

The Wesleyan.

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

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NOTES AND COMMENTS.

What have you done or said to your pastor to make him feel that you were in sympathy with him in his work?—*Richmond Adv.*

"The people know he is here," says a Kansas correspondent concerning a brother preacher who "visits and prays with his people." This is a suggestive way of putting it.—*Nash. Adv.*

One fourth of the human family are women without the knowledge of Jesus! Let us each write this upon the fly-leaves of our Bibles; then read, "Go ye into all the world and preach the gospel to every creature."

Matthew Arnold has said that culture is, "to know the best that has been thought and said in the world." Acquaintance with the Bible, then, is the highest culture; for the best that has been thought and said lies within its lids.—*Christian Index.*

The *Christian Statesman* wishes to know, "Why is it that the use of money to influence an election in the church would seem infinitely scandalous and shocking, even to those who can laugh at, if not participate in, the corrupt practices of political life?"

"Brethren, you must have some system in your work—you cannot cut down a pine tree by merely hacking around it. If you expect to succeed, you must take out the chips in some regular order."—*Bishop Keener, at Florida Conference.*

An English scientist has discovered that there is three cents' worth of gold in every ton of sea water. This is not much, to be sure, but a young man would acquire wealth more rapidly by extracting the gold from sea water than by purchasing tickets in a Southern lottery.—*Norristown Herald.*

The faculty of Boston University is now considering a plan of candidacy and of promotion by which the degree of Doctor of Sacred Theology may, as President Warren says, "be effectively redeemed from the dishonored and cheapened condition to which its reckless bestowment by American colleges *casus honoris* has reduced it."

To judge from what we see in our exchanges, there are people who seem to think it is a matter for general congratulation for a Church to pay the pastor's salary promptly and to the full. It ought not to be considered a very remarkable thing for Christian people to pay their debts.—*Baltimore Baptist.*

Rev. Leonard Welsey Bacon does not fall in with the adulatory refrain so many are singing in honor of Matthew Arnold. He says, "Mr. Arnold is one of a little group of literary bullies, of whom Mr. Ruskin is the ring leader, who hold literary England in terror by their superstitious dogmatism."

Said a certain farmer, who was attending camp-meeting, to his wife: "I really thought I would go forward; but I went out in the woods, and found half a dozen preachers smoking and telling yarns, and among them was the very man who preached that big sermon last night that made me feel so bad, and I have about made up my mind that I am not so bad after all."—*Bible Banner.*

A good pastor in whose church "the brethren were nearly all sisters" was in quite a dilemma the other night at prayer-meeting. Not a brother present, and there was St. Paul's teachings staring him in the face! He "cut his way out" in truly heroic style. Said he, "I hope the sisters will speak. The apostle does not say,—at least the apostle did not mean,—well, I do not quite know what the apostle did mean, but I hope the sisters will speak!"—*Union Signal.*

Sir John Lubbock publicly declared the other day that the neglect of science and of modern languages in the English schools was a national misfortune. In despite of the Code, however, some school boards do teach science. In one part of Birmingham the science lesson was given on washing day, and the science lesson was so popular that the mothers could not keep their girls at home, and they were obliged to change the washing day.

The London *Methodist Recorder* in an editorial on "Preachers and Preaching" says: "Young preachers often ask whether it is worth their while to read sermons of others. The answer is not difficult. With the really great preachers, who are not many, of every country and age, they cannot be too familiar—with the ordinary sermons that pour from the press they cannot have too little to do. The study of the former will stimulate originality, the study of the latter will repress it."

There have been men who have attempted to justify the absurdity of paying a woman 25 or 50 per cent. less for doing the same work as a school-teacher as that done by a man; but what possible reason can be given for the practice in Philadelphia of paying the female teachers only once in three months, while the male teachers are paid once a month? We presume that no one will contend that young women are better able to wait for their pay than the men.—*N. Y. Adv.*

It is significant, when there comes a pressure in the business world and prices fall, that the necessary cutting down of the expense of manufacturing falls, not upon the higher salaries, neither diminishes very sensibly, in the average of years, the percentage accruing to stockholders, but comes almost alone upon the day laborer whose remuneration barely gives him, at best, a limited living. As labor becomes intelligent, it feels more and more acutely the injustice of such a division of profits.—*Zion's Herald.*

Here is some close questioning from the *Christian at Work*. "If Mr. Ingerol were to lose his eyes, would he seek refuge in the Voltaire Blind Asylum? If Mr. Charles Bradlaugh were to become insane, would he be sent to the Tom Paine Insane Asylum? If Mr. G. C. Miln were to be struck with some incurable disease, would he resort to the Hume Hospital? If any uneducated vicious child, belonging to a free thinker, were to be found at large, would it be sent to the D. M. Bennett Society for the Suppression of Vice?"

Mr. Mackonochie has at length resigned his living. So long as the income was secure he could defy everybody that opposed or condemned him. Could he not have been a martyr a little longer? Could there not have been found among Anglican admirers of Roman practices as much money in the form of a subsidy to Mr. Mackonochie as would have prevented him from publishing it in the *Times* that he had resigned because his salary has been withheld? Having set himself free, he may now go to Rome and do one consistent thing, and the cause of truth, righteousness, and honour will not suffer thereby in the Established Church.—*London Methodist.*

Preaching at Eccles, the Bishop of Manchester said it was his honest belief that there was a danger at the present time of church services becoming too elaborately musical. What was the true limit to music in religious worship? He knew churches in London and elsewhere where the music was the great attraction, and the spirit that drew people there was the same spirit that drew them to one of Mr. Halle's concerts, and they went to hear it because they could not have one of Mr. Halle's concerts on a Sunday. Such people did not go to church to worship God, but to hear the music. That was going beyond the limits of edification—of spiritual help.

The English, it may be said, are on the whole a very considerate people in such matters as sparing their servants needless Sunday work. They contrive to go to church a good deal, and contrive at the same time to give coachmen and footmen and grooms and horses pretty complete rest on that day. It is the rule in many families that the carriage shall not go out on Sunday in London. In the country such a vacation cannot generally be given, the distance to church being often too great for walking. But drives for pleasure (unless it be a pleasure to go and hear service and sermon) are discouraged. And very fine ladies who dine out in London on Sunday evening may be seen driving in hansoms rather than disturb their own establishments.—*N. Y. Trib.*

Just as a twig is bent the tree is inclined. Just when young people begin to "amuse themselves" in playing what they enter the down-hill path to "poker" and all other nameless sorts of card-playing. From what to betting is but a step; and when once that step is taken the worst sort of gambling is likely soon to follow. Those parents who permit the introduction of cards to their premises may soon learn that their sons visit gambling houses for the most dangerous sort of "amusement." Total abstinence from card-playing, as well as drinking, is the safest rule everywhere. Christian parents particularly should not allow cards to enter their dwellings; and if found there they should go into the fire with no special ceremony.—*N. Y. Independent.*

The refined sins of the cultured class are as hateful to God as the coarse sins of the ignorant.

GRIEVING THE SPIRIT.

A voice has come to the earth, all the way from the eternal world, warning and commanding, and entreating us to "grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption." (Eph. iv, 30). To obey is to inherit blessing. Not to obey is to suffer irreparable loss.

There is a sin which grieves the Holy Ghost. I will speak very plainly. It is neglect of Christ Himself by reason of indolence. He was by your side this morning at six, calling you to the Scriptures, and to prayer, and to himself and you did not rise till half-past seven, just in time to feed your body, too late to feed your soul. You saw many faces around the table, and they saw your face, but there was no light in it, none of heaven's joy, none of heaven's love. You had no time to see the face of God. And why do God's people rise so late? One reason is because they sit up so late. If you would rise early you must retire early. Nature makes two hours before midnight the best hours for refreshing, and when you spend those hours in self-indulgence you violate nature's law, you grieve nature's God. If I had the value in gold of what Christians eat and drink and burn between ten and twelve at night, I could sow the earth with Bibles! If I had the time that Christians waste between ten and twelve at night, I could preach the Gospel to every creature! If I had the grace that Christians lose between ten and twelve at night, I could convert the world!

I do not know of anything more likely to grieve the Holy Spirit than this habitual neglect of the Lord Jesus. He is very little sought after at all, and when he is, he is not sought after for his own sake, as the lover seeks after the one he loves. A coldness creeps over his soul when secret communion is uncultivated—a coldness that may terminate in the chill of death. It was not thus that Jesus lived with His Father. "He awakened (me) morning by morning, He awaketh my ear"—such is the language in Isaiah l. 4. "My voice shalt thou hear in the morning, O Lord. In the morning will I direct my prayer unto Thee, and will look up." (Psa. v. 3). In the beginning of his ministry we find Him "rising up a great while before day" (Mark i. 35), and at its close, "all the people came early in the morning to Him in the temple." (Luke xxi. 38). I plead, therefore, for this "Early Communion." It is the sure highway to the enjoyment of the "Real Presence." The last thought at night will be: "A day at court to-morrow with my Lord, my King! Jesus to awake me with the gentle touch of his right hand, and Jesus to be with me all the time." Once aroused after healthy sleep, never sleep again. It is God's call. "Grieve not the Spirit."

AN ACTIVE CHURCH.

In a paper in the *Pall Mall Gazette*, descriptive of the busy work done by the Barry Road Methodist church, East Dulwich, London, the Rev. H. P. Hughes makes some statements which may possibly seem somewhat radical to senior brethren:—

"The supreme solicitude of Barry Road, however, is that the joys of Christianity may be brought home to every human heart. They systematically support every phase of home and foreign missions. Their children, too, are trained to this. Last year the boys and girls raised £70 in helpance to send the Gospel to the heathen. The little girls sustain a 'Busy Bee' for Zanzibar work in India. It is estimated that this church, which does not contain one rich man, has already contributed £6,000 to the work of God at home and abroad, in addition to the £8,500 which it has raised towards the cost of its building. All this is the work of nine years. How can so rapid a growth be explained? First and chiefly by the fact that the

Christianity of this church has been from the first of an enthusiastic and aggressive type. Its evangelistic efforts culminated four years ago in an 'eight days' mission' on a large and elaborate scale. Literally every house in the neighborhood was visited, and in the course of the mission several hundreds of persons in all walks of life were brought to Christian decision and to the joyous knowledge of Divine forgiveness. That mission filled the church, and it has continued full ever since. But subordinate causes have powerfully contributed to the result. The intensely co-operative character of our ecclesiastical system led neighboring Methodist churches to assist it in its infancy. Again, all the office-bearers are young men, and therefore ready to adapt the arrangements of the church to a novel environment. The wisdom of age is generally invaluable, but in a London suburb, when 'the old order changeth, yielding place to new,' age, especially age in office, is in danger of retaining 'good old customs' until they 'corrupt the world.' In view of similar difficulties, Dr. Binney once suggested that every Congregationalist minister should be shot at forty-five. That would doubtless be a thoroughly effective remedy, but we need not proceed quite so far in Methodism. If only one Methodist layman of that age were executed, like Admiral Byng, *pour encourager les autres*, I have no doubt we should gain our point, and the fearful obstructiveness of some most excellent men, whose opinions were stereotyped thirty years ago, would no longer hinder the good work. The growth of Barry Road has been assisted, again, by the sociability which characterises it. This is greatly promoted by the 'Reception Room,' or church parlor, a large and lofty room, elegantly furnished with Brussels carpet, chairs, sofas, tables, and a valuable piano. Here social gatherings of all sorts have created such familiar intercourse that nearly all the members of the church are on terms of actual personal friendship with one another. In the summer months these pleasant reunions are kept up by open-air games, excursions, and picnics.

WORK IN INDIA.

