

The Wesleyan.

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NOTES AND COMMENTS.

It is not the long sermon which wears the congregation. It is the short sermon "long drawn out."—*Christian Leader.*

The *National Baptist* says: Character, judgment, virtue, unselfishness, mastery of one's own self, it is these that tell in the long run, far more than the most brilliant qualities.

According to the *Religious Telescope* Miss Willard in an address in Dayton answered the question, "Does prohibition prohibit?" by asking several questions like the following: "Does regulation regulate?" "Does civilization civilize?" "Does education educate?" "Does Christianity Christianize?"

The Senate of the Bombay University has resolved, upon the motion of a Brahmin, seconded by an Englishman, that in the regulations the pronoun "he," and its derivatives should be deemed to denote either sex. This will have the effect of throwing open the learned professions to women in the western Presidency.

Seven days in the week the people of Chicago are coaxed by lights and music into its 5,000 saloons. Only one day in the week do lights and music invite them into its churches. In the battle that is being waged, the *Inter-Ocean* says, the devil seems to have his forces well in hand, and fully entrenched for a siege.

The *St. Paul Pioneer Press* says:—"Three little girls called at the lock-up recently to apply for the release of a drunken father. Their pleading words and faces, as they clung to their parent, made one of the strongest temperance lectures the hard, gray walls of the city prison ever looked upon."

When a long hoped for blessing comes at last, when the prayers of months and years are answered with abundant fulness, do we not sometimes make our doxologies too short? Praise should not be less persistent than prayer. Let no clouds of dust, raised by the work and worry of life, shut out the light of a great abiding joy.—*Western Ad.*

The enthusiastic brethren who signed the petition for a certain man to be sent to them as their preacher for the coming year, would have been astonished and perhaps indignant had the same man asked to be sent to any particular place. When you break down one-half of an arrangement, the other half is of little worth.—*Nashville Ad.*

The London *Watchman*, referring to the approaching autumnal missionary meetings, says:—"Our missions have been hitherto 'our joy and crown of rejoicing.' They have been also 'the hiding of our power,' the secret source of our strength. What we have expended on the needy world abroad in missionary exertion we have more than received again at home in replenished life."

Brother, why do you stay out in the yard of the church after the worship begins? You set an evil example before others. It is a grief to your pastor, and an annoyance to your brethren. It cripples your own devotions. Your late entrance is an interruption to others. In fact, your behaviour is irreverent and sinful, and you ought to have piety enough to stop it.—*Religious Herald.*

Responses in public worship are not always considerate. Here is an instance. As the Rev. Dr. Bowman was about to begin his sermon on Sunday evening at Ocean Grove, he remarked: "Many of you have never seen me before, and in all probability many of you will never see me again." "Amen!" shouted an enthusiastic brother. The minister smiled with the congregation. How could he help it.—*Ex.*

With regard to persecutions of religious beliefs, the *Catholic Review* says: "Acts which, in the Catholic Church, the chosen representative of the divine authority on earth, we may regard with pain, as the extremity of justice, we regard with disgust, as the extremity of injustice, when inflicted by one heretic upon another for a heresy divergent from his own." That is to say, it is right for Romanists to persecute, but for no one else.

A cunning old hog used to take his stand under a corn crib, waiting and listening. Presently a rat would begin to stir among the ears, biting off the grain—some falling through the cracks on the ground. Haven't you seen a proselyter, always on the edge of the Methodist barn, watching for some troublesome fellow inside to

shatter out some of our crop to this miserable creature, who would rather rob than create?—*Richmond Ad.*

Monsieur Capel asserts that the only genuine and trustworthy confessionals are those which are to be found in the churches of the Roman Catholic faith. As for those set up occasionally in the Ritualistic Episcopal churches they are altogether unreliable. The confessions heard there were entirely unauthorised, and the ministrations "incompetent." When "Father" Matugin says the same of the confessions in the Romish churches we believe them both.—*Ex.*

In India within the last few years native women have been able to travel on the cars in comparative seclusion, because of the provisions of the Government in arranging special apartments for them, or, as they are styled, "zenana cars." These cars are run on nearly all trains, and frequently our missionary women ride in them, and have rare opportunities for conversation and mission work. In many of the railway stations native Christian women are employed as attendants.—*Ex.*

There is sometimes more honor to Christ and Christianity in breaking down than there is in making money. One of the best and noblest things we heard while in Virginia was, that a Baptist brother of high standing, who had been worth about a million dollars, had failed by the political changes and depreciation of property, but had paid every cent he owed. Not a widow or orphan in the land had lost anything by him. A sermon of this sort is worth a million dollars to the cause of Christ.—*Biblical Recorder.*

Statistics show that 10,000 people are killed by whiskey where one is killed by a mad dog. And yet the presence of a single mad dog in a community would cause the utmost alarm and terror. The children would be kept off the streets, everybody would carefully avoid the brute, while a determined effort would be made to kill him. But the lawyer is not a mad dog, and is tolerated, is even sanctioned and protected by law. This is a Christian land, and the people are supposed to love their children.—*Rel. Intelligencer.*

That professor of Christian discipline who is habitually slow to pay his debts, brings discredit on his profession. It may be thoughtlessness which leads him, when he has the means at hand, to say even to a small creditor, "Call again; I will pay you to-morrow or next day." But such thoughtfulness when closely analyzed will be found to have its roots, if not in positive selfishness, yet in a culpable disregard of his neighbor's rights and a lack of brotherly love. "Owe no man anything but to love one another," is the divine rule.—*Zion's Herald.*

The *Irish Ecclesiastical Gazette* writing about the urbanities of newspaper correspondence says that a not unrequited, but hardly courteous, feature in newspaper correspondence is the anonymous reply to a letter which bears the signature of the writer. It would, we think, be a good rule for all editors if they refused to insert anonymous replies to a signed letter. It shows a morose cowardice, and a consciousness of weakness when an opponent withholds his signature to a letter attacking or replying to a writer who is not afraid to put his name at the bottom of his communication.

We heartily congratulate our Methodist brethren upon the consummation of their union. Four branches are now united into one strong and solid organization, which must gain immeasurably in the efficiency of its Christian work as well as in economy of administration. Every step thus taken in the interests of Christian union is a gain and blessing, not only to those immediately interested, but to the whole Christian Church; and it is an earnest of that still grander consummation of the union in practical co-operation, if not in corporate unity, of the whole of Protestant Christendom for which we must all long and pray.—*Evangelical Churchman.*

Harper's Weekly for the 29th ult. has a very striking caricature of "the Scott law in Ohio—Putting the burden where it belongs." It represents the police station, the poor-house, the jail, and the penitentiary resting upon the shoulders of the saloon-keeper, who has in his hand a cork-screw, and at his feet a basket of bottles, and a dog, which is very striking so far as it goes, but it is incomplete. Underneath the beer keg should be pictured the State of Ohio, upon whose people rests with crushing weight, all the millions of dollars annually wasted, and all the sorrow resulting from the liquor traffic.—*Western Ad.*

METHODIST UNION IN ENGLAND.

The *Methodist Recorder* speaks at length upon the above subject: It is quite clear that a remarkable tendency towards union is beginning to manifest itself in all parts of the world. The union of the Primitive Wesleyans with our own communion in Ireland, and the union of several Methodist Churches in Canada, were striking firstfruits of this modern movement. The Ecumenical Conference of last year was an almost startling evidence of the extent to which the spirit of conciliation had been silently and secretly working. It is already evident that the Ecumenical Conference gave an immense impetus to the tendency we note everywhere. It is now probable that all the Methodist Churches of Canada will soon form one unbroken communion from the Atlantic to the Pacific. Even the difficult question of episcopacy has not proved incapable of solution in the presence of brotherly love and the supreme spiritual interests of Christianity. The old centrifugal forces of Methodism, once so painfully and so disastrously powerful, are being evidently neutralised everywhere by those centripetal forces which are always latent in the Christian Church. Our own country is not behind other lands in exhibiting symptoms of the universal Methodist movement which cannot be too carefully watched and guided by the wisest and best amongst us. The proposal of the last Assembly of the United Methodist Free Churches to adopt our hymn-book, if suitable arrangements can be made, was a beautiful and encouraging sign of the times. We understand that the general tone of conversation at the Assembly in relation to our own Church was of the most friendly and brotherly character. It is impossible to ignore the Providential significance of such facts.

We are very happy to add that reciprocal expressions of brotherly kindness were most emphatically uttered in our own Conference. One of the most significant signs of the times was the motion introduced by the Rev. John Bond into both sessions of the Conference. In the Pastoral Session, in consequence of the pressure of business, and of the unfortunate time at which such notices of motion are necessarily discussed, the proposal was scarcely considered and Mr. Bond himself was wisely satisfied with the attention and publicity secured by the mere introduction of the notice. Having explained his proposal and set the minds of men thinking, Mr. Bond at once withdrew his notice for careful consideration at a more convenient hour. In the Representative Session Mr. Bond received extraordinary encouragement. His proposal was welcomed with a chorus of approbation, the significance of which it is impossible to deny and extremely impolitic to ignore. No sooner had Mr. Bond resumed his seat than Mr. Henry J. Atkinson jumped up to second the proposal in the most earnest and emphatic manner. When two men representing schools of thought so different as those with which Mr. Bond and Alderman Atkinson are respectively identified agree together so cordially we are evidently face to face not with a sectional or temporary policy, but with one of those great movements which underlie our superficial differences. The proposer and second of the motion were followed by a great many speakers, ministerial and lay, all of whom—with one noble exception—warmly endorsed the principle that prompted the proposal. The solitary speaker on the other side was the venerable Thomas Percival Bunting. But it is very important to notice that the weighty criticisms of Mr. Bunting were directed not so much against the principle of reunion as against the particular proposals of Mr. Bond. Mr. Bunting did not deny that reunion might ultimately be desirable, but he had no difficulty in proving that Mr. Bond's suggestion as it stood was open to grave objec-

tions, and was indeed actually impracticable. Mr. Bond proposed that all the British Methodist Churches which had sent delegates to the Ecumenical Conference should appoint representatives to sit on our platform during the sessions of our Conference, and that we in like manner should appoint representatives to attend their annual gatherings. Mr. Bond himself said that he did not care in the least for this particular method, that he would gladly abandon it for anything better that could be suggested, that he was quite alive to such objections as Mr. Bunting raised, and that he made the proposal simply because he could not think at the time of anything better. The motion itself was withdrawn, but it had fully accomplished its real object. It brought to light the fact that there exists in our own Conference already a large and widely representative body of ministers and laymen who are entirely and enthusiastically in favor of Methodist reunion in Great Britain. Whether they are a majority or a minority it is impossible at present to say. Whether their zeal and determination will survive and overcome the practical difficulties in their path time alone will show. Whether organic reunion or sympathetic co-operation be the more excellent way to promote the work of God we may trust Providence will show us in due time. It is certain that many of our best ministers and laymen are now painfully alive to the weakness, waste of strength, and manifold evils which arise from a divided Methodism, especially in the villages and small towns. In view of the universal tendency of Methodism throughout the world, and of the state of opinion in our own Church, it is high time that the Methodist made this great issue the subject of observation, reflection and prayer.

THE ZENANA.

