

# The Wesleyan.

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## NOTES AND COMMENTS.

The *Evangelist* asserts that the object of college education is not to strengthen the biceps, and develop the muscles, and train men to be unequalled cricket players, pedestrian runners, or prize fighters; but to excel others in knowledge, and the ability to use it for human welfare.

Says Dr. G. H. Hepworth, in the *Independent*, "I have infinite respect for the venerable saint who said: 'I have all my life been striving for a contented mind, and now I propose to sit down contented without it.' Overlooking the play on words, how unconsciously we sometimes reach our goals!"

How much help the Church of England Temperance Society gets from some of the Church papers may be gathered from the reeling remark of *The Church Times* that "the physiology [sic], economics [sic], ethics [sic], and theology [sic] of the orators [sic] of total abstinence" [sic] is "clotted nonsense" [sic].

The Nashville *Advocate* traces the cry that Christianity is "dying out" to its source when it says, "The man who thinks Christianity is dying out of the world because he hears it sneered at and denounced in whisky saloons and beer-gardens, would have a change of opinion if he would make a change for the better in his associations."

*Zion's Herald* offers the following advice, which we hope does not need wide application, but is very good advice when it is needed at all: "Don't permit your pastor to be one of the largest contributors to his own salary. What he chooses to give toward the charities of the church is all right, but let him not humiliate himself by helping to pay his own salary."

Methodists ought to know what they will come to in the opinion of *The American Baptist Register* if they remove the limitation from the itinerancy. It means in the last stage, the "decay of infant baptism and sprinkling." The *Register* adds: "The tendency of the Christian world is to Baptist principles." It would be better and truer to say the tendency of the religious world is to Christian principles.

Last winter this question was asked in a village church: "Where is the best place to put a stove in the church?" The pastor, a deeply-pious young man, replied, "In the pulpit." The best place for a revival to begin is in the pulpit, in the heart of the preacher. A dead preacher would soon clog the wheels of a live Church, while few Churches are so dead as not to feel the warmth, and glow, and power of a holy man of God fully alive to his work.

Receipts for killing a Church: 1. Endow the Church liberally so that the people need not pay. 2. Secure a few rich members who will, for the sake of running the Church, bear the expense, so that the people will not pay. 3. Place a tall mortgage on the Church, creating a heavy debt that the people cannot pay. According to latitude and other circumstances, one of these receipts for killing a church is sure to succeed. Satisfactory references to those who have tried them.

Some Northern man, writing back from the South, we see, is very much shocked to find some of the negro Churches so ignorant as to engage in "the holy dance." What will he think when we tell him some of our educated and cultivated white Church-members engage in the *wholly dance*? We can also tell him that the Shaking Quakers, in Logan county, Ky., who are all white people, engage in the "holy dance" every Sabbath.—*Western Recorder*.

The *Presbyterian Observer* comes to the defense of the apostle Thomas, believing that he had been unjustly dealt with in having been installed as "the rationalist par excellence of the twelve." And it makes out so good a case that some of its readers we suspect will revise their judgment in regard to him and they will no longer think of him as the "doubter." "Thomas to our mind," says the *Observer*, "was the first Christian Cowerer," struggling through the dark into the light until he could say "My Lord and my God."

A writer in the *Catholic Review* thus vents himself relative to Columbus: "We view him as a great lay missionary of our church; we view him as a saint; and we unite with millions of Catholics in petitioning the Holy See to grant the process for his canonization." Better hurry up in this canonization business! Two continents are getting ready, not indeed to enroll the great discoverer among the

"saints," but to give him a place in a calendar quite as worthy and possibly more select!

Here is a temperance item from a speech in the House of Commons, which suggests a new method of dealing with toppers: "I am proud to say that there was only one man in the famous charge at Tel-el-Kebir who was under the influence of drink, and he was promptly chloroformed by the doctor to prevent his making a noise and so marring the effect of the charge. With that one exception all those engaged in that charge went through it upon a ration of cold tea and without spirits at all."

Put them in the doctor's hands and chloroform them to keep them out of mischief.

## IRELAND AND THE LAND ACTS.

BY REV. WM. BUTLER, D. D.

We are waiting for the "monsoon" in India to come within a month of its close, and then we sail from Liverpool to Bombay, so as to arrive there as the dry weather opens. Meanwhile we are improving the time here among our friends, and find much to interest us. I have been visiting the different parts of Ireland, and have also attended the Irish Conference. In passing through the country I have had an opportunity of comparing the present condition of things with the past, and have sought for information in regard to the "Land Acts" and their results upon the condition of the people. I have conversed with Protestants and Romanists, with farmers and tradesmen, landlords and tenants, and with our own preachers, who itinerate so extensively among the people, and I think the information which I have gleaned may interest the readers of *Zion's Herald*, especially after all the long agony of crimes and their punishment which the past few months have witnessed in that unhappy country.

I was certainly not prepared, after all the sensation and outcry made by men who profess to speak for Ireland and its wrongs, to find the country in such a condition of prosperity. Everywhere I went I saw better cultivation and more comfort among the people than I had ever seen before. Their clothing and homes are much improved, and the wages of the laborers nearly double what they used to be. In the single item of shoes and stockings, for instance, the change for the better is remarkable. In fair and market, or on the streets there were hardly any barefooted persons to be seen, and certainly there were fewer beggars around. Education, too, has made great strides in the land; more people are reading, and the talk is far more intelligent than it was some years ago. Everything seems altered for the better except Romanism. That, alas, is as unrelenting and debasing as ever was! Poor Ireland! It is hard for it to rise with such a fearful incubus controlling its soul and perverting its conscience. We may well cry out, "Lord, how long!"

How shocked has the world been during the past few months as it has gazed with horror at what has been done on the gallows at Kilmalshin Jail! Here were a number of men convicted of planning and committing some of the foulest murders that have ever outraged the laws of God and man, coming to their execution in the bitterest defiance, and without any compunction for their fearful crimes or any honest confession of their guilt, or a word of sorrow for having perpetrated the blackest of all crimes upon innocent people. Yet, for a purpose, such wretches were carefully tended, and all "the consolations of religion" conferred upon them by the Romish priesthood—their sins absolved and the holy sacrament administered to them, as though they were saints instead of being murderers against whom their brothers' blood was crying out to God for vengeance; tenderly ministered to up to the last moment, and sent out of the world under the idea that, being "absolved," they were now innocent, and could meet their God without fear of punishment! Even their very mothers standing beneath the gallows were led to encourage their guilty sons to "die game" and defy law to the last. And this is Romanism—Irish Romanism! Poor Ireland! May God pity her! No wonder her priests fear the Bible and try so hard to keep the people away from Protestant teaching. Nevertheless, "God is not mocked," and these men thus sent into eternity "with a lie in their right hand" have to answer at the tribunal of Him who has declared that "No murderer hath eternal life abiding in him," but that, on the contrary, all such "shall have their part in the lake that burneth with fire and brimstone, which is the second death."

What a relief it is to pass out of the portion of Ireland where this fearful system holds sway, into the province of Ulster, where God's Word is not bound, and behold its enlightened and law-abiding people under their Protestant civilization enjoying both prosperity and peace! It is the Bible and the creed that make the difference; the climatic conditions and the soil and the government are all the same in both. "By their fruits ye shall know them." How well this rule of judgment applies here! Surely, every good man should pray earnestly that the hour of mercy, which God must have in reserve for this long-degraded land, may be hastened and its people be redeemed out of the misery and shame in which priestly despotism has sunk them. There are some intimations that lead us to hope that such an hour is dawning at last. Though Romanism still tries to control the upward tendency in her own interest, yet the people are increasing in intelligence and are learning to appreciate the beneficent legislation that is now opening out to them—a prosperity to which Ireland, in her south and west especially, has been so long a stranger.

Mr. Gladstone's Land Acts, commenced in 1871, and supplemented in 1882, are lifting up the country to hope and prosperity. Ireland will yet do him justice as her true friend. He has had, evidently, a hard struggle to accomplish the advance already made. The landlord influence has been against him, strong and bitter. With a few exceptions the Irish landlords have been for generations past selfish and heartless, squeezing out of the tenant, on the one hand, what he could make to pay in the shape of rent for each acre which the poor man cultivated, and then often turning him out of the home where he was born when the lease expired, because another man was willing to pay fifty cents more per acre for the place, and generally without allowing the evicted man a cent for the improvements he had added to the farm during his occupancy of it. It is a sad record of selfishness, wrong and oppression.

I quote one sample of this record: Conversing lately with one of my old friends—a Methodist class-leader—I learned with surprise that he sympathized with the "Land League." But he silenced me when he stated the facts, one of which was that his own landlady (whom I knew well), after receiving from him £2, 5s rent per acre for a farm he held under her for years, had the heart some time since to add on 15 shillings more, and required him to pay £3 per acre (\$15 rent per acre yearly); so that the man, after purchasing the seed, hiring help to plough, sow, cultivate and reap the result, had to first take out and hand to her \$15 rent for each acre before the seed and the help and other claims were met. What remained after all those were deducted was his own share, and this, too, after taking all the risks of a poor season or a deficient harvest! But my friend's experience was not singular; there were thousands of similar cases all the time, until the groans of the Irish agriculturists reached the British Parliament, and Mr. Gladstone took up their cause, and had redressed their wrongs and made their repetition henceforth impossible. So that Ireland is entering upon a new era of prosperity, and thousands of her people, who would otherwise have emigrated, will now remain at home and cultivate their own soil under greatly improved conditions.

What these conditions are, I will now try to state: The new Land Acts have conferred upon the Irish farmer what they call "the three Fs": that is, Fair Rent, Fixity of Tenure, and Free Sale. To accomplish these results, commissioners' courts are established, to which the tenant can appeal, and whose decisions are binding equally upon tenant and landlord. They hear both parties, examine the land, and then decide upon what is a reasonable rent for it, and this cannot be raised on the tenant.

The subject, was speedily reduced to practice; and with him originated the invaluable reflecting light houses built at Liverpool, and since extended through the world. By means of mirrors of this description rays of light can be concentrated and reflected, and so made to penetrate regions, the darkness of which they otherwise would never have reached.

The Church of God is a light in the world, but it shines by reflection. The Lord God is a Sun, pouring forth light from an eternal fountain; but the light thus poured forth is mellowed and softened, so that with our feeble vision we may behold "the light of the knowledge of the glory of God in the face of Jesus Christ." As Moses, after communing with God upon the mountain top, descended with his face radiant with the reflected glory, so we, with open face beholding the glory of God, are changed from glory to glory as by the Spirit of God.

The Christian who would be a light in the world, must walk in the light, as Christ is in the light. He draws his light from the fountain of light, in whom there is "no darkness at all." He reflects that hallowed glory which the world hath never seen; and they who were sometime darkness and are now light in the Lord, are bidden to walk as children of the light, and to let the light so shine that men seeing their good works, may glorify their Father which is in heaven. They are the light of the world, but it is only in his light that they see light; and having been turned from darkness unto light, and from the power of Satan unto God, they radiate the light which he has given them, in the midst of a crooked and perverse nation, among whom they shine as lights in the world.—*Christian*.

## ONLY BELIEVE!

But the ingenuous, intelligent young man says: "I can't obey such a command as that. I can't force my will. The will must follow reason." We wish the will always did follow good reason. But we have not asked you to believe without reason. If the Christian religion is not reasonable to you, don't accept it. Take Mohammedanism, if that is better. If that is truer than Christianity, then believe it by all means. We do not ask you to make a fool of yourself in your belief; and if Christianity is folly, don't believe it. Whether it is folly or not only you can decide. We would have you decide right.

But is not Christianity reasonable? You reply that you question this, that and the other thing which Christians teach. But are not Christ's teachings reasonable? Is not Christ himself reasonable.

Have you read the four stories of Christ's sayings and doings? It will take but a little while. The four stories together are shorter than a single novel you read on a leisure Sunday. They are worth reading, and probably you have never read them carefully in your life. Take the little volume and read those four accounts—Gospels we call them—and see if what you there read of the teachings of Jesus Christ, his religion, is not good reason. Where else will you find such a religion as that? Does not that Sermon on the Mount appeal to your own conscience? Do you not believe that to be right? Then accept it. Accept Christ's teachings and obey them. Be his disciple, and be as much like him as you can. Confess your sins, like the publican, and trust, like him, for forgiveness. Be willing to receive the forgiveness which God offers in the Good News of Jesus Christ.