The Rev. S. Knowles, of the North India Conference, describes a mission visit in the *Indian Witness*:

"Wednesday, Nov. 14th.—Being the *Purn masi mela* on the grassy banks of the beautiful Sargu River, we all marched out in the early morning, through crowds of village families in their gala dresses, singing their *mela* songs, on into the thick of the fair crowded with 20,000 people. We spread our carpet under the shade of two large mango-trees, and began our work in real earnest. Our *modus operandi* was the same here that we use at all *melas*: that is, seated on our carpet, with the crowds seated in rows before us, in all ten brethren join in singing to the sound of the *sitar*, triangles, and small drum; there we all stand, the crowd generally rising while a brother leads in prayer, all seated again another preaches from a select text, suitable to the occasion, for ten minutes; thus each in turn prays and preaches. Then we give our invitation to any present convinced of the truth to come out and declare themselves. One young man of the Kari caste came forward and confessed Christ. We prayed with him and baptized him before the crowd. After this a Parni Hans devotee, with a big *chignon* made of his own hair and dyed sheep's wool cleverly woven together, came forward and most earnestly entreated us to pray for him. This we did; and then, on his confession of Christ, we baptized him before the astonished crowd. All that morning he had been worshipped by his followers before they took the *purn masi* plunge into the river near by. After his baptism this devotee untied and shook out his mass of true and false

hair, which reached to his feet, and asked us to cut it all off; but as we had no scissors, and had never practiced much in the barber's line, we had to tell him to wait until we got to our tents. Two of his followers came to us when we reached our tents to inquire, and said they would come to Gondo, and bring others with them. As they were leaving they tried to give their old *guru* his usual salute, but he cried out, 'You must not worship me now, but Jesus Christ.' This man afterward showed his sincerity by shaking hands with those once low-born, but now, we trust, Christians and high-born, Chumars. In the 50 miles travelled over this company preached, in 30 towns and villages and one *mela*, to 17,000 people of all classes. Over 200 convinced inquirers were gained, and six high-caste men were baptized."

HOW SCHOOLS TELL.

"During a recent visit to Dublin," says a correspondent, "I had the pleasure of seeing between 400 and 500 adult scholars, grouped in classes, in the Irish Mission church. They evidently took a very deep interest in the lesson. By and by, when, according to the usual custom, an address was given upon the subject at the close of afternoon school, the adults were quite as ready with their answers to questions as the younger persons present. It was truly affecting to hear some, who at one time were Roman Catholics, and whose hair was now silvered with age, quoting texts, which were evidently favorites with them, from the feeling with which they were repeated."

Rev. Horace W. Townsend recently gave a touching illustration of the manner in which the texts of Holy Scripture become, as 'Nails fastened in a sure place.' 'A clergyman,' he said, 'was driving through the street of Dublin on a jaunting car, and, as his habit was, began to speak to the driver about the way of salvation. To his surprise, he found him well acquainted with numerous texts of Scriptures, and able also to repeat several of the hymns in *Messa*. Moody and Sankey's well-known book. On asking him, 'What school did you attend?' the reply was, 'Niver a day was I in the inside of a school, sir; but some of my children went to the Irish Church Missions' School; and every night when they came home they used to repeat a text to me until I knew it. So far as appears, there was no attempt made to show that he had neglected his duty or was in any respect an inefficient officer. On the contrary, he was regarded as thoroughly competent and faithful. His prompt decision to give up his office and the generous salary connected with it, on account of his religion, had made a deep impression on all that region and had led to a great increase of interest in Christianity. Another officer, of weaker faith, has been induced, temporarily, to sever himself from the Christians because of the pressure brought to bear by the Prefect, fearing that his family would be deprived of their support. He asserts, however, that he is still a Christian, and, with tears in his eyes, told the evangelist that he is praying for strength to meet his great trial. In the same town a brewer of wide reputation has decided to abandon his business, which has been in the family for generations, because of his faith in Christ. In these hard times it is not easy for a man to make a new business for himself, and the self-denial which such a course entails is a very impressive argument in favor of Christianity—one, indeed, which its opponents cannot well answer."

NEW CONVERTS.

All the activities of a new convert's life must be captured and controlled in the interest of his new career. His body as well as his soul must be held to the new consecration. The fallow days of his weekly life must be seized and sanctified; home life hallowed; business plans and social relations, literary tastes and life aims, all stamped for Christ. Among these secular relations and agencies are sure to lurk the young convert's greatest perils. The old sins linger somewhere among them—covetousness, lust, ambition, love of fashion, fear of men. All these hide themselves here, and the pastor must find them and make the young Christian face and fight them. And this fighting is not by hand-to-hand conflict, but by a wise preoccupying of the exposed places. We are to defeat opportunity by occupation. Thus we shall foil temptation. We are to mortify the

flesh through the Spirit. To keep one's eyes from the foul siren it must be fixed on the stars. Cultivating the love of holiness, he soon loathes sin. If he look on sin that he may learn to loath it, his eye is first fascinated, then his heart, and soon he comes to delight in that which he should despise. This law of preoccupation holds good everywhere. Wise mothers use it in the government of children, true teachers in the training of pupils; philanthropists in reforming the fallen; wise pastors in folding and leading their flock. Therefore we must get young converts to delight in whatsoever things are true, whether in religion or in secular life. We are to induce them to put their whole lives on the altar of the Church of God, which is the pillar and ground of the truth, and which promotes a godliness which "is profitable unto all things, having promise of the life that now is, and of that which is to come." We are to introduce them by way of the cross to the eternal cosmos. Young converts are to be allured from the dance and theatre and card-table by the love of the true, the beautiful, and the good. Scolding will accomplish nothing. Dogmatic denunciation aggravates the evil. They are to be charmed with the love of Christ, with literature, with science, with art, with education, with wise and helpful conversation, with broad and true views of God and his universe, and the destiny for which he is schooling the royal souls who serve him.—*Dr. J. H. Vincent.*

FAITHFUL.

An interesting case has recently occurred at one of the out stations of the American Board's Mission in Japan. It appears that an officer in the police force, corresponding perhaps to our police captain, became very much interested in Christianity and eventually declared himself a Christian. He was very active in Christian work, as well as constant in his attendance upon the Christian services. When it came to the notice of the Prefect of the province, he privately sent him word that he must give up his Christianity, or else resign his office. The captain remonstrated and maintained that, so far from his religion having interfered with the discharge of his duties, it had made him more faithful. His remonstrance proved unavailing and he was again informed that he must resign. This time, thinking there was no escape, he sent in his resignation. So far as appears, there was no attempt made to show that he had neglected his duty or was in any respect an inefficient officer. On the contrary, he was regarded as thoroughly competent and faithful. His prompt decision to give up his office and the generous salary connected with it, on account of his religion, had made a deep impression on all that region and had led to a great increase of interest in Christianity. Another officer, of weaker faith, has been induced, temporarily, to sever himself from the Christians because of the pressure brought to bear by the Prefect, fearing that his family would be deprived of their support. He asserts, however, that he is still a Christian, and, with tears in his eyes, told the evangelist that he is praying for strength to meet his great trial. In the same town a brewer of wide reputation has decided to abandon his business, which has been in the family for generations, because of his faith in Christ. In these hard times it is not easy for a man to make a new business for himself, and the self-denial which such a course entails is a very impressive argument in favor of Christianity—one, indeed, which its opponents cannot well answer."

Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God if he will.

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Pickard Rev II, DD

OUR HOME CIRCLE.

LOWLY, BUT NOT IN VAIN.

Mine eyes are not the shining of a sun, Lighting the pathway of great worlds afar; No more the moon's pale light when day is done;

ANYWHERE WITH JESUS.

BY MRS. C. F. WILDER.

One morning just before the new year began I was working in the kitchen trying to get the cream from a pan of frozen milk.

"Yes, child," I answered briefly. "When can you?" she continued, with a child's fondness for asking questions.

One is willing "to ride in the chariot with Him," but when it comes to following to the carpenter's bench or Gethsemane, we draw back.

I often think of Hunt's picture, where Christ, at sunset, standing by his work, in weariness stretches out his arms, throwing on the wall the shadow of a cross.

It is God's will to give the kingdom. It is our will to give our children an education, and both we and our children to get what is for our highest good, must pass through a course of discipline.

will," God would then put us in uncomfortable places, take our dear ones from us and make us miserable generally.

We know by the blessings we pour upon our children, by treasures we would heap up on those we love, if it were in our power, what love delights to do.

I have a friend who has been taking the steps up to heaven for many years and who has gotten on a great way; who realizes God's love; who feels not only perfectly willing, but really anxious, to enter into the life hid with Christ in God; and one day, after my little girl had set my soul to questioning, I went to see this good friend.

I found her in what she calls "a breathing spell." Her duties about the house were over and before she took up sewing or fancy work she was having an hour for reading and rest; and I found her with her feet on the fender reading her beloved Ruskin.

After a little while I told her this, and told her how restless I was and what had caused it.

"After we have learned to say 'thy will,' it ought to be easy to trust. Just give up our own will—and then trust. Right here we always think, 'If I could have the evidence I could trust.' That very thought shows that we do not trust; and the evidence was never promised to the doubter.

"Be content with that old black merino dress you have on," said my friend, smiling at my distressed look, "while I read you a passage, over which I was meditating when you came in. Now listen: 'Imperfection is in some sort essential to all that we know of life. It is the sign of life in a mortal body; that is to say, of a state of progress and change—nothing that lives is, or can be rigidly perfect; part of it is decaying, and part is ascending—beginning to grow. The fox-glove blossom—a third part bud, a third part past, and a third part in full bloom—is a type of the life of this world. And in all things that live there are certain irregularities and deficiencies which are not only signs of life, but sources of beauty.' "There!" she exclaimed as she finished the passage, "isn't that comforting? Your very feeling of disgust with self is a proof of your growth. Some one has said that this very restlessness which we feel is the restlessness of our greatness. When you don't have it you are settling down into the satisfaction and narrowness of the savage. You don't want 'husks' and you ought to hunger for 'bread'—that 'bread' which comes down from heaven.' We are called to feed on the fullness of Christ's grace, and nothing else ought to satisfy you."

"There goes my last prop," I said, with a gesture of despair. "I'd tried to console myself that

the restlessness was only my native good sense trying to assert its power, and that I was actually stupid and had just found it out."

My friend took no notice of my remark but asked if I remembered telling her several years ago of a sermon I had heard in my own church, about 'Growth in grace.' "About God ruling the earth by the law of expansion and increase. The same law in nature, in physical, mental and spiritual life. Lack of growth, evidence of weakness and decay; thanking God for this restlessness,—this soul hunger which we feel, it being an evidence of life." "Yes, I remember that," "Yes, I remember that," I answered as I saw she had made me put into words my own condemnation. I was silent a minute, then I applied the torch to my own faults, by saying, "Yes, I see, last fall I was at a standstill, not growing a particle. But 'twas a comfortable state of mind. Were you ever there?" I asked, looking her in the face.

"And now"—I pondered a minute. "Now I am just waking up, and as my little girl says of her foot after she has been sitting on it until numb, and then when the blood begins to circulate and she experiences the pricking sensation, 'the little pin points' hurt. I am not only disgusted with myself, but to tell you the truth, I am discouraged. How often I have to go over the same ground. There is no getting on. As my old, colored Charlotte used to say, 'my up-setting sins are jes' drefful.'"

"Yes they are dreadful," said my friend, folding her hands and looking into the fire, seeming to forget my presence. "Just 'dreadful,' and yet we will not let Him undertake for us. We read, 'Be strong—of good courage; fear not nor be afraid of them: for the Lord, thy God, He it is that goeth with thee; He will not fail thee nor forsake thee; and yet we persist in going up to possess the land all in our own strength. There is a land flowing with milk and honey—the interior life of rest and triumph, a victory and a rest—rest—rest. If we fail to have this we are defrauded of our birthright. No, it is not a rest which does away with work—Oh, no, no—not a pious-easy-chair-religion, where we can sit and sing ourselves away to everlasting bliss."

"After we have learned to say 'thy will,' it ought to be easy to trust. Just give up our own will—and then trust. Right here we always think, 'If I could have the evidence I could trust.' That very thought shows that we do not trust; and the evidence was never promised to the doubter. It is not 'feeling' we want—it is the knowledge we have done our part of the work. God will do this as soon as we are ready for Him. All the inward tremblings and the outward providences will be only the discipline, training our souls for one great purpose—to make them into His image."

