five nuns, acting as nurses in hospital, have died, and many members of religious communities are very ill.

The annual report of the Superintendent-General of Indian Affairs shows the total Indian population of the Dominion to be 131,000. Sir John Macdonald has introduced a bill to provide for the introduction among Indian communities of a system of self-government.

At the opening of the Ontario Legislature, Lieut. Gov. Robinson challenged the right of the Federal Government to assume jurisdiction over Provincial railways chartered and subsidized by the Province, and asserted the determination of the Local Government to enforce the Provincial License Act, under the decision of the Privy Council.

Barber, the conductor whom a coroner's jury charged with negligence which caused the death of 29 persons on Jan. 2nd in the Grand Trunk disaster, has been tried for manslaughter and acquitted. Judge Ross charged in favor of the prisoner, and the jury returned a verdict of "not guilty." On the announcement being made there was a tremendous burst of applause.

An eccentric official in the Montreal Court House for thirty six years, named Grandpre, died last week very suddenly. For thirty years he slept in a coffin, in which his remains will be buried. He built a church costing \$10,000 on a condition of having a sepulchre inside of it. His coffin he had made in magnificent style of black walnut, lined with white satin and adorned with six splendid silver handles. He was in the habit of having the casket freshly varnished and polished every year.

Among those lost in the City of Columbus was C. A. Willett, of Canaan, who was on his way to Florida to take charge of the orange grove recently purchased by Messrs Chipman and Sangster. He leaves a wife and family at Canaan. F. L. Hale, of Lakeville, Kings Co., was also among the drowned. He had been residing for a number of years in Boston. One of the passengers, Mr. Howard Durand, belonged to Yarmouth, and the stewardess was a daughter of Mr. Amariah Smith, also of that place. The name of the former appears in the list of drowned, and the latter is also among the missing.

NEWFOUNDLAND.

Twenty Roman Catholics, charged with the murder of certain Orangemen in the affray on St. Stephen's day at Harbor Grace, have been brought to St. John's, and formally committed to the Penitentiary to await their trial at the spring term of the Supreme Court.

On the 4th inst., a schooner drove out of Mingo Point in the slab ice. Six men boarded her four miles at sea, and since then there have been no tidings of the vessel or crew. The vessel's sails were uncut and the rudder on deck, and nothing on board as food except a little flour and a few gallons of water. There are now no hopes of the crew, who are supposed to have starved to death.

A new line of steamers is to be put on the route between New York and St. John's, Nfld., via Halifax. Newfoundland merchants are largely in-

terested in the enterprise. It will be known as the New York, Newfoundland and Halifax S. S. Co. The line will be commenced in April with a weekly service of chartered boats. New boats are being built in England for the company, of 1400 tons each, spar decked, and with accommodation for forty passengers.

GENERAL.

The Transvaal delegates and Lord Derby, British Colonial Secretary, will shortly sign a new convention.

For the sufferers by earthquake in Anatolia, Lady Dufferin's bazaar in Constantinople has yielded the substantial relief of £2,700 Turkish.

The British coast is strewn with wrecks, the consequence of the recent terrible gales. Many lives have been lost, some on the land.

It is reported that French operations against Bac Ninh have been postponed until the arrival of reinforcements, about the beginning of March. They anticipate a heavy resistance.

In consideration of the depressed condition of agriculture, Lord Houghton has returned to his tenantry in North Lincolnshire the whole of their last half-year's rents.

The employees in the Post Office Department, Washington, have been notified by the Postmaster General that the purchase of lottery tickets by them would be regarded as a sufficient cause for their removal from office.

War has given to the United States 496,731 pensioners and applicants for pensions, while there are twice that number yet to be heard from. The sum which will be required to pay these pensions is estimated at \$1,295,729,000.—N. Y. Tribune.

Congress has authorized the equipment of two steam whalers to set out for the Arctic as early as possible next summer, to attempt the rescue of Lieut. Greely and his companions. The expedition will be in charge of the Navy Department, and the appropriation is not limited.

Advices from Madagascar state that the new Queen was crowned on the 22nd Nov. The Queen and Premier declared that they would not surrender an inch of the country to the French. The Arabs have recommenced the slave trade on the west coast of the Island, where 1,000 Africans have been landed.