We are not now asking you to settle the great theological questions to understand the Infinite; only this to read the teachings of Jesus Christ, and having accepted them with a manly intelligence as wise and true and good, then to accept them also with the obedience of a little child. In that way, reasonably and simply, "only believe."

REFLECTED LIGHT.

A mirror gives no light; but it may reflect light, and thus turn rays of light where they would otherwise never have gone. It is related that, about the middle of the eighteenth century, "At a meeting of the Mathematical Association at Liverpool, a member stated he could read a paragraph of a newspaper at ten yards distance by the light of a farthing candle. This being on all sides doubted, a wager was laid; when the member took a wooden dish and covered it with pieces of looking-glass, which he fastened to the dish with putty. Having thus made a reflector, he placed it behind a farthing candle, and then taking his position ten yards from the light, he read to the whole assembly, and won the wager amid the greatest applause."

Among the company was Captain Hutchinson, the Master of the Docks. He viewed this little experiment with extraordinary interest. He saw at once, that, trifling as it appeared to be, it contained the germ of a invention of the first importance. In a word, what he then conceived upon

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OUR HOME C'ROLE.

"ASK AND IT SHALL BE GIVEN."

"Ask what thou wilt." Our aching hearts were stirred. That weary day; In swift response to that gracious word, We kneeled to pray.

We shrank impatient from life's heavy load, For our faith was faint; Our feet refused to tread the thorny road— We made our plaint:

"O Father! grant a smoother, brighter way, An easier cross; We faint beneath the burden of the day— Its toll and loss."

The answer came: "Broad, easy is the street; Will go alone; For in that path thy Saviour's patient feet Were never known."

How dark at once the pleasant pathway grew? He was not there; Yet still our trembling lips preferred anew An earnest prayer:

"Then, Father, grant us rest,—one peaceful day Of calm repose;— Thy will give us strength to tread life's weary way Unto life's close."

Again the answering accents filled the air—"Beloved," they said, "Thy blessed Saviour had not anywhere To lay his head:

"And yet, no earnest, faithful prayers of thine Shall be denied; Forever sure, the promise divine Shall still abide."

Lay down thy burdens and thy heavy cross Here at my feet; I'll bear them for thee—yea, make pain and loss Exceeding sweet."

We laid the burdens down; we trod no more A lonely way; With joy-dimmed eyes, we told our blessings o'er That glad, glad day.

TRIED TWO MASTERS.

"Do I believe in Jesus? Ay, sir, that I do, with all my soul, heart, mind, and strength. I believe in him, I love him, and I mean to serve him to the very best of my ability for the balance of my days."

The speaker was not a well-matured Christian, not by any means the type of a "perfect man in Christ Jesus"; on the contrary, it was only for a little while that he had begun to serve Jesus at all; and his very countenance was scarred and seamed by the sins of his former life. But he had come to a halt—had considered his ways, and "with full purpose of heart" had turned to the Lord. In this new life he was quite as much in earnest, quite as resolute and determined, as he had ever been in the way of evil.

I saw him first as he presented himself a candidate for Church-membership, and when asked if he "believed in Jesus," with a look of mingled surprise at the implied doubt, and of joyful assurance that lighted up his whole face, he gave the answer quoted above.

Then springing to his feet and facing the congregation, he added: "How can I help believing in One who has broken the fetters of sin that had bound me fast for so many years, and made a free man of me—One who has rooted out the terrible burning thirst for liquor that was consuming me, body and soul, and given me in its stead a longing for Himself, for his forgiveness, his everlasting love, and his blessed service? Don't talk to me about antidotes or pledges, or anything of the sort. They may be well enough for some men, and I don't doubt they have done a great deal of good in the world; but mine was a desperate case. I had lost all power over myself, the evil one led me captive at his will, and nothing but Omnipotence itself was strong enough to break the evil yoke. Worse than all, I had lost all hope of myself, and ceased to make any effort to restrain my wicked propensities. I knew I was far on my way to perdition, but I was too hardened in sin, and too stupefied by strong drink, to be very much troubled either by my guilt or danger, till I was struck down, as was Saul of Tarsus, and like him had my eyes opened by Almighty power. Then I fell on my knees just where I was, and cried to God to save me from myself, and help me to come to him. I saw my sins as I had never seen them before; I felt all my unworthiness, all my weakness, all my utter inability even to come to the great, merciful Saviour I saw waiting to help and save me. So I cried aloud, 'O Jesus, Master, save me in spite of myself; put out thy hand and snatch me from the evil one who holds me fast bound, and give to me, who have no power at all, the power and strength to cling only to thee.'

"And he did it. From that hour, now nearly nine months ago, he has held me so fast that neither my old master Satan, my own evil nature, nor my former burning thirst for liquor, have had any power at all to separate me from my Lord and Saviour."

"And you ask me, sir, if I believe in Jesus? Do I believe in the very breath I draw? Do I believe that I am alive to-day? that I am on earth and not in hopeless perdition? that I have heaven before me and not hell? Ay, ay, sir, you may be assured I believe in my Lord and Master, and that every throb of my heart is henceforth a hallelujah to his praise; for I stand here to-day a monument of his power to save the very worst sinner, and of his wonderful compassion for them who are farthest lost in the mazes of their own iniquities. And O, my friend, if there is here present one who like me, has been a slave to the evil one, I need not tell you that the devil is the hardest taskmaster that ever a man served. You know it to your cost, and I know it, for I served him long and faithfully. But if you want a Master who gives life and liberty, rest and peace now, and blessedness for ever, come to Jesus—Jesus the sinner's only Saviour and one who came to seek and to save just such poor, miserable, lost and needy sinners as you and I. You can't come? No, I know can't; but he can draw you by his own almighty love, and he will if you trust him. Don't doubt his willingness or his power; since he saved me, surely no other, need ever despair. But come, come now, before it be forever too late."

He wiped his streaming eyes and sat down, and there was many an older Christian present who felt that he could hardly have preached such a sermon, or borne stronger testimony for his Lord and Master. As Jesus said of the Magdalen, "To whom much is forgiven the same loveth much."—Chris. Treas.

FENCED IN.

"Don't believe in joinin' churches, any way," said farmer Rye, as he stood leaning on the bars of the meadow lot talking to his niece Ruthie, who had just come from the woods with her arms and hands full of ferns and mosses and clematis wreaths.

She had found time at last to speak a word to "Uncle Charlie," whom she dearly loved. There had been earnest prayers before that, you may be sure, that the kindly, upright, honest man might not trust to his purity of life, but find salvation in Christ's finished atonement. And she had said, just now:

"Then, uncle dear, why don't you stand out on the Lord's side, and come into his army?"

Uncle Charlie tipped up his old hat from behind, as he was wont to do when annoyed, and leaning his crossed arms on the fence-rail, looked quite away from the girl's earnest face, as he continued:

"Pears to me, it a body's got you stand out on the Lord's side, and come into his army? Ruthie said nothing at first, then, with a golden maple branch, pointed over to the corner of the wide lawn in front of the house, which had been newly redeemed from the wilderness and fenced in. Outside there were briars and ticks, and bogs, and marshy spots, and wandering footpaths and thorny bushes.

Inside was the level stretch of redeemed green sward, with the graded paths that touched at curves and angles; or clumps of evergreens and beds of roses blooming yet, though autumn had had man.

"Uncle Charlie, what a difference that fence made, didn't it? I think that poor little strip of land must be so glad. Now it feels as though it belongs to somebody, and somebody cares for it, so it's just blooming out its gratitude because it has been redeemed, isn't it?

Uncle Charlie looked down at the earnest little face a moment, and said: "Trot along, dear; most tea-time, and Ruthie came home heavy-hearted.

But a great joy was coming to her with the next communion season, when, in his quaint way, Uncle Charlie said:

"Ruthie, I'm goin' to be 'fenced in' and belong to somebody." And when the cup of blessing came it touched his reverent lips, while little Ruthie was softly giving thanks the while.—Ethel Lynn Beers, in the Soicer.

TO MORROW.

Lord, what am I, that with unceasing care, Thou didst seek after me, that thou didst wait. Wet with unhealthy dew, before my gate, And pass the gloomy nights of winter there? O strange delusion! that I did not greet Thy best approach, and O! to heaven how lost. If my ingratitude's unkindly frost Has chilled the bleeding wounds upon thy feet. How oft my guardian angel gently cried, "Soul, from thy casement look, and thou shalt see. How he persists to knock and wait for thee!" And O! how often to that voice of sorrow, "To-morrow we will open," I replied. And when the morning came, I answered still, "To-morrow."

ALASKA.

Few persons—even in the United States, seem to be aware of the resources of the Territory of Alaska, which comprises 500,000 square miles, and costs the American Government only 7,200,000 dols. An annual income is paid by the Alaska Commercial Company into the United States Treasury of 317,500 dols. for the lease of the seal islands. Besides fish and fur, the territory is rich in yellow cedar and spruce timber, admirably adapted for ship building, furniture, and railway-car making. Indeed, it is the only locality throughout the whole of the United States where the yellow cedar exists, but it has been impossible to utilize it to any great extent, although there are millions of acres, in consequence of legal difficulties of possession by private individuals. Alaska also possesses scores of minerals in the shape of gold, silver, and coal. Near the mining town of Juneau a good many gold lodes have been discovered, and it is believed that on the Yukon river, which rises in British Columbia, and falls into Norton Sound, in Behring's Straits after a course of 2,000 miles through the length and breadth of Alaska, gold mines will be discovered richer than any of the Pacific coast. Indeed, dirt has already been found yielding 1 dol. 50c. in gold to the pan. On the coast of Douglas Island and at Juneau the placer mines yielded last year 250,000 dols. in gold. In the same neighborhood there is a body of silver ore in sight as large as the Comstock lode in Nevada, and it has been proved that it can be profitably worked by the erection of large stamp mills. It is expected that undertakings of this kind will be set on foot very shortly by San Francisco capitalists. Good bituminous coal has been found at Point Gardner in Alexandra Archipelago; but hitherto the want of coal has not been felt, owing to the proximity of the extensive beds in Washington Territory and Vancouver's Island. The country is not adapted for agricultural purposes, though timothy grass and red and white top clover are abundant, and potatoes and all hardy vegetables flourish well. The climate is not so severe as is generally imagined, the thermometer at Sitka not having indicated more than 4 degrees below zero during a period of forty years; while at Baranoff Island it seldom registers below 20 degrees below freezing point. It is unfortunate for Alaska that hitherto no form of territorial government has been introduced, though no less than fifty bills have at different times been brought before Congress. But up to the present Congress has not paid the slightest attention to them, and they have not even been reported upon by the Committee to whom they were referred. It is doubtful indeed, whether any member of the Committee has the faintest idea where Alaska is or what it consists of.

"GIRLS" AND "YOUNG LADIES."

Benjamin F. Taylor, the poet, has written a letter to a young girl at the Lowville (N. Y.) Academy, in which he mixes up poetry and good advice in equal doses most charmingly. What Mr. Taylor says will bear repetition: I call you a girl, but it is not the fashion any more. The girls are gone, and there is nobody left but young ladies. I like girls best. There used to be a flock of Carolines in Lowville, and as fair a flock as ever wore muslin. There were Caroline Collins, Caroline Northrup, Caroline Davan, and ever so many more. There were Cornelias, Janes, Elizabeths, Marys and Paulinas. They were all girls, and they never scorned the title. Now they would be Carries, and Nellies, Lizzies, Mammies, Jennies and Cornies, and young ladies withal, every daughter of them. Let us not end our names in "ie." Let us not forgo

that affectation is the art of being a fool according to rule. Let us learn to work worsted cats of impossible pink, if we must, but let us know how to make Indian pudding and a golden loaf of corn bread as well. Let us all talk French if we can, but let us avoid "slang" as we would pestilence and famine. Pure and undefiled English never sounds so musically as it does from the unadulterated lips of a genuine girl. Let us learn the exquisite art of keeping young. You read of Roman rules. I think I have heard Tyre, Tadmora and Thebes mentioned once or twice, but there is nothing so ancient in all this world as an old dilapidated heart. It is everybody's duty, especially every girls, to keep young. Now to you and your classmates:

Dear girls, I pray you read the Book of Ruth, That old love story, beautiful as truth; Of one who lives in everlasting youth; And say with her to Ruth "Forever thine," "Thy God my God, and thy people mine;" So shall you keep in loving step with time. And life's sweet cadence prove a perfect rhyme, And when at last the song is done, And level shines the dying sun, Another dawn will show its early light, And bid "good morn'" though you have said "good night."