"We must not falter or waver; just feel sure that we have given up all into His hands, and then have absolute faith that He will do just right. Day after day, and day after day, before the victory came, I said over and over again, 'Dear Lord, I know that Thou canst take away all care and the unrest which makes my life burdensome. Satan never lets me alone, but I know that thou art stronger than he. Thou canst keep me, weak as I am; I know Thou canst keep me, and I am going to trust Thee. I do trust Thee now. I've tried keeping myself, and it was, and has always been, a failure. I don't know of one thing I have not given up to Thee, and now I am thine. I believe this, I trust Thee, and believe that already Thou hast begun to work in me Thy good will and pleasure.' After a time came the perfect peace and the lasting joy. It was good to be on the mount; it is good to go on the mount, but it is just as good to come down into the midst of the multitude—good to be anywhere with Jesus."

My friend ceased, and after a long time I said, "That is blessed; that is delightful; maybe I can get there some time."

My friend laid her Ruskin on the stand, and looking into my eyes, said, "Don't you know, child of my heart, that the devil is greatly encouraged when he finds a soul that has a future faith? Don't you know he 'trembles' when he finds a soul claiming a present deliverance?" —Central Adv.

HOME MISSION HYMN.

A voice from east to west, A call from mount to sea, Sounds through our land so blest, Who will go forth with me? The rippled fields are white to-day; The harvest laborers—where are they?"

ONLY A BABY.

One sultry day last summer, at a time when children of the poorer class in Philadelphia were dying by the scores every week, a bloated old man staggered up the steps of a physician's dwelling.

"The baby's worse," he said, cap in hand when he met the doctor coming out.

"But the doctor with a pitying nod, drove away, and the old man, nearly sobered by his keen distress, crept home to the little attic where his little grandchild lay dying. Whatever nursing or kindness little Mary had known, had come from "Old Bourbon."

He knelt down and put his finger into the tiny withered hands as the tears ran down his bloated cheeks.

It was only a baby. Its mother who had six other half starved children to feed shed but few tears over it. The doctor sent in a certificate of its death with a dozen others. In the weekly bill of mortality there was an item, "Of cholera infantum, seventy," Little Mary was one of the seventy. That was all, Her record was ended. The world had done with her.

But an old trembling man crept next Sunday into the back pew of a little mission church, not far from the attic in which he lived. He stopped the clergyman when service was over.

OUR YOUNG FOLKS.

A GERMAN CRADLE SONG.

"Sleep, baby, sleep: Your father tends the sheep; Your mother shakes the branches small, When happy dreams in showers fall; Sleep, baby, sleep."

"The Lord be merciful, John," his friend said to him, as he lay dying.

NAMES OF EUROPEAN NATIONS.

These are derived principally from some particular cause or object. For instance, Ireland,—which Julius Caesar first called Hibernia—is a kind of modification of Erin, or the country of the west. Scotland, from Scotia, a tribe which originally came from

Ireland. It was anciently called Caledonia which means mountainous country—forests and lands. Portugal, the ancient Lusitania, was so named from a town on the river Douro, called Cale, opposite to which the inhabitants built a city called Porto or Oporto. And when the country was recovered from the Moors, the inhabitants combined the words, and called it the kingdom of Portucale—hence Portugal. Spain, the ancient Iberia, from the river Ilerus, or Hispania, from the Phœnician "s, aniga," which signifies abounding with rabbits, which animals are very numerous in that country—hence Spain. France, from the Franks, a people of Germany who conquered that country. Its ancient name was Celta, Gaul or Gallia Bracchata, the latter signifying striped breeches, which were worn by the natives. Switzerland, the ancient Helvetia, was so named by the Austrians, who called the inhabitants of these mountainous countries Schweitzers. Italy received its present name from a renowned prince called Italus. It was called Hesperia from its western locality.

Holland, the ancient Batavia, a warlike people, was so named from the German word "hohl," the English of which is hollow, implying a very low country. The inhabitants are called Dutch, from the German "Deutsch" or "Teutsch." Sweden and Norway were anciently called Scandinavia, which the modern antiquarians think means a country the woods of which have been burnt or destroyed. The appellation Sweden is derived from Sctuna, or Suith-eod. The native term Norway, or the northern way, explains itself. Prussia, from Peuzzi, a Slavonic race; but some writers think it took its name from Russia and the Slavonic syllable "po," which means adjacent or near. Denmark means the marshes, territories or boundaries of the Danes. Russia is the ancient Sarmatia, which has been subsequently named Muscovy. It derived its present name from Rus, a Slavonic tribe who founded the Russian monarchy. The original savage inhabitants used to paint their bodies, in order to appear more terrible in battle. They generally lived in the mountains, and their chariots were their only habitations. Turkey took its name from Turks, or Turcomans, which signifies wanderers, and originally belonged to the Scythians or Tartars. It is sometimes called the Ottoman empire, from Othoman, one of their principal leaders.—Golden Days.

There are seasons when the soul seems to recognize the presence of and to hold communion with the departed. They are like angelic visitants. We meet them in our lonely walks, in our deep and solemn meditations, and in our closest communions. We meet them when the lengthening shadows hallow the even tide. Mysterious and solemn is their communion. We meet them when sorrows encompass us round about, and hallowed is the influence their presence imparts. Who shall say that at such times there is not a real communion between the living and the dead? Who shall say that there is not then a real presence of the dead with the living?—Bishop D. W. Clark.

HELPING HIS FATHER.

Some years ago, a boy whose name was Webster, living in Bridgeport, Ct., then nearly four years old, was taken from his own home to that of his grandpa, where he remained several weeks. His grandpa was a Christian man, and always asked God's blessing upon the food before eating, and read a chapter and prayed in the morning when the breakfast was finished.

When little Webster was taken home, the first time he sat at his father's table in his high chair, he said before he began to eat, "Papa, why don't 'ou talk to God before 'ou eat as grandpa does?" And the father said, "Oh, grandpa is a good man." "But, papa," said Webster, "aint 'ou a good man? Why don't 'ou talk to God as grandpa does?"

does it mean when you say, 'Now I lay me down to sleep?' " "Oh! that means mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lay down to sleep what prayer do you offer to God?" "I pray the Lord my soul to keep. I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now it seems to me when Fannie died that God did not take care of her that night and so she died."

"O no, Rena! God did take care of her. The little verse says, 'I should die before I wake, I pray the Lord my soul to take,' so you see God took little Fanny's soul to himself, and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me, I want you to think in this way: 'Now I am going to bed and to sleep, and I want the Lord to take care of me. I am not a good child and do not pray to God, ought I to ask Him or expect Him to take care of me? Let me lie down feeling that I am in the Lord's care; and if I should die before I wake, that I am still the Lord's child; and I pray that He may take my soul to dwell with Him.'"

"O mother! I will try and remember. Why, I used to say it slow, and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, dear mother. Please hear me to-night when I go to say my prayers. Ab, little children, are there not a great many who, like Rena, say their prayers without thinking what they mean—mere words with no meaning in them? God cannot listen to such prayers. They are not for Him 'unto whom all hearts are open, all desires known, and from whom no secrets are hid.'"

Think of what I have written about little Rena when you say, 'Now I lay me,' to night; and pray that God will watch over you, waking and sleeping.—Early Dew.

VERY QUEER COMPOSITIONS.

A few extracts from the compositions of Indian children now attending the government schools at Carlisle, Pa., are given as follows:

"These two oxes I don't like him 'tall, because he too slowly all the time. Can't much to do in a day."

"Some men uses money in good use, and others deal with it in bad use. Some work hard for money 'to get a living, and some one murders others for their money. There it goes. We can see it plain enough. Money is evil to some uses."

"I want learner something in the book before I working go. Don't you think so, anyhow. Learn books first; then go ahead. I think that is a way to doing business; then work all he is might. I think I can learn it you keep me going to school regular every day, eight months."

"Boys and girls, we must try to recognize our lessons. We must have new courage. First time is hard to talk English, but next be easy as English language."

When little Webster was taken home, the first time he sat at his father's table in his high chair, he said before he began to eat, "Papa, why don't 'ou talk to God before 'ou eat as grandpa does?"

And the good mother, sitting on the other side of the table, said, "Father, that is God's voice to you." And it was; and then, for the first time, the father, as the head of his own house, and mother and child, bowed their heads, while a blessing was brokenly asked on the food. That was the beginning. After the breakfast, the father read and prayed, and continued the practice as long as he lived.—Congregationalist.

THE TRUTH

Amphipolis, Macedonia, 30 miles from Philippi, on the river Strymon. Hence its name, New-town, houses, market, etc. Amphipolis, 30 miles from Philippi, on the river Strymon. Hence its name, New-town, houses, market, etc. Amphipolis, 30 miles from Philippi, on the river Strymon. Hence its name, New-town, houses, market, etc.

THE SUNDAY SCHOOL

FEBRUARY 24. TRUTH RECEIVED AND REJECTED. ACTS 17: 1-15. NOTES.

Amphipolis—around the city, a city of Macedonia, 33 miles southwest of Philippopolis, on the river Strymon, three miles from the Egean Sea. The river flowed on both sides of the city, hence its name. Neo Khorio, or Newtown, a village of about 100 houses, now occupies a portion of its site. Apollonia—belonging to Apollo, 30 miles distant from Amphipolis. The site of the city has been located at Polina by Lewin. Thessalonica, rebuilt by Cassander, one of Alexander's generals, and named after Alexander's sister. It was the most populous city of Macedonia; was free situated on the Thermaic Gulf, and connected with Philippopolis, about 100 miles eastward, by the great Roman road. It is now a Turkish town, named Salonika, has about 80,000 population, nearly one-half Jews. Jason—one who did heal He appears to be the same as Paul's kinsman of that name, to whom in his Epistle to the Romans (16: 21), he sends a salutation. He was probably a Hellenistic Jew, and among the converts at Thessalonica. Caesar, the official title of the Roman emperors, borrowed from the famous Julius Caesar. The following emperors of the name occurred during the period of the New Testament history: Augustus Caesar (reigned B. C. to A. D. 14), the reigning emperor at the time of Jesus' birth, was succeeded by Tiberius Caesar seventeen years later (reigned 31 B. C. to 37). He was the first of that line of tyrannical rulers which spread persecutions in the early church and hastened the downfall of the Roman empire. He reigned during the early manhood and ministry of Jesus. In the eighteenth year of his reign Christ was crucified. About the time of Stephen's martyrdom Iphigenia was put to death by one of his courtiers, his successor, Caligula, reigned four years (A. D. 37 to 41) when he fell by the hand of an assassin, in the twenty-ninth year of his age. Claudius Caesar (reigned A. D. 41 to 54) was his successor, and his reign commenced about the time of the period of rest in the church, and continued until the founding of the church at Ephesus, when he was poisoned by his wife and her son, the son Nero, ascended the throne. Paul's ministry ended during Nero's reign. Beroa—Beroea, a city of Macedonia, on the eastern side of the Olympian mountains, about 50 miles southwest of Thessalonica. It is now called Verria, and has a population of about 6000.

EXPLANATIONS.

(v. 1) Passed through, on the Via Egnatia, or great Roman road from Ephesus into Thracia, 500 miles long. Amphipolis, 33 miles southwest of Philippopolis, on the Strymon; See Notes Thessalonica, about 35 miles west of Appollonia; see Notes. A synagogue, or "the synagogue"—that is a school house. (2) Kinsman, the Scriptures, argued with the Jews from the Old Testament. (3) Opening, explaining, alleging, stating, declaring. Suffered, risen, Christ, these three points Paul declared must be true, in the fulfillment of Scripture. (4) Consorted, or "cast in their lot with Paul. Devout Greeks, Greek proselytes to the Jewish religion. Chief women, wives of influential men; women are often mentioned as converts to Christ, Acts 16: 13. (5) Lewd fellows, "wicked idlers," like our word "loafers." Base sort, the "roughs" or "rowdies" of the city. A company or "mob" riot, Jason, perhaps a Greek name for Joshua; see Rom. 16: 21. (6) Rulers, Roman prefects, or "politicians," this title and the names of seven such rulers have been found on a ruined arch at Thessalonica. Upside down, sin had turned the world wrong side up; it needed to be turned upside down. (7) Decrees, laws. Another king, an old charge, see Matt 27: 11; Luke 23: 2, etc. (8) Security, either "bail-bonds," or more probably a pledge that they would cause no more trouble. (9) Sent away, they had been scarcely three weeks in Thessalonica. (10) More noble, or "better in disposition," more candid. In that they, literally, "whosoever received," they were "not more noble" because they received the word but being more noble (candid) therefore they received it. Searched, divided and sifted to know the truth. (13) Struck up, see v. 5. (14) As to the sea, or "journey as usual by the sea"—that is, it was not a pretence, but a real journey by sea. Abode, or "remained" for a time.

