

The Wesleyan.

Longworth Inreel

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NOTE AND COMMENT.

The *Christian at Work* tells the politicians plainly that the only way to keep politics out of the pulpit is "to keep immorality out of politics."

There are already three classes of passenger cars beside smoking cars on the English railways, but the *Pall Mall Gazette* cynically suggests another class to be known as "swearing cars."

"What is statesmanship?" asks one American paper. Another paper replies, "Statesmanship," we believe, "is the peculiar gift some men have of robbing the Government without being caught."

Corn is poor and cotton is not good, and very many Methodists are disposed to charge the drought to the minister, and refuse to pay him because it did not rain. Is that right?—*Arkansas Methodist*.

Christianity is sometimes taunted with the remark that the benevolent societies surpass the Church in practical beneficence. If Christianity were to perish from the earth not one of those societies would survive. Give the Lord his own.—*Nashville Adv.*

The *Advance* thinks there is "monstrous logical contradiction in the act of a Christian nation spending \$1,400,000,000 for crime-breeding intoxicants, and only \$80,000,000 for education—that is seventeen dollars to debase men, and one to educate them."

The *Indian Witness* says of the Mormon missionaries in India: "They surpass any human beings we have ever known in piously blaspheming Jesus Christ, and in view of the immorality of their teaching, we regard them as men to be shunned like so many cobras."

An American paper says that there is a story about Phillips Brooks tending to show that even one of his mental calibre once felt the discouragements which so often haunt young men when starting in life. He conferred with a distinguished doctor of divinity, and asked him what he thought of his trying to preach. "You might try," was the not very encouraging reply. He did try.

A marked tendency of the time is to exalt localism into patriotism, to place the province before the country, and to deny that one who prefers the interests of the whole country to those of a part can be a patriot. Devotion to local interests, when kept within rational bounds, is laudable; but when the lesser is magnified so as to make a part look larger than the whole, the folly and delusion of the game are evident.—*The Week*.

If some friend who reads the daily papers, morning and evening, will send us a copy issued this year of our Lord 1884, which does not contain the record of some crime in which the saloons or liquor play the leading part, we will be obliged to him. Such a paper these days would be a curiosity. The saloons are sending out every day, in the crimes they occasion, sufficient material to supply all the temperance campaign lecturers in the land.—*Texas Adv.*

Among other questions propounded to Rev. Joseph Cook, at one of his lectures, was the following: "Ought a triple pledge of total abstinence from intoxicating beverages, tobacco and profanity, to be generally introduced into Sunday schools?" To which Mr. Cook made answer as follows: "A thousand times, yes. If there be any preacher who cannot administer such a pledge to any young person under his care, and recommend it by example as well as by precept, I greatly pity the young person and yet more the preacher."

In this year of grace so far are men from beating their swords into ploughshares and their spears into pruning-hooks that the great cannon manufacturer of Germany, Herr Krupp, employs in his particular form of industry not less than 20,000 workmen. What will the harvest be one of these days? It looks as if Europe would yet have to have one more great war—perhaps a war involving all the great powers—before the atmosphere is cleared, and an era of settled peace sets in.—*Montreal Star*.

There are far too many who would like to have a revival, but who are unwilling to meet the conditions of a true revival. They will not have the true fear of having the spurious. We have never known such, however, to refuse a good bargain or good money because there are poor bargains and counterfeit money in the world. We have recently heard of a Church so surprised by a single conversion that several of its members said, "Just think of it, Mr. B. has been converted, and in our church, too."—*N. Y. Adv.*

An advowson (or right to appoint a minister to a parish) was recently sold to a well-known jockey. This fact has encouraged the National Committee for the Abolition of Purchase in the Church of England to try afresh to induce the clergy to bring about the suppression of the scandal of selling advowsons. Why is the outcry set against the scandal? Has not a jockey as much right to buy as any one else? Men should distinguish between the accident and the essence of this wickedness. But the relations of the 'National' Church to the Turf are a proper subject for contemplation.—*London Methodist*.

During a recent visit to Wolverhampton, "Help," a fine collie dog that collects funds for the orphans of railway men, and who has his headquarters at the chief offices of the amalgamated Society of Railway Servants, City-road, realized by his mute appeals the sum of £29 8s. 5d. "Help" will accompany the general secretary of the society, Mr. E. Harford, to the Railway Servants' Congress at Bath this week, where it is expected he will gather a good sum for the orphan fund of the society. The dog has collected over £200 for the orphans during the present year.

One evening, says one of our exchanges, a lady of Zion Episcopal church, Philadelphia, on reading Ecclesiastes iii, was struck with the last verse, "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" She pondered long and deeply over it. The result was that the next morning she placed \$2,000 in her pastor's hands as a contribution towards a rectory. With this beginning the house was soon built.

Years and years ago, there raged, in East Tennessee and Southwest Virginia, a Calvinistic war, known as the "Dissension," from Rev. Dr. Ross, a noted Presbyterian polemic. In a council of war by the champions of the Geneva creed, it was suggested that an answer should be made to a certain "Fletcher's Checks." The shrewdest strategist of the company objected to any allusion to that book: "Few Methodists ever heard of the volume, and, if we mention it, all of them will read it, and it is hard to answer." Get our people to read our books, papers and magazines, and proselytizing will be ripped in the bud.—*Richmond Advocate*.

In a certain town of our acquaintance, says the *New Orleans Christian Advocate*, the undertaker is also the saloon keeper. In the front room are his liquors, with all the equipments of an average groggery. Separated by a very thin partition in the rear are his coffins, and not far from the back door is the cemetery. The association is suggestive. It is altogether appropriate for the man who deals in whiskey to have a stock of coffins on hand. He who mixes the drink, ought to trim the casket. And then, how suggestive the gradation! In the front room, whiskey; in the back room, coffins; at the back door, the cemetery.

Dr. Gracey, of India, says: "The India of to-day is not the India of the books. The very air is full of restlessness and change. European education is breaking up old systems; English legislators are steadily teaching the equality of man; Western medical science is displacing muttered incantations; fifty millions of Hindus have defied caste, and tried the railway; the penny post and telegraph are exposing shams. Eighty years ago infants were publicly thrown into the Ganges, while young men and maidens decked with flowers were slain in temples, or hacked to pieces and distributed as sacrifices to the god of the soil, and lepers were buried alive."

"We cannot too highly commend the practice," says the *Port Elizabeth Telegraph*, "of native constables being local preachers. It does a world of good. Kaffirs listen to their spiritual advisers under most circumstances, but when the spiritual adviser of the Sunday is a police constable for the rest of the week, his arguments are irresistible. In the pulpit on Sundays he gives them to understand what is wrong. If they do not profit by his Sunday exhortations during the week, he hauls them off to gaol. He has them in *terrorem*. It would not be amiss if a few more constables were local preachers. They see a good deal of the shady side of life; and, during six days on their beats, they can forge suitable bolts for hurling on Sundays. Constable Delman's influences over the natives is greatly owing to his preaching to them on Sunday, and narrowly watching them during the week."