LESSONS IN HOME LIFE.

"It is your cross, and you must try to carry it bravely." Mrs. Gray was thinking on these words as she sat at her mendicating table in the sitting-room. The sun was streaming into the pleasant large sitting-room. Jimmy sat on the floor by little Daisy, amusing her with a bit of an old umbrella. Any one looking in at the door would have said: "What a pleasant scene!" but Mrs. Gray was thinking how she longed to be out in the sunshine, how she "hated" darning, and what little hope there was that times would ever be better. Then came the sentence at the beginning of my story. Yes, her cross was always to be "pinched." She knew very well she ought to be thankful that sickness and death had never come near her home, that her children were good, her husband faithful and industrious; she ought to have some cross. Just then she heard Jimmy's voice, saying:

"Now, what kind of an angle is this?"

"Ob-tuse," said little three-year-old Daisy, as if her words were egg-shells that would break unless handled carefully.

"And this?" altering the two bits of steel. "Right angle." "And now Daisy if I put two sticks side by side, they are parallel; but if I put one across, that is—why, mamma, that makes a cross! A transverse makes the cross!"

"Yes, dear, I see. You can never make a cross out of two parallel lines." The children went on with their play, but the mother had received a very precious lesson.

"I make my cross," she said to herself, "just as Jimmy said. If my will were parallel with God's, there could be no cross; I don't believe I have any cross unless I make one!"

The sun shone just as invitingly, the pile of work was the same as before; but with an earnest desire to place her will by the side of God's, somehow the work in hand was not so wearisome, the room looked so cheery, the children's chatter was so amusing; and when an hour later a friend ran in and said, "How pleasant you look here!" Mrs. Gray could yield a ready and hearty assent with no envy of her friend's richer lot.

It is not always easy to lift the transverse and make it parallel; but the exercise is strengthening, and each time the effort required is less. One helpful way of looking at the matter is to say to one's self:

"Somebody must have the filling in to do—somebody must be poor, or sick, or troubled in this way. God sees I am fitted to take up this part of his work, and I will."

One who feels in this way seldom makes "crosses;" the will runs parallel with God's, giving an easy track for the life to run on instead of forming a cross.—Illustrated Christian Weekly.

A FLORENTINE FUNERAL.

The night of our arrival was one of those unearthly moonlight nights which belong to Italy. The Arno, changed to a stream of quicksilver, flowed swiftly through the stone arches of the Ponte Vecchio under our windows, and lurched me with its beauty out-o-doors, though a great clock somewhere near by had just clanged eleven. By an engraving I had seen in boyhood I recognized the bridge of Taddeo Gaddi, with its goldsmith shops on either side. They were closed now of course. I strolled across the bridge and back again, once or twice, and then wandered off into a network of dingy streets, traversed by one street so very narrow that you saw only a hand's breadth of amethystine sky between the tops of the tall buildings. Standing in the middle of the thoroughfares, I could almost touch the shutters of the shops right and left. At the upper end of the street, which was at least three-quarters of a mile in length, the overhanging fronts of the lofty houses seemed to meet and shut out the dense moonlight. In the desperate struggle which took place there between the moon and the gloom, a hundred fantastic shadows slipping from cornice and cornice and fell into the street below, like besiegers flung from the ramparts of some old castle. Not a human being nor a light was anywhere visible. Suddenly I saw what, for an instant, I took to be a falling star in the extreme distance. It approached in a zigzag course. It broke into several stars; these grew larger; then I discovered they were torches. A low monotonous chant like the distant chorus of demons in an opera increased in distinctness, and as the torches drew nearer I saw that they were carried by fifteen or twenty persons marching in a square in the middle of which was a bier supported by a number of ghostly figures. The procession was sweeping down on me at the rate of six miles an hour; the training pall flapped in the wind cause by the velocity of the march. When the cortege was within twenty yards of me I noticed that the trestle-bearers and the persons who held the flambeaux were shrouded from forehead to foot in white sheets with holes pierced for the eyes. I never beheld anything more devilish. On they came, occupying the whole width of the narrow street. I had barely time to crowd myself into a projecting doorway, when they swept by with a rhythmic swinging gait to the measure of their awful threnody. I waited until the muffled chant melted into the distance—and then I made a bee-line for the hotel.

HOW CAN I BE USEFUL.

Little Mary was only eleven years old. But she was old enough to know she was a sinner; and she had gone to Christ, and taken Him in her heart as her Saviour. Soon after this, when feeling very happy as a young Christian, Mary went to her pastor, and asked him this question, "How can I be useful?"

Very often it happens that people have just what they are seeking for. This was the case with this dear little girl. The very knowledge she wished to obtain was hers.

"Mary, have you not already tried to do something good?" inquired her pastor, who was very much interested in her case.

"Yes," she replied; "I have been praying to God for my dear father, that he may become a sober man, and go to church with mother and the rest of us?"

"Well, have you only prayed, Mary? You know we must use the means if we want to obtain any great end."

"I have tried to do this, too," timidly said the child; "but I fear I do not speak just as I should to him."

This little girl only needed a little encouragement. She was full of faith and hope. The truth sparkled in her eye and sprang from her lips. She continued pray and labor with her poor father until he could no longer resist her persuasions. He had driven others away, but he could not speak harshly to his gentle little Mary. She fully conquered him.

Shortly after this interview she planned it to have her pastor visit their house; and after a few kinds words from him, the father signed the temperance pledge, and to encourage him the mother and children added their names, and thus a family temperance society was formed.

Don't you think Mary learned how to be useful? Dear children, how many of you will try in some way to do good! God will help you.—Band of Hope Review.

WHAT A STRANGE MAN!

The Gallas, in South America, were much amused when Mr. Wakefield, a missionary, entered their country. "How many toes have you?" they asked. "Just as many as you have," he answered. "Will you pull that off, and let us see?" they said, pointing at his boot and shaking their heads. When he had done so they all laughed, for even now they could not, for his stocking, see his toes. At last one exclaimed: "What a strange man this is, to put his foot in a bag. We never heard of a man putting his foot in a bag before!"

They sell liquor there." "What of that?" asked the other. "We're not obliged to drink any of it if we are we?" "Well, no," answered Robert; "but I don't like getting into the habit of lounging about such places. There seems to be something about them that fascinates a fellow. I've watched the men who go in there, I've heard 'em talk about it. They say they know they ought not to hang about the saloons, but if they stop to-day, to-morrow they want to go again, and something seems to draw them there in spite of their better judgment. They don't visit a saloon very often before they get to smoking and drinking and playing cards, and the first they know they are neglecting their business for the pleasure they find in this kind of life. It's down, down, down all the way, and from what I've seen of this drinking lousiness it seems to me it's just as it is with us when we take a run down hill; we get going faster and faster and faster, and we can't stop till we reach the bottom; it seems as if we were obliged to keep on going when we get fairly under motion, just so with most men who get into the habit of drinking; when they get started they can't stop till they get to the bottom. I don't want to get started; I don't want to put myself in the way of being tempted to start; so I think best to keep out of the saloon. As long as I keep away I'm safe."

"You're right said the other. "I didn't think of that. I don't want to be a drunkard any more than you do, and I'll shake hands in keeping out of the starting place of drunkards if you will. And they shook hands on this good resolution, and I hope they will always adhere to it.—Temperance Banner.

THE SUN.

SEPT.

RUTH.

They lifted up and her two daughters and Ruth. Or involve any gold were still in hand. Orpah on the spot wistfully after her sister at that would have decision for. Ruth chose. From an action. ed hers. Ruth must disengage might freely. at of her own God and people we consider h nation, a Mo pronounce of did of the ce can you, I ha said, who not aot—Naomi a Israel also a of Ruth. Wh of a people's sentatives we and her fami ed—Naomi's soul, she de- dat in hopes being togethe world.

All the city was a small town in such village. age when the mails, etc., e abroad by t friend to trie been known the place. Th was moved i ing on the 2-chap. 2:11-12 ever leaves i sounds of m years, that m others. Naoi ing of Naot which she o more approp present circ that is bitter, manifestly in following wo bitans of Bet I am no lon what of happ lost. I have a pleasant abo bitter spring fish. I wou me home— away, and J home again. gives vent to times of lam ple, althoug What an evil own will wh ed by the con goes, but Go Ruth the M ly one of the ering of Me of Christ. M gracious pur to the Gent into life," a gelical lesso her case as "that God is but in ever God, and w accepted of trine of divi taught by th Moabitess, a Lord Jesus ancient lile vid and Ch. Tho as us along the de chalk ridge its slopes ter dens, with a pleasant v three sides, of brooks, t almost touc ness of Jud when Ruth with Rith greenwheat long. The she ens. Life well-to-do his work pe and is as pe

A P.

Ten year fruit cellar proved so ture to give The division brick, and number, an The outer der ground in area and mr room is first of all, and a com the fruit is wou the w outer room autumn and is cool. The winter circulation no danger the full is the fruit is mitted. A moderate w not door an low in the far we kep growth un p rfect cond ples, exhib

THE SUNDAY SCHOOL

SEPT. 9, 1883.

RUTH AND NAOMI.  
RUTH 1. 14-22.

They lifted up their voice—Naomi and her two daughters-in-law, Orpah and Ruth. Orpah's decision did not involve any going back at all. They were still in Moab, so that not going was equivalent to remaining behind. Orpah might have stood still on the spot weeping, and looking wistfully after the retreating figures of her sister and mother-in-law, but that would have been just as plain a decision for Moab and against God. Ruth chose—Expressing her resolution in action, as Orpah had expressed hers. Return thou after—Naomi must dissuade in order that Ruth might freely, under no pressure but that of her own love, accept Israel's God and people. And Ruth said—If we consider her sex, a woman, her nation, a Moabite, one may boldly pronounce her what our Saviour did of the centurion: "Verily I say unto you, I have not found so great faith in Israel." Entreat me not—Naomi and her house have made Israel also appear lovely in the eyes of Ruth. Who would not wish to go to a people whose sole known representatives were so amiable as Naomi and her family. There will I be buried—Naomi and she having joined souls, she desires they may mingle dust in hopes of rising together, and being together forever in the other world.

All the city was moved—Bethlehem was a small town. (Micah 5. 2) and in such villages, and especially in an age when there were no newspapers, mails, etc., every event flew quickly abroad by the communications of friend to friend. Probably Naomi had been known widely and favorably in the place. The statement that the town was moved is introduced for its bearing on the future narrative. See chap. 2. 11-12. Is this Naomi—Moab ever leaves its mark. God heals the wounds of backsliding, but leaves the scars, that may they admonish us and others. Naomi—Mara—the meaning of Naomi is pleasant, sweet, to which she opposed what she calls a more appropriate name for her in her present circumstances. Call me Mara that is bitter. Exod. 15. 23. Naomi manifestly intends, by these and the following words to inform the inhabitants of Bethlehem of her fortunes. I am no longer the old Naomi, for what of happiness I possessed I have lost. I have no more anything that is pleasant about me; my life, like asaly, bitter spring, is without flavor or felicity. I went out—the Lord hath brought me home—She says, "I went away, and Jehovah hath brought me home again." With that one word she gives vent to her sorrow that in those times of famine she forsook her people, although she herself was happy. What an evil thing it is to follow one's own will when that will is not directed by the commandments of God! Man goes, but God brings home.

Ruth the Moabitess was undoubtedly one of the first fruits of the ingathering of the Gentiles into the Church of Christ, and so an evidence of God's gracious purpose in Christ. Also to the Gentiles to grant repentance unto life; and the important evangelical lesson is as plainly taught in her case as in that of Cornelius, "that God is no respecter of persons, but in every nation he that fears God, and worketh righteousness, is accepted of him." The great doctrine of divine grace is also forcibly taught by the admission of Ruth, the Moabitess, among the ancestry of our Lord Jesus Christ. The glimpses of ancient life in the future town of David and of Christ are full of interest. Then, as now, its single street ran along the double crest of the white chalk ridge 2,500 feet above the sea; its slopes terraced into hanging gardens, with rows of olives and vines; a pleasant valley lying underneath on three sides, musical with the sound of brooks, though its eastern end is almost touched by the terrible wilderness of Judah. This sunny breadth, when Ruth's story opens is yellow with ripe barley, and rich with tall green wheat that will be golden ere long. The harvest is reaped by men, but the sheaves are bound by maidens. Life is still simple, and the well-to do Boaz courteously greets his work people as he comes to them, and is as politely greeted in return.