SINGING SCHOOLS.

It is a lamentable fact that many voices are impaired or irretrievably lost while attending the rudimentary singing school. This is due to the fact that so few singing-school teachers possess any knowledge relative to the culture of the voice. The teacher of such a school should at least possess sufficient knowledge to impart reliable information in respect to the extent of the different registers of the voice, for more voices are ruined by an exaggeration of the registers than for any other cause. He should be able to give examples of correct tones and inform his pupils how to produce them. To be able to understand this part of vocal culture does not involve excessive study or necessitate much expense. The most economical, and by all means

the better way to obtain this knowledge is to study voice culture in a class. One is thus enabled to learn how voices are educated, how the different registers are treated, etc. To be a member of a class composed of male and female voices would be more profitable to the singing-school teacher than a class consisting exclusively of either male or female voices, as both classes of voice are comprised in the singing-school. In justice to his pupils, the teacher of a singing school should not pursue this bad vocal course, or his pupils will contract many habits which will never be eradicated.—Musical Herald.

CHILDREN'S EYES.

At the annual meeting of the Connecticut Homoeopathic Medical Society recently a paper was read by Dr. E. H. Linnell, of Norwich, on the subject of "Errors of Refraction and Accommodation." He spoke of the many dangers to the eye-sight which school children are constantly exposed to. The following is an extract: "In 1879 I had the opportunity of examining 700 school children between the ages of seven and eighteen years. Some of the results of my examination may be surprising to those whose attention has not been especially directed to the subject. Only 50.71 per cent. had normal vision. I found eighty-seven cases of myopia out of the 700 children; the ratio of myopia to the ages of the scholars was especially noteworthy. The special causes of its development and progress are close application, poor print, and poor light. What are the remedies? In the first place, the school-rooms should be arranged so that they shall be sufficiently illuminated. There should be at least thirty square inches of window space to each square foot of floor space. The windows should be on one side. The scholars should not face the light. The desks should be graduated to the size of the scholar, and their tops should be sloping, so that the books can be placed so as to be easily read while the scholars sit in an erect position. Rectilinear drawing on plain surfaces is especially injurious, and the books should be printed on good paper with large, clear type."

USEFUL HINTS.

Cut hot bread or cake with a hot knife, and it will not be clammy. To clean zinc, rub fresh lard on with a cloth and wipe dry. Pancakes are easier poured when prepared in a tin kettle with a spout. A small one can be procured for the purpose. If every thing needed is in its place and "handy," a pan of biscuit could be made in five minutes that would otherwise take twenty-five. Order and system will almost make time. Though the season prevents outside work with most of our readers, there is no month when something may not be done to save time in the spring. Ducks should have separate houses from other owls. No roosts are necessary, but they should have troughs, as they do not like to pick and nunt on the ground like chickens. In making brine for preserving butter, all that is required is to have it strong and to use pure salt. Use all the salt that will be dissolved in the quantity of water required to cover the butter. It is said that fence-posts can be protected against rot for less than two cents apiece. This is the recipe: Take boiled linseed oil, mix it with pulverized charcoal to the consistency of paint, and give the timber a coat of it. A frost-proof vegetable house is described as made with walls fifteen inches thick, double boarded, the space between the boards being filled with saw-dust. The ceiling is also double boarded, with about ten inches of sawdust between the boards. Take coach varnish and renew all your oil-cloths. Wash them clean, wipe dry, and apply a coat of varnish. Be careful not to step on them until they are dry. If this is done once a year, the oil-cloths will last twice as long as they will without it. Don't go to bed with cold feet. Don't sleep in the same undergarments that are worn during the day. Don't sleep in a room that is not well ventilated. Don't sit or sleep in a draught. Don't lie on the left side too much.

The weather should have to do in deciding as to the bill of fare. Buck-wheat cakes are just the thing for a cold morning, but not for lunch or tea on a warm rainy day. Healthfulness often demands a change in plans for the table to accord with the change in the thermometer.—Western Adv.

A recent and wide spread epidemic of enteric fever in the parish of St. Pancras, in London, has been proved to be due to infected milk, adding another to the many illustrations of which have been recorded since Dr. Ballard, in 1870, first demonstrated the fact that enteric fever had actually been thus propagated. Scarlet fever and diphtheria have been spread by the same agency, and in some cases the epidemics has been very extensive.

GREAT EXCITEMENT. There is always great excitement in case of sudden accident and injury. Every one should be prepared for an emergency. Haygarth's Yellow Oil is the reliable friend in need; it is for internal and external use, curing Burns, Scalds, Bruises, Lameness, Croup, Sore Throat, Rheumatism and painful affections and wounds.

A census just concluded in New Zealand gives that far away land a population—European and Chinese—of 532,000.

EXPOSE THE FRAUD.—Patent medicine vendors are now putting up condition powders in packages as large as a nigger's foot for 25 cents, but they are utterly worthless. One small package of Sheridan's Condition Powders is worth a dray-load of them.

According to the rule of the English Post Office, Queen Victoria is required to pay postage like her subjects on her letters. "The Old Life Preserver" is what they call Johnson's Anodyne Liniment way up in Maine where it is made. This name is well deserved, for it is the best liniment in the world. It will certainly protect an aphthous, and will relieve croup and asthma instantly.—Western Paper.

Japan has 4735 miles of telegraph and 22 miles of railway. 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 Minard's Liniment. I did so, and in 5 days was out of bed and resumed my work as well as ever.

JAMES LANGILLE Springfield, Annapolis Co., Md. My The Niagara suspension bridge is 2,260 feet long, that at Kiev, Russia, is 2,563, and that between New York and Brooklyn, 5,980 feet.

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The Duke of Cleveland, who is eighty years of age, is the oldest Duke in the United Kingdom and the Duke of Newcastle, aged nineteen, is the youngest.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the most eminent and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle. Feb 10

Notice may be especially called to an advertisement headed Invigorating Syrup, which may be found in our columns this week. The proprietors, G. Gates Son & Co., do not hesitate in recommending it as perfectly safe and purely vegetable compound. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years. The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold. They say it should be kept in every household.



Who is Perry Davis?

About forty years ago when Perry Davis, of Providence, R. I., in the United States, first introduced the warm rainy day. Healthfulness often demands a change in plans for the table to accord with the change in the thermometer.—Western Adv. A recent and wide spread epidemic of enteric fever in the parish of St. Pancras, in London, has been proved to be due to infected milk, adding another to the many illustrations of which have been recorded since Dr. Ballard, in 1870, first demonstrated the fact that enteric fever had actually been thus propagated. Scarlet fever and diphtheria have been spread by the same agency, and in some cases the epidemics has been very extensive.

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All the names of Subscribers which have been received up to the 22nd inst. have been forwarded to the Publishers. On the receipt of the first book by subscribers they will please remit the first payment of \$2.00 to this office.

Any who fail to receive their book within one week, from date will please give us notice to that effect. The time for receiving subscriptions at \$4 does not extend beyond the 31st of this month. After that date the price will be \$5 and along your names quickly.

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THE WESLEYAN
FRIDAY, FEBRUARY 15, 1884.

SPECIAL NOTICE!

BEFORE the FINAL REVISION of our LISTS of SUBSCRIBERS is made, we again respectfully and most urgently request those who are in arrears to forward the amounts due immediately.

The Ministers will greatly oblige us if they will refer to their Lists of Subscribers and report to this office on the name of each Subscriber who is one year and upwards in arrears. There are far too many of this class. We do not wish to strike off the name of any Subscriber, but we cannot afford to send the Paper FREE to those who are so well able to pay for it.

S. F. HUESTIS.

A HAPPY STARTING POINT.

The other evening a certain minister met a young man with whom he had more than once talked in the inquiry room, and asked him if all were well. "I know it is," said the youth with bright face and firm accent.

There are men—teachers in the Church of Christ—who could not speak thus, and, sadder still, there are watchmen upon the walls of the Church who teach men that life is a winter day, at the end only of which they may know whether Christ be a friend or not, while there are others who would make a hope of eternal life dependent wholly upon certain sacraments dispensed by certain hands.

The teaching of Scripture is of a different character. The father of the Wesleys caught its exact import when he declared on his death-bed to his sons that the inward witness was the strongest proof of Christianity. He who would so read the eighth chapter of Romans as to limit the privilege of the inward assurance of personal salvation to apostles only, should be pointed to the letter to the Galatian believers in addressing whom Paul wrote, "Ye cry Abba, Father." Happy is that man who starts out on the Christian life with the ability to say to any one who may ask a reason of the hope that is in him, "I know that I am saved." The world may question his right to say so, and mere formalists may unite with them, forgetting that his confident expression is apostolic and Spirit-taught, but they will be likely ere long to yield to his power and confess in time his correctness.

To workers in special services this subject is important. They should beware of reasoning a man into a self-satisfied position; they should rather point him as directly as possible to the blood of sprinkling, and teach him to await in wrestling prayer the Spirit's assurance of pardon and sonship.

THE CASE OF THE REV. W. G. LANE.

Our last issue contained but a brief reference to a case which has awakened much interest in this city and elsewhere. In thus merely asking our readers to await further developments we at once sought to protect the interests of an earnest minister of our Church, and to leave ourselves at liberty to write with an unfettered pen in the bright future of that new and better dispensation which the public will assume this case to have inaugurated.

The circumstances of this case, as we understand it, are these. One evening in November Mr. Lane was unexpectedly summoned home from a prayer-meeting which he was conducting in his own church. On entering the parsonage he found a military sergeant and a young woman, accompanied by relatives and friends who had come to witness their marriage. It was quite natural that they should call upon a minister in charge of the Wesleyans in the garrison, though quite unknown to him. To his inquiries for the license he received answers which led him to suppose that it had been obtained, but had been left behind. After some hesitation and a statement of the difficulty of his position, he yielded to their persuasions, and in view of their respectable appearance and explicit promise to produce the license at a reasonably early hour on the following morning, proceeded to perform the ceremony, helped by the belief that in numerous cases arising from detention of licen-

ses, etc., other ministers had done the same thing. At the conclusion, however, of the ceremony he resolved to secure a paper declaring the marriage null and void in case of the continued absence of the license. At the same time he declined to hand a certificate of marriage to the woman and refused to accept any fee until the license should be produced. The sequel is easily told. The promised paper was never presented, and the sergeant, for reasons which he deemed quite sufficient, abandoned the woman to whom, he claimed, he was not legally married.

It was not long before rumors began to be circulated that this unfortunate affair would be used as a pretext to involve Mr. Lane in serious difficulty. Just, however, when his friends had concluded that no such intention existed on the part of any one, a writ was issued calling upon him to appear as a lawbreaker, liable to a heavy penalty. Having at once engaged the services of a gentleman of the highest legal ability, he appeared, by his counsel, to place before the government such facts as in that gentleman's judgment it would be necessary to present. The government listened and then gave instructions to proceed with the case.

In this painful position Mr. Lane acted with much discretion. With no disposition to deny that he had been led by deception into a transgression of the letter of the law, and believing withal that he had not sinned against the spirit of the law as it would be interpreted in a court of his native land, he early resolved to pay the full amount of the penalty provided—two hundred dollars, and thus at once place himself right with the law and avoid a trial which, from the evidence likely to be brought forward, would be extremely distasteful to any man of sensitive mind. We believe that the public at large will agree with him that the only honorable alternative lay between the withdrawal of the action on the part of the government and the course pursued by Mr. Lane.