I should like to explain the term "Zenana," for without such explanation, it is not easy to show the importance of the mission, and the need of a special agency to carry it on. The Zenana, in an Indian house, is the part reserved for the women of the household—from which all men, except those belonging to the family, are rigidly excluded. It does not answer exactly to the Turkish harem, as that is the dwelling place, usually, of the several wives of one man. Hindoo gentlemen rarely have more than one wife, but the Zenana contains all the female portion of the family. In it you will find, not only the wife and daughters of the head of the house, but his mother, often his father's mother, and the wives of his brothers and of his sons. Other female relations there may be, but no grown up daughters, still unmarried, no maiden sisters or aunts—every woman in the Zenana, down to girls of nine years old or younger, is either a wife or a widow. These early marriages soon remove the daughters from their father's house, but their place is taken by the daughters-in-law, who come at first on visits to their husband's family, but eventually at about twelve years old, to stay altogether. The boys of course, while little, remain in the Zenana with their mothers—later on they take their place in the men's apartments—and there are female servants according to the rank or wealth of the household. All this feminine community, sometimes twenty or more in number, are ruled by the woman who claims seniority of relationship among them. Thus, a man's wife is not necessarily the head of his household. If his mother be living, or his father's mother, or may be, the widow of an uncle or of an older brother, she is Thakur Ma—literally God-mother—and her word is law. The men of the household, however enlightened, cannot prevent any scheme of folly or cruelty being carried out under her direction. The traditional customs of the Zenana can not be set aside, if upheld by the Thakur Ma,

although the health, or life even, of its inmates should be endangered by conforming to them. It is easy to see, under these circumstances, what strongholds of heathenism and superstition the Zenanas may be. The women are shut out from any enlightening or Christianizing influence. They never appear in public, they can not therefore attend services, and no missionary or teacher has access to them unless it be one of their own sex. The wives of missionaries of every denomination have long taken every opportunity of visiting these secluded ones, but it is only of late years that regular visitation and teaching have been allowed. At the present time in nearly all the large towns of Bengal and Northern India Zenana visitors are eagerly welcomed. In most cases a small fee for instruction is readily paid, which covers the expense of lesson-books, etc. The subjects taught vary according to the requirements of the pupils. At first in Calcutta and other places, fancy work was all that the women cared to learn, but for the sake of learning it they would listen to a Bible lesson. In Delhi and other northern towns, the native ladies have their own embroidery which they do beautifully, but they are eager to learn reading, writing and geography, and in many cases English. In the Baptist Zenana mission, and I believe in other societies, it is a rule that secular instruction be not given, unless religious teaching is received as well, and the latter has the first place. As this work extended it soon became evident that special agencies were needed for it. The wives of missionaries, with their already numerous cares and duties, have neither time nor strength to take it up thoroughly. They kindly give their superintendence in each station, and a regularly appointed band of lady workers, and native helpers are employed in visiting and teaching.—*Evangelical Churchman.*

CONSECRATION OF THE BODY.

There is a sufficient reason why Paul urges the Roman Christians to present their bodies "holy, acceptable to God." A consecration which does not include the body is an imperfect consecration. While a religion that is wholly spiritual may be better than one that is wholly physical and formal, a religion that begins in the inner life, and working from within, shapes the outer life, and finds its clear expression there, is far better than either. Pure religion and undefiled before God and the Father not only keeps us spotted from the world, but it visits the fatherless and the widows in their affliction. It not only prays for them, it visits them. It sends the Christian to them in his own proper person, to speak kind words to them, and minister to their necessities. A religion which is all spirit is not good for much in this world. We want a religion that finds expression in a cheery presence, a hearty word, a warm grasp of the hand—may we want a religion that knows how to express itself in bread, and potatoes, and shoes, and coal; and this is a kind of religion for the propagation of which the body seems to be indispensable. There is a good deal of Christian work that cannot be done without the assistance of the body. The public services of religion really seem to require as much as this. A congregation of disembodied spirits would not be very inspiring to the preacher. People talk about being present in spirit in the prayer-meeting, but if every body was present in that way there would be no prayer-meeting. The same principle applies to our profession of faith in Christ. In our proper persons, in shapes that men can see, we are to stand up and avouch the Lord to be our God. If there is a visible Church in the world the members of that Church must make themselves visible. The nation cannot depend upon invisible voters or invisible soldiers; neither is the kingdom of

God in this world very effectually served by invisible Christians. And therefore it is only reasonable that men should present themselves to God in their bodies. We have had too much of a religion which is pure abstraction; let us understand, though flesh and blood may not inherit the kingdom of God, that kingdom does inherit flesh and blood; inhabits them, to make itself known through them, and can make itself visible in no other way.—*Still Hour.*

THE ITALIAN ARMY.

Signor Capellini, a Methodist minister, has, in recent numbers of the *Civiltà Evangelica*, supplied fresh particulars of his work in the Italian army. When the men who have had the benefit of his immediate attentions leave the capital for provincial service they keenly feel their religious deprivation. Those whom he visits in country quarters find their way to him at his inn. He gives pleasing instances of the simplicity of their faith. One with whom he had read the story of Nicodemus and prayed, said, "What must I do?" And, to his answer, "Cut off thy right foot if it offend thee," and pluck out thy right eye if it offend thee," he replied, "I will, and am certain that the Lord will keep his word." When several troopers represented that they had never learned theology, and had been taught to adhere to the faith of their fathers, "But you can all read, and has not the Lord, putting his own Word into your hands, said, 'Read and understand,' and they all 'read and understood.'" Signor Capellini relates that he had seen soldiers who were his Christian brethren set out for Genoa, Spezia, Livorno, Pisa, Milan, Naples, Torino, and Palermo, of whom he could say that in every city they had been received by different denominations as "recruits" among the soldiers of Christ. Whenever the Signor goes he finds pleasing proofs that their first impressions are strengthened, and that they eagerly embrace every opportunity of associating with civilian Christians. He seldom himself appears in any place without meeting with previously unknown assistants in his work; sometimes, no doubt of a humble description; but, as he justly remarks, "Every instrument is good in the hands of Our Lord;" and, though he has to contend with others who "chance the truth of God into a lie," he perseveres. For, he concludes, "I am certain that the soil which is perseveringly and assiduously tilled will bring forth a hundredfold." In short, though, now and then, this self-appointed military chaplain meets with opposition and hindrance from subaltern officers, yet among the non-commissioned as well as privates he meets with ready reception both for his Bibles and Testaments and his oral teachings and prayers.—*Watchman.*

SELF-SURRENDER.

Then only have I attained to that which deserves the name of goodness, to that moral perfection of which Christ is the type, when law has passed life, when duty has ceased to be a thing of self-denial, and has become a kind of self-indulgence, the expression of an irresistible inward impulse—the gratification of the deepest passion of the soul; then only have I reached the elevation of nature to which Christ would exalt us, when I not only hearken to the voice of duty, but when listening to the inmost utterances of my own spiritual nature, it is the same accents I hear; when the dictates of conscience not merely echo, but blend themselves indistinguishably with the commands of the living God; and when, as I yield myself up to their sway, it is not two wills, but the one will of infinite goodness that rules and reigns within me.—*John Caird.*

If I grapple with sin "in my own strength the Devil knows he may go to sleep."

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OUR HOME CIRCLE.

WORDS.

A little tender word, Wrapped in a little rhyme, Sent out upon the passing air, As seeds are scattered every-where In the sweet summer-time.

A little idle word, Breathed in an idle hour, Between two laughs that word was said, Forgotten as soon as uttered, And yet the word had power.

Away they sped, the words; Lit on a soul which gave it room, And straight began to bud and bloom In lovely word and deed.

The other careless word, Borne on an evil air, Found a rich soil and ripened fast, Its rank and poisonous growth, and cast Fresh seeds to work elsewhere.

The speakers of the words Passed by and marked, one day, The fragrant blossoms, dewy wet, The beautiful flowers thickly set In clustering array.

And neither knew his word; One smiled, and one did sigh, "How strange and sad," one said, "it is People should do such things as this; I'm glad it was not I."

And, "What a wondrous word To reach so far, so high!" The other said, "What joy 'twould be To send out words so helpfully; I wish that it were I!"

—Susan Coolidge in Congregationalist.

MRS. BROWN.

"Mrs. Brown!" I said to Jane; "I don't know any lady of that name." "I think she is the person who keeps the boarding house," replied Jane; "and she said she would only detain you a few minutes." "Very well, you may ask her to come in here," I said; but my tone was not sufficiently cordial to have been reassuring to Mrs. Brown, if she had heard me; for Jane had announced my visitor at the same time that she brought in my lunch, and the novel I was reading was interesting enough to have made me regret any visitor, particularly one in whom I felt no interest.

Mrs. Brown followed Jane into the room, and shook hands with me in such a deprecating way that I at once forgot my lunch and my book in an attempt to make her feel at ease. She was a little shabbily dressed woman, with a faded, dragged out look, but her face brightened pleasantly as she spoke.

"I must apologize for troubling you, Mrs. Harlow," she said, "but I have been appointed a collector of the ladies' missionary society, and I came to see if you would be a subscriber."

"I am sure you need make no apology," I said, "any one who undertakes the office of collecting ought to be thanked, and I am glad you came to remind me of a neglected duty. I have been here so short a time that I did not even know there was such a society."

"We do not meet in the Summer, but we like to make our collections now, so that we may have the money when we commence work again. How much shall I put you down for?"

"How much ought I to give?" "That is not for me to say," she answered; "the usual yearly subscription is a dollar."

"You are very moderate; you may put me down for ten."

Her face shone as if a ray of sunshine had touched it.

"Oh, Mrs. Harlow, you don't know how much good that will do!"

"It is a very lazy way of doing good," I answered; "I would rather give twice that than go around as you are doing."

"We can only give what we have," said she simply; "I have very little money to spare, but plenty of time."

"And yet you have that large boarding house. I should not think you would have much leisure."

"I have to plan for it, of course," she said, "but I have the afternoon now till five o'clock, and later in the week I can get a little more time."

"You make me ashamed of myself," I said; "here am I, with nothing in the world to do, spending my days in embroidery and reading. My lazy life has really troubled me since we came here, but it did not seem as if there were any work for me. The people all appear to be hard working and industrious, and I couldn't think of anything to do for them."

"It is a prosperous place," Mrs. Brown said; "I don't know of a really destitute family anywhere around here; but, Mrs. Harlow, do you think the very poor people are the only ones we can help?"

"I don't know," I answered vaguely; but as I said this, a thought struck me. Couldn't I do something to bring a look of

pleasure into this woman's tired face? I spoke with the sudden impulse.

"Mrs. Brown, won't you take lunch with me? It is all ready, you see, and you will not lose any time, for I will send you in my carriage to the other places where you are going this afternoon."

Her face expressed so much pleasure that I was ashamed of having thought regretfully even for a moment of my book. Jane brought in the necessary additions, and the tray was placed on the table between us.

"I don't know why you should be so kind," said Mrs. Brown, as she took her seat; "and you can't tell what a treat it is for me. It is the first time I have taken a meal away from my own table for five years."

She did not say this at all in a complaining way, but I could scarcely keep the tears back; her simple statement of the fact told so much, and yet I suppose I could scarcely comprehend what this woman's life had been—a struggle for the bare necessities of life through long years, uncheered by love or sympathy. What right had I to my life of luxury and ease? It was no more worthy than she, and yet I had never known what it was not to be surrounded by loving friends.

As I saw her almost childish enjoyment of everything, I began to feel how terribly selfish I had been. I had never before realized that the very sight of my home, of this room, for instance, with its dainty furnishings, might be a treat to some woman with beauty loving eyes, famished for the sight of that which was lacking in her own house.