A FRUIT CELLAR.

Ten years ago we constructed a fruit cellar under our cellar, and it proved so satisfactory that we venture to give a brief description of it. The division walls are constructed of brick, and the apartments are two in number, an outer and an inner room. The outer room is but partially under ground, and is ten by twenty feet in area and eight feet high. The inner room is wholly under ground and frost-proof; it has four brick walls and a cemented floor. In this room the fruit is stored early in December, when the weather becomes cold. The outer room holds the fruit during the autumn months after it is gathered, and is cool, well lighted and dry. The windows are left open and a free circulation of air allowed, so long as no danger from frost exists. When the fruit is taken to the inner room the door is closed and no light is admitted. Ventilation is secured in moderate weather by opening the inner door and throwing down a window in the outer room. In this cellar we kept apples of last season's growth until the present winter in perfect condition. Some of these apples, exhibited at the autumnal agricultural fairs, were pronounced as fresh as those of last season's growth. —Journal of Chemistry.

A GREAT PROBLEM.

TAKE ALL THE KIDNEY & LIVER MEDICINES, BLOOD PURIFIERS, RHEUMATIC REMEDIES, Dyspepsia and Indigestion Cures, Ague, Fever, and Bilious Specifics, BRAIN AND NERVE FORCE REVIVERS, Great Health Restorers.

A FEW SHEEP.

We believe that every owner of a moderately sized farm might find the keeping of a small flock of any one of the mutton breeds a matter of small expense and of fair profit. They will eat and trim up weeds, brush, and other rough places. In the winter they will run in the yard with young stock. As gleaners of grain fields after harvest they will pay in mutton for all the scattered grain left. Mr. A. R. Whitney, of Franklin Grove, claims that a flock of sheep in an orchard is the best protection from the ravages of the codling moth, as they will eat every wormy apple which drops before the grub has time to leave it and develop into a miller, and propagate its kind, and that they will pay for their keeping for this purpose alone with every farmer who has an orchard. If the ewes are bred so as to drop their lambs early, say in February, and are provided with warm quarters, the lambs will, in May, as spring lambs, bring more than their mothers will sell for. If a farmer is living remote from town or a neat market, a fat lamb or wether to kill occasionally will help to give variety to the diet, and be appreciated by every member of the family. —Farmer's Review.

USEFUL HINTS.

To wash velvet:—Wash in cold water and do not wring; but shake thoroughly, spread on the line as much as possible; when partially dry take down and shake again.

Sheep thrive best with a change of pasture. If there are two fields devoted to the flock, it is best to let the stock feed alternately upon them, thus giving fresh cropping all the time.

A good way to warm over cold boiled potatoes is first to chop them, not to fire; heat some butter in a frying-pan, and put the potatoes in. Just a few minutes before taking them from the fire stir in some well-beaten eggs. Serve hot.

Small evergreens, or, in fact, any kind of trees, may be moved at any time, with care to disturb the roots as little as possible and to keep them well supplied with water. May and June and September are perhaps the best months to move evergreens.

There is an advantage in growing some kinds of trees from seed planted where the tree is expected to remain. The peach tree is longer lived if never transplanted, and it budded at one year old will soon get into bearing. A few varieties of peaches reproduce themselves from the pit.

All kinds of herbs, sweet and medicinal, should be gathered when in blossom and dried in the shade without heat. It is best to tie them in bunches by the stalks, and hang them in an airy dark loft or attic until they are dry, then put them in paper bags and return them to the same place in a dry closet.

An eight-by-ten bedroom, having likewise a height of ten feet, contains 800 cubic feet of space, while the English apportionment for hospitals is 2,000 feet, with a complete renewal of air every hour. Four thousand feet of air an hour, and yet many a man and wife and infant will sleep in a thousand foot-room. Is it any marvel that multitudes perish prematurely in cities, and that infant children will away like flowers without water?

A CROWNING MERCY TO THE CORNED.—Unequaled by any remedy in the world—Perry's Pain-Expeller. A small bottle of Johnson's new remedy for corns. Never fails to cure; never produces pain; never makes deep cavities in the flesh. A sure, prompt and painless remedy for corns. Sold by druggists everywhere. Don't fail to try it. N. C. POLSON & Co., Kingston, Proprietors.

Malarial poison can be entirely removed from the system by the use of Ayer's Sarsaparilla, which contains a sure specific, in the form of a vegetable product, used in no other remedy. Warranted.

For the prompt and certain cure of erysipelas, use Ayer's Sarsaparilla, which is the specific endorsed by the most eminent medical authorities.

It is a dangerous thing to allow the diarrhoea or dysentery to go unchecked and there is no need of it. A small bottle of Johnson's Anodyne Linctus, will cure the most stubborn case that can be produced.

Fever and ague, malarial fever, biliousness and typhoid fever all originate in one productive cause and may all be easily prevented by Parsons' Purgative Pills. These pills act directly and powerfully upon the blood.

Got HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Miner's Liniment. I did so and in three days was out of bed and resumed my job as well as ever.

JB. LAVIGILLE, Springfield, Annapolis Co., 1883. Mar 2 1m

BEHLISLE, KINGS Co., N. B. July 9th, 1886. I have used Graham's Pills myself and in my family, and find them to be the most effective physic I have ever known, and I have tried all the popular Cathartic Pills in use. They cause no griping, do not leave the bowels inactive after their use, and are the most effective in removing diseases of the Liver and Bowels. I have proved them to be a superior Dinner Pill, and without hesitation I recommend them to the public. (Deacon) JAMES KIRKSTAD.

A GREAT PROBLEM.

TAKE ALL THE KIDNEY & LIVER MEDICINES, BLOOD PURIFIERS, RHEUMATIC REMEDIES, Dyspepsia and Indigestion Cures, Ague, Fever, and Bilious Specifics, BRAIN AND NERVE FORCE REVIVERS, Great Health Restorers.

IN SHORT, TAKE ALL THE BEST qualities of all these, and the best qualities of the best Medicines of the world and you will find that

HOP BITTERS

have the best curative qualities and powers of all concentrated in them, and that they will cure when any or all these, simply or combined, fail. A thorough trial will give positive proof of this.

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

For toothache, burns, cuts and rheumatism use Perry's Pain-Killer. See adv. in another column.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixer or Linctus in the world, should be in every family handy for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds, and is for sale by all Druggists at 15 cents a bottle. feb 10.

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

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

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

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

EXTRACTS FROM A LETTER FROM C. H. S. CRONKHITE, ESQ. Canterbury Station, York Co., N. B., Octobr. 10th., 1876.

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

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

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumber man. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs, and now it is nearly 190 lbs, which is pretty well up to my former weight.

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

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

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



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SMITH BROS. SHARP'S Self-Dumping Horse Rake.

The WHEELS are of the STRONGEST POSSIBLE MAKE consistent with moderate weight. They have White Oak and Hickory Spokes, bent Rims and IRON HUBS. Experience has demonstrated the fact that spokes which are properly prepared and driven into an iron hub by force of a steam spring-hammer, as they are in "SHARP'S" RAKE, never get loose.

The compression of the spokes thus obtained, which would burst a wooden hub to pieces, renders it IMPOSSIBLE FOR THEM TO SHRINK, and we claim that the spokes will remain firm in the hub of "SHARP'S" RAKE wheel, after an amount of wear and exposure to weather such as would ruin a wooden-hubbed rake wheel, in which the best part of the hub is usually hollowed out to receive a large cast-iron axle.

The AXLES OF "SHARP'S" RAKE are made of WROUGHT IRON and NEVER BREAK, as do the cast iron axles of other rakes.

The TEETH, 24 in number, are made of the best quality of steel and oil tempered, each tooth being twice tested to a pull of 25 inches before leaving the factory. They are inserted in the simplest manner, so that any tooth may be put in or taken out without disturbing the others or taking the rake to pieces. Each tooth is independent in its action, rising and falling so as to conform to inequalities in the surface of the ground, and at the same time is so long as to maintain its proper position without the aid of staples or other obstruction.

The TEETH CLEARING in SHARP'S RAKE is effected by a simple cleaner rake, the teeth of which enter between the rake teeth from the back as they rise when dumped, discharging the hay in the most effectual manner. There are no cleaner rods or staples for the hay to tangle round as it prevents the proper filling of the rake, but the teeth, while raking, being free from every obstruction will gather more hay with less labor, and discharge easier, than any rake with the old clumsy cleaner rod device.

The SELF-DUMPING DEVICE in SHARP'S RAKE is at once the simplest and most effective ever yet invented, consisting of very few parts, almost all wrought iron and steel, which any blacksmith could make. Unlike the so-called horse dumps in which the horse, being hitched to the dump-lever simply helps to put the rake up after the heaviest part of the lift has been done by hand, and is thereby kept constantly jerking back and forth in the shafts; in Sharp's Rake the dump does not interfere with the draft, but it draws so steadily as a walky wagon. A few ounces pressure with the toe of the foot is sufficient to dump Sharp's Rake, the revolution of the axle during the work, while both hands are left free for driving. It dumps so easily that at any child 8 or 10 years old can operate it.

The HAND DUMP lever is entirely independent of the top-dump, giving the driver instant and immediate control of the rake by hand, as well as by foot. Were the self-dumping apparatus entirely dispensed with, Sharp's Rake would still remain a perfect hand dumping rake.

Only three years have elapsed since the introduction of this rake in the Maritime Provinces, but each season the sales have been increasing and the demand for it is constantly augmenting.

4,500!!! SHARP'S RAKES

For Sale by TIPPET, BURDITT & Co., St. John, N. B. General Agents for Maritime Provinces and by their Local Agents in every County.



The WHEELS are of the STRONGEST POSSIBLE MAKE consistent with moderate weight. They have White Oak and Hickory Spokes, bent Rims and IRON HUBS. Experience has demonstrated the fact that spokes which are properly prepared and driven into an iron hub by force of a steam spring-hammer, as they are in "SHARP'S" RAKE, never get loose.

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The TEETH CLEARING in SHARP'S RAKE is effected by a simple cleaner rake, the teeth of which enter between the rake teeth from the back as they rise when dumped, discharging the hay in the most effectual manner. There are no cleaner rods or staples for the hay to tangle round as it prevents the proper filling of the rake, but the teeth, while raking, being free from every obstruction will gather more hay with less labor, and discharge easier, than any rake with the old clumsy cleaner rod device.

The SELF-DUMPING DEVICE in SHARP'S RAKE is at once the simplest and most effective ever yet invented, consisting of very few parts, almost all wrought iron and steel, which any blacksmith could make. Unlike the so-called horse dumps in which the horse, being hitched to the dump-lever simply helps to put the rake up after the heaviest part of the lift has been done by hand, and is thereby kept constantly jerking back and forth in the shafts; in Sharp's Rake the dump does not interfere with the draft, but it draws so steadily as a walky wagon. A few ounces pressure with the toe of the foot is sufficient to dump Sharp's Rake, the revolution of the axle during the work, while both hands are left free for driving. It dumps so easily that at any child 8 or 10 years old can operate it.

The HAND DUMP lever is entirely independent of the top-dump, giving the driver instant and immediate control of the rake by hand, as well as by foot. Were the self-dumping apparatus entirely dispensed with, Sharp's Rake would still remain a perfect hand dumping rake.

Only three years have elapsed since the introduction of this rake in the Maritime Provinces, but each season the sales have been increasing and the demand for it is constantly augmenting.

4,500!!! SHARP'S RAKES For Sale by TIPPET, BURDITT & Co., St. John, N. B. General Agents for Maritime Provinces and by their Local Agents in every County.

SPECIAL PRAYER.

The demerit of some of the continued observance of the Week of Prayer, and the decline of interest in its services in some quarters, are not, we think, to be regarded as indicative of an increasing lack of belief in the efficacy and value of united prayer. These quiet protests may have quite another meaning. They may rather indicate a period of transition, when the subjects suited to a year of petitions may no longer be crowded into the services of a week, but may be so taken up at intervals as to permit more intelligent thought and speech and prayer than can at present be permitted upon any one topic.

