

The Wesleyan.

Longworth Innes

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NOTE AND COMMENT.

There ought to be a good history of Methodism on the centre-table of every Methodist household in our borders.—*Southern Ad.*

The *New York Evening Post*, commenting upon the present liquor-license system, says: "One of its most dangerous outgrowths is the appearance in politics of the liquor interest as an organized force."

A Boston firm advertised an importation of artificial flowers for use in Episcopal churches at Easter. Bad; but not so bad as "artificial" music, "artificial" prayers, and "artificial" sermons.—*Christian Index.*

The Rev. Mr. Savage, of Boston, says that many men think it is monstrous for a woman to attend clinical lectures; and yet they "think it is perfectly proper for her to recline on a lounge and get the facts of the clinical lecture-out of a French novel."

The Rev. Paxton Hood not long since preached on "Gospel Notes to be found in Tennyson," and soon after one of his hearers, at a prayer-meeting at Midway Park, asked prayers for his minister, that he "might preach the gospel according to Christ, and not according to Tennyson."

"Whenever a man," says the *Cumlerland Presbyterian*, "finds himself in a place where he cannot teach what he believes to be important truth, let him give up the place and hold on to the truth. Let him lose his honors and save his manhood."

The rank and file of the teaching fraternity should be developed from the native population everywhere, and the most vital investment of funds by any community just waking up to educational life is the provision for the training of teachers.—*Journal of Education.*

We happened to see, says the *London Echo*, a requisition for two pounds of candles signed in duplicate by a school-keeper, a head-teacher, two managers, the chairman of the Works Committee, and the clerk to the School Board; and yet people accuse the Board of not taking care of the rate-payers' money.

A discriminating old lady said: "Socials do for some churches, and for some they don't." Some churches know how to manage a social, and others do not. It is yours a success—not financially or numerically—but as a means of what is social culture? If not, what is the mistake made? Find it out and seek its correction. Don't stay at home and grumble.—*Western Ad.*

Our Bishops are working Bishops. The last one we talked with has every Sunday pre-occupied until the middle of August. Between the Sundays he does a vast amount of work incidental to his office. The others are as busy. There is enough for them all to do—the harvest is white everywhere for the Episcopal sickle. Let the brethren be reasonable: even a bishop cannot be at two places at the same time.—*Nashville Ad.*

The first money paid into the treasury of the Woman's Foreign Missionary Society of the M. E. Church was the gift of a lady in the name of her daughter, who, a little before her transition to the excellent glory, said: "If I should not get well I should like you to give as much money to the missionaries every year as it costs to take care of me." The money was applied to the support of a Bible woman in Moradabad, India.—*Ev.*

Union Theological Seminary, New York, sent forth 37 graduates a fortnight ago. They get this good bit of advice which Spurgeon gave to his students in April: "And do not get courting. That is not good for students. Keep yourselves to yourselves. Come back, as some one puts it, with your hearts and manners uncracked. Walk in the fields like Isaac, by all means, and meditate; but do not lift up your eyes for Rebecca. She will come soon enough."—*Pres. Witness.*

Bishop Wordsworth, of St. Andrews, Scotland, who at the invitation of the ministers and students preached both in the College church and in the Parish church, and was treated with all respect and cordiality, has thought fit to make a very strange return for the kindness he received. He has publicly apologized for his action, and warned the fields to beware of accepting Presbyterian invitations "with the risk of doing more harm than good." Putting Christian principle out of the question, such a breach of good manners makes one blush for the Episcopate. Such petty childish inconsistency and rudeness are intolerable.—*Evangelical Churchman.*

The Erie Railroad Company decides to discharge every employe who is not a total abstainer, and the New York Central orders all the tenants who sell liquor to vacate their premises; there is a general assent to their prohibitory requirements. A railroad enacts a stringent prohibitory law and it is all right. Is there not more reason why the State, the larger body corporate, should do the same?

A report has gained currency that in the opinion of Professor Dwight of Yale Seminary, the "Teaching" edited by Bryennios is a document of very little importance. We are informed that he has expressed no such opinion. He expresses himself very decidedly as to the very great interest and value of the discovery, and his associate, Professor Fisher, has lectured to the students upon it.—*Independent.*

It is stated in the *Churchman*, of this city, that a quartermaster at a frontier reservation post, applied for a Gatling gun, and that the commanding officer indorsed the application as follows: "In my opinion, the Indians at this agency are starving to death, and I recommend that a Gatling gun be sent to compel them to starve peaceably." The Gatling gun was promptly sent. Thus the good work of Christianizing the Indian goes on.—*N. Y. Tribune.*

Says an exchange: "A little romance comes in to light up the sad story of the disaster of the *Asia*, on Lake Huron, in September, 1882. The only two persons, one a single man and the other a woman, who lived to tell the story were strangers until thrown together in an open boat on a storm-tossed lake. The sequel to this strange introduction has been a happy marriage. Better that love should begin in a storm than end in one."

The *India Witness* says: "A missionary in the northwest has received a bona fide application from a Mohammedan, aged thirty-six, employed in government service, fair-looking, who intends converting himself to Christianity, to recommend him to some young native Christian lady, tolerably educated in English and Urdu, as a candidate for marriage. The idea of getting a wife as a part of the reward for changing one's religion is very common among Mohammedans."

When Jesus called his disciples it is a remarkable circumstance that he never called a single idler or loafer. They were all busy people. It is by these busy classes that every thing is done, and it is to them that the world looks for all enterprise and progress. When any thing is to be done in the Church, no one ever thinks of calling upon the people of leisure. The busiest men and women are the only ones that have time to work for God, and they are the ones that bear most cheerfully the heat and burden of the day.—*Meth. Advance.*

The American Medical Association held a convention in Washington a week ago. At one of the sessions a certain Dr. Van Kline, of Ohio, offered a resolution that, as many members of the Association were infidels, free thinkers, materialists, etc., the opening of the sessions with prayer be abolished. The resolution was tabled at once by nearly a unanimous vote. Infidelity has not the power among us that many of its noisy advocates affirm. We may well be grateful that we have God-fearing men in the medical profession.—*Zion's Herald.*

The *New York Tribune*, speaking of the high public esteem bestowed on the late Charles O'Connor, says: "The lesson of this exceptional honor is the value of personal character. It is safe to assume that the repute of Mr. O'Connor, for integrity and high-mindedness, has carried his fame into quarters where merely professional eminence would hardly have made him known. He carried into the court room, as well as into all the circles of private life, upright-ness, simplicity, sincerity and independence. These manly virtues not only adorned his career, but enhanced and extended his professional celebrity."

The *New York Retailer*, an influential organ of the liquor traffic, in a recent editorial says: "The Strength of the Enemy," says: "We call your attention to the fact that not less than one million votes are arrayed against you in the various so-called temperance societies, and almost the entire force of pulpit orators of the country. Add to this 153 newspapers and periodicals especially devoted to the cause, to say nothing of the lay ladies and weeklies which truckle more or less to the morbid and bigoted public sentiment that tolerates summary legislation." The temperance men are reminded of their power: let them use it.

BIBLE DIFFICULTIES.

Let it be understood, then, that this word of God is not a field all blazing with sunlight. Clouds hover over it, for even with this Book in our hands the Apostle tells us we know in part. Shadows fall on its pages—the shadows of the Infinite. It is impossible that we should comprehend God. We may apprehend him—that is, lay hold of his nature, touch the shining hem of his garment blazing with stars, and press the soft hand of his grace; but who shall grasp the fullness or measure the altitude of his being, and comprehend the circumference of his truth? An easy Bible, one having no mystery and no difficulty, might please for a time, but it would soon be exhausted, and would fail to lure and lift the soul toward the heavenly heights. It would not be like God. It has become an accepted principle in the best modern art, largely through the teaching of Ruskin, that in order to attain to sublimity of style in representation of natural scenery, there must always be an element of mystery; a sense that all has not been said and cannot be said; an entrancing suggestion of greater things, beyond the magic of the painter's pencil to express. Nature is not a great crystal, with light dancing in every sparkling atom. She is a boundless sea, over which the sunbeams and the shadows tremble with alternating pulse, while vague horizons allure the imagination into dreams of eternity. And our precious Word has on it the same stamp of divinity. It is open and full of light. It is also vast and full of mystery. Those who study it longest are like the naturalists, who, as they sharpen their vision and look with microscopic insight into the simplest objects of the material world, discover new realms ever revealing themselves in that which seemed so familiar as to be common.

An old saint, once the pastor of Abraham Lincoln, said to me: "I have been studying the Gospel of John fifty years, but it keeps ahead of me all the time. When unbelief assaults this book with the spear called difficulty, faith wreaths the spear from the enemy's hand and turns it into a weapon of defense. A Bible which is without that which is hard to understand might be the production of man alone. But again—and I speak now from painful experience as a believer—how many of our troubles about God's word are the revelations of our own conceit and moral crudeness? We approached the Scriptures with theories and fancies furnished by our reading and speculation, and, comparing these with God's word, they did not fully agree. We were distressed, and could not read some parts of the divine revelation with any comfort and satisfaction. It seemed to us that we included the Bible and more too; but later in our lives we discovered that the Bible included us and much besides. It recognized our truth and other truths equally important which our one-sidedness did not grasp. Many a child has the same experience with its mother. It sees one thing and craves that, and thinks it the only thing needful, and is angry that the mother does not sympathize with this state of mind. But years later the child, grown to manhood, realizes how much broader was the maternal wisdom than his own, and thus we come to reverence what once only fretted us."

Said that noble English Churchman, Frederick D. Maurice, "I cannot understand the difficulties of the Bible, but they help me to understand myself." So many of us have gained the preciousness of "self-knowledge" in the twilight of things hard to be understood. We have learned humility as Job did after he had been confounded by the sublime mysteries of creation. We have learned self-distrust as Peter did after he had doubted the word which his own sin verified. We have learned to seek for divine illumination through pra-

as multitudes in every Christian generation have done, who, studying God's word as the blessed Fra Angelico painted his pictures—on bended knees—have seen the mists removed, or rather, glorified, even as the telescope of the astronomer resolves the hazy nebulae of the Milky Way into shining stars, eternal and supreme.—*Rev. J. H. Burrois.*

CANADIAN CHURCHES.

The *London Watchman* says:—The *Guardian* of last Wednesday contains a remarkable letter from its Canadian correspondent on matters affecting the Episcopal Church in that country. Passing by questions of personal controversy, we note an ominous hint that the Church in question is exhibiting signs of "decadence." It is undeniable that other religious bodies "have outstripped the Church in Canada in the race, and that they gather in numbers from the non-religious masses of the people far more rapidly than we do." The Bishop of Ontario and Archdeacon Bedford Jones have acknowledged the fact in pamphlets recently published, and assigned some reasons for it. But the correspondent seems to us to have given a simple and most reasonable explanation. He says that each of the other religious bodies "is thoroughly united, whereas the Episcopal Church 'is divided into two bitterly hostile camps'; that the others are, each of them, thoroughly organized, whereas there is no 'possibility of any such thing as a synodical organization for the spread of the Church'; and thirdly, that every member of the other organizations 'believes himself to be a personally converted man, and makes it a part of the work of his life to persuade others to partake in the religious life, the life of God in the soul, which he has himself received.' On the other hand 'the necessity of personal conversion to God was practically never heard of among High Churchmen' until quite lately, when it has been happily revived by one school among them. The point is indeed a vital one. No Church can live and grow which does not insist on personal conversion. High Churchmen in this country have found this out, and count among their ranks a good many zealous and devoted evangelists who proclaim the doctrine of personal conversion aloud, and many of them with overwhelming unction and power. . . .