In reference to the course pursued by the Provincial government there will be more than one opinion, but we disclaim any disposition to speak in harsh terms of their action as a body. Whether the responsibility of the case should have been assumed wholly by the Provincial Secretary, or whether he was at liberty to call in his colleagues to share that responsibility, we leave to the judgment of persons better instructed in the law. We are not ignorant of the fact that the duty of any governing body is rather to act upon information tendered them than to go out in search of wrong, and that consequently any odium, where odium is involved, must rest in great measure upon the person or persons giving information. On the probable motive impelling the informer in this case some forcible hints have already been given to the public. We should not like to have to regard them as having any foundation in fact, yet it certainly seems somewhat singular that any individual impelled by a pure jealousy for the majesty of the law should have overlooked the lotteries and other transactions of an injurious and illegal character which have been carried on under the eye of the authorities and should have sought a first victim in the person of a young Methodist minister who had fallen into a trap in which some ministers much older than himself might have been ensnared. No one has told us that any regard for the unfortunate woman concerned in the affair constituted a motive in the case. It is certain, we believe, that not a cent of the fine paid by Mr. Lane can pass into her hands. Some, we know, have gone so far as to suggest that the primary motive in pushing the case has been a desire to punish a man who has been a most earnest opponent of a traffic which is spreading desolation and death throughout our Province and the world. If we were to assume the possible existence of a motive so degrading, we should ask the public to say—and even that portion of it which has sometimes questioned the wisdom of Mr. Lane's utterances—which position were most to be desired—that of the minister who should be deceived by unscrupulous characters into the performance of an unauthorized ceremony, or that of the other who would hasten to make use of an opportunity to place an earnest minister in a most humiliating position because that in his efforts to benefit his fellow men he had spoken words which seemed too severe. We know what the reply would be.

We are not offering any plea for violation of law. Mr. Lane should have taken his stand and been deaf to any persuasion or promises. A disposition to oblige led him where it has a thousand times led others—into danger. At his expense, the public generally should learn that it is wrong under the most reasonable circumstances, to ask a minister to act in a similar way; and any pastor who may be asked thus to evade the law will know in future to what danger he subjects himself. And, need we add, not the Methodist public alone but the general public as well will be Argus-eyed in the future, if the government is not.

COLONEL GORDON.

There is something romantic in the mission of Col. Gordon to the beleaguered city of Khartoum as the agent of the British Cabinet. In the way in which he has gone forth there is something more than romance. There is much truth in his own remark that all joy lies in action, but in such a mission there is more than action; there must be deep anxiety. It may be true that his exceptional career, his unusual daring and his old Puritan faith have combined to invest him in English eyes with a grandeur not altogether reasonable, but one can scarcely wonder at this rare regard for one who thus disappears almost alone into the vast desert on the further border of which the emissaries of the El Mahdi have already inflicted signal defeat upon a British commander. With, it is said, but a single companion, his Secretary, Col. Stewart, who once governed Khartoum and is known to every inhabitant in it, he moves into the darkness, sends messages declaratory of his readiness for peace or war, and summons tribal leaders to meet him at points which he himself may select; and all this in a country where he had once introduced order, so far as make himself dreaded by the slave-dealers, now in the ascendant! Of this fearless man the *London Spectator* remarks:

He is one of those Europeans, never yet quite accounted for, who exercise a personal ascendancy over Asiatics and Africans which seems to be irresistible and self-derived, and which makes of the most treacherous and cowardly of mankind brave and loyal followers; he can make soldiers as well as lead them, and that out of materials as bad as Clive's jail birds or Lally's galley-slaves; and he has no hesitation whatever in inflicting the only penalty which Oriental fear, death. He tried to execute Li Hung Chang with his own hand for breaking his word, and both in China and the Soudan, oppressors, peculators, and, above all, mineers found themselves hanged with a certainty and celerity which in Asia, at all events, is held to prove that the ruler is a true servant of God, who does not "bear the sword of the Lord in vain." General Gordon is quite capable of ordering the Sheikh of the Bishareen, the most powerful chief near Suakim, to convey him to Khartoum; and the Sheikh, knowing him, is quite capable of believing that if he did not do it, unknown misfortunes would fall upon him and upon his tribe. The General will, therefore, in all human probability arrive at Khartoum, whether by Suakim or any other route; and once there, if the city has not been evacuated, he will speedily form an army. The officers who yield to the Queen's representative or be dismissed; the blacks, who know him and are brave, will obey his orders; the Egyptians, who are not brave, will be terrified into discipline; and there will in a month be an army capable of holding Khartoum against the tribes, or marching to Suakim through any calculable amount of opposition. He has performed that feat already three times, once with Chinese conscripts, once with Egyptian conscripts, and once with liberated slaves, and intended to perform it once again upon the Congo.

General Gordon will, in fact, if successful, effect all an army could effect, short of a reconquest we do not desire, and he has shown repeatedly under similar circumstances the faculty of being successful. What he does about languages we do not know, but we do not suppose he ever exchanged a word with his Chinese conscripts or heroic slaves from Darfur; and Clive, who had just his magnetic power over dark men, never in his life spoke to a Sepoy in his own tongue.

The English religious press renders due credit to Col. Gordon's insight, rapidity of action and rare tact, all indeed that we sum up in the word genius, but it discerns in him more than the mere magnetic personal influence in which he so greatly resembles Clive. Nor does it refuse to see the effect of that "absolute fearlessness" which has so impressed Asiatics, combined with what men call luck, and he calls Providential, escapes in times of danger. But behind the whole is character—a character which is closely connected with that

Puritan faith of which we have spoken. Of his present errand the *Methodist Recorder* says:

General Gordon's position is a perilous one, carrying with him, as he does, a large sum of money in gold to assist him in the work of pacification. It is impossible to avoid thinking of the calamity which overtook Professor Palmer under similar circumstances. One correspondent reports that the General is not so confident of success as he has usually been, inasmuch as the mission on which he goes is not to carry out such plans as he himself thinks to be morally the best for the exigencies of the case. On the other hand Canon Wilberforce stated that when Gordon was about to start for the Congo he asked for prayer to be offered on his behalf, saying he would "rather have the prayers of that little company than all the wealth of the Soudan," and subsequently he gave thanks for spiritual blessing received, and said he was able to enter upon his expedition (that projected to the Congo) with entire reliance upon the blessing of God. There will be some who will be disposed to smile at such confidence as fanatical. To us it is very instructive, and quite intelligible that the single eye should cause the whole body to be full of light, while any disturbance in the simplicity and purity of motive from which it is General Gordon's habit to act should cause mental uncertainty and disquietude. Many will anxiously look for news of this Christian hero on his dangerous expedition, and not forget to offer the prayers that are simply and trustfully asked for.

The bill to render legal the union of the various Methodist bodies in Canada is not to pass without some strong opposition. Ontario papers state that the Rev. W. S. Griffin, of Guelph, has forwarded to a representative at Ottawa a draft petition asking Parliament not to sanction any legislation which shall endanger the Superannuated Fund of his church. He fears that the ministers of the minor Methodist bodies may get a share of this fund without having contributed a proper proportion towards it. On one day last week eight petitions were presented, praying that the Methodist Episcopal Church of Canada may not be included in the proposed Methodist union. The petitions, set forth that "the action of the M. E. General Conference was unconstitutional; that the laity as such were not consulted; that the Church polity has been overthrown and its features cannot be recognized in the union; and that the petitioners have financial investments in the institutions of the church which they are not willing to have taken from them."

Another massacre or two by the rebels in the Soudan will imperil the safety of the Gladstone government. More than one English Liberal journal has declared that "the thoughts of the nation are fixed on the Korosko desert, and that the dromedary that carries General Gordon carries also the fortunes of the English ministry." The massacre of Tewik Bey and his six hundred men in charge of Suakim must make a deep impression. After having lived for a fortnight on roots and leaves they destroyed all military stores that could aid the enemy, and then went forth to conquer or die. The despatches tell the result. It will be felt that some more direct effort at their relief should have been made. Yet there is force in Mr. Gladstone's remark that the effort to procure peace has been in the interest of the three hundred millions who compose the British empire. The House of Lords has censured the ministry in the matter by a large majority, but every one would expect this. The House of Commons will be slow to follow them in this particular.

T. M. Lewis writes from Liverpool:

In the *Church Guardian* of Jan. 16th, 1884, under the heading "Contemporary Church opinions" I notice the following: "Dr. Dixon, a distinguished English Wesleyan minister, gives the following testimony concerning the Church of England, in a letter to *Zion's Herald*, of Boston:—"Be not startled; but there is more true religion in the Church of England than anywhere else in the country. This church is the only Christian body which is making progress in evangelical labors and prosperous advances." Did he write it?

Dr. Dixon died many years ago, when Ritualism had not taken its present deadly hold of the Episcopal Church of England. But the words do not sound like him. We think that a stray scrap has been pinned to the wrong coat.

There was perhaps an unusual amount of fairness in the Club the President of the Limekiln Clay an-

nounced the decease of one of the members: "Brudder Jobson was an average good man. He had his virtues an' his vices. His death won't be any great loss to de world, 'n' it he might have lived on widout bein' in anybody's way. De janitor will see that crape am hung on de knob of de alley doan fur de nex' ten days, an' if any of you desiah to compose a poem on de departed brudder you has my consent."

The *Baltimore Methodist* proposes to wake up listless congregations. Hear it! "What is the remedy? Still further economize! No—light up the gas, add other burners, furnish additional lamps, put reflectors behind them if need be. Light, light, plenty of light." The brother who wrote that ought to be put fair in front of Grafton Street pulpit for a while. Prompt payments are a blessing to the publisher of this paper: they are an equal advantage to the subscriber. A correspondent thinks that if the Missionary Reports had reached his circuit before the Annual Missionary meetings they would, though late, have been of "twice the value to us they are now." One who ought to know says that it would be an anomaly to publish the report before it could be reviewed by the General Board. Temperance sentiment is strong in P. E. Island. At the recent election in Prince County the repeal of the Scott Act was opposed by the immense majority of nearly two thousand. Well done!—If temperance men do not patronize the *Watchman* at its marvellously low price, there must be a lack of something else than money.

A SALVATION ARMY MARRIAGE.

An English contemporary publishes a description of the marriage of "Commissioner" Railton, whose brief stay in this city is yet remembered by some:—

On Thursday week a large assembly gathered in Exeter Hall at the marriage of Commissioner Railton to Sergeant M. Deborah Lydia Parkyn, of the Torquay division. The couple had been legally married at the office of the registrar; but this was only preliminary to the more solemn service in presence of their comrades of the army. Soon after eleven o'clock General Booth entered the Hall, followed by Mrs. Booth and others of the staff, amid enthusiastic demonstrations, "volley firing," clanging of cymbals, beating of drums, and waving of flags and handkerchiefs. The bride and bridegroom took their places to the right and left of the General, and the hymn, "We've enlisted for life," was sung to the accompaniment of the full band. One of the staff officers then led in prayer. A solo, "It comes over the soul like a wave," was next sung, after which General Booth prayed for a blessing on the young couple. This was followed by a wedding song, specially composed and written by Herbert Booth, entitled "The Royal Marriage Supper of the Lamb." General Booth read in explanation on the Army theory of marriage. He then said Commissioner Railton had worked by his side for eleven years, and proved a faithful comrade. He was a true "blood and fire" Salvation officer. The bride was a soldier from Torquay. The articles of marriage were next read over, and the bride and bridegroom openly declared that they did not seek marriage to please themselves; but that they might better serve God and work in the Salvation Army. Commissioner Railton then stood up, one pace in advance of the General on the right, and the bride one pace in advance on the left, and the colour-sergeant hung the "blood-and-fire" banner, of blue and scarlet and gold, over Mr. Railton's head. The bridegroom was dressed in the ordinary bright scarlet jersey, and the bride was also plainly dressed in the Army uniform. The only indication that she was the central figure in the ceremonial was a white silk kerchief around her neck, and instead of the bonnet she wore a red silk fillet in her hair. The bride was given away by the Rev. C. Symes, a Congregational minister. Mr. Railton, holding the bride's right hand, repeated after the General the words called upon all present to witness that he took Miss Parkyn to be his lawful wedded wife and his continual comrade in this war. A similar pledge was repeated by the bride. Mr. Railton then laid the wedding ring on the Bible, and the General handed it over to him, declaring, "I hand you this ring to put upon your wife's finger, as a sign that the Salvation Army looks upon this as a Salvation wedding." The bridegroom took the ring, and placed it on the fourth finger of the bride's left hand, saying he did so as a sign that they were married under the solemn pledges indicated, after which General Booth joining their hands, declared them man and wife. Then came shouts of "Amen," with beating of drums and cymbals, and the joyous waving of banners. Mrs. Booth next offered up prayer, hymns were sung, a collection was made, and Mr. Railton having given a brief address, the newly-wedded pair left for Felixstowe.

