

The Wesleyan.

Longworth Israel

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NOTE AND COMMENT.

"The American pest," says the *Current*, "is the professional American politician. He is almost as great a criminal as the publisher of a sensational political newspaper."

Robert Collyer's remark about Ingersoll's atheism is worth quoting: "It can never become an institution; it can never be more than a destitution."

Men who cease buying a paper because it now and then has ideas different from their own are cranks who cannot be depended upon in any business transaction.—*N. O. Paper.*

The one lesson which, more than all others, is being taught by the progress of sanitary science and art, is that most of the physical evils of life are the direct results of breaches of law.—*Independent.*

The London *Record* contends that the Pusey memorial is intended as a permanent endowment of the Confessional at Oxford. It is under the guise of a Library, but the Librarians are Confessors.

The preacher who places in the hands of the young converts the literature of the Church provides them with safeguards against a decline in zeal which may bear them out of the Church, or render them dead and useless to the Church.—*Texas Advocate.*

We have no business to forget that an idea does not get hold of a people in a flash, but works from man to man against a stubborn resistance—for men do not like to change until they see where the change will lead them.—*Zion's Herald.*

Brother S— does not believe in Foreign Missions, and thinks preachers receive a great deal too much; though he says he is too poor to pay anything; but he spent two dollars to see the animals in a circus. Such a piety is a shame and a fraud.—*Arkansas Methodist.*

The officials of Centenary Church, in this city, have returned to an old custom. At their usual meeting they put on paper the needs of the church for the eyes of the Bishop and Elders, without naming any names, and then joined in prayer to God to send the right man. We hail this move as a good omen.—*Richmond Ad.*

To those who are praying and hoping for a revival, the *Spectator*, Melbourne, says: "Bright, loving, holy lives; earnest and persevering prayer, in which the burdens of other hearts are made our own, and borne to God; steady, unwearied work, in which we do not give up heart because marked success is not at once seen—let our service to God be of this type, then the Lord will continually add to the Church such as are being saved."

Children have a habit of thinking what they see abroad is so much better than they have at home. Many men and women are but "children of a larger growth" in this particular. Their discontent runs out into all the relations of life. They are the people who indulge specially in disparaging their pastor and Church, and contrasting with their vaunted short-comings the excellences attributed to others.—*Chicago Herald.*

Some months since a rector in the Established Church visited a Wesleyan church during a period of religious interest. After a little watching he arose and said: "Friends, this is all wrong; this disturbance is useless, this excitement uncalculated. When Solomon was building the temple there was neither hammer nor saw nor child." The Wesleyan pastor replied: "That's all right, brother, but we are not building, we are just blasting."

A new horror is being developed in some parts of Canada—the presentation of addresses by deputations to the bereaved of wife, husband or child. It will soon be fashionable, if the present rate of progress in this direction is long continued, to take advantage of a man's dying moments to present him with an address, expressive of the blank he will leave in the community, and recounting the good deeds done in the body.—*Tor. Globe.*

The *Christian Intelligencer* says: "The development of self-supporting churches in the field occupied by the American Board is shown by the fact that there has been no increase in the number of female missionaries for thirty years, yet the territory actually occupied, counting towns and cities and the volume of work in progress, including educational enterprises, is at least fourfold greater at less than double the expense. Who says missions are a failure?"

The worship of Saint Rocco, says the *Civita Evangelica*, as imaginary protector of Roman Catholics in time of cholera, would appear to be prose perverted. One church alone in Rome netted no fewer than seventy thousand pounds Italian. The shepherds will feed well if the sheep be shorn at that rate!

A modern Christian thinker speaks of "a kind of scrap-book infidelity, picked up from the newspaper odds and ends of the world's scholarship—an infidelity made up of broken pieces of science, and dashes of color from literature, without unifying principle or consistency of substance. That is the kind prevalent in most parts of these United States. It can be corrected only by giving it more knowledge and extracting from it its conceit."—*Nashville Ad.*

The organist who is a man of religious feeling will manifest it by the soothing effects of his introductory strains before the commencement of Divine service, and by his adaptation of the hymn tune to the successive words of the succeeding verses of the hymn, and to the character of what he plays as the concluding voluntary. It seems wiser to let the voluntary before service be long rather than the concluding effort, for too often (it is said) has the concluding crash and loud music wholly obliterated the good effects of the sermon.—*Church Bell.*

Referring to the recent attempts of the Incumbent of Clabby to prevent a Methodist funeral service in the churchyard at the interment of the Rev. George Kirkpatrick, *Ireland's Gazette* says:—"It is repeated and repeated mistakes of this kind in the diocese (whether suggested or not by the Council) which defeat the good purposes of its Synod, and drive numbers of its Protestants, formerly well attached to the Church of Ireland, into the always open doors of the Presbyterian and Methodist Churches."

"Thank God," said Talmage, "the election is over. The long scroll of abuse, malediction, billing-gate, denunciation, calumny, malignity, savagery, persecution, revenge, venom, virulence, diabolism, betrayal, intimidation, truculence, vituperation, disparagement, calumny, scurrility, invective, obliquity, hypercriticism, sneer, satire, censure, abomination and villainy is rolled up, not to be opened in four years." It has been in our mind to make the same remark, but clergymen have more time for force and elaboration than the sermonizer of the daily newspaper.—*N. Y. Graphic.*

The *Church Times* says: "That most deplorable act which John Wesley committed on September 2nd, 1784, namely, the pretended consecration of Bishops for America, whereby he involved the whole work of his life in schism, preceded the real consecration of Bishop Seabury by less than eleven weeks." We are glad to have this acknowledgment from the doughty champion of the Churchmanship of John Wesley. We should like to know, however, which consecration has been justified by results. The successes of the Church of Bishop Seabury look very small beside the successes of that of Bishop Asbury.—*London Methodist.*

The *Spectator* lately gave the following statistics relative to Jewish ascendancy in France: "Two Jews sit in the Senate, three in the Chamber, four in the Council of State, and two in the Supreme Council of Public Education. One Cabinet minister, M. David Raynal, is a Jew, and so are no less than ten chiefs of ministerial departments, who are probably more powerful than ministers. Three Prefects are Jews, seven Sub-Prefects, and four Inspectors-General of Education. The same community furnishes two Generals of Division, three Generals of Brigade, four Colonels, and nine Lieutenant-Colonels, one judge of the Court of Cassation (the President), and ten provincial Judges."

At the meeting held at the Mansion-house, London, in the interest of young women engaged in city work, a very striking fact was stated. It is estimated that within a quarter of a mile radius of St. Paul's Cathedral no fewer than 70,000 young women find daily employment. Many of these must earn but small wages, and we heartily commend the very practical philanthropy which provides for such cheap dinners and shelter places during the meal hours. Do we estimate worthily the moral and religious influences that affect these young women in the business houses, and as they pass to and fro on the streets? This is a modern feature of life, and we fear Christian people are not alive to the responsibilities which it lays upon them.—*Sunday School Chronicle.*

PHASES OF INSPIRATION.

But has Inspiration really ceased out of the Church? Is the Holy Spirit but a term in ancient theology? Is he not the abiding Paraclete? Jesus Christ distinctly promised that the Paraclete should abide "for ever," and can he be in the heart without inspiring the whole range of the mind? I have no doubt as to the continuance of Inspiration in the Church, for it seems to me to be the one gift which must, of gracious necessity, abide for ever—the gift, indeed, without which the Church could not exist. But the gift is not always to be used in one direction. There are inspired readers as certainly as there are inspired writers. "There is a spirit in man; and the inspiration of the Almighty giveth him understanding," in the deep and true reading of the Word. I am not alarmed by the perils which must instantly suggest themselves to apprehensive minds, though some of these perils, viewed from unequal distances, are unquestionably portentous in outline. The gift of inspired reading is the gift of the whole-believing and suppliant Church. . . . A kind of inspiration I mean can be had for the asking by all humble souls.

"If ye, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give the Holy Spirit unto them that ask Him?" The proof of such inspiration will be found less in intellectual splendor than in spiritual docility and childlike obedience; we shall be unconscious of the shining of our face, but shall know that in our hearts there is a great softness of love, a holy yearning after the Father's perfectness; we shall be most inspired when we are most teachable; we may be sure that the purpose of the Holy Spirit is being accomplished within us when we say, "Speak, Lord, for thy servant heareth," and ask him, beside whom are the two anointed ones, not to withhold his revelation from baby-like souls. Verily, Inspiration hath not ceased.