The newspapers at Nice record four violent deaths within a week as the result of gambling. A clerk of a commercial house, losing money, committed suicide outside the gambling hall. Another loser hanged himself on a tree behind the Hotel Londres, and a third put a bullet through his brain in the Hotel Paris. Another man, a winner of 7,000 francs, was robbed and then stabbed to death in the gardens of the Casino.

A terrible explosion occurred at Crested Butte, Colorado, on the 24th ult., in the Crested Butte coal mine. The explosion blocked the entrance to the mine. The mine was operated by the Colorado Coal and Iron Company, who employed from 80 to 90 miners in the shaft. It had long been considered dangerous by those acquainted with it. Fifty-seven bodies have been recovered. Fifty nine coffins were ordered by the company. The cause of the accident has not yet been definitely stated.

An explosion on Monday in a colliery in Rhondda Valley, Wales, killed eleven persons. A rescuing party of three men, including the manager of the colliery, also were killed. A second party descended but were forced to return, the gas workings being a complete wreck. Sixty-eight horses were killed. A third party penetrated into the pit and found two corpses, one that of Manager Thomas. Thomas was awarded the Albert medal for heroism in rescuing a number of imprisoned miners from Rhondda Valley colliery a few years ago.

The London Gazette publishes a Treasury warrant officially announcing the prohibition of conveyance by the post office department of arms and ammunition to Ireland. The Loyalist demonstration on the 24th ult., is described as the most impressive demonstration within the memory of men now living. The resolutions offered support to the crown and constitution. At the Nationalist meeting held at Newport on Sunday fully 30,000 persons were present, including members of Parliament and many priests. Resolutions were passed declaring the Land Act inadequate and the emigrant scheme a brutal blunder. Other meetings were also held at Parsonstown and Edgeworthstown.

General Gordon's appointment as Governor-General will be publicly proclaimed at the military posts throughout the Soudan, in the hope that it will produce a reaction in favor of the Government. The concentration of garrisons at Khartoum will give him 17,000 troops. He has obtained full powers to evacuate or defend Khartoum and treat with or fight the Mahdi as he sees fit. The Government is holding 10,000 troops in readiness to embark for Egypt in case of emergency. Sheikh Oboud has summoned Khartoum to surrender, in order to avoid bloodshed. The town is quiet, but the soldiers are clamouring for their pay. The arrival of Gen. Gordon is anxiously awaited. Hassan Pasha is offering obstructions to every measure.

REVIVAL WORK.

AN ESSAY DELIVERED BY REV. G. R. PALMER, PRESIDING ELDER OF THE BANGOR DISTRICT OF THE EAST MAINE CONFERENCE, BEFORE THE PREACHERS' ASSOCIATION AT HOULTON, MAINE, OCTOBER, 1883.

A revival of religion signifies a restoration of spiritual life. Instead of "revival" in Isa. 61: 1, Heustenborg uses "quicken" as the rendering of the original; which term appears in the New Testament as follows: "You hath he quickened who were dead." Eph. 2: 1.

Inasmuch as to revive is to give life to the dead, and this work is declared to be the office of the Spirit, we shall treat a revival as a mighty work of God, and shall consider the applied meaning of the word in a somewhat broader sense than its etymological signification would admit.

It is not alone to restore spiritual life where it has existed, but to impart it for the first time, or to extend it where it has been received. We may be assured that to accomplish this work is not simply to make a stir in the world, but it is to be strangely moved by that Spirit that worketh in us mightily.

In the more excellent ministry to which we are called in building the spiritual temple, we should see that we "make all things according to the pattern," and thus "serve unto the example and shadow of heavenly things."

When the early church was fully equipped for her mission, the Gospel machinery moved off at the first trial as did the rolling worlds when they came from the hand of God.

The superficial student would doubtless be impressed with the miraculous manifestations of Pentecost. But Christ did not direct the disciples' minds to the miracles but to the Spirit.

"When first the Spirit left the throne, He took the semblance of a dove; When next at Pentecost he came, The robed confessor to mortal sight, Within the cloven tongues of flame— The type of freedom, guidance, light."

Furthermore, Pentecost was not ushered in with any new advent of miracles, but with a special endowment of the Spirit. When the mental vision turns for a moment to the Gospels, it is but to look for great revivals to be produced by them, our hopes are sadly blasted.

From the sub-section as to the Church or Christian Society we quote four successive questions and answers, omitting, however, the Scripture proofs: "What are the chief marks by which Christian Churches are known in the world?"