"It is so delightful," said Mrs. Brown, "to sit down to a meal in which I don't feel any responsibility. At home I am always expecting some one to find fault with something, and I am very seldom disappointed."

"What disagreeable people they must be!"

"Why, no; it is the same with almost all boarders. The minute the people go into a boarding house they begin to expect all sorts of things that they never would think of having at home. They want to pay the lowest possible price, and then they want the best of everything—cream on their oatmeal for instance, and vegetables and fruit as soon as they come in market; but I suppose it is human nature."

"I suppose it is," I said, "but it must be very hard for you."

"It is a monotonous life, but what could I do! My husband died when we had been married only a year. I had been a teacher before I was married but I could not teach or do anything else that would take me away. My husband was a widower when I married him, with one child, a poor little crippled girl, and, of course, on her account, I had to find something to do at home; so I opened a boarding house, that last resort for poor, forlorn women."

She said all this as cheerfully as I would have talked of going to the seaside; but it sounded so utterly pathetic that I could find no words to answer her. She went on:

"The greatest trial I have is that I can do so little good; and yet I don't envy you your opportunities, for your responsibilities are so much greater than mine."

"You make me feel humiliated," I said sadly; "I never realized that I had any special opportunities, and I don't think in all my life I have ever done anything for anybody that cost me any self-sacrifice."

"Then I am very sorry for you," she said, "and I wouldn't change places for all your wealth."

No one had ever spoken so to me before. I had been puffed and flattered; I had been called liberal because I gave freely of my money, which had cost me no trouble to gain; but I had never had any one to show me the pleasure and joy of a self-sacrificing life.

"Won't you have some more chocolate?" I said, feeling as if I ministering to this plain woman I was ministering to one of God's chosen ones; and then I asked, humbly, "What can I do? I call myself a Christian, and have always fancied I lived as a Christian should, but you have made me feel as if all my life had been wasted."

They did not prove to be easy by any means. It was no trouble to send flowers to old Mrs. Bush, who was a helper; an invalid; but when the servant who had taken them finally brought back a request that I would go and see her—that was hard; and good Mrs. Brown, in her utter unselfishness, never dreamed what a cross it was to go to some of the places where she took me—to homes where sickness and death had brought their shadow. One thing led to many others so that I had no more idle mornings to spend in embroidery and reading novels; there was always some one who needed something. There was a sick child whom I could take out riding, or an older person to whom I could go and read; there were baskets of dainties needed somewhere, or there were bouquets to be made, or there was some one to whom it would be a treat to come and spend a week in my home.

There were so many things to be done that the days seemed only too short for the doing of them. It must be confessed that I longed sometimes for the flesh-pots of Egypt. I thought regretfully of the old weeks and months that I had spent in idle content; but every day made these longings less, for I grew to feel more and more what I had not previously comprehended: the real joy that there is in a life lived not for self; and this joy grows fuller every year, as it must as one grows in the knowledge that life is valuable only as it is lived for the sake of Christ; that one's time and talents and wealth and opportunities are to be used always for him until the earthly life is ended and the heavenly entered upon in the presence of the King.

LUTHER RELICS.

The "Castle Church," which is called "the Cradle of the Reformation" was erected in 1499, but the original building exists no more. In 1760 during the Seven Years' War, Wittenberg was besieged by the Austrians, and during the bombardment the church and a large part of the city were destroyed by fire. In 1770 the present building was erected on the old walls by order of Frederick the Great. The old wooden doors, destroyed in 1760, on which Luther had nailed the theses, were replaced in 1857 by Frederick William IV. by double bronze doors, ten feet high, bearing in Gothic characters the original Latin text of the ninety-five theses. In the interior of the church the most interesting object is naturally the bronze slab marking the Reformer's grave.

The old Augustine monastery in which Luther passed so many years of his life, even after renouncing his monkdom, stands in the Collegienstrasse, and was erected over 500 years ago. The Luther-house, which forms part of the ancient building, is reached by crossing the court. It was presented to the Reformer in 1526 by the Elector John, and has been restored lately. Its front is decorated with Luther's portrait, and the inscription, "Hier lebte und wirkte Dr. Martin Luther, 1508 bis 46." The sandstone doorway, which was a present from his wife Catherine in 1540, bears on the right Luther's escutcheon and on the left his bust with the inscription, "Eratie sue 57. In silentio et spe erit fortitudo vestra." The chief point of interest in the house, which now forms a Luther museum, is the Reformer's study and day-room.

In a small antechamber some interesting relics are preserved in glass cases. Luther's best goblet of boxwood, hand embroideries by Frau Catherine, and the fragments

of a drinking-glass, thrown down and broken by Peter the Great during his visit to Wittenberg on being refused its possession. The great Czar also commemorated his presence by writing his name with chalk on the door, and this imperial autograph has been preserved for two centuries by being covered with glass. Luther's study remains unchanged in its original condition; the huge stove of covered tiles, built after Luther's own design, the great sliding table, the window benches, the carved ceiling, all remain as if the proprietor had just stepped out. Other rooms in the house contain a great number of Luther's relics; his betrothal and wedding rings; his excellent portrait by the elder Kranach, the first specimens of Luther's Bible in German, printed by Luft, at Wittenberg, medals and pamphlets of the Reformation, etc. Unfortunately, this interesting collection remains without a descriptive catalogue.

WHY CAST DOWN?

What is it ails thee, heart? why dost thou weep? All my sweet hopes are withered and strewn, Sweetest communion we ofttime did keep, Now they have left me, and I am alone.

Barren the earth appears, gazing around, Barren the heavens seem, gazing above, Dead is the music that joyed me with sound, Silent forever the whispers of love.

Hast thou forgotten, heart? God is not dead! Glorious and dark though the present appear, But from the present thou soon shalt be led Into a daylight unspeakably clear.

Over thee, under thee, close at thy side, Never a moment He leaves or forsakes; Trust Him, abide in Him, leave Him to guide, Follow the way that in wisdom He takes.

Waker, or dreamer, or what am I now? Oceans of loveliness—oceans of light! Heaven itself to my vision doth bow, Glory on glory unfolds to my sight.

Why so disquieted? why so cast down? Hope thou in Him whom thou shortly shalt praise, Soon shall the cross be forgot in the crown, Darkness be lost in Eternity's days.

—Wade Robinson.

WHAT A LITTLE BOOK DID.

Mr. S. A. Blackwood relates an instance in which a word made efficacious to the saving of a soul. He was travelling on the top of a coach from London to Croydon, and after discussing the topics of the day with one who sat beside him, he turned the conversation to the things of heaven, to the disgust of another passenger sitting near, who talked of "sitting hypocrites," etc., and when the coach stopped left his seat. In descending the pocket of his coat opened, and Mr. Blackwood dropped in the little book entitled "Eternal Life." When the gentleman reached home and emptied his pockets he found, amongst other things, a small book that he knew nothing of, and reading its title, he at once guessed who put it there, and in his rage he tore it to pieces, and threw it inside the fender; when he returned from town the next day his ire was increased by finding the pieces on his toilet table. He immediately rang the bell, and asked the servant, "Why they had not been destroyed?" And when she replied that in gathering them up she had seen the word "eternity" and did not like to burn them, she in anger was ordered from his presence. When the servant had gone he began to look for the word that had so arrested her attention, and then he sought to connect sentences by strips of paper that one buys around stamps, and managed in this way to fasten the book together, and became converted by reading it.

One day when Mr. Blackwood was walking in Cheap-side he was startled by the exclamation, "You are the man!" and a ragged book was held up to his astonished gaze. He disclaimed all knowledge of that particular book, and was then informed of the circumstances related above and of the spiritual change in the heart of the gentleman that had taken place by means of it.—Brit. Evangelist.

AN EXCELLENT THING IN WOMAN.

"I remember," said a well-known writer "the first 'queen of society' that I met. She was a Scotch woman who married an American while he was in Europe. Rumors came before her to his home of her brilliant success in London society and in the Austrian Court, where her brother held a diplomatic position; and when she arrived with her husband the society of the little city where he lived was soon at her feet.

"I was a child of twelve, visiting in a country house near the town.

"One morning some one said, 'There comes Madame L.' I ran to the window to see coming through the trees a stout, freckled, red-haired woman without a single agreeable feature in her face.

"I was amazed and disgusted. But when she came in and talked to me I sat breathless under a charm never felt in my life before. I was her slave from that moment. Her fascination was wholly in her voice. It was low, clear, musical. The woman's nature was expressed in it—unpretentious, keenly sympathetic, but, above all, genuine. It was her one power, but it was irresistible."

The charm of a sincere, sweet voice never fails to influence us, though we are often unconscious as to what it is that has touched us. Madame de Maintenon is said to have maintained her power over Louis XIV. when she was old and ugly by her strong sense and exquisite voice.

It is strange that while young people are so careful to improve every advantage which nature has given them to make themselves attractive, they neglect this, probably the most powerful of all. Voices, it is true, differ naturally in sweetness and range of tone, but they may be trained as thoroughly in speaking as in singing. The first aim should be to rid the voice of all affectation. It may be hopelessly harsh and unmusical; but it can always be made clear and natural; your own, not a lisping imitation of that of some other person.

Be careful, too, to speak from the throat and not through the nose. A high nasal tone betrays an uneducated American all over the world. A throat-voice is easily controlled and subdued to the quiet, distinct tones used by well-bred people.

OUR YOUNG FOLKS.

GOOD COMPANY.

"'I'll try' is a soldier, 'I will' is a king; Be sure they are used When the school bells ring.

When school-days are over, And boys are men, 'I'll try' and 'I will' Are good friends then.

A NEW KIND OF HAPPINESS.

Many boys have tender consciences and a great reverence for religion, but shrink from becoming Christians lest the change may make them sober and sedate like men, and take away their boyish cheerfulness and love of sports. They forget that if a great joy fills the heart from peace with God and the forgiveness of sins, this joy will make all life pleasanter to them in study and work and play. Dr. Nehemiah Adams, long settled as pastor in Boston, gives an account of a boy who became a Christian without quite knowing what the change meant, or why he felt so happy. Dr. Adams says: "A lad was on his way from school, with other lads in playful conversation. When he entered his home, he laid down his books in the entry, went to his chamber, locked the door, kneeled down, and heedless whether anyone was in the room adjoining, prayed in childlike language nearly as follows: 'O God, my heavenly father, I have come to pray to thee. I don't want anything in particular; but I love thee. I have come just to say that I do not know what has made me feel as I have felt this forenoon, but I haven't been able to think of much beside God. I never loved anything so. Whom have I in heaven but thee, and there is none upon earth I desire beside thee. Yes, there is one thing I do desire, and that is, that all scholars may feel so toward thee.' After a few words more, he joined his brothers and sisters in their play."

This boy was happier than ever before in his life. He didn't know the reason, but it was because he had come to love God, and that made him love parents and brothers and sisters and schoolmates better, and all beautiful things in nature better. He was much happier than his schoolmates who did not love God, and this new joy entered into his talk and play, and attracted their notice. Religion helps children to better study and more faithful work. A little girl of twelve was telling, in a simple way, the evidence that she was a Christian: "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were

not looking at me; making fun for the scholars to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy for me to help mother in any way, and to show that I love her." Such a religion is essential to the best interests and moral growth of youth, and will make life sunny and cheerful.—Youth's Companion.

A GREAT NATURALIST.