Let us pray for an inspired ministry, in other words, that our ministers may be blessed with a double portion of the Holy Spirit. This is our protection against priestism. This will sanctify every man, body, soul and spirit, and make the whole Church the living temple of the Holy Ghost. When ministers are divinely inspired their public reading of the Scriptures will be an exposition; every accent will be as a tongue of fire, emphasis will give new tints of meaning. The inspired writers wait for inspired readers. How the Holy Book leaps, so to say, in recognition of the sacred touch and the loving glance! The inspired reading gives us a Bible which cannot be taken from us; not a mechanical Bible, which cunning hands can disjoin; not an artificial Bible, which relies upon scattered proof-texts; but a living revelation, a voice which awakens faithful echoes in the heart; a self-attesting Book; its own mystery and its own lamp; without beginning or end; an infinite surprise, an infinite benediction. Have no fear that the Ark of the Testament will be taken. We lose our inspiration when we lose our Faith, and then we are the subjects of irrational panic. Rather say, "Come up, ye horses, and rage, ye chariots; and let the mighty men come forth, for Pharaoh, king of Egypt, is but a noise." Theories and dogmas, propositions and controversies, orthodoxies and heterodoxies, come and go, but the Word of the Lord abideth for ever, "surely as Tabor is among the mountains and Carmel by the sea."—*Rev. J. Parker, D. D.*

THE MISSION CEMETERY AT FOCHOW.

Last week, in the meeting of the Missionary Committee at New York, when Bishop Taylor's work in Africa was under consideration, Bishop Foss quoted a remark once made by Bishop James: "The mission cause needs more missionary graves." Scarcely has the echo of his words died upon the ear, when along the paths of the sea comes the flash of an electric spark saying: "Bishop Wiley has fallen at Fochow." And we stand all bewildered, and wonder if there is any place on earth where the dear Bishop would rather have died, and any place where he would rather be buried than in the mission cemetery at Fochow. A trumpet voice calls to the church at home, and will thrill a million hearts with a loftier purpose to redeem the population of that great celestial empire. In the *Ladies' Repository*, 1858, may be found a very interesting article written by Bishop Wiley while medical missionary in our China field, describing "The Mission Cemetery at Funchau," accompanied by an engraving of the sacred enclosure. There on the 4th of November, 1853, Dr. Wiley buried his first wife—a memorial of whose life may be found in the *Repository* for August, 1854. Next to Mrs. Wiley lay the sacred dust of that charming, cultured and beautiful lady,

THE COPTIC AND MOHAMMEDANS.

The Coptic Church, writes M. L. Wheatley, from Egypt, has the Scriptures, and has kept them faithfully through persecutions and oppressions, which drove out their language as a spoken tongue, and made them a wretched and degraded people in many respects. But this is now past; they are now equal in almost everything to their Moslem neighbors, and have full freedom of worship. The errors and corruptions that had crept into their Church long before the Moslem invasion remain almost unformed, and it is a matter of discussion among eminent men here, which is quite undecided, whether this Church will ever throw off its errors, or whether they are too deeply rooted to be abandoned. The Coptic remnant live on familiar terms in general with their Moslem countrymen; in habits they resemble each other a good deal, and it is rare to find ill-will among them now that persecution no longer exists. But there seems no desire on the Christians' part to convert them, or to speak to them of religion at all. A Coptic woman, if any one produces a Bible where Moslem females are present, will say: "Don't read it to them; the Gospel is only for us." The Moslems are the mass of the Egyptians, of course, and a most difficult people to deal with. The Moslem religion, from the very fact that it contains so much truth mixed up with falsehood, is one of the hardest, perhaps the hardest, to contend with of all the forms of perverted faith in the world. There is enough of real good in both their laws and their holy book to satisfy their conscience, and yet a "long rope" is given to man's weakness, such as revenge and sensuality, so that it is eminently a popular religion. The self-righteous heart has all it wants; those who have not golden deeds can make up by the copper coin of outward observances, and those who have not even these to boast of have the name of Islam to rest on at last. "And this," as a Moslem lately remarked, "is, after all, enough to save us at the day of judgment, by the mercy of God and the Prophet." This is, perhaps, actually a formula of faith, but it is held by vast numbers. It would appear that good actions, though highly desirable, are not essential, and that belief in the intercession of the Prophet is the one thing needful, and with this lie in their right hand multitudes are daily slipping out of the world.

But higher shall our rapture glow.
On you celestial plain,
When the level and parted here below
Meet ever to part again."
—*Rev. S. F. Gracey in Zion's Herald.*

OBEDIENCE TO CHRIST.

If I keep Christ's commandments only because I have come to see for myself that they are wise and good, I do not obey him. If I recognize his authority, I shall keep his commandments before I recognize that they are either good or wise.

Half a century ago many unwise persons thought that children ought always to be shown the reasons for everything that they were required to do. This pernicious theory has happily lost its temporary popularity. It is obvious that children who were brought up under its influence could never be disciplined to obedience. But the inevitable conditions of human life must have made it impossible to translate the theory into practice. There are many things that can hardly be explained to a baby in long clothes. Even a child of six will not find it easy to understand why it should be compelled to take offensive medicine, or why any limit should be placed upon its innocent pleasures in the vineries and strawberry beds. It is doubtful whether even a boy of nine or ten can be made to understand why he should learn the multiplication table or the Latin declensions. He has to do it first, and learn the reasons afterward.

The same principle holds in relation to morals. If a child is not disciplined to truthfulness, industry, kindness, before he can see for himself the obligations of any of these, the chances are that he will never see that lying, indolence, cruelty, are hateful vices. Compel him to be industrious, and he will discover for himself the obligations of industry; make it hard for him to lie, and he will discover for himself the obligations of truthfulness; use authority to accustom him to kindness, and he will discover for himself the wickedness of cruelty. In morals practice comes before theory.

And so, if we obey Christ, the commandments will soon shine in their own light. "He that followeth me shall not walk in darkness, but shall have the light of life." It is not by mere meditation that we come to see the beauty and excellences of Christ's commandments; we must actually follow Christ if we desire to have "the light of life"; if we decline to follow him till the "light" comes, we shall remain in darkness.—*R. W. Dale.*

And now, while we cast our eyes over this beautiful picture, and shed our tears over these fallen missionaries, let not these precious tombs startle us, or discourage us from the work of evangelizing this great heathen city. No! they are the tombs of Christians, of the daughters of America, of the children of the American Church, not one of whom regretted this consecration or counted her life dear to her, if she might share a part in this glorious work. This cemetery consecrates Fuh-chau. The voice from each sleeper there is a voice calling to the church to go forward in this work. "Let us cherish the memories of these fallen missionaries. Let the names of these martyrs live in the heart of the church. Let us shed our tears over their precious graves; but let not the cemetery at Fuh-chau startle us from the field; but let it be as a familiar voice from our beloved ones who have borne the heat and burden of the day calling us to enter into their labor!"

Have in Oregon, Kingsley in Syria, Melville B. Cox in Africa, Coke in the Indian Ocean, Wiley in China—what a cordon of pickets on the advance line of the triumphant and on-sweeping hosts of American Methodism, marching to the evangelization of the world!

Thus missionary graves are knitting our hearts to the distant peoples of the earth while heathen nations become more akin to us. Henceforth a new glow will warm our hearts as we mention softly and tenderly the names henceforth forever wedded in our thought. Mrs. Judson sang in parting with her husband,—
But higher shall our rapture glow.
On you celestial plain,
When the level and parted here below
Meet ever to part again."
—*Rev. S. F. Gracey in Zion's Herald.*

COREA.

The city of Seoul, Corea, where a Methodist Episcopal mission is about to be commenced, looms up before you with high towers in Chinese style, pierced for cannon, and the city is surrounded by a wall twenty-five feet in height and built of solid stone. You may think that you are about to enter some grand city with stately abodes, but on passing through the gate you find only thatched cottages, very wide streets and scarcely any trees; and you are surprised that so grand a wall should be thought necessary to protect so insignificant a town. But there are throngs of people there, and bullocks and ponies laden with merchandise are passing you constantly. In the broad, open spaces called market places, are groups of donkeys laden with vegetables and bulls almost covered out of sight with loads of brushwood, to be used as fuel. Along the little brooks, which run through the city, are wash-boards with their clothes-lines. The Coreans build their houses by erecting four pillars or posts at the corners, and filling in the walls with mud. The better houses of the wealthy are faced with stone, pointed with cement. Though these are better in quality than those of the poor, they are much the same style. You enter a house through a little sliding door or window about three feet high, consisting of a light wooden framework papered over to exclude the air and admit the light. There is no good house a veranda, upon which the shoes of the inmates and visitors are left while they enter. In this tidy custom the Coreans resemble the Japanese; but the hollow space under the floor of the house, which is filled in winter with warm air, reminds you of the Chinese.—*The Foreign Missionary.*

An agnostic, on learning that a distinguished and intelligent lady was a believer in the Holy Scriptures, professed to be surprised, and asked her, "Do you believe the Bible?" "Most certainly I do," was the reply, "Why do you believe it?" he again queried, "Because I am acquainted with the Author." This was her testimony; and all his talk about the unknown and the unknowable went for nothing in view of the calm confidence born of her personal acquaintance with God.

Al! well it is for that God is a loving Father, who takes our very prayers and thanksgivings rather for what we mean than for what they are; just as parents smile on the trailing weeds that their ignorant little ones bring for flowers.—*Edward Garrett.*

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little facet of God's will fastened upon its back.