We are impressed with the tendency in this direction as we glance at a circular calling attention to those days set apart in October for special prayer for Sunday-schools. Already there have been similar calls for prayer for colleges, for temperance, for missions, and, on previous occasions, for our Sunday-schools. May we not hope that in coming years the opening week of January may be devoted wholly to earnest petitions for the Holy Spirit's influences on the Church at large, to be followed, at special seasons, by united prayer for special subjects. Thus may earth and heaven witness continued union of Christians at the mercy-seat, and restless pleadings bring down unthought blessings. The past few years have been rich in plans and schemes: has not the time arrived when the Father shall see his children, knit together in worship and service as one band, crying together to him for his blessing upon one department after another? There is a time for plans and new departures; but there is also a time when the workers must present all these at the feet of the Redeemer, and say with upward gaze, "the machinery is provided; and the quickening Spirit is our general need." Till this is done repeated failures and inadequate results will teach the lesson men are so slow to learn, that "without Me ye can do nothing."

In spite of all that the evils and sneers of modern infidelity may do, the world is not ready to abandon the belief that prayer opens heaven. In advance of the day of final adjustment it places more faith in the humble disciple who breathes the soul of prayer than it does in the knowledge of the philosopher who proudly asks, "of what use is prayer?"

The rapid achievements of science in recent years should strengthen faith and lend point to human appeal to the Divine. The men who to-day cavil and scoff at prayer are men who, half a century ago, would have scoffed at the idea of conquests of science that are annihilating time and space. "Impossible" would have been the remark of one who, seventy-five years ago, should have been told that to pass from Halifax to the seat of our General Conference at Belleville in two days was within the region of the possible. But, as one has said, "men have learned to marry steam to iron and the child of rapid transit has been born." If even twenty years ago a man had been told that it was possible to stand within his office and speak to some friend twenty or fifty miles away, even the scientist would have laughed. And yet men have done this, and much more, until we dare no longer assert that he has proceeded beyond the mere threshold of the possible. And this has been done by no violation of material law, but altogether along its line. Who then shall tell what God, possessing infinite knowledge, may do for him who, in simple, unquestioning obedience, claims for the sake of his Son the Divine intervention in behalf of personal need or personal salvation, or, may one not add, in behalf of those grand purposes which lie so near to the heart of Deity? More to be honored for simple consistency is he who gives to his Father alone credit for that boundless might of which each year gives us new illustrations, than he who coldly, in the face of what even man is doing through the forces

God has placed at his disposal, can declare it unreasonable to believe that God, "without breaking a gossamer strand of a single natural law, can so manipulate it as to cause to convey upon the head of a suppliant" an answer of peace and blessing, or more, to vouchsafes to him who asks, in behalf of a community or nation, an answer which is altogether in accordance with his great purposes. The humblest suppliant and the greatest Christian scientist worship very near each other.

HINTS TO CLASS-LEADERS.

So intimately connected are our class-meetings with the vitality of our church that one is not likely to err when he preaches barrenness and death to be the normal condition of the circuit where they are habitually neglected. Every resource is in some cases employed to make the class-meeting interesting and attractive—such as varying the exercises, changing the leader, changing the music, and changing the class-meeting into a bible-class. A thousand pities that the spiritual condition of the church should be such as to render such expedients necessary. The following suggestions from the Primitive Methodist may set some of our leaders on a new track:

At a recent class-meeting, instead of the ordinary question frequently asked, the following was put to each member: "So far as you know, have you been instrumental in leading any soul to Christ?" In most cases the answer was, No. The evening was spent in discussing various methods of soul-winning, and it was sought to encourage each to put forth efforts in that direction, and report the next week. There were five the next week who had most interesting reports to give; not that either had seen anyone brought directly to Christ, but they had cases for which they desired the prayers of the class. What think you of something of the same sort in your class? Or, would this suit you better? Let bands of young men be formed in every charge throughout the district. Not more than a dozen in a band. Their motto, "The salvation of young men." To meet weekly. Seek and believe for Divine guidance. Fix on one unconverted young man, enter his name in a book, vote for two of the band to speak or write to him that week about his soul. Let special prayer be offered daily by the entire band for his conversion. Be willing to use any means God may appoint to secure the same, and keep a record when prayer is answered and the young man saved. You must do something for souls, or you will lose your own.

The following hints from the Richmond Christian Advocate are also appropriate and timely:

Our class-meetings, the training schools of the Church, are almost obsolete. The young convert needs instruction. The pastor in the country is busy. It is revival times. He receives the new members, and is off to another church and in a protracted meeting. In the city the revival ends perhaps just before Conference. There is an interregnum. It may be that a new pastor comes. The babes in Christ are all the while suffering for the right diet.

How ignorant are new members, even if intelligent of the history, doctrines, usages, and polity of Methodism. But how eager they are to learn. Not a moment should be lost in giving the opportunity to acquaint themselves with these matters. A proper book put in their hands is well enough. We all know that while a volume may lie unopened, a periodical seldom is unread. There is no schooling of young converts like a Church paper. Every paragraph is scanned. The spirit of Methodism is absorbed. The weekly journal is, in fact, a working model of the system. The nomenclature of the organization is caught up at once. Interest is started in the different movements of the body. The perusal of the publication certainly, but not insensibly, molds the plastic reader. The chameleon no more surely changes to the color of the tree it feeds on than the constant patron of a journal receives the impress of the principles of the paper.

The weekly visits of a denominational organ, charged with the varied matters of deepest concern to the Church, never fail to influence the household it enters. Its power is noiseless, without observation or display, but it is pervading and permanent. In every department of human affairs the press is recognized as the subtle power that controls within the range of its circulation.

It ought to be a prime consideration to put the Church paper in the home of every new convert. It is weak, cruel, sad to leave a young Methodist, so teachable, and so trustful, without the means of learning the nourishing facts of our Church.

MISSION WORK.

The Baltimore Methodists, speaking of the encouragement and assistance which should be given by old established churches to weak societies which

are struggling to build up the denomination in new and promising fields, says:—

Many in our larger churches to-day are paralyzed, if not dead spiritually, for the want of work, while fields ripe for the harvest lie at their doors without reapers. An old church home—even without usefulness to God or souls—is more controlling than an open door at some other place, where success in the Master's work and the upbuilding of the Church in new and hopeful fields invite to effort and promise reward.

O! for a revival of denominational love and zeal that will stir the nests of the inactive and put men to work in fields of need and promise; break down the barrier of money and social caste in our churches, and stay the tide whose flowing current is bearing so many, who are seeking rest, into already strong central churches, where their presence and help are not needed, and influence will not be felt, while outlying fields, where we ought, as a Church, to plant and grow, are passed by and neglected or left to a few true, earnest and often discouraged men and women, who need and merit the help of the whole Church.

No effort to control this evil is proposed. This cannot be done by legislation. The only practical way to correct it is for pulpits, pew and press to cultivate a healthful denominational spirit—a love for the whole Church—her success and growth—rather than one's own particular charge, rest, ease or quiet in some strong, prosperous church, where little is expected and less will be done.

From a certain standpoint there is a good degree of force in the question asked by the Rev. Alfred Osborne in the Church Guardian:

Some fear that lay preachers, not being theologically trained, will forget "the proportion of faith," and will air their pet ideas; but are not Deacons (and Presbyters too) airing their pet ideas all over the Church? Is it possible that the present Deacon comes out of college fully equipped and nicely balanced? Almost every ordinarily educated layman of thirty years of age, who has made theology his study, knows more of the things of God than any newly ordained Deacon of 23 years I have ever seen. One remembers well the foolishness of one's early ministry. And shall we forget that the fulness of the Holy Ghost is not reserved for ministers in Orders. Are there no Prophets now? Even Apollon could learn from Aquila and Priscilla, and how often do we, who are older in the ministry, as we sit by the sick bed of some lowly disciple, feel that with all our reading we know nothing at all comparatively of Christ and His salvation, and would gladly change places with the one we minister unto.

One of the most forcible statements made by those in favor of removing the old limitation of the pastorate is that presented in Zion's Herald by Dr. Wentworth:

You ask, "Should the itinerant term be for only a year? That is its limit now, with power to repeat in the same place for three years. It is this annual appointment that distinguishes, and will forever distinguish, Methodism from Congregationalism, which gains, at the outset, for a definite period. Every minister in the connection is taken up once a year, changed or put back as the work requires. It would be the same as now if the administrative restriction were removed, the only one in a system flexible at all other points, and professedly the 'child of Providence.' At this one point it bars 'Providence' out. It excepts from the iron rule agencies, schools, missions, and a hundred side interests, but is inflexible as death in the direction of preaching the Gospel, the centre concern of all.

The Baptist Convention, on Monday last, adopted the following recommendation of the Board of Governors of Acadia College, viz:—

"The Board having carefully considered the communication from the President of the Toronto Baptist College and Professor McVicar in reference to ministerial education, believe that the hearty and earnest cooperation in the plan proposed will not only enable the Baptists of the Maritime Provinces to develop, for the present, more rapidly than would otherwise be possible, all the literary and theological work committed to their charge, but will also do much to enable us to discharge the obligations which we owe to our brethren in other sections of the Dominion, and thus to unify the work of the Baptists of Canada. Your Board would therefore commend the proposed plan of co-operation in ministerial education for your favorable consideration and action.

Many thanks to Alderman McLellan, Chairman of the Garden Commissioners, for a hand some bouquet of flowers. Their beauty and fragrance are like a sweet benediction in our sanctum, and afford us a gleam of the pleasure which is enjoyed by the multitudes who daily visit the gardens, and are profuse in their expressions of admiration.

The Presbyterian Witness reminds the public that "the blue book issued by the Dominion Government, giving the returns of convictions in 1880, showed that while there were 9,304 convictions of all the Protestant denominations put together, including all who were not Catholics, there were no fewer than 10,826 convictions of Catholics alone. In 1881 the figures were 9,922 of all denominations excepting Catholics, and 12,159 Catholics." The Witness adds, "Do not our Roman Catholic friends, especially the clergy, make a note of these figures?—We are convinced that lotteries, indulgences, and multiplied holidays have a pernicious effect on the people's morals."

The subject of the extension of the pastorate of Methodism receives less attention in England than in the United States. In the latter country the official papers have sent out circulars, hundreds of answers to which are published by them. The majority of the replies are in favor of maintaining present arrangements, though Zion's Herald suggests that a test of weight rather than of number might alter the showing. In the English Conference, on the other hand, memorials from the Liverpool, and Edinburgh Districts only elicited from the Committee the remark: "The Conference does not accept of this suggestion."

In answer to the charge that he had said that he would rather be a cannibal than a Close Communion Baptist, Spurgeon wrote: "I am not in the habit of speaking disrespectfully of Strict Communion Baptists, for I have a full conviction of their conscientiousness. As to saying that I would sooner be a cannibal than a close-communication Baptist, I never thought so and certainly never said so. I have not the slightest wish to be one or the other; but I rejoice in being a loving brother to the latter."

We regret to learn that a son of Mr. George Davies, of Bridgetown, was drowned, on Friday last, while bathing with some of his companions. The deceased young man was a grandson of the late Rev. Thomas Davies, well known in this Province. We deeply sympathize with the afflicted family in their sad bereavement.

The Baptist Convention of the Maritime Provinces has been in session in this city since Saturday last. About 350 members and delegates are in attendance, representing 344 churches, and 37,489 members. John March, Esq., of St. John, is President. A number of the city pulpits were supplied by members of the convention on Sabbath last.

Mr. H. D. Ruggles of Annapolis and Mr. C. W. Robinson, son of W. J. Robinson, Esq., of Moncton, won the prizes offered for competition at the recent Matriculation Examinations at Mount Allison. The attendance at the College is good—all the rooms being occupied.

The President of Mount Allison College acknowledges with thanks the receipt of several specimens of Saragossa sea-weed and of lizards, Cuba, and drum fish from the coast of Cuba, presented to the Museum by Capt. Eagles, of the Brig "Toronto."

We are requested to correct the following errors which occur in the communication from the Cumberland District published in last week's issue, viz:—Mr. "Carter" should read Coates; and Mr. Fulton's address was not "witless," but artless.

ACTION OF THE ENGLISH BIBLE CHRISTIAN CONF.

The following is the text of the official reply of the English Bible Christian Conference to the memorial of the Canadian Conference in regard to the proposed Union of Canadian Methodism, as published in the Toronto Christian Guardian:

In reply to the Memorial of our Canadian Conference on the subject of Methodism Union, we feel to state:—That we approve of the brotherly spirit of the Memorial; that we appreciate the principle of Union, and that we respect the convictions which our brethren have expressed on this important matter. 2nd. Nevertheless, the proposal of their entire separation from our body in England causes us deep regret and pain, and we are apprehensive that

such a separation would diminish the influence and damage the interests of the connexion as a whole.