HOW OTHERS VIEW IT.

Under the heading, "Commendable Vigilance," last week's *Presbyterian Witness* contains the following:

There is a Methodist minister in this city who has been a thorn in the side of a remarkably law-abiding and benevolent class of citizens. He had the audacity first to denounce corruption and immorality, when some prominent men were reported to be notoriously corrupt and immoral. He then went a step farther, morally colored half a dozen benevolent Aldermen and shook them over the pit of perdition for a very grave, though perhaps not an uncommon, offence which he said they had committed. He has been plain spoken to a degree; and when we tried to curb him by prudent advice, he was not a whit the better! What would you expect of a man who dares administer hence rebuke to the people that procure licenses and even the great man who grant licenses to carry on a traffic which is so exhilarating and improving as the liquor traffic! We knew Mr. Lane would get into trouble, and now his foot is in the net; all for lack of a license! Let all champions of law and order rejoice. The Government of Nova Scotia has set the law in motion to have Mr. Lane duly punished for marrying or attempting to marry a soldier and a young woman, without license, (not a liquor license) or the proclamation of banus. It is said that the parties were anxious to wed, that they solemnly promised to get a license (not a liquor license) next morning, and that it was on the strength of this promise Mr. Lane married them.—But to perform a marriage thus, subjects a minister to a fine of \$200. The zealous and vigilant friends of law and order, after much deliberation determined to make an example of Mr. Lane. These vigilants found that the marriage was held to be a sort of mock affair. The man refused to be bound by it, refused to get a license, and would have nothing to do with the supposed wife,—which proves the man to be an ardent rascal. The woman was (no doubt) a paragon of all the virtues; but all the same the soldier has disowned her. But though the soldier has dropped her, the gallant guardians of public virtue have moved the Government to make an example of Mr. Lane. It is certain that Mr. Lane, like other ministers, is not a very dangerous man,—that he did not intend to violate the law when he married those persons,—that he was only a little too obliging,—and thus he has rendered himself liable to be victimized by characterless scoundrels who imposed upon his inexperience. Mr. Lane should not have married that blessed couple. He must therefore pay his fine—a hundred dollars to the county and a hundred dollars to the Province. We shall have the satisfaction of holding him up as a lawbreaker, and as a warning to other ministers who may feel disposed to meddle in the license business in this city!

The Government we presume is always on the alert to prosecute violators of the law. They never let a culprit escape,—no, never. See how many gamblers, lottery agents, Sabbath-breakers, perjurers, bigamists, illicit sellers of strong drink, they have caught and punished! Would they pounce down upon a solitary Methodist minister who had been victimized by characterless knaves? No, no! Our Government is Argus-eyed. We do not know the cases in which they have acted with vigor and rigor but it is inconceivable that they could become prosecutors of Mr. Lane while thousands of cases a thousand-fold more aggravated are allowed to escape with impunity!

Seriously while we regret that the Rev. Mr. Lane has committed grave irregularity, we think that for the Government to prosecute him is a rare if not an unprecedented proceeding. He acted in good faith. He did what has been done some time or other in good faith and in stress of circumstances by probably many clergymen in this Province, where the letter of the law has not been fulfilled. We know of cases where days and weeks elapsed after a marriage was solemnized before the license papers were completed. This does not mend the matter in hand, but it explains it. We are much mistaken if the predecessors of Hon. Mr. Church in the Provincial Secretary's office, might not if they saw fit have instituted scores and hundreds of prosecutions. However, the law is a good law. To break it any way is wrong and renders the minister liable to a fine of \$200. If the Government see fit to make a victim and an example of Mr. Lane, they will be bound to make more victims and examples and see to it that the law is carried out not in the spirit of it merely but also in its very letter. It is intolerable that there should be a shadow of suspicion that Mr. Lane has been singled out for vengeance because he happens to be offensive to a clique. We are bound to express our strongest conviction that Hon. Mr. Church would not for a moment lend himself to such a proceeding.

At Stratford-le-Bow, London, Mr. Moody delivered an address to sceptics and atheists. Seven thousand persons were in attendance, and paid the deepest attention to the discourse. Many sceptics remained in the inquiry room after the meeting. At Battersea, the inquirers at the close of the evening service frequently exceeded more than 500. The workers in the enquiry room have been numerous. Lord Radstock and Lady Campbell are among those who tendered their services.

THE MCDON

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VIEW IT.

Commendable Presbyterial following:

at minister in a thorn in the law abiding and... The following letter has been addressed by the Rev. John McDougall to the Corresponding Secretary of the Woman's Missionary Society:

THE McDOUGALL ORPHANAGE.

The following letter has been addressed by the Rev. John McDougall to the Corresponding Secretary of the Woman's Missionary Society:

The Orphanage has been open for nearly four months, and we think has been doing good work. Miss Barker, the matron, has had thirteen children on her hands all the time, and at the start had fifteen.

Out of school the boys are employed about the Orphanage and mission in cutting wood, bringing water, and looking after stock, etc. The girls are also employed by Miss Barker in the Home in household duties; and thus are all learning civilization, and acquiring habits of industry.

Just now Miss Barker is entirely alone with the children, and has her hands full. We cannot get help in this country, and the Orphanage greatly in need of a good household servant. If we had one Miss B. could give more time to instruction and oversight, whereas she has now cooking, mending and all household matters to attend to.

The death is announced at Bristol, Eng., of Sir E. M. Archibald, formerly British Consul General at New York. The deceased was a son of S. G. W. Archibald, next to Joseph Howe, the most brilliant orator that Nova Scotia has produced.

Dr. Curry writes from Chicago: "Dr. Thomas, the sometime Methodist disturber, who has won for himself a cheap notoriety and the sympathy of the 'adversaries,' discourses each Sabbath at midday from the boards of one of the city theatres, playing the role of an innocent because he was not allowed to use his position as a Methodist preacher for the subversion of the doctrines of the church and the misleading of its people."

mock modesty no less censurable. It is no vain boasting, but a plain statement of the position to say that the largest Church in the Dominion should be the best educationally equipped Church in the Dominion.

The annual gathering of the Hamilton (Bermuda) Sunday-school was held on the 24th ult. In addition to music and recitations, excellently given by the scholars, were addresses by the superintendent—Mr. Ebenezer Bell, the Rev. J. S. Coffin, A. M. Oudney, Esq., and Prof. Wells, of New York.

The Bermuda *New Era* of the 30th ult. says that "special evangelistic services are being conducted in Port Royal Methodist church, by Rev. Mr. Wier. The character of the congregations in attendance nightly evinces deep religious awakening in that part of Bermuda; while the most sceptical may be convinced of the utility of modern methods in bringing persons to a prompt decision for the religious life."

The New Orleans *Advocate* claims that in no Southern city is the class meeting so highly appreciated and so largely attended as in that city. The Methodists in the Fiji islands are now sending out men and means for the conversion of remaining heathens—to New Guinea for example.

Reports to hand from a large number of Irish circuits show a gratifying increase in the juvenile Christmas offerings as compared with previous years, but on the whole it is not likely to prove a decided advance on the amount of last year, which was £2503.

ed, very solemn and marked by very pleasing cases of professed conversion. The St. John *Telegraph* says that "some of the Methodist quarterly meetings of these Provinces are beginning to imitate the example shown them by quarterly meetings in England, in inviting ministers to the pastorate of the circuits, not only for the ensuing year but for the year after next."

The Rev. F. J. Masters writes from Canton, Dec. 7th., reporting the removal of Dr. Wenyon, his family and colleague, from Fatahan, and of the brethren, Hargreaves and Tope, from Shiu Kwan. "We are holding our district meeting earlier, for the authorities have stopped our preaching. He says, moreover, 'The mob is becoming very violent. Executions are poured forth upon foreigners and (native) Christians. The former are supposed by the masses to be in league with the French, and the latter to be in sympathy with them. One chapel (Baptist) has been destroyed. There seems every probability of a popular outbreak. We are in continual terror.'"

The voting on the question of the repeal of the Scott Act, took place in Prince Geo., P. E. I., on Thursday, and resulted nearly three to one in favor of the act, the majority being close to 2,000.

A correspondent of the *Echo*, Dec. 29, says that the lessee of the Prince of Wales's Hotel, Guernsey, has received notice to quit at Christmas, 1884, the States in Guernsey having decided not to let any of the property in future for public-houses.

The M. E. Church has missions in 86 towns and cities in the Indian empire. Dr. Butler writes: "Our missionaries have been modest in writing about their work and its success, and the church at home has no adequate idea of its value and extent. But if God spurs me to return, the church shall hear of it."

On Monday Sir John A. Macdonald stated that some steps would be taken during next summer to test whether the navigation of the Hudson Bay and Straits could be depended on as a permanent route to Europe.

The steamer *Sirocco*, of Liverpool, G.B., has landed five of the crew of the Yarmouth barque *Champion*, from Baltimore for Hamburg, which was abandoned in mid ocean. The captain and seven of the crew of the *Champion* were washed overboard.

The committee in charge of the United Empire Loyalist Centennial, in Ontario, in June, has received a communication from Chief Johnson of the Six Nation Indians, that 20 chiefs, including his father, 92 years of age, will take part in the celebration.

The present numerical strength of the Fredericton Infantry School corps is 60. Recruits of a very superior class are joining every day. By late negotiations the uniform of the Militia of Canada is similar to that worn by the Regular Army—gold lace being substituted for silver.

The Montreal carnival has closed and the result is far beyond the anticipations of the promoters. No feature mentioned on the programme for the week was omitted, and the arrangements were so admirable that neither delay nor inconvenience was suffered in their being carried out. The weather was very fair during the whole week, little hurries of snow excepted.

The leading topic in the Dominion Parliament is the C. P. R. The Government claims that at its present rate of progress it would be finished in 1886 and asks that such help shall be given as will secure this. The period originally contemplated was 1891. The Grand Trunk Railway has, according to the *Ottawa Citizen*, offered to assume the Pacific Railway under the terms of the original contract, and thus save the country a great sum.

A delegation from Halifax and Quebec has been at Ottawa to impress upon the Government the desirability of making the former city the summer and the latter the winter terminus of the Canadian Pacific Railway. The Government promised to give consideration to the statements. A despatch to the *Chronicle* says that members representing Nova Scotia were requested to meet last Monday to take into consideration a proposal for the completion of the Western Counties' Railway between Digby and Annapolis. It is believed that the Government will assist the road to some extent.

The fishing fleet at Fortune Bay are reaping a splendid harvest. 20 vessels of the fleet report from 600 to 800 barrels each of frozen herring.

News has been received from the schr. *Wm. Hayes* which left St. John's, Nfld., late in the fall for Sydney, C. B., and was not afterwards heard from. The bodies of Captain Smith and several of the crew were washed ashore and interred near St. Shotts.

are preparing to emigrate to that part of North Carolina that was largely settled by Scotch Highlanders.

Seven men have been apprehended at Leicester, Eng., and lodged in prison for refusing to carry out the Compulsory Vaccination Act. They were fined, but, owing to depression in trade, they had not sufficient furniture in their houses to defray the fines and costs. A large number of seizures of goods have been made in Leicester under the same Acts.