When God would educate a man He compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that, by knowing all suffering, he may know also the eternal consolation.

DYNE
PILLS
SLAY
UPS,
INKS.
Lemon
ALE
Halifax.
Spices
BBB
ANTS,
STOCK, VIZ:
CHES!
ACH.
Nautical Goods,
FULA.
ASES,
SION,
WHITES and
CENTS.
LY TRUE
D QUININE
NIC!
BLOOD, regulate
KIDNEYS, and
WANT of Appetite,
Strength, and
Bones receive new force,
and supplies Brain
from complaints
Quinine Tonic a safe
counterfeiting only
of the original and Best
Pharmacist,
TON N.B.

OUR HOME CIRCLE.

CONSECRATED.

How can I serve Thee best, my precious Lord? How shall I glorify Thee the talent given? With prayerful heart I wait thy loving word; With longings I look to thee for heaven.

THE LORD'S MONEY.

BY JULIA D PECK.

"Have you heard of the excursion down the Hudson, Christine? The Claytons are going, Dr. Curtis and his sister, Wilbur and I, and ever so many other people whom we know."

But I do set apart one-tenth of all the money I earn for the Lord, because I feel that it is His, and I have no more right to spend it for myself than I should have to spend the money that a friend had entrusted to my keeping."

face wore an unusually thoughtful look. Will the seed sown by the wayside bring forth a good harvest?—Zion's Herald.

While we live we will keep up the bank." The box has been twice emptied and filled, and hundreds of sick or dying children have owed to this dead baby their one breath of fresh air this summer.

political offence, in the reign of the Emperor Francis of Austria, who died in 1835. He was an Italian and had conspired to dispossess the Austrians of Milan.

cost," said his mother. "The best cigars will take much of your earnings, and will bring to you many evils which you cannot foresee."

THE BEAUTY OF TRUTH. How often is a stigma cast upon Christianity because of its professors are so often called into question! Unfair, indeed, you will say, to blame Christianity for its counterfeiters; as well may you cast away bank notes because there are some counterfeiters of them.

Remo... and... Evil, cal... sure, no... darken... prosper... the sun... sorrow... rain, on... clouds... arms... men, the... teeth... pressed... low, gr... heard, g... hearing... ing ste... Daught... which... Almost... shall be... ing of t... tree fl... winter... Grassho... thing is... to bear... led, his... project... like the... fail, ret... appetite... Mourne... the East... althoug... organs... most li... —the... perhaps... ably the... the whe... (Gestern... I and... world's... good, h... Guads, b... Nuts, I... mind, I... teacher... men, c... sacred... meanin... authors... dom is... of the... writing... of life... the sto... disapp... of quick... The... the w... Judge... in time... Good, is...

SUNDAY SCHOOL

DECEMBER 21.

THE CREATOR REMEMBERED. ECCLES. 12: 1-14.

The writer has shown in previous paragraphs what youth are to shun; now he shows them what they are to follow. In the first seven verses he uses poetical figures or illustrations to impress the importance of early piety; he then gives his experience, and the duty of man in view of the judgment. The thought is, not that evil days are unfavorable to conversion, however true, but that they will be joyless and cheerless without the sustaining grace of God. In youth there are many streams of pleasure from which we may drink, which dry up as we grow older. If, therefore, we have no unalloyed spring of comfort and joy within us in the consciousness of God's presence and friendship, the years that are coming will be years of discontent and bitter disappointment.

EXPLANATIONS.

Remember, keep God in mind, honor and obey him. While, so that. Evil, calamity and old age. No pleasure, no sensual pleasure. Sun. Darkened, light being a symbol of prosperity and joy, the darkening of the sun, etc., denotes misfortune and sorrow. Clouds. After the rain, one trouble after another, as clouds after sunshine. Keepers, the arms. House, human body. Strong men, the lower limbs. Grinders, the teeth. That look, the eyes. Doors pressed as in old age. Grinding is hard, grinding of the teeth faintly heard, or it may refer to dullness in hearing. Rise up at the voice, denoting sleeplessness of old persons. Daughters of music, the organs through which music is made and enjoyed. Almost. Fearful, the head shall become white like the flowering of the almond tree, or the almond tree flowers on a leafless stock in winter, so an emblem of old age. Grasshopper. A burden, the least thing is hard for the feeble and aged to bear, or the old man is dry, shriveled, his backbone sticking out, knees projecting forward, his head down, like the grasshopper. Desire. A fall, referring to the various bodily appetites. Long home, the grave. Mourners, the hired mourners, as in the East. The silver cord, the general thought in this verse is that the vital organs cease to act. The silver cord most likely means the spinal marrow—the "thread of life." The fountain, perhaps the heart. The wheel, probably the great artery which acts like the wheel which raises the bucket. Cistern, may also mean the heart. Faculty of vanities, spoken of more worldly pleasures and pursuits. Give good heed, literally "be weighed." Goods, to incite to thought and action. Nails, fastening what is heard on the mind. Masters of assemblies, pastors or teachers, heads of bodies of learned men, collections of wise sayings, the sacred Scriptures, are the different meanings advocated by different authors. From one shepherd, all wisdom is from God. By these, the words of the wise. Many books, human writings. No end, nor is the problem of life solved by them. A carter, the study of mere human wisdom is disappointing and exhausting instead of quickening. The whole matter, the whole book. Whole duty, etc., literally, "this is the whole man—full ideal man." Judgment, in its widest sense, begun in time and continued into eternity. Good, judgment is the final test of all.

PRACTICAL TEACHINGS.

- 1. Every act and habit of life should be considered in its bearing upon the happiness of future years.
2. Faith in God can sustain the soul in peace and joy when all material and worldly satisfactions are withdrawn.
3. Every human spirit goes before God for its final reward.
4. The thoughts of the wise stimulate men in the pursuit of what is truly good.
5. There is much reading that is not only useless, but exhausting and ruinous besides.
6. All wisdom is compressed into two precepts: Fear God; Keep the commandments.—Abridged from Scholar's Hand Book.

A TEMPERANCE HINT.

Dr. Alfred Carpenter is a physiologist of eminence. His position gives great weight to his opinion. In a recent letter to the London Times, he makes a striking point in favor of total abstinence. He states that this is the age of precise methods and precise instruments, and that practice has made great advance in using medicines with precision and certainty. He then goes on to say: "The most poisonous articles are thus rendered useful and safe. The most valuable medicines are among the most terrible poisons. Morphine is one of these. It is a sheet anchor in some of the most severe and dangerous maladies; yet if the patient has been accustomed to use it daily the physician fails to find it answer in the manner in which he is accustomed to see it act upon those who are not, as it were, acclimatized to its use. I am of the opinion that alcohol is a most virulent poison, and under certain circumstances, is a most valuable medicine. The ab-

stainer has the full benefit of its effects when it becomes necessary to use it in cases of illness; but the moderate drinker throws away the benefit which it might be as a medicine. No physician is able to use it as an instrument of precision in one who is accustomed to take it as a diet. The moderate drinker submits to the toxic effect of the dose every day, and his nervous system is already somewhat deadened to its direct influence, so that the dose which produces a decided result on the abstainer has scarcely any effect upon the moderate drinker. A larger and more poisonous dose has to be given, with the certainty of some evil resulting from its use, which will have to be removed before the system returns to its normal and healthy standard. "It is an instrument of precision in the hands of a physician when he is treating an abstainer. It is no longer so to the moderate drinker; and, as a consequence, the latter suffers by having one precise remedy the less which may be used in his treatment when he requires it."

AN ICE HOUSE.

We can best answer the numerous inquiries about building an ice-house by giving a description of one we put up for our own use a few years ago. The locality selected was one affording facilities for drainage, was well shaded by trees, and conveniently near the house. The surface being sandy, was leveled, and four by six inch sills, fourteen feet long, were laid down and halved together at the corners. The plates of the same length, of two by four inch stuff, were put together in the same manner. Stud two by four, and thirteen feet long, were inserted into the sills and spiked to the plates every eighteen inches. The roof, a "square-pitch," is covered with ten-inch boards, two inches apart, and other boards of the same width nailed on as battens. Hemlock boards nailed horizontally on both sides of the studs, cover the sides and ends; the four inch space between the outer and inner siding, being filled with sawdust. There is a door at the ground level, and another just above, both being practically double, by means of horizontal boards placed on the inside as the house is filled. The roof projects over the sides about a foot, and the spaces between that and the plates are left open to afford ventilation. A layer of sawdust, four inches or more thick, was laid upon the ground, and the blocks of ice stacked upon it as closely as possible. The top of the ice is covered with a layer of marsh hay, about two feet thick. The house, if filled up to the roof, would hold about sixty tons. When half filled, there has been a considerable quantity of ice left over each year, though it has been used very freely. The cost of the house is small.—American Agriculturist.

USEFUL HINTS.

Hang a thermometer in your living room, and see to it that the temperature does not go above 72°. Miss Frances E. Willard gives as a rule of life or diet, plain living and high thinking, and as a warning, high living and plain thinking.