Archdeacon Jones complains that the laymen in his Church are, as a rule, "woefully behind in liberality," "in the duty of giving to God." And he proceeds to compare the givings of Churchmen with those of other bodies, notably the Methodists of Canada. In his own country he tells us that the Methodists, though not larger in numbers, or of ampler means than Churchmen, contribute three times as much for missionary purposes. A Methodist farmer will contribute ungrudgingly twenty-five dollars a year towards his minister's stipend, whereas "the Churchman gives only five towards that of his clergyman." "In the small town where I am writing it is quite certain that for every dollar a Churchman pays for the support of a religion a Methodist pays five." The consequence is that other bodies pre-occupy "the outlying regions of older Canada, and by the time we come in there is little left except 'as the gleanings of grapes when the vintage is done.'" So says the correspondent of the *Guardian*. He appears to have shocked some of his fellow Churchmen by his outspoken candour and frankness; but he truly says, "There is no other way to cure the evil. So long as we imagine ourselves healthy and prosperous we shall do nothing; and accordingly he has set himself to deliver his soul on questions of such extreme moment, and calls upon synods and other organized gatherings to give 'time and earnest consideration to these practical matters, instead of wasting it on miserable points of

petty legislation for which no one will ever be the better or the worse." This is very true and very wise; and the bearing of it on the question of personal and conscious conversion will be obvious to our readers. Unless the doctrine of such conversion be generally and faithfully preached in the Canadian Episcopal Church laymen will never understand or feel "the duty of giving to God." Only "the love of God shed abroad in the heart by the Holy Ghost" can ever melt away the icy selfishness whose influence so terribly narrows and chills the souls of unregenerate men; and if that truth be not understood by the clergy, and preached moreover with manifest and earnest sincerity of conviction, Canadian lay Churchmen will continue indifferent to the expansion of their Church, and will keep their pockets buttoned up in spite of every effort to shame them into liberality. What is wanted is a mighty and general revival of spiritual life among Canadian Episcopalians.

MAKE FAST THE BOW LINE.

These words are often heard when vessels are making fast to their piers. The bow-line once made fast insures a safe mooring; and, corresponding to the use of this cable, is the exercise of faith which holds the soul in everlasting security. "Make fast the bow-line" is an order that should be heard and heeded by a good many Christians. They are not firmly fixed and are sadly in need of mooring. Their bow-line is of no use because it is not made fast to what is fixed and solid. This applies to the great truths of religion and suggests the importance of a firm hold on the things of eternity.

The use of the bow-line is one of Dr. Bushnell's very happy illustrations of prayer. A man standing on the bow of a boat, drawing up on a line attached to the shore, suggested to his mind the secret of the power of prayer. The pulling at the rope does not move the solid ground; it moves the boat toward the land. This is the office of faith, it does not move the throne of God, but it draws the soul closer to it and holds it in perfect security and peace.

NEW GUINEA.

The Rev. W. G. Lawes, Congregational minister at Port Moresby, in New Guinea, makes an interesting statement concerning that island and its native inhabitants. For himself and his colleagues in missionary work he would prefer that those whom they preach to should be let alone, but if "annexation" is to take place let it be "Imperial," not "Colonial." The climate is a thing to be taken into consideration, as the missionaries know well, and secular explorers to their cost. Mr. Lawes has been nine years at work, together with his wife. There are seventeen stations along 300 miles of coast, and besides the European labourers they have teachers from Talien, Rotonga, and Savage Island. Of these latter, whom he has known for more than twenty-three years, Mr. Lawes expresses a very high opinion for character, capacity, and zeal; and character, as he contents, is that which, by the blessing of God, will crush the power of heathenism. There are fifteen hundred children in school, and thirteen young men under training for missionary work, while more than a hundred adult natives are in Church fellowship, and numerous, marauding and piracy, once not only, have received a manifest check. Captain Webb, of the *Patrol of the Lotus*, wrecked at Hood Point, returned public thanks to the natives there for their efficient help and perfect fidelity. "As soon" he says, "as they saw the difficulty I was in, they came off to the vessel, the sea running too high for canoes to be of use. They were of the greatest aid to me in the working of the ship, treated myself and the crew

with the utmost kindness; and, though all things were landed loose, where they lay for several days, not a single article was taken away." "Yet, we there at the Mission-house," adds Mr. Lawes, are "just half the resident white population." As to certain whites, prowling in those seas, this experienced missionary in that region is compelled to aver: "I must say that for licentiousness and downright bestiality the white man beats all!" "We," he says in conclusion, "have annexed New Guinea for God, and claim the sympathy and help of all who love Him."

JOHN WESLEY ON THE TRAFFIC.

"Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine. Therefore, such as prepare and sell them only for this end may keep their conscience clear. But who are they? Who prepare them only for this end? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of those men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood, is there. The foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, to deliver down thy fields of blood to the third generation! Not so; for there is a God in Heaven. Therefore, thy name shall soon be rooted out."

A GOOD APPOINTMENT.

Rev. H. Loomis gives an interesting account of an active native Japanese Christian, Hara Tanekaki, of Tokio, who was lately imprisoned for some political offense. He made this prison prove, if not a palace, a temple, by his instructions to his fellow-prisoners concerning Christianity, once spending a whole night in this way. This was continued for three months, when, after a trial, he was removed to the Schipawa prison. Here he found that a man who had special influence had once heard him preach the Gospel, and was now a seeker of more light. Hara Tanekaki, to king to God for guidance, helped him in the way of life, and also preached to 200 criminals every night. He believes that he might not have been able to endure the three months in this prison if it had not been for the consideration and kindness he received as an evidence of gratitude for his efforts to instruct his fellow-prisoners. This Japan preacher seems to think he received a "good appointment," although he certainly would not have chosen it; as he calls his house, "Yen futu do," or the place of heaven's blessing.

In old days there were angels who came and took men by the hand and led them away from the City of Destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth gently towards a calm and bright land, so that they look no more backward; and the hand may be a little child's.—*George Eli.*

"We worship the sermon too much and not God through the service. The sermon should not exceed thirty minutes; but if at the end it finds itself in the midst of a heavenly gale, let it sail on, the people will not grumble."—*Dr. Burton.*

OUR HOME CIRCLE.

THE FOE UNTHOUGHT.

I sat beneath the shadow of a rock And watched the tide come creeping up the shore, Not silently nor yet with sudden shock, But slowly surging onward evermore.

A lad with spade in hand came passing by, A transient cast of thought upon his brow; But, like a boy, his mood did quickly fly, And active dreams possess his being now.

He dived with energy the sandy beach, And swiftly rears his fragile castle wall With buttments, battlements, and turrets, each, Designed for strength and foe-man to appal.

His work complete, the final spadeful thrown, The lad in proud possession stands within And shouts aloud—"My castle is my own! Who dares contest my sovereign right therein?"

The youth, with true humanity, had failed To see his one as yet unmastered foe, And the ocean's phalanx grim prevailed, And laid his feeble battlements full low.

This I beheld from my obscure retreat, And thought to moralize upon the sight, Full well-assured a parable so neat Must bear a mighty moral—read aright.

Methought—"Tis thus ambition blindly rears His castles, e'en from boyhood to old age, Obtrusive, as he builds mid hopes and fears, Of one unconquerable foe-man's rage.

For though his schemes are well and shrewdly laid, He sees not him who conquers with a breath, He sees not him who holds a mightier spade To undermine his hopes—his name is Death." —Selected.

THE COUNTESS OF HUNTINGTON.

She had her place and her work from God, and her serene and stately figure will always stand in the foreground of the picture of early Methodism. The wife of an Earl, with a strain of royal blood in her veins, it was her glory that she was a humble follower of the Lord Jesus Christ. Possessing a large fortune, she laid it at his feet, joyfully giving all to him who gave himself for her. Having high social position and influence, she laid this also a willing offering upon the altar of Christian consecration. Through her the overture was made to the titled class of the British kingdom to join in the movement that was to rescue the nation from atheism, and check the tide of its moral degeneracy. If too few of them responded directly to the movement and became personal beneficiaries of saving grace, she made a channel through which their whole body was reached by an influence that averted, chastened, and in a measure disarmed their hostility.

When in the heat of polemics Wesley and Whitefield were being driven apart, it was her gentle womanly hand that drew them together again and prevented a rupture of their personal relations that might have not only left a blur on the record of their lives, but hindered the great work that was equally dear to them both. Her Calvinistic opinions enabled her to carry the torch of evangelical reformation and kindle its heavenly light where it could not have gone without her. The separate movement which she promoted effected its providential purpose. The mountains and valleys of Wales sing for joy, and the stream of spiritual life flows in a stronger and swifter current in many lands because she put her faith, her love, her prayer, her work and her money into the Master's cause when she heard his call and saw her gracious opportunity. Noble Christian lady! faithful stewardess of her Lord! she shines apart in the firmament of Methodist history like an evening star whose mild radiance is the precursor of countless lesser lights that spangle the heavens.

A severe sickness first caused her to turn her thoughts to religion, and prepared her heart for the reception of the seed of the kingdom that was dropped into it by her kinswoman, Lady Bettie Hastings, who had come in contact with the Methodists at Oxford. She found in Methodism that which met her spiritual needs, and soon she identified herself with the great movement. She invited Mr. Wesley to her residence, where he preached to a class of noble hearers to whom the gospel as he presented it was a new and strange thing. She accepted his doctrine of Christian Perfection—"If a doctrine I hope to live and die by," she wrote to him. She appointed Whitefield one of her chaplains, and the great orator preached with characteristic power to the aristocratic circle that gathered at her invitation. Among them was the keen and courtly Chesterfield, the witty and sardonic Walpole, the saucy and subtle B. Lingbroke, and many other sinners of high rank, who listened with wonder and ad-

miration to an eloquence that surpassed all their conceptions. Many of them were converted—namely Lord St. John, the brother of Bolingbroke, and a goodly number of noble women. A select number of these established a meeting for Bible-reading and prayer, held at each other's houses—a sort of class-meeting—the spontaneous product then, as at other times, of true New Testament Christianity. This meeting was for many years a centre of spiritual power, these devoted women leading lives of singular fidelity and holy beauty in the midst of the vain pomp and glory of the aristocratic world.

She gave away more than half a million of dollars for religious uses. She sold her jewels, gave up her costly equipage, expensive residence, and liveried servants, and with the money thus obtained she bought theaters, halls, and other buildings, and fitted up places of worship for the poor. She made itinerant excursions into different parts of England and Wales, accompanied by zealous noblemen and by evangelists, who preached as they went in the churches or in the open air. To systematize the work, she mapped all England into six circuits, and supplied them with preachers at her own expense. But her munificence provided houses of worship more rapidly than preachers could be found to preach in them, so at Trevecca in Wales a college for the preparation of candidates for the ministry was opened under her patronage. John Fletcher was its first President, and Joseph Benson its head-master. Its history reads strikingly like that of most schools of its class that have since risen, flourished for a season, and perished; but it was a fruitful investment for the glory of God made by a woman who, though herself never the occupant of a pulpit, was the instrument by whom the glad tidings of the gospel was preached to a great multitude of souls, and many turned to righteousness. To her the promise will not fail—she will shine as the stars forever. Among those who co-operated with her in carrying out her plans were Romaine, Venn, Madan, Townsend, Berridge, Toplady, Shirley, Fletcher, Benson, and others, whose names will not perish from the pages that record the great evangelical revival.

In 1761 she passed to her reward on high in her eighty-fourth year. Her departure was not merely peaceful, it was rapturous. When the breaking of a blood-vessel apprised her that the end was at hand, she said: "I am well; all is well—well forever. I see, wherever I turn my eyes, whether I live or die, nothing but victory. The coming of the Lord draweth nigh! The thought fills my soul with joy unspeakable. My soul is filled with glory. I am in the arms of love and mercy; I long to be at home; O, I long to be at home!" And thus she went home.

Strong-framed and erect in her carriage, with a face in which masculine vigor was blended with feminine softness and saintly sweetness of expression, a chin square and massive enough to indicate the tenacity which distinguished her, lips that seemed ready to speak in benediction, a nose rather large for the Grecian model of beauty, great "speaking" eyes from whose depths her great soul looked forth upon the world in pitying love, a forehead broad and smooth, above which the abundant hair was gathered under a snowy cap of chaste ornamentation—this is the portraiture that has come down to us of Selina, Countess of Huntingdon, whose illustrious example of the entire consecration of rank and riches, love and life, to Christ, will be an inspiration to her sex until, in the fulfillment of the joyous promise, a redeemed humanity shall join in the jubilee-songs of the millennial morning.—Nashville Advocate.