The Nihilists of Russia are exceedingly ingenious in diffusing their mischievous doctrines. An English missionary tells of a Bible of which the beginning and the end was all right, while the middle was filled with their teachings. A Russian Socialist has been arrested at Craze. His examination shows that there is communication between the Austrian and Russian Socialists.

Sir E. W. Watkin, M.P. at the half yearly meeting of the Metropolitan Railway, London, said that the underground lines in the past ten years had carried six hundred millions, and there had not been a passenger killed, no casualties having occurred except pinched fingers and falls on platforms. But during this time three thousand people had been done to death in the metropolis by cart and carriage accidents.

Terrible floods have taken place in the Western States. They have far exceeded those of 1832 and 1852. Four bridges in the Cumberland Valley, Penn., valued at \$30,000, have been washed away. At Wheeling, Va., as the waters subside the scene is appalling. The damage to property is estimated at six millions. Not a vestige is left of Cochinville, Munroe Co., Ohio. Thousands of people have been driven from their homes, quite a number drowned and several cases of insanity produced by the terrible devastation.

The Paris *Le Monde* publishes a despatch from the French Bishop in Tonquin to the effect that one priest, twenty-two catechists and two hundred and fifteen Christians had been massacred, and that one hundred and eight mission houses have been destroyed. The Bishop appeals for help. Marquis Taeng denies that he is going to Paris to resume negotiations with the French Government on the Tonquin question. Last advice from Peking instructed him to remain in England until further orders.

Of the destruction of Trinity Church, Hamilton, the *New Era* says: A service book snatched from a pew-board near one of the doors, was found to be saturated with kerosene. The intensity of the heat and the fury and rapidity of the flames from basement to roof, and throughout every part of the interior, prove that every combustible material therein had been thoroughly saturated with kerosene or some other inflammable fluid. Fuses, no doubt, communicated the ignition simultaneously to every part of the building. The strategic scheme, was without doubt planned and conducted by no bungling amateur, but by some professional expert and his accomplices on the 28th inst. A man was arrested on suspicion, but was speedily discharged.

On Monday Charles Bradlaugh at the table of the House of Commons administered the oath to himself and placed a signed paper on the table, bowing as he did so to the Speaker. The latter ordered him to withdraw until his conduct had been considered by the House. Bradlaugh withdrew under the Peers' gallery. Mr. Gladstone made no motion, but Sir Stafford Northcote moved that Bradlaugh be not permitted to take the oath. The motion was carried 280 to 167. Another motion made by Sir Stafford Northcote, that Bradlaugh be excluded from the precincts of the House, was carried 228 to 120. The law officers have been instructed to prosecute Bradlaugh immediately for violating the law. He will three times in the House. By his action Bradlaugh has rendered himself liable to the aggregate penalty of £1500. A new writ has been issued for a member for Northampton.

Baker Pasha has been recalled to Cairo, and Admiral Hewitt has succeeded him in command at Suakim. Several hundred marines were ordered thither. On the 8th Lord Alcock (Admiral Seymour) received orders to set out for Egypt at an hour's notice. The rebels were reported to be within six miles of Suakim. They captured Sinkat on Tuesday. Advices state that Tewfik Bey, preferring death to surrender, blew up the fortifications, spiked the guns and made a sortie. His six hundred men were massacred. The fate of the women and children is unknown. The streets of Suakim present a heart-rending appearance. They are thronged with women whose weeping and wailing give unmistakable evidence of their distress and foreboding. It is probable that the Cabinet will at once send large reinforcements of troops to Egypt. Several men-of-war belonging to the Channel Squadron have been ordered to Egyptian waters. At Suez preparations for the despatch of forces for the relief of Tokar were rapidly pushed forward. Orders have been received at Chatham to ship to Egypt immediately 2,000,000 cartridges and a large quantity of nine-pounder shot, and a battery of artillery is to be sent immediately from Woolwich to Suakim. Gen. Gordon, who has reached Berber, is still sanguine of success, in spite of Rakee's defeat.

PERSONAL.

It is now stated that it was the body of Dr. Wishard Lange, a prominent educator, and not that of Dr. J. P. Lange, the celebrated scholar and commentator, which was found in the Icebeck.

The death is announced at Bristol, Eng., of Sir E. M. Archibald, formerly British Consul General at New York. The deceased was a son of S. G. W. Archibald, next to Joseph Howe, the most brilliant orator that Nova Scotia has produced.

Dr. Curry writes from Chicago: "Dr. Thomas, the sometime Methodist disturber, who has won for himself a cheap notoriety and the sympathy of the 'adversaries,' discourses each Sabbath at midday from the boards of one of the city theatres, playing the role of an innocent because he was not allowed to use his position as a Methodist preacher for the subversion of the doctrines of the church and the misleading of its people."

ABROAD.

An extensive revival is reported in the Shetland Isles.

Very cheering reports appear in the revival columns of the English and American Methodist press.

The New Orleans *Advocate* claims that in no Southern city is the class meeting so highly appreciated and so largely attended as in that city. The Methodists in the Fiji islands are now sending out men and means for the conversion of remaining heathens—to New Guinea for example.

TEMPERANCE NOTES.

The first public meeting of the Swiss Temperance Society has just taken place at Berne. It is composed of 2,884 members, 997 being women.

An active Christian worker writes to the *Christian Union*, that three-fourths of the poverty in New York are due to intoxicating drink!

The Mayor of Bridgewater, Eng., has issued an appeal which concludes thus: "Men and women, and young men, let my year of office be free from horrible cases of 'drunk and disorderly,' and you free from the fine of 5s. and costs. You will be happier and I shall be best pleased. Be as I am. My home, thank God, has been a Teetotal home for 47 years. Do not touch the drink, not even the 'one glass' that begins the mischief. Begin now—better late than never!"

GENERAL RELIGIOUS NOTES.

In the parish of Trinity Episcopal Church, New York, there were 1,202 baptisms last year, of which only 61 were of adults.

In Denmark, the well-known Bishop Martensen recently examined and ordained two young Eskimos, who will engage in missionary work in Greenland under the auspices of the State Church of Denmark.

The Arundel Square Congregational Church, London, publishes a statement showing that of 184 members who joined the church as the result of Mr. Moody's mission, 11 years ago, 140 are to-day known to be in good standing.

At Altona, near Hamburg, on the 29th of April, 1834, John Gerhard Oncken and six others were immersed in the Elbe by night. These were the first Baptists on the Continent. Dr. Oncken lived to see the seven become about 30,000.

GENERAL.

Advices from South Africa report the death of Cetewayo, the famous Zulu chieftain, of heart disease.

The press law is being strictly enforced in Spain. Three editors in Palma, Majorca, have been condemned to eight years imprisonment for violation of the law.

Bradlaugh's appeal against the sergeant at arms for removing him from the House of Commons, or not permitting him to enter, has been disallowed by the Court of Queen's Bench.

Several Mormon missionaries have arrived in the Bernese Oberland, and have commenced to preach there. The Swiss authorities have been appealed to, but declined to stop them, saying they are quite in order.

METHODIST NOTES.

The *Christian Guardian* brings cheering intelligence of revivals in the Upper Provinces.

The new church at Florenceville, N.B., was opened on the 3rd inst. Particulars in our next.

The St. John *News* of Monday says: "Rev. Mr. Dobson preached a telling sermon in the Centenary Church last evening to a large congregation, expounding the Methodist view of baptism."

A sale was held at Rothersey, N.B., last week. The *Telegraph* says that the proceeds of the evening will be about sufficient to finish the pewing of the church, which will probably soon be completed and ready for dedication.

GLEANINGS, Etc.

Some remarkable gatherings are being held in old Catholic strongholds in Normandy, to hear a simple exposition of the Gospel and of Protestant principles. In one town, Valognes, known as the "City of Convents," and where but one Protestant was known to exist, even the mayor and other officials came and heard the Word.

FOR THE WESLEYAN.

OUR EDUCATIONAL WORK.

No. IV.

No Methodist, lay or clerical, can be brought to believe that in connection with our Church there exist institutions of learning where religion is divorced from education. It is not meant here by religion, that a demonstration in Euclid should be set forth in pious parlance, or the study of the classics interrupted by hallelujahs. This is considered a wonderfully smart way of putting it, but it is only wonderful for its stupidity. What is meant by this union of religion and education has already been set forth. If our church patronized institutions of learning, purely secular in their character, the question of their support would not be worth discussing. Why in that case should Methodists be asked to aid Mount Allison any more than Baptists, Presbyterians and Anglicans should be asked to do so? Is it answered because of our Theological school? Then Methodists are as clearly bound to support McGill. Are we or are we not called upon to support Sackville, so that our sons and daughters may there participate in the benefits of the higher education in an atmosphere permeated with the genius of Methodist theology? There can be but one answer here and that is in the affirmative. If so, where is the consistency in our asking the State to pay us for doing that which the State itself has clearly no right to do? It is simply cavilling to reply that the State has done this or something very like this in the case of another college, and still does it. That is not the question. Is the principle a right or a wrong one? That is the question and the only question that should concern Methodists. With the highest respect for those of a contrary opinion, the writer is profoundly convinced that the withdrawal from our Institutions at Sackville of a few paltry dollars of Provincial aid was not a loss but a gain.

The higher education should be provided by the Church. It should be supported by the Church. It should be supported in no sense by an annual grant flung at our feet by a non-religious corporation called the Legislature, but it should be supported by the spontaneous contributions of a people who have in the past astonished the world by the liberality with which they have sustained the various schemes of the Church when appealed to. The Wesleyan's happy collocation of words—"the era of giving is only begun"—should be the bugle blast to the hosts of our Israel calling them to the rescue of our Institutions. While spread-eagleism is always to be deprecated, there is a