JOHN'S IDEAL OF CHRIST.

This, then, is the ideal of our Lord which John the Boanerges—which John the Beloved constantly sets before our eye. It is the ideal of true divinity, united with that of full atonement for sin; both of which ideas are constantly represented in his use of the word Lamb. The very first time that in the Apocalypse that name is to be used, immediately before the Lamb is beheld, is he described by another name: "The Lion of the tribe of Judah"—the royal conqueror, but, nevertheless, the spotless victim; and these two evermore one, and that one seated in the central place of supreme authority, not on a level with, but above all principality and power—earthly, heavenly or in hell; above all dominion, whether wielded over men in the body, over bodies in the grave, or over spirits of men, be they spirits in Hades in general or in Paradise in particular. The Lamb is "the Lord of lords, and the King of kings." (Rev. xvii. 4.) And, if thus set above creature powers, is he kept distinct from the Divine power—kept distinct from it with that jealous care which was displayed in the cases already cited of Peter with Cornelius, and the angel with John? No; so far from it, He is associated with that power, identified with it in every possible turn of language, and in some which would have seemed impossible; turns of language which could arise only from the necessity of expressing things apparently contradictory. The kings of the earth, the great men and the rich men, and the chief captains, and the mighty men, *heard and hid and cry to cover* from the face of Him that sitteth upon throne and from the wrath of the Lamb. (Rev. vi. 16.) This identification of the sacrificed One with the supreme power, in the act of judging and punishing, is continued when the act is that of hallowing the eternal abode of bliss and flooding it with unfading light. Why is it that we see no temple in the holy city on high. Because the Lord God Almighty and the Lamb are the temple of it. God and the Lamb the deadly storm of the guilty! God and the Lamb the temple of the saved! And why in that city is there no sun, no moon? Because the glory of "the Lord did enlighten it, and the Lamb is the light thereof." And when from the city we advance to the throne, we find out of it proceeding, now the pure river of water of life—the Spirit of that makes all things live—now lightning, fires, voices—the Spirit of God sent forth into all the earth. And is the Lamb among those who bow before it? No, the throne itself is the throne of God and of the Lamb; not the throne of God and of any angel, saint or prophet, but of God and the Lamb; and they who bow before it, whether undistinguished hosts of angels and redeemed men, whether the four-and-twenty crowned and throned elders, whether the four living beings—all fall down before the Lamb. When the redeemed sing before the throne, the song is the song of Moses and of the Lamb. When they ascribe salvation, it is "to our God which sitteth upon the throne, and to the Lamb" (Rev. vii. 10.) When all the creatures, from the four down to the lowest in earth or sea, unite to ascribe "blessing, honor, and glory and power," they ascribe it "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) This identification—in glory and in worship is set forth in the central appearance wherein the Lamb is revealed in vision. When we would here obey the voice crying in the wilderness, and saying, "Behold the Lamb of God," where shall we find him? Martyrs! stands He at the head of your army? Not amongst us; higher. Prophets, apostles! stands He among your company and fellowship? Not among us; higher. Angels! stands He foremost in your host? Not among us, higher. Elders! the crowned and throned? Not of us; higher. Ye four living ones

who praise? Not of us; higher. And the timid eye which has now traversed all the tracks of heavenly light, which has passed over all the forms of immortal beauty and angelic strength, daring still to lift itself up, and yet up higher than all of these, that it may behold the Lamb of God, sees, "In the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." (Rev. v. 6.) Literally the most high; literally over all; literally God blessed for ever. When all bow, does He bow or stand in the midst of the throne? When all ascribe power and might, does He ascribe it or wear it as His own? When all of human kind sing of redemption, sing of salvation, is He one of those to swell the song, or the one to receive it? In the loftiest manifestations of the eternal power of the godhead—manifestations of Him who will not give His glory to another—we find glory, honor, dominion and every known name for honors to be rendered to God alone, ascribed by the most exalted creatures in one breath to God and the Lamb; and if we ask, is this glory given to God and another? the answer is: It is given to God and the Lamb, because the Lamb is not another.

If, then, the revelations granted to John thus unequivocally set before us and make manifest the proper divinity of our Lord, not as a doctrine stated, but as a nature and power displayed in His life and action, what light do the same revelations cast upon the atonement? Was the Lamb a sacrificial lamb, or meek monitor of purity?

In the midst of the throne, looking down upon all created glory "like the sun looking down upon his own beams," in the midst of the throne, pouring out the flame of His eyes into all the earth, which flame is the fire of "the seven spirits of God sent forth into all the earth;" in the midst of the throne, standing while all creation bows; in the midst of the throne, from it sending forth the very Spirit of God, while all creation looks up to it for every supply—He is not as He was when John the Baptist saw Him as the Lamb by the waters; He stands not now without spot, for the mark is upon him that He bare sin in his own body on the tree. He is here standing, a Lamb not incapable of death, but actually a "Lamb as it had been slain." Strange, above all strange things! The marks of death, the marks of sin's own wages, the marks of a curse amid all the lights that radiate outwards from the central point of thy majesty and blessedness—O Holy, Holy, Holy Lord God Almighty! the High Priest amid cherubim, law and Shekinah; but not without blood.

Even so, Amen! Thou art the First and the Last! Thou art He that liveth and was dead. Thou hast redeemed us with Thine own blood. Our happy brethren on high are there because they have washed their robes and made them white in the blood of the Lamb. In the same manner shall we attain at last unto the same victory. Then, with all who have gone before, will take up the song which sings: "Unto him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father, to Him be the glory and the dominion for ever and ever. Amen."—*Wm. Arthur*.

In A. D. 50, soon after St. Paul was converted, he called himself "unworthy to be called an apostle." As the years rolled along, and he grew in grace, in A. D. 64, he cried out, "I am less than the least of all saints;" and just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A. D. 65, his exclamation was, "I am the chief of sinners."

THE Y. M. C. A. IN BERLIN.

In Berlin, the splendid capital, with its palaces and statues and gardens, its rapidly extending suburbs of noble architectural piles, doubling its population in the last quarter of a century and striding on to take rank as the second capital of Europe—in Berlin, with its 1,200,000 population, there are but sixty churches and one hundred and twenty preachers! One church to 20,000 people! Several of the delegates remarked on the fact that they heard no church bells on the Sabbath, so far apart are the churches.

The Association in Berlin was started only two years ago. This is its history: Some pious souls desired Mr. Moody to come there and labor. But he felt the embarrassment of being obliged to speak through an interpreter to be too great for him to expect success, and declined the invitation; but he sent our Methodist brother, formerly of the German Conferences in America, whose conversion from infidelity, published as a tract, has made him widely known—Rev. Frederick von Schluembach. So skillfully and earnestly did this brother labor, that he in time secured the commendation of the clergy of the city and of the Chancellor and the Emperor. Unexpectedly and almost unprecedentedly the Emperor sent a letter to the convention expressing his approbation and sympathy with the work of the Associations, and a regret that the strict orders of his physician alone prevented his giving them a personal reception.