A good story is told of Agassiz, the great naturalist. His father destined him for a commercial life, and was impatient at his devotion to frogs, snakes and fishes. His vacations he spent in making journeys on foot through Europe, examining the different species of fresh-water fishes. He came to London with letters of introduction to Sir Roderick Murchison. "You have been studying nature," said the great man bluntly. "What have you learned?" The lad was timid, not sure at that moment that he had learned anything. "I think," he said at last, "I know a little about fishes." "Very well. There will be a meeting of the Royal Society to-night. I will take you with me there." All of the great scientific savants of England belonged to this Society. That evening, toward its close, Sir Roderick rose and said: "I have a young friend here from Switzerland, who thinks he knows something about fishes; how much I have a fancy to try. There is under this cloth a perfect skeleton of a fish which existed long before man." He then gave the precise locality in which it had been found, with one or two other facts concerning it. The species to which the specimen belonged was of course extinct. "Can you sketch for me on that blackboard your idea of this fish?" said Sir Roderick. Agassiz took up the chalk, hesitated a moment, and then sketched rapidly a skeleton fish. Sir Roderick held up the specimen. The portrait was correct in every bone and line. The grave old doctors burst into loud applause. "Sir," Agassiz said, on telling the story, "that was the proudest moment of my life—no, the happiest; for I knew now my father would consent that I should give my life to science."

A kind Christian lady, in one of her visits, found a poor, destitute little orphan girl, and brought her to her own home. The little stranger at first would take no comfort, but sat down weeping in the lobby. The children of the house endeavored to make friends with her and draw her into the parlor, but they could not; and so they said to their mother, "She will not come and play with us. She will not leave the lobby."

"There is a secret," said the lady, "by which you can bring her where you like. It is a secret in four letters. Try if you can find it out.

The eldest girl, taking the lead, searched eagerly amongst all her prettiest playthings. "I know what it is," she cried; "it is D-o-l-l." So she brought her best doll, and offered to give it to the child if she would come into the parlor. No, it was a failure.

The next in age said to herself, "Muff is spelt with four letters," and brought her a fine muff—a Christmas present; but she would not touch the muff, or even look at it.

Grace, the youngest, could think of nothing worth offering after this, but stood looking on in sorrow; until at length, following an instinct of her own, she sat down beside the little stranger and cried too. Then presently she took her by the hand, and putting her little arm around her neck, she drew the weeping one softly nearer and nearer, and gave her a kiss upon her cheek. This decided the matter. There was nothing said; but Grace soon led the way into the parlor, holding her captive by the hand.

"Well, girls," said the mother, "Gracie has found out the secret, and the four letters are L-O-V-E. Love is the strongest rope in the world."

Ah, yes, love is a great power. It draws all things to itself. It brought the Son of God down to earth to die, so that He might go back to heaven to intercede for us. It draws him down again to dwell with us in our hearts. And by it he draws us from sin to God.

Christ waits for individual led by out

THE SUNDAY SCHOOL.
OCT. 28, 1883.

SAUL CHOSEN KING.
1 SAMUEL X. 17-27.

The Lord made known to Samuel that Saul was the young man He had chosen as first king of Israel and instructed him to anoint him. These instructions Samuel fully carried out. The private anointing was only as a designation to the office; Saul was to return home, the matter to be a secret between him and Samuel until the time to make public choice. The same course was followed in the case of David (chap. xvi. 12, 13); and in both cases the anointing was followed by a special baptism of the Holy Spirit. In subsequent times this ceremony was performed by the high priest. It was from the beginning intended to intimate to the kings of Israel that they were dependent on Divine power for the maintenance of their authority and the prosperity of their kingdom. Everything was done in these initiatory transactions to make it plain, he held his crown in trust from God, to carry out his purposes; and this made subsequent disobedience all the worse.

When Samuel thought the proper time arrived, he called a national assembly at Mizpeh. This seems scarcely in accordance with what he had previously said to Saul (verse 8). Perhaps the reference to Gilgal was intended only as a general instruction for Saul to act upon in any crisis after becoming king; when circumstances required the intervention of Samuel, Saul was to go down to Gilgal and wait his arrival. We note that the kingdom was renewed there after the interval during which Saul's authority had been disputed by certain parties (chap. xi. 14-15.)

At Mizpeh the representatives of the nation assembled. Samuel began the proceedings by reminding the people of the sin they had committed in asking a king; and then proceeded to show that though the Lord had condescended to grant their request, they were to have a king whom the Lord had chosen. They were called together, not to choose a king, but to discover by casting lots on whom the Lord's choice had fallen. Samuel and Saul were the only persons who knew on whom the lot would fall. When the question was decided, the chosen king could nowhere be found. With that modesty which seems to have been natural to him in the earliest part of his career, he hid himself away among the "stuff," probably the baggage, which in so large an encampment was considerable. The Lord, however, made known his hiding place, and he was brought out; when his commanding appearance seems to have made at once a favorable impression. Samuel took advantage of this, and immediately proclaimed him king; and the people responded with the well known words, "God save the king."

Samuel told the people the manner of the kingdom, and wrote it in a book, and said it before the Lord (verse 25.) Before the assembly he gave an address, probably an exposition of Deut. xvii. 15-20; and then he wrote the substance of this address, and deposited it with other sacred records in the keeping of the priests. The book probably contained "a definite explanation of the place the earthly monarchy held in relation to the theocracy—the precise duties the king owed to the Heavenly King on the one hand, and to the people on the other." In order that the constitution might be ratified with all due solemnity, the charter of this constitutional monarchy was recorded and laid up before the Lord, i. e. deposited in the custody of the priests, along with the most sacred archives of the nation. The same safeguard against royal usurpation by the deposit of the charter limiting the royal prerogative, was taken in the case of his successor (2 Sam. verse 3; 1 Kings xii. 4; 2 Kings xi. 17)

Saul returned to his home at Gibeah, his capital during his reign, and afterwards always known as Gibeah of Saul. Some men accompanied him, probably to be his advisers and chief officers, "whose hearts God had touched." This may mean that they were well disposed towards the new king; or they may have been some with whom he had associated when the Spirit of the Lord came upon him and he prophesied. A disaffected feeling was, however, soon raised up by some who are spoken of as children of Belial. They "displeased" the new king, and brought him no presents. The extent to which the people acknowledged the right of a king was tested to a great extent in those days by the number and value of the presents made him on his accession; and Saul, chosen from a humble lot, was dependent on such manifestations of good will for the means of setting up an establishment suitable to his dignity. Those means were withheld to such an extent, and the dissatisfaction so widespread, that Saul was unable to assume his rightful position, and exercise his authority for some time. We thus see the fickleness of human nature. But he held his peace. This was very wise and quite in keeping with the character he had manifested during the previous incidents; but in striking contrast with the fierce ebullitions of passion which afterwards so fearfully marred his character and his career.—W. M. S. S. Mag.

Christ does not force allegiance. He waits for it. The crown of our individual love and loyalty must be offered by our own hands.

FROSTY NIGHTS.

Damp evenings and cold nights have returned, which fact suggests unusual care of the health, as connected with colds, the more immediate cause of most of our diseases. Following the debilitating influences of the "heated term," predisposing to diseases, it is probable that there is no time in the year in which there is more occasion for special caution in reference to undue exposure, not even in Spring. This latter season comes upon us no more abruptly than the Autumn, with this advantage, that we have been invigorated by the bracing effects of cold weather, in which, so to speak, we acquire a stock of health needed to carry us through the hot weather. It, therefore, one would guard against colds, so prevalent at this season, it is imperative to make such changes in the clothing as may be needed for the purpose of securing comfort, which should be secured, though with the smallest amount of clothing available, as too much clothing, more than is needful, tends to induce debility. Still, let one be comfortable. This will require a change each day, since it may be quite warm during the day, but frosty at night.

I will know that some may regard this changing as a little laborious, but it will be less so, even if such may be made several times, than the care of the sick. During a cold Northeast storm, at night, especially, as much protection may be needed as in winter, that one may be comfortable. As a general principle, the feet demand more care than any other similar surface of the body. To keep the head cool and the feet warm is a cardinal health rule. If the fur caps and the thick and warm felts, so often used to keep the head uncomfortably hot, could be employed for the protection of the feet, an important advance would be made in preventing disease. During these cold and stormy nights, the "arctics" or rubbers are imperatively needed. I will add that the rubbers must not be unnecessarily worn any considerable length of time, unless they are the "ventilated" kind. These secure a constant change of air, thus preventing an accumulation of dampness.—Golden Rule.

USEFUL HINTS.

Never put ginger snaps in a jar while they are hot; take them from the tin and lay them on plates to cool, otherwise they will steam and become moist, and will not be crisp and brittle.

The English medical writer, Dr. Goldie thinks that epidemics are often spread by milk which before its delivery to consumers has been kept in vile places, where it has "licked up" infection from the surrounding atmosphere.

The heat of a room is made much more endurable by the vapor arising from a dish of water kept on the stove. Some stoves are constructed with a sort of ornamental urn for this purpose, but how many women see to it that this is kept filled?

The wood pavement is to be given up in London. It has not only failed to realize the promised advantages, but has led according to Prof. Tyndall's report, to serious affections of the eyes and lungs. By continual watering the wood became saturated with the nastiness of the London streets, and then, under the influence of the hot sun, gave forth a species of dust which was pernicious. The old macadam system is to be restored.

In stewing prunes wash 1½ pounds of prunes quickly in cold water to remove the grit. Put them into a pudding basin with one fourth pound of sugar and enough cold water to cover them; put a plate over the basin, and set it in a moderate oven, to remain there till the prunes are sufficiently done for the stones to be easily pressed out of them, which must be ascertained by trying them from time to time with a silver fork.

Many dislike oatmeal because too often it has a bitter taste. This is caused by rapid cooking by which it is apt to be burnt. When cooked by this recipe it is a delicate, delicious and most healthy food: One cup of oatmeal, one teaspoonful of salt put in one pint of cold water in a covered vessel, immerse the pail in a kettle of boiling water, and cook one hour. Do not stir it. We cook it the day before and steam it over for breakfast, as it saves time.

An excellent remedy, when one feels the first symptoms of having taken cold, is to inhale the fumes of camphor through the nose frequently, before the cold gets settled upon one. Hartshorn used in the same way is good. Or, put a few drops of camphor in a tumbler of water, and sip a little once an hour or so. Water, as warm as can be sipped—one cup or more an hour before meals—has relieved more cases of indigestion and dyspepsia than all advertised remedies ever will.

A most beautiful and fragrant growth for a window may be obtained by soaking a sea-sponge in warm water and sowing in its cells the seeds of umbrageous grasses and wild flowers, with here and there the delicate fern and creeping wild berry, known as mock strawberry. The hanging may be done by a glided rod or ornamental cords. The sponge may be kept moist and distended by daily sprinkling with blood warm water. The sponge thus treated is lighter, prettier and more surely verdant than any other spring basket.

Loss and Gain.

CHAPTER I.

"I was taken sick a year ago With bilious fever."
"My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I could not move!"
I shrunk!
From 228 lbs. to 120! I had been doctoring for my liver, but it did me no good. I did not expect to live more than three months. I began to use Hop Bitters. Directly my appetite returned, my pains left me, my entire system seemed renewed as if by magic, and after using several bottles I am not only as sound as a sovereign but weigh more than I did before. To Hop Bitters I owe my life."
Dublin, June 6, '81. R. FITZPATRICK.
How to Get Sick.—Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know how to get well, which is answered in three words—Take Hop Bitters!

CHAPTER II.