presume is also prosecuted violently never let a... The following letter has been addressed by the Rev. John McDougall to the Corresponding Secretary of the Woman's Missionary Society: The Orphanage has been open for nearly four months, and we think has been doing good work. Miss Barker, the matron, has had thirteen children on her hands all the time, and at the start had fifteen. Out of school the boys are employed about the Orphanage and mission in cutting wood, bringing water, and looking after stock, etc. The girls are also employed by Miss Barker in the Home in household duties; and thus are all learning civilization, and acquiring habits of industry. Just now Miss Barker is entirely alone with the children, and has her hands full. We cannot get help in this country, and the Orphanage greatly in need of a good household servant. If we had one Miss B. could give more time to instruction and oversight, whereas she has now cooking, mending and all household matters to attend to. The death is announced at Bristol, Eng., of Sir E. M. Archibald, formerly British Consul General at New York. The deceased was a son of S. G. W. Archibald, next to Joseph Howe, the most brilliant orator that Nova Scotia has produced. Dr. Curry writes from Chicago: "Dr. Thomas, the sometime Methodist disturber, who has won for himself a cheap notoriety and the sympathy of the 'adversaries,' discourses each Sabbath at midday from the boards of one of the city theatres, playing the role of an innocent because he was not allowed to use his position as a Methodist preacher for the subversion of the doctrines of the church and the misleading of its people." Reports to hand from a large number of Irish circuits show a gratifying increase in the juvenile Christmas offerings as compared with previous years, but on the whole it is not likely to prove a decided advance on the amount of last year, which was £2503. The M. E. Church has missions in 86 towns and cities in the Indian empire. Dr. Butler writes: "Our missionaries have been modest in writing about their work and its success, and the church at home has no adequate idea of its value and extent. But if God spurs me to return, the church shall hear of it." On Monday Sir John A. Macdonald stated that some steps would be taken during next summer to test whether the navigation of the Hudson Bay and Straits could be depended on as a permanent route to Europe. The steamer Sirocco, of Liverpool, G.B., has landed five of the crew of the Yarmouth barque Champion, from Baltimore for Hamburg, which was abandoned in mid ocean. The captain and seven of the crew of the Champion were washed overboard. The committee in charge of the United Empire Loyalist Centennial, in Ontario, in June, has received a communication from Chief Johnson of the Six Nation Indians, that 20 chiefs, including his father, 92 years of age, will take part in the celebration. The present numerical strength of the Fredericton Infantry School corps is 60. Recruits of a very superior class are joining every day. By late negotiations the uniform of the Militia of Canada is similar to that worn by the Regular Army—gold lace being substituted for silver. The Montreal carnival has closed and the result is far beyond the anticipations of the promoters. No feature mentioned on the programme for the week was omitted, and the arrangements were so admirable that neither delay nor inconvenience was suffered in their being carried out. The weather was very fair during the whole week, little hurries of snow excepted. The leading topic in the Dominion Parliament is the C. P. R. The Government claims that at its present rate of progress it would be finished in 1886 and asks that such help shall be given as will secure this. The period originally contemplated was 1891. The Grand Trunk Railway has, according to the Ottawa Citizen, offered to assume the Pacific Railway under the terms of the original contract, and thus save the country a great sum. A delegation from Halifax and Quebec has been at Ottawa to impress upon the Government the desirability of making the former city the summer and the latter the winter terminus of the Canadian Pacific Railway. The Government promised to give consideration to the statements. A despatch to the Chronicle says that members representing Nova Scotia were requested to meet last Monday to take into consideration a proposal for the completion of the Western Counties' Railway between Digby and Annapolis. It is believed that the Government will assist the road to some extent. The fishing fleet at Fortune Bay are reaping a splendid harvest. 20 vessels of the fleet report from 600 to 800 barrels each of frozen herring. News has been received from the schr. Wm. Hayes which left St. John's, Nfld., late in the fall for Sydney, C. B., and was not afterwards heard from. The bodies of Captain Smith and several of the crew were washed ashore and interred near St. Shotts. Advices from South Africa report the death of Cetewayo, the famous Zulu chieftain, of heart disease. The press law is being strictly enforced in Spain. Three editors in Palma, Majorca, have been condemned to eight years imprisonment for violation of the law. Bradlaugh's appeal against the sergeant at arms for removing him from the House of Commons, or not permitting him to enter, has been disallowed by the Court of Queen's Bench. Several Mormon missionaries have arrived in the Bernese Oberland, and have commenced to preach there. The Swiss authorities have been appealed to, but declined to stop them, saying they are quite in order. Some remarkable gatherings are being held in old Catholic strongholds in Normandy, to hear a simple exposition of the Gospel and of Protestant principles. In one town, Valognes, known as the "City of Convents," and where but one Protestant was known to exist, even the mayor and other officials came and heard the Word. A Quebec delegation is at Ottawa to insist on better terms for that Province. Salt has been struck by the Canadian Pacific railway men who are boring for water at Rosenfeldt, Southern Manitoba. Since the news arrived of the 19th regiment being for service in Egypt, six desertions have successfully been effected.

THE WORLDLING'S LAMENT.

Wearied of laughing, wearied of crying, Wearied of smiling, wearied of sighing, Wearied of all things here below, Oh! so wearied—I long to go.

REVIVAL WORK.

We have thus far, as the human agency, the ministry faithfully and powerfully preaching the word, and the Church re-introducing the message of God by their prayers and godly living.

As the church continues her operations we discover a more formal distribution of work. Deacons are appointed to attend to daily ministrations, and all become "workers together with God."

Just here arises the question, where shall they find play for all those newly awakened powers? Shall they hover around the revival flame first kindled until it dies out for want of material, or shall they go forth and cast their torches into new piles of hay, wood, and stubble?

The disciples are no longer hedged in. The sheet is let down and henceforth Lystra, Derbe, Cyprus, Iconium, Philippi, Thessalonica, Berea, Corinth, Athens and Rome, become familiar missionary ground.

Among the ministers of the Primitive Church were those who had been with Christ upon the mount, and in the garden. One had thrust his finger into the prints of the nails. Christ's chosen had been under His tuition for three years, and had been taken under the shadow of his mighty power, and yet the verdict is, they are not ready to advance upon the enemy.

Now we are not assuming that we have an ideal church to begin with, but an average church whose composition is a usually changing. The Seniors have graduated for heaven and the Freshmen have entered.

From the foregoing principles of the new Testament and the experience and observation of God's workmen we give the following summary of things that stand in the way of a revival.

1. A church waiting for God's set time to favour Zion. We do not refer to that discipline of patient waiting and working and expecting through which God carries His people to victory, but a waiting that ignores human and divine co-operation, a waiting that fails to see that the readiness of the church will hasten the set time.

2. Waiting for the church to be revived. Waiting to take in piety by absorption, or to secure a blessing from the mass, without making it our own by personal consecration, meditation and prayer.

3. A dead formation, a church that can be soonest distinguished by the smell of the sepulchre that is on her garments.

4. Worldliness—that spirit that leads members of the Church to enjoy in the Church and in the minister, in the singing, speaking, and general policy of the Church those things which worldlings most enjoy.

5. Dissension, including all forms of active discord and the secret cherishing of old grudges.

6. Loose notions and practices in morals. When professors live as though they had not heard of the golden rule, and grab for both ends of a bargain, and

will often fail to secure the co-operation of the church and the blessing of God. Evangelists seek to bestow their labors upon churches that are in accord and that will naturally produce a revival as a fruitful soil will in spring-time bring forth buds and blossoms.

Do we not further fail in our methods by neglecting prayer in the assembly of the saints, and by afterwards displacing the preaching by prayer in the great congregation. All have observed how the first half hour of a prayer meeting is consumed with a few long prayers and exhortations.

The following brief notices, given by Rev. F. H. W. Pickles at the recent Memorial Service, are published by special request. The pressure upon our space obliges us to omit some very apposite poetical quotations.

Prescott Boyle, who departed this life last June, aged twenty-two years, had been for many months a great sufferer, and frequently filled his place in the Sabbath-school and taught his class when many would have felt justified in remaining at home.

Mary Horne, was but a child of seven years, yet she loved the Saviour. During protracted sickness, she was remarkably patient, and would express in a very clear and touching manner her trust in Christ.

Maogie Bishop, suddenly stricken down with congestion of the brain, was in a few days called from her home on earth to her home in heaven.

Henry McMahon, of Lake George, were called to suffer a sad bereavement in the death of their third son, Henry, aged nearly fifteen years. He was a very talented and promising youth, strong both mentally and physically, with a sweet disposition which made every one his friend.

Maude Ridgeway, on her twelfth birthday gave her heart to God and ever after walked worthy of her profession. She was a diligent student of God's Word, and never allowed her place in his house to be vacant when she was well enough to fill it.

The burden of many a song is the song itself. Remember that your good reputation is like an icicle. If it once melts, that's the last of it. Nothing impairs authority more than a too frequent or indiscreet use of it.

The great family of the Smiths occupy fifteen closely printed columns in the commercial department of the newly published Post-office London Directory and the Browns eight columns.

It is a very remarkable fact that the watch which King William III. wore when crossing the Borneo is still going and in good repair. It is in possession of the Rev. K. Beacher, Lakeland, Skibbereen, county Cork.

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These evil-number seven and like the seven plagues of Egypt bring desolation to a church. We name them that we may escape the defeat they bring. May we possess the elements and avoid the hindrances of a true revival, a great work of God.

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Lucy Tough, on Sept. 6th, 1883, left earth in sure hope of a better life where death and disease never come. She was the relict of William Tough, of Aylesford; and was converted to Christ early in life; and for more than fifty years was an exemplary member of the Methodist Church, ever ready to help in every good work.

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It is a very remarkable fact that the watch which King William III. wore when crossing the Borneo is still going and in good repair. It is in possession of the Rev. K. Beacher, Lakeland, Skibbereen, county Cork.

It was a happy idea of one of the London papers that there should be a collection of toys made last Christmas for the children in the hospitals and workhouses. The consequence has been that some 6,000 little ones were presented with some little token of remembrance on Christmas Day.

Some days ago Governor Robinson, of Massachusetts, was asked by a personal friend why he did not give a son of his the post of a private secretaryship. He is reported to have replied: "I think too much of my boy to start him riding on the top of a bubble. He has got to prepare for a solid and useful career in life. Besides, I do not intend to fix my family with offices."

"Papa, why don't you go into business?" asked little Josie. "All the other girls' papas are in business." "Why, my little girl, I don't see any favorable opening at present," said her papa. "It wouldn't pay to go into business and lose money, you know."

"O, papa," cried Josie, later in the day, as she ran to meet her father, "I know of a business for you. You must open a drink store."

Lucy Tough, on Sept. 6th, 1883, left earth in sure hope of a better life where death and disease never come. She was the relict of William Tough, of Aylesford; and was converted to Christ early in life; and for more than fifty years was an exemplary member of the Methodist Church, ever ready to help in every good work.

These evil-number seven and like the seven plagues of Egypt bring desolation to a church. We name them that we may escape the defeat they bring. May we possess the elements and avoid the hindrances of a true revival, a great work of God.

MEMORIAL NOTICES. CHARLES ST. SUNDAY-SCHOOL. The following brief notices, given by Rev. F. H. W. Pickles at the recent Memorial Service, are published by special request.

Prescott Boyle, who departed this life last June, aged twenty-two years, had been for many months a great sufferer, and frequently filled his place in the Sabbath-school and taught his class when many would have felt justified in remaining at home.

Mary Horne, was but a child of seven years, yet she loved the Saviour. During protracted sickness, she was remarkably patient, and would express in a very clear and touching manner her trust in Christ.

Maogie Bishop, suddenly stricken down with congestion of the brain, was in a few days called from her home on earth to her home in heaven.

Henry McMahon, of Lake George, were called to suffer a sad bereavement in the death of their third son, Henry, aged nearly fifteen years.

Maude Ridgeway, on her twelfth birthday gave her heart to God and ever after walked worthy of her profession. She was a diligent student of God's Word, and never allowed her place in his house to be vacant when she was well enough to fill it.

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Pleasant Hours. Has nearly doubled its circulation during the past year, and has every where been received with the greatest favour. It is even being ordered from the United States and Australia, as superior to anything that can be produced for the price in these countries. During the coming year special prominence shall be given to Christian Missions, especially those of our Church in Japan, and among the Indian tribes of the North-west and the Pacific Coast.

Home and School. Begun last January, has leaped at once to popularity, and success, having reached already a circulation nearly as great as that of Pleasant Hours a year ago. They are two papers—like in size, in price, and in character. Instead of alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in Temperance and Missionary sentiment, in loyalty to Queen and Country, and in wit and humor; and both have copious Lesson notes. Many schools circulate these papers instead of library books—naming them fresher, brighter, more attractive, and much cheaper.

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

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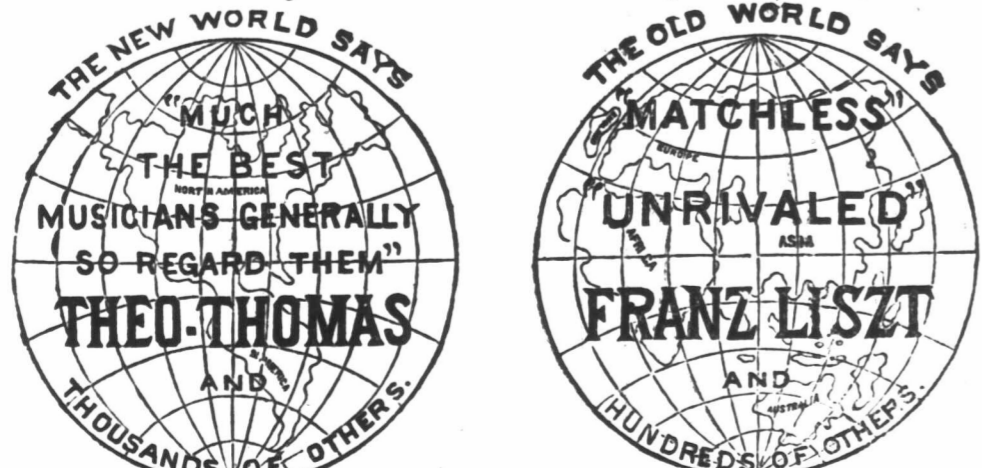
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