"How is the Spiritual life of a Christian church best manifested?—One chief means of maintaining its close spiritual fellowship in private assemblies of the church."

"What was the practice of the first Christians?—Spiritual fellowship was one of the special marks of the primitive church, from its beginning at Jerusalem."

"What peculiar provision is made for Spiritual fellowship among the Methodists?—They meet together in small companies for fellowship and mutual edification."

world, and no longer asked their Lord the privilege to sit on His right hand. They trusted in the supernatural, thoughtless of putting numbers against numbers, and rank against rank. Measurement of the enemy's power, the length of his sword and the quality of his steel, so important in mortal combat, did not for a moment enter into the problem. The only question was, "Is God with us?"

The means employed under God for the conviction of the impenitent was the preaching of the Word. Peter was the forerunner, who uttered solid argument and pungent appeal. To the question, "What meanest thou?" he brings the prophecy of Joel and of David into the direct light of the promise of Christ.

When the early church was fully equipped for her mission, the Gospel machinery moved off at the first trial as did the rolling worlds when they came from the hand of God. So the inquiring eyes of God's people in coming centuries will be turned backwards to study the phenomena, the causes and effects, and the conditions connected with that great campaign of the Church militant.

The superficial student would doubtless be impressed with the miraculous manifestations of Pentecost. But Christ did not direct the disciples' minds to the miracles but to the Spirit. "Ye shall receive power—not many days hence."

From the sub-section as to the Church or Christian Society we quote four successive questions and answers, omitting, however, the Scripture proofs: "What are the chief marks by which Christian Churches are known in the world?"

"How is the Spiritual life of a Christian church best manifested?—One chief means of maintaining its close spiritual fellowship in private assemblies of the church."

"What was the practice of the first Christians?—Spiritual fellowship was one of the special marks of the primitive church, from its beginning at Jerusalem."

"What peculiar provision is made for Spiritual fellowship among the Methodists?—They meet together in small companies for fellowship and mutual edification."

"Where does the trouble lie?—Either a spirit of worldliness has crept in, or the class-meeting has been made nauseous through incompetent leaders. Sometimes the one cause, sometimes the other. If our churches are alive, our members will crowd the well-conducted class-meeting."

through incompetent leaders. Sometimes the one cause, sometimes the other. If our churches are alive, our members will crowd the well-conducted class-meeting. Sometimes our ministers have neglected these fostering means of grace, but the trouble has more frequently been with stupid leaders. No man should be made a leader unless he is plainly called of God.

Thus we lose many. Others keep away because testimony is made compulsory. Numbers enjoy the class, but cannot speak. Let them enjoy it and be silent. The leader can learn their spiritual state in a personal interview.

Probably some day the Lord will loose their tongues and then there will be a marvellous story. The writer has seen members taken into one of our churches that possessed no class-meeting. They became regular communicants, but that was all.

The souls in our care must have the class-meeting. Without it our churches will die. Therefore let us endow these, the seminaries of our piety, with every bounty of hand and heart.

D. D. MOORE. Hampton, N.B.

INSECT AMAZONS.

In a recent lecture at the Cooper Union, New York, the Rev. J. G. Wood, the great English naturalist, said:

"I speak to you to-night about the ant, a subject that always frightens me, and each time that I lecture upon it, I feel more and more alarmed. The geographical area of this wonderful creature is circumscribed. It is essentially a child of the south. You find it in its full glory in the tropics, and as you go toward the temperate zones it diminishes in size and in interest until you reach a point where it finally disappears."

What has to be said of ants applies with some faint differences also to bees, wasps and hornets, which all belong to the same order of hymenoptera. They can be divided into two grand sections, the Solitary and the social. Of the former all that need be said is that a male and a female pair off and make a rude nest with a few cells.

How is the Spiritual life of a Christian church best manifested?—One chief means of maintaining its close spiritual fellowship in private assemblies of the church. "What was the practice of the first Christians?—Spiritual fellowship was one of the special marks of the primitive church, from its beginning at Jerusalem."