At first the clergy objected, as was to be expected, to the preaching of laymen. But the work has gone on so gloriously that they have given their hearty endorsement; while several of them addressed the convention. The Berlin Association now numbers nine hundred members. Religious meetings are held every night for different classes of young men. The zeal of these workers was seen in a statement of the local secretary that "a weekly meeting for hotel waiters is held at half-past midnight"—the only hour when they could leave their posts. Some of the English delegates raised a fund and engaged Bro. von Schluembach to remain and labor the coming winter. An effort is to be made to erect a building for a permanent home for the Association.

At the farewell meeting on Sabbath evening speeches were made by Prof. Welch, of Auburn, N. Y., Dr. Philip Schaff, of New York City, Pastor Dalton, of Russia, and others. The latter is one of the most remarkable men on the Continent. He is called the Russian Spurgeon. He addresses a Sabbath congregation of five thousand people in St. Petersburg, and has been invited, but declined, to become a preacher to the court of Germany. He speaks fourteen languages. His address was in German. He stood holding the back of a chair, pouring out a flood of fervid speech that entranced the ear of even those who could not interpret a word he uttered.—*Rev. A. W. Seavey, in Zion's Herald*.

NORWAY METHODISM.

The reader may ask what took me so far north—whether there were friends there whom I hoped to see. There were, though I had never met them, and there are more now than there were then.

Trondhjem is the most northerly spot in the world which Methodism has reached.

I am by no means Paul, nor is the railway station at Trondhjem the Appian Way, but Paul received no warmer welcome than the Rev. K. J. Wahlstrom, the pastor of our church in that city, gave to our party, nor did Paul enjoy his greeting more than we did ours.

Here, where the foot of no Bishop or Missionary Secretary has ever trod, Methodism, starting from America,

has a flourishing church and a large congregation.

Here I found an intelligent, affable, godly pastor, a growing Sunday school, a fine list of probationers, sound and healthful discipline, most devout worshippers, a most affectionate body of Methodists. On Sunday I heard Brother Wahlstrom preach, and the Word was attended with power, not only to the hearts of Norwegians, but to our hearts, who receive divine impulses through the spirit rather than the understanding. In the evening I preached, and Brother Wahlstrom, who had learned English from books, interpreted. The choir, large and well trained, sang with spirit and devotion, and the people joined in heartily, for ten or twelve verses, without interludes.

If you wish to get some idea of how "the little one of Methodism" has become a strong nation, worship with German Methodists in *Germany*, Swiss Methodists in *Switzerland*, Danish Methodists in *Denmark*, Swedish Methodists in *Sweden*, Norwegian Methodists in *Norway*, Italian Methodists in *Italy*. The heaven is leavening many lumps.

Happy must the Rev. O. P. Petersen, now Presiding Elder of Chicago District, Norwegian and Danish Conference, feel as he sees this work going on. Thirty years ago he left Norway as a sailor, went to the United States, was converted, returned to Norway to marry the girl to whom he was engaged, and told how great things the Lord had done for him. The people would not let him go, and many believed. Norwegian Methodism is the result. Brother Wahlstrom, the enterprising pastor, is one of "Brother Petersen's converts."—*Rev. Dr. Buckley, in Christian Advocate*.

THE GREAT QUESTION IN POLITICS.

The *Washington Sentinel*, the recognized organ of the brewers, says: There can no longer be any doubt that the prohibition question will be the great political issue of the day.

Why should it not be? It is the only really great question in current politics, and it demands consideration. It is a question which touches the very foundations of our social life. It is the supreme financial question. It involves the extent of pauperism and crime, and so the amount and burden of taxation. The support or the suppression of the dram shops is the one great issue now before the American people having moral significance and import. The saloons and distilleries are arrayed against the schools and the churches. The whole liquor business is a curse and crime. It is the foe of patriotism, of philanthropy and of religion. It is time that the legalized trade in poisonous drinks was denounced and demolished. There is no other political issue beginning to have the proportions of this question, or pressing so earnestly for hearing and settlement. It has been pushed aside from various considerations till it can be pushed aside no longer. The hour has struck for its consideration, and it will never cease to agitate and disturb the public mind till the whole system of traffic in intoxicating liquors, to be used as a beverage, is legalized and dethroned. There can be no question in American politics which will take precedence of this question for a generation. The American republic is to be saved from drunkenness and from an oligarchy of distillers and saloonists and their natural allies and coadjutors—the whole body of corrupt and conscienceless politicians.—*Rev. Dr. Gepp*.

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the Cross.—*Edward Garrett*.

OUR HOME CIRCLE.

WRITE THEM A LETTER TO-NIGHT

Don't go to the theatre, concert or ball,
But stay in your room to-night;
Dear yourself to the friends that call,
And a good long letter write—
Write to the sad old folks at home—
Who sit when the day is done,
With folded hands and downcast eyes,
And think of the absent one.
Don't selfishly scribble, "Excuse my haste,
I've scarcely the time to write."
Let their drooping thoughts go wandering
Back to many a by-gone night—
When they lost the needed sleep and rest,
And every breath was a prayer,
That God would love their delicate babe
To their tender love and care.
Don't let them feel that you're no more
Need of their love and counsel wise;
For the heart grows strongly sensitive
When age has dimmed the eyes—
It might be well to let them believe
You never forget them quite;
That you deem it pleasure, when far away,
To write letters home to write.
Don't think that the young and giddy
Friends,
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day—
The duty of writing do not put off—
Let sleep or pleasure wait—
Look the letter for which they have looked
And longed,
Be a day or an hour too late.
For the sad old folks at home,
With looks fast turning white,
Are longing to hear from the absent one—
Write them a letter to-night.

COALS OF FIRE.

Farmer Dawson kept missing his corn. Every night it was taken from his crib, although the door was well secured with lock and key.
"It's that lazy Tom Slocum!" he exclaimed the morning after missing more than usual. I've suspected him all the time, and I won't hear it any longer."
"What makes you think it's Tom?" asked his wife, pouring out the fragrant coffee.
"Because he's the only man around who hasn't any corn—nor anything else, for that matter. He spent the summer at the saloons while his neighbors were at work. Now they have plenty and he has nothing—serves him just right, too!"

