

# The Wesleyan.

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## FROM THE PAPERS.

The *Sunday School Times* reminds singers in worship to remember in whose service their voices are used.

Not one of our College of Bishops wears a regulation white cravat.—*Richmond Advt.*

An American paper aptly says:—"The city of Montreal has a prohibitory law on election days. Why not on 364 other days? The Dominion of Canada might have been substituted for a single city."

The *American Israelite* does not approve of the scheme of the return of the Jews to Palestine. It says: "We rather believe it is God's will that the habitable world shall become one Holy Land, and the human race one holy people."

People who are ready to part with their hearts while keeping their money, are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer.—*Baptist Weekly.*

Dr. William M. Taylor, of New York, lately expressed the thought in a public address that "Colleges and Young Ladies' Seminaries, had broadened their courses of study at the sacrifice of depth, and that they will see the necessity of retracing their steps."

The Philadelphia *Methodist* says of the late Bishop Scott: "Considered as a Christian and a minister of Jesus Christ, his distinguishing traits were purity, modesty and simplicity. Perhaps he was unequalled in the gifts of underrating himself and overrating his brethren."

The most unique circuit in our Church is in the city of Louisville, Ky. The circuit is small—one mile across—but it takes two preachers to travel it. The Rev. Dr. Messick and Rev. Dr. Morrison have been serving that work from ten to twenty years. Every quadrennial they swap churches.—*Richmond Christian Advocate.*

The London School Board has in its discussion of the question of offering gratuitous education reached the point of specifying several schools in which the experiment might usefully be tried. To start this system in a few schools means, of course, its extension to all the Board schools; and certainly the sooner England has a free-school system the better for her.

The genuineness of a revival is proved by the deeds of righteousness that can be traced to it. Old grudges disappear, rivalries are forgotten, cordwood is measured righteously, one man is less a slave of appetite, another is less passionate, and all who felt the power of the Spirit at all are truthful, honest, and peaceable.—*Nashville Advt.*

We report to the credit of the French Assembly that it has refused to make insanity of either party a sufficient ground for divorce. This is our American practice, insanity being reckoned a disease or misfortune over which the subject has no control. It is therefore included in the "for better, for worse" of all our religious marriage ceremonies.—*Central Chn Advt.*

The Oxford University Convocation have declined a bequest of £1,000 by the Rev. William N. T. Marsh Lushington Tilson for the establishment of annual sermons by a preacher of strictly Evangelical or Low Church views, who should preach upon the past history and religion of the Jews, and the prophecies relating to their return to Judea.

What are called "typographical errors"—possible the types are not always the offenders—have been somewhat less numerous of late than formerly, in our columns; and we might desist from noting them; but last week they made us utter egregious heresy—even to speak of the "sacred career" of our Lord, while on earth. See near the end of the article on the *Incarcation*. "Worship career," it should have been.—*N. Y. Methodist.*

The New York *Times* commenting on the star-route revelation says: "At the seat of Government the plunder of the public Treasury is regarded as a legitimate pursuit, and is only partially discredited by being found out. An atmosphere less fitted for the growth of a robust and scrupulous sense of public or private morality cannot be found in the country, and the explanation of that fact does not lie very far from the surface."

What about last Sunday's sermons? Is all thought of them dismissed by those who preached them? We have heard of some who began on Sunday night to consider the pulpit themes

for the coming Sunday, taking no further interest in the messages of the day just ended. Would it not be well, however, to follow pulpit deliverances, as well as to precede their preparation, by earnest and frequent prayer for the Divine blessing upon them?—*Baltimore Methodist.*

The "intoning" of prayers is a performance we have rarely heard, and what we have heard never begat in us a passion for more. But we never witnessed what Professor Francis G. Tiffany says was to him "the most grievous mockery of worship he ever saw, when in an English Cathedral the white-robed canon, being of uncertain musical ear, was forced to rap his tuning fork on the stall and apply it to his teeth before he could proceed with, 'Let us pray.'—*Ex.*

The Diocese of Maryland is agitated by an exciting and almost bitter antagonism between the "high Ritualists" and the high and low churchmen. The *Georgetown* says: "The real issues in Maryland are: Shall we authorize habitual Auricular Confession? Shall we authorize the Holy Communion as an offering for the departed? Shall we authorize teaching tantamount to transubstantiation? Shall we authorize the changing of our churches into Roman mass houses?"

At a recent gathering of the London missionaries of the Established Church, twenty nine present said, in answer to a carefully prepared question, that they did of "their own personal knowledge know of industrious, temperate, prudent people, whose misfortunes could not be charged to their own fault or folly, lacking enough to eat." One went on to say that nothing was more common than for an industrious, temperate workman who had been out of work for any time, to fall sick as soon as he has obtained work again, his strength having been so sapped by under-nourishment.

The London *Times*, in an editorial article recently rightly said: "The license which American criminal law allows to dynamite projects is a scandal and a shame to American legislation. A more enormous scandal is the attitude which public opinion in America assumes toward them. Never was there a body of national opinion so inquisitive and keen which could have shown itself more feeble and inert in defense of public morality, than opinion in America since the dynamite school became notorious. Americans must determine whether or not they will continue to be subject to this reproach."

"The time of my departure is at hand; I have finished my course."

"Bring hither the books, especially the parchments." Many curious and flippant inquiries have been made as to the precise degree of supernatural influence required in order to enable the Apostle to write the latter sentence. Perhaps there is more divinity in it than at first sight appears. If an Apostle when now aged and on the very border of the better land could be so mindful of his books and so desirous of obtaining his parchments, it seems to add force to his Apostolic advice, "Give diligence to reading." For cleric or lay the advice is fully worth the taking.—*Methodist Recorder.*

We have not seen our beloved President to greater advantage than in his courteous and most hearty greeting addressed to our visitors, (the Nonconformist deputation) and in the very appropriate way in which he brought the interview to a close. And what a volume of song was that which burst forth on his giving out "All hail the power of Jesus' name." It is notorious that the finest and most hearty congregational singing in the world is that of the Wesleyan Methodist Conference, and we had it in perfection on Friday week. The devout, touching and very beautiful prayer of the Ex-President was a fitting end to a very joyous fragment of an hour.—*London Watchman.*

## LIVING STONES.

The President of the English Conference, Rev. Charles Garrett, in the course of his official sermon on July 30th, said, (his text was Matt. 16: 18): "Look at the first course of stones as they are described in I Cor. vi. 9, 10 and 11. See in these verses the material out of which to make a holy Church. 'Thieves, covetous, drunkards, revilers, and such,' says the Apostle, 'were some of you, but ye are sanctified.' Oh, there is not a dirty stone in the building, but all renewed and living a new life. I have not time to go all up the walls. But what do I see on this side? A number of Kingswood colliers who could

not open their mouths except in blasphemy; but Christ touches them, and the blasphemy is turned into praise. And what do you see there? A company of Hottentots, and there again a company of Fijian cannibals devouring one another; but Christ touched them, and they are loving one another with a pure heart fervently. Such wonders Christ can do. But we need not go so far off. The other day a lady went to one of our Lancashire towns to lecture against Christianity. Think of it, a woman against Christ. Why, if Christ is man's friend, he is if possible, ten thousand times more the friend of woman. In the course of the lecture she declared that Christ was a myth. When she had done, an old friend of mine—a mill hand—got up and asked leave to put a question. "The question," said he, "I want to ask the lady is this: Thirty years ago I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed, and many people tried to help me, but they did not succeed; the teetotallers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and then I was taken before the magistrates, and they tried, and next I was sent to prison, and the warders tried what they could do, and though they all tried I was nothing better, but rather worse. Now, you say that Christ is a myth. But when I tried, and the teetotallers, the police, the magistrates, and the warders of the prison all tried in vain, then Christ took hold of me, touched my heart and made me a new man. And now I am a member of the Church, a class-leader, a superintendent of a Sunday-school, and I ask if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, Miss," said he, "say what you will, the Gospel is the power of God unto salvation." Yes, it is Christ to prepare the material out of which his Church is to be built, and no matter how bad the material if it is to be re-made you can never meet the wrong man if he is to be re-made. Mother, do not you think you have been going to the wrong person about your son? You have been writing to the minister and seeking the help of friends. Go to Christ, and by-and-by, when his omnipotent finger touches your boy's heart, it shall be broken, and you shall rejoice together. I know a young man, the only son of his mother, and she a widow. He had wasted her property, and was breaking her heart, and was the curse of the place. I was holding a meeting one night, and saw him come in, and concluded he had come for a disturbance. I went down the aisle and came in behind him, and said, 'William, are you saved?' He trembled like an aspen leaf. "No, sir," he said. "Your mother has been praying a long time for you." "I know it," he said. He was surrounded by about a dozen of his boon companions. "Well, when are her prayers to be answered?" He gave one glance at his companions, burst from the pew, rushed up the aisle, and flung himself down at the communion-rail, and pleaded for mercy. He stayed till ten o'clock, and then found peace. He said to me, "Would you go home with me, Mr. Garrett?" I went with him. He opened the door, and there was his mother. She had sent the servants to bed, and was waiting for him. "You go first," he said to me. "Oh, Mr. Garrett, cried his mother, 'what has he been doing now?' He had come home so often in trouble that she thought I had come to complain. "Oh, nothing, William has given his heart to God and found peace." And she stood up, and it was a sight never to be forgotten as she lifted her eyes and hands to heaven, and said, "Now, Lord, lettest Thou Thy handmaid depart in peace, for mine eyes have seen Thy salvation." "I will build my Church."

## TOO MUCH CONFIDENCE.

One of the recent visitors to America, an Irish Wesleyan minister, was relating some of the difficulties in the way of propagating Protestant principles in Ireland. He said by way of illustration, that not many years ago a brother came over from Scotland, an enthusiastic missionary, ready to go and possess the whole Catholic country in Ireland. The Wesleyan brother cautioned him against too much confidence, and informed him of the difficulties in the way. The Scotch missionary, however, was very full of faith, and when, on the Sabbath, he preached in the chapel of the Wesleyan brother, preparatory to setting out on Monday for the Catholic stronghold, he took for his text the words, "By my God have I leaped over a wall."

After an absence of ten or twelve days the Scotch missionary returned to the house of the Wesleyan. He had one eye closed, and one arm in a sling, and was, otherwise badly battered up. He had been warmly welcomed by brickbats and shillabhis, and was now en route for the place from whence he came. He consented to preach, however, and rose on the Sabbath to announce his text: "My soul cleaveth to the dust."

Many an adventurer has set out in the same spirit, and has met the same fate. Divine Providence is not responsible for these failures. We have no warrant, in making these experiments, that the Lord will deliver us from the consequences of Quixotic expeditions, simply because our intentions are good.—*Nashville Advt.*

## AN EFFECTIVE SERMON.

In the year 1833 a young Methodist itinerant preached at a camp meeting, near Columbia, in Tennessee, from the text, "Blessed be the God and Father of our Lord Jesus Christ." In the congregation was a young man, his senior by twelve years, who was rapidly coming into public notice, having already been elected to the State Legislature and the National Congress.

As time rolled on, the one became a noted preacher, and an able connexional officer, known and honored throughout the bounds of his denomination; the other advanced in a political career till his name was familiar not only in the remotest corners of this land, but he was respected everywhere in the civilized world.

Sixteen years had elapsed since the camp-meeting, when Elijah, the body servant of the statesman, was sent to request the preacher to call on his master, who was at home quite ill. "Doctor," said Elijah, "do you know why my master thinks so much of you?" The minister replied: "We have been good friends for a number of years; we are both Democrats; but I do not know any special reason why he should be attached to me." "It is," said Elijah, "because of the sermon at that camp-meeting." When the Doctor arrived he found the pastor of his friend's wife, who was and is now a member of the Presbyterian Church, and going together into the room of the sick, they learned that they had been called for religious conversation. During the visit the dying man expressed the following sentiment: "I believe in Jesus Christ; I trust in him alone for salvation. I wish to acknowledge him as my Savior. I am a Methodist, but from the pressure of public duties I have neglected to join the Church. I do not wish to die out of the Church. I would prefer acknowledging Christ in the public congregation; in view of what he has done for me that is little enough for me to do for him. It may seem a little cowardly for me to unite with the Church in private. I should prefer doing it publicly, but I may not recover." He was assured that his desire for membership in the Church and its ordinances should be gratified. A few days later the symptoms became more alarming, and but slight

hopes of recovery were entertained. The Methodist preacher was again summoned. Among the persons present were the pastor of the man's mother and wife, both Presbyterians, his mother, a brother, and a colored nurse still living. In the presence of these friends that eminent man acknowledged his dependence on Christ alone for salvation, was baptized by the itinerant, when he heard with delight and profit in 1833, joined the Church of his choice, and partook of the Holy Communion.

Not many days after the same minister was called on to attend to the last sad rites. The body was laid to rest in the beautiful lawn of his spacious mansion, near the capital of his adopted State. Over the tomb has been erected a stone canopy, under which is a block of gray marble. The following is part of the epitaph:

"JAMES KNOX POLK,  
19th President of the U. S.  
Born Nov. 2, 1795; died June 15, 1849.  
The preacher was J. B. McFerrin, D.D., the present venerable and efficient agent of the Southern Methodist publishing house, from whose lips the above facts were gathered.—*Central Christian Advocate.*

## WHO FELL?

A correspondent of the *Methodist*, writing from Ceylon, describes "not the last of the acts in the drama of ecclesiastical sectarianism in that island."

A teacher of the Society for the Propagation of the Gospel having been engaged to be married to a daughter of the Wesleyan minister, the Rev. A. Gunasekara, and the ceremony arranged to take place in the Wesleyan Chapel, the Church clergyman of the station, quite wroth at the idea of such an act of schism, reported the matter to his Lordship, the Bishop of Colombo, who, in an interview with the bridegroom expostulated with him as to his approaching crime, warning him that much sympathy as he had with him, still consequences would be disastrous should he persist in his "wretched fall." At the same time he was conjured as to whether no efforts could be made to make the "one proselyte" in his future wife. The young man was urged to choose either alternative of giving up his place or his affianced bride for the sake of duty and of Christ. The sequel will show his choice. His lordship being served, as a mark of respect, with an invitation to the wedding, wrote back the following love-letter:—

COLOMBO, May 19, 1882.