A granary may be made mouse proof by building its walls and floor of maple lumber with tight fitting joints.

To improve small meals with undue vehemence is as absurd as if a man should take a great hammer because he saw a fly on his friend's forehead.

Ornamental walls are made of a panel of black velvet, with a border of ribbon and of lace. The velvet should be embellished by a spray of flowers embroidered.

Cracking in pears is attributed to exposure. A screen to keep off the cold winds diminishes the tendency. In sheltered gardens in cities, it is alleged, pears do not crack.

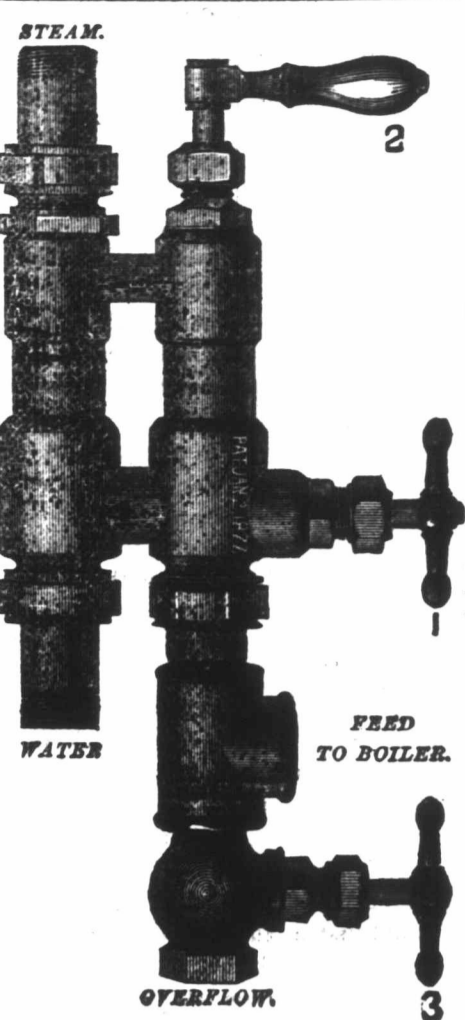
Dr. Napier's investigations have taught him that macaroni, peas, beans, and lentils all work antagonistically to the desire for alcoholic drink.

Label every bottle of medicine that comes into your house, and put poisonous drugs, like paregoric, laudanum, carbolic acid, etc., out of reach of children—and be sure that they are out of their reach.

The father reads the newspaper on his way down town in the street-cars; the mother sews on dark goods until late at night; the child wears spectacles in the grammar school.—The Current.

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THE WESLEYAN

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These offers are certainly attractive. They are open to all subscribers, but only one premium book can be sent to each subscriber. Cash in all cases must accompany the order.

The holiday season is often one of social visiting. Christian men and women, in entertaining company, should see to it that the familiarity of young men with the streets at midnight is not caused by their arrangements.

A little child of three years, attending church for the first time, grew restive as she heard the minister mention the name of God several times, as though she thought he was doing wrong. At last she rose in her seat and, pointing her chubby finger at the preacher, called out, "Man, top your swearin'! Might she not have had greater reason for her protest if she had listened to some public prayers in which the name of the Most High is used with a frequency most painful to the hearer of reverent spirit!

The British Methodist colleges and schools are sustaining their well-known reputation. In the list of successful candidates at the B. A. and B. Sc. examinations, London University, just held, occur sixteen names of former scholars at Kingswood School. Among the candidates for the first year mathematical scholarships in the Queen's College, Belfast, the first place has been obtained for seven years in unbroken succession by students from the Methodist College, Belfast. The high honour of first scholarship has been won this year by a lady pupil of that college.

The proposed Union between the Baptists and Free Christian Baptists of the Maritime Provinces is calling into notice the close communion principles of the former body. The *Christian Visitor*, of St. John, thoughtfully asks: "Why, in this matter of the observance of the Lord's Supper, not give in the Union each Church the right to say what shall be its practice? It will take it whether it be conceded or not." This proposition, our nearer neighbor, the *Christian Messenger*, on the conclusion of a long editorial on the subject, regards as "revolutionary in a radical sense." Union, on the basis proposed by the *Messenger*, would be only absorption.

Yesterday the Centennial Conference was commenced at Baltimore. Next week we hope to give some particulars. A communication in another column will show to how great an extent the present is a commemorative year in Methodism, both English and American. It was in that year that John Wesley was led to take such measures as gave the work in which he had been an agent an independent organization in England, and it was in that same year that he gave that great impulse to the American Church which it has never lost. Have you

been personally blessed through the great Methodist agency? Are you the child of parents passed into the skies through its influence? Has it helped you upward in this life, and made the future life look bright? Then let a consecration of self and substance mark this commemorative year.

At the recent gathering in Birmingham, England, the Rev. F. W. Macdonald, in speaking on church leakage, said he would like to look at an aspect at least of the class-leaders' duty. "Might he suggest that it was worse than useless to simply hold a religious meeting at a certain place and at a recurring hour week by week. He regarded a class-leader as a Christian man or woman placed in a certain beautiful, limited pastorate. He has a dozen people to care for, for Christ's sake. He has to keep touch with them. We all know that the Christian struggle is not a stand up contest with the Devil once a week in the vestry. A leader's work is to help his members not to fall away from Christ. Many of the most gifted class-leaders are such simply because of their sympathy and love. He is the pastor of a little parish of, say, twelve parishioners."

A week or two since we copied an article respecting the refusal of Lord Salisbury, the English Conservative leader, to allow the Hatfield Wesleyans to procure a piece of land on his estate for a church. A note in the *Methodist Recorder* places the conduct of the Government leader in a very different light. Richard Smith writes to the *Recorder*:

Your leading article on "Lord Salisbury and the Hatfield Methodists" induces me to record a striking contrast to his ungenerous conduct which exists in this circuit. Our chapel at Queen's Ferry, which is situated within the Hawarden parish, is the property of Mr. W. E. Gladstone. We have had unmolested possession of it for our services during the last sixteen years without the payment of a single farthing. It was originally built for sailors coming up the Dee, and when the shipping trade was removed to Connally Quay the chapel was given into our hands by Mr. Gladstone. I think it is only right this fact should come before the Methodist public at this time.

In a recent address on "Sabbath-schools and Foreign Missions," Professor Henry Drummond, author of the well-known work on "Natural Law in the Spiritual World," made this remark upon the living voice of the living missionary: "When you can get the real man, at any cost bring him. The tale of self denial quietly told, will make its mark; long after the day is past and the story of his life forgotten, his personality will abide in the hearts of the best in the school as an ever-living power. If they cannot be got, let some one go where they are and catch their fire, and bring back their words, for a single echo from a living voice is eloquence. The recent visit of Dr. Meacham, as well as those of his several missionary predecessors, will convince our readers of the force of Prof. Drummond's words. We learn innately, that Dr. Meacham's visit to the western part of Nova Scotia has been highly appreciated. This week he has been addressing audiences in St. John on his favorite theme.

The letter of "Avalon" and the publication of the circular issued by the committee, have so fully placed before our readers the subject of the New Academy and Ministers' Children's Home in St. John's Nfld., that any additional remarks seem scarcely necessary. The editor may, however, be permitted to express his hearty sympathy with his brethren in Newfoundland in this movement and his readiness to assist in the way indicated by our correspondent. In spite of the great advances made in the last few years in the outposts, under the management of the Rev. Dr. Milligan, and other government educational officers, the opportunities for a satisfactory education are in general far behind those on our most remote Provincial circuits, and the circumstances of but few of our ministers permit them to send their children to any very great distance from home. An institution in St. John's of the kind described would therefore be a great assistance. Our Newfoundland friends well merit that assistance which they have always been ready to extend to others.

A paragraph recently went the rounds of the press to the effect that a Massachusetts Congregational Sunday-school Convention had decided to abandon the use of the Old Testament in the International Sunday-school lessons. The Secretary of the Congregational Sunday-school Society, in a note to Mr. C. H. Longard, of this city, disposes of this report by the statement that "No such resolution ever has been or ever will be passed by Massachusetts Congregationalists." The *Congregationalist* states that at the close of Dr. Meredith's address, in which he advocated selecting the lessons for young children from the New Testament, some one sent up a resolution recommending that "the next series of International Lessons be taken wholly from the New Testament; but no vote whatever was taken upon the subject, except to refer it to the Executive committee with power." The same paper also adds that "there is no probability whatever that the committee will approve the motion, and even if it should, there is no reason to suppose that the project would be carried into effect."