3rd. That we remind our friends in Canada of the evidence afforded us that as a section of the Church of Christ we exist in agreement with the Divine will, and that we have received an undeniable commission to preach the gospel both here and there, and that according to our best judgment the work assigned us as a denomination is not yet completed.

4th. That we affectionately urge our Canadian friends not to hasten the consummation of this object, for should it be of God no doubt it will yet appear in much clearer light; and we withhold our sanction to the proposed Union until an opportunity shall be afforded for forming a matured judgment on the subject.

P. LABDON, President. J. MARTIN, Sec'y.

ONE THOUSAND DOLLARS PREMIUM.

The American Sunday school Union offers a premium of ONE THOUSAND DOLLARS for the best book, written for the society, upon

THE OBLIGATIONS AND ADVANTAGES OF THE DAY OF REST.

The book must be popular in character, of a "high order of merit," and consist of not less than 60,000 nor more than 100,000 words.

The treatise may be descriptive, narrative, expository or didactic. The obligations of the Sabbath may be based upon historical, physical and scriptural grounds, and its advantages urged upon physical, economical, spiritual, or other considerations. Each author may also suggest an appropriate title for his work.

The MSS. must be submitted to the Committee of Publication on or before October 1, 1884. Each MS. should have a special mark, and the name and address of the author be sent at the same time in a sealed envelope bearing the same mark, and both addressed, post or express prepaid, to the American Sunday-school Union, 1122 Chestnut Street, Philadelphia.

The MS. approved by the Committee is to be the exclusive property of the Union, and the premium will be paid when the copyright of the same is secured by the society.

The society reserves the right to decline any and all MSS. offered, if unsuitable for its purpose.

Unaccepted MSS. will be returned to the writers at their expense.

This premium is offered in accordance with the terms and conditions of the John C. Green Trust.—Sunday-school World, August 1883.

YARMOUTH DISTRICT.

The F. D. meeting of the Yarmouth District, which convened at Shelburne on the 14th inst., found itself more highly honored than any other within the bounds of the N. S. Conference could possibly be, seeing there is but one Pres. Hertz, and one Sec'y. Rogers. Under the mild and genial ruling of our President chairman, the regular business of the time was transacted during the first session. The lay brethren were conspicuous for their absence, there being present but one, Bro. Crowell of Shelburne itself. Perhaps after the Basis of Union shall have received its final ratification, and we shall all find ourselves working under a new constitution and order of things in the great church, as yet unnamed, the laity will take a livelier interest in all the affairs of our Zion. Excepting Bro. Hockin, now over the sea on a visit to his native land, and Bro. Mellish who had not yet fully recovered from the injuries, communicated by his fall from a barn all the ministerial brethren were at hand and looking as if they might this year, under the blessing of God, do good service in the cause of the Master. After the ordinary routine work had been disposed of the pleasures of the District Convention began to be enjoyed. At three day-meetings thoughtful papers were read and earnest speeches delivered on the subjects named on the published programme. As the discussions proceeded we were all made to realize anew the majesty and momentousness of the work committed to the Church by its Head; to feel afresh our needs as workers upon whom rests responsibilities the most terrible; and again to seek a re-baptism of the promised Comforter and Helper.

The evening services which were fairly attended were felt to be seasons of heavenly refreshing. The Spirit's presence and power were realized to a marked degree. The eloquent and practical discourses of the chairman and secretary, first that of the latter from "I am not ashamed of the gospel of Christ," and then that of the former from "The blood of Jesus Christ his Son cleanseth us from all sin," and the fervent exhortations which followed them were not spoken in vain. The life of believers was quickened, and many who were out of Christ were led to fear the wrath to come or wish the joy and safety of the Christian life. At each of these services those who desired salvation were asked to rise and claim the prayers of God's children on their behalf; and on both evenings several responded to the invitation. Not alone Bro. Mack and his corps of faithful workers, who had hopefully and prayerfully looked forward to this District Convention, and whose hands were strengthened by its means, remain convinced of the utility of such a programme as that the carrying out of which is but indicated above, and grateful to the Lord for putting it into

the heart of our devoted Chairman and President to devise and adopt the plan; it is not too much to say that not one member went from it to his home, his heart warmed, his zeal quickened and his whole being won anew for Christ, who did not think that every F. D. meeting should include some such services within the scope of its order of exercises, and that the ministers and laymen composing it should come together mentally and spiritually prepared to work in expectation of the highest and best results. J. L. D.

TRURO DISTRICT.

In response to the call of the chairman the members of the Truro District met on Aug. 31, at Middle Musquodobit, or to give it its new and more euphonic name, Laytonville. Here we found Brother Davis nicely situated in a fine new parsonage the result of earnest labor on his part and liberal co-operation on the part of his people. According to previous arrangement the first meeting of the District was a preaching service on the evening of the 31st, at which the Chairman, Bro. Thos. Rogers, gave us a most practical and earnest sermon from Isaiah 42, "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers." He showed the importance of standing true to the fundamental principles of the apostolic religion as given to us in the Bible and re-asserted and enforced by our founder. The obligation of the Sacrament of the Lord's supper, the prayer-meeting and class-meeting were duly emphasized, and the sermon was one which many of us felt ought to be preached by the chairman on every circuit in the District. After the sermon a social service was held in which most of the brethren participated. The Spirit's presence was deeply felt, and it was a delightful season of "refreshing from the presence of the Lord."

Wednesday morning the District met for the transaction of financial business. The roll was called and brethren Rogers, Prestwood, Mosher, Davis, Hale, Shepherdson, Buckley, Davis, R. S. Stevens and Doane answered to their names. Bro. Hooper was the only absentee. Recording Stewards Oliver Langille, Wm. Huetz, Wm. Layton, and Isaac Gaetz were also present. After the usual routine business was over a little time was spent in discussing the necessity of working more earnestly in the interests of the WESLEYAN and our own literature. In the afternoon a public service was held for open conversation upon the best methods of carrying forward the work of God in the District. All the ministerial and several of the lay brethren took part in what proved to be perhaps the best meeting of all. There seemed to prevail among all the firm belief in, and loyalty to the methods given in our Discipline. Full consecration, individual canvass and the careful working up of the prayer and class-meetings were felt to be necessary to true success. All present seemed impressed with the necessity of more earnest devoted service, and the motto of the English Conference, "a revival on every circuit" was often quoted.

The evening service, the last of the series, was devoted to the interests of the new Memorial Hall at Sackville. Addresses were delivered by the chairman and brethren Prestwood, Buckley and Shepherdson.

Thursday morning found us leaving for our homes much refreshed in our souls by the intercourse with one another and with the Master. By request of the District I send you these few lines. I have tried to condense as much as possible but with poor success. I will only add that the kindness and hospitality of our friends at Laytonville fully sustained the reputation of Methodism in this particular. Our cause is not large at this station but the people stand by their pastor and by each other, and so of course our Church is growing. H. P. D.

PRINCE EDWARD ISLAND FINANCIAL DISTRICT MEETING.

The District assembled on Tuesday morning at 9 o'clock in the basement of the Church at Charlottetown, Rev. S. T. Teed presiding. All the ministers of the District were present except the Rev. J. S. Allen and the Rev. J. V. Jost, the latter being still confined to his home by reason of impaired sight. The Stewards in attendance were Messrs. J. M. Hood, Tryon, and G. Smith, Montague. Rev. D. D. Currie was present, perfecting his arrangements for meetings throughout the District in connexion with the Centennial Movement. Revs. J. J. Rice, Bible Christian minister, and B. Chappell, B.A., were present during part of the sessions. The usual business was despatched with order and thoroughness. Last year's report actual circuit receipts were an advance on them was made, were accepted as the estimated income for the present year. Missionary and Educational Meetings were arranged for throughout the District. The chairman submitted a communication from the Secretary of the Educational Society, stating that this District is expected to raise a net sum of \$160 for the Educational Society. After a little conversation a scale, graduated according to the financial ability of each Circuit, was accepted, and each Superintendent promised to do his utmost towards raising the amount allotted to his Cir-

cuit. It was a most interesting and profitable session, the high esteem in which our late pastor, Mr. Allison, was held by all present, and the hearty cooperation of all in the cause of the Lord, were deeply felt and will be long remembered. The meeting was deep earnestness and prayer.

Mr. ENTON, the high esteem in which our late pastor, Mr. Allison, was held by all present, and the hearty cooperation of all in the cause of the Lord, were deeply felt and will be long remembered. The meeting was deep earnestness and prayer.

Resolved, That the members of the District who have been grieved by the late death of our dear pastor, Mr. Allison, be invited to meet at the home of Mr. Allison, on the 1st of September, at 10 o'clock, for the purpose of holding a public service in his memory, and of offering up prayers for his soul.

LITURGICAL.

The Rev. J. C. on Liturgical For Baltimore Method

The Lord's Prayer became not a mere form, but a symbol of faith, for a lot only set form of prayer of the Lord the common service of the liturgies, with that of Constantine.

There can be forms of divine used in the Church, as the last service was held in forms would for the apprehend the Lord of David, the form of Baptism and of the extra Spirit continued, son to believe, and the Spirit made up a ordinary service.

of religion in the era of extempore holy song has the vival ushered in a getfulness of liturgical baptism as to carelessness as to fringes and tassels sanctuary when mighty wind is on tongues as of voice of God to book then. The prevalence of liturgical form of Constantine, of Constantine, glory of the East for that of God, the embarrassment of quer was covered of sensuous form.

LETTER FROM BRIDGETOWN.

My Dear Brethren of the West, deeply sympathizing with our late esteemed great trial which On Friday last I was informed that the young son of Mr. J. J. Jost, was near the residence many excellent only to his relation became acquainted lamented death the entire count of all grace in bless the bereaved.

Bridgetown. The Rev. S. J. of the Lord's year ago made Fly River, New taken by a Eury in an attempt to tion work suddenly by the masses teachers.

cut. It was decided to have a District Scholarship in connexion with Mount Allison, to the value of \$25, to be awarded to the minister's son from the Island having the best record in his classes. Attention was called by Revs. H. P. Cowperthwaite, M.A., the Chairman, J. Burwash, M.A., and others, to the necessity of doing our utmost for the Supernumerary Fund, in view of the fact that the claimants for the last two years had not received their full claims. All the brethren heartily concurred in their remarks. The meeting was characterized by deep earnestness and perfect harmony.

METHODIST NOTES.

The memorial tablet to Rev. George Macdougall was placed in position in the Methodist church at Edmonton last evening. It is plain, of white marble, set on black slate. The inscription is in English and Cree. It reads: "In memory of Reverend George Macdougall. I am the resurrection and the life."

The children and teachers of the Methodist Sabbath-school, Newcastle, with a number of friends, participated in the pleasure of a picnic on Friday last, on the beautiful grounds at Mill Cove owned by R. Hutchison, Esq., permission to occupy the same having been kindly given by that gentleman. Various games and amusements were provided, and all present spent a most enjoyable time.—Ez.

The Sabbath-school concert in the Methodist Church at Napan last week was a grand success. The church was very handsomely decorated, the organist of the evening displayed excellent taste, and all the performers acted their parts in such a way as to show careful training, and a grand selection for such an entertainment. Those who prepared and managed the entertainment deserve great credit.—Amherst Gazette.

In giving an account of the Chatham Methodist Sabbath-school picnic, recently carried over the Chatham Branch Railway, the World says that on arriving at Chatham Station three cheers and a tiger were given for Mr. Snowball, who kindly carried the party over the road free of charge, and with three more for the superintendent, Mr. George Whitaker, the merry-makers repaired to their respective homes, all feeling that a most enjoyable day had been spent.—N. B. Reporter.

The Methodists have purchased at Chin King, in West China, a piece of land on which to erect a mission chapel and school for boys. The title deed is stamped with the Mandarin's great seal.

The Queen of Italy, during her Majesty's presence in Naples, accepted from the Rev. Francesco Sciarrelli a copy of his work on the "Christian Sabbath," directing the Marquis of Villamarina, her Cavalier of Honour, to thank him for the gift.

Our Southern Methodist exchanges speak in terms of thankfulness of the revival sentiment existing throughout their churches. The Wesleyan Christian Advocate says: "Never before has the thought of a universal revival of religion so filled the press and pulpit. Never before in the history of Southern Methodism has the spirit of Christ-like liberality been so manifest, especially in the matter of giving to foreign missions and in sustaining home organized charities." This is a gratifying and satisfactory showing.