MY DEAR SIR,—I can hardly suppose after our conversation the other day that it is with your knowledge that the impertinence has been committed of sending me an invitation to your proposed wedding. I do not therefore allow it to prevent me from doing what seems to be the kindest thing to you, and advising you to resign the mastership of the Panadura English School. It is quite certain that you will not be allowed to retain it; but if your resignation is sent to Mr. de Mel without delay you will avoid dismissal.

I am deeply grieved that you have not had loyalty and courage enough to save you from the wretched fall which you contemplate.

I remain,  
Yours faithfully in Christ,  
(Signed) K. S. COLOMBO.

## THE LORDS TABLE.

Whatever else is the purpose of that Sacrament which we here celebrate, its main object is to bring before us Christ our Saviour. Take away the belief in Christ, and all meaning vanishes from the spot; take away the sacred table, and there will remain no other outward object in the Church which specially reminds us of Christ—the Lord in the fullness of his Spirit—the Lord, not in any one aspect of his appearance, but in the whole of it. To grasp the entire spiritual truth of Christ's manifestation, to make it the food of our souls, and the strength of our minds, is the justification of this sacred ordinance, is the glorification

of this sacred place. This is the true secret of the mysterious power of the ordinance of the Lords Table, that more than prayer, more than meditation, more than any other study, or word, it brings us into close communion with the Divine Presence, when truly to know is life eternal.

It is He who invites us to come. No Man, no Priest, no Church steps between us and Him. It is the Lords Table, not the table of any particular school or minister; each communicant draws near on his own responsibility, for his own good, or the dictates of his own conscience. Our Table is not fenced by any artificial discipline. It is not guarded by any fantastic scruples. Whoever cometh to it, and to Him whose Table it is, earnestly repenting of his sins, in love and charity with his neighbors and intending to lead a new life—

shall in no wise be cast out by the wise and merciful Saviour whose strength he seeks to gain. And this pre-eminent greatness of Christ our Saviour, dear to Christians everywhere, ought to be specially precious to Christians and to Englishmen in this church. Here, we not only live, but worship in the midst of so many recollections of a stirring past, so many thoughts of a stirring present, it is doubly needful to have constantly kept before us that there is One Name which is above every name, One Master in whose presence no one else is master, One whose faith we hold without respect of persons, One whose Spirit, rightly understood, is the source of all strength, and freedom and light, which makes our country great and glorious, One whose Cross is a rebuke to our selfishness, and ignorance and narrowness.—*Dean Stanley.*

## A NOBLE CHARITY.

One of the noblest charities of the summer season is the excursion for poor children by the aid of what is called the Fresh Air Fund. In New York city the *Tribune* management has the matter in hand. The fund raised for this season amounts to \$7,000. It is not easy to exaggerate the benefits bestowed by a few days outing to the children of the tenement houses, where for the last week the rate of mortality among those under five years old was about 40 per cent. What novelty and joy is given to these, as well as the waifs of the busy streets, and the gamins of the market places. A new world opens for their curious eyes in the smiling harvest fields, the woods and streams. The enterprise in question is full of blessings for the children of poverty. Their care has been paid to various localities, and when their respective destinations are reached they are kindly received in the families of farmers and village homes, and are entertained for two weeks. The accounts of their sensations of wonder, of gratitude and happiness, are most interesting reading. Strange stories are told of their ignorance of the fresh world that opens to them. A field is a prairie, and a waterfall is a divine symphony for them, and how much they will carry back with them in their memories that will brighten all the years that are before them. They go back healthier and better and wiser than could be hoped. So much will a little fresh air do for the tired and soiled children of the streets. In England much of this work is carried on by private benevolence. We read in the last number of the *London Work* of "a young lady in the New Forest who has been carrying down sickly little Whitechapel children to these well-handled glades, billeting them in clean, motherly cottages, and giving them these weeks' run under beechen boughs and in plantations where the ground is bluer than the sky with wild hyacinths. O, the delight of these London waifs, their rapture in coming with a lapful of wild flowers, their fear lest a single blossom should be wasted or trampled under foot!"—*London P. M. Press.*

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OUR HOME CIRCLE.

"HE EVER LIVETH TO MAKE INTERCESSION."

BY HARRIET McEWEN KIMBALL.

I will arise and go unto my Father And say what shall I say? O to abide myself in silence, rather, And weep myself away!

A BIT OF EXPERIENCE.

I shall never forget that day—no, not if I live to be a hundred years old—when I lay on the bed and cried for something to eat. You might imagine that I was in a starving condition, but if you had seen the tray which the nurse had just placed beside me you would have been undeceived, and would probably have thought, as Charlie did, that I had taken leave of my senses.

INCOMPLETENESS OF LIFE.

It was Phillips Brooks who, in a sermon on "The Withheld Completion of Life," set me to thinking to how many in this world life does seem incomplete. The thing they are always striving to reach is always just beyond, and no matter how earnest the striving, it is never to be attained.

moner kinds. Hot-house bouquets had grown to be an old story and those seemed to bring the very essence of the fresh out-door air to her weary senses. I have never forgotten that sickness in a strange city; and now if I have a sick friend or neighbor I try to send some remembrance, even if it is nothing but bread and butter, provided it be of the best quality. It can be made to look tempting by spreading the butter on the loaf, cutting the slices very thin, and after taking off the crusts, rolling them up. With practice and a sharp knife one can soon learn to do it deftly, and though it is nothing but bread and butter, after all, yet to an invalid the appearance is very attractive.

A SHORT TEMPERANCE STORY.

In a large city a laboring man, leaving a large saloon, saw a costly carriage and pair of horses standing in front, occupied by two ladies, elegantly attired, conversing with the proprietor. As it rolled away, he said to the dealer: "Whose establishment is that?"

CASTING ALL YOUR CARES UPON HIM.

In the summer of 1878, I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the services of the day, he gave me unconsciously a lesson for my life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all, but I chose to keep back a few for special care.

not yet three-score years and ten, but I have gained enough wisdom to see how mercifully the "completeness" which would have been my choice at eighteen was withheld, and how, through the failure of my dearest plans, God has all the time been leading me through better paths, and will, I trust, lead me to the end, when the completion of all work done for Him will be all that we could have wished.

A HAPPY HOME.

A pretty story told about a German discloses the secret of a happy home, wherein joy abounded, though there are many to feed and clothe: A teacher once lived in Strasburg, who had hard work to support his family. His chief joy of life, however, was in his nine children, though it was no light task to feed them all.

TERRORS OF THE SNOW-SLIDE.

To those who never witnessed a snow-slide, the term has no terror; while those who have seen an avalanche in the Wasatch mountains shudder at the very thought of it. The mountains in the vicinity of the Cottonwoods are steep and bare. It is said an Indian will not venture up little Cottonwood Canyon. When questioned as to the cause of this strange fear of that particular canyon, they shake their heads and say, "No good." Perhaps, in former years, while hunting in the mountains, a slide might have sent a number of them to the happy hunting-grounds.

PITCAIRN ISLANDERS.

Captain Henry Talpey, of Boston, has lately arrived home after an absence of five years as master of the ship Wandering Jew. He and his wife, who has been with him much of the time, are members of the Walnut Avenue Congregational Church, Boston Highlands; and it is their habit on board ship, throughout their long voyages, to maintain divine worship regularly on the Sabbath.

On velvet slopes the shadows lie, The crimson pales along the west, The steadfast stars arise on high, And labor's weary hands may rest.

DOES THE WORLD MISS ANY ONE?

Not long. The best and most useful of us will soon be forgotten. Those who to-day are filling a large place in the world's regard will pass away from the remembrance of man in a few months, or at the farthest a few years, after the grave has closed upon their remains.

OUR YOUNG FOLKS.

In a time of great darkness, when priestcraft and intolerance were doing their worst to suppress divine truth, a party of soldiers, under a very cruel leader, were one day riding along a road in Scotland when they met a lad carrying a book. Upon being questioned as to the nature of the work he replied, with a fearless, upward glance: "The Bible."

A TRUE INCIDENT.

The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.—Isa. 1, 3. A farmer who had recently listened to an exposition from this text was giving food to his stock, when one of his oxen, evidently grateful for his care, fell to licking his bare arm. Instantly, with this simple incident, the Holy Spirit flashed conviction on the farmer's mind. He burst into tears, and exclaimed: "Yes, it is all true. How wonderful is God's Word! This poor, dumb brute is really more grateful to me than I am to God, and yet I am in debt to him for everything. What a sinner I am!" The lesson had found way to his heart and wrought there effectually to lead him to Christ.

a new piece through once on her piano, and all would sing it, carrying their several parts correctly. They have an organ, purchased in San Francisco, as a gift from Queen Victoria, and Miss Young had learned to play it. She was evidently glad of some suggestions from her visitor in regard to the style of fingering, and it seemed rather strange to see her work the pedals with her bare feet, for the women and children and some of the men never wear shoes, and their feet are naturally quite large; but the fervor and sincerity of all in their worship and praise made everything seem comely.

MILLY'S LESSON.

Is it not strange that a little girl with a good home should want to run away from it? But this is what Milly did one morning. She did not like her breakfast, and she did not like mamma's shutting Carlo out of the parlor. "I will just take my Dolly and go on the railroad," she said to grandma's house. She knows how to treat little girls," she said to Dolly.

BARBERS' POLES.

In the records of the English Parliament for the last century we read that Lord Thurlow, when he opposed the Surgeons' Incorporation Bill in the House of Peers, on the 17th July, 1797, stated that by a statute still in force, the barbers and surgeons were each to use a pole. The barbers were to have their blue and white striped, with no other appendage; but the surgeons, while the same in other respects, were likewise to have a gallipot and a red rag to denote the particular nature of their vocation.

Wonderful words from one so young at such a time of peril! Another moment and he lay shot through the heart, but his spirit was with the Lord who gave it.

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PHARISES ENO 1.—THE to Jesus ence who to "bo in His t wished terance of accu most w opposed policy u —Phar were Lo of Mat tions w answer himself The t Herodid capite the Ro tion ad its sign lar fo impos It drew right to Should The P ideas of people, to the protest glad to any m the fo peopl ticians of pat to see, Herod, of that taxes, paid. posed Cesar, be well hence to spee ly opp man re speak ently, man G Roma Ger But, in they w of the the p sion w cunning son. They had a thought minds, others, detecte one of asked t scrip ed Que know things the the they brief, both they were axion cond tions gover and's Divin spher solv we at the c Th how restr noth only and we t right Prim and a pr Le d prin you long has no p clai Cas raffi to r are acc of H ture Pref soci ety. 2. been the wou The too ist; not hat to wh out the be- tum chi wit read the his sut Le ne wh ma

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THE SUNDAY SCHOOL.

AUGUST 27.

PHARISEES AND SADDUCEES SIL- ENCED.—Mark xii. 13-27.

The questions now propounded to Jesus were the result of a conference which His enemies had held as to "how they might entangle Him in His talk" (Mat. xxii. 15). They wished to betray Him into some utterance which would furnish a ground of accusation. Those who differed most widely in opinion, and were opposed to each other's plans and policy under ordinary circumstances—Pharisees, Herodians, Sadducees—were found united to entrap the Son of Man by proposing to Him questions which they judged could not be answered without His committing himself in some way.

The tribute respecting which the Herodians inquired was probably a capitation tax, the nation being required to pay so much per head to the Roman Emperor. But the question addressed to our Lord derived its significance not from the particular form of any of the taxes imposed by the victorious Romans. It drew deeper—Had any Gentile a right to tax the chosen people of God? Should any Jew recognise such a right? The Pharisees in general had high ideas of the prerogatives of the chosen people. When they paid their taxes to the Romans it was under a silent protest; and they would have been glad to witness the consummation of any movement that would have lifted the foreign yoke off the neck of the people. The Herodians, again, politicians, rather than religionists, were of patriotic principles, and wished to see, at the head of the nation, a Herod, into whose exchequer, in place of that of the Roman emperor, all taxes, dues or customs should be paid. In their heart they were opposed to the payment of taxes to Caesar. They knew that Jesus would be well aware of their principles, and hence hoped that He would not fear to speak out in their presence, if really opposed in His heart to the Roman rule. And if He should thus speak out, they had resolved apparently, to denounce Him to the Roman Governor as disaffected to the Roman emperor, and politically dangerous to the Roman supremacy. But, if He should chance to say yes, they were resolved not to be balked of their prey, but to denounce Him to the people as basely acting in collusion with their oppressors. It was a cunningly constructed lasso.—Morrison.

They had forgotten how often Jesus had shown that He knew all the thoughts that were passing in their minds; and in this instance, as in others, hypocrisy was immediately detected. Asking them to show Him one of the coins in common use, He asked them whose image and superscription it bore, when they answered Caesar's. He replied in the well-known words, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Well might they marvel, for not only did this brief, straightforward answer avoid both horns of the dilemma in which they wished to place Him, but His words constitute an authoritative axiom for the guidance of human conduct in all time. We have relations to Caesar—that is to the human government under which we live—and we have relations to God, the Divine and Supreme Ruler. In each sphere there are benefits received involving obligations of return; and we are to see to it that we fulfil all the claims thus made upon us.

This obligation to pay tribute is, however, put by our Lord under two restrictions: Caesar is to claim nothing but what is Caesar's, that only which of right belongs to Him; and He is neither to claim, nor are we to render, what is God's, what of right belongs to Him as declared in His own word. This latter is a grand principle engraven on the former, and had no doubt, as well as the other a prospective reference. "Caesar," as Le Clerc well expresses it, "is your prince, and may demand his tribute; your religion properly and solely belongs to God." Hence the civil ruler has no right to command, you have no power to submit. Whatever God claims you must render; and if Caesar intrude here, you must suffer rather than sin. At all hazards, we are to render unto God of the things which are God's—love, worship, obedience, according to an honest interpretation of His will as contained in the Scriptures inspired by Him, which interpretation is a matter of pure conscience between us and God alone.—H. Watson.