THE DEAF AND DUMB.

Prof. Gallaudet, president of the Columbia Institute for the Deaf and Dumb, recently read a paper before the National academy at Washington, on "Some recent results of the oral and manual teaching of the deaf under the combined system." Dr. Gallaudet said that in America, when the first school was established in 1817, the manual method was adopted and held its place to half a century. In 1867 oral schools were established in Massachusetts and New York. Early in that year the directors of the

institution for deaf mutes in Washington sent Dr. Gallaudet to Europe. After a careful study of some forty schools, Dr. Gallaudet became convinced that a combined system conferred greater benefits on deaf mutes than either the oral or the manual methods used alone. On his return he strongly recommended the introduction of oral teaching into the deaf mute schools. This suggestion has been acted on favorably in all parts of the country with gratifying results. Those who advocated the pure oral method are urging earnestly the abandonment of signs, and are claiming that under the combined method the oral instruction of deaf mutes could be carried forward successfully.

He said that he would introduce to the academy one of the pupils of his institution, in which the combined system was followed, that the members might judge for themselves whether the claims of the pure oralist were founded or not. Before making this exhibition, the doctor informed the academy that a new feature in the instruction of the deaf had lately been developed in the Nebraska institution at Omaha. It had been found that some fifteen percent of the children in this institution possessed more or less hearing. By means of the audiophone and other appliances, Prof. Gillespie had succeeded in developing the hearing power of these pupils in a most gratifying manner, and he urged teachers of the deaf in all parts of the world to labor in this direction, with the assurance that under this aural method a large percentage of the so-called deaf and dumb might be taken entirely out of that class, and become in no respect different from persons whose hearing had been impaired. Dr. Gallaudet then called to the platform one of his pupils, John O'Rourke, a boy seventeen years old, now in the sixth year of oral instruction. This boy, the speaker said, was entirely dumb when his oral teaching began. Dr. Gallaudet did not use a sign in communicating with his pupil, and resorted only once to the manual alphabet to correct a mispronunciation on the part of the boy. Many questions were asked and answered, the pupil reading from Dr. Gallaudet's lips with ease, and making his replies with a distinctness that caused them to be understood by all present. Young O'Rourke read three stanzas from Longfellow's "Psalm of Life" in a manner that elicited hearty applause.

WORK ON EARTH.

Why dost thou talk of death, laddie? Why dost thou long to go? The Master that hath placed thee here Hath work for thee to do.

Why dost thou talk of heaven, laddie? What wouldst thou say in heaven? When the Master asks, "What hast thou done?" With the talents I have given?

"I gave thee wealth and influence, And the poor around the spread; Where are the sheep and lambs of mine, That thou hast reared and fed?"

"I gave thee wit and eloquence, Thy brethren to persuade; Where are the thousands by thy word More wise and holy made?"

"I placed thee in a land of light, Where the Gospel round thee shone; Where is the heavenly-mindedness I find in all my own?"

"And last I sent thee chastisement, That thou mightest be my son; Where is the trusting faith that says, 'Father, thy will be done.'" —John Wilson.

A COLLEGE PROFESSOR.

Professor —, one of the most popular and valued instructors in a New England University, sat reading the morning paper, and his eyes fell upon the report of Mr. Moody's meeting of the previous day in that city. He glanced down the column until he read: "Question: 'Can a user of tobacco be a Christian?' Mr. Moody replied: 'Yes, I suppose so—a filthy one.'" To use his own language, as he related the circumstances to me: "I threw my cigar from my mouth, and said to my mouth, 'I'll not be a filthy Christian.'" I had smoked cigars without a thought that it was wrong. When students came into my room to ask questions, I would lay by my cigar, answer their questions, and as they left resume the use of the cigar. Sometimes I only smoked one a day, at other times several. It never occurred to me that I was setting a bad example. But now nothing could induce me to smoke."

The frankness with which this voluntary testimony was given me by this eminent scholar and instructor was paralleled by another statement which shows his piety and childlike humility. In

speaking of the struggle with the tobacco appetite, that inevitably followed this sudden change of habit, he related this incident:

"Some time after, I felt so uneasy and so uncomfortable that I said to my wife, 'Oh dear, how uneasy, how uncomfortable I feel!' She replied, 'Well, what makes you try to leave off all at once? Why don't you get a cigar and smoke it, and thus leave off by degrees?' I started out for a cigar and got as far as the corner of — Street, when the thought came, 'You are a professor in — University, and are going to a drug store to get a cigar on Sunday!' And I didn't go after it. I returned to my closet, got down on my knees in humiliation and penitence before God, and implored his aid, and I got it. I never told Mr. Moody, but I am going to the next time I see him."

This simple recital of facts reveals the insidious power of a sinful appetite and habit over the mind and life of a strong and good man. It magnifies the power of truth under the influence of the Holy Spirit to open blind eyes, and cause them to face so great an inconsistency in a professing Christian. "A filthy Christian," indeed! And it magnifies the grace of our Lord Jesus Christ as it comes to deliver a panting, writhing, struggling, captive sinner from the power of a depraved appetite.

Our Sabbath-school lessons tell of the marvellous power of God in rescuing the Apostle from the captivity of an earthly prison. Is this less wonderful? Are any to whom this epistle comes just such "filthy Christians" as was my personal friend whose story has just been rehearsed? May we not hope that the Apostle's junction to "cleanse yourself from all filthiness of the flesh and spirit" will lead to like humility, confession, penitence, and deliverance?—H. W. Conant, in Zion's Herald.

THEY DIED WELL.

What a grand testimony to the blessedness of faith in Christ is this paragraph from the editorial columns of the Interior: "A sister of the writer of this died last week. She breathed her life out with the words, 'Inexpressible peace.'" She was laid by the side of her father, who had preceded her some thirteen years, and who, as he sank into his final rest, said, "I have not a doubt and not a fear," and noticing the tears of those who stood about him, he added, "and I have not a pain." His father, the grandfather of the writer of this, died at a great age in the year 1844. He had slept well and appeared to be well during the night preceding his death, and a grandson was sent to him with the message, "Tell the old Revolutionary to come to breakfast." He replied, "I think I will go to sleep," and he did. Another sister who died thirty years ago, as she approached the end, was very quiet and had an expectant look on her face. On being asked what she was thinking about, she replied, "I am watching for the first glimpse of my Saviour." The writer's mother-in-law, who died twenty-seven years ago, was asked how she felt. "Very happy," was the reply. And then she added, "My sweet, last sleep has come at last," and her face put on the calm of eternal repose. In the presence of scenes and memories like these, how lighter than vanity do all assaults upon the verity of the gospel appear! The Divine Spirit tells us that the death of his saints is dear in God's sight—something that he takes special pleasure in—and the infinite pleasure is mutual. The sentiment that "He giveth his beloved sleep," is the soul of beautiful poetry. But it is simply a truth of plain and common observation. It transcends the beauty of imaginative poetry because it is a transcendently beautiful fact.

THE ART OF THINKING.

The object of the teacher is to teach to think. The pupil thinks enough, but he thinks loosely, incoherently, indefinitely, and vaguely. He expends power enough on his mental work, but it is poorly applied. The teacher points out to him these indefinite or incoherent results, and demands logical statements of him. Here is the positive advantage the teacher is to the pupil. Let us suppose two pupils are studying the same lesson in geography or grammar or history. One reads to get the facts; he fastens his eye on the page and

his mind to the subject before him; he makes the book a study and acquires information from it; his object is to acquire knowledge. He attains this end. The other also studies the book, but while reading he is obtaining lessons in thinking. He does not merely commit to memory; he stops to see if the argument is sound, he analyzes it to see if the conclusion is warranted by the premises.

The one who thinks as he reads is quite different, it will be seen, from him who simply learns as he reads. To read and think, or to think as one reads, is the end to seek. To teach to think is then the art of the teacher. The reader for facts gets facts; he comes to the recitation seat and reels off those facts. His mind, like Edison's phonograph, gives back just what it received. While this power is valuable, it is not the power the world wants. The teacher will find his pupils come to the recitation to transmit the facts they have gained. He must put them in quite another frame of mind. Instead of recitations they must be made into thinkers. The value of the teacher is measured by his power to teach the art of thinking.—Teacher's Institute.

IT IS YOUR TONGUE.

It is your tongue; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch your tongue. It needs watching. It "is a fire"—watch it. It is a helm, which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch your tongue! No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it, or fear it, or wish that they could bridle it, but they cannot do it. You have the power—watch that tongue. That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation, and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "If a man will love life and see good days, let him refrain from evil, and his lips that they speak no guile." Watch that tongue. It is the glory of man. It distinguishes him from brutes. It was bought with blood by the Son of God. He claims it as his. It should speak his praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue. The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word we must give account in the day of judgment. What will be the record of that tongue then? Watch that tongue.—Watch Tower.

The celebrated Duval, librarian of Francis I., King of France, often answered questions by "I don't know." An insolent man replied to him one day, "Why, sir, you ought to know. The Emperor pays you for your knowledge." Duval answered, "The Emperor pays me for what I know. If he pays me for what I don't know, all the treasures of his empire would not be sufficient."

OUR YOUNG FOLKS.

"SUBJECT UNTO THEM."

Dear little children, reading The Scripture's sacred page, Think, once the blessed Jesus Was just a child, your age; And in the home with Mary, His mother sweet and fair, He did her bidding gladly, And lighted all her care.

I'm sure he never loitered, But at her softest word He heeded, and he hastened—No errand was deferred. And in the little household The sunbeams used to shine So merrily and brightly, Around the child divine.

I fear you sometimes trouble Your patient mother's heart, Forgetful that, in home-life, The children's happy part Is but like little soldiers Their duty quick to do: To mind commands when given, What easy work for you.

Within good Luke's evangel, This gleams, a precious gem, That Christ when with his parents Was "subject unto them." Consider, little children: Be like him day by day, So gentle, meek and loving, And ready to obey. —M. E. Sangster.

A DOG'S MEMORY.

When a pastor in Southbridge, Mass., a gentleman connected with the church frequently called at the parsonage, accompanied by a dog of rather small size, which became a pet at the house. He always went with his master on Sunday to church, and would lie down at the doorway of the pew, which was near the pulpit. As soon as I commenced the service the dog would invariably start and walk into the altar and to the top of the pulpit steps, and there lie down facing the congregation and remain a quiet and attentive listener through the service. As the congregation rose at the singing of the last hymn, the dog would retrace his steps to his master's pew, respectfully wait there till the benediction was pronounced, and then retire with his master.

The gentleman removed to an adjoining town. Six weeks after his removal I exchanged pulpits with his pastor and entered the church and pulpit, not having seen him or his dog since he left Southbridge. When I commenced service, that dog recognized my voice, and scraped at the pew door to be let out; and coming to the top of the pulpit stairs, he lay down as formerly till the closing hymn, when he arose and went back to the pew as he did in Southbridge. This surprised the congregation, as the dog, though always at church, had remained in the pew quietly till at this time, and never went to the pulpit afterward.

CHILD INFLUENCE.

While sitting in the parlor of Rev. Dr. Levy, in West Philadelphia, yesterday, a gentleman with a sad expression came in and said to his pastor:

"Mother died this morning at six o'clock."

He then told us of the triumphant death of his wife's mother.

After he had gone, Dr. Levy gave us the following interesting facts:

He said: "When I was at this church holding meetings a number of years ago a little girl was converted. She became an earnest Christian and persuaded her mother to attend the meetings. She gave her no rest until she, too, learned to love the precious Saviour. This was the lady who died this morning."

"When the little girl, who had been the means of the conversion of her mother, had grown to be a young lady, the gentleman whom we have just seen wished to make her his wife, but he was then an infidel."

"On one occasion he wished her to attend a ball with him, but she said, I am going to a prayer-meeting and will pray for you."

"This troubled him very much."

"He took no pleasure in the dance. The prayers offered in that prayer-meeting were answered."

After they were married this gentleman became an officer in Dr. Levy's church.