At St. John correspondent forwards a copy of the *Christian Witness* of the 4th inst., in the hope that we would copy a part of the report of the Convention on Holiness recently held in that city. The request reaches us too late for this week. From the correspondence columns we learn that the Rev. Aaron Hartt, of the Free Baptist Church, is regarded as the father of the Holiness movement in New Brunswick, but that an efficient band of workers has been raised up from the several denominations. The first convention was held about two years ago at Woodstock, and a second in the same place in September last, at the close of which the gathering in St. John in November was decided upon. As its results, we hope that many of our own membership may enter into the glorious liberty of the children of God. The doctrine of continuous salvation by the power of God through faith should be no new one to Methodists if the Methodist pulpit has done its duty. Now, has it been confined to Methodist circles. The late Dr. Upham of Bowdoin College professed to be thus constantly saved during the last twenty years of his life. Dr. C. G. Finney has this experience? Rev. A. B. Earle professes it; so does Rev. W. E. Boardman; so does Dr. Mahan, now of England, and so did Mrs. President Edwards. It was among the Methodists of Massachusetts that the Rev. A. Hartt entered into the experience into which so many Free-Christian Baptists have already followed him. The majority of the working visitors of the Convention were Methodists.

CHURCH FAIRS, ETC.

One evening last week the writer looked into a hall where wearied ladies stood behind tables well stored with fancy articles and attractive dainties. They had been there for hours, having been occupied from the early morning in preparatory arrangements. Some of them, in addition, had taken hour after hour sorely needed for recreation or rest, for the handiwork which now looked so attractive.

Shall we say a word in condemnation of these self-denying workers? Nay, for such we have only words of favor. We doubt not that the Most High favorably regarded their work and that their service, done in His name, is written in a book of remembrance. If words of condemnation are merited, they belong to churches that with open Bibles everywhere have not yet learned their duty in respect to the maintenance of Christ's work.

Not a little may be said in favor of such modes of support as fairs, tea-meetings, lectures and concerts. They develop talents and tastes of various kinds, and certainly promote, when some objectionable features of recent date are avoided, the growth of a social element which is too often wanting in our church life. Who will say that an association for needlework has not often developed a latent taste for the beautiful, or that the opening to the public of Judge Wilmot's beautiful grounds at Fredericton, during successive years, was of no general benefit? What then can be said by way of objection to them? We reply: 1. That there is a tendency in this mode of church support to put out

of sight the individual responsibility of the believer for the maintenance of his Master's work as a part of his religion. 2. There is an inequality induced which throws burdens upon some which others avoid—the principal promoters of fairs and tea-meetings being generally those who have given most in other ways. 3. There is an opportunity sometimes afforded for Satan and the world to get a part in the management of affairs for which the church is held responsible.

But how are these aids to the work of God to be dispensed with? Certainly not by the mere reply, "I do not believe in bazaars." If men and women will neither aid these nor give a just proportion of their income, the work of the Church, for which God holds men responsible, must go down. Reforms can never be carried far without cost. Temperance workers have found that talk will not avail. Advocates of funeral reform have found that a sum of money given to some church scheme, in lieu of black raiment for those who have put on the white robes of the skies, has done more than volumes of assertions. In like manner, he who refuses to aid the work of God by these indirect methods, is bound to show his faith by his works. A direct gift will enforce his principle; a mere assertion will cause him to be suspected of an attempted evasion of duty.

"The children of this world are in their generation wiser than the children of light." Compare the management of our church work with our civic arrangements. What city corporation would leave its finances dependent upon what any one might choose to give, and leave the erection of a court-house or school-building or market, or the location of a new road, or the gravelling of a sidewalk to be provided for by the uncertain method of bazaars, tea-meetings and certain other schemes which we hesitate even to mention. In the Church, on the contrary, so loose is the mode of management that the man whose property might be counted by hundreds often gives more than does he whose name stands on the city assessor's books for tens of thousands, while by no small proportion of the church membership no real financial responsibility is felt, and the question of church support is wholly contingent upon the amount left from an unstinted family expenditure. Should not the Lord's work come first on the list?

It is useless to talk in general terms about waiting until the Church shall adopt the system of systematic beneficence. Let each one adopt it for himself, and it will soon become universal. With one-tenth at least of our substance devoted thus—and no Christian can claim that the Gospel law of love demands less than the Old Testament law demanded of the Jew—a deep personal satisfaction, before unknown, would come into the hearts of believers, the Church would cease to expend her energies as a vast begging organization, the voice of praise would fill the Lord's tabernacles, and a glorious impulse would be given to the work of God. Till men shall have learned to do this, present modes, however many objections there may be to them, cannot be dispensed with, and would-be critics must be classed in the list of Paul's "unreasonable men."

A WORD IN DEFENCE.

One is sometimes tempted to ask whether the Associated Press despatches are managed in the interest of Roman Catholicism or not. Certain it seems that the managers lose no opportunity to send over the wires any fact which can be construed into a Roman Catholic triumph, or to parade before the world any fact disparaging to Protestants when brought into conflict with Romanism.

This disposition was seen in the reports of the Harbor Grace riot last winter. A city morning contemporary calls attention to a series of cablegrams from St. John's some months ago descriptive of alleged Orange outrages. These appeared in the papers far and near, and were afterwards found to be almost without foundation. Still later—a week or two since—we observed in a St. John's paper a reference to two or three overt acts by Roman Catholics and one by Orangemen, and yet but one statement has appeared in the press despatches—an offensive act said to have been committed by Orangemen.

It is to be feared that a day is approaching when the intervention of

the strong arm of Britain will be needed in her ancient colony. The outrages which have led to the present feelings of bitterness have been spread over a long period. Years ago, the life of an isolated Protestant in some quarters was scarcely safe. The stalwart Richard Knight, afterwards Dr. Knight, of these Provinces, had on one occasion to put forth all his strength in self-defence. Adam Nightingale, another Methodist minister, had a narrow escape from destruction by a party who laid in wait for him as he left a Roman Catholic settlement. With the mutilation of Mr. Winton, whose ears were cut off on the road between Harbor Grace and Carbonear, not a few of our readers are familiar. These acts were patiently endured until the terrible riots twenty years ago in Carbonear, after which an Orange lodge was instituted in almost every settlement in the island and the name of Orangemen became almost synonymous with that of Protestants.

At latest advices the trials of the alleged Riverhead rioters were going on. We look with some anxiety for the result. A verdict of acquittal, like that given last spring, will be likely to arouse feelings that it will be difficult to repress. The disposition to revenge has been so strong in some quarters, we understand, that Protestants have refused to have any dealings with their neighbors, and that one of the men acquitted last spring has not dared show himself since, but a second miscarriage of justice may be expected to call forth still stronger expressions of feeling. While they may find it necessary to assume an attitude of defence in the presence of brute force, our Protestant brethren will exercise the utmost patience and seek the employment of such constitutional means as shall finally secure justice. The provocation is terribly great, we admit, but true Protestants should exhibit the spirit of the Master. An appeal to British justice will not be in vain.

THE LATE REV. JOHN FARRAR.

Our English exchanges each devote several columns to the fragrant memory of the Rev. John Farrar, who closed a life of eighty-two years on the 19th ult., at Headingley, Leeds. The son of a Methodist preacher, he honored his ancestry, and in turn was highly honored by the Church of which he was a faithful minister. In this respect his record stands almost alone. For twenty years he was a district Chairman, and for fourteen years Secretary and for two years President of the Conference. His most conspicuous service, however, was rendered to various educational departments of Methodist work, notably to Woodhouse Grove School and the Wesleyan Theological Institution. No fewer than forty-one years of his life were spent at one or other of these educational posts. Of his qualifications for this work the *Watchman* remarks:

He was eminently qualified by natural disposition, careful and finished training, intellectual gifts, and above all, by deep and earnest piety, for the work which the Lord and the Church called him to do. His gentleness, tenderness, and refinement made him a great favorite with boys and young people generally. He had their true welfare deeply at heart. Among the theological students, especially, who passed under his care, he was held in the deepest and most affectionate honor. And no wonder; for he lived among them, and watched over them always as a father in Christ, caring most sedulously for their health, their comfort, their honor, their habits, and especially their spiritual state. The moral atmosphere of Headingley College during his governorship was beautifully healthy and edifying, as, indeed, under the care of his admirable successor, it still continues to be.

However conspicuous Mr. Farrar was for wide and varied learning, knowledge of business, skill, and experience as an administrator, he was even more so, to our thinking, for his humility and his spirit of devout and earnest piety. No doubt many still remember the fervor and unction of his prayers on special occasions, such as the Conference prayer meeting. It was abundantly manifest at such times that he was no stranger to prolonged supplications and close intercourse with God. But we used to be even more-impressed with his marvellous power in family prayer. It was once our privilege to spend a month with him at Mr. E. Bainbridge's beautiful Conference home at Leazes villa, Newcastle-on-Tyne. When Mr. Farrar conducted the service, we were sure to be drawn very near to God, and wonderfully elevated in soul. The influence of such a spirit and example as his on the young could not fail to be most blessed; and so indeed it was.

A SERIOUS POINT.

T. A. W. sends some judicious remarks upon a highly important subject:

While many pens are employed against Church fairs, socials, and other real or supposed hindrances to spiritual life in the Church, I would call the attention of your numerous readers to another evil.