Malden, Mass., Feb. 1, 1880. Gentlemen—suffered with attacks of sick headache."
Neuralgia, female trouble, for years in the most terrible and excruciating manner.
No medicine or doctor could give me relief or cure until I used Hop Bitters.
"The first bottle Nearly cured me;"
"The second made me as well and strong as when a child."
"And I have been so to this day."
My husband was an invalid for twenty years with a serious
"Kidney, liver, and urinary complaint."
"Pronounced by Boston's best physicians—"
"Incurable!"
Seven bottles of your Bitters cured him and I know of the
"Lives of eight persons"
In my neighborhood that have been saved by your Bitters.
And many more are using them with great benefit.
"They almost Do miracles!"
—Mrs. E. D. Slack.

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

The Indian population of the United States is now only 262,000.

For toothache, burns, cuts, rheumatism, use Perry Davis's Pain Killer. See adv.

A woman carriage painter at Grand Forks, Dakota, is considered the best in the place.

A statistician has estimated that courtships average three tons of coal each.

John Bright says he knows of but one war since the days of William that was justifiable, and that was the war for the preservation of the American Union.

Do not attempt to remain over night without a bottle of Dr. Fowler's Extract of Wild Strawberry near at hand. This is the season for Bowel Complaint, Colic, Cholera Morbus, etc., and the remedy above named is the unfailing specific.

Notices 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 them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years.

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

They say it should be kept in every household.

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 3 days was out of bed and resumed my work as well as ever.

JAMES LANGILLE.
Springfield, Annapolis Co., '82. m2 1y

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 oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle. feb 1y

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving rats, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lameness, and any kind of pain or ailment. "It will most surely quicken the blood and heal, as its acting power is wonderful." "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other of its kind, it should be in every family handy for use when wanted, "as it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts. a bottle. feb 10

Baltimore, Kansas Co., M.D., July 28, 1868.

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Respectfully to announce the Completion of this SPRING'S IMPORTATIONS, Consisting of over 800 PACKAGES

Upon examination this Stock will be found exceptionally VARIED and ATTRACTIVE.

Our GREAT AIM is to offer FIRST-CLASS VALUE In every department. Our hither extensive premises have recently been remodelled, and made still more commodious, and we earnestly invite the inspection of every buyer visiting the city before making his or her purchases. SMITH BROS

THE WESLEYAN

FRIDAY, OCTOBER 19, 1883.

MARTIN LUTHER.

The celebration of the four hundredth anniversary of the birth of Martin Luther excites much enthusiasm in the Protestant world.

The words of the Emperor and Crown Prince, most befitting this occasion, have produced a deep impression at home and abroad.

The 10th November is the day fixed for a universal tribute to the memory of Luther. About the precise date of his birth there has always been some doubt.

Only from two quarters outside of Germany is any note of dissent likely to be heard. That section of the Episcopal Church of England and America which has so far lost its belief in the principles of the Reformation.

power to carry out her plans and purposes. Aught that will teach young Protestants to love Roman Catholics while they hate Romanism; or prevent them from "beslobbering the 'man of sin' with their kisses," after the fashion of Broad Churchism.

Luther had his weaknesses. In the presence of the Diet of Worms he said, "I do not give myself out for a saint. I admit that I have often been more rough than religion and my gown warrant."

We trust that everywhere at the season named our ministers will call attention to the great principles of the Reformation.

THE SUNDAY SCHOOL IN WINTER QUARTERS.

Hibernation has been said to be "a curious habit of certain birds, beasts and Sunday schools. They go into winter-quarters and stay during the cold season."

Can we not tempt some of our half-time workers to try a better way? This "hibernation" is more common in the country than in our towns and cities.

The Church's hope is in the children, and yet we give them a better chance of preparation for worldly service. They get five days per week for secular education and but one for sacred training.

The Sunday school alone suffers through a low thermometer. Other work goes on, but its doors close, its songs cease, its library is unused, and yet its machinery and purpose is to "allure to brighter worlds and lead the way."

Brethren, try a whole-year Sunday-school! It is worth while to heat your church or school-room "just for a Sunday school."

SPECIAL PRAYER FOR SUNDAY SCHOOLS.

To this subject reference was made in our columns last week. Since then we have received the local "call to prayer," an echo of that issued by the London Sunday School Union.

- 1. County organization. 2. The importance of maintaining Sunday-schools through the winter months. 3. Discussion of S. S. Topics.

That the opening engagements of the school be preceded by the teachers meeting together for prayer. That the ordinary exercises of each school be shortened, and that the scholars be gathered for devotional exercises interspersed with stinging and appropriate addresses.

The death is announced of Dr. Begg, a noted Scotch minister. At the Disruption in 1843 he gave up one of the best livings in Scotland and became prominent in the subsequent great movements of the Free Church.

The session of the Presbyterian Synod of the Maritime Provinces was closed on Friday afternoon. After some discussion on the Dalhousie College affairs an amendment to the effect that "the Synod instructs the College Board to confer with the Governors of Dalhousie with a view to their taking measures more effectually to protect the interests of the college and to relieve this Church in whole or in part of the pecuniary obligations which they have assumed in this matter."

An esteemed Episcopal contemporary quotes a statement from the report of the Parliamentary Committee of Enquiry into the public-house property of the English Ecclesiastical Commissioners. The item is:—"The way." The children will be doing something, learning something. Sin will not cease its charms nor will Satan close his haunts.

The session has been very interesting and profitable. The bishop's sermon, yesterday morning, in the Market Hall, to over two thousand people, was beautiful and grand, and his ordination charge in the afternoon was exceedingly interesting.

Talmage said the other day of the Chinese, "Keep them out! You might as well try to prohibit summer bees from a field of blossoming buckwheat. Just as long as the centrifugal force of foreign despots throws them off, just so long will the centrifugal force of American institutions draw them here."

A note from the Rev. Silas James, of Gagetown, N.B., informs us of the death of John Palmer, Esq., High Sheriff of Queen's Co., on the 12th inst. Mr. James writes: "He was a delegate to the last General Conference and most earnestly desirous of the union of the Methodist bodies."

Ministers who have not yet sent the addresses of the Sunday-school Superintendents on their circuits to Rev. W. H. Withrow, Secretary of S. S. Board, Toronto, will confer a great favor by sending those addresses at once for immediate use.

The Missionary Anniversaries at the beginning of next week should be seasons of deep interest. See announcements in full elsewhere.

We have been asked to correct the report of the amount raised last year by the W. F. M. S. of Halifax North. It should have been \$258.18.

Will agents and subscribers read carefully the notice of the Publisher of this paper on the eighth page.

\$30,200, to which a legacy of \$20,000 will shortly be added. Some earnest discussion was called forth by a motion that in case of a congregation failing to call a minister in six months, the Presbytery proceed with the settlement of a minister over such congregation.

The Rev. G. B. Payson is at Villard, Pope Co., Minn., a pleasant growing town on the Northern Pacific Railway, and about 130 miles from St. Paul's.

The session has been very interesting and profitable. The bishop's sermon, yesterday morning, in the Market Hall, to over two thousand people, was beautiful and grand, and his ordination charge in the afternoon was exceedingly interesting.

These Methodist brethren who have been nervous over an anticipated surplusage of ministers a consequence of union will be relieved by this statement of the Canada Christian Advocate: "Eight or nine ministers of our Church have joined the Detroit Conference, or taken therein within a few weeks past."

The Book Steward will be glad to forward to any minister or superintendent a catalogue of Books for Sunday-school Libraries, Prize Books, Rewards, Periodicals, etc., on sale at the Book Room, 141 Granville Street.

Rev. J. S. Coffin writes from Bermuda: I perceive that the Minutes of Conference do not acknowledge a donation to the Superannuated Fund of \$10, which I had the pleasure of presenting from Miss Hales, of Wolfville.

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THE PASTORAL TERM.

The American Fall Conference have had under consideration the important subject of an extension of the pastoral term. By an overwhelming vote they have pronounced both against the removal of the limit and any extension of time.

The English correspondent of the Nashville Advocate writes to that paper: An attempt has been made under this Conference to enlarge the time limit of the preachers from three to four or five years, especially for Scotland, where the three years' limit is strongly objected to.

The French correspondent of the Christian Advocate, Rev. J. P. Cook, gives in that journal a statement of the course pursued in the French Conference on the above subject:

When the French Methodists were organized into a District Church 31 years ago, the newly formed Conference followed suit in most respects of the British societies, of which they had been hitherto a Mission, and the question of the itinerancy or the time limit was not even raised, everything being supposed to remain as before.

Twenty years of this regime showed the Conference that it did not work well, and increased considerably the difficulty of the appointments. The ministers felt wounded if they were not returned to the same post year after year, and insulted if the Quarterly Meeting did not ask them to remain; and on the other hand, when a change was absolutely needed the Churches could not designate nor invite any other pastor, as they did not know who might be free to accept such an invitation.

A NEIGHBOUR'S VIEW.

The spirit of the following remarks in the editorial columns of our neighbor, the Presbyterian Witness, is so kindly that we cannot refrain from copying them.

The policy of "rest and be thankful" will not do in either Church or State. There is no "finality." Methodist family feuds are healed, greatly to the advantage of religion as well. Presbyterian family feuds have been nearly healed, and the gain has undoubtedly been very great.

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before the recent Episcopalian Synod at Montreal spoke of the Methodists as having lapsed into Presbyterianism. The accusation is not altogether groundless, for the Methodist system of organization is essentially Presbyterian, not just like our system, not copied from any other Church, but evidently wrought out in accordance with Scriptural principles under the stress of circumstances. The parity of the clergy, and the unity of the whole body are principles recognized by the Methodists as thoroughly as by ourselves. The "stewards" are but elders under another name. The "District Meeting" is but the Synod; and the Conference is but the General Assembly. Thus, as far as polity is concerned there would be no unsurmountable obstacle to union. The "itineracy" would be a difficulty, but not an insoluble one.—Now as regards doctrinal standards there is no doubt that there are very formidable difficulties. Could Calvinism and Arminianism shake hands and dwell in the same house, the love of God constraining them! This is a point on which we would not venture to go beyond Dr. Henry B. Smith, the eminently thoughtful, far seeing, and philosophic theologian of Union Theological Seminary. Writing in 1871, Dr. Smith said: "What is to keep Methodists and Presbyterians apart? Is it anything essential to the Church or even to its well-being. For one I do not think that it is. Yours so-called Arminianism being of grace, and not of nature, is in harmony with our symbols. It is a wide outlook which looks to the ecclesiastical union of Methodists and Presbyterians; but I am convinced that it is vital for both, and for Protestantism and Christianity versus Romanism in this country; and that it is desirable per se—I am also persuaded that our difficulties are merely intellectual (metaphysical), and not moral or spiritual; in short, formal and not material. As to polity too, so far as the Scriptures go there is no essential difference between us." These surely are words to think of, coming as they do from one of the keenest eye theologians of the age—a man who has sounded the depths of prevailing heresies as few have done. We are well aware that immediate steps in the way of union need not be expected; but the prospect is such as at least to disarm unreasoning antagonism and to take the sting out of sectarian bitterness and aggressiveness.

PRINCE ALBERT, N. W. T.