And thus you see they have been a happy Christian family as a result of this little girl's giving her heart to the Lord.—Good Words.

DO IT NOW.

This is for you, boys and girls. It is a bad habit—the habit of putting off. If you have something that you are to do, do it now; then it will be done. That is one advantage. If you put it off, very likely you will forget it, and not do it at all. Or else—what for you is almost as bad—you will not forget, but keep thinking of it and dreading it, and so, as it were, be doing it all the time. "The valiant never taste death but once"; never but once do the alert and active have their work to do.

I once read of a boy that drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with the boy. But there the fact was, he was pining away, losing his appetite, creeping about languid, and his mother was distressed. The doctor was nonplussed.

"What does your son do? Has he work?"

"No; he has only to bring a pail of water every day from the spring. But that he dreads all day long and does not bring it until just before dark."

"Have him bring it the first thing in the morning," was the doctor's prescription. The mother tried it, and the boy got well. Putting it off made his job prey on the boy's mind. "Doing it now," relieved him. Boys and girls, do it now!—W. C. Wilkinson, D. D.

JUSTI

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THE SUNDAY SCHOOL

JUNE 8.

JUSTIFICATION BY FAITH.

ROMANS 3: 19-41.

Verse 19.—The first part of this verse relates to the Jews, who were under the law in a sense the Gentiles were not, having the oracles of God (ver. 2), and every opportunity of knowing right from wrong, and every inducement to obey the law under which they were placed. But having shown that the Gentiles had not acted up to such law as they had (chap. 1; 2: 14-15), and were therefore guilty and condemned, he now declares that neither Jew nor Gentile has any plea of self-justification before God. As individuals, it is only when we are brought to feel that this when we are prepared to receive the glorious truths of redemption through Jesus Christ. Only when our mouth is stopped, when we abandon all attempts to excuse or palliate our sin, when we renounce all dependence on outward privileges, or on the efforts we can put forth, and when, in fact, we take our place before God as utterly guilty, undone and helpless, that we can rest on Him whom the Father has set forth as our Hope and Refuge, and, embracing Him, can be accounted righteous for His sake, and receive the new inward life His Spirit breathes into his people.

20.—1. Men are too far fallen and depraved to perform any works such as could justify them in God's sight. 2. The law shows us where our guilt lies, but does not reveal any way of escaping from it. Therefore, the law is sufficient only for righteous beings, and those who have once sinned, even if only once, must have some other method provided for their acceptance with God.

21-24.—"The righteousness of God" here must mean God's righteous method of making unrighteous men righteous. This is stated in verse 22. When the apostle says this righteousness is "witnessed by the law and the prophets," he refers at once to all the types and prophecies in which Christ's mission had been typified and predicted. "Unto all and upon all them that believe." Upon all, is omitted in the Revised Version, but with a note stating that it is found in many ancient authorities. The meaning seems to be, that this justification by faith is offered to, and comes actually into, the experience and enjoyment of all them that believe. "For there is no difference," no distinction between Jew or Greek. By having as sinners "come short of the glory of God," is meant that we have failed to accomplish the great purpose for which man was created, viz., to glorify God by a life of obedience and holiness. When "justified" (verse 24), we are so "freely" i. e., without any merit of our own—"by His grace," not His justice, to which only the innocent can appeal. The merit on the ground of which we are justified is His, and not in any sense our own.

This justification, the true nature of which is so important to understand, is spoken of in the next verse as the remission of sins, or (Revised Version) "the passing over of the sins done aforetime," i. e., forgiveness. But justification is something more than simple forgiveness. Three views of our reconciliation with God are given in the New Testament, answering to His relations to us as King, Judge and Father, and ours to Him as subjects who have rebelled against their rightful King, criminals condemned by their righteous Judge, and prodigals who have wandered from their loving Father. The King forgives, the Judge justifies, the Father adopts, but all three are different views of one and the same blessing bestowed by the one God, who holds all three relations to us for the sake of His Son Jesus Christ. The value of the threefold view may easily be shown. Forgiveness may exist without justification, e. g., the Queen may pardon a criminal condemned to die, but the judge does not reverse his sentence of condemnation. Justification is a reversal of the verdict of guilty—an act in which the judge joins with the sovereign in blotting out the sentence of condemnation. But in our case we have the feeling of the prodigal in the parable; though we have forfeited the right to be considered as sons, the reconciliation would not be complete unless we were restored to all the privileges we had lost, and thus our Father in heaven receives those whom He has forgiven and justified back into His family, and makes them His sons by adoption.

25.—To propitiate is to appease, to turn away the wrath of an offended person. In this case the wrath of God, that he is implacable, the unforgotten objection which many bring against the Atonement. There is not only no implacability in God, but a most tender affection toward the sinning race, which is shown by the most eminent proof of His love, that for our sakes He spared not His own Son. God hath "set forth" the sacrifice of His Son as the only medium through which we can obtain acceptance with Himself, and we must come in penitent faith and trust in a crucified Saviour in order to our reconciliation with God.

26.—In the Old Testament, the Lord reveals Himself as "a just God and a Saviour" (Isaiah 45: 21); here we have the fuller and most explicit statement of how He can be such. "No license is given to offence, no suspicion is cast forth that after all God will make terms with sin, and not visit it with the threatened penalty. The justification of sinful men rests on the substitution of One in whose mysterious Person the Divine and human natures met; and who constituted by the Father the Head and Representative of our race, when he had established a perfect human righteousness, took the place of the guilty and died for us the penal death. Here was a declaration, in the face of the universe, of the hatred with which God regards sin; here was an assertion, the most affecting and overwhelming, of the great principle that sin must be visited with suffering.

There are 12,000 Canadians in Minneapolis. A VICTIM OF MISPLACED CONFIDENCE.—The individual who places trust in many of the claims of advertised remedies is often sadly disappointed, but the array of facts regarding the honest virtues of Burdock Blood Bitters are indisputable. It positively cures diseases of the blood, liver and kidneys. Investigate the proofs and testimonials.

USEFUL HINTS.

Trenching celery, says an exchange, becomes less and less in favor every year. On level ground cultivation is easier.

An English authority feeds to cows only the bottom of the turnip after the crown has been cut off, thus preventing the turnip flavor.

Green clover turned under will increase the fertility of land five times as much as the same crop left on the surface to ripen and dry up and then be plowed under.

Never allow any one to tackle your horse in the stable. The animal only feels the torment and does not understand the joke. Vicious habits are thus easily brought on.

To make a wall splasher, cut a piece of white oil-cloth the shape of the top of an envelope. Work in shell stitch, crochet with crewel all around. Add two pockets, one on each side, for tooth and nail-brushes.

Don't throw away the young beets you have thinned out. Instead of throwing them on the ground to wilt throw them into a pan of cold water, and afterwards boil them, roots and tops, for greens. They are delicious.

To wash successfully the striped cotton undershirts so universally worn put salt in the water in which they are washed, salt in the rinsing water and salt in the starch. Do not have the starch boiling when they are put into it.

Don't suppose that you can jam the roots of fruit trees into small holes of poor soil, and have them do well. Unless you are willing to do the work thoroughly, and to give them a fertile soil, better not plant fruit trees at all.

In first turning your sheep to grass, it is well to continue feeding a little grain to counteract the relaxing effect of the grass. A writer in an agricultural journal recommends the feeding of roots during Winter and early Spring, so that they will pass from hay to grass "without such a ravenous desire for the latter."

To mend lamps which have become loose, wash thoroughly, removing all oil. Take off the brass and remove all the plaster inside, leaving the brass clean and free from oil. Mix dry plaster of paris with water to proper consistency and apply, fitting the top in place. It will set in a few minutes.—Indian Farmer.

Some of the English medical journals have already begun to point out the great importance of not over-feeding infants with starchy foods, such as bread, farina, gruel, etc., as the warm season approaches. According to authorities like Sir James Fagel, such over-feeding is a fruitful cause of the large infant mortality in warm weather. The one article most necessary to the life of the child at all times is water.

You can do your own grafting, with proper care. A sharp knife, a small saw and hammer, some strips of cloth or soft twine, properly cut cions, and some wax made of four parts rosin and one part each of bees-wax and tallow are the necessities. Make clean cuts and insert the cion, so that the bark (cambium layer) of cion and stock will exactly coincide. Cover the split with the wax and the work is done.

Dr. Cyrus Edson has submitted to the Health Board of New York the result of his investigation into the adulteration of mustard. His report shows that three out of thirteen samples analyzed by Prof. Walker contained naphtha yellow, which is a violent irritant poison, and were in addition largely adulterated with flour. The other ten contain from 20 to 75 per cent. of flour, with, in some cases, a considerable percentage of terra alba. The Health Board has summoned the mustard manufacturers before it to warn them.

Cut flowers in vases should have a fresh supply of water every morning; the dead buds and decayed leaves should be taken away, and the end of the stalk cut off. All these leaves should be removed from that part of the stalk that is in the vase. When the flowers begin to hang the head and show a general aspect of languor, cut off the ends of the stalk with a sharp knife, and put them about two inches deep in warm water for a few minutes; the water should not be scalding, but as warm as you can hold your hand in without pain; the moisture will make its way through the cells of which the stem is composed, and it they be taken from the warm and immediately replaced in fresh cold water the flowers will revive and yet live for some days or hours longer, according to their kind. They should not be exposed to a hot sun.—Ladies Floral Cabinet.

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At present about 19,000 persons are exiled to Siberia annually, and about 60 per cent. are nobles.

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

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THE WESLEYAN
FRIDAY, MAY 30, 1884.

AMERICAN CONFERENCE NOTES.

At the election of the Bishops on the 15th ult. the hall was so crowded that hundreds stood in the aisles. When the order of the day was taken up, Bishop Harris announced the names of the tellers, and their positions in the hall were assigned. After various motions and suggestions the balloting was begun. Each Conference was called, when the delegation stood up, and the chairman of it said, "Here." Then the name of each member of the delegation was called, and when he dropped his ballot into the hat, he said, "Voted." The process is somewhat slow, but secures great accuracy. The calling of the roll occupied about forty minutes, and the tellers retired to count the votes.

One of the most enthusiastic meetings has been that of the Board of Church Extension. After several vigorous speeches had been delivered, Bishop Harris introduced Dr. McCabe and, in his own words, "turned him loose" upon the congregation. The proposition was to raise \$50,000, and the audience was informed that \$20,000 had been secured conditionally as a single offering. In a short time more than the sum solicited was reached. The \$20,000 subscription was then announced as coming from Rev. J. G. Miller, an elderly supernumerary of the Nebraska Conference, who was called to the platform and received with great applause by the enthusiastic congregation.

Several of the fraternal delegates, it seems, ran the risk of wearing out their welcome. The Central Christian Advocate puts it thus: "We have had three nights of receptions this week. But why will men of good sense and accustomed to public life impose long speeches upon those whose friendship they are trying to cultivate? Do the fraternal delegates whom we send to them commit trespasses of this kind and are we to accept this as a sort of retaliation? The speeches were good, several of them of marked merit, were all in good temper, and as courteous as one could desire, but they were at least some of them of inordinate length."

The Conference acted with wisdom in following the election of its bishops by the adoption of a resolution reaffirming "the doctrine of the fathers of our Church that the bishopric is not an order but an office, and that in order a bishop is merely an elder or presbyter." Has there been a growing tendency in the Methodist Church of America to regard the Episcopacy as an order? We have had some fears on this point. At any rate there is a great deal in a name. Theories crystallize into names. "Historically," says the Baltimore Methodist, "the title Bishop has come to mean in a large part of the Christian Church what we expressly assert it does not mean with us. Yet with all our assertion and reassertion we shall be unable entirely to divest it of that significance to the people and, there has been occasion sometimes to fear, even to the persons invested with it. We have always believed the adoption of that title to have been the one serious blunder of our fathers. Mr. Wesley saw further than they. Titles are silent forces operating constantly upon the imagination of those who use them. Definitions addressed to the reflection now and then but partly counteract their influence. But now let us take a fresh start in our notions of the episcopacy and remember that Bishop is the name of the office and not of the man, and that the man in the office is not lifted one whit above the man out of it."