Many of our young women who are converted to God are afterwards united in marriage to men who make no pretensions to a religious life, and however bright the young wife's hope may be of soon winning her husband to Christ, she is generally doomed to disappointment; and the result generally is that when visiting such in their homes you can hardly tell whether they have any spiritual life or not. I am sure this must frequently give pain to the pastors as they visit their flocks, as it has pained me.

Will not Christian parents cease to encourage these non-Christian men as suitors for their daughters, and like the old sailor who said:—"The man I give my Alice to must be a good sailor," say, the man to whom I give my daughter must be a decided Christian. And will not our young people take warning, knowing that such unequal alliances will usually bring sorrow in their train, and perhaps be the cause of their losing their souls?

May we not safely say in the words of the sacred writer: "Wherefore come ye out from among them, and be ye separate."

CAPE BRETON.

DEAR MR. EDITOR,—Your recent reference to the lamented death of the late Captain Ormiston, of Gabarus, awakened within me thoughts of the olden times, when in the vigor of early manhood I was fighting the Lord's battles amongst the hardy fishermen of Cape Breton.

The superintendency of Sydney circuit, extending at that time from Ingonish on the north to Fourché Harbor on the south, with about a dozen preaching places to supply, was no sinecure. My three years ministry in that land has left a picture upon my heart which can never be effaced. During the unusually severe winter of 1857 the coast from Louisbourg to Fourché was in one blaze of revival influence. Never was braver work done than by some of those noble men and women who had long been standing as beacon lights along those storm-battered shores. Oh! the fervent prayers and earnest words of such men as the Nichols, Bagnalls, Manns, Staceys, Canns, Townsends and Hardys, and those grand Christian women who knew how to take the Kingdom of Heaven by storm. My heart glows while I think of them. What multitudes were added to the Lord! And how varied the experience: the timid maiden meekly evincing her desire for salvation, and the stalwart man struck down as if by a thunderbolt—the almost imperceptible passing from death into life and the fierce and terrible struggle with the foe—the whispered testimony of peace received and the loud shout of triumph as the soul sprang into liberty—the preacher called out of bed before daylight to visit houses where the inmates had been wrestling all night in prayer, and finding groups of weather-beaten fishermen literally smiting their breasts in an agony of penitence.

It was during that great and blessed work that Captain Ormiston, with a number of his family, was brought to God. Up to that time we had two little chapels in the Bay of Gabarus—one at the Irish Brook and the other at the Cape—but henceforth the Harbor, in the neighborhood of Capt. Ormiston's residence, becomes the centre, and chiefly through his energy and liberality a commodious place of worship was erected there, divine service, until the church was ready, being held in his house.

It is Sabbath morning in Summer-time; the fog has lifted, revealing the waters of the Bay smooth as the unruffled lake of Geneva, and as he walks the beach one cannot help singing with Byron,

"Clear, placid Leman, thy contrasted lake
With the wide world I live in is a thing
Which warns me by its stillness to forsake
Earth's troubled waters for a purer spring."

Along the shores are groups of men and women, young and old, wending their way to the appointed place of prayer. Boats propelled by strong and youthful hands are foaming their way from "yonder side"—while the voice of sacred melody is heard upon the waters. The house being too small, a temporary stand is arranged in front of the captain's dwelling, and with an umbrella held over his head to shield him from the sun, the preacher addresses the multitudes seated upon the grass and directs their thoughts to heaven. And the singing, as it burst from the lips of those people, so many of them newly found in Christ, has a grandeur about it and a sweetness in its melody which are irresistible. Oh! the power of our grand old hymns, sung out of a full heart to our grand old Methodist tunes! There is nothing like it.

washed ashore. Often he accompanied the wreck that dreary just streams to the billow retired, beguile the time some solitary story of some tear-coast when the screaming in the w the created wave, honest and brave, the fearful night struck upon that doubt he cast his Harbor above.

Charlotte, Dec. 1884.

A CENTURY.

The year 1784 year in the history a revival of primitive had then been prof for about forty-five organization was giving a desirable count to the beginning of it had no legal station by, any human

There was no ap aculty respecting the ing-houses and other perty while Mr. W and he had done fit but there was cause his death, trouble therefore provision possible to avoid it, his fellow laborers subject, and treque and elsewhere spot but none seemed to successfully the au After much thoug prayer about the was led to consult Clulow, of Chanc out such a case thought sufficient, be presented to Mr ent legal counsels carefully examin Madrox gave it as Wesley should ena cery, specifying by comping the Co mode for its perpo

This opinion of read by Dr. Coke in 1783. It did not fill in the gested to Mr. We as he thought, of were in full conne Wesley thought be selected one hund large number left fault because they placed there, and This document o Deed of Declarat names of one hund various regulatio government of the was enrolled in e Chancery, London, February, 1784. obtained a legal po dom of Great Brita

During the same ordained Dr. Col General Superintendist Societies in the America, who short ordained Francis A position; then a dents they proceed with sixty out of America to organ Episcopal Church from Nova Scotia, present at that meet held at Baltimore a December, 1784. A were only two pe Scotia—Mr. Black and John Mann.

Jesse Lee had no England, yet he preaching at Bow preached there on B Baltimore, from H Nor were his labo years after Jesse L of his converts in te

In 1784 the set Canada began, and ward Methodist wa local preacher nam There had been Me in Quebec, by a Mr with the British ar after over two year returned to Engla therefore to Metho Canada in 1764. Coughlan had gone and John McCreary 1785. One laud preacher, Mr Brad to the Channel Isl diam has greatly pe New Brunswick, be with its connectio became a separate p years afterwards M produced into Saint had preached in som is now that prom mentation of his At this period the society in P. E. people of Charlotte voice of a Metho Black spent about the Autumn of 17 English Conference of young ministers rule which still English Methodism

washed ashore from the stranded wreck. Often has Capt. Ormiston accompanied the writer on horseback on that dreary journey, fording the streams to the horses' shoulders and dashing around the short headland as the billow retired; and often did he beguile the time as he loitered over some solitary grave by relating the story of some fearful night upon the coast when the angel of death was screaming in the wind and riding on the crested wave. Poor fellow, good, honest and brave, trusted, beloved, in the fearful night when his own vessel struck upon that coast, I have no doubt he cast his anchor in the quiet Harbor above.

Where all the ship's company meet. "Whom I shall see in seven months." F. W. MOORE. Charlotte town, Dec. 1884.

A CENTURY AGO.

The year 1784 was a remarkable year in the history of Methodism. As a revival of primitive Christianity it had then been producing good fruit for about forty-five years, and as an organization was gradually approaching a desirable compactness. But up to the beginning of this year—1784, it had no legal status in, or recognition by, any human government.

There was no apprehension of difficulty respecting the use of the preaching-houses and other connexional property while Mr. Wesley should live, as he had done from the beginning, but there was cause to fear that, after his death, trouble might arise, and therefore provision should be made if possible to avoid it. Mr. Wesley and his fellow laborers felt deeply on the subject, and frequently in conference and elsewhere spoke of the matter, but none seemed to know how to meet successfully the anticipated difficulty.

At Amherst last week the sum of \$162 was raised by a supper. A successful sale was held last week by the Ladies Aid society of the Cobourg road church assisted by several friends. The preparation was most creditable, especially to two young girls whose collection spoke well for both their industry and taste.

The Arminian, now Wesleyan Methodist, magazine, which has accomplished so much good for the cause of truth, was now nearly six years old. We are aware of no Magazine, in the English or any other language, which has been published consecutively so long. The Hymn-book, which has recently been superseded by a superior one, was about five years old. Charles Wesley and John Fletcher were yet alive, but did not continue long after among the living.

A review of the displays of God's providence and grace in connection with this branch of his church, is stimulating and encouraging. In reference to statistics we only say that in 1784 the number of adherents to Methodism throughout the world was probably not more than 200,000. Now it is over 20,000,000. To God be all the praise. G. O. H. Dec, 1884.

SAMBRO.

The Missionary meetings recently held upon the Sambro circuit furnish no exception to the general advance that is being made in this year's receipts. At Sambro itself the contributions doubled the amount obtained last year from the whole circuit, and at Glen Margaret, where a few years ago the cause was almost abandoned, the amount of \$27 was subscribed. Thus \$70 or \$80 will be collected this year notwithstanding the dull fisheries, against about \$20 for last year.

Glen Margaret is old Methodist ground and it seems a pity that from any cause other denominations should need to occupy the field. Your Missionary deputation had the honor of sitting in an old mahogany chair in which successive generations of Methodist missionaries from Bishop Black to the present have luxuriated. The Sambro mission is perhaps the only one in Methodism that rejoices in two parsonages to one minister.

METHODIST NOTES.

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From Jerusalem, N. B., the Rev. J. M. Tredegar writes: "We have good congregations at every appointment. A Sabbath school was formed at Clones three months since which is doing well. At Jones Creek and Oliville we are preparing to erect sheds for the comfort of the horses.

LITERARY, Etc.

The Mentor, by Alfred Ayres, published by Funk & Wagnalls, 10 and 12 Dey street, New York, contains many excellent hints for those men and boys who wish to appear to the best advantage in society.