The Herodians having thus been completely baffled, now came the turn of the Sadducees. They were the sceptics of the Jewish nation. They not only denied the resurrection of the human body, but the existence of angels and spirits (Acts xxiii. 8), and consequently, they were not believers in immortality. A large number of the chief priests belonged to this sect (Acts v. 17). The case which these Sadducees presented to our Lord was one intended to bring the resurrection into ridicule. It had been the custom from patriarchal times that if a man died without children his brother should take his wife, and the children of that marriage should be counted as those of the dead brother in order to redeem his inheritance. The custom was subsequently incorporated with the Levitical law. The Sadducees, in mentioning seven brethren to each of whom successively the woman was married, put an extreme case with

the view of making the doctrine of the resurrection seem as absurd as possible. They took good care to represent the woman as being childless throughout, in order to prevent the possibility of a reply that her husband in the future state would be the one who was the father of her children.

It was fully in accordance with the wisdom displayed by Jesus in all His dealings with His enemies that, in giving the Sadducees a proof from the Scriptures of the resurrection, He took it from the Pentateuch, the only part of the Scriptures which they received. God had revealed Himself (Exodus iii. 6) as the God of Abraham, Isaac, and Jacob, long after they were dead, referring to the covenant which He had made with them, and He is not the God of the dead—i.e., cannot be in covenant relation with the dead—but with the living.—W. S. Devoe in W. M. S. S. Magazine.

CHOLERA MEDICINE.

More than twenty years ago, when it was found that prevention of cholera was easier than cure, a prescription drawn up by eminent doctors was published in the Sun, and it took the name of the Sun cholera medicine.

Our contemporary never lent its name to a better article. We have seen it in constant use for nearly two score years, and found it to be the best remedy yet devised.

No one who has this by him, and takes it in time, will ever have the cholera. We commend it to all our friends. Even when cholera is anticipated, it is an excellent remedy for ordinary summer complaints, colic, diarrhoea, dysentery, etc.

Take equal parts of tincture of Cayenne pepper, tincture of opium, tincture of rhubarb, essence of peppermint, and spirits of camphor. Mix well. Dose, 15 to 30 drops in a little water, according to age and violence of symptoms, repeated every fifteen or twenty minutes until relief is obtained.—N. Y. Journal of Commerce.

MILK.

The Sanitary Record calls attention to the fact that frequent epidemics of typhoid fever are due to infected milk. One notable instance was investigated by Dr. Egler Back of Leicester. The outbreak occurred at the Leicester Infirmary, where there were twelve cases, all among drinkers of raw milk, and most of them exclusive drinkers of raw milk. The milk purveyor supplied the Infirmary only, and died of hæmorrhage from typhoid during the outbreak. At the premises, the well was found near an overflowing and leaky cesspool, an analysis proved that the water used for domestic purposes, and with which the milk cans were washed, was quite unfit for use, being polluted with sewage, and when the supply of milk was stopped, no more cases occurred, though the water supply and drainage were not altered. Fortunately, most of the milk used to be boiled, and the drinkers of boiled milk, as usual, escaped.

USEFUL HINTS.

For blackberry jelly, bruise the fruit, put in a thin cloth, and allow to strain over night. Next morning add half a pound of sugar to each pint of juice; boil twenty minutes.

The place for pigs at this season is in the apple orchard; the falling fruit is wormy, unless indeed a gale shakes off sound fruit, and the pigs unconsciously slay thousands of injurious insects.—American Agriculturist.

A writer in the London Spectator says that England is again suffering from a visitation of caterpillars. He says that the application of two tubs of salt to an acre of land has been found successful in abating the pest.

Aprons and dresses made of barred muslin should be ironed on the right side, in order to give the stripe the peculiar gloss it has when new. The greatest care must be taken with the iron, for one black spot will spoil the good looks of the dress.

For black currant vinegar—To four pounds of fruit, very ripe, put three pints of vinegar; let it stand three days; stir occasionally; squeeze and strain the fruit. After boiling ten minutes, to every pint of juice add one pound of lump sugar. Boil twenty minutes.

A person whose mind has been actively employed all the day in the counting-room, upon the bench, or in the study, needs in order to restore the balance bodily exertion combined with complete mental relaxation. In other words, his exercise ought to be agreeable and entertaining.

For blackberry jam—To each pound of ripe fruit (very ripe), stewed in a porcelain kettle, add one pound of loaf sugar, and mash the contents fine with a strong iron or wooden spoon, while still upon the fire. When well mixed and boiled fifteen minutes longer, stirring well the meanwhile, fill small jars or glasses, and set away.

After many careful experiments in Europe and the United States, leading agriculturalists have arrived at the conclusion that salt applied directly to the land is not beneficial to the growth of plants, except in rare instances, and that it is very frequently injurious.

Horses in pasture are often extremely annoyed by flies. If they can stand when not in use in dark sweet stables, by all means turn them into the pasture only at night. Gnats and mosquitoes, are of little annoyance to horses, but the larger day-flies and the *Cestrus*, or *But-fly*, set them almost crazy.

To make raspberry jam—weigh the fruit and add three-quarters the weight of sugar; put the former into a preserving pan, boil, and break it up constantly, and let it boil very quickly; when the juice has boiled an hour add the sugar and simmer half an hour. In this way the jam is superior in color and flavor to that which is made by putting the sugar in at first.

A palatable drink for a fever patient is made by peeling and slicing some good tart apples, scattering some white sugar over them and pouring some boiling water over them. When cold pour off the water, and drink.

INFORMATION.

THE FIRES THAT RAGE in the bowels of the earth are like the impurities that rattle in the blood, the former break out in volcanoes, like *Zeus* and *Vesuvius*, the latter in *Boils*, *Carbuncles*, *Erysipelas* and *Serofulitic sores*. Purify the blood, and all these disappear. *Hanington's* Quinine Wine and Iron, and Tonic Dinner Pills, cleanse and enrich the blood, and may always be relied upon to cure all eruptive diseases. Beware of imitations. See that you get "*Hanington's*," the original and genuine. For sale by all druggists and general dealers in Canada. July 16 lin

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 not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle, feebly

REST AND COMFORT TO THE SUFFERING.—*Brown's Household Panacea* has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "*Brown's Household Panacea*," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle feebly 10.

BEFORE THE DOCTOR COMES.—Under the above heading Harper's Bazar published some time ago, a series of articles describing the proper course to pursue in cases of accidents, &c., before medical aid arrives. In directing your attention to them we would add a few words; in all cases of Wounds, Bruises, Sprains, Burns, Salds, etc., use *Grabin's Pain Expeller* promptly and a physician's services except in very severe cases, will not be needed. Bear this in mind and much pain and expense will be saved. 2n.

The relaxing power of *Johnson's Anodyne Liniment* is almost miraculous. A gentleman whose leg was bent at the knee and stiff for twenty years had it limbered by its use, and the leg is now as good as the other.

The evil consequences resulting from an impure blood have beyond human calculation, so are the vast number expended in worthless remedies. *Parson's Painful Pills* make new red blood, and taken one a night for three months will change the blood in the entire system.

TO BE DYSPPEPTIC is to be miserable. Dyspepsia is a disease in which a thousand ills seem to be combined yet its origin in very many instances may be traced to nothing more than an improper assimilation of the food. To remedy this is to cure the disease. By the use of *Hanington's* Quinine Wine and Iron, and Tonic Dinner Pills, the organs of Digestion are strengthened, the food is assimilated readily, and the disease is eradicated. Many who have suffered the indescribable torments of Dyspepsia for years owe the restoration of their health and strength to the use of these medicines. Beware of imitations. See that you get "*Hanington's*," the original and genuine. For sale by all druggists and general dealers in Canada. July 18lin

Remember This.

If you are sick, GOLDEN ELIXIR will surely aid Nature in making you well again, when all else fails.

If you are comparatively well, but feel the need of a grand tonic and stimulant, never rest easy till you are made a new being by the use of GOLDEN ELIXIR.

If you are COSTIVE or DYSPEPTIC, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault, you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints.

If you are wasting away with any form of KIDNEY or URINARY disease, STOP! TRY! GOLDEN ELIXIR.

If you are sick with that terrible sickness, NERVOUSNESS, you will find a "Balm in Gilead" in the use of GOLDEN ELIXIR.

If you are a frequenter of a residence of a malarial or miasmatic district, barricade your system against the scourge of all countries—ague, biliousness, malaria, yellow fever, typhoid, and intermittent fevers—by the use of GOLDEN ELIXIR.

If you have rough, pimply, or scaly skin, bad breath, pains and aches, or feel miserable generally, GOLDEN ELIXIR will give you fair skin, rich blood, the sweetest breath, health and comfort.

In short, it cures ALL diseases of the stomach, bowels, liver, nerves, kidneys, etc., and also will be paid for a case it will not cure or help, or for any thing impure or injurious found therein.

FELLOWS' SPEEDY RELIEF ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief

In from one to twenty minutes, never fails to relieve PAIN with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, Best of the Heart, the Crippled, Nervous, Neuragic, or prostrated diseases may suffer.

Fellows' Speedy Relief Will afford instant ease.

Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Congestion of the Lungs, Sore Throat, Difficult Breathing, Palpitation of the Heart, Asthma, Croup, Diphtheria, Catarrh, Influenza, Headache, Toothache, Neuralgia, Rheumatism, Gout, Cholera, Ague, Chills, Cholic, Frosts, Bruises, Summer Complaints, Coughs, Colic, Sprains, Pains in the Chest, Back or Limbs, are instantly relieved.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all malarial, bilious, scarlet, typhoid, yellow and other fevers so quick as *Fellows' Speedy Relief*. It will in a few moments, when taken according to directions, cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dyspepsia, Colic, Wind in the Bowels, and all in small pains.

Travellers should always carry a bottle of FELLOWS' SPEEDY RELIEF with them. A few drops in water will prevent sickness or pain from change of water. It is better than French Brandy or Bitters as a stimulant. Miners and lumbermen should always be provided with it.

Truly a Household Friend

The uniformly gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, render it desirable and proper to bring it to the notice of all classes. Its record as a pain reliever and healing remedy for all acute ailments constantly occurring in nearly every household, affords the most positive evidence of its superiority. For these very reasons, and the distressing complaints Rheumatism and Neuralgia, it is regarded as the great specific, and as such it is used by all classes of people.

The volumes of testimony regarding its surprising effects, constitute the strongest reason for considering "*Fellows' Speedy Relief*" as pre-eminently the people's trust-worthy remedy to be kept ever ready. The proprietor, of this article, believing that there is nothing unmercantile in giving the broadest publicity to goods of recognized merit, whether of a medicinal or domestic nature, herewith presents this Household Friend.

FELLOWS' SPEEDY RELIEF is for sale by Druggists and general dealers at 25 cents a bottle.

PAIN CANNOT STAY WHERE UNIVERSAL LINIMENT IS USED.

UNIVERSAL LINIMENT

Is warranted equal to any article for all Diseases of Man and Beast.

UNIVERSAL LINIMENT

An external application for Sprains and Bruises, Sore Throats, Quinsy, Pains and Swellings in the Bones and Muscles, Paralysis or Numbness in the Limbs, Pains and Swellings of the Joints, Swellings and Tumors, Rheumatism, Gout, the Numbness (Neuralgia), or Pains in the Nerves, Milk Leg, White Swelling, Cholic, Colic, and all other Pains, Aches, and Swellings in the Chest, Side and Back, &c., and useful in all cases where Liniments, Ointments, Blister, or Counter Irritant of any other kind, or Counter Irritant is required.

Directions for Using Universal Liniment

The Liniment should be liberally applied to the parts affected, three or four times a day, and even more frequently in severe and dangerous cases, and rubbed well into the skin with the hand and fingers, or with a small piece of flannel, saturated with the Liniment, so that more or less friction, or smarting, is produced in the parts to which it is applied.

CHILBLAINS.—They are inflammatory swellings of the feet, especially about the toes and heels, with painful itching and burning; and are caused by exposure to cold, sometimes blisters form, which become sores. Treatment.—Wash with castile soap, and apply UNIVERSAL LINIMENT freely. Wrap them in Lint saturated with the Liniment and keep them warm at night. Rub the feet warm and dry during the day.

LAMENESS.—It is the result of over use. There is soreness, accompanied by pain on exertion in the affected parts. The cure is UNIVERSAL LINIMENT is unequalled in lameness. With the liniment pour with the liniment on the affected part, and rub it in, and apply it morning.

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Subscriptions from any part of the Maritime Provinces solicited by D. MACGREGOR, Agent, 18 George Street, Halifax.

N.B.—The London edition of this paper has a circulation of 250,000 per week. The sale of single copies in Halifax was increased from 250 to 1000 copies within the last three weeks. June 28, 1882.

JOHN M. GELBERT, JR., LL.B. Attorney-at-Law Notary Public, Commissioner Supreme Court, &c. &c. Has resumed practice on his own account. No. 42 BEDFORD ROW. Money collected in all the branches of real business carefully attended to.

REMOVED TO 139 HOLLIS ST. (2 DOORS NORTH OF SACKVILLE ST.)

M. A. DAVIDSON, CUSTOM TAILOR, Has removed to 139 HOLLIS STREET and is showing a full line of carefully selected goods suitable for the season. The Cutting is executed by Mr. A. McRAY former partner of M. Macdonald & Co., whose name is a guarantee of a good fit and entire satisfaction.