"But his family are suffering," rejoined his wife; "they are sick and in need of food and medicine; should we not help them?"
"No!" growled the farmer; "if he nuds his neighbors are going to take care of his family, it will encourage him to spend the next season as he did the last. Better send him to jail and his family to the poor house, and I'm going to do it, too! I've laid a plan to trap him this very night."
"Now, while Tom is reaping the bitter fruits of his folly, is it not the very time to help him to a better life?" suggested the wife.
"A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William, try the coals first."
Farmer Dawson made no reply, but finished his breakfast and walked out of the house with the decided step of one who has made up his mind, and something is going to be done.
His wife sighed as she went about her work, thinking of the weary, heart-broken mother with her sick and hungry babes around her.
The farmer proceeded to examine his cribs, and after a thorough search found a hole large enough to admit a man's hands.
"There's the leak!" he exclaimed; "I'll fix that!" and he went to work setting a trap inside.
Next morning he arose earlier than usual, and went out to the crib. His trap had caught a man—Tom Slocum, the very one he had suspected!
He seemed to take no notice of the thief, but turned aside into the barn and began heaping the manure with hay, sweet-scented from the summer's harvest field. Then he opened the crib door and took out the golden ears—the fruit of his honest toil.
All the time he was thinking what to do. Should he try the law or the coals? The law was what the man deserved, but his wife's words kept ringing through his mind. He emptied the corn in the feeding troughs, then went around where the man stood with one hand in the trap.
"Hello, neighbor, what are you doing here?" he asked.
Poor Tom answered nothing, but the downcast, guilty face confessed more than words could have done.
Farmer Dawson released the imprisoned hand, and, taking Tom's sack, ordered him to hold

it while he filled it with the coveted grain.

"There Tom, take that," said the farmer, "and after this when you want corn come to me and I'll let you have it on trust or for work. I need another hand on the farm, and will give steady work with good wages."

"O, sir," replied Tom, quite overcome, "I've been wanting work, but no one would hire. My family are suffering, and I am ashamed to beg. But I'll work for this and every ear I've taken, if you'll give me a chance."

"Very well, Tom," said the farmer, "take the corn to the mill and make things comfortable about home to-day, and to-morrow we'll begin. But there's one thing we must agree to first."

Tom lifted an enquiring gaze. "You must let whisky alone," continued the farmer; "you must promise not to touch a drop."

The tears sprang into Tom's eyes, and his voice trembled with emotion as he said:

"You are the first man that ever asked me that. There's always enough to say, 'Come, Tom, take a drink, and I've drank until I thought there was no use in trying to be a better man. But since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will, sir.'

Farmer Dawson took Tom to the house and gave him his breakfast, while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day and the next. In time he came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became a respectable member of society.

"How changed Tom is from what he once was!" remarked the farmer's wife one day.
"Yes," replied her husband, "twas the coals of fire that did it."

CUSTOM-HOUSE EXAMINATION

Baggage is landed and deposited in separate piles according to the initials of the owners' names, the proper label having been affixed on the steamer. The places are designated by huge letters on the wall of the shed. If there are many Smiths aboard, for instance, there will be a crowded congregation of trunks and owners about S. The examining inspectors are already drawn up in line across the dock; and nothing passes them without due scrutiny. Wary travellers, who can leave their matters in the hands of friends, are relieved of further waiting, and after quick search of wraps and valises are allowed to depart in peace. As each individual's baggage is brought together, he notifies the staff officer, and hands over his ticket. The officer selects the corresponding declaration, writes the name of an inspector—whom he calls from the line—upon it, and directs immediate examination. This is usually sufficiently thorough. Inspectors, through long practice, become involuntary disciples of Lavater, and such expert critics of human nature that they almost intuitively detect attempted fraud. Dutiable articles, not declared as such, are brought out, valued by the attendant appraiser, entered, with value attached on the declaration, and the owner is obliged to pay the requisite duty to a clerk in attendance for the purpose of receiving it. The inspector also signs his name to the declaration.

The efficiency and courtesy of the deputy surveyor, and also of the inspectors on the dock, together with the delicate discharge of their not particularly pleasing duties, are worthy of high praise. Exceptions are few and far between. The questions asked are about dresses, laces, cloaks, etc., and are not invariably met with precisely truthful rejoinders. To cheat Uncle Sam in revenue matters is regarded as a decidedly venial sin by most of his children, native or adopted. This notion is doubtless an unconscious remnant of the freebooting ethics of forgotten ancestors. It is slowly yielding to higher and better ideas. Even the wealthiest are not exempt from the smuggling mania. One gentleman, whose name is synonymous with almost fabulous wealth, returning from Europe in company with his wife, was compelled to pay about \$1,800 in duties on her enormous stock of wearing apparel, which he contended was not dutiable, whether it had or had not been worn.

He appealed to the secretary of the treasury, who decided against him. He then brought suit within ninety days in the United States court. His wife swore that a portion of the whole had been worn in good faith. The duties paid on that portion were refunded, while those on the remainder were retained.
Smuggling is carried on in many ways, and will be carried on while human nature continues to be what it is. Foreign retail traders are adept instructors in the art of evading the payment of duties, as anyone who has been in the lace establishment of Dos Marets and other merchants of Brussels can testify. The ingenuity of inspectors is taxed to the uttermost to detect their schemes. Female inspectors are employed to search persons of their own sex who are sent to them by the deputy surveyor for that purpose. Of these inspectors there are nine. In 1866 there were only four. The inspectors perform their duties, both at Castle Garden and on the docks, in rooms set apart for such searches. Recitals of their experiences are at once amusing and humiliating to believers in the natural goodness of men. German Jews are more addicted to smuggling than people of other nationalities, but none are altogether free from the vice. Modistes and dress-makers are naturally the most frequent and flagrant offenders. Extra gold watches; laces, silks, linens, wound around the body or limbs; human hair in topees, wigs and switches sewn into skirts; new dresses stitched to old ones; silks and laces made up into several voluminous skirts—are among ordinary discoveries. One unlucky wight, suspected of complicity in feminine designs, was found to have two sets of point-lace in the crown of his hat.—Harper's Magazine.

AS BECOMETH WOMEN PROFESSING GODLINESS.

And what shall we say of our daughters? What are we doing for them? Are we training them to be pillars in the temple of God? or are we, by precept and example, teaching them that social position, wealth, culture and taste in dress are more to be desired than true godliness! You perhaps have all heard the little story which, while amusing, cannot fail to bring to every true Christian heart a touch of sadness—a little girl who, in saying her evening prayers, after asking God's blessing on herself and all her dear ones, closed with this petition: "And, O Lord, please make us all stylish!" Are our daughters being led to feel that these things are of the first importance? Truly our Father has given us all things richly to enjoy, and he desires that his children should possess the beautiful things of earth, but not to the exclusion of higher things. It becometh not women professing godliness to yield so large a part of their time and thoughts to the decoration of these frail and perishing bodies, nor even to the cultivation of the intellect, while the culture of the soul is neglected. What will the harvest be from all this in our own hearts, and in the hearts of our daughters, and in the hearts of those who look to us for example?