The N. Y. Advocate publishes in full the memorial papers and addresses given at the special service, which Dr. Buckley called a "calm in the midst of an unspent storm." The addresses were worthy of the men and the occasion, and were not marred by that indiscriminating eulogy which often becomes offensive. We quote one beautiful paragraph of many in Dr. Buckley's paper on Bishop E. O. Haven. It reminds us of a paragraph in Dr. Punshon's sermon at the Frederick Conference many years ago: "He did not wish to die. No man not yet impaired in his vital force, whose

eye is not dimmed, and whose strength is not abated, ever does wish to die when he sees worthy work for him to do. Even St. Paul in the midst of persecution could only say that he was in a strait betwixt two." Willingness to die in the prime of life hath something in it morbid. But when Erastus O. Haven saw that he must die he fulfilled the beautiful words of Sir William Jones:

So live, that sinking into thy last, long sleep,
Calm thou may'st smile when all around thee weep."

A stirring debate took place upon a report affirming it to be inexpedient to take action upon the licensing and ordaining of women to preach and to administer the sacraments. A substitute was offered, approving licensing them to exhort and preach under the authority of the quarterly conference, as in the case of other exhorters and local preachers. Dr. Curry sustained the report because he believed it to be judicious. We do not, he said, license farmers to plant potatoes, as they can do so without it. Dr. Buckley said that the only two women who had petitioned for the licensing of women were one from the Congregational Church and one from the Presbyterian Church, both of whom desired to get into Boston University. Women can get any opportunity to preach that they desire. The substitute was lost by a vote of yeas 126, nays 222, and the report of the committee adopted. This action of the Conference does not of course bear upon the question of women speaking in the churches. The Methodist Church committed itself to that position long ago. It welcomes women to the widest influence she can exert by tongue or pen. "So now, while Deborah may not wear Barak's shoulder straps and flourish his commission, let her cheer and encourage the hosts of Israel and their commissioned leaders all she can. The instances are not few where she is the power behind the throne."

A report from the Committee on Itinerancy, disapproving direct negotiations between preacher and people without consultation with the appointing power, was discussed at length and adopted. The Chairman of the committee explained that it was not intended to do away with representations of their wants or requests for certain preachers upon the part of the churches, nor to prohibit representations of a proper character upon the part of the preachers, but merely to break up that style of negotiations by which a church and a preacher make preliminary arrangements to which they pledge themselves to stand through thick and thin, whatever be the judgment of the appointing power or the exigency of the hour. A proposition to amend by including "indirect negotiations" in the same condemnation was defeated. But how is the line to be drawn between "direct" and "indirect" arrangements? In a larger sphere, the effect of this discussion will be about as valuable as that of a tangled debate which took place in our Nova Scotia Conference a few years since. Regret it as for some reasons we may, it is certain that the spirit of the age demands a certain degree of freedom in these matters. It must be admitted that, in a less definite development, it existed in the days of our fathers; and that through this very indefiniteness it was at times productive of sad jealousies. All that can be demanded is that on the part of the preacher or church all pre-arrangements shall be "above-board," and regarded as liable to be set aside in cases of special public pressure.

In spite of the previous decision against foreign episcopal residences, William Taylor has actually been chosen a bishop for Africa, and has been set apart for his special work with the five bishops previously elected. Dr. Taylor was assigned that position by 250 out of 343 votes. He goes to his almost boundless field at the age of sixty-four. A native of the South—Virginia, and an evangelist in California, India, South Africa, South America, and in nearly all the English speaking countries of the world, he has been his parish, but he now goes forth in an advanced post which few perhaps may envy him, but to which he goes most willingly. He came to the General Conference from South America as a delegate from an Asiatic Conference, and leaves it for a residence in Africa! May the Master make this whole-souled, consecrated, man a great blessing to

that dark continent! Heaven is just as near it as to America.

To most of our readers details of further elections would have comparatively little interest. They will be glad, however, to know that Dr. J. H. Vincent has been re-elected Secretary of the Sunday-school Union. Dr. Buckley by a large vote has been re-elected editor of the N. Y. Advocate, as have the editors of the Northwestern and Central Advocates. Dr. Hoyt, of the Western Advocate is succeeded by Dr. Baylis. The other members of the northern family of Advocates are strangers to us. Dr. Whedon, in consequence of ill-health, retires from the Quarterly Review, which is placed under the management of the veteran Dr. Curry.

The Conference has been now nearly a month in session. Much remains to be done, a part of which may have to remain undone. No less than 34 of the 98 reports of Standing Committees failed to come in any shape before the last General Conference. The cost of a General Conference is \$25,000.

THE MASTER'S BUSINESS.

In a few days the various groups of ministers and laymen who constitute the members of our District Meetings will find temporary homes in the places announced in our columns. While these are about their Master's business, which has relation to the financial as well as to the spiritual interests of the Church, they will ever bear in mind that a consecrated heart speaks everywhere for the Master, even though the lips frame words in relation to business. Such a heart never prompts the minister to put on an undress uniform, however joyous in the presence of brethren or how ever glad at relaxation from pleasurable yet wearying toil. It was not unwise, in Dr. Longacre, in his words of welcome to General Conference delegates, in the name of Philadelphia Methodists, to refer to an incident of 1832, when Bishop Andrew and Dr. Capers were guests in his father's home, and when he and his young brother were thrilled and touched by the attentions of those good men; nor was he unguarded in saying, "Let the boys of to-day be thrilled by your touch and your words." At such visits youth and even adults have been won for Christ and his Church forever. Who would not have the tribute which a thoughtful and intelligent woman paid to some delegates to one of our Conferences, when on their departure from her dwelling she assured one of them that their presence in her home during the session had given her a new conviction of the reality of the Gospel of their Master! A jealous, just concern for that Master's glory will be a sure guide to effective ways of advancing his interests.

Should we not strive to make our annual gatherings, whether smaller or larger, seasons of religious importance? We are turning a corner in our history, or rather taking a new departure, this year: would it not be well to emphasize that change by an effort to make our gatherings more spiritual in their influence. "Routine business," remarks the London Watchman, "encroaches more and more upon the time of the Conference and its District Committees. In John Wesley's day the Conference spent much more time in purely devotional exercises and in pastoral consultations. Then the Conference had plenty of time for these sacred purposes. Now, like the House of Commons, it is overburdened with the details of world-wide cares." Any reader of the proceedings of recent English Wesleyan Conferences must have felt that efforts have been made at improvement on this point and not without success. Last year means were adopted at Hull to make the visit of the Conference a great religious blessing, and this year still more effective means are to be used to reach a similar end among the people of the Staffordshire Potteries. Somewhat more of praise and prayer, interspersed with Conference business, would prevent that indisposition of which ministers are so apt to complain at the close of a busy Conference day. Last Summer, at Yarmouth, the hymns sung from time to time, under the direction of the President, calmed the excitement of debate as the shower smooths down the swell of the ocean. This year, with no

burning question before us, might not praise and prayer so tone up all hearts that the minister of Christ should be always ready, and even anxious for his work? In our teaching from the pulpit we bracket together religion and business; this teaching may be illustrated in our management of our Master's work. Every delegate, who comes from his home baptized with the Spirit, will do his share towards making our District meetings and Conference seasons of blessing.

WOMEN IN THE UNIVERSITIES.

The recent bitter opposition of the English clergy to the admission of women to honor examinations at Oxford has justified the somewhat sarcastic assignment of those gentlemen to a permanent place in the "pull-back" party. Their conduct on this subject has called forth a two-column letter in the London Daily News from Mrs. Henry Fawcett, the wife of the English Postmaster-General, who shows them little mercy. In the course of her letter she tells a capital story respecting one of the Cambridge examinations, for the truth of which she vouches:

One gentleman, an examiner in a tripos examination, was opposed to the whole movement, and at the time women had no right to be examined; they could only be examined through the grace and kindness of the examiners. A Newham student had asked to be examined, and the gentleman referred to, finding that he was the only one of the four examiners who objected to admit her, kindly waived his own objections, and consented to look over her papers. Whether from accident or design I know not, but the lady did not sign her papers with her Christian name in full—she only put the initial before her surname, which I shall now call Glover. After looking over all the papers, the examiners met, and the gentleman who had at first declined to examine Miss Glover said to his brother examiners: "I don't know what result you have come to, but my best man is Glover." This incident had considerable effect at the time in dispelling the prejudice against admitting women to the examinations.

On the advance steps taken by the Methodist colleges of the Dominion in relation to the education of women, the public memory seems strangely at fault. The names of three ladies who took medical degrees at Queen's College, Kingston, last month, have been published far and near, as those of the first lady graduates in medicine in Canada, and yet, it should be known, that honor belongs to Miss Augusta Stowe, whose name appears in the list of medical graduates at Victoria University, Cobourg, on the 17th of May, 1883—a year earlier. And, in spite of all that has been said again and again in regard to the early action of Mount Allison in this direction, "New Brunswick" found it necessary to write the other day to the Morning Chronicle of this city:

Many of your readers know that Principal Grant, of Queen's University, Toronto, is not the "first dignitary" who has conferred degrees upon ladies in Canada. But, for the benefit of those who, like your correspondent, seem astonishingly ignorant of what is going on in neighboring colleges, allow me to say that Dr. Ingh, of Mount Allison College, Sackville, has this honor, having several years ago conferred upon Miss Lockhart the degree of Bachelor of Science, and later, upon Miss Hattie Stewart, that of Bachelor of Arts. Miss Stewart also carried off honors which were considered her class-brothers did not "purposely allow" her to win, but which they were proud to see her wear as fairly won.

MOUNT ALLISON.

Numerous visitors are expected at Sackville next week, at the closing exercises of the college and academies. The Theological Union sermon by the Rev. S. B. Dunn, and the Baccalaureate sermon by the Rev. R. Duncan, will be given on Sunday morning and evening, and on Monday evening the Rev. E. Evans will deliver the Annual Lecture of the Theological Union. Mr. Evans's subject will be "The Origins of Organization and Government in the early Church"—a theme of great interest. On Monday and Tuesday mornings the anniversary exercises of the Male Academy and Ladies' Academy will take place, and on Wednesday morning the College Convocation will follow. Other pleasant gatherings are also announced. The usual arrangements have been made, we understand, with the railway.

The new college should prove an additional object of attraction. The

Argoey says that it is fast approaching completion and is a building of which the Board of Governors and the Methodist people generally may well be proud.

Part of the basement, which is large, and well arranged, will be used for laboratories. The rooms on the ground flat will be devoted to class purposes, with the exception of one which will be used as a reception room. The class-rooms are large, light, and pleasant. The second flat will contain several committee-rooms, the Library, and the William Black "Memorial Hall." This room, with its gothic roof and its stained and memorial windows, will be, by far, the finest in the building. Altogether the Methodists of the Maritime Provinces will have, perhaps, not the largest but without a doubt the best-fitted-up college in the Dominion. We call upon the Methodists to support our Institutions, and to give us an increased number of students. The conversation of the Alumni Society will be held in the new college, and a class tree-planting will take place in connection with the closing exercises; but the formal opening of the college will not take place until August.

WHERE IT LEADS.

The teaching of "Father" Maturin in this city during the recent Episcopal "mission" has not been forgotten. Our readers may be interested in his proceedings at home. He is rector of St. Clement's Church, Philadelphia. We epitomize a description of the "Procession of the Guilds" in that church at Easter-tide. A glance at it may inform some deceived ones whereunto such teachings as those given in St. Luke's last winter may grow.