CORNER GRANNVILLE & SACKVILLE STREETS. NOVA SCOTIA MACHINE PAPER BAG MANUFACTORY THE CHEAPEST IN THE MAR

SEND FOR PRICE LIST ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS



WELLAND CANAL ENLARGEMENT.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed, "Tender for Welland Canal," will be received at this Office until the arrival of the Eastern and Western Mails on FRIDAY, the 1st day of SEPTEMBER next, for the deepening and completion of that part of the Welland Canal, between Roney's Bend and Port Colborne, known as Section No. 24, embracing the greater part of what is called the "Rock Cut."

Plans showing the position of the work, and specifications for what remains to be done, can be seen at this Office, and at the Resident Engineer's Office, Welland, on and after Friday the 18th day of August next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of rates, except there are attached thereto the signatures, the nature of the occupation and place of residence of each member of the tender, and further, an accept of some bank or the sum of five thousand dollars must accompany the respective tenders, which sum shall be forfeited if the party tendering refuses entering into the contract for the work at the rate stated in the above conditions.

The charge for the use of this set of plans will be returned to the respective contractors whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 18th July, 1882.

TIRENT NAVIGATION.

NOTICE TO CONTRACTORS.

THE Estimating of the works for the FENELTON RIVER, by Mr. H. H. HURRY and HURLEY & CO., is advertised to take place on the 1st day of August next, it is unavoidably postponed to the following dates.

Tenders will be received until THURSDAY, the 27th day of July, at 10 o'clock of AUGUST NEXT. Plans, Specifications, &c., will be ready for examination, on the 1st day of August next, and a guarantee of five hundred dollars must accompany each tender.

A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 18th July, 1882.

THE BRITISH CONFERENCE.

The report of the Committee for the Revision of the Office for the Administration of Baptism, called forth a few days ago in the British Conference a debate which was at once the most able and important heard in that body for some years. This discussion, which at times raised the temperature of the assembled ministers to a white heat, was followed by a happy result—a change in the form of the Baptismal service for infants which the Methodist Book of Worship describes as being from first to last a protest against and a refutation of the idea that the outward act [of baptism] does in and by itself necessarily confer divine grace.

This change is, it is to be hoped, the termination of a discussion which has been going on, with intervals, since the Conference of 1874, upon a subject which had long before that date called forth serious questionings. Committee after committee had reported upon it, but continued divergences of opinion or of modes of expression had prevented the Conference from reaching any satisfactory decision. During the last year or two a conviction has been gaining ground that decisive action should no longer be delayed. Ministers were feeling themselves compromised by the use of terms which in their judgment clearly taught that baptismal regeneration which they so earnestly opposed, intelligent laymen were pointing out the inconsistency of a form of service the words of which were in evident contradiction to the teaching of the pulpit, and it was felt by many that at a period when the Church had been so richly blessed, no strife respecting doctrine should be permitted to divert attention from Christianity's one great purpose. The yoke became all the more intolerable to many from the fact that the hesitation of the Conference to remove equivocal terms was regarded with great satisfaction by High Churchmen, while it drew from British Nonconformists expressions of surprise and alarm.

It may be well to say that the satisfaction of the High Churchmen and the fears of the Nonconformist had little foundation in fact. The recent discussion brought out some differences in opinion, which Dr. Osborne in the smoke of discussion thought could not be spanned by any bridge, but which need cause little anxiety. By all the maintenance of the idea of baptismal regeneration as popularly understood was distinctly and utterly denied. The question at issue was in the main whether the form hitherto in use taught such a doctrine. The minority held that it did not, and according to the Recorder, "argued for the retention of the old form, with liberty to vary it wherever conscience might otherwise be troubled. The majority affirmed that whatever might have been the case in the past, modern ecclesiasticism had so associated the older form with the doctrine of baptismal regeneration, as ordinarily understood, that it was highly expedient if not absolutely essential, to put away a form of words which was so interpreted, and so they put them away." This definite action had no doubt been delayed in part by that English spirit of conservatism which Canadians find it so hard to understand.

The discussion took place upon the preamble, which furnished a key to succeeding changes. The revised form read:—"Dearly beloved, forasmuch as Christ hath instituted the Sacrament of Baptism in His Church, as a sign of the grace of the Holy Ghost, whereby aloneth the nature of man can be cleansed from sin and renewed in righteousness and true holiness, and also as a seal of God's covenant of grace with His people, and forasmuch as this infant is included in the covenant of redemption through Jesus Christ, now therefore these persons here present bring this infant to His holy baptism, that he may therein be dedicated to God and received into the congregation of Christ.

The adoption of the preamble was urged in three able addresses by Revs. Benjamin Gregory, Marshall Randles and W. L. Watkinson. An amendment opposing any change was moved and seconded by Revs. J. Stevenson and F. L. Napier, B.A. On the second day Rev. W. Arthur, at the close of a moderate speech in which he deprecated the adoption of the amendment, stated that he was ready to adopt the preamble suggested by the Committee, or to omit a pre-

amble altogether or to adopt one which he then suggested, adapted from the service for adults:—"Beloved.—Forasmuch as our Lord Jesus Christ gave commandment to His Church to make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, and whereas these persons here present do bring this child, and do now present him for holy baptism, let us, being gathered together in the name of Christ and in obedience to His command, hear for our instruction and encouragement the teaching of His Holy Word concerning this sacrament.

A long discussion then took place, the adoption of the revised form being urged by Revs. J. Robinson Gregory, Drs. Moulton and Rigg, F. Kellett, W. McMullen, John Bond and H. W. Holland, while Revs. Allen Rees, J. S. Banks, Dr. Pope, F. W. Macdonald, J. Stephenson and Dr. Osborn spoke in favor of the "do nothing" policy. After the whole had been replied to by the Rev. Benjamin Gregory, the vote was taken, 134 appearing for the amendment and 266 against it. The revised form, with the substitution of Mr. Arthur's preamble was then almost unanimously adopted. It will at once be printed for use, though ministers preferring the old form are not prohibited doing so.

Had the report of the Committee been voted down it is probable that proposals of a more sweeping nature would soon have come up. The tendency of English Methodism is not at all in favor of anything seeming to favor the High Churchism of to-day. In Ireland the revised form meets with general favor.

ABROAD.

In the absence of any decided movement in Egypt during another week, speculation has been busy as to the course to be adopted by Sir Garnet Wolseley, who has now assumed the military responsibilities of the situation. Perhaps the absence of startling tidings has given the nation and the world a better opportunity to mark the diplomatic triumph won by Lord Dufferin, whose presence at Constantinople has been of untold value to Britain. That statesman has not only shewn the Sultan the difficulty of "riding two horses at the same time" but he seems to have obliged him to take a firm seat on that one of the two which the ambassador saw fit to select. Arabi, publicly at least, is deserted and proclaimed a rebel by the man who was using him against England, and is arraigned for "having presumed" to menace the fleet of "an old and tried friend and ally." Of course this act of the wily Sultan may be treated as a piece of "diplomatic play," to use the words of the N. Y. Tribune, but it is not without weight in reference even to the most tricky of rulers. A serious fact is the unrest of Mohammedans, whose growing fanaticism is already expending itself on scattered Christian communities. Lengthened delay may permit these fanatics, of whom many millions live in Britain's Indian territories, to learn to regard Arabi as the man whom Allah has sent to lead them to conquest. In such an event terrible cruelties would be inflicted on the weak, and England, in guarding the right and preventing any rival power from establishing any permanent foothold in the valley of the Nile or in South-western Asia, would have a tremendous task before her. Immense responsibilities rest upon diplomat and soldier to-day in the East. The responsibility appears so much the greater since it seems scarcely possible that any treaty of peace can be adjusted between Christian and Islam. A vast chasm separates the two. If late reports concerning the proposed submission of Arabi to the Sultan be correct, it may be presumed that even Mohammedans shrink from a religious crusade. England, nevertheless, will in no degree relax her hold upon Egypt, and will only permit Turkish troops to land when pledged to act under British orders.

A weak government in France is not redeeming that country from its somewhat dishonorable retirement from the side of Britain in Egypt. She yet remains an idle spectator of a scene she assisted in calling into existence, and many of her people are chagrined at the sight of that English activity which is likely to obtain real control of the great Canal, built by French genius and funds. Five years ago, in an article on "Aggression in Egypt," Mr. Gladstone wrote, "My belief is that the day which witnesses our occupation of Egypt, will bid a long

farewell to all cordiality of political relations between France and England. There might be no immediate quarrel, no exterior manifestation; but a silent rankling grudge there would be, like the now extinguished grudge of America during the civil war."

Two movements, threatening increased difficulty in Britain, have fortunately yielded to the pressure of public opinion and the purse. The House of Lords, after having deliberately defied the Commons for the fourth time in ten years, have profited by the space for reflection given them by the Premier, and having marched up the hill have now marched down again. By each succeeding effort to defy Gladstone, in the interests of caste, the Lords are only injuring themselves and hastening the day when irresistible public opinion will remove them out of their place.

A large gratuity offered by the Government removes the difficulty threatened by the strike of the Irish Constabulary force.

AN IRREPRESSIBLE TOPIC.

An article published in the Canadian Methodist Magazine for August, from the pen of Rev. A. Sutherland, D.D., and entitled, "Shall the Methodism of the Future be Connexional or Congregational?" has just reached us in pamphlet form, as No. 1 of "Methodist Tracts for the Times."—The first it may be presumed, of a series to be devoted to the advisability of a further development in Canadian Methodism in the form of a General Superintendency.

We think it prudent to call attention to this pamphlet, while, as the first of a series, we are scarcely at liberty to criticize its statements and propositions. The title would be misleading were it not the author's purpose to go further and call attention to the danger of virtual independence on the part of circuits as well as of Conferences. For the detection of any circuits which may be pulling up the ladder which aided them in reaching their present position, and a knowledge of those which are gratefully assisting others to stand side by side with themselves, his official position gives him a rare opportunity.

We have no disposition to treat in any spirit of trifling this grave question of a General Superintendency. It cannot be settled by a few brave dashes of the pen and a free use of the waste basket. It must come up at the approaching General Conference. No President will be likely on this side of the ocean to rule it out as inadmissible. In view of this we are glad that Dr. Sutherland recognizes the fact that "to introduce changes into our economy by a bare majority vote would be most disastrous," while he yet believes that "to retain our present system by a similar majority would be equally so." It may be presumed that his use of the press on the very verge of the General Conference, and on a question on which several of the Annual Conferences have given an unfavorable verdict, is intended to secure such a discussion of the question as will at least result in a unanimous decision in one direction or another as soon as may be possible. We are not likely to spend as many years over it as our English brethren have done over the revision of their baptismal service, but a conclusion cannot be reached in a day.

Meanwhile it must be conceded that many of our leading ministers and laymen see possibilities of future difficulty where Dr. Sutherland has misgivings, that some who were strongly opposed to a Superintendency at the formation of our General Conference now hold very different views, and that several of our most judicious leaders admit that a rapidly growing Church, with only a quadrennial gathering of delegates from all quarters, may need such safely-guarded and carefully-limited guarantees for smooth and efficient working as were not required in the past. Certain it is that something more than a mere reiteration of the cry of "one man power" will be needed to meet the arguments that may be advanced in support of Dr. Sutherland's views.

The six young men required for work in the Newfoundland Conference have arrived from England and received their appointments as follows:—George Noble, St. John's; W. W. Rider, St. Anthony; S. Jennings, Bonne Bay; J. J. Duffill, Twillingate; W. T. Dunn, Herring Neck; J. J. Mawson, Bett's and Tilt Cove.

The Secretary of State for War has accepted the names of the Rev. Jabez Parkyn, of Aldershot, and the Rev. Arthur H. Male, recently of Lucknow, Calcutta, as Wesleyan chaplains to the troops in Egypt. Mr. Parkyn is to remain at the base of operations in Alexandria, and Mr. Male to go forward with the troops as they advance. Mr. Male is the son of the late Rev. Matthew T. Male, a well-known and highly successful Indian missionary, who died some ten years ago. The son inherits many of the fine qualities of his father, and greatly distinguished himself by the devotion and bravery he displayed in accompanying the British troops in the Afghanistan campaign and through the Khyber Pass, being decorated for the signal services he rendered at that time. He sailed for his destination with a battalion of the Guards. For medical reasons it has been thought best that the Rev. R. W. Allen should not accompany the troops to Egypt. He will be at hand to supervise any arrangements which may be necessary to make at home. The Rev. J. Laverack remains in Malta, where his acquaintance with the work and its requirements will be of the greatest value whilst troops and vessels are moving to and fro.

Late English papers refer to the death of the Rev. Henry Bleyby, who was a Methodist missionary in Jamaica during the stormy period when slavery placed in peril the lives of those who opposed it. In a letter published at the time in the Missionary Notices Mr. Bleyby describes his danger during an insurrection and his escape through the protection of the Commandant of militia in a certain district. The gentleman to whom he owed his safety on that occasion was the late John Campbell, Esq., in later years a resident of Guysboro', in this Province. Mr. Campbell had no connection with Methodism at the period referred to, but in later life at Guysboro', during the pastorate of the Rev. G. O. Huestis, he and his worthy daughter became members of the Methodist Church, to the great surprise of many of their friends. Mr. Campbell was father of the present Judge Campbell, of Guysboro'.

Few men have done a work for Christian missions equal to that of William Taylor. He has sent to India alone, within six and a half years, fifty Methodist missionaries—thirty-six men and fourteen women. Only one of these is dead, and his death was the result of an accident. Of the whole number but six have returned—five men under medical advice, and one woman with her sick husband. In a new book he is publishing Mr. Taylor says of these missionaries:—"Not one has brought any reproach on the cause of God by an immoral act or sinful word; not great men, but good and true to God and man." Besides these, there are fifty-seven local preachers, born in India, who support themselves, and preach almost daily in the churches and bazaars. There are over 2,000 lay members, one fourth of whom are natives.

During the recent conversation on the Work of God in the English Conference the President said that he had been cheered since his election to the presidency by letters of congratulation from ministers and members of many other Churches. Among them was the following from the Bishop of Liverpool:—

The Palace, Liverpool, July 24th, 1882.