Where do we stand to-day as women professing godliness? Does not the trump give forth an uncertain sound? How much are we to blame for the dearth of spirituality in our churches? Let us hear what the prophet says to us in the 32nd chapter of Isaiah, 6th and 11th verses: "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. . . . Tremble, ye women that are at ease; be troubled ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. The enemy of souls is subtle and insinuating. He tells us that if we give true allegiance to Christ we can not have social position, or we cannot do this or that, of which we are so fond. Or sometimes he says to us, in a very sweet and winning way, "There is no harm in this or that, and you can be just as good a Christian, and yet have a little pleasure; or he will say: 'If you will only do so and so, you will have more influence over sinners,' and so by his specious arguments he entices us. The Bible lays down no law; neither dare we. Each must be a law unto himself or herself. We are pleading to-day for more consecration in living, and we know there is a pleasure and delight in serving Christ which can not be surpassed. The more self-renunciation we have, and the less we kick against the pricks, the more of peace and joy we have. In the words of another, "The needle of the compass will not settle until it points toward the polar star, and so the soul can find no peace until it turns with full purpose of faith to Christ." Note the words full purpose. There must be a purpose, and that purpose the yielding of all to Christ; and it must be a full purpose, full of faith. Oh, that we would allow ourselves to be kept for the Master's use? He can not use us unless we will it so. And there is so much to be done. He says: "The harvest truly is great, but the laborers are few. Who will go work to-day in my vineyard?" England's sweet and sainted poetess, Francis Ridley Havergal, is a beautiful example of consecration. Her life bore the fragrant blossom of godliness. Her little poem of "Consecration" breathes an aspiration known and understood only by a Christian heart:

"HE KNOWETH ALL."
The twilight falls, the night is near,
I fold my work away,
And kneel to one who bends to hear
The story of the day.
The old, old story; yet I kneel
To tell it to Thy call;
And cares grow lighter as I feel
That Jesus knows them all.
Yes, all: the morning and the night,
The joy, the grief, the loss;
The roughest path, the sunbeam bright,
The hourly throes and cross,
Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad swills to tread
This path, since Jesus knows.
And He has loved me! all my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the Word.
So here I lay me down to rest,
As mighty shadows fall,
And lean confiding on His breast
Who knows and pities all.

"NOT LOST BUT GONE BEFORE."
"Not lost but gone before," is a very common expression, and yet its true source has been almost wholly overlooked. It has figured as an epitaph upon grave-stones and has been utilized by the poets and other writers. The thought is, indeed, a Christian thought, but the words are the words of a Pagan. It was the stoic Seneca who said "Not lost, but gone before." There is in his thirty-sixth epistle a remarkable sentence in which we read, "Death, which we dread and shun, interrupts life, does not take it away: the day will come again which shall restore us to the light, and which man would shun unless it brought back those who are forgotten."

The meaning of that is not that of the Christian, and nothing else in Seneca, so far as we can discover, can be compared with the phrase under consideration. But Cyprian, the martyr, who wrote in the third century, supplies us with something very definite. In his discourse "On Mortality," Cyprian speaks in this language: "Our brethren should not be bewailed when by the summons of the Lord they are delivered from this world; for I know that they are not lost but sent before (non los amitti sed praemititi), that when they retire they precede (or go before), so that they ought to be longed after as those who go on a journey or a voyage, and not lamented." He adds, what might serve as a motto for the Funeral Reform association, "that black garments should not be put on here when they have already put on white robes there." It will be seen at a glance that our common saying is almost an exact rendering of the words of Cyprian and to him we should not hesitate to ascribe the expression.

IMPORTANT TESTIMONY.

The Evening Journal, Chicago, quotes the return of the last census, showing that \$750,000,000 are spent yearly in the United States for intoxicating liquors, and adds: "But the cost of liquor drinking is not altogether in money, it entails injuries and heart-aches that are quite beyond the figures of the arithmetic accurately to compute. Four fifths of all the inmates of our jails, prisons, penitentiaries and reformatories are brought there directly or indirectly, by strong drink. There are 500,000 of those whiskey criminals in the United States to day; every institution that is open for their reception is full of them, and the number is rapidly increasing. Then there are 800,000 insane persons, idiots, helpless inebriates and paupers in the poor houses and charitable institutions of the country, costing the taxpayers \$100,000,000 per annum. "But this is not all. Much of the criminality, especially street brawls and murders, which costs the public so much money, is directly traceable to this one parent vice of drinking. "Nor is this all. No pen but the recording angel's is able truthfully to portray the sorrow that is inflicted upon loving hearts by this infernal habit of drinking stimulants. No class is so high in the social scale that it is not dragged down by it, and no class is so poor and degraded that it is not made more inhuman and miserable by it. A drunken parent bestows a curse upon his offspring, even to the third and fourth generations. Science shows how vice of any kind vitiate the blood, and, although it may skip one generation, it is certain to crop out further down the stream. A dead drunkard often reaches out his hand from the grave, and with his skeleton fingers, palsies the brain of his descendants, and sends them, like so many jabbering idiots, to the insane asylum to be supported by charity. "The liquor traffic must be characterized as an unmixed curse, viewed from any standpoint whatever, and as such it does not pay."

OUR YOUNG FOLKS.
A LITTLE QUESTIONER.
What do the birds dream about?
Who paints the roses red?
Why do the pretty stars peep out?
When do they go to bed?
The moon looks like a silver ball,
Who tossed it up the sky?
Why don't the clouds upon us fall?
When it rains do they cry?
Why do the brooks run so fast away?
Do small fish ever talk?
Can little frogs their lessons say?
Why don't grass-hoppers walk?
Do baby crickets sit up late?
Who teaches them to sing?
Why do the flowers for summer wait?
Where does snowflake in spring?
What do the cows say when they "moo"?
Where do the wasps sleep?
What will the bees in winter do?
Why is the sea so deep?
Some parrots are—talk so, I mean;
Mamma says it's absurd;
That little children should be seen
And very seldom heard.

FOUND AT LAST.
A little girl stood by her mother's death bed, and heard her last words: "Jessie, find Jesus."
When her mother was buried her father took to drink, and Jessie was left to such care as a poor neighbor could give her.
One day she wandered off with a little basket in her hand, and trudged through one street after another, not knowing where she went. She had started out to find Jesus. At last she stopped from utter weariness in front of a saloon. A young man staggered out of the door and almost stumbled over her. He uttered the name of Him she was seeking. "Can you tell me where He is?" she inquired.
"What did you say?" he asked.
"Will you please tell me where Jesus is, for I must find Him."
The young man looked at her curiously for a minute without speaking; and then his face sobered, and he said in a broken, husky voice, hopelessly: "I don't know, child—I don't know where he is."
At length the little girl's wanderings brought her to a park. A woman, evidently a Jewess, was leaning against the railing, looking disconsolately at the green grass and the trees. Jessie went up to her timidly.
"Perhaps she can tell me where He is," was the child's thought. In a low, hesitating voice, she asked the woman:
"Do you know Jesus Christ?"

The Jewess turned fiercely to face her questioner, and in a tone of suppressed passion, exclaimed: "Jesus Christ is dead."
Poor Jessie trudged on, but a rude boy jostled against her, and snatching her basket from her hand threw it into the street. Crying, she ran to pick it up. The horses of a tramping street car trampled her under their feet—and she knew no more till she found herself stretched on a hospital bed.
When the doctors came that night they knew that she could not live until morning. In the middle of the night, after she had been lying very still for a long time, apparently asleep, she suddenly opened her eyes, and the nurse, bending over her, heard the whisper, while her face lighted up with a smile that had some of heaven's own gladness in it. "O Jesus! I have found you at last."
Then the tiny lips were hushed but the questioning spirit had received an answer.—Leaves of Light.