An exchange says: "Methodism seems to take kindly to French soil. The French Methodist Conference, which has just closed its sittings at Dieu-le-Fit, Drome, shows a most encouraging condition of affairs. The denomination now owns 38 chapels, 8 ministers' houses and 6 school premises, worth about \$165,000. There are 134 chapels and other preaching stations, 20 ministers, 11 evangelists and teachers, 100 local preachers, 117 class-leaders, and about 2,000 members. The increase of members is about seven per cent. The Sunday-schools are correspondingly flourishing. There is a slight deficiency in the treasury, and it is proposed to send a delegation to the United States to interest the churches here in their behalf.

There is now a fair prospect for religious liberty in Bavaria. A Royal Manifesto has been granted by which all Methodists are to enjoy all the rights of a distinct Church, comprising freedom to preach, to hold Sunday-schools, to exercise discipline, to ordain pastors, and to have places of worship and cemeteries. The ringing of bells and the making of processions or public demonstrations in the open air excepted, they will enjoy all the privileges heretofore granted to the National Church only. Three-fourths of the five millions of the Bavarians are Catholic; but the Methodists have already regular circuits at Munich, Augsburg, and Nuremberg, and now the whole country is thrown open to them.—Watchman.

PERSONAL.

The Rev. Geo. B. Payson leaves St. John this week to spend the winter in Minneapolis, on account of his health.

The Revs. J. S. Peach, Jas. Dove and Geo. Boyd arrived from Newfoundland on Friday last, and left on Monday for Belleville.

Capt. Howard Beatty, the well-known and deservedly popular captain of the Str. Neptune, of the Bras d'Or lakes, died on Tuesday last.

The Rev. Dr. Sprague, Frederickton, and W. H. Tuck, G. C., of St. John, N. B., were registered in London during the week ending August 10th.

A. A. Stockton, Esq., has been elected a member of the local House, for the city and county of St. John, by a large majority.

John A. Smith, A. B., late head-master of the male academy, Sackville, has been appointed head master of the model school, Truro.

The Rev. T. Watson Smith, editor of the Wesleyan, and Dr. Allison left town last week and Rev. S. F. Hueston on Monday last, in route for Belleville, to attend the General Conference.

Rev. W. B. Pope, D.D., of the Wesleyan College, Dublin, England, has been asked by the Bishop of Gloucester, who is editing the "Old Testament Commentary," to write Ezra and Nehemiah.

MISSIONARY MEETINGS.

CUMBERLAND DISTRICT. Warren, Sept. 11, 12, 13, Messrs. Gaetz, Morton and Craig. Nappan, Oct. 14, 15, 16, 17, Messrs. Gaetz and Hill. River Philip, Oct. 16, 17, Messrs. Morton and England. Wentworth, Dec. 12, Messrs. Gaetz and Geo. Southampton, Nov. 13, 14, 15, 16, Messrs. Hickey, Craig and England. Athol, Oct. 18, Messrs. Hill and Huddell. Feb. Messrs. Craig and Hickey. Advocate Harbor, Oct. 23, 24, 25, Messrs. Hickey and Hill. Circuits not specified here are left to local arrangements. A. D. MORTON.

P. E. ISLAND DISTRICT. Charlottetown "Local Arrangement." Cornwall, W. Wadman. N. Wiltshire, Nov. 13, H. R. Baker and J. W. Wadman. Kingston, Nov. 12, H. R. Baker and J. W. Wadman. Highfield, Nov. 14, George Harrison and J. Burwash. Wiltshire Road, Local Arrangement. Prince T. Road, " " Little York, Oct. 18, Stanhope, " 15, J. Burwash, H. Union Road, " 16, K. Baker, D. H. Brackley Pt. Road, " 17, Lodge, E. Bell. Pleasant Grove, " 19, Pownal, Oct. 17, 18, Edward Bell and J. W. Wadman. Bedeque, Oct. 15, 16, 17, 18, President, J. S. Allen, E. C. Turner. Tryon, Nov. 13, 14, 15, 16, J. Pascoe and E. C. Turner. Margate, Oct. 9, 10, 11, E. C. Turner, and M. R. King. M. R. Knight, and Hou. W. W. Strong. Burray Harbor, Oct. 16, 17, J. Burwash, G. Harrison and W. Wass. Montague, Nov. 6, 7, George Steel and Edward Ball. Souris, Sep. 19, 20, George Steel and D. H. Lodge. Alberton, Nov. 6, 7, 8, 13, 14, 15, H. R. Baker, and E. C. Turner. Mt. Stewart, Oct. 10, 11, 12, G. Steel, J. Burwash, J. J. Colter, and George Alexander. H. P. COWPERTHWAITHE, Fin. Secretary.

SACKVILLE DISTRICT. Sackville, Local Arrangement. Tinian, Oct. 9, Revs. C. H. Paisley, a. m. T. Marshall and W. Harrison. Point de Bute, Oct. 15, 16, 17, Revs. Wm. Harrison, and G. W. Fisher. Baie Verte, Jan. 11, 12, 13, Revs. Chairman and W. Penna. St. John's, Oct. 14, 15, 16, Revs. Chairman and S. K. Ackman. Moncton, Local Arrangement. Shediac, Oct. 8, Revs. Wm. Harrison and W. Lawson. Dorchester, Nov. 12, 14, Revs. Chairman and T. J. Deinstadt. Hopewell, and Alma, Nov. 11, 12, 13, 14, 15, 16, Revs. B. Chappell, a. m., W. Lawson and T. L. Williams. Pettitodiac, Sep. 11, 12, 13, 14, Revs. B. Chappell, a. m., and G. W. Fisher and T. L. Williams. Hillsboro, Oct. 7, 8, 9, 10, Revs. Jno. Prince and W. Lawson. Salisbury, Sep. 17, Revs. Jno. Prince, G. W. Fisher, and T. J. Deinstadt. Elgin, Oct. 15, 16, 17, Revs. Wm. Lawson and A. C. Bell. MIRAMICHI DISTRICT. Chatham Aug. 23, Revs. I. N. Parker, C. S. Wells and W. J. Kirby. New Castle, Local Arrangement, Revs. D. Chapman and W. J. Kirby. Derby, Sept. 11, 12, 13, 14, Revs. C. S. Wells, T. Hicks, G. F. Dawson. Richibucto, Sept. 10, 11, 12, 13, Revs. R. W. Weddall and B. Chappell. Bathurst, Sept. 15, 17, 18, 19, Revs. W. J. Kirby and G. F. Dawson. Campbellton, Local Arrangement. Tabasco, Oct. 1, 2, Rev. Isaac N. Parker. ISAAC N. PARKER, Financial Secretary. Derby, N. B., August 23, 1883.

ST. JOHN DISTRICT. St. John Circuits, Local Arrangements. Sussex, Sept. 17, 18, 19, 20, Messrs. Sheaton, R. S. Crisp and D. D. Moore. Apohaqui, Oct. 15, 16, 17, 18, Messrs. Lodge and Brewer. Hampton, Oct. 25, Messrs. Dobson and Lodge. Upham Oct. 16, 17, 18, Messrs. R. S. Crisp and Pierce. Grand Lake, Oct. 9, 10, 11, Messrs. Magge and McCully. Jerusalem Oct. 9, 10, 11, Messrs. Dobson and Sellar. Jerusalem, Oct. 16, 17, 18, Messrs. Read and Johnson. Wellford, Oct. 15, 16, 17, 18, Messrs. Shenton and R. S. Crisp. Kingston, Messrs. Opie and McCully, J. SHENTON, Fin. Sec.

YARMOUTH DISTRICT. Yarmouth S and N Local Arrangement. Arcadia, W. H. Heartz J. A. Rogers I M McMillan. Hebron Oct 15 16 19 W H Heartz J A Rogers P H Robinson J S Addy T M Lewis W H Temple. Barrington Feb 12 13 14 A Hockia J E Donkia. Port la Tour R Smith J E Donkia N E Hockia J L Dawson Shelburn Dec 1 J L Dawson P H Robinson and J E Donkia. Lockport Dec R B Mack P H Robinson, J. A. ROGERS, Fin. Sec. Yarmouth, Aug 25th, 1883.

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ST JOHN DISTRICT. St. John Circuit—Conference deputation Sussex—April Chairman Apohaqui—Feb J Crisp Hampton—April W Brewer Upham—Feb W Magge Grand Lake—Local Arrangements Jerusalem—March E Stackford Wellford—March R Opie King-ton—May R Opie J SHENTON, Fin Secretary.

GENERAL RELIGIOUS NOTES. There are said to be 676,250 Presbyterians on the long roll of the General Assembly of Canada. Mr. W. R. Bradlaugh, a brother of Bradlaugh the atheist, is carrying on a series of evangelical meetings in England. The Protestant Bible Society of France gives a New Testament to every new Protestant communicant, and a Bible to every newly-married couple. The proposal of a divorce law in Mexico has caused great consternation. The law is looked upon as a blow at the Catholic Church, and the Conservatives think it would be worse than revolution. There are about 4,000 Mennonites, or Anabaptists, in Manitoba, divided into ten or twelve villages, and occupying the richest land. They came seven years ago, a large reservation for their exclusive use. Their language is a mixture of Russian and Low Dutch, and their customs and habits are primitive in the extreme. The Church Missionary Society has not heard from its missionaries in Uganda since the death of Missa. Shortly before the king's death, letters from his capital stated that the mission work was going on quietly. One of the priests of Lubari (Spirit of the Lake), had renounced heathenism and professed faith in Christ. The abandonment of Uganda by French Catholics has already been announced. The Church Missionary Intelligence refuses to state the reasons, as it understands them, for the departure of the priests. The police authorities at Constantinople have requested the U. S. Consul to cause Miss M. A. West to close the coffee house and reading room which she has under her superintendence. The reason alleged is that the place is used for proselytizing purposes. It is not yet known what course Mr. Consul Heap will pursue in the matter. The laws of Turkey contain nothing to warrant the closing of such a house kept by an American citizen and duly licensed as a coffee house. If the place were a concert-hall of a low character there would be no power in Turkey anxious or able to close it.

A Roger Amero Defence Fund has been started: It is proposed to raise \$100. Annapolis lawyers have a ready subscribed \$50. Amero will be defended by W. B. Gala, of Boston, and State Senator Crowley, of Lowell. Appearances indicate that the Centennial Exhibition to be held in St. John the first week in October will be one of the finest exhibitions ever held in the Maritime Provinces. A large number of entries have already been made from all parts of Canada. The barn owned by Mr. Wm. Frizzle, at Margaree, with all its contents, consisting of hay, two cows, and several hogs, together with farming implements, was struck by lightning on Saturday evening and reduced to ashes. Mr. Frizzle is a heavy loser by the fire. A Syndicate of Halifax and Canso capitalists has been formed for the purpose of building a dry dock at Canso. W. W. Bonny, C. E., is managing director and engineer. They intend to build and operate an iron floating dock, which is said to possess many advantages over the regular dock. The first week of this month saw the first iron ever made in Cape Breton from the native ore. It was smelted by the Sydney and Louisburg Railway Company in their furnace at the Reserve mines. The analysis shows that the quality is of the class generally used in the manufacture of Bessemer steel. It is just such an ore as is imported to America in large quantities from Spain.

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The Montreal Gazette says: The rapidity of construction on the main line of the Canada Pacific Railway in the first week in July is without parallel in this or any other country. On Saturday the rails were laid on six miles of road, and in the week no less than 25.86 miles, exclusive of sidings, were completed, an average of about 4 1/2 miles per day, the highest ever obtained. The track is now completed for a distance of 728 miles west of Winnipeg. 161 miles have been constructed this season as follows: April 18 to 30, 17.58 miles; May, 51.97 miles; June, 65.69 miles; July, 1 to 7, 25.86 miles.