To the Editor of the Wesleyan. Prince Albert is in the 53rd parallel of north latitude. It stands on the banks of the North Saskatchewan and is nearly 300 miles from the Canadian Pacific in a north-westerly course. A few years ago it was a trading post of the Hudson Bay Co., now it is a rising town of about 1000 inhabitants. Like all new places in this country it is very cosmopolitan as regards its people. Here you meet with quite a number of canny Scotchmen. With their thrifty and industrious habits, combined with their intelligence, these men make capital settlers for a new country. Here also you find the Irishman with his love for fun, his keen wit and his fondness as well as ability for repartee. The German is here too, with his determination to succeed and his sunny memories of the old Fatherland. The Englishman is here also, behind no nationality in all that is needed to make a good citizen and a successful settler. John Chipman has not yet arrived. I presume that he is waiting for the railway to be finished. Last but not least, the Nova Scotian has found his way here. One of our lawyers is from Halifax and one of our doctors from Cumberland Co. Our town has two saw mills, and two very fine flourmills. Presbyterians, Episcopalian and Methodists have places of worship, and the Roman Catholics a convent. The Episcopalian also have a college. Bishop McLean resides here, having charge of the Saskatchewan diocese. Our present church is in an out of the way place and we are erecting a new one in a more central locality. We have mail communication with the C. P. R. once a week, instead of once in three weeks as formerly. Steamers ply on the river between Lake Winnipeg and Edmonton in the summer months. A large portion of the freight, however, is still brought over the plains by freighters from Qu'Appelle (a distance of 300 miles) in carts with Indian ponies. Sometimes you may see a train of these carts forty or more in number. Generally there are a certain number of carts apportioned to one man and you may see him on horseback administering very liberal doses of longtailed oats with a shag-a-nappi whip, a whip made of plaited raw hide. Many of these parties will travel 30 miles a day on no better feed than prairie grass and keep this up for 10 or 12 days. For hauling and backing some of them cannot be excelled. The same amount of grace necessary to get a Methodist preacher to his appointments on Sunday in Nova Scotia would be altogether too small to enable a man to do his work here who has to drive an Indian pony. If the doctrine of the resurrection of animals is true I don't know how I shall meet my present pony at that time. As an agricultural district this is the best that I have seen in the North West. The soil is a rich black loam, on limestone strata. I have seen just as good cauliflowers, cabbages, carrots, potatoes and turnips as I have seen in any part of the world. As a

grain raising district this is a good one too. If the farmers select the early ripening wheat and get it in good time there is no difficulty in raising good wheat. Barley does very well here. Good flour is sold for seven dollars per cwt. Cows sell all the way from \$60 to \$100 each. A good pony is worth one hundred dollars. Butter sells for 50 cts. per pound and eggs for 50 cts. per doz. Everything in the shape of the necessaries of life is very expensive. As regards the climate I cannot say much as my stay has been so short. The autumn, up to the present date, has been very fine. The past summer was not by any means as hot as the summers in Nova Scotia. The winters are said to be cold but healthy, the thermometer sometimes going down as low as 60 below zero. There is a dearth of deep-toned spiritual life, with the attendant consequences of such a state. I am more than ever convinced that these Territories need the gospel as much as any part of the world. For a united Methodism there is a good prospect in this country. Let us have the missionary spirit, and the strong earnest convictions of duty, so marked during the first days of Methodism, and this land of broad acres shall be tilled for God. I trust that upon Canadian Methodism generally there will be poured out a spirit of earnest prayer and increased liberality and that it will be the best year as a Church that we have ever seen. CALER PARKER. ST. JAMES, N. B. (To the Editor of the Wesleyan.) It is not the usual method for one minister to write of another's circuit, yet it may be well sometimes for a visitor to give his impressions. Last week it was my duty with Bro. Estey to spend several days on the St. James' circuit for missionary meetings. I cannot recall a series of missionary meetings more encouraging, or which gave to a visitor a more hopeful outlook for the spiritual prospects of a country circuit. Our first meeting—at Pomroy Ridge—showed us a well-filled church, which alas! cannot be said of missionary meetings everywhere, and the subscription taken up proved their hearty interest in the mission cause. At Oak Hill we found the church had been much improved at the cost of several hundred dollars. While regretting the absence of so many heads of households, we rejoiced to see so many young people bearing an evident interest in our subject. Our largest and most eagerly attentive congregation was at Lynnfield, where a rich spiritual influence seemed to rest on the meeting of more than two hours in length. This meeting was held in a school house, but close by stands a neat little Methodist church rapidly approaching completion. Such an effort toward church building would have been an excuse with many people for exemption from mission effort, but here we received the largest amount for this fund. The amount from the three meetings is seventy-eight dollars, against forty-seven last year. Bro. Estey's addresses were calculated to persuade the people to relieve the mission fund by making their own circuit self-supporting. Certainly we could not but feel that with the "unction from the Holy One" resting upon the pastor and people, sanctifying by many conversions the one church improved and the other soon to be completed, that this removal from the mission fund would soon be brought about. This visit has deepened our interest, and drawn out our souls in earnest prayer for the gift of the Holy Spirit to descend on this interesting field. A. LUCAS. Miltown, N. B.

LUTHER LITERATURE.

In view of the approaching Luther celebration all literature bearing on the history of the Reformation will have a new interest. Those who have D'Aubigne's History of the Reformation should transfer it from shelf to table as a study for the winter. Many persons, however, will want a smaller work, omitting abstruse and technical points of purely theological interest and yet presenting the salient features of the Reformation period in an attractive style. Such a volume, we believe, will be found in Messrs Funk and Wagnall's Popular Life of Martin Luther, based upon Kostlin's very extensive work. It will appear as No. 101 of the Standard Library, and will be ready Nov. 2nd. Its price—25 cents in paper and \$1.00 in cloth—will place it within reach of all readers. Our Book Room will supply it. We are glad to see that our Sunday-school editor, Dr. Withrow, has not lost sight of the children. He intends to issue from our Western Book Room a special Luther number of Pleasant Hours, our well-known Sunday-school paper. It will contain a sketch of the Great Reformer's life and work, a paper on the Footprints of Luther and three versions of Luther's famous Battle Hymn, with his own music. Copies will be sent to any address from our Book Room in this city at one dollar per hundred. Each scholar in our schools should have a copy. George Nument, who recently died in Philadelphia, leaves about \$400,000 for the establishment of a home for disabled Baptist ministers, their widows and dependent families.

N.B. AND P.E.I. CONFERENCE.

The Rev. Dr. Cochran, President of the Toronto Conference, is expected (D.V.) to address meetings in behalf of the interests of the Missionary Society of the Methodist Church of Canada as follows: Charlottetown, Nov. 4th and 5th. Cornwall, Tues. " 6th. Summerside, Wed. " 7th. Sackville, Thur. " 8th. Moncton, Friday, " 9th. St. John, " 11th, 12th, 13th, and 14th. S. T. TEED, President. Oct. 13th, 1883.

NOVA SCOTIA CONFERENCE.

MISSIONARY COMMITTEE. The Missionary Committee of the Conference of Nova Scotia, will meet (D.V.) in the basement of the Brunswick Street Church, Halifax, on Wednesday, 24th October, at 9 a.m. The Conference Special Committee will meet at the close of the meeting of the Missionary Committee, in the same place. W. H. HEARTZ, President. Oct. 6th., 1883.

C. E. AND P. A. FUND.

The Autumn meeting of the Church Extension and Parsonage Aid Committee of the Nova Scotia Conference will meet (D.V.) in the basement of the Brunswick Street Church, Halifax, on Thursday, 25th October, at 10 a.m. as per Constitution. J. G. ANGIN, Secretary. Oct. 6th., 1883.

MISSIONARY ANNIVERSARIES.

The Rev. Dr. Cochran, President of the Toronto Conference, a returned missionary from Japan, is expected (D.V.) to address meetings in advocacy of the interests of the Missionary Society of the Methodist Church of Canada, as follows: Amherst, Friday, October 19th. Halifax, Oct. 21st, 22nd, 23rd, 24th. Avondale, Thursday, October 25th. Windsor, Friday, " 26th. Yarmouth, Sabbath, " 28th. Bridgetown, Monday, " 29th. Annapolis, Tuesday, " 30th. " Wednesday, " 31st. W. H. HEARTZ, President. Oct. 6th., 1883.

MISSIONARY SOCIETY.

The Annual Missionary Sermons on behalf of the Methodist Church of Canada will be preached in this city on Sunday, the 21st inst., as follows: Brunswick Street Church, at 11 a.m. Rev. Dr. Cochran, Missionary from Japan. at 7 p.m. Rev. W. H. Hertz, President N. S. Conference. Grafton Street Church, at 11 a.m. Rev. W. H. Hertz, President N. S. Conference. at 7 p.m. Rev. Dr. Cochran, Missionary from Japan. Charles Street Church, at 11 a.m. Rev. J. J. Teasdale, at 7 p.m. Rev. B. C. Borden. Kaye Street Church, at 11 a.m. Rev. F. H. W. Pickles, at 7 p.m. Rev. W. G. Lane. The Anniversary Meetings will be held as follows: Kaye Street Church, on Sunday afternoon, 21st inst., at 3 o'clock. Grafton Street Church, on Monday evening, 22nd inst., at 7.30 o'clock. Brunswick Street Church, on Tuesday evening, 22nd inst., at 7.30 o'clock. Charles Street Church, on Wednesday evening, 24th inst., at 7.30 o'clock. The meetings will be addressed by the Rev. Dr. Cochran, Rev. W. H. Hertz, and others, and a collection will be taken up at each service in aid of the funds of the Society.

PERSONAL.

We learn from the St. John papers that the Rev. Dr. Sprague expected to sail from Liverpool yesterday. His health is much improved. A very pleasant welcome meeting was held last week in Truro, in honor of the return of Rev. S. B. Dunn and Mrs. Dunn. The chair was taken by Israel Longworth, Esq. A correspondent of Zion's Herald gives this in the last issue of that paper, among Vermont items: "Mrs. Baxendale, wife of Bro. J. T. Baxendale, of Cabot, is very low with meningitis; but we hope for her recovery." Mrs. Mary D. James, well-known to all readers of the Guide to Holiness, died suddenly on the 4th inst., while seated in her chair at Mrs. Dr. W. C. Palmer's in New York. The Methodist Book Concern had just issued her new book—"The Soul Winner." The Moncton Times says: The Rev. Robt Wilson leaves on Friday for England, hoping to recruit his health and to do some good in promoting immigration. With restored health few men could do this country a greater service in promoting immigration than Rev. Mr. Wilson. Mr. John Road, father of the Rev. John Road, of Exmouth St. Church, St. John, N.B., passed away at Chatham, Ontario, on the 8th September, after a painful and lingering illness, borne in good hope of everlasting life. No greater comfort than the recollection of this can be had by any scattered band of mourners.

Mr. T. B. Flint has been appointed Sheriff of Yarmouth, in the room of the late W. K. Dudman, Esq.

For a paragraph reporting the recovery of Z. Chipman, Esq., of St. Stephen, we have to substitute a sadder one announcing his decease on Tuesday morning, after a somewhat tedious illness. The present pastor and his successors will miss the presence of this genial man, whose character and counsel and financial aid he so greatly helped our church work in St. Stephen and other places. He leaves one son and several daughters. One daughter is the wife of Sir S. L. Tilley. The sorrowing family mourns not as those without hope. Many will sympathize with them.

LITERARY, &c.