Evensong was said by the Rev. Father Maturin, who was vested in a white silk cope, with trimmings of green and gold color. During the singing of the Magnificat, the ancient Catholic custom of incensing the officiating clergy, the altar and the congregation, was properly observed. The order of the "Procession of the Guilds" was as follows: Thurifer, swinging the censer; crossbearer; banner of St. Clement; cornets; choir; banner of the Holy Child, Confraternity of the Holy Childhood, composed of little girls dressed in white and wearing white veils; banner; Confraternity of the Blessed Virgin (Second Ward), composed of young ladies wearing blue veils and medals; banner of the Blessed Virgin Mary; Confraternity of the Blessed Virgin Mary (First Ward), composed of white-veiled young ladies; Father Field and acolytes; banner of the Annunciation of the Blessed Virgin Mary; Confraternity of the Holy Family, composed of adult females, wearing white lace hoods; banner of the Blessed Sacrament; Confraternity of the Blessed Sacrament, composed of young ladies in white veils and sashes; Altar Guild (male); Father Converse and acolytes; banner of St. Christopher; Guild of St. Christopher (male); standard; Guild of the Iron Cross (male); banner; Guild of St. John; banner; cornets, choir, acolytes, and the Rev. celebrant, Father Maturin. About 300 persons participated in the ceremony. The Processional hymn was "Rejoice, ye pure in heart."

The procession marched through the several aisles of the church and through the vestry twice. Father Maturin preached a short practical discourse on the "Imitation of Christ." The altar was handsomely decorated and brilliantly lighted with candles.

In a parish not far distant a certain rector, imitating the custom of young ladies who endeavor to override the scruples of friends by the plea that prohibited ornaments have been gifts, sought to introduce candles on the altar, on candlesticks a lady had promised. The rector even summoned tears to his aid, but they flowed all in vain in the presence of hard-hearted church wardens.

For some time the Presbyterian Church of Canada has been making an effort to secure a fund for the augmentation of stipends. The aim has been to secure to all the settled ministers of that body an income of at least \$750 per annum, with a manse in addition. At a recent meeting at Kingston the receipts of the year showed the scheme a complete success, and the committee resolved to pay immediately to all ministers the full amount aimed at by the General Assembly. The Presbyterians of the Maritime Provinces are moving steadily toward the same point. Such an arrangement must tend greatly to the comfort of the ministry, and must prove more satisfactory than one which makes the minister on a dependent circuit, whether he will or not, a supporter of missionary work to an extent to which his more fortunate brother may be a stranger. Assistant Bishop Potter, of New York, proposes a somewhat different remedy in the case of the Protestant Episcopal clergy, whose average income he re-

gards as lower than that of any other "decent body of Christians" in America. He proposes, as a remedy, that all bishops and clergy having incomes of over three thousand dollars shall contribute two and a half per cent of their salaries toward a fund to be applied to aid those whose salaries are less than one thousand dollars. This example, the bishop suggests, would also stimulate the laity to making better provision for their ministers.

It is perhaps not surprising that some of the editors of our local papers occasionally "mix" matters relating to Methodism. One city paper recently stated that the Methodists and Presbyterians of the United States were preparing to unite. The parties coquetting are not the larger bodies, but the Methodist Protestant Church, a comparatively small body, and the Cumberland Presbyterian Church, whose delegates were not admitted to the last Pan-Presbyterian Council, because their Presbyterianism was so dimly defined. It was the Methodist Protestant General Conference, now in session at Baltimore, which refused to strike from the discipline the clause permitting the choice by the candidate of the mode of baptism, or to make any change in the prescribed marriage ceremony. This body declines to unite with the other Methodist bodies in the Centennial celebration of the present year.

The Christian Guardian of last week contains a number of reports of Provisional District meetings in the Western Conferences. All seem to have been harmonious, and indicative of a bright future for the United Church. Surely the Great Head of the Church must have smiled upon this work of His servants! The Toronto Globe says on this subject: "The reports of the several District Conferences of the Methodist Church that have been held show that the difficulties arising from the surplus of ministers will be much less serious than was apprehended at the Belleville Conference. The surplus promises to be very small, and in many of the districts by a judicious re-arrangement of work all the ministers of the uniting churches can be stationed."

The writer of this note had a narrow escape from being late at church on Sunday morning, in consequence of having taken up Miss Gordon Cumming's "At Home in Fiji." All Methodists should read a volume which tells the story of one of the most successful missions ever undertaken by our own or any other section of the Church. Any of our young friends who may read it—it is not written by a Methodist—will never more be worried by high-church Episcopal or high-church Baptist questions respecting the claim of Methodism to be a section of the Church of Christ—they will simply pity those who ask them. The book can be had at our Book-room.

In an article copied on our first page, from the London Watchman, comment is passed upon a letter from Ontario in which an Episcopal minister says: "Take two neighbouring farmers, each of them having say, 200 acres well cultivated, and a comfortable, well-furnished house, acres and house all long paid for. One is a Methodist, the other a Churchman. The former gives ungrudgingly his \$25 a year as subscription to the minister's stipend, the Churchman gives \$5 towards that of his clergyman. To his mission fund the Methodist at once gives \$5, the Churchman \$1." Is it thus in all cases and in all parts of the Dominion?

Dr. Withrow, our Sunday-school editor, sends out a special Centennial and Union number of Pleasant Hours. It contains an account of the beginnings of Methodism in the new world, and of its early progress and introduction into Canada—a story full of interest and illustrating wonderfully the good providence of God. The numerous illustrations of the first persons and first places connected with our Church on this Continent should secure for it a welcome every where. It will be mailed post-paid at \$1 per 100.

Has everything possible, brother, been done to raise your pastor's salary this year. If he does not receive all his allowances, will his grocer or his butcher be content with a part of the bill? In many parsonages just now there are searchings of heart, on the part of the father and mother.

To our young friend who lately entered the ranks of the Church, we following from the Advocate:

A distinguished we were lately list the experience of a who had for the first some distinct work saying with reference had been done, a revival than some "The fact such work may be bodying of the res A revival must me a thing good; it must If it doesn't result then so much the w There is nothing in and deprecated the type of character- able emotions, eny thy or some how e ing, to apologize detestable traits of its of life.

The ability of a secret is being test Miss Rebecca Joy in the Supreme Cou in a will case relat which she had let committed to the for contempt of c rogate sent her to for how long he Her reply was, " tion day." It possesses firmness indefinitely, rather secrets of her on paper thinks that such ponderous even" with a pool looks altogether butterfly on the

We publish to testimony in favo from a Nova Scot In another note United States—who sends sever to his relatives, fous to win them Church. I send to aid in the visits of a relig value to any ho fulness to the c By a little outla be the means of homes and heart reach personally

All persons Conference P preserve this nu for reference.

APP For the WESLEY

If you wo like to speak for the WESLEY

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The rep Presbyter for the record.

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To our young friends who have lately entered the goodly fellowship of the Church, we commend the following from the Southern Christian Advocate:

A distinguished speaker to whom we were lately listening, mentioned the experience of a pious young lady who had for the first time been doing some distinct work for the Master, as saying with reference to this work she had been doing, "I enjoy it more than some revival meetings I have attended."

The ability of a woman to keep a secret is being tested in New York. A Miss Rebecca Jones, who has refused in the Supreme Court to give evidence in a will case relating to a family with which she had long lived, has been committed to the Ludlow street jail for contempt of court.

We publish to-day an unlooked for testimony in favor of the WESLEYAN, from a Nova Scotian in Pennsylvania.

APPRECIATIVE.

For the WESLEYAN. If you would allow me I should like to speak a word of appreciation for the WESLEYAN.

Much less ambitious than some of the stately and moneyed papers which come into my study, it is not the less interesting and winning.

The report of the American United Presbyterian Mission in the Punjab for the past year is a remarkable record.

NOVA SCOTIA CONFERENCE. 1884.

The Nova Scotia Conference will commence its Eleventh Annual Session (p. v.) in the Grafton St. Methodist Church, Halifax, on Wednesday morning, June 18th, at nine o'clock.

The Provisional Stationing Committee will meet in the Preachers' Vestry of the Grafton St. Church, Tuesday evening, June 17th, at 7 o'clock.

- Committees to review the work of the past year will meet in the school-room of the Grafton St. Church, Tuesday, June 17th, as follows: 7 a. m. Committee on Conference Statistics.

CONFERENCE PLAN.

- WEDNESDAY, June 18th. 9 a. m. Conference opens. 12 noon. Conference Prayer meeting. 8 p. m. Sabbath-school Anniversary.

THURSDAY, June 19th.

- GRAFTON ST., 8 p. m. Educational Anniversary, Revs. J. R. Borden, R. A. Daniel, Dr. Inch or C. Stewart, D. D.

FRIDAY, June 20th.

- 2.30 p. m. Conference of ministers and laymen only. GRAFTON ST., 8 p. m. Missionary Anniversary, Revs. J. Gaetz, T. Rogers, J. Strothard.

SATURDAY, June 21st.

- 8 p. m. Meetings for the promotion of Christian Holiness. GRAFTON ST., Rev. C. Lockhart, BRUNSWICK ST., Rev. J. McMurray D. D., CHARLES ST., Rev. J. Taylor.

SUNDAY, June 22nd.

- GRAFTON ST. 7.30 a. m. Rev. J. W. Prestwood. 11 a. m. Rev. W. H. Heartz. 7 p. m. Rev. S. R. Dunn.

BRUNSWICK ST.

- 7.30 a. m. Rev. G. W. F. Glendinning. 11 a. m. Rev. R. A. Daniel. 7 p. m. Rev. J. A. Rogers.

CHARLES ST.

- 11 a. m. Rev. E. B. Moore. 7 p. m. Rev. W. Ryan. 3 p. m. S. S. Revs. E. England, R. B. Mack, P. H. Robinson.

KATE ST.

- 11 a. m. Rev. J. Craig. 7 p. m. Rev. W. Ainley. 3 p. m. S. S. Revs. W. A. Outerbridge, J. H. Davis, J. W. Howie.

CORNBRO ROAD.

- 11 a. m. Rev. J. Hale. 7 p. m. Rev. W. Purvis. 3 p. m. S. S. Revs. J. W. Shepherson, W. H. Langille.

BEECH ST.

- 11 a. m. Rev. B. Hills. 7 p. m. Rev. A. Heckin. 3 p. m. S. S. Revs. R. Williams, F. H. Wright, J. Johnson.

DARTMOUTH. METHODIST.

- 11 a. m. Rev. W. C. Brown. 7 p. m. Rev. J. G. Angwin. 3 p. m. S. S. Revs. G. O. Huestis, D. B. Scott, H. P. Doane.

PRESBYTERIAN.

- 11 a. m. Rev. F. H. Johnson, A. B. 7 p. m. Rev. F. H. Wright. BAPTIST. 11 a. m. Rev. J. L. Dawson, A. B. 7 p. m. Rev. W. Alcorn.

LAWRENCE TOWN.

- 11 a. m. Rev. R. Williams. 8 p. m. Rev. R. Williams. MONDAY, June 23rd. GRAFTON ST., 8 p. m. Ordination Service. TUESDAY, June 24th. GRAFTON ST., 8 p. m. Lecture on behalf of the Theological Union, Rev. E. Evans, of N. B. Conference.

WEDNESDAY, June 25th.

- BRUNSWICK ST., 8 p. m. Temperance Anniversary Revs. N. B. The date for the Ordination Service is subject to alteration by Conference. W. H. HEARTZ, J. J. TEASDALE, W. G. LANE, Secretary of Preachers' Meeting.

LITERARY, Etc.

Some time since we noticed Mark Guy Pearce's Thoughts on Holiness. McDonald & Gill, Boston, have just published a very neat edition of this excellent work, which is worthy a place on the table of every true Christian.

No. 10 of the "Standard Library," published by Funk & Wagnalls, New York, is The Fortunes of Rachel, a book which will please those who seek a light class of reading.

Some very valuable papers appear in the North American Review for June. Among them we may mention, in our limited space, the opening article on "Harboring Conspiracy," by Prof. H. W. Rogers, who discusses how far the United States may and must go in suppressing plots against governments with which they are at peace.

Messrs. Funk & Wagnalls, New York, are about to issue two new books from a high caste Hindu, Ram Chandra Bose, M. A., of Lucknow, India, and a delegate from that country to the Methodist General Conference at Philadelphia.

The Financial Secretary of the Truro District states that lay delegates attending the Truro District meeting at Acadia Mines may obtain special railway rates on the Intercolonial railway.