Among the workers there is an immense division of labor, which is interchangeable. There are two great divisions, the warriors or Amazons and the civilians, and the former have become so accustomed to a purely warlike life of rapine and adventure that they cannot even feed themselves. Among some ants the workers are not of the same race, but are slaves captured by the Amazons, and it is a most singular fact that though they fight most stubbornly for their liberty, yet when once within the nest of their captors they become the tenderest of nurses and servants, feeding their mistresses, storing the eggs, looking after the grubs, tearing open their cocoons, storing up the honey dew, milking the ant cows, which are the green aphids that feed on the roses, and taking charge of the whole administration of the colony.

So, while other churches have been feeling the necessity for closer spiritual fellowship among their members, and taking a lesson from the Methodists, there has been a disposition among ourselves to forsake our traditional class-meeting, not for a guild or a union, but with no corresponding means in its place. Where does the trouble lie?—Either a spirit of worldliness has crept in, or the class-meeting has been made nauseous

most extraordinary things about ant funerals in Tasmania, and about warrior organizations.

MORTIMER COLLINS ON CHARLES WESLEY.—In two volumes "Upon the papers of the late Mortimer Collins," critic, poet, novelist, and essayist, I have lighted upon the following remarkable testimony, which others will find at vol. I, p. 91, of that very interesting work: "There is a little inn at Bledlow, near Chinnor, Oxfordshire, the Red Lion. Lying on the table is a Wesleyan Hymn-book. Glance into that thick, cheap volume, and you will find almost every hymn contains what Professor Arnold calls 'the lyrical cry.' Compare it with certain other collections: such, for instance, as Earl Nelson's Hymnal for the Diocese of Salisbury; and note the marvellous difference. The latter is a namby-pamby affair; while Wesley's hymns are as much in earnest as Dibden's sermons. I suspect Charles Wesley the poet did as much as John Wesley the orator for the permanence of Methodism. The magnetism of personal influence passes away; but the burning life of that wondrous psalmody, sung Sunday after Sunday by congregations full of faith, is imperishable. Read Robert Browning's experience of Mount Zion Chapel in Love-lane. It is worth half the theology of the day!"

BREVITIES.

The ancients could beat us to death painting pictures; but look at our frames!

The past was accustomed to burn men for opinion's sake, but we are all of kinder heart, and will now spare the man and burn the opinions.

A writer in a French magazine describes the famous Prussian general Von Moltke as a cold, dry, impassive, egotistic man, living the life of a recluse, and incapable of doing good to anybody.

According to a Mississippi paper the original spelling of the word which signifies "the father of waters" is Meche Sohe. It was modified into Mische Sepe, then Michispi, and finally softened into Missisipi, or Mississippi.

The talent of turning men into ridicule, and exposing to laughter those one converses with is the qualification of little minds and ungenerous tempers. A young man with this cast of mind cuts himself off from all manner of improvement.

"Why, papa is sober!" cried a little girl, as she came out joyfully from behind the door, where she had hidden herself in expectation of her father's quarrelsome coming to the home which was commonly made wretched by his contentions through drink.

A dear old gentleman, the father of a large family, on being asked which were his favorites among his children, innocently replied: "I never had any favorites among them. But if I had had, they would have been John and Mary." —Harper's Bazar.

Said a tipsy husband to his wife, "You need need not blame me. 'Twas woman that first tempted me to eat forbidden things." "That won't do," retorted the very indignant wife; "woman may have first tempted me to eat forbidden things, but he took to drink on his own account."

"I have allus noticed," observes Aunt Tabitha, "that the boy who lets his mother bring in all the kindlin'-wood and build the kitchen fire is the mourner that boiles loudest at her funeral." And then she added thoughtfully: "Mebbe as not it is because he misses her the most." —Boston Post.

A dear little girl of a few summers, after kneeling in prayer, went down to breakfast. When about half way down stairs she went back again; her mother called her to the morning meal, but she replied: "I am going back to say my prayers." "You have already said them," replied her mother. "But I forgot to tell God something," said the little one.

Propos of the discussion as to the antiquity of holiday cards the London correspondent of The Manchester Guardian writes that the British Museum possesses a print representing the infant Jesus, with wishes for a happy new year. It is an engraving executed in Lower Germany in the second half of the fifteenth century. The infant is seen standing erect on a rich flower of fantastic form, holding a little banner.

For Cramps, Pain in the Stomach, Bowel Complaint or Chills, use Perry Davis' Pain Killer. See adv. in another column.