THE BONES IN OUR BODY.

"How many bones have I in my whole body, mother?" asked Charlie, one day.
Charlie was washing his hands at that moment, and as he washed them he kept opening and shutting them and twisting them about in all sorts of ways; and as he did this he couldn't help seeing that the hand was not one single piece, but was made up of a good many pieces. And from that he began to feel his head and his body, and to look at his feet and legs, and he saw that he was all made up of little pieces. That was what led him to ask the question.
"You would be surprised if I should tell you," said his mother; "will you try to remember?"
"Yes'm, indeed I will," said he. "Just let me see if I can guess—a many as fifty, I do believe."
"More than that my son; two hundred and eight."
"Two hundred and eight! I can hardly believe it! There's one great round one for my head and—"
"Stop my dear. Instead of that great round one it takes thirty small bones to make a head. Then there are fifty-four in the body, thirty-two from the shoulder to the finger-tips, and thirty from the thigh to the ends of the toes. The hand is a most wonderful little machine, and so is the foot. See how you can move them about. How many wonderful things they will do for you! Oh, Charlie boy, I hope you will never let your hand or your foot, or any part of this body, which God has so wonderfully and beautifully made, be used to do wrong and commit sin."—Christian Woman.

THE DIFFERENCE.
"Willie, why were you gone so long for water, asked a teacher of a little boy.
"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.
The teacher crossed the room and stood by another, who had been Willie's companion.
"Freddy, were you not gone for the water longer than was necessary?"
For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for a moment—he looked frankly up into the teacher's face.
"Yes, ma'am," he bravely answered; we met little Harry Braden, and stopped to play with him, and then we spilled the water, and had to go back."
Little friends, what was the difference in the answer of the two boys? Neither of them told anything that was not strictly true. Which of them do you think the teacher trusted most fully after that? And which was the happier of the two?

Men often confuse character and reputation. They are immensely different. Jesus "made himself of no reputation," never of no character! His reputation was the religionists of that day took him to the cross. His character made him forever "the Author of eternal salvation to all them that believe him." Reputation is that which men think we are; character is what God knows we are.—Edward Kimball.

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THE SUNDAY SCHOOL.

NOVEMBER 2.

THE TEMPLE DEDICATED.

1 KINGS 8: 22-36.

The temple was finished in the eleventh year of Solomon's reign, in the eighth month, and was dedicated the following year, in the seventh month, during the feast of tabernacles. The ark and the tabernacle, with its holy vessels, having been brought into the temple, the bright cloud, the visible symbol of the divine presence filled the house of the Lord. This indicated to the children of Israel that God had indeed taken up his abode in his sanctuary, where he would henceforth receive their worship and from which he would issue his law and orders. This lesson gives a portion of the remarkable prayer that was offered at its dedication.

EXPLANATIONS.

Stood, on a scaffold or brazen platform, about five feet high, and built in the court of the temple for this purpose. Altar, of burnt offering. Kept covenant, fulfilled the promises; an appeal by innocence, helplessness, and distress to the great Helper. Word... be verified, that spoken in 2 Sam. 7: 13-16. Heaven of heavens, the heaven or firmament in its most extended sense. Solomon strikes down all assertions that Jehovah is a finite or only national God, or that he is confined to one place as men are; while present on the earth he is infinitely above it. Have... respect unto, grant my present requests. Thine eyes... open, to grant blessings and answer prayers. My name, my presence as evidence of the holiness and name of God. An oath be laid upon, in cases where for want of witnesses God was appealed to; see Ex. 22: 7-11. Have sinned, or "kept sinning," and hence punished. In this house, some suggest "toward" for "in"; others say that the confessing and praying was to be done by those at home, and not by those in captivity. That thou teach, or "because thou teachest." Good way, walk, the object of the affliction is to induce them to walk in the good way.

PRACTICAL TEACHINGS.

- 1. God's eyes are always open toward all places where his people call upon him.
2. God will bring the evil doings of the wicked upon his own head, even though there be not sufficient evidence to convict before any human tribunal.
3. Sin is the cause of a great deal of temporal evil, as defeat, withholding of rain etc.
4. The object of God in connecting transgression with outward sensible evil is to turn people from sin and cause them to walk in the way that is good.
5. Chastisement being the fruit of sin, forgiveness is necessary before the chastisement will come to an end. -Abridged from Scholar's Hand Book.

STORING VEGETABLES AND FRUITS.

To keep fruit and vegetables well they should be gathered with more care. Potatoes, beets and turnips, cut and hacked and then tumbled and bruised, are sure to begin to decay early in the season. Men are invariably required to pour the vegetables into their bins with as much care as they do apples—and that is without dropping them from the edge above. Beets should be handled with particular care and gathered before hard frosts. Pumpkins, if picked carefully by hand before a frost, laid not tossed into a wagon, and then deposited "like eggs," in their storage-room, will keep till April, and their is no nobler fruit for a late winter. Squashes require the same care. Gather by the last of October and keep in a dry chamber, never in a cellar. The chamber should be cool but frost-proof. There is no part of farm work that it pays better to give personal supervision than the gathering and storing of perishable crops. The few days of care prevent the wretched disappointment consequent on a year's work going to waste. But nice handling must begin at the beginning of the harvest. Apples tossed or dropped a foot or even six inches into a basket in the tree, are injured enough to ruin them for keeping. But the ordinary orchard sees at least three such turns at bruising the delicate cells before the apple is deposited in the bin; first, in picking; second, by depositing in a wagon; third, by dashing them into the bin. It is equally important to secure the apple free from twigs and leaves.

TO INDORSE A CHECK.

Even among good people of great intelligence and education, there are many who really do not understand how to properly endorse a check. A large banking institution in New York, on which the checks for payment of teacher's salaries are drawn, has found that nearly one half of the checks so drawn are endorsed wrong side up. This is done by an exceptionally intelligent class. In fact, as the matter is almost entirely arbitrary, it is not a sign of ignorance or stupidity to make an incorrect endorsement, but is due to the fact that no rules have been published for doing the thing exactly right. In order to supply this want the following rules are offered:

- 1. Write across the back, not lengthwise.
2. The top of the back is the left end of the face.
3. Sign your name in just the same form as it appears on the face. If "J. Smith," write "J. Smith"; if "Chas. C. Smith," write "Chas. C. Smith." If erroneously spelt on the face, indorse both ways; first the wrong way, then the right.
4. If you merely wish to show that the check has passed through your hands write only your name.
5. If you wish to make it payable to some particular person, write above your name "Pay to _____, or order."
6. If you wish to deposit the check, write above your name "For Deposit." -Trade Reporter.

HOUSEWORK.