A new, and to appearance, an excellent book for singing classes is the Model Singer, a Book for Singing Schools, Conventions and Chorus, by W. O. Perkins and D. B. Towner. Mr. Perkins' work as a composer is well known, and Mr. Towner's music evinces taste and ability.

The familiar face of Dr. C. C. McCabe adorns the December number of the Pulpit Treasury. There follows the outline of a good sermon by him, on "The Art of Doing Good." Rev. M. Hulburd, Dr. J. M. King, and Dr. H. A. Buttz of the Methodist Church are contributors of homiletic articles, while there are also papers by leading ministers of other churches and an abundance of excellent practical pulpit miscellany. E. B. Treat, 757 Broadway, New York, \$2 a year.

In 1784 the settlement of Upper Canada began, and two years afterward Methodism was introduced by a local preacher named George Neal. There had been Methodist preaching in Quebec, by a Mr. Tuffy, connected with the British army in 1780, who after over two years' residence there returned to England. There was therefore no Methodist preacher in Canada in 1784. Newfoundland was also without a regular minister, as Mr. Coughlan had gone to Britain in 1772, and John McGeary did not arrive till 1785.

One hundred years ago a preacher, Mr. Brackenbury, was sent to the Channel Islands, where his mission has greatly prospered. In 1784 New Brunswick, becoming dissatisfied with its connexion with Nova Scotia, became a separate province, and seven years afterwards Methodism was introduced into Saint John. Mr. Black had preached in some portions of what is now that province from the commencement of his itinerant career. At this period there was no Methodist society in P. E. Island. But the people of Charlottetown had heard the voice of a Methodist preacher: Mr. Black spent about a fortnight there in the Autumn of 1783. This year in the English Colonies, during the probation of young ministers to four years; a rule which still prevails wherever English Methodism has away.

lies. Coming once a week, it is always fresh with the contributions of the best living authors, saving time and money and soon becoming indispensable.

The price \$3.00, per year, free of postage, is certainly cheap, but for \$10.50 the publishers, Littell & Co., Boston, will send the Living Age and any one of the American \$4 monthlies or weeklies for a year. To new subscribers for the year 1885, remitting before January 1st, the numbers of 1884 issued after the receipt of their subscriptions will be sent gratis.

PERSONAL.

H. A. McKeown, B.A., lately passed a very successful examination at Fredericton for attorney. Mr. McKeown is a son of the late Rev. H. McKeown. He has our best wishes.

Dr. Hatch, the eminent Hampton lecturer, has just been appointed Reader in Ecclesiastical History in the University of Oxford. The appointment met with the strenuous opposition of the sacerdotalists, but the victory of their opponents was complete.

The Birmingham Daily Post says: "The post of Civil Lord of the Admiralty, which was rendered vacant by the acceptance by Sir T. Brassey of the office of Admiralty Secretary, was offered by Mr. Gladstone to Mr. H. H. Fowler, member for Wolverhampton, and was declined. We understand that the offer of another post in the Government will be made to Mr. Fowler." Mr. Fowler, the son of a Methodist minister, is one of the most prominent of English Methodist laymen.

Two graduates of the Moravian Theological Seminary have accepted calls to the Moravian mission among the Esquimaux in Alaska. One is a Delaware Indian, who during the Rev. A. Hartman's absence in Alaska had charge of the Moravian Indian mission in Canada.

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The Salvation Army, which has been in existence in the colony of Victoria for only twenty months, numbers twenty-two corps, each of which conducts twenty-one or twenty-two services per week. The attendance at their Sunday services reaches 30,000 persons, and at those held on week nights 20,000. In their buildings they have sitting accommodation for 20,350 persons.

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writes full of heart and hope, and is much encouraged by the Christian steadfastness and zeal of the very considerable number of members of Society serving in the Expeditionary Force. The Secretaries of the Army and Navy Sub Committee have been able to make such arrangements with the authorities at the War office as will secure the presence of a Wesleyan chaplain with the troops serving in the Bechuanaaland Expedition.

The value of the new buildings erected in Montreal during the year exceeds three millions, exclusive of railway offices and government buildings.

It is currently reported in Gloucester business circles that a line of steamers is to be established between Yarmouth, N. S., and that port next season.

As a result of the verdict in the Buntin case, in which Mr. Buntin was sentenced to ten days' imprisonment, criminal proceedings are to be taken against other Exchange bank directors.

The Post-office money order system of Canada has been extended to the British possessions in the East and West Indies, Africa and Australia, Danish West Indies, Dutch East Indies, Gibraltar, Malta, Cyprus, Constantinople, Smyrna, Ceylon and Hong Kong.

It is understood that the Dominion government have instructed Mr. Wickstead to make a further explanatory survey of the Short Line railway on what is known as the direct route from Quebec to St. John. It is expected that the survey will be completed before parliament opens.

An Ottawa despatch says that the post office savings banks system is to be extended to the maritime provinces and Manitoba at the beginning of the year. Thirty five new offices are to be opened, of which twenty-seven will be in the eastern provinces. They will probably be in addition to the Dominion savings-banks.

A Montreal paper says that before Parliament will have finished its next session, the traveller may start from Halifax, and passing through New Brunswick, Quebec, Ontario, and (via the north route of Lake Superior) Manitoba and the North-West provinces, reach the Selkirk Mountains, and, in effect, look down upon the Pacific ocean. Six months later he will be enabled to pass on by rail to the city of Victoria, B. C.

At the meeting of the governors of King's College, Saturday, Professor Wilson was dismissed; the dismissal to take effect at the end of the term. He is allowed three months' salary. Dr. Dart and Professor De-Fourmentin are to sever their connection with the college next June. The college is to be thoroughly reorganized. A temporary appointment will be made to the chair in classics.

On the 27th ult., the American Thanksgiving-day, about 500 Communists of Chicago paraded the streets carrying banners bearing such inscriptions as these: "Shall we thank our Lord for our misery, destitution and poverty?" "Praise be to our heavenly and earthly lords; they have made us miserable serfs and slaves." "The turkeys and champagne upon the table of our grateful capitalists are very cheap—we paid for them." Speeches of the most blasphemous and violent nature were made. A black flag was a conspicuous feature of the parade.

The loss of three schooners and all hands is announced from Rose Blanche, on the West coast. A fishing vessel and crew were also lost on the same night, Nov. 30th.

A St. John's despatch says that during the southwest gale on Saturday the brig, Sisters sank in deep water at Harbor Grace. The Mary Olevine, of Carbonear, was totally wrecked on Burgo rocks; the fate of the crew is a very problem. The schooner Grey heron was at the Cupids, laden with a full cargo, among it a quantity of powder, when flames broke out in the cabin. The crew had scarcely touched land when the deck and topides of the vessel were projected in the air and the hull was buried deep in the waters of the harbor.

It is estimated that the total number of deaths in Paris by the recent prevalence of cholera exceeded 860.

The University of Halle, Germany, has conferred the degree of Doctor of Philosophy upon Henry M. Stanley, the African traveler.

In the public schools of Philadelphia the pupils are now taught plain and fancy sewing. Eleven teachers have already been selected at a salary of \$500 each a year.

In the United States Senate a bill to pension General Grant was withdrawn, Grant having announced his determination not to accept it under any circumstances.

Terrible weather has prevailed on the British coast. Three steamers are known to have foundered, with it is supposed 75 men on board. The scenes are described as fearful.

It is stated as a proof of the destitution which exists in Dundee that more than 1,200 persons, many of them skilled artisans, have solicited work from the public authorities of the town.

A woman in Ohio was reported the other day to be dying from the effects of a rattlesnake bite thirty years ago. At a certain period each year she is said to have experienced all the pains of poisoning.

A verdict was last week rendered by the United States Court in Cincinnati in favor of the United States against David H. Bailey for \$39,900, fees collected by Bailey as Consul at Hong Kong, China, and not accounted for.

Recent rains will mitigate the disease in Kentucky from which it is estimated 1000 persons have died. The water which the people were forced to drink, in consequence of the drought, contained poisonous minerals.

An Italian from Minneapolis is arrested last week at Winnipeg with a trunk full of counterfeit dollars, half dollars and nickels, to the value of \$500. Counterfeiters are very busy in the States, it is reported.

The Council of the Cherokee Nation, Indian Territory, has passed a bill in which the houses excluding all whites from that nation. Preachers, school-teachers, laborers, all were to go. The bill was, however, vetoed by Chief Bushyhead.

German officers are in charge of Chinese war ships. Their pay includes an indemnity of 4,000 taels to their relatives in the event of their being killed. It is believed that the orders to the Chinese fleet to attack the French fleet are only a blind.

In the recent destruction by fire of the house of Bishop Anson, at Assiniboia, were involved several valuable treasures, including his manuscript sermons, and numerous presents made to him before leaving England for the mission fields of Canada.