Santa Rosa Island, off the coast of California, contains 74,000 acres, owned by one man who keeps 80,000 sheep. His wool-clip last June was 116,000 pounds.

An English Veterinary Surgeon, now in this country, says that Sacridin's Cavalry Condition Powders are superior to any he knows of in England, and as they are absolutely pure. He denounces the large package fraud and warns people not to buy them.

BE CAREFUL WHAT YOU EAT.—The best medical authorities declare that worms in the human system are often induced by eating too freely of uncooked fruit and too much meat, cheese, etc. Whatever may be the cause, Freeman's Worm Powders are speedy and safe to cure; they destroy the worms, and contain their own cathartic to expel them.

The total value of butter, cheese, eggs, and poultry marketed in the United States in 1883 amounts to more than \$600,000,000. The value of milk and cream sold and not manufactured into butter and cheese during the same period is over \$100,000,000.

Dr. J. S. Johnson & Co., of Bangor Me., proprietor of Johnson's Anodyne Liniment, will send free to all who will write for it reliable directions how to prevent diphtheria, the most to be dreaded of ailment diseases. Write your name, post-office address, county and State plainly.

The fleets and armies of France cost the citizens of that great republic about \$900,000,000 per annum. There are 4,200,000 men under arms, and 1,800 war-vessels. This entitles the French peasant to think that a few pigtails over in Tonquin should be pulled.

Hall's Vegetable Sicilian Hair Renewer imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results. It is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color.

The San Francisco Merchant says that it is a well-known fact that out of the sixty-five principal sugar plantations in the Hawaiian Islands, forty-seven are owned by Americans, eleven by Englishmen, five by Germans, one by Scotch, and one by Chinese.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. It will most surely quicken the blood and heal, as its acting power is wonderful. "Brown's Household Panacea" being acknowledged as the great Pan Pan Balm, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted. "As it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts.

"The tax on dogs," says a London paper, "seems to have been a happy thought; for, by the energetic collection made by the Inland Revenue officers in the year 1881-2, the handsome sum of three hundred thousand pounds has accrued to the national exchequer."

RHEUMATISM.—Rev. M. Sadler, pastor of the French Methodist Mission Church, Montreal West (Fulford St.) says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success until Graham's Pain Eradicator was used, one bottle of which gave her complete relief."

The highest waves in the Atlantic, from trough to crest, rarely exceed, if they reach, fifty feet. In westerly gales the North Atlantic waves average eight to ten feet; in the Pacific the waves in storms run about thirty-two feet; in the Mediterranean about fifteen feet; in the North Sea about fourteen feet.

MOTHERS! MOTHERS! MOTHERS! Are you distressed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle. Feb 1.

Paris is to be freed from the rag-pickers next Tuesday. On that day every carriage is to have a dust box, which will receive every tenant's rubbish, and will be emptied by the city carts, which make their rounds at early dawn. Perhaps the rag-pickers will emigrate to America.

Notice may be especially called to an advertisement headed "Invigorating Syrup," which may be found in our columns this week. The proprietors, G. Gates Sun & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of "consumption, piles, and children of the most tender years."

The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold. They say it should be kept in every household.

Our S. S. PERIODICALS For 1884.

As a result of Methodist Union, the Sunday School periodicals of the United Methodist Church shall be adapted to meet, to the fullest degree, the highest requirements of every Methodist school. Neither money nor labour shall be spared in making them the best, the most attractive, and the cheapest Lessons from the Sunday School Papers in the world. The last year has been the best in their history. It is guaranteed that the next year shall be better still.

The Sunday School Banner

Was never so popular as at present. It is now. We send every copy possible unadorned to keep it in the very truest sense of the word. It is printed for the teacher in every school of the United Methodist Church, and has the highest approval of the Teacher's Mount.

ITS PRICE WILL BE LOWERED

From seventy-five to sixty-five cents a copy, and from sixty-five to fifty-five cents a copy more than one to an issue. This gives the school which can take only two or three copies an equal advantage with the school which can take a large number. Thus

FIVE CENTS A MONTH

will place in the hands of a teacher twelve times thirty-two pages—384 pages—a year—of rich, full, concise, practical Lesson Notes and Teacher's Hints, adapted for the several grades of the Sabbath School, and well printed in clear type in 200 pages. What is so-called, "cheap" Lesson Notes provide all that is required for all grades in one volume of 384 pages for the small size of only five cents a year, only five cents a month!