There are some women who seem naturally to dislike housework, but are nevertheless obliged to do it or let their families suffer from an untidy house. Now, if they do this work conscientiously and with some loving thought of what it is for, there is no drudgery about it. A woman may hate to do cooking but how can she help deriving a deep satisfaction and even pleasure from the row of shapely, light and perfect loaves which she has baked, and which she considers will be digestible and in every way healthy for her family? She may hate to wash and iron, but there is something delightful to her in the pile of clean and neatly ironed clothing, when she stops to think how this work of her hands will minister to the health and comfort of her dear ones. She may hate to make beds, sweep and dust rooms and scrub floors; but a tidy house can not be anything but a joy to her heart when she realizes how much the purity of the moral character is influenced by the neatness and order of the home one dwells in. Thus all the so-called drudgery of the household is far from being ignoble when looked at aright. Farmer's Tribune.

MEANING OF "CHARIVARI."—The word "charivari" is used throughout a large portion of the west, and describes the attentions which a howling, music mad country crowd pay to a newly married couple. In those parts it is pronounced "chivarree." Its origin is as follows: In the middle ages "charivari" consisted of an assemblage of ruffians, who armed with tin pots and pans, fire-shovels and kettles, gathered in the dark outside the house of any obnoxious person, making the night hideous by striking the pots against the pans and howling, "Haro! Haro!" or (in the south of England or France) "Haro! Hari!" In 1563, the council of Trent took the matter up, and solemnly interdicted "charivaris" under the pain of excommunication; nevertheless, the practice continues in France to this day, notably in the village of La Ruscade.

USEFUL HINTS.

- A bowl of quicklime in a cupboard will quickly absorb dampness.
Manure begins to draw interest as soon as spread, payable at the next harvest.
Soap will last longer if kept in a dry place. This small economy will amount to something in a large family in the course of a year.
The farmer who has first class farm implements is justified in disliking to lend them. They are never so good after they have been borrowed.
If you want a nice dish for lunch, roast a chicken until it is very tender. Then strip the meat off the bones and mix with the stuffing; press in a dish, let it stand until cold, then cut in slices.
Sour cream cookies are made of one cup of sour cream, one cup of sugar, two eggs, one teaspoonful (not heaping) of soda, a little salt, and flour enough to make a soft dough; flavor with cinnamon.
An exchange says: Put a solid silver spoon into a glass can, and hot fruit can be poured into it without any danger of breaking. We state the fact without attempting to give the reason.
A very little cream of tartar in the frosting for a cake will hasten the hardening process. If the knife is often dipped into water while spreading the frosting it will give a gloss or polish greatly to be desired.

An English journal says that in 1832, while the cholera raged in St. Petersburg, a prominent firm of iron founders, employing 500 men, informed them that all those who would not take a teaspoonful of powdered charcoal on entering the works in the morning must leave their employ. They did not lose a single man when numbers were dying around them.

Dr. Morton, writing to the Louisville Medical News, states that "several years ago he learned from his own personal experience that no agent relieves nausea and vomiting as satisfactorily as water as hot as it can be drunk. He has since used it in a large number of cases, and in remedy that he ever administered in any condition has proved more uniformly reliable.

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THE WESLEYAN

THURSDAY, OCTOBER 23, 1884.

PERILS OF THE SEA.

Every newspaper reader is familiar with this expression. It covers a multitude of dangers. The raging storm, the hidden rock, the drifting iceberg, the abandoned ship, form but a part of the dangers to which those who frequently go abroad by sea are exposed, and to some one of which the mysterious disappearance of long missing ships will be ascribed by mourning friends.

But there are moral dangers which may be ranked among the perils of the sea, and these, involving the loss of the soul, are more terrible by far than the shipwreck of the gallant vessel or the physical destruction of the brave sailor. So prevalent have certain vices become upon the great ocean highway, that the parent who values the morality of a son may well hesitate to send him abroad unless under the charge of some trusted friend. At home the youth may pass the bar-room and the gambling room for years without looking in at the doors, but at sea, half-sick, weary with the monotony, confined within the narrow limits of a part of an ocean steamer, he is much more likely to find his way into the smoking room, and to be led into evil and loss by those who it is said use the ocean steamer as a place to ply their evil arts.

Two eminent Englishmen have recently called attention to the gambling that prevails in some of the transatlantic lines. Thomas Hughes, author of "School Days at Rugby," and other books, on a recent passage to America signed with other passengers a remonstrance against the gambling on the "City of Rome," and handed it to the captain, and on his arrival published the facts of the case. R. A. Proctor, the celebrated astronomer, has also written to the press on the same subject. He must infer, he remarks, after having made twelve ocean journeys in several directions, that "a very large proportion of the human race, even among those civilized classes which supply our ocean steamers with passengers, are gamblers." These testimonies have received corroboration from various quarters. One editor, writing of his return from the Ecumenical Methodist Conference three years ago, asserts that "not only was gambling kept up, but that the captain of the ship and other officers were participants," and that the losses sustained by the captain affected his appearance, if not his temper. Such employment, in the case of the officers of a ship, threatens passengers with a double danger, that of injury to morals and of loss of life. In the storm the rough old salt is in the eye of the passengers far preferable to the chief who can spend his evenings in cards even for amusement.

What shall one say of the bar-room at sea, which is open day and evening, and, as Mr. Shenton stated in a lecture in St. John the other evening, every day in the week on vessels which leave our Canadian ports, and carry our mails? Destruction at sea seems more terrible than on shore. The name of "pirate" awakens a keener sense of terror than does that of "highwayman." There is no doubt that less liquor is used on our ocean steamers than in former years, but it is doubtless true that business men are yet through the tedium of the voyage and the influence of company, led into habits which in the end ruin business and shorten life. The floating bar room presents a temptation from which a man cannot run away. Years ago a minister of rare eloquence, who had become separated from his brethren, seemed so far to have recovered his lost manliness that his brethren were about to receive him into their ranks again. Full of hope, he was on his way up the St. Lawrence to supply the place of an absent minister, when under the influence of a hot day and a convenient bar room he yielded to the "well-circumstanced sin" and fell, to die a while after "as the fool dieth." Thousands on the pathway to reform have doubtless been checked and sent to ruin in a somewhat similar manner. Who will say that floating bar-rooms have not made ocean steamers the coffins of thousands of innocent victims.

We are glad that so many pens have of late called attention to these evils. A knowledge of them must precede their cure.

THEOLOGICAL LECTURE AND SERMON.

The lecture of this year is an inquiry into the facts pertaining to organization and government in the early Church, as found in the inspired writings and in subsequent documents. We scarce need now to defend the validity of our orders. Our fathers have fought that battle for us. To-day those who assume so much can be smilingly passed by. Yet so clear a statement as is here given, the result of so wide research and careful weighing of evidence, must be of advantage in keeping before us the simplicity of early Christian organization.