We understand that the November number of the Continent will contain an article on "Ottawa," by Mr. Jas. M. Oxley, of the Marine and Fisheries Department. Mr. Oxley's name is becoming favorably known in literary circles. Grumbley Hall: or, Whose Boy, by E. Lloyd, Esq., of this city, has been recently published by Remington & Co., London. Few, we imagine, of Mr. Lloyd's many friends were aware of his literary venture. They have therefore been all the more gratified by his success. These two volumes, though written in the style of fiction, contain in the main a relation of facts identified with the author's experience, through which runs a thread that youth may safely take for guidance. A few copies may be obtained at the Book Room. Price \$2.50. The Character and Life-work of Dr. Pusey, just published by T. Woclmere, London, is from the pen of Dr. Rigg. The aim of the author, whose thoroughness of treatment is well known, is to bring out into full light the distinctive characteristics of Dr. Pusey's life-work as a leader in the National Church. It is a significant fact that the nation is being asked to erect a great memorial to a man whom Dr. Rigg most clearly shows to have ecclesiastically remained outside of Rome, while as to all essential points of theological dogma he accepted the definitions and traditions of Rome. The book should be widely read.

THE DOMINION.

Counterfeit two dollar bills of the Union Bank of P. E. Island have been in circulation in St. John. Rich gold deposits on the line of the Canada Pacific Railway in the Rocky Mountains are reported. Dun & Co. reported 187 failures last week in the United States and Canada, as compared with 183 the previous week. The Lunenburg County Times says that work is being vigorously pushed on the Nictaux and Atlantic Railway at present. A young man named Rice, belonging near Charlottetown, P.E.I., was killed last week by the bursting of the drum of a threshing mill. The Grand Jury having found no bill against Dr. Archibald Lawson in the Bridget O'Connor case, Judge Thompson has issued a warrant for his arrest. The new Governor-General will probably reach Quebec on Monday, the 21st inst., where he will be met by the ministers of the Crown and sworn in. Mann, who murdered the Cooke family at L'Original, was hanged on Friday. He has shown the most callous unconcern. He made no speech or expression, except that he died a Christian. Thirty-three cases are inscribed for hearing at the next sitting of the Supreme Court at Ottawa on the 23rd inst., fourteen being from the Maritime Provinces, eight from Quebec and eleven from Ontario. A large majority of the MacNab-street Presbyterian congregation, Hamilton, Ont., (the number being 214 for to 55 against) have recorded their votes for the introduction of an organ in the service of praise. Mr. Kaulback, Liberal Conservative, has been elected to the House of Commons, from Lunenburg. Mr. Killam has been chosen in Westmoreland by a majority of 272 votes to represent that county in the Local House. The Religious Intelligencer, Carleton Co., has been again fined for ranselling, this time \$100 and costs. Rev. T. O. DeWitt is on his track, and is not likely to stop till he drives the fellow out of the business or the country. At noon on Monday His Excellency the Governor-General and Princess Louise took their final departure from Ottawa. A large crowd assembled at the station to see them off. Lord Lansdowne, the new Governor-General, and Lady Lansdowne sailed from Monville last Thursday for Quebec on the steamer Circassian. The Montreal Witness calls attention to the restrictions placed upon the education of colored children in this city. One thing is as clear as noonday, that is that the School Commissioners should make arrangements to enable the children of the colored race to obtain an equally good education with those of his white brother. Any rule that really obliges them to go abroad to obtain an education is an injustice.

GENERAL RELIGIOUS NOTES.

The monastic orders in Italy are giving way to despair at their decreasing power and popularity. A general of one of the orders is reported as saying to a correspondent, "We are doomed to die." The demand for Bibles and Testaments for the last three months has been so great that the American Bible Society, although it publishes seven complete Bibles and Testaments every minute of working time, is unable to supply it promptly. From the Livingstonia Mission, Central Africa, comes news of the completion of the New Testament into the Chinyanja language, and of the launching of a missionary steamer upon the waters of Lake Nyasa. In 1830 it was not known that there was a single Protestant among the French speaking people of Canada, now there are 3,000 communicants, and a French Protestant population of about 11,000. GLEANINGS, Etc. THE DOMINION. Counterfeit two dollar bills of the Union Bank of P. E. Island have been in circulation in St. John. Rich gold deposits on the line of the Canada Pacific Railway in the Rocky Mountains are reported. Dun & Co. reported 187 failures last week in the United States and Canada, as compared with 183 the previous week. The Lunenburg County Times says that work is being vigorously pushed on the Nictaux and Atlantic Railway at present. A young man named Rice, belonging near Charlottetown, P.E.I., was killed last week by the bursting of the drum of a threshing mill. The Grand Jury having found no bill against Dr. Archibald Lawson in the Bridget O'Connor case, Judge Thompson has issued a warrant for his arrest. The new Governor-General will probably reach Quebec on Monday, the 21st inst., where he will be met by the ministers of the Crown and sworn in. Mann, who murdered the Cooke family at L'Original, was hanged on Friday. He has shown the most callous unconcern. He made no speech or expression, except that he died a Christian. Thirty-three cases are inscribed for hearing at the next sitting of the Supreme Court at Ottawa on the 23rd inst., fourteen being from the Maritime Provinces, eight from Quebec and eleven from Ontario. A large majority of the MacNab-street Presbyterian congregation, Hamilton, Ont., (the number being 214 for to 55 against) have recorded their votes for the introduction of an organ in the service of praise. Mr. Kaulback, Liberal Conservative, has been elected to the House of Commons, from Lunenburg. Mr. Killam has been chosen in Westmoreland by a majority of 272 votes to represent that county in the Local House. The Religious Intelligencer, Carleton Co., has been again fined for ranselling, this time \$100 and costs. Rev. T. O. DeWitt is on his track, and is not likely to stop till he drives the fellow out of the business or the country. At noon on Monday His Excellency the Governor-General and Princess Louise took their final departure from Ottawa. A large crowd assembled at the station to see them off. Lord Lansdowne, the new Governor-General, and Lady Lansdowne sailed from Monville last Thursday for Quebec on the steamer Circassian. The Montreal Witness calls attention to the restrictions placed upon the education of colored children in this city. One thing is as clear as noonday, that is that the School Commissioners should make arrangements to enable the children of the colored race to obtain an equally good education with those of his white brother. Any rule that really obliges them to go abroad to obtain an education is an injustice.

GENERAL.

Efforts to induce Ceteaway to surrender to the British officer in the reserve territory have succeeded. The death rate from consumption in Montreal is lower than in any other large city in the world. The Chinese authorities are employing Englishmen to command their ironclad war-ships. A thousand million dollars is the estimated shrinkage of Wall-street values within two years. Shares of the Cocoa Rooms temperance saloons opened in Liverpool in 1875 are now at a 100 per cent premium. The discovery of an immense river within the Arctic circle, hitherto known only to the natives, is reported from Alaska by U. S. officers. The temper of the Chinese at all the treaty ports is said to be dangerous. Several serious riots have occurred. The Lady Superiress and several women attached to the Maria Institute, which is under the direct patronage of the Carins, have been arrested on the charge of Nihilism. There is something ghastly in the fact that upwards of 1,200 applications were received for the post of executioner, vacated by the death of Marwood. Four hundred persons are prostrated by trichinosis in ten villages in Saxony. Fifty of the sufferers are in a hopeless condition. Deaths from the disease are occurring daily. The Mormons have a membership of 127,000 in Utah, 2,264 in Idaho, and 5,000 in Arizona. In the last six months they have received 23,000 new members. France, Russia, Germany and Italy are all busily engaged in strengthening their navies, and England proposes not to be left behind in the contest for maritime supremacy. A telegram from San Francisco states, on the authority of prominent wine merchants, that this year's wine crop in California will be 40 per cent less than was expected. Last year Bishop Gross, of the Roman Catholic Church, issued an order that all girls should leave the public schools in Atlanta, Ga., and it was obeyed by all except one family. The anniversary of the discovery of America was celebrated at Madrid on Saturday with a splendid banquet. At the conclusion of festivities a statue of Columbus was unveiled. It was a most brilliant gathering. Bishop, the mind-reader, at a public exhibition given in Dublin, after failing four times to reveal the number of a bank note faintly, and has since been seriously ill of congestion of the brain. One of the most historic buildings in Paris has disappeared forever. The last stone of the Tuileries has been removed, leaving an uninterrupted view from the Place du Carrousel to the Arc de Triomphe. The prohibition candidate for governor of Ohio, Hon. Ferdinand Schumacher, said that the operation of the Scott law reduced his taxes \$1,000 this year, and he handed that sum to the Woman's Christian Temperance Union. It is reported at Rome that many private documents referring to the Papacy have disappeared from the Vatican. It is feared by the Pope that the Italian Government may take under its protection the treasures of the Holy See. J. L. Adams, Elder of "The Plainville Branch of the Reorganized Church of the Latter Day Saints," has been sent to the Massachusetts House of Correction at Dedham for three years for practicing the Mormon doctrine of plurality of wives. During services in a Jewish Synagogue at Zivovka, Russia, on Saturday, a false alarm of fire raised in the women's gallery caused a panic. At the door there was a terrible crush, during which forty women were killed and thirty others injured. Capt. Robert Beckwith, a veteran of the war of 1812, died at the residence of his son in Norwich, Conn., on Sunday, aged 90. He enlisted in the American navy in 1812, was captured by the British and confined in the Halifax jail 18 months, until the close of the war. The N. Y. Tribune says that "it is announced that after the present contracts expire mails will be sent by the most efficient vessels from Queens town to America, without regard to other considerations. We suppose that this means the fastest steamships." A steamer which last week sailed from San Francisco for Hong Kong carried away nearly twelve hundred Chinamen. Over nine hundred were provided with return certificates. Every one of the twelve hundred was carrying off with him from \$500 to \$1,000. The new Russian law prohibiting children under twelve years from working in manufactories will be applied in the month of May. According to the new law, boys from twelve to fifteen years of age will not be allowed more than eight hours' labor in the day, and three hours will be devoted to school.

MY MISSION TO FIVE ISLANDS

DEAR EDITOR.—For the benefit of my 12 brethren in the District and all whom I may concern, I desire to place on record some notes of my visit to Five Islands.

The visit was by appointment of District and had several objects in view. At some personal inconvenience I left home on Friday, 28th ult., dined at the Oxford passenger, where I found Bro. Cassidy, just returned from General Conference.

After tea at his son's house we started on a twelve miles drive up the mountain, reaching our destination at 8 o'clock, p.m.

Our drive was beguiled with conversation regarding the preachers of other days and their work, special mention being made of Rev. C. Lockhart, through whose instrumentality Mr. Lewis was brought into connection with the Methodist Church.

On our way we passed a blazing stick on which for some one's benefit was written: "Gone to Paton's Mill to hoist the gates. John McKinlay, October 1st, 1883."

Being attended, to we passed on until some eight miles had been traversed and an impassable bridge reached, when, taking reluctant leave of our good friend Walter, we shouldered our knapsack and proceeded on foot.

After walking some five miles we were met by a friend specially delegated by Bro. Craig, and soon we passed over Collingwood Heights, into Collingwood and were on the familiar ground of the River Philip circuit.

Before I take leave of Five Islands, I desire once more to thank the brethren Lewis, Taylor and Fulmer for their great kindness, each of whom I may say, Mr. Editor, takes the Wesleyan, which I doubt explains why they are so good, so staunch and so ready to serve the preacher and the church.

States, would be a growing and prosperous place. It is supplied religiously by the Presbyterians and Congregationalists—the former a large and influential body, the latter, an offshoot from the Presbyterians, small but plucky, judging from the beautiful manse and church they have succeeded in erecting.