Dear Mr. Garrett,—You must allow the Bishop of Liverpool to offer you congratulations and good wishes on your election to the office of President in the Wesleyan Conference. May in the God of all grace supply all your need, and give you all the gifts and graces necessary for your office. May you be a wise and faithful standard-bearer, beginning, going on, and ending well.—Yours sincerely in Christ, J. C. Liverpool.

Work for Christ, endless in results, may be done on the street as well as in the pulpit. An English paper says of the President of the English Conference:—"Whilst Mr. Garrett was yet a lad, as he was walking down the High-street of Shaftesbury there took place a brief conversation, which in its issues has often caused rejoicing since. He met a good woman to whom he spoke, and as the conversation continued she said, 'Charles, isn't it time you gave your heart to God?' It was like a voice from heaven. The boy's attention was arrested, his heart was moved, and without hesitation he replied, 'Yes.' And he at once resolved to do so."

In relation to the money raised by a horse race, for the acceptance of which a priest was recently suspended by the Roman Catholic Bishop of Brooklyn, the Central Catholic Advocate has this sage remark:—"Protestantism in the United States is gradually imposing Christian morals on Romanism. Such a proceeding as censuring, much less suspending, a priest for being a partner in a horse race, bull fight or gambling scheme would never have been thought of in Roman Catholic Spain or Italy. Senator John Logan will do well also to ponder this case, and revise his slander that religious people do not care where money comes from, provided it is contributed to a good cause."

We commend to our brethren in the ministry what "Gillero" has to say in the N. O. Advocate:—"If able, I would pay for a paper to go into every family in my charge. I do not know but that it would in the end pay every preacher to make the investment. The money would come back to him. Those who read the papers are the best and about the only supporters of all the institutions of the Church. The opponents of missions are those who know the least about missionary work, and so of every other interest calling for hearty and intelligent support."

The Toronto Christian Journal, the organ of the Primitive Methodists in Canada, says in regard to the Union movement:—"We anticipate that the most difficult question will arise relative to the episcopacy; for while some of the Methodist Episcopal will cling tenaciously to this institution, there are those in the Methodist Church of Canada who will as earnestly oppose it. The Bible Christians and ourselves probably are alike in viewing this matter with comparative indifference."

Through a note from Rev. C. Lader to the Methodist Union we learn that the Lay Delegates from Newfoundland to the General Conference are:—

St. John's District—Hon. C. R. Ayre; alternate, Hon. J. J. Rogerson.

Carleton District—J. L. McNeil, Esq.; John Bemister, Esq.; alternate, Alfred Penny, Esq.

Bonaville District—George Reader.

We have been asked to state that the members of the committee for the Centennial celebration for the N. B. and P. E. I. Conference are Revs. Dr. Pickard, Dr. Stewart, H. Daniel and F. Smallwood.

Y. M. C. A. CONVENTION.

The sixteenth annual Convention of the Young Men's Christian Associations of the Maritime Provinces was held in Truro last week, commencing on the 9th inst. One hour was spent in devotional exercises. Mr. J. S. Maclean, Chairman of the Executive Committee, in the absence of the President and Vice-Presidents, then took the chair. After opening services by Rev. D. W. C. Dimock, of Truro, the Convention was addressed by the chairman in appropriate and encouraging remarks.

The Convention then proceeded to the transaction of business. Mr. J. N. Shannon, of Halifax, was appointed Secretary pro tem. Upon motion, an organization committee was appointed. As a temporary business committee, Messrs. Irvine, St. John; Richey, Halifax; Blanchard, Truro; and Robb, Amherst, were appointed. The following are the officers reported by the committee and elected:—

President.—Hon. P. C. Hill. Vice-presidents.—Judge Hensley, Charlottetown; G. F. Atherton, Fredericton; Wm. Cummings, Truro; A. C. Thompson, Moncton; Dr. Botsford, St. John.

Secretaries.—J. N. Shannon, Halifax; C. E. McMichael, St. John, N. B.; G. F. Dawson, Campbellton, N. B.

In the evening the meeting was held in the First Presbyterian Church, where a large audience was assembled. Half an hour was spent in devotional exercises, the meeting being led by J. E. Irvine, of St. John. At 8 o'clock, Hon. P. C. Hill took the chair, and Mr. F. W. Hales, of Charlottetown, read an excellent paper on "Efficacy of true prayer." This was followed by short pithy addresses by Rev. W. H. Porter, of St. Catharines, J. O. Miller, St. John, Wm. Cummings, Truro, Rev. Mr. Osborne, Charlottetown, Dr. McCulloch and Rev. A. Burrows of Truro, and Dr. Burns, of Halifax. Thursday morning, after devotional exercises and routine business, was devoted to hearing reports from Associations.

The Ontario and Quebec delegates having arrived by train on Thursday morning, the Dominion Convention met at 2.30 in the afternoon, and after devotional exercises conducted by Mr. Daniel, of St. John, N. B., Mr. J. S. Maclean, President of the last Dominion Convention, took the chair, and after welcoming the delegates

from the Upper Provinces, gave some important statistics showing the growing importance of Y. M. C. A. work, and earnestly urged to renewed effort.

The following were appointed a permanent Committee of organization:—Messrs. Sandham, Toronto; Irvine, St. John; Cushing, Montreal; Blanchard, Truro; Rev. Mr. Malory, Quebec; F. S. Moore, Charlottetown; S. Lindsay, Musquodoubit; J. W. Bickle, Coburg; A. H. McKay, Pictou. The Committee retired and shortly after reported the following officers:—

President.—F. W. Hales, Charlottetown. Vice-presidents.—J. C. Thompson, Quebec; Wm. McCully, Truro; A. Hewson, Coburg; J. E. Irvine, St. John; A. Somerville, Kingston, Ont.

Secretaries.—D. A. Budge, Montreal; J. N. Shannon, Halifax; A. H. Mackay, Pictou.

Business Committee.—J. S. Cole, Quebec; (Chairman) W. Paul, Montreal; Hutching, St. John; Henry Morton, Montreal; Isaiah Smith, Halifax.

The welcome meeting was held in St. Andrew's Church on Thursday evening. There was a large audience present. J. F. Blanchard presided, and addresses of welcome were made by Dr. McCulloch on behalf of the clergymen of Truro; Mayor Bent on behalf of the people of Truro; Mr. Wm. McCully on behalf of the Y.M.C.A. of Truro, and Lieut. Governor Archibald on behalf of the Province. Responses were made by Dr. Burns and P. C. Hill, of Halifax, F. W. Hales, Charlottetown, and Mr. Wilkie, of New York. On Friday, besides routine business, several papers on Association work were read and discussed. The evening session was held in the Baptist Church which was filled. Rev. Mr. Brecken, of Halifax, spoke ably on the individual responsibility of Christians and the imperative necessity of their laboring for Christ. Then followed a very interesting meeting by Mr. J. S. Maclean, in which a number of Association workers spoke of their experience in such work, and the great benefits that had resulted to themselves from being engaged in it. The testimony of such men as Judge Hensley, of Charlottetown, Sandham, of Toronto, Budge, of Montreal, Burford, of Toronto, and other young men, was clear and convincing and deeply impressed the meeting.

At Saturday morning's session, "Branch work among boys," and an admirable paper on "Bible Study" were discussed, after which Mr. W. P. Cronbie, travelling Secretary of the Dominion Executive Committee read his report—an interesting and encouraging document. At the afternoon session, "Association work in its peculiar adaptation to the wants and temptations of young men," was opened by the Hon. P. C. Hill of Halifax, and the discussion continued by several members.

Then followed an excellent Bible Reading by Mr. Sandham of Toronto, after which the Dominion Executive Committee's report was read.

On Saturday evening the meeting was held in the Methodist Church which was filled to overflowing. Addresses were given by Dr. Kelly, of Montreal, on the intellectual aspect of Association work, and by Mr. Gauld, of St. John on the social side of the work. Then followed a devotional meeting, at which a large number of requests for prayer were read and prayer offered. At the close of this meeting the delegates held a short conference with the members and others of the Truro Association bearing on its future operations. Much valuable information was given.

The report of the Credentials Committee showed that 27 Associations were represented at the Convention. The number of delegates and corresponding members present was 115-12 from Ontario, 11 from Quebec, 40 from Nova Scotia, 19 from New Brunswick, 9 from P. E. Island, 2 members of International Ex. Committee, and 22 corresponding members.

The Sabbath services were as follows: Prayer meetings at Y. M. C. A., Hall from 7 to 8, and 9.45 to 10.45 a.m. Both meetings were well attended. A meeting at the Railway Station, chiefly for railway men, at 2 o'clock, p.m. A mass meeting of men—two-thirds of whom were young men—in Y. M. C. A. Hall, at 4.30 o'clock; and at the same hour, in the basement, large meeting of ladies, who had assembled to pray for a blessing on Christian work among the young men of Truro. The men's meeting was led by Mr. Budge of Montreal, and was not only a large one—the largest of the kind ever held in the Maritime Provinces—but a very solemn one as well. Some forty or more people requested prayer. The ladies' meeting, which was also a very large one, was led by Mrs. Dr. Burns, of Halifax, and was very interesting.

The farewell meeting was held in the First Presbyterian Church, at 8 o'clock. The building was packed to its utmost capacity, besides which an overflow meeting was held in the Baptist Church, led by Mr. Wilkie of New York. Mr. J. S. Maclean presided at the meeting. The devotional exercises were led by Rev. S. B. Dunn, and farewell addresses were given by Rev. Mr. Goucher, Rev. Mr. Burrows, and Mr. William Cummings. Responses were made by Rev. Mr. Kerr and others. Dr. McCulloch made a few well chosen remarks and gave the closing prayer and pronounced the benediction. The impressive closing exercises of the Convention were then held. The delegates, surrounding the pulpit and

platform, clasped Mr. Goucher's prayer, after united in reciting: "Shall we then sung a The whole good. The day to day, if the men do their duty. The next is to be held from Truro."

EVY

In editor N. Y. M. from London policy in the

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platform clasped hands while the Rev. Mr. Goucher led in a consecration prayer, after which the delegates united in repeating the Lord's Prayer. "Shall we gather at the River" was then sung and the meeting broke up. The whole series of meetings was good. The interest deepened from day to day, and we have no doubt that if the men and the women of Truro do their duty much good will result. The next meeting of the Convention is to be held in Fredericton.—Abridged from *Truro Guardian*.

EGYPTIAN AFFAIRS.

In editorial correspondence to the N. Y. *Methodist*, Dr. Wheeler writes from London in reference to England's policy in the East:

All Eastern diplomacy is a mass of lying and cheating; but the English fleet had, conceive a plain duty to do which it has done at the last possible moment after forbearance had waited a month. The slaughter of the foreigners occurred on the 11th of June; the bombardment on the 11th of July.

There are questions of principle as well as of fact. Are cutthroats to be interfered with by force? Are murdering scoundrels to be punished? We all know now that nobody but England would have interfered with Arabi and his gang. Beyond that rises the question why England could do good right take up the sword in Egypt when force had become necessary and the Sultan had repeatedly refused to do so, and Arabi had made it necessary for the English fleet to retire or use its guns. And this question is a long one. England has always been setting her adventurous or commercial foot down in barbarous or semi-civilized lands. We Americans are one of the consequences of such a proceeding on her part. We did indeed put her on for good reason; but it never occurred to us to get out ourselves from a country governed by what is called English aggression. The "peace at any price" people seem not to have thought of giving up to the poor Indian the position we got through English aggressiveness. It will not do to be too dreadfully nice about titles. We shall have to strip and go out to sea in nakedness and misery, if certain propositions about the rights of barbarism are good.

The sun is this: England has special bargained rights in Egypt, and immense interests in India to which the Suez Canal is the highway; she governs millions of Mohammedans; and if an Arab in Egypt can with impunity murder her people in Egypt, all her people and all their property in the East—and all her government there—will be in terrible danger. England is not the kind of country that can live by John Bright's peace policy—however beautiful it may be in Mr. Bright to advocate it. She may wisely fight only when compelled to, but sometimes she must use her big guns or cease to be England.

Respecting the Indian troops now on their way to the scene of conflict an exchange says: The bringing over of Hindu troops to fight England's battles, laughed at as a "theatrical show" when Lord Beaconsfield first tried it in 1878, is in reality a very far-sighted and thoroughly practicable measure. Those who have felt the heat of flat, sandy Egypt in its hottest month (that of August) can judge what chance English soldiers would have there at this season. The Hindu sepoy, on the other hand, light, slender, temperate, inured to marching and fighting under the burning sun of India are the very men for the work. Moreover many of England's best Indian soldiers hold the Brahmin faith, more especially the terrible Gorkhas of Nepal, who did such execution in the last Afghan war, and who have more than once held their own against a superior force of disciplined Englishmen. Between the Brahmin and the Mussulman exists a mutual hatred to which no words can do justice, and which would add to the sepoy's natural fighting power, when pitted against the Mohammedans of Egypt, a savage enthusiasm which the latter would find it hard to resist.

An item elsewhere speaks of the purchase of 25,000 pairs of blue glass spectacles by the British Government for the troops in Egypt. A similar precaution is taken by Newfoundland sealers, against ice-blindness. The need in Egypt is thus stated: The fevers caused by the malaria of the Nile delta are as virulent as even those of European Turkey, while the devastating visits of the plague itself are neither few nor far between. A less fatal, but equally formidable, enemy to an invading army is the terrible Egyptian "ophthalmia," which, although often brought on by the unclean habits of the natives, is at times generated in another and a very singular fashion. A small green fly persistently settles upon the sores of the diseased eyelid, and when driven off carries the infection along with it wherever it lights. So common is this disease among the Arabs that Mehmet Ali is said to have formed two battalions of one-eyed men, the one wanting the right eye, the other the left. In 1798 this complaint made great ravages in the army of Bonaparte, one of whose best officers, becoming blind in the desert, was forced to cling to the tail of a comrade's horse, in order to make his way back to the camp. It is a common saying in Alexandria that "an Egyptian Arab with two eyes is as rare as a snowball in June."