Pleasant Hours

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

Pleasant Hours, 8 pp. 4to., every fortnight, single copies \$0 30 Less than twenty copies 0 25 Over twenty copies 0 20

Home and School

Began last January, has proved at once popularity and success, having reached already a circulation nearly as great as that of Pleasant Hours a year ago. They are twin papers—like in size, in price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, and stories, and are full of timely and Missionary sentiment, in loyalty to Queen and Country, and in wit and humor, and both have copious Lesson notes. Many schools circulate these papers instead of their ordinary books. They are, therefore, more attractive, and much cheaper.

Home and School, 8 pp. 4to., every fortnight, single copies \$0 30 Less than 20 copies 0 25 Over twenty copies every fortnight 0 20

The Sunbeam

Will be brighter, better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight, instead of twice a month, so that at no time will the schools be three weeks without its shining presence, as now happens four times a year. It is just what the little folk of the Primary Classes need—full of pretty pictures, short stories, poems, and very Lesson Notes.

Sunbeam, every fortnight, when less than twenty copies \$0 15 Twenty copies and upwards 0 11

The Scholar's Quarterly

Has been enlarged from twenty to twenty-four pages a quarter—nearly six pages a page—for eight cents! It will fill full text of the lessons for every Sunday in the Quarter, Golden Text, Home Readings, Connecting Links, Questions and Answers, Bible Explanations, Questions from the Scripture, Catechism, Opening and Closing Exercises, The Creed, Ten Commandments, and Form of Temperance Pledge.

Price, two cents a quarter, or eight cents a year. We cannot send single numbers of this nor less than five, as the postage alone on a single number would be half the subscription price.

The Bercan Lesson Leaves

Contain the substance of the Scholar's Quarterly, but in a smaller size. They will be sent in quantities of ten, and upwards, and address a five and one-half cents a year each, or \$5.50 per hundred.

The Quarterly Review Service

Gives Review Questions, Responsive Reading, Hymns, etc., every issue. They will be sent in quantities of ten, and upwards, and address a five and one-half cents a year each, or \$5.50 per hundred.

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MARRIED

At the Parsonage, Southampton, by the Rev. Benjamin Hills, M.A., January 1st, Miss Lettie J. Mills, of W. Brook, to Mr. Charles M. Fowler, of Amherst.

DIED

January 13th, after a long and painful illness, which she bore with resignation to the will of God, Mrs. Sarah Ann Hall, aged 71 years, wife of Andrew Brown, of Etnah, N.S.

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, FEBRUARY 3, 1884.

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VOL XXXV

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When one's prayer turns away God and speaks he is not likely to or below.—Red.

Dr. Rochester witness the complete years of temporal pendent suggest have its centennial Why not?—T.

When a "holy far as to publish puff of a patent ke a religious heading when this mingling and things more is a Boston paper.—Nash, Ad.

The Christian marriage service. Instead of requiring pair to promise to long as ye both sh ought to be amen til ye are duly div have saved 1,789 alone last year.

The German mission India, arranged for stration in honor 35,000 native Chris is a striking comming influence of a children of the just found celebrating lived and died on a globe four centuries

Many of the old Bibles are empty Bishops of the arch He was quite a tion of an "Agnome some men of note wear. He says ita ym is "Ignorant Bishop whose "Richmond Adv.

The Rev. Dr. Cmond College, repman that his stud sons to Christ at Sunday schools in summer. In du students left for A missionaries by the of the South. I not forget that h her graduates.—Ch

We make a spend some time ney or at the hou have made an ind kind which will rememory of persu impression always heave ward side, guide in the right strong coil to hold all was right as to were not blamef the case. It is pr—Western Ad.

The Living Chri ing.—It seems logical seminars in agencies to prom spiritual life amo for Holy Orders. ture there is a fa there are good liffessors. But who quet days, spiritu conferences upon frequently affide preparing to take of the priesthood

A society of we organized in Italy, Protestants getting In one case the Er prevented from bu old Catholic chur and on the corn there erected the marble slab, proba in size, on which Latin recounts an tery the triumph spot from the gras ties, etc.

A correspond Communion w your readers must the hymns of th H. Bonar. He over 30 years, a stung in churches, yet it was only cl used in his own ch and with what re office bearers rose because of this such things should slighted age" derator of the Free