A very successful concert, under the auspices of the Sunday-school, was held in the school-room of the Methodist church, St. Stephen's, last week or two since. The exercises consisted of recitations, readings, solos and choruses by the scholars.

The Methodist Church on Deer Island was forced not many years ago to employ "the law" as well as the Gospel in order to secure a foothold in that part of Charlotte Co., N. B.

The Bible Christian P. E. I. District meeting was held in Charlotte on May 9th, and three following days, the Rev. S. H. Rice in the chair. The Rev. J. Ball was elected Secretary, and Rev. W. E. Reynolds, Journal Secretary.

Last week's Christian Guardian reports the death from congestion of the brain of the Rev. Geo. H. Squire, of the Montreal Conference.

Last week's Guardian assured the many friends of the Rev. Dr. Rice that his health "had continued to improve" during the previous week. We rejoice to hear this.

Mr. W. Sheers arrived from Bermuda on Monday. A correspondent of the Hamilton News Express speaks in warm terms of his services on the Bailey's Bay circuit.

A note from Rev. R. McArthur, of Avondale, Hants, announcing the death of Mr. William Mounce, reached us too late for our last issue. Mr. Mounce, who will be much missed in his family and the church, died suddenly in Boston on the 20th inst., where he was visiting on the 20th inst., accompanied by his wife and daughter and class-leader, and also Recording Steward of the Avondale circuit.

TEMPERANCE NOTES.

Six persons have been fined in this city \$25 and costs each for having sold liquor without a Dominion license. The sixty-six cocoa refreshment rooms in Liverpool, G. B., took in \$500,000 last year, and supplied daily over 30,000 men with food.

The St. Louis Life says "there are ten thousand boys and girl drunkards in the city of St. Louis." St. Louis is reaping the "benefit" of high license. "The prohibition law of Iowa goes into effect July 4th next. The brewers, about 140, will therefore have to stop manufacturing on that day."

The Cumberland County Temperance Alliance meets at Amherst on the first June, when a public prosecutor will be appointed to conduct prosecutions. A fund of \$1,000 will be raised and placed in the hands of the prosecutors to carry out the provisions of this Act.

The census report shows that there are now only nine distilleries in Ontario, where in 1851 there were 102, but the Inland Revenue returns of last year show that the quantity of liquor produced had increased to over four million gallons, half of which was made at one distillery, and nearly three-fourths of the remainder at a second one.

The women of England are waking up. The monster petition in favor of the bill to prohibit the sale of intoxicants by grocers, promoted by the Church and Women's Temperance Association, has been a success. Mr. Kennard presented a petition to the House of Commons, signed by 15,000 mothers, wives, and daughters of England.

METHODIST NOTES.

At Fairville, on Sunday evening, Rev. J. Sellar baptized one candidate and received ten persons into the fellowship of the Methodist Church. The Methodist congregation of Pug was observed last Wednesday as Abroad day. A large number gathered, both men and women, and set out over sixty trees on the church and parsonage grounds.

At Taylor Village, Dorchester circuit, two persons were baptized and seven received into membership on the 11th inst. Further additions are expected shortly. The Financial Secretary of the Truro District states that lay delegates attending the Truro District meeting at Acadia Mines may obtain special railway rates on the Intercolonial railway.

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The eleventh anniversary of the Military Church (Methodist), was held on Good Friday, in Rome, when fifty men made their first appearance at the Lord's table. Every corps was represented on this occasion.

On Thursday, June 5th, a meeting will be held in City Road Chapel, London, in commemoration of the signing of the Deed of Declaration by John Wesley, and the organization of the Methodist Episcopal Church in America.

A great revival has taken place in the Corydon circuit, Indiana. The meeting began in January, and continued until about the first of May. The pastor was the sole leader, and did most of the preaching himself.

The Rev. H. H. Lowry (American Methodist), writes from North China: "Our work just now is quite full of promise. During the revival services there were about a score of very clear conversions, mostly among the students in the schools."

The Rev. Emil Swenson, of Hardebro and Lixo, Sweden, writes under date of April 18th, that there has been a powerful revival all over his circuit, lasting for more than four months, by means of which several hundreds have been converted.

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Robert White, who was shot last week in Albert Co., by Charles Armstrong, is not expected to recover.

The Hon. Senator Lewin, of the Bank of New Brunswick, has at the end of 25 years service, asked the Directors to appoint a successor. Mr. G. A. Schofield has therefore been appointed Manager, Mr. Lewin still retaining the office of President.

The banquet at Amherst last week to Sir Charles Tupper was a highly enthusiastic one, about three hundred persons being present. The guest of the evening made a long speech, expressing thanks for the address presented and alluding at length to incidents of his political life.

A son of Mr. George Patterson, of Windsor, a bright boy of twelve years, was drowned on the 22nd inst., during a fishing excursion on the Margret's Bay lakes. While trying to recover his handkerchief, he upset the canoe and with his father and Mr. J. C. Shand, fell into the water.

Mr. H. C. Burchell, C. E., of Sydney, has been appointed Chief Engineer for Newfoundland. The Greely relief ship Alert, sent for the service by the British government, sailed from St. John's for the North on the 22nd inst.

The French brig Scouring went ashore on Grand Banks on the 22nd, and became a total wreck in fifteen minutes. Fifty-three passengers and nine of the crew were lost. The captain could not preserve discipline and the crew made for the boats, leaving the passengers to care for themselves.

The City of Mexico, the pioneer vessel of the New York, Halifax and St. John's Steamship Line, sailed for St. John's on Tuesday. The new line, which is under the American flag, will establish regular sailings of about twice a month. The trade between New York and Newfoundland is increasing.

Maine has twenty-six cotton mills, with 786,182 spindles, and requiring an investment of \$12,987,400. On one day last week, 50,000 Sunday-school children, comprised in eight different divisions, walked in Brooklyn, N. Y.

The festival in celebration of the fifth hundredth anniversary of the death of John Wycliffe was inaugurated in London on the 21st inst. The past has been a winter of great suffering and privation in Chicago. Many thousands, the papers say 20,000, but 50,000 is nearer the mark, have been out of employment.

A large suspension bridge, built 20 years ago across the Scioto River, Ohio, fell on the 21st inst. A woman and her three children were drowned. Others escaped. The Marquis of Normandy has forwarded a petition to Queen Victoria, signed by sixty-eight chiefs of Tanna, one of the New Hebrides, praying for annexation to the Australian colonies.

At the various ports on the north-east coast of England, where the depression is severely felt, 100 steamers of an estimated gross tonnage of 119,000 tons, have been laid off for want of employment. William Palmer, an old veteran, believed to be the only survivor of the soldiers who guarded Napoleon while on the island of St. Helena, died at his home in Battle Creek, Mich., last week.

A bill was introduced in the U. S. Senate on Tuesday providing that the term of office of President and vice-President be six years hereafter, instead of four, and that they be ineligible to second term. A Pennsylvania jury recently awarded a gentleman \$20,822, the full amount of damages claimed for a loss of the plaintiff's dwelling and other buildings, furniture, paintings, and statuary, by a fire which originated from the sparks of a freight engine of the Philadelphia and Reading Railroad Co.

Sir Henry Gordon said on Monday that the latest news from General Gordon was to the effect that he had no fears of personal safety. He would leave Khartoum by a safe route, if day, but would not until better government in the Eastern Sudan had been established and the safety of the inhabitants from the rebels secured. France is now trying to limit English occupation to three years.

A meeting was held at St. John, N. B., on the 20th inst., to accept the Act passed at the last session of the Local Legislature, uniting the Baptists and Free Christian Baptists of Nova Brunswick and the Baptists of Nova Scotia in educational work. The resolution in favor of incorporation passed unanimously. A Board of Directors consisting of eight persons from each denomination was elected.

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LAMB-FOLDING.

REV. D. D. MOORE, A. M. The Christian Church bears a special commission from the Master concerning His lambs. So far as we know, almost the last words of Jesus had reference to our children. This fact calls upon us to deeply consider. The observations that follow are especially with reference to our own Methodist dealing with Christ's lambs.

A prominent worker in one of our city churches, and in the Sunday-school, said to the writer, the other day "Our policy towards the children is one of the weak places in our Church."

It is true our Sunday-schools do their own work well. But they cannot take the place of the church; nor can the Sunday-school teacher release the pastor, at all, from the onus of his commission. Circumcision made every Jewish child a member not only of the Israelitish commonwealth but of the Israelitish Church. Christianity provides not less for her baptized children than Judaism did for hers circumcised. It is a mistake to suppose our boys and girls must belong to the devil till a certain age, and then be converted.

As a general rule, if we only believe it, and act upon the belief, it is possible for them to grow up in Christ. Do we treat them thus? Rather, is it not our weak point that the church fails to recognize the lambs as members of the fold, and so permits them too often to wander away?

But, some one asks, is it safe to impress upon young children the idea that they are Christians? May there not be here a danger of growing up into a false confidence? Assuredly not, if the children are taught to love Jesus. Children are capable of the most implicit faith. A child's trust is a model to us all. Numerous examples might be quoted. The Rev. G. Stringer Rowe has recently given a striking one in the Wesleyan Methodist Magazine, under the heading "Thomas B. Smithies." This devoted worker was dedicated to God in earliest infancy; under the careful training of a pious mother, grew up in Christ; and, had never swerved from the straight path of Christian rectitude. Samuel, piously trained, will serve the Lord. Hopini and Phineas, unrestrained, will go to the devil.

How shall the lambs be fed? Home nurture, Sunday-school training and the fostering care of the church provide an ample green pasture. It is the last that engages our attention at present. One business of the church is to win the affections, and conserve the life of these little ones. There must be a place in the fold, as there is in the Kingdom, for them. It must be especially for them, as agreeable, as homelike, and as effective, as love and skill can combine to contrive. That it may be shown that the thing is practicable, the reader will pardon reference to personal pastoral work.

Some time ago, during a memorial service, about twenty boys and girls, upon invitation, indicated their desire to be Christians. They were, at once, formed into a sort of society class, which became known as The Boys' and Girls' Band. The class has since increased to about thirty, and includes children ranging from the years of six to twelve or thirteen. It is met once a week, in the afternoon, by the pastor, with a member from the adult class always present to conduct the singing, and to mark the method, and thus be prepared at any time to assume the leadership. Our method is to be as free and easy, as interesting, and yet as particular as possible. There is much said, in various aspects, and with chosen illustrations, of loving trust in Jesus. Then the young folks are encouraged to take their part. At times truly remarkable answers are given, some of which it would be interesting to quote. The children speak of temptations, which they have learned to call trials by Satan; and of victories they have had over the tempter; and also recount for mutual encouragement the charitable work they have done during the week. Special stress is laid here. The boys and girls are sent out on the quiver to "chances to do good. They learn to visit sick children; and have a treasure for the poor. It is remarkable how these young folks like the name of Christian, which also they are taught to merit by Christ-like words and deeds.

This band presents several other aspects, which it might be interesting to mention, but our space forbids. At any rate, it has proved to the writer that the church may make a home for the children, where their hearts may be intimately touched in a way that otherwise is too generally prevented by that strange shyness of soul which prevails between a close connexion.

The work and conversation of these young Christians, it is most encouraging to find from them many old professing disciples might take a profitable lesson. Will they forget all this,

tire of it and wander away? Some of them may. But, when pastors of such experience as Wesley and Spurgeon declare that they never knew an instance of an early disciple hopelessly backsliding, and with the ample promises of Holy Scripture, should we not make this labor of love among the young a prominent feature in our ministry? Hampton, April, 1884.

MEMORIAL NOTICES.

E. W. CROSBY.

"Blessed are the dead which die in the Lord," was the voice heard, from heaven by John, when in Patmos. These words, which have many times been inscribed on marble tablets in connection with the memory of departed ones, and have been selected as the basis of thought and remark for many a funeral sermon, may here be cited with propriety in reference to the decease of Mr. Edmund W. Crosby, of Freetown, in the Bedeque circuit, P. E. I., who, during a long period of physical suffering, could adopt the language and utter the sentiment of Paul, when he said, "For to me to live is Christ, and to die is gain."