THE METHODIST CHURCH OF CANADA. GENERAL CONFERENCE, 1882.

The next session of the General Conference of the Methodist Church of Canada will begin in the Centenary Church in the City of Hamilton, Ont., on Wednesday, the 16th day of September next, at nine o'clock, A. M. GEORGE DOUGLAS, President. A. SUTHERLAND, Secretary. July 13th, 1882.

SPECIAL ARRANGEMENTS FOR RAILWAY AND STEAMBOAT FARES.

THE INTERCOLONIAL RAILWAY. Arrangements have been made by which Ministerial and lay Delegates, who do not already hold half-fare certificates, with their wives, or other members of their families, can pay full fare one way at the commencement of their journey, and on their return by presenting a certificate from the Secretary of the Conference, receive return tickets, in the case of delegates, free, and in the case of their wives or other members of their families, at one-third fare.

GRAND TRUNK RAILWAY—GREAT WESTERN RAILWAY.

From these railways Delegates will, on presentation of certificates, receive return tickets, by paying one and one-third fare. These certificates will be sent to the address of each delegate, and must be presented on purchasing the ticket at the commencement of that part of the journey.

THE RICHELIEU AND ONTARIO NAVIGATION COMPANY.

Delegates and their wives will get tickets from Quebec to Montreal and return, and from Montreal to Hamilton and return at reduced rates, which will be found printed on the certificate sent to them. These certificates must be presented at the commencement of the trip on the steamer.

The route will be, by Intercolonial Railway to Quebec. From Quebec to Toronto by Grand Trunk Railway, and from Toronto to Hamilton by Great Western Railway, or from Quebec to Montreal by steamer, and from Montreal to Hamilton by steamer.

A. SUTHERLAND, Secretary.

OCEAN DANGERS.

At the 43rd annual meeting of the Shipwrecked Fishermen and Mariners' Society, in London on the 21st ult., the report, read by the secretary, Mr. W. R. Buck, stated that memorable as had been the preceding year 1880, more memorable still in the annals of the sea and its perils was the year just past. Of even the one month of October, 1881, alone, it was said that its woeful experiences seemed to have exhausted all the varieties of maritime horrors; while, through the violent and protracted gales of the latter portion of the year generally, the reports which reached Lloyd's of the recurrent disasters to ships had probably been the most melancholy and numerous on record. Altogether, no less than 2,039 actual shipwrecks, or 359 more than in 1880, had occurred during the year, these wrecks including an excessive proportion of vessels of large tonnage, with cargoes of exceptional value, and involving the great loss of 4,134 lives. Of this yearly total the British-owned sailing ships and steamers were noted as having aggregated 1,048, with as many as 826 vessels of which the British-owned formed three parts, accounted for as entirely lost off the coasts of England, Scotland and Ireland only. And to this sad story there was still to be added the grievous tale of the destruction and death caused by the several special calamities which had, within the year, well nigh overwhelmed whole fishing communities in the Shetland Isles, on the east coast of Scotland, and at Eyemouth, &c., besides the almost innumerable isolated casualties to smaller craft and their crews. As the inevitable consequence of so unprecedented a series of combined mishaps to ship and sailor, unprecedented also had been the urgent claims upon the society's aid, resulting in the large issue of £30,174 in relief for the year.

SOUTH AFRICA.

The long-existing controversy between the Bishop of Grahamstown and the Dean of that diocese has reached its final stage. When the Bishop sought to give legal effect to certain diocesan decrees, suspending Dean Williams from the exercise of his official functions in the Cathedral of Grahamstown, the Supreme Court of the Cape Colony held that the Bishop had no power to exercise episcopal authority over either the Dean or the Cathedral. The Court appears to have decided that the latter had never been placed under the jurisdiction of the Church of South Africa, of which Dr. Merriman was a prelate. The Bishop appealed to the Judicial Committee of the Privy Council, and Sir Arthur Hobhouse, in an elaborate judgment, has dismissed the appeal with costs. One curious circumstance resulted from the decision in the Cape courts. While it shut out Bishop Merriman from the cathedral in which he had previously officiated, it enabled Bishop Colenso, on the invitation of the Dean, to visit Grahamstown and perform various episcopal functions, including that of Confirmation. It follows that there are now

two distinct Episcopal Churches in the Cape Colony, both of which claim to derive their authority from the Church of England.

A COINCIDENCE.

It is a singular coincidence, that Father Bertram Wilberforce, the first cousin of the new Bishop of Newcastle, has been appointed Prior of the Dominican Monastery of Newcastle, and is likely hereafter to succeed to the Roman see of Hexam and Newcastle. Such a coincidence, although striking, is not unique in ecclesiastical history. Towards the close of the last century two brothers by the name of the Protestant and Roman Catholic Bishop of Meath; and it is alleged that in early life when one was a Churchman and the other a Roman Catholic, by arguing on the Roman controversy they converted each other. The Romanist became a Churchman, and was subsequently an eminent Bishop of Meath; and the Churchman became a Romanist, and was promoted to the Roman Catholic Bishopric, and discharged his duties with equal fidelity.—*Evangelical Churchman*.

PERSONAL.

Rev. E. D. Mallory, of Quebec, was in the city on Monday. He accompanied some of the delegates from the Upper Provinces to the Y. M. C. A. Convention at Truro.

In a report of the Japan Conference of the M. E. Church, published in the N. Y. *Advocate*, the writer says: "The Rev. Mr. Meacham, of the Canada Methodist Church conveyed its fraternal greetings to us in a cheerful, robust, manly, and eloquent speech, to the great delectation of all, both native and foreign."

The *Eastern Beacon*, Port Harbours, says in reference to the departure of Rev. G. W. Tuttle: "We are pleased to be informed that prior to their departure the reverend gentleman and Mrs. Tuttle were the recipients of a valuable token of the sincere regard and esteem in which they have been held by the members of the church in particular and the community in general."

The Revs. George Butcher and John Waterhouse, formerly of these provinces, are this year disturbed by the revolution of the itinerant wheel of the English Conference. Mr. Butcher is to reside at Deal, in the Kent District, as first preacher, and Mr. Waterhouse at Dalton-in-Furness, Ulverston circuit, in the Carlisle District. His name appears second in a circuit staff of four preachers.

The writer of Conference Sketches in the *Methodist Recorder* says: "Among those whose names are no longer the names of the living but the dead the Conference regretfully and reverently lingered over several, both of those who were aged veterans and of those who were cut down in the flower of youth and promise. The name of Thomas M. Albrighton evoked peculiar emotion, his career so bright and honorable, his end so appallingly sudden."

The *Natorian* arrived on Saturday last via St. John's, Nfld., bringing, as passengers, Rev. Dr. Milligan and wife, Dr. Milligan is Superintendent of Methodist Schools in Newfoundland. Professor W. L. Goodwin also arrived by the same steamer. We are glad to find that successful study has not at all impaired his health. He intends to spend a short time in visits to friends and then to report at Mount Allison, where we wish him a success in teaching even more marked than that of his student life.

LITERARY, &c.

The Canadian *Musical Fountain and Revival Singer*, for Temperance Meetings, Camp-Meetings, Revival Services, Social Gatherings, Home Circle, &c. is well described by the title. It has been compiled by Messrs. C. W. Coates and Brothers, of Montreal, who acknowledge original contributions from several leading Canadian Methodist ministers and laymen. The first edition, published several years ago, had a rapid sale. This second edition, much enlarged, should go with equal haste on its mission of blessing. Price, 40 cts.

In the *Canadian Methodist Magazine* for August, which has quite a midsummer flavor of Poetry and Art about it, Dr. Nelles, President of Victoria University, has an article on "Whittier, the Quaker Poet," with a fine portrait and copious specimens of his finest poems. The Editor has an illustrated article on "Fine Arts in New York," and C. S. Eby another on "Rhine-land." Dr. Sutherland advises the election at the approaching General Conference of two General Superintendents; and the Rev. J. Ross, M.A., has an excellent article on "Methodist Union," giving much information about the minor Methodist bodies. John Macdonald, Esq., contributes a fine poem on old Niagara. These, with "Life in a Parsonage," and several other papers, make up a very readable midsummer number.

The Overseers of Harvard Divinity School have voted that hereafter no person not a college graduate will be admitted who fails to pass a satisfactory examination in Greek and Latin.

METHODIST NOTES.

A Friend, Gaysboro', has forwarded \$2.00, towards the cost of the Labrador mission boat. That sum has been placed in the hands of Rev. Dr. Milligan.

On Sabbath, the 30th of July, Rev. George Steel, baptized two adults and afterwards admitted five persons into Church membership at Brackley Point. P. E. I. The church was full, some being unable to obtain seats.

The new Methodist Church at Lutes' Mountain, Moncton Parish, was opened on the 30th ult. The Rev. T. J. Deinstadt preached in the morning, the Rev. J. C. Berrie in the afternoon, and the Rev. John Prince in the evening. The dedicatory service was conducted by Mr. Prince in the afternoon. This neat church, is capable of seating over two hundred persons. Most of the pews were rented on Monday morning.

The Rev. James Freeman Clarke, the prominent Unitarian minister of Boston, is in England, and went to hear Mr. Spurgeon speak. He gives judgment that intellectually his sermon had nothing in it worth remembering or repeating. "Yet," adds he, "there was a crowded house, said to contain six thousand persons. The force which brings them together, and holds them there, is the strong, manifest belief of Spurgeon that these people need and can have an immediate salvation, and his direct, strong simple purpose of doing all in his power to bring them into the love of God."

A very large congregation gathered at the River Philip Church on Sabbath last to hear the Rev. J. H. Starr, who after the lapse of more than a quarter of a century, revisited the scenes of his early labors. Some were present who gazed upon the gray haired man, and strove almost vainly to recall the fresh and ruddy face of other days; others, their children, were anxious to see the man who in his boyhood's ministry, had intruded himself so strongly in the regards of their parents, and all listened with delight to the simple and loving presentation of those truths which, if old, are ever new. The whole service, including the sacramental, in which many joined, was delightfully impressive and profitable and one to be long remembered. At the Glenville appointment in the evening, two were publicly received into full membership in the Church.

ABROAD.

The Admiralty has been pleased to concede the fullest recognition to Wesleyans in the Royal Navy and Corps of the Royal Marines.

The work of the Rev. Thomas Harrison, the evangelist, was productive of very considerable good in St. Paul, Minn. His meetings continued six weeks, and over 100 have joined the different churches in all.

Rev. E. H. Gammon, of Centenary Church, Chicago, has promised twenty-five thousand dollars to Clark University, Atlanta, Georgia, on the easy condition that Bishop Warren raises ten thousand for that school also. Bishop Warren accepts.

Out of a total number of 3,878 petitions, having 512,614 signatures, presented to the House of Commons on the 22nd July last year in favor of Sunday Closing in England, no less than 2,402 petitions, with 203,355 signatures were from the Wesleyan Methodist congregations.

"The conversions at Clear Lake," says the *Northwestern Advocate*, "were clear enough to satisfy the old-time camp-meeting attendant and conductor. Ministers present are careful in every case to obtain the name and address of every convert and to send the particulars to the pastor at work nearest the convert's home."

In the English Conference the Rev. H. P. Hughes said they had been greatly blessed at Oxford. Many undergraduates were members of their society and noble workers for God. He had been surprised to discover so much latent talent. They had visited the whole city and also held mission services at all the villages on their circuit plan.

GENERAL RELIGIOUS NOTES.

There are over 6,000 scholars in the Sabbath school associated with Mr. Spurgeon's Tabernacle, London.

The Buddhists of Japan are translating and circulating Ingersoll's lectures, so as to try to counteract the teaching of the Christian missionaries.

The Rev. Jacob Freshman, having just returned from Old Orchard Beach, Boston and Portland, had the privilege of preaching the Gospel to a number of Israelites in each of these places. A new helper has been found in a young Jew, who is converted to Christianity and full of zeal for the conversion of his people. He is a Hebrew scholar and speaks English, German and Russian.

Austria has heretofore prohibited all children from seven to fourteen years of age from attending any Church service except such as was established by law. This was an intolerance equal to that of the dark ages. Recent decisions by the Supreme Court do away with the restrictions, and give the Dissenters liberty.

An Evangelical Mission to the Shop Girls of Paris has been started at 404, Rue St. Honoré, by a committee of ladies, four of whom are French and two English. They have opened a place where they may take their principal meal, may read, write, be taught English, and hear on Sundays Bible readings.

GLEANINGS, &c.

THE DOMINION.

A good find of albertite has been made on a farm near Sackville, N. B.

The weevil has made its appearance among the wheat fields of P. E. Island.

Quebec had another big fire on Saturday; loss, \$100,000.

Miramichi salmon fishermen have taken up their nets, scarcely a fish having been caught in three weeks.

The lobster catch in Prince Edward Island is said to be only half as great as that of last year.

The Nova Scotia Steel Company is incorporated with a capital of \$150,000.

The Sussex Boot and Shoe Factory is compelled to run extra hours to meet the many orders for their goods.

A fire at Winnipeg, on 7th inst. destroyed a block of stores recently erected by Lieut. Governor Coulson.

A second furnace is about to be started at the Londonderry iron mines. The out-put of ore will be largely increased.

The cheese factory at Cornwall, P. E. I. is now in full blast, and is turning out a large quantity and first-class quality of cheese.

Daniel Spear, mate, belonging to Paraboro N. S., was murdered in New York, on the 4th instant by a seaman named Roe.

A citizen of Ottawa recently bought a phosphate mine near that city for \$10,000, and resold it to an American Company for \$100,000.

A boy named Alexander McEachren was killed in the Drummond coal mine on Monday week by being run over by a chain of loaded boxes.