Methodism has, we judge, no mission in Economy at present, save to hold on to Bro. Fulmer, and for this perhaps an occasional service will suffice, when the people generally can benefit by any peculiar excellence that may seem to attach to Methodist preaching.

Soon after eight o'clock the next morning we left on our return. Bro. Fulmer furnished the conveyance and Walter was our driver. We struck through the woods on a road that would have reminded the Fathers of some of their earlier experiences, where our horse, being good, made nearly three miles an hour.

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owing to the easiness with which divorces were obtained in the States. The tendency on the other side of the line was to lower the sanctity of marriage. He hoped the Conference would oppose the report on this point.

The report of the committee including this alteration in marriage ritual, was adopted. AFTERNOON. Rev. Dr. Carman moved that when this Conference adjourn it shall stand adjourned to meet at call as follows:—

If the call be made before the consummation of legislation affecting our legal Union, it shall be made by the President and Secretaries of this Conference under its provisional organization.

Rev. Dr. Carman moved, That in the case of ministers transferred prior to or at the Annual Conferences of any of the contracting Churches from one of the Annual Conferences of these Churches to another, or from one part of the territory to another part so distant as to cross the bounds of any of the newly-formed Annual Conferences, the men so transferred or removed by any of the Churches in due course of discipline shall belong to that Conference of the Methodist Church to whose territory they have been transferred or removed.

Rev. E. Roberts said this resolution was intended to meet the case of some of their ministers, who, on being transferred, say to Prince Edward Island, had the option of leaving there after a certain number of years' service. The resolution was adopted.

Rev. J. J. Rice was elected Assistant Secretary to the General Conference. Final report of the Committee on Discipline was adopted.

Rev. S. F. Huestis moved, That the cordial thanks of this General Conference be presented to the press for the full, fair, and correct reports of our proceedings furnished to the public.

Rev. Dr. Rice had great pleasure in seconding the motion. He did not do it formally, but because he really felt they had been fairly and fully reported during the whole of the sessions of the Conference of the Methodist Church of Canada and of this provisional Conference. The motion was unanimously adopted.

Rev. R. Cade moved, That the best thanks of this Conference be extended to Rev. J. A. Williams, D. D., for the kind, courteous, prudent, satisfactory, and eminently Christian manner in which he has conducted the business of the sessions, and we unanimously trust that his life may long be spared to lead and bless the hosts of our beloved Zion, whose grand interests he has so long and sacrificially held near his heart.

Rev. Dr. Carman warmly seconded the resolution. Expressions of strong regard and esteem for Dr. Williams were given by Revs. Messrs. Stratton, Parker, W. Williams, Dr. Gardiner, Williamson, Griffin, Gray, Antliff, Webster, Cullamore, Cade, Lounsbury, Chisholm, and others. In fact, this closing meeting of the Conference became a delightful fellowship meeting in which all former differences seemed completely forgotten, and the spirit of brotherhood and unity filled every heart and all felt they were indeed one in Christ Jesus.

Rev. Dr. Williams, in reply, said: Dear Christian Brethren—I do not know that I can say anything. I feel a great deal more than I can say. If you were opposing me on the floor of the Conference I know then what I would do. But when you come on me with thanks, which I do not think I deserve, especially put in the way you have put them, it almost overwhelms me. I came into the Methodist Church with as little qualification for the ministry as any man that came in it. My ignorance was borne with and I was helped out of it by the Methodist people. Shortly after my conversion I became acquainted with the man who was the instrument of my conversion, and I have always loved the Methodist ministry since, nor is there a better class of men anywhere.

ance it has afforded me, and that in the Methodist Church I have found a sphere for every talent I have had, and an outlet for every disposition or feeling I could cultivate towards God and towards man. I have lived for the Church by day and night. I bless God for the position in which in His Providence he has placed me. My ambition is met in Jesus Christ; my sole desire is to preach him, and when a brother asked me what we should put on the Conference seal, the words, "Christ whom we preach" at once suggested themselves, and for that Christ I live. I am very much obliged to the brethren for the consideration extended towards me; and for the kindly, heavenly feeling pervading this meeting, I render thanks to the Father. I hope this will be the beginning of a glorious work for God. I am with you to live and to die, and after that will meet you in glory.

The President's reply was listened to with marked attention by the Conference, and had a visible effect on many of the delegates. One of the delegates then struck up the well-known verse:—"And if our fellowship below In Jesus be so sweet, What heights of rapture shall we know When round his throne we meet?" which was sung with great energy by the Conference.

MISCELLANEOUS. It was decided to present the President with a beautifully-bound album containing photographs of all the delegates, as a memento of the first united Conference, and Revs. Amos Campbell and J. B. Clarkson were appointed a committee to attend to the matter.

On motion of Rev. Dr. Dewart, a cordial vote of thanks was tendered to the secretary, assistant secretaries, and journal secretary for the courtesy, promptness, and ability with which they had performed their duties.

One of the lecturers of the *Salle des Capucines*, in Paris, lately gave the following telling anecdote:—"The ladies of Tlemcen, seeing our admiration of the Moorish children, surprised us by the visit of a splendidly-dressed and lovely little girl of seven or eight. 'Her child is lovely as a rose,' I said to her father; 'does she read and write?' 'No,' said he, 'my daughter is a girl!' 'And because she is a girl thou teachest her nothing?' Nothing; for a woman is happy only when she knows nothing."

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He (Sanson), the Parisian executioner, repeated again and again that a amount of physical suffering from the fall of the axe and the separation of the head from the body was exceedingly small—that death was instantaneous—that in the whole of his experience he had never seen a voluntary motion of the muscles after decapitation—that the stories of the opening and closing of the eyelids after execution were inventions, contradicted by the whole of his observations, without a single example to the contrary—that the extinction of feeling and of life followed the fatal event immediately, and without a single exceptional case.—*Corbett Mag.*

The poster plays a truly mournful part during a political campaign—it is always on the fence.—*Philadelphia Bulletin.*

There is no man so poor but what he can afford to keep one dog, and I have seen them so poor that they could afford to keep three.—*Irish Billings.*

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

There is no pain, no matter how severe nor what the cause, that cannot be partly or wholly relieved by *Johnson's Anodyne Liniment*, used internally and externally. It is the most powerful remedy known to medical men.

The greater part of the half-million gallons of New England rum exported from this country last year was sent to Africa. There are "Christian" men who for gold will help to make the Dark Continent still more benighted.

Try Ayer's Pills. They will relieve the stomach, restore the digestive organs to healthy action, remove the obstructions that depress nerves and brain, and thus cure your headache permanently.

In the Old World marriage often makes a greater difference in the lot of sisters than here. Thus, one of the late Bernal Osborne's daughters is a duchess and the other the wife of an Irish police magistrate in moderate circumstances.

There is nothing so essential to health and happiness as pure rich blood. It prevents exhausted vitality, premature decline, nervous and physical debility, besides untold other miseries. *Parson's Purgative Pills* purify and enrich the blood, and will cleanse the blood in the entire system in three months.

The largest meteoric stone ever found is in the Royal Academy of Stockholm, and weighs twenty-five tons. The museum at Copenhagen contains one of ten tons; the British Museum one of more than five tons; the museum at St. Petersburg, one of 1650 pounds; and the Smithsonian Institute, one of 1400 pounds.

CARD.—Being in possession of a valuable remedy for asthma, hay fever, phthisis, bronchitis, and all difficulty in breathing, I have consented, after numerous solicitations, to make it known. Any individuals so suffering can get valuable information by addressing Rev. G. F. B. DAY, Musquodoboit Harb., N.S. may 4-ly

The Rev. Samuel Earnshaw, of Shetland, says that he was married a couple, when he said to the man, "Say arier me: 'With my body I thee worship.'" The man innocently asked, "Must I kneel down to her?"

METHODIST HYMN BOOK

Table listing various hymn books and their prices, including titles like '8vo. or Pulpit Size, Plain Type', '12mo. or Old People's Size, Plain Type', and '18mo. Small-Pica Type'.

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S. F. HUESTIS Book Steward

Receipts for 'Wesleyan.'

Table with 2 columns: Name and Amount. Includes Rev. F. H. Wright, Mrs. George Cann, Rev. John Craig, Mrs. Sarah Wetherly, Mrs. Thompson Bond, etc.

NOTICE.

To the Ministers as Agents of the 'Wesleyan':—

In August last we sent out from this Office to all our ministers who act as Agents for the 'Wesleyan,' lists of subscribers...

By referring to those lists it will be seen that a large number of our subscribers have not yet paid the subscription for 1883...

In the revision of our lists at the beginning of the New Year, we shall be compelled to strike off the names of all subscribers who are more than one year in arrears...

We are sorry to lose a single subscriber, but if our brethren still only help us, we need lose but very few.

We therefore strongly but respectfully urge upon all our Ministers the duty of at once attending to the collection of all unpaid subscriptions.

We are endeavoring to make arrangements for the wider circulation of the Wesleyan, but in order to complete such arrangements we must collect from all who are in arrears.

To our Subscribers:

Please read the above notice to our Ministers, and if you have not paid your subscription within twelve months, do not wait to be called upon...

S. F. HUESTIS, Book Steward. Oct. 16th, 1883.

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

Table with 4 columns: Location, Day, Time, Preacher. Includes Dartmouth, Sunday, 7 P.M., W. G. Line, etc.

MARRIED

On the 9th ult., at the residence of the bride's father, by the Rev. R. Bird, Mr. Sidney Pudby, to Miss Maggie Henderson, eldest daughter of James Henderson Esq., all of Westworth.—Presbyterian Witness please copy.

On Sept. 1st, by Rev. A. Hokin, at the residence of Mr. D. K. Smith, Baccaro, Mr. David A. Purdy, of Baccaro, and Mrs. Ella Robbins, of Chebourg, Yarmouth.

At Camp, Oct. 10th, by Rev. J. Astbury, Mr. Elisha Hastings, of Pubnico, and Miss Emma Jane Whittman, of Camp.

DIED.

At the Celars, (the lotterdown, P.E.I., on Sunday, the 7th inst., Maria, the beloved wife of William Heard, aged 66 years.

At Gazetown, Queen's Co., on the 11th inst., of typhoid fever, John Palmer, Esq., High Sheriff, in the 55th year of his age.

At Port Joli, Sept. 24th, Mr. Gaspar Wolfe, aged 86 years.

At Fort, Hebert, Oct. 3rd, Mr. William McDonald, aged 79 years.

At Kingston, Kent Co., Oct. 8th, Stephen Beale, aged 77. He died as he lived, trusting in Christ.

"When all other remedies fail" for Bowel Complaint, Colic, Cramps, Dysentery, etc., then Dr. Fowler's Extract of Wild Strawberry comes to the rescue. Thus writes W. H. Crooker, druggist, Watford, and adds that "its sales are large and increasing."

HALIFAX MEDICAL COLLEGE.

THE SEVENTEENTH Session of this Institution will open on Thursday, October 25th, 1883.

WORKS BY THE LATE Frances Ridley Havergal.

ELEGANT GIFT BOOKS.

Life Chords. The Earlier and Later Poems of the late Frances Ridley Havergal. With Twelve Chromo-Lithographs of Alpine scenery, etc. Price \$3.60.

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Swiss Letters and Alpine Poems. Written during several tours in Switzerland. With Twelve Coloured Illustrations by the Baroness Helga von Cramm. Price \$1.00.

Morning Stars; or, Names of Christ for His Little Ones. Price 25c.

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