The new university at Stockholm has established a professorship of mathematics expressly for a woman. This is Mrs. Dr. Sophie Kowalevski, whose paper on partial differential equations was recognized as sufficiently important to warrant the establishment of a chair for her.

The new Italian divorce bill authorizes divorce where either of the parties have been condemned to twenty years in prison; also after five years separation where there are children, and after three years where are no children. The clerical will oppose the whole bill.

The Skye crofters publicly announce that they will make no further payments until their rents have been reduced. They declare they are unable to pay the sums demanded because of the impoverished condition to which they have been brought by excessive rents.

The English authorities are taking precautions against dynamite. The sentries at Windsor castle have been doubled and effective measures have been taken for the protection of all members of the royal family. The guards at the government buildings and railway stations have also been increased.

The Congo committee has agreed that the African International association shall have control only over the navigation of the Congo River, that England shall have control of the navigation of the lower and France of the upper waters of the Niger River. Both the latter governments have bound themselves by a formal declaration to uphold freedom of navigation.

The case of Captain Dudley and the mate of the Mignonette, who killed the boy Parker to keep themselves alive, and against whom a special verdict was found in accordance with the facts, was heard last week by the full bench of the court of appeals. All the judges agreed that the act of the prisoners amounted to murder and the conviction must be affirmed.

Near Little Rock, Arkansas, on the 7th inst., a passenger train was stopped by five masked men. The 75 passengers were ordered to hold up their hands and the robbers went to work. They broke open the express safe and, according to report, got \$2,000, and besides obtained from the passengers, in watches, jewellery and money, \$4,000 more.

On the 6th inst. fifty mounted rebels advanced to within 800 yards of the Egyptian forts at Suakim, killing several men and women and capturing 42 camels. A camel corps and three regiments under Col. Stewart will arrive at Ambukol, near the end of this month, and will be ready to cross the desert to Shendi, should General Gordon urgently require them.

Francis D. Moulton, famous some years ago as Beecher's "moral friend," and who testified against Beecher in the Tilton trial, died at New York last week. Through his efforts that the Beecher-Tilton scandal was kept from the public for four years. He had in his custody a mass of original documents concerning the scandal. It is not yet known what disposition he has made of them.

Miss Emily Faithful, in a lecture in Edinburgh, stated that out of 27,000 of the latest recruits to Mormonism, 20,000 came from Great Britain. She says that there is an emigration fund at the Bank of England, from which the expenses of converts are paid. Two Mormon preachers in Switzerland have been arrested, fined and imprisoned. The Federal Council at Basle has recently passed strict repressive laws against the Mormon missionaries.

A ship which left Victoria, B. C., with nineteen Chinamen, who were to be smuggled, and two white men, for the American shore, has been swamped and all hands were lost. Two more white men, who left Foul Bay seven weeks ago in a boat, with twelve Chinamen for Washington Territory, are also believed to have been drowned. The temptation to smuggle Chinamen across the border is very strong, as for each one landed the owners of the boat generally receive \$25.

GENERAL RELIGIOUS NOTES.

Dr. Levi Johnson and family of Ohio are sent out by the Society of Friends for Mission work with William Taylor in Africa.

Of 7,000 children who have passed through a certain Sunday school in Birmingham, only two are known to have broken the laws of their country.

A lady in Philadelphia spending a Sunday in Nazareth, found a school established by three English ladies. It was crippled and in want, and she has since supported it an ample way and a hundred pupils in it are the glorious reward of her benevolence.

A training school for Christian workers, in which prominent men are interested, will be opened Jan. 1 at Springfield, Mass. The course of study will occupy two years, and the expense to students will be but the cost of boards, books, etc.

The New York Sun says "its worthy of note that the churches of all creeds and denominations in the United States contain accommodations for 27,500,000 persons, or just half of the whole population of 50,000,000."

In Berne, Switzerland, the rioters who attacked the Salvation Army were acquitted by a lower court, but, on an appeal the higher judges have sentenced one of the rioters to thirty days', three to twenty five days', and six others to twenty days' imprisonment.

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GLEANINGS, Etc.

Sir John A. Macdonald has reached home via New York.

Four-fifths of the rolling stock purchased by the Canadian Pacific railway during the present year has been manufactured in the Dominion.

The Dominion supreme court has adjourned until January 12th, when judgment will be given in the license case as well as other appeals.

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, DECEMBER, 7, 1884. 11 a. m. BRUNSWICK ST. 7 p. m. B. C. Borden. J. L. Batty.

MARRIAGES.

At Grafton Street Church, on the 9th inst., by the Rev. J. J. Teasdale, Mr. W. S. Alexander, of St. John, N. B., to Miss Henrietta Roberts.

DEATHS.

At North East Harbor, Shelburne Co., on the 23rd November, Capt. Chapman Swaine, in the 65th year of his age.

TIRED

HOW often we hear people say "I'm tired" even when they have done nothing to tire them.

Estey's Iron and Quinine TONIC.

In the most Powerful, Invigorating, and Health Giving Tonic Known and never fails to perform all that is claimed for it.

Prepared only by E. M. ESTEY, Pharmacist, MONCTON, N. B.

VIRGINIA FARMS & MILLS

THE MACEDONIAN CRY.

A Voice from the Lands of Braham and Buddha, Africa and the Isles of the Sea, and a Plea for Missions.

By Rev. J. LATHERN, D. D. 22 mo., cloth, 288 pp. Price 70cts.

Used Discant to Ministers and the Trade. "Filled with facts and arguments, which will be found invaluable to preachers and platform speakers."

"He realizes with all the vivid imagination of the poet; he speaks with the skill of the painter; he speaks with the solemn emphasis of a teacher commissioned by God."

"No one who begins this volume will drop it because it is too dry."

ARE YOU

Troubled with Chapped Hands? Then use Philoderm. It is far superior to any preparation ever introduced for any roughness of the skin.

\$.100.--BIBLE.--\$.100.

Bagster's Polyglot Bible, with References, Index, Maps, etc. French Morocco Yapped, Gilt Edge. Sent postpaid for \$1.00.

CARD.

BRING in possession of a remedy for Asthma, Hay Fever, Phthisis, and all Lung troubles, where there is difficulty of breathing, I will furnish information and remedy. Please inclose stamp. Address—REV. G. FRED. DAY, Shubenacadie, Hants Co., N. S.



A NEW BOTQUET OF EXQUISITE RICHNESS OF ODOR DISTILLED FROM NATURAL FLOWERS. THE MOST DELICIOUS DELICATE AND LASTING PERFUME OF THE DAY.

Sold by all Druggists and Perfumers. PRICE 75 CENTS PER BOTTLE. Davis & Lawrence Co., (Sole Agents) MONTREAL.

WELCOME



Acknowledged the "WELCOMED" of LAUNDRY SOAP. Every body who uses a pair of hands, and no Croaker should be allowed to enter any household, without a box of WELCOME SOAP.

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VOL XXXIV

NOTE AND

A writer in the Misc. Advocate, speaking of the "pine" course of study, such a thing, beloved, seem not to have found

Between the enervating divorce on the one close modern life on the other rapidly becoming a homes—Boston Herald.

The Southwestern Under the figure of salience your silent influence but in either case the powerful enough to illuminate, else your savorless salt and as a

Some are always in the past. There are now, they say, as was the old time minister. The world never before try as able as that which and the best preaching tory, so far, is the proad—Western Advocate.

What has become of definiteness in testimony the glory of Methodist timonies in the social assurance, of knowing was justified or favored. Occasionally such testimony heard, but from a lay the members who heard them.— Zion's Herald.

The editor of a Tea talks thus about dress: "There isn't any sense was a day when a cultee sun-bonnet, good school-dress, and if fin put on the wearer was instructions to change, painful for a little child company dressed poor majority are clad in fine

A writer in Mess. referring to the religious says: "The religious demands no donation for only asks the patronage and promises them go their money. The w all readers can help interest is by renewing subscription and doing to induce others to sub

A Presbyterian Doctor once said to me at a (G bly: "You newspaper m queer views of things. Y looking on and never Your knowledge and hal must be very circum superficial. I suppose will have a table off at report the proceedings fo paper."—St. Paul Pome

The General Term Supreme Court has rec that a married woman, on her own account, m husband at a stated sala creditor of the husband legal proceedings againt possession of any of due to the husband. T a long distance from the of the common law.—T

The night before Chr from the office, the mronly-looking woma life. She was very dru sing her he said, "H She turned, and with a said, "Christmas!" V sion! Jesus came to m pure as his virgin motho a woman turning the s his birth into debaud Advocate.

The public schools in be provided with text- expense. Why not the street-car fare while the There are many child that need pocket-handk collars, and such like

the higher grades. A indorseable to the every boy, and no girl of the pursuit of happin plentiful supply of ribb sufficient taxes all can be had.—Living Ch

The Roman Cathol one expression was e expressed by Archbis Toronto recently. He tion is practicable and one cannot extricate ceases from the momen a possibility to extirp That is it exactly. W the Papal Church has feel bound to do so, w they have not that pow their presence.—Rel. J