Halifax is to have a drinking fountain. It will be placed on Hollis street, near the north entrance to the Province Building.

The army worm and potato bug have appeared in different parts of the Province, and the effects on the crops have been very disastrous.

Rev. Chas. D. McLaren, from the vicinity of Souris, P. E. I. has been appointed missionary to Siam, by the U. S. Presbyterian Board of Foreign Missions.

In Ontario and Quebec there is every probability of an abundant harvest. The fruit crop of those provinces will be a failure; other crops are an average.

Messrs. Gray and Wheaton have been awarded the contract for the construction of the first 19 miles of the Cape Tormentine Railway, at the Sackville end.

Annapolis is preparing for the apple trade. A large warehouse capable of holding 40,000 barrels is being erected at the head of the Acadia Company's wharf.

Two young lads belonging to Hantsport, named Harvie and Fullerton, about nine years of age, were drowned at Mount Denson, Hants Co., on Tuesday, while in swimming.

It is rumored that the completion of the Nictaux Railway, connecting Laurentown, on the W. & A. Railway, with Lunenburg, on the south shore of Nova Scotia, will soon be effected.

Crops in P. E. I. look quite promising. Hay, though considered at one time a partial failure, will be close on an average crop. The early wheat does not promise a first-rate yield. Oats and potatoes are looking magnificent.

A large and enthusiastic meeting of farmers and business men of Cumberland, took place recently at the Drill Shed, River Hebert, in the interests of the projected branch from the I. C. R. at Maccan to the Joggins Coal Mines.

Large and destructive forest fires have been raging at Mill Village, Queens Co. About 1,000 acres of timber land, owned by Mr. Henry Mack, 1,000 acres owned by E. D. Davison & Sons, and 400 acres owned by Mr. Allan Mack, were burned. Two others lost about \$1,000 each. About 6,000 acres were burned over.

Fredk. Merlin, one of the young men attending the Grafton Street Methodist Sunday-school, had a narrow escape from death by drowning on Wednesday. He left Hosterman's ground, where the annual picnic was being held, to bathe, was seized with cramps, and would have been lost but for the aid of James McDonald, a son of Judge McDonald. Some time passed before he was restored to consciousness.

GENERAL.

The census of France shows a population of 37,672,048.

Holy war is being preached throughout Morocco against Christians.

Thirty-five thousand British militia men have already volunteered for active service.

The Irish Constabulary have received the bonus of £180,000 promised them some time ago. This is to be divided among about 12,000.

There has been another severe earthquake in the classic Sicily. The extent of damage and loss is not known.

The Duke of Manchester's Land Company have purchased \$10,000,000 worth of Canada Pacific Land Grant bonds.

By the accidental explosion of a barrel of gunpowder in a tradesman's shop near a schoolhouse in Tyndens, Russia, almost all the children in the school house, who were Jews, were killed.

The immigrants into the United States during the fiscal year ending June 30 numbered 789,000, the largest number ever known, and 11,000 more than during the previous year.

Gilbert Burns Begg, a nephew of the Scotch poet Robert Burns, a fortnight ago was found in the porthouse of Glasgow. He has since been removed to a better home by admirers of the poet.

A despatch from Buenos Ayres states that the vessel conveying Lieut. Bore and members of the Italian Antarctic expedition has been wrecked off Cape Horn. All on board were saved by the British vessel "Allen Godwin."

Missouri Farmers will realize a harvest of over 40,000,000 bushels of wheat in 1882. In 1880 the census returns gave the crop as 24,971,727 bushels.

Before the dreaded ophthalmia can make havoc with the English troops in Egypt it will have to overcome the resistance of blue spectacles, of which 25,000 pairs have been ordered by the Government at 5 cents per pair.

The exhibition at Moscow is said to demonstrate that Russia has made extraordinary progress in both art and industries during the last ten years. The gold and silver work is superior to anything ever seen in Europe.

The wheat crop of Minnesota is estimated at not less than 38,000,000 bushels. Oats will far exceed in quantity and quality any previous yield. Barley is the finest, in quality, and corn alone, of all grains, is not a first class crop. Potatoes will yield enormously.

A despatch to the Daily Telegraph from Paris states that two men, while attempting to climb over the railing of the Tuileries Gardens during a display of fireworks on Sunday caught hold of an electric wire used in the illumination of the grounds, and both were struck dead instantly.

A letter received at Paris states that the condition of Tripoli is alarming to Europeans. El Hadji, from Constantinople, announces that the Porte, after settling affairs in Egypt, intends to send an army to drive the French out of Tunis. The natives talk of a massacre of the Christians.

Mrs. Shaw of Boston supports thirty-three kindergartens in that city and vicinity, at an annual expense of \$25,000. These schools are for the benefit of those who would otherwise be without such privileges. Mrs. Shaw is the daughter of the late Prof. Agassiz.

There is talk of a disturbance between France and Madagascar. The Queen of Madagascar prohibited the sales of land to French colonists contrary to the treaty of 1860. The French Consul has been forced to strike his flag and seek refuge at Tamairar. A French naval demonstration is expected.

A new use for glass has recently been developed in its substitution for marble tops of tables and dressing cases. A Pittsburgh firm has turned out slabs of glass that are said to be a perfect imitation of the latter material, while they admit of decorations of various design, both in form and color.

The fate of some missing ship may be suggested by the fact that about a month ago, a large meteor of remarkable brightness was seen from the deck of a ship on the Atlantic. It fell into the sea within a few cable-lengths of the vessel, with a roaring, hissing noise, as if a great mass of red hot iron had been extinguished.

The Zulu King, Cetewayo, has arrived at Osborne. It is rumored the Queen, at an interview granted him, will inform him of the decision of her government to restore him to his kingdom. It is stated that a British resident will be appointed to reside at Uliendi, Zulu capital, in order to advise him on questions relative to external relations.

Reports from the West coast of Newfoundland, concerning the fishery are discouraging. On the so-called French shore, fish-complications have arisen between the Newfoundland and French fishermen. The latter insists upon the exclusive right to fish there, while the former persist in claiming concurrent right according to the treaty. The French are very arbitrary in conduct, and serious disturbance is feared. Evidently the matter will have to be submitted to the French and English Governments again.

CORRESPONDENCE.

LETTER FROM REV. J. STROTH-ARD.

TADCASTER, ENGLAND,

July 24, 1882.

DEAR MR. EDITOR.—Having secured an hour's quiet amid almost incessant bustle and travel, I sit down to gather up a few stray notes which may be of some interest to the readers of the WESLEYAN during the full between Annual and General Conference. My hasty movements will necessarily preclude all effort at adornment; I shall therefore give you a "plain unvarnished story."

If it possesses no other, a letter from this rural town in Yorkshire will have the merit of novelty. This is a place of high antiquity and rich historical interest. This modern town is built upon the site of a Roman encampment. Its ancient name was Calania. At the foot of the bridge which spans the river Wharfe is pointed out the place where the Roman legions were wont to ford the stream, while to the east about a quarter of a mile we find the site of the castle still bearing the name of Castle Hill.

But few changes of importance have taken place in the town during the twelve years that have elapsed since I left for Nova Scotia. While the rest of the world has been advancing Tadenastor has been lagging behind. It has made no progress except in the manufacture of ale and porter, and I regret to say, that, in this respect, it has gained a "sad preeminence." It is fast becoming a second Burton-on-Trent. As the visitor approaches the town from the Railway Station he sees one tall chimney after another rising far above the level of the houses, and at once imagines that they are connected with some important manufacturing industry, but, alas! he soon discovers that they are erected for the production of misery and crime in the form of intoxicating drinks. Our temperance principles are constantly assailed and it requires much moral courage always to say no to invitations from Christian friends. An idea of the extent of the liquor business may be obtained from the fact that in this town of 2,200 inhabitants, there are no less than nine breweries.

Our journey from Nova Scotia has been very pleasant. From Annapolis we travelled by the "Hunter" to Boston. As we entered Boston harbor we were forcibly reminded that we had passed from British soil and were under the protection of Uncle Sam. The spread Eagle seemed omnipresent. He sat perched at the prow of every tug boat, and was ready to flap his wings in the face of every new arrival. To a Nova Scotian there is much interest in this city. Its history is so interwoven with that of our own Acadia that we cannot well separate them. As we glide among the islands in the harbor or walk along its streets we feel that we are on classic ground, and seem to see the sturdy men who went forth to subdue or to succor Port Royal during the stirring times when French and British colonists contended for supremacy.

After spending a few hours in visiting some of the places of interest, notably the Common and the old home of Daniel Webster, we left for New York via Fall River. Some of the places through which we passed seemed to be well cultivated, while a large part of the country was as barren as the worst parts of Nova Scotia. At 8 p.m. Fall River is reached, and following the stream of humanity as it flows from the cars, we are drifted on board the steambot Providence. We have already heard much of the splendor of the Fall River steamer. Imagination had come to our help, and we flattered ourselves that no creation of man could surpass the picture we had formed, but we are compelled to say that the reality left our poor fancy sketch far in the shade. As we paced its carpeted saloons and decks or reclined in its easy chairs and listened to the strains of music resounding through every part of that immense structure, we felt that this great American people knew how to secure comfort. This one steamer, I was told, cost one million of dollars.

Our voyage over the Atlantic was rather above the average as regards the weather; only once or twice during the twelve days did the sea wet the decks. The passengers were a motley crowd. Nearly all nations and creeds were represented. We had an inquisitive American, the reserved Canadian, the pugnacious Englishman, the witty Irishman, and the ubiquitous Scotchman, while even Sweden and Hungary supplied their share towards the *Circassian* population. The Ministry was represented by Episcopal, Presbyterian, Baptist, and Methodist clergy members, both amusing and instructive to mark the dress and manners of our fellow voyagers. Some were genial and communicative, while others seemed to dwell apart and but seldom to exchange words with anyone. While some seemed to pay but little regard to personal adornment, others were so scrupulous as to the white-ness of their cravat and the peculiar curl of their mustachios as to attract the attention and call forth the remarks of all on board. The ship was indeed a little world in itself.

There was one point at which we had the advantage of most of those who cross the Atlantic. We celebrated the *Glorious Fourth* in mid-ocean. From my own observations

I should judge that this is just the place for such a celebration, for while all who are interested might enjoy it to their heart's content they would not be under the necessity of disturbing the unsympathizing world. By the way, one of our passengers had a narrow escape from a premature celebration. Before leaving Pittsburg he obtained a full supply of fire-crackers and deposited them in the pocket of his coat, forgetting that he had a box of matches in the same pocket. He had not travelled far when the motion of the car ignited the matches and the celebration was only postponed by the combined efforts of two men. These were the only fire-crackers we had on board the ship. After luncheon the passengers assembled in the saloon and listened to a series of speeches in perfect keeping with the day. We were treated to a vast amount of bombast with a little common sense. One of the orators informed us it was a day of "self glorification," and if that was the object at which they aimed they were eminently successful. The best speech of the day was given by Dr. Stockton, of New Jersey, in reply to the toast, "England and America—the two foremost nations of the world." While our fellow passengers thus amused themselves they helped to break the monotony of the voyage to us and for this we were grateful.

It was with unmingled delight that we heard the cry of "land ahead!" on the morning of July 12th. Going upon deck we found that we were sailing along the shore of Tory Island. This is the first point of land seen as the traveller approaches the North West coast of Ireland. We have heard so much respecting the verdure of the Emerald Isle that all are anxious to get a glimpse of it, but we are disappointed, for instead of beauty and greenness, we behold nothing but rugged barrenness. For several hours we steamed along a shore utterly devoid of shrub or tree. A more uninviting scene can hardly be imagined. Oh! how we longed for a sight of the forest trees of Nova Scotia. But our patience was duly rewarded, and our highest expectations realized, as we entered Lough Foyle. To the North there lies a very low sand bank, leaving but a very narrow channel through which our good ship gently steamed, giving us a delightful view of Green Castle and the surrounding country. The castle, from which the locality derives its name, is in ruins, and adorned with ivy almost from base to roof. Immediately below, on the shore, are two or three small hotels for visitors who desire to avail themselves of the boating and fishing of the Lough. Away in the background, stretching halfway up the hill, are the small Irish farms. Although we could not leave the ship for a ramble up the hill, we could picture to ourselves the Irish tenantry, who dwell so peacefully with their stock under the shelter of the small, low, white washed cabins, which dotted the hill sides. All the uncharitable thoughts which had arisen in our minds in the morning vanished as we gazed upon this lovely scene, and we fully agreed with those who said, "it was worth crossing the Atlantic to see." So peaceful and calm was the picture, that it was difficult for us to believe that it was part of the Ireland so turbulent and murderous.

After an hour's delay at this romantic spot the prow of our vessel was directed toward the sea again. No longer were we outside the harbor than the tourists were looking out for the Giant's Causeway. As if loomed up in the distance every eye was strained, and every glass brought into requisition. At first there was a general feeling of disappointment, and some of the Americans said they had rocks grander than these, and that the cliffs on the Hudson were higher; but as the scene grew upon the beholder delight gleamed in every eye and notes of admiration burst from every lip. The vastness and grandeur of this mighty pile of columnar rocks, rising sheer from the ocean, does not unfold itself to a hasty glance, but when once seen to advantage must remain a life-long memory.

As we stretch forth one hand in reluctant farewell to Erin with the other we greet bonny Scotland. Before losing sight of Fair Head, the most northerly point on the East coast of Ireland, we had full view the Mull of Cantire, the most westerly of the Scottish Isles. As we sail along almost under the shadow of the bold rugged shores of Cantire, we pass Santa Isle and get a distant glimpse of Arran. As the night closes around us we gaze far towards the south and discern huge round hills rising like a mass of dense black clouds out from the sea, and we are told that this is Ailsa Craig which reaches an altitude of 1200 feet above the sea level.