Brother Crosby was for many years a consistent member of the Methodist Church in the place where he lived and died. His house, as a general rule, was the home of the ministers when travelling in that part of the circuit. Those, we presume, who have shared his hospitality affectionately remember the kindness shown them during their visits there. He was, for a great part of his life, afflicted with asthma, which of late greatly enfeebled his constitution, and to human appearance, hastened his death. During his affliction he was a patient sufferer, and exhibited a spirit of meekness and submission to the Divine will.

In his family he inculcated lessons of obedience to God, and taught his children to reverence and love religion. The "family altar," within his dwelling, was an institution which was honored and sustained with good results. His children have risen up to call him "blessed."

One of the prominent elements of his religious life was his love for the "House of God." In the erection of the church at Freetown he took a lively interest. It stands near to his late dwelling, and was to him an object of affection. With great pleasure he attended its services whenever his health would admit. A day or two before his death he desired to be placed near the window of his room, and to have it opened that he might look at, as he called it, "the dear little church," thus evincing in death the principle which predominated in his feelings during life—his love for the "sanctuary of the Lord." On the evening of the 7th inst., surrounded by his devoted wife and children, his spirit passed into the skies.

J. P.

May 17th, 1884.

1782-1882.

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

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

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

Table listing names and amounts for YARMOUTH NORTH. Includes Mrs. James Byrne, Mrs. Mary W. Crowell, B. Corning, Geo. L. Cook, J. Ryan, Mrs. L. E. Robbins, Wm. H. Cunn, Bessie Hill, Freeman Gardner, Anna C. Richards, Robt. Stewart, Mrs. R. Stewart, T. D. F. Stewart, G. Hunter Gardner, Mary B. Crowell, Ralph D. Robbins, Annie May and Archie Lovitt, Clifford Allen, Mrs. Thos. Killam, W. A. Chipman, Mrs. B. Davis, A. A. Kimball, T. B. Dane, G. M. Dane, Mrs. C. E. Brown, Mrs. Nelson Gardner, J. N. Gardner, Mrs. Kennedy, Mrs. Edson Churchill, J. Goldfisch, Ellen W. Brown, Emma Burrell, H. Kennedy, Edward Allen, H. A. Hood, Geo. E. Crosby, Mrs. James Gunn, Josephine Harrison, Lillian Doane, R. M. Allen, Nancy A. Hibbard, Mrs. B. Murphy.

Table listing names and amounts for LOCKEPORT. Includes Mrs. Dawson, Mrs. Rosa Craig, J. Goodwin, Mary Harding, Mrs. John Harding, Alice Johnson, Mrs. Matthews, Miss McLearn, M. D. Lloyd, W. L. Renger, Jas. Swansburg, D. P. Swim and wife, John Taylor, Geo. Walls, Small sums, Collections.

Table listing names and amounts for ACADEIA. Includes Rev. B. Borden, Collection on Ct.

Table listing names and amounts for HEBBON. Includes Collection.

Table listing names and amounts for BARRINGTON. Includes Collection.

Table listing names and amounts for PORT LA TOUR. Includes Geo. Bethell, G. A. Crowell and family, Rev. A. Hockin, Benj. Smith, Thos. Worthell, Collection at Baccaro, Cape Negro.

Table listing names and amounts for N. E. HARBOR. Includes Elijah Hagar, Capt. Perry, Rev. J. C. Ogden, Collection.

Table listing names and amounts for SHELBURNE. Includes J. C. Crowell, W. J. Hogg, R. G. Irwin, W. S. Taylor, J. E. Mullins.

Table listing names and amounts for YARMOUTH SOUTH. Includes G. E. Cann, H. Churchill, Mrs. J. E. Crosby, Oscar Davison, D. Ellis, Mr. Brunyatt, Carrie Gammon, Rev. W. H. Heartz, A. G. Lorr, S. C. Hood, Hugh Jenkins, C. H. Lewis, Emma Lorrey, Mrs. J. R. Rogers, J. R. Rogers, B. E. Rogers, Mrs. G. R. Smith, Mrs. J. B. Stoneman, C. R. Stoneman, Clara Smith, T. Stoneman, N. Moses, S. D. Moses, C. Shears, Robt. McConell, Ezra Weston, Capt. Myres, Collection and small sums.

KHARTOUM.

Khartoum is the chief city as well as the capital of the Sudan country claimed by Egypt. It is located on the peninsula formed by the junction of the Blue and the White Nile. The dock yards and principal landings are on the Blue Nile. The water in the river is about one thousand four hundred feet above the level of the sea. There is an extensive quay on the banks of the river where the principal commerce of a country as large as all India naturally centers. The provinces of the Sudan are not commercial to any great extent, but these great rivers bring to this point a great number of ships and you see along the margin of the beautiful river long lines of vessels and masts, which give life and the appearance of civilization. The principal productions are ivory, hides, senna, gum arabic and beeswax. It will be seen that all these productions are natural, and not the result of industry or cultivation. The inhabitants of that vast country are notoriously indolent, and some one has said that bees are the only industrious creatures in that whole country. A great portion of the city lies low, so that at high water it is flooded, which renders it unhealthy, but it is believed that some day a remedy for that will be provided. The gardens around the city are extensive and contain long rows of date palms, many of which are half a century old, and have become very valuable. The view of the city from the opposite side of the river is very fine. The grove of palm trees shading the numerous buildings, and the dark green foliage contrasting with the bright colors of the numerous buildings, make a view that is captivating to behold; and a nearer view of the city destroys the romance, for it is dirty and vile. This is not one of the ancient cities of those great valleys. It was founded by Mohammed Ali in 1823, and the slave trade gathered here, and the city increased in population rapidly, and in 1859 had 40,000 people. The inhabitants are a strange mixture of all colors, consisting of Egyptians, Berbers, Arabs, Turks, Jews, Europeans and Blacks. The principal part of the town consists of mud built huts, but quite recently a large number of modern buildings have been erected, which look substantial and imposing, especially the new palace of the Governor, which is of fine faced stone. The city

is the centre of the caravan trade from the interior of Africa, which is a reliable trade and a great source of wealth to the city, but the slave trade has been a source of great profit and many thousands of poor slaves have been brought to this market, and from here sent to all the slave markets of the world. The city is 1,500 miles from Cairo, and the voyage down the river is long and tedious.

THE FIRST STEP.

The Rev. Thomas McCullagh, President of the English Wesleyan Conference, when speaking recently at Skipton, said that he had preached his first sermon at Embay, an adjacent village. It was forty years since he was proposed for the ministry from Skipton, so that there would only be a few present who knew his face now. He arrived in Skipton between the age of nineteen and twenty from the Green Isle, going to Embay on Government business in connection with the survey of this country. He did not allow two days to pass before he sought out the superintendent, and gave him a note of removal he had brought over with him from Ireland. That note said he was 'an accredited exhorter, and has even preached.' He described in humorous terms how, soon afterwards, a gentleman invited him to preach the school sermons at Embay, and notwithstanding all his objections the gentleman got him to promise, saying that it was only a little village, expecting that he would have to preach to a few persons in somebody's kitchen, as he had done in Ireland. He was filled with trepidation when on reaching the village he found there was a chapel, and matters were only made worse when he was informed that all the other places of worship in the village had given up their services 'to hear the young Irishman.' The place was so full he could scarcely reach the pulpit. That was the first time he had ever preached in a chapel or from a pulpit. But the years he spent in Skipton were happy ones, because the friends were so kind. He had the pleasure that day of being the guest of the son of his host on that inaugural awful day he had at Embay.

BREVITIES.

Hard words mostly flow from soft heads.

A large mass of error is easily embalmed and perpetuated by a little truth.—Charles Mackay.

The search for the North Pole has closed. The search for the explorer continues.

One can no more judge of the true value of a man by the impression he makes on the public than we can tell whether the seal was gold or brass by which the stamp was made.

"Will you take something?" said a German teetotaler to a friend, while standing near a tavern. "I don't care if I do," was the reply. "Vell den, let us take a walk."

In compliments two and two do not make four; and twenty and twenty fall very far short of forty. Deal not, then, in that deceitful arithmetic.—Robert Hall.

An inquirer asks: "How can I tell classical music?" That is easy enough. When you hear everybody applaud and look relieved after the piece is finished, then you can know it is strictly classical.—New York Graphic.

A well-bred woman may easily and effectually promote the most useful and elegant conversation without speaking a word. The modes of speech are scarcely more variable than the modes of silence.

A new game, similar to hide and seek, is becoming very popular. It is played as follows—A cashier in a bank takes the money of the institution and disappears. Then the detectives try to find him. If they succeed he comes home and has to pay forfeit.

A Methodist clergyman who reports the proceedings of the General Conference to a Western paper makes a point for non-smokers in this way: "Fourteen hotels accommodate ninety of the delegates, presumably the smokers, whom decent housewives would object to receiving."—N. Y. Tribune.

If you should catch your wife loafing around a saloon, you would apply for a divorce inside of twenty-four hours; you would think, if she were guilty of such an infamous thing, she would be unworthy such a specimen of manhood as yourself; and yet for all this you can linger about these places week after week.

A valuable horse had been lost, and no one could find him. A half-witted fellow finally brought him back, and to the question, "How did you find him, when no one else could?" "Well, I just 'quered where the horse was seen last, and I went thar, and sat on a rock; and I just axed myself' if I was a horse, what would I go, and what would I do? And then I went and found him."

More than 100 tons of human hair are annually bought and sold. Four ounces is an average clipping from a human head, so that 100 tons represent the product of from 800,000 to 1,000,000 heads. In Europe the heads of female criminals are shorn, and they supply a large market, but the greater part is bought by travelling peddlers. Between the ages of 15 and 40 a woman can grow about seven crops of hair.

"I didn't like your prayer very much this morning," said a deacon to the minister. "No?" answered the minister. "And what was the matter with it?" "Well, in the first place, it was too long, and, aside from this, it contained two or three expressions which I thought were scarcely warranted." "I am sorry," deacon, the good man responded, "but it might be well to bear in mind that the prayer wasn't addressed to you."—Philadelphia Call.

In the old days no woman was allowed to put her foot within the walls of the monastery at San Augustin, Mexico. A noble lady of Spain, wife of the reigning Viceroy, was bent on visiting it. Nothing could stop her and in she came. But she found only empty cloisters, for each virtuous monk locked himself securely in his cell, and afterward every stone in the floor which her sacrilegious feet had touched was carefully replaced by a new one fresh from the mountain top. Times are sadly changed. The house has been turned into a hotel.

Mark Twain, through the influence of the novelist, G. W. Cable, was made the victim of a not unpleasant practical joke on the first of April. Cable sent out several hundred circulars to Mark Twain's literary friends suggesting that they should all ask for Twain's autograph. About one hundred and fifty of them wrote or telegraphed. It is said that the front door bell was besieged all day with telegraph boys conveying messages. The reasons assigned for wanting the autographs were various and quaint. Mark Twain is known to be averse to writing his autograph at all.

In the Hour of Need.

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Some one says cient night poli great cities at the electric light, w street corner thr night, silent, un the small of whis

Neither high bring solid prosp large proportion are idlers, and w hundreds of mill in whiskey-drink economist who b blind as a bat.—

Preaching on a Spurgeon remar tions of the Ath doubtless absolut time it was writ liked the Creed. Lord and my God was short and pit call Jesus, Lord. Ghost.

The practice of dren because the of the Church, to science will not ruin us. They r fidence in your c confidence in any believe in religi strong—Methodist

A man may lov be a loyal citiz may love his Ch adorned with eve A man who is ev other people's p raise potatoes for and professors wh tion neighbori neglect of their o less furniture in tions.—Texas Ad

Let science shir religion," asks t erian, would th proclaim that it w CE, and tre letting in of the Romanism; it is n spirit of Protesta not the spirit of been acquieced i have had the Ref the light come, an will illuminate a page of God's Wo

Do we want to The only place i young men are t not an honorable in the saloon; obse premium; a larg robberies are pla with the grinks. ever thinks of sto dens of vice. W is the question to fall at the ball News.