The author divides his subject into four periods:—to A. D. 67; to A. D. 100; to A. D. 160; to A. D. 250. In the first, the Petrine and Pauline, we are asked to place ourselves in the position of the Jews. If no express command directed otherwise, the Hebrew would instinctively turn to synagogue organization. In it the most important officers were: the rulers of the synagogue—the presbyters or elders; the three almoners or deacons; the legate of the congregation, who read the prayers; and the chazzan or sexton. During the glorious Sabbath of the infant Church which preceded the long week of toil and struggle no need of officers was felt. The first appointment was of deacons. Their duty was the distribution of alms, but they became also teachers, evangelists, pastors. The multitude of believers selected them, the apostles appointed them. While this office corresponds to that of the almoners of the synagogue, it also partook of the enlarged and spiritual nature of Christianity. Eldership is first spoken of when the Antiochian church sent relief to the elders in Judea. It corresponds to the presbytery of the synagogue. The elders ruled and watched over souls, and were also called prophets "who exhorted the brethren with many discourses." The very ancient rite of laying on of hands, to which no mystical meaning could be attached, was used in inducting them into this office. Those who ordained were prophets and teachers.

In the Pauline era, without temple or ritual as pattern, the spirit of the Christian life was left free to manifest itself in such forms as its own life would evolve. At this time many religious associations were to be found among Greeks and Romans. Christians were looked upon as members of a similar association, and did in fact form organizations like the numerous associations around them. During this period we have the following classification; apostles, prophets, evangelists, presbyter-bishops and deacons. No distinction was made by the apostles between presbyters and bishops: they were different names for the same office. Thus Ritschl, Rothe, Lightfoot, Pressensé, Stanley, Hatch. Such a consensus could never have been reached were not the weight of evidence overpowering. During the Johannine age, to the close of the first century, the simple polity of the Missionary apostles remained intact. In the sub-apostolic age, from A. D. 100 to A. D. 160, as found from many and reliable witnesses, the distinction between clergy and laity was not yet established. No mystical power was in the hands of one which the others did not possess. From A. D. 160 to A. D. 250 gives us the traditional age, when began to work those principles which paved the way for the Episcopate as distinguished from the Presbyterate, bringing the Church at last to the character she attained in the Nicene period, when the notion of unity was not a common life in Christ as in the first century, nor the unity of a common creed as in the latter part of the second century, but a common organization.

Were all the primitive institutions intended to be permanent? The great principles are unchanging, the method of their development is changeable. No church to-day represents in all its features the early Church, and none need do so; but in the simplicity, brotherliness, and elasticity of its government we all may study its records with advantage. We have given the reader a cramped synopsis of what is itself a synopsis of three centuries, and therefore commend the reader to the work itself.

The sermon is upon the doctrine by which the Church stands or falls—justification by faith. It is not a dis-

cession, simply a presentation of the truth. As we read in the sermon, "I am afraid sometimes there is far too much profound philosophizing about the gospel, and far too little plain heralding of it. The loud call of the times is for a faithful delivery of the message." Its divisions are easily kept in mind: *The Man* and the need, *back of the creed*, of a Person; *the Message*, forgiveness of sins, and the need of deep conviction and repentance; and *the Mission*, justification, "the nexus between the believer and all the blessings of a full salvation." What impresses one most, next to the importance of the truth, is the wealth of metaphor flashing in almost every sentence. The style reminds us strongly of Herbert. For instance this:—"not the preaching that by its depth draws so much water, like the 'Great Eastern,' that there is only here and there a port deep enough to take it in," or this:—justification "is a Suez Canal through which come to the soul argosies of more than orient wealth."

But we must conclude with this one suggestion. Would it not be a good thing if all the unions of our Church in the Dominion should join in publishing one volume each year, and thus secure a larger circulation for all, and a binding better suited to a permanent addition to the Church's literature?

B. C.

THE GENERAL MISSION BOARD.

A note from the Rev. S. F. Huestis gives some information respecting the recent meeting of this board at Kingston. Mr. Huestis thinks that the grants to Domestic Missions will place the brethren having charge of them in a slightly better position than last year. The Rev. Dr. Meacham, of Japan, is to visit our Conferences and to spend eight Sabbaths in the Maritime Provinces. He will probably be in Halifax, on the first or second Sabbath in November. We append the following report from the Kingston *Daily Whig* of the 17th inst:

The Mission Board concluded its session at 1 o'clock to-day. Considerable business was done.

A resolution was adopted, fixing the appropriations to domestic missions on the following basis: For married men, \$750; \$400 for ordained single men; and \$350 for unordained men. The missions in Manitoba were made an exception to the above rule, and the sum of \$50 was added to the basis in each case. In cities the basis is \$900. The appropriations averaged 70 per cent. of this basis.

A vacancy having occurred in the mission rooms in the assistance hither-to rendered to the secretary, it was filled by the appointment of Rev. John Shaw, of Orillia.

The necessity for more commodious rooms in Toronto having been keenly felt for some years past, and rents in the business part of the city being very high, it was decided to erect mission rooms on the site owned by the society on Metropolitan Square, provided it can be done without trenching upon the ordinary income of the society.

It was decided that the *Missionary Outlook* should be regarded in future as the official organ of the society, and that a free copy be sent to every minister of the church, who is requested to use his best endeavours to extend the circulation.

The board fixed the amounts for rent and removals to the several missions. Several standing resolutions in force by the late Methodist Church of Canada, regulating supply in case of sickness, of the removal or death of missionaries, of the erection and repair of mission premises, and of correspondence, were adopted by the board for the present year.

It was resolved that no domestic mission should be recognized as a claimant upon the funds of the society whose receipts are \$600 and upwards.

A resolution expressive of sympathy with the Newfoundland brethren in consequence of the failure in the fisheries, and of a determination to grant them such relief as the funds will permit, was cordially adopted.

In reply to a communication from the Women's Missionary society it was resolved to give the use of a site in Tokio, Japan, free of charge, for a female school.

was appropriated to the Conferences as follows: Manitoba, \$13,893 (this amount does not include grants to Indian missions); London, \$6,790; Guelph, \$8,370; Niagara, \$3,554; Toronto, \$9,370; Bay of Quinte, \$6,952; Montreal, \$21,018, (this includes the French missions); New Brunswick, \$10,518; Nova Scotia, \$6,823; Newfoundland, \$9,319.

CAN YOU TELL!

Tell what? Why, to which "sections of country," or to what Church the *Presbyterian Witness* refers in the following statement. We have not learned, but hope that these forcible words have not been called forth by any Methodist congregation:—

There are large and prosperous sections of country where the people are all in the enjoyment of the comforts and many of the elegancies of life,—where the Gospel has been preached for more than a century,—but where to this hour there is no fitting idea of the claims of God upon our property. "A," has a fine farm and a richly-laden orchard. He has flocks and herds, horses and carriages. He subscribes and pays \$5 a year towards the support of the minister. For missions and other objects he gives \$3 more, making in all \$8. He ought to give at least \$120 a year; and at this moment he owes the Lord's cause about \$5,000. B is similarly wealthy and comfortable, and being a "Deacon," he gives one half more than A. About a hundred families might thus be gone over—not one of whom has ever given to the limit of ability. They are extremely orthodox; they claim to be Christians of the cleanest type. Yet if we are to judge by their liberality manum is their god to whom they offer sacrifice. Never yet have they sacrificed anything for the sake of