At daybreak on the 13th the passengers are all astir preparing to go ashore for the *Circassian* is now lying at anchor before Greenock. Something must have ruffled the temper of Scotland for instead of greeting us with smiles we have barrels of tears; the clouds lie heavy and black upon her brow. The rain comes down almost in bucketfuls, but we are all so grateful to be once more on terra firma, that we do not think of complaining, besides we have no right to expect exceptional treatment, and we were informed that "it always rains in Greenock except when it snows."

Taking advantage of an excursion from Glasgow to Leeds, we hurry down into Yorkshire, and on Saturday night we reach my mother's cottage, where a hearty welcome awaits us, and where we purpose to rest awhile.

METHODISM. IV. ITS CHURCH PAPER.

During the annual meetings of Conference, a large amount of interest is awakened throughout the Methodist Church, in the progress of Methodism in the Maritime Provinces. And to what source (through God) do the people look for the extension of their Church and the doctrines it teaches? At once there would be suggested, 1st her ministry, 2nd her theological teachers, 3rd her class leaders or Sunday School teachers, 4th her membership (in giving material as well as spiritual support.) But there is another source which I would mention and refer to at length, viz. her Church paper. Now while the power of the press, both religious and secular, is readily acknowledged by all, the Christian Churches are slow to act as if they believed it, so that we have Churches who have a constituency in the Maritime Provinces of 20,000 families content that their paper should reach 3,000, or one-tenth of the families, it should enter and influence. When we place it last among the forces at work in promoting the interests of the church whose representative it is, should we not rather give the church paper the first place—both from a consideration of the direct influence it exerts and also of the indirect power it wields, in influencing all the other sources of the Church's progress? The importance of the Church paper I hold, is in the fact that it is a record of the Church's work; that it is in defence of the Church's doctrine (and of evangelical truth) and also that it contains the views and opinions of the men of the Church; and because it constantly directs and influences all who are endeavoring in any way, to advance the interests of Christ's Kingdom. In fact, in this age, nothing can exceed "the press" in influence and power, provided it is not limited in its circulation.

Can a minister devoting his life to the preaching of the Gospel, and the teaching of its truths, afford to be indifferent to the auxiliary power that the religious weekly paper offers? Most assuredly not, and how much more valuable still must that helper be when it is the recognized "Church" paper, teaching not only evangelical truth in general, but the lesser denominational truths and recording the progress of that denomination which is so dear to the minister. Nowhere does the Wesleyan do this important work so well as amongst Methodist families and in Methodist congregations, although it would convey spiritual profit and instruction to any reader. The value of our religious weeklies would perhaps be better appreciated, were they to stop issuing for a few weeks, when there would be a cry come up from all quarters of the land—"give us the news of our Church, give to us our weekly friend and counsellor, give to us word from our missionaries, from all the other ministers, from the religious world in general."

The Churches would be crippled and the political, commercial and social world would lose its religious weekly teacher. The inconvenience to the church would be great, but greater still would be the loss to the cause of Right and Truth, which must have a religious press in its behalf. In such a crisis the secular press, it is true, would be forced to admit more largely news and notices of the work of the several denominations, but oh, how meagre would be the religious column, compared with the large, well-filled eight pages of the WESLEYAN weekly!

Oh! Editor, pressman and publisher of the WESLEYAN, continue to edit and set up, and spread abroad words of wisdom, and of life, words of encouragement and help, when the church is doing right, and words of warning in the hour of danger. Your readers, O WESLEYAN, would say how we missed the familiar pages during the few weeks the "press" was stopped, and we come now to meet and welcome thee! We will tell others how thou hast blessed us by thy weekly visit and thy circle of readers will be continually increasing. May God's blessing rest upon the religious press of our country. D. MACGREGOR.

MEMORIAL NOTICES.

MRS. MARY A. WELDON. In memory of an affectionate and beloved sister. "The memory of the just is blessed." Mrs. Mary A. Weldon was born in November, 1805, and was the first born of the late Richard S. Bower, of Sackville, N. B., and mother of the Rev. A. F. Weldon, of the Nova Scotia Conference. She seems to have been a bright and happy child, and of an active, inquiring mind. At the age of nine she experienced forgiveness of sin, and a sense of acceptance with God. At that early age she commenced the Christian life, from which she seems never to have looked back, but to have gone on "from grace to grace," from conquering to conquering, until the bounds of mortality were passed at the ripe age of 75. About three years after her conversion the memory of Mrs. Hester Ann Rogers was lent her by a Christian friend. It was as heavenly a manna to her soul; and as she read of the rich experience of Mrs. Rogers, clearer light shone into her own mind, and she began to say within herself, "I may just as well have this blessed experience as

Mrs. Rogers." As she read on she was consciously drawing nearer to God. "And before I got to the end of the little volume, I realized that the Comforter had come; Jesus dwelt in me and I in him." Mrs. Phebe Palmer used to say, "Holiness is an antidote to backsliding. Get holiness to keep you from turning back." In Mrs. Weldon's case, it was remarkable how one so young became so firmly established in grace; but is explained by the words of Jesus, "He, the Spirit of truth, shall abide with you forever."

As she advanced in years she became a tireless reader of choice religious literature, especially the lives of holy men and women to be found in the old Wesleyan Magazine. The Bible of course was her constant companion. "Thomas A. Kempis" she delighted to read and imitate. And "Benson's Commentary," especially the volumes on the New Testament, she read through and through. The knowledge thus gained did good service in after years; and especially after she came to have a home of her own. As new friends and acquaintances gathered around the board and fireside of their new home; it was instructive to find how readily she could engage in religious conversation; and could gain and keep the attention of friends, as she would talk of the happiness of a devoted religious life, or cited instructive religious anecdotes, or would read from the old Magazines, or the Providence of God illustrated; until it would be difficult to drop those precious themes—difficult to break up and separate.

In the year 1830 she was united in marriage to Mr. William Weldon, of Dorchester, N. B. Their new home was near the Methodist church; and Dorchester being then part of the Sackville circuit, their house became a place of resort for nearly all the preachers going thither to preach; and nothing afforded them greater pleasure than to welcome those servants of the Master, and minister to their necessities. The older ministers who frequented their residence have all passed away to their reward. Others, whose names are on the Superintendent's lists, "well remember those days of former years." Mr. Weldon was a class-leader from 1840, until he removed with his family to Sackville in 1871. He was a sincere and earnest, though unpretentious Christian. He departed this life June 29, 1881, 80 years of age. Was only three or four weeks confined to the house. When asked in reference to his hope in Christ, he replied with emphasis, "I am trusting my all in the merits of Jesus—only Jesus can help me now."

After Mr. Weldon's demise, it was evident to all her friends that Mrs. Weldon was much broken in health. Perhaps a little extra exertion in attending her husband told at once on her now feeble frame, and she began to fail and droop. In less than six months after his death she passed away, as we hope, to be reunited in the "realms of the blest."

For only a few weeks was she confined to her room. She did not talk much; but met death with the calm composure of one that is abiding in Him who is the "resurrection and the life." On entering her room, only a short time before her death, she extended her hand to me saying, "Brother, it's almost over." And you are still trusting in the Redeemer? She replied by reciting those beautiful lines, so full of faith and immortal life:

"My soul through my Redeemer's care, Saved from the second death, I feel, My eyes from tears of dark despair, My feet from falling into hell."

The occasion of each funeral was improved by Rev. Mr. Shenton, and Rev. Dr. Pickard. Three sons, one daughter, and several grand-children remain to cherish the memory of loving and honored parents, to imitate their virtues and to follow them as they followed Christ.

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H. NORMAN KING. Henry Norman King, while bathing in the Merrimac River at Lowell, Mass. July 28, was drowned. His remains were recovered on Sunday the 29th, at M. Thuen, four miles from the scene of the accident, and were interred at Newstadt, N. H.

Mr. King was a native of 25 years of age. He was married about six months ago to Miss Emma Crane, of Sackville, and left the Province about two months before his death. He has several brothers and sisters. Rev. John K. King, Methodist minister, being one of them. He was a young man of good qualities and genial disposition, and respected by all who knew him, and his sudden death is a great shock to his family. E.

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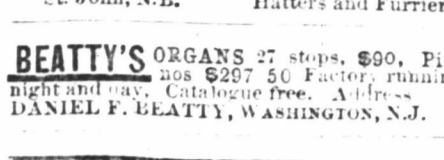


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Receipts for Wesleyan

Rev Thomas Marshall for J W Chapman, Aaron Mollins, each 2 00
Rev J R King for Jas Lyons 1 00
Rev A D Morton for Ezra Mills 1 00
Rev J S Peach for A Thompson 3
James Hallett, Kate Collins, Abraham...

PREACHER'S PLAN

HALIFAX & DARTMOUTH. SUNDAY, AUGUST 20th, 1882.

11 AM BRUNSWICK ST. 7 pm. R. Brocken.
11 AM GRAFTON ST. 7 pm. H. P. Doane.
11 AM KAYE ST. 7 pm. J. M. Pike.
11 AM CHARLES ST. 7 pm. W. G. Lane.
11 AM DARTMOUTH 7 pm. J. L. Spangler.
11 AM COLOURG ROAD. 7 pm. R. Brocken.

MARRIED

At Hopefield Villa, Nfld., the residence of the bride's father, on the 22nd ult., by the Rev. W. W. Percival, Capt. David Pigeon, of the "Victor," of P.E.I., to Elizabeth Isabella, daughter of Mr. Charles Hutchings.
At St. John's, Nfld., on the 28th ult., by the Rev. T. J. James, Mr. Henry Mander to Miss Susanna Roberts, both of that city.

DIED

On the 6th inst., Benjamin Brown, of Windsor, aged 79. His wife was peace.
After a short illness, on the 13th inst., Florence, second daughter of T. K. and E. W. Jenkins, aged 2 years and 11 months.
After a short illness, on the 14th inst., Marion Kate, youngest daughter of T. K. and E. W. Jenkins, aged 1 year and 2 months.

FINANCIAL DISTRICT MEETINGS

YORKSBORO' AND CAPE BRETON. The Annual Meeting of the Grayboro' and Cape Breton District will be held at North Sydney, August 30th.
FREDERICTON. The Annual Meeting of the Fredericton District will be held on Wednesday, Aug. 23rd, at DeLorge Junction, on the Richmond Circuit, beginning at 10 o'clock, a.m.
HALIFAX. The Annual Meeting of the Halifax District will be held in the Baptist Church, Halifax, on Wednesday, August 23rd, at 9 o'clock, a.m.
ST. STEPHEN. The Financial Meeting of the St. Stephen District will be held (D.V.) on Tuesday, 29th of August, at 10 a.m., in the Methodist Church, Millville.

HALIFAX MEDICAL COLLEGE

HALIFAX, N. S. WINTER SESSION 1882-3 begins October 26th, 1882. For Annual Announcement, or any information, address J. F. BLACK, M.D., Registrar of Faculty, No. 49 Granville St., Halifax, N.S.

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3 Gross BOWDOIN'S PILLS
3 Gross OF KLE'S PILLS
3 Gross DEWONAL'S CAPSULES
5 Gross WARD'S PILLS
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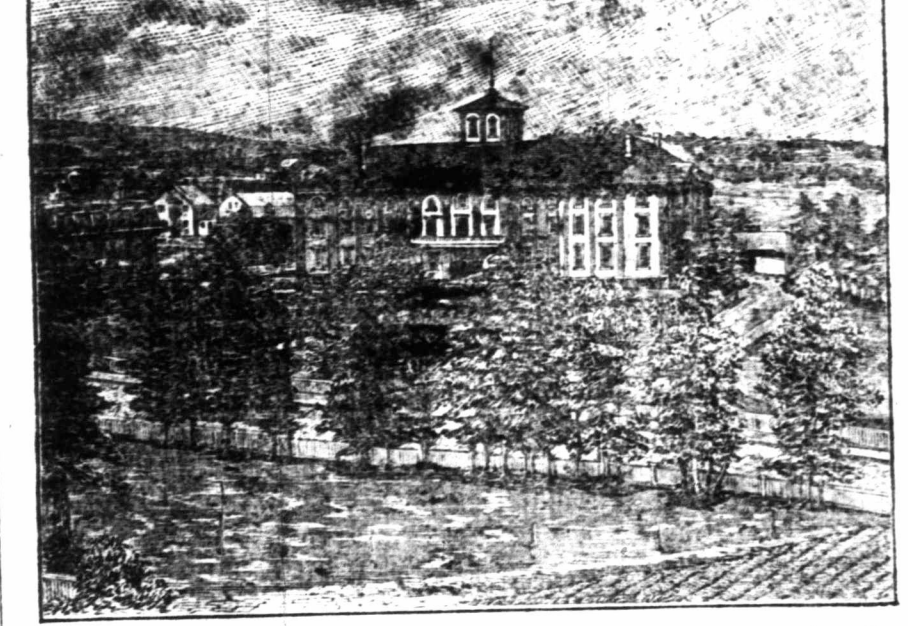
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A CAMP MEETING Near BERWICK, ON WEDNESDAY, AUGUST 16th, 1882.

MEMORIES OF JAS. B. MORROW, Esq., BY REV. A. W. NICHOLSON. A narrative of his admirable life with sketches of the men who moulded him for usefulness. Also an appendix containing letters, resolutions of condolence by public bodies, etc., etc. A Book especially for Young Men. PRICE, 60 CENTS. METHODIST BOOK ROOM, 141 GRANVILLE ST., - - - HALIFAX, BERTWICK, Aug 1, 1882.

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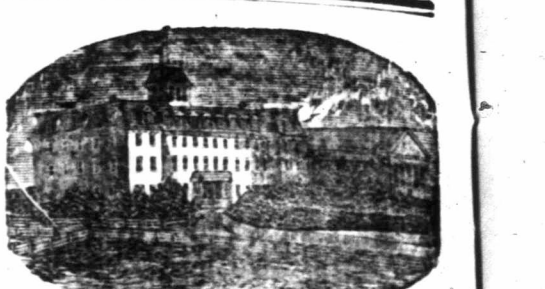
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