The ravages of cholera in Egypt are abating. The English channel tunnel scheme is rapidly growing in favour in England. A despatch announces the death of the Count de Chambord. There will be no public funeral services. The Chinese government has made reparations for the murder of a French missionary in Yun Nan and has promised to punish the murderers. Cetywayo has recovered from his wounds, and has requested that Queen Victoria will have an inquiry made into his treatment. An Alexandria correspondent says if the British troops should be withdrawn from Egypt no European family would remain a week. Egypt is incapable of self-government. The New York Journal of Commerce estimates a shortage in the United States wheat crop of 110,000,000 to 130,000,000 bushels. This is more than one quarter of the entire crop. A despatch from Semla to Reuter's Telegram Co. says that a general rising of Ghilzais against the Ameer of Afghanistan has occurred. The insurgents are under the lead of Muskhli Ali. The United States Post Office Department has decided that a two cent stamp will carry a letter to Canada from the United States after October the 1st, but three cents will be required on a letter from Canada. Dollsville, Mich., a town of about 300 inhabitants and the headquarters of the American Lumber Co. was nearly destroyed by fire yesterday. Twenty of the principal buildings were burned and two children reported burned to death. Loss \$120,000. The movement for the removal of the Bishops of the Established Church from the House of Lords has received

an impetus through their votes having nullified those of the large majority of lay peers in favor of the marriage with a Deceased Wife's Sister bill. The French are at work on three coasts of Africa at once, Tunis, Gaboon, and Madagascar. Open war in the last instance; in the second, English merchants heavily fined, American missionaries forbidden to teach anything but French, an Englishman (Mr. Lanslayer) shot, if not killed, and Mr. Stanley (exploring for Belgium) in great straits, while De Brazza, "the French explorer," is setting up encampments here and there. In the trial of Canon Bernard at Tournay, Belgium, counsel for accused declared that his client held an order from the Pope directing him to conceal the funds, and that he was acting under these instructions when he conveyed the funds to New York. The French Government has received a telegram from Admiral Piere, the French commander at Madagascar, stating that the trial of Mr. Shaw the English missionary arrested by the French, has resulted in the dismissal of the charge against him, and he has been released. A Washington despatch says: One Dr. Richardson, a Canadian now residing in Washington, announces that some time this month he will go over Niagara Falls. He says he will accomplish the feat by aid of a mechanical device which he has invented. A silken bag seven feet long and four feet through is to be inflated with gas and strapped to his back. Mayor Beatty, the organ builder, of Washington, New Jersey, celebrated his thirty-fifth birthday on the 14th inst. The Mayor, although still young, has accomplished more than falls to the lot of any one man in a million in a lifetime, and it is not to much to say that his name will pass down to history enrolled with Vanderbilt, Gould, Garrett, Sage, and others of the most successful business men of our times.

ATACKING THE JEWS.—A mob of 500 men attacked the Jewish quarters in Prague Wednesday night. The rioters dispersed before they had done much harm. Frequency of the riots is causing much alarm among the authorities in Austria. Police and military officers are ordered to crush with the utmost energy every outbreak, however small. Forty of the populace and six of the police were wounded in the riot at Agram on Tuesday. The mob subsequently forced the jail and released the rioters. The Surgeon-General of the Marine Hospital service has received a report from Surgeon Main, at Brownsville, Texas, from which it appears that black small pox is prevailing with great mortality in the town of Tamaulacan and Burifacaton, Mex.; that yellow fever is reported at Tampico and Panama; black small-pox is prevalent in Guatemala, the victims being principally foreigners. There were 160 deaths from Cholera in San Dionisio, Oaxaca, during July. There were 477 deaths from yellow fever in Vera Cruz during July. Early in August there was a shower of thousands of fish in Montemorales and there was an earthquake at Patchuca, causing 20 deaths and destruction of 30 houses. A special despatch from Hong Kong says a European tide-waiter at Canton, in an altercation recently with some coolies drew a revolver and killed a boy and wounded two men. He was arrested and is now awaiting trial. The outrage had an exasperating effect on the populace, who were greatly excited by the action of the French in T-u-quin. Placards were posted on the walls of the city on Wednesday summoning the people to rise and slaughter the barbarians. The placards so added to the flame that the Europeans in Canton became greatly alarmed, and the British consul sent an appeal to the British Commodore for protection. The British soldier-of-war Swift has left Hong Kong for Canton.

W. B. Vanderbilt on leaving the Glen House in the White Mountains of New Hampshire, the famous summer resort, gave \$3,000 to be distributed among the waiters, who are students from the large Universities of the United States. These students adopt the plan of accepting situations as waiters in the hotels of the notable places of summer resort, and thus obtain a change of air and scene, while at the same time earning considerable money with which to prosecute their studies. Such a course is most praiseworthy and shows an example worthy of emulation, in a desire to obtain an education in spite of great obstacles, and when such good luck befalls them, as in the instance of the Glen House waiters, they deserve to be congratulated. The telegraphers' strike has proved a failure. The strikers have been obliged to abandon their position of endurance, and many of the number are seeking the employment they have earned for weeks. Those who have been taken back by the Western Union Telegraph Company have been forced to sign an agreement by which they renounce their allegiance to the Brotherhood, and promise never to join any association which shall attempt under any circumstances to dictate terms to the company either in regard to the hours of labor or amount of pay. Apparently all have signed the agreement willingly, but some of them have since hinted that they considered the promise of no effect because it was extorted under compulsion. They all sign the contract, however, with a readiness which seems the expression of their belief that the struggle is ended.

LETTER FROM REV. C. JOST. MY DEAR BRO.—Many of the readers of the WESLEYAN will, I am sure, deeply sympathize with the family of our late esteemed Bro. Davies in the great trial which has befallen them. On Friday last Frederick, only surviving son of Mr. Geo. Davies, aged 17 years, was drowned while bathing near the residence of the family. His many excellencies endeared him, not only to his relatives, but to all who became acquainted with him, and his lamented death has cast a shadow over the entire community. May the God of all grace mercifully support and bless the bereaved ones. Yours truly, C. Jost. Bridgetown, Aug. 27, 1883.

The Rev. S. Macfarlane, a missionary of the London Society, who seven years ago made the first trip to the Fly River, New Guinea, ever undertaken by a European, is now engaged in an attempt to re-establish the mission work suddenly brought to a close by the massacre of all the native teachers.

The children and teachers of the Methodist Sabbath-school, Newcastle, with a number of friends, participated in the pleasure of a picnic on Friday last, on the beautiful grounds at Mill Cove owned by R. Hutchison, Esq., permission to occupy the same having been kindly given by that gentleman. Various games and amusements were provided, and all present spent a most enjoyable time.—Ez.

The Sabbath-school concert in the Methodist Church at Napan last week was a grand success. The church was very handsomely decorated, the organist of the evening displayed excellent taste, and all the performers acted their parts in such a way as to show careful training, and a grand selection for such an entertainment. Those who prepared and managed the entertainment deserve great credit.—Amherst Gazette.

In giving an account of the Chatham Methodist Sabbath-school picnic, recently carried over the Chatham Branch Railway, the World says that on arriving at Chatham Station three cheers and a tiger were given for Mr. Snowball, who kindly carried the party over the road free of charge, and with three more for the superintendent, Mr. George Whitaker, the merry-makers repaired to their respective homes, all feeling that a most enjoyable day had been spent.—N. B. Reporter.

The Methodists have purchased at Chin King, in West China, a piece of land on which to erect a mission chapel and school for boys. The title deed is stamped with the Mandarin's great seal.

The Queen of Italy, during her Majesty's presence in Naples, accepted from the Rev. Francesco Sciarrelli a copy of his work on the "Christian Sabbath," directing the Marquis of Villamarina, her Cavalier of Honour, to thank him for the gift.

Our Southern Methodist exchanges speak in terms of thankfulness of the revival sentiment existing throughout their churches. The Wesleyan Christian Advocate says: "Never before has the thought of a universal revival of religion so filled the press and pulpit. Never before in the history of Southern Methodism has the spirit of Christ-like liberality been so manifest, especially in the matter of giving to foreign missions and in sustaining home organized charities." This is a gratifying and satisfactory showing.

An exchange says: "Methodism seems to take kindly to French soil. The French Methodist Conference, which has just closed its sittings at Dieu-le-Fit, Drome, shows a most encouraging condition of affairs. The denomination now owns 38 chapels, 8 ministers' houses and 6 school premises, worth about \$165,000. There are 134 chapels and other preaching stations, 20 ministers, 11 evangelists and teachers, 100 local preachers, 117 class-leaders, and about 2,000 members. The increase of members is about seven per cent. The Sunday-schools are correspondingly flourishing. There is a slight deficiency in the treasury, and it is proposed to send a delegation to the United States to interest the churches here in their behalf.

There is now a fair prospect for religious liberty in Bavaria. A Royal Manifesto has been granted by which all Methodists are to enjoy all the rights of a distinct Church, comprising freedom to preach, to hold Sunday-schools, to exercise discipline, to ordain pastors, and to have places of worship and cemeteries. The ringing of bells and the making of processions or public demonstrations in the open air excepted, they will enjoy all the privileges heretofore granted to the National Church only. Three-fourths of the five millions of the Bavarians are Catholic; but the Methodists have already regular circuits at Munich, Augsburg, and Nuremberg, and now the whole country is thrown open to them.—Watchman.

The Rev. Geo. B. Payson leaves St. John this week to spend the winter in Minneapolis, on account of his health.

The Revs. J. S. Peach, Jas. Dove and Geo. Boyd arrived from Newfoundland on Friday last, and left on Monday for Belleville.

Capt. Howard Beatty, the well-known and deservedly popular captain of the Str. Neptune, of the Bras d'Or lakes, died on Tuesday last.

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PS. CXXX. I stagger in the mirth depths of woe And cry in fearful strains to God, for lo! His war is and billows well-nigh o'er me go.

WHY INDEED! For the Wesleyan. DEAR BRO. SMITH.—Please accept my warmest thanks for the copy of the London Watchman you so kindly sent me.

L. L. Whiskey. Gold Medal Paris Exhibition, 1878. The cream of Old Irish Whiskies, Pure, Mild, and Mellow. Delicious and very wholesome.

J. M. Pike. LYNCHBURG, Aug. 18, 1883. [In one point Bro. Pike is in error. The English Conference has no Conference organ.]

ORDINATION CHARGE. By Rev. W. C. Brown. Concluded. "Ye are the light of the world," said Jesus to his disciples, transferring to them, in a subordinate sense, that place and work which he, in a supreme sense, claimed for himself.

cause a man has resisted the gospel he will always resist it, or that, because he is reputed to be grossly wicked and careless, he is beyond the reach of gospel influences.

You are to uphold the honour of Christ in the world; but in no way is this done so effectively as by the salvation of sinners.

You will not suppose that a work so great and so difficult as that assigned to you can be successfully done without the careful cultivation of your powers.

These discoveries of religion are only made to a believing heart. Faith alone apprehends them, not a faith which anticipates the revelation, but which receives it humbly and embraces it with secret joy.

ced. The holiness must speak from your heart in the very tones of your voice, as well as in your words.

An important qualification for the Christian minister is courage, for he must still face the opposition of the world; but his courage must be born of a deep conviction of the truth which he utters, and supported by a consciousness of the presence of God.

As you are to speak for God, in the character of an ambassador and in the stead of Christ, I need scarcely remind you that it is with moral and spiritual truth you have chiefly to do.

He that loses his conscience has nothing left that is worth keeping. If a man's religion is pretentious on Sunday and obscure on weekdays, you had better do business with him on a cash basis.

With this divine revelation, this source of our religious knowledge, you will seek a complete familiarity. It is almost an unparadonable thing in any Christian not to be, or seek to be thoroughly conversant with this precious and deeply interesting book.

Bear the burdens of the itinerancy without a murmur. Our system is not without its inconveniences and trials; but such things are found in every system.

One word more. Your reward is sure. It is not here, but it is sure. The pitance you may receive from a parsimonious church is not your reward; nor the honours which may come to you from man; no, nor even the consciousness that you have done your duty.

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MARRIED

At the residence of the bride's parents, by the Rev. J. W. Shepherdson, August 19th, Harold White, of Cambridge, Mass., to Louis, eldest daughter of A. McPhee, Nise Mile River, Hants Co., N.S.

DIED

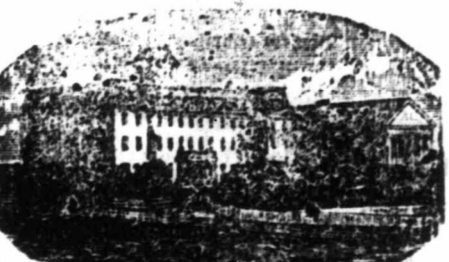
Drowned in the Millpond at Acadia Iron Mines, N. S., July 29th, Lemuel Palmer aged 50 years. At 10th Tier, Jacksonville, August 10th, Isabel, wife of Robert Briggs, in the 47th year of her age, leaving a husband, eleven children and a large circle of acquaintances to mourn the loss of a kind and affectionate wife, mother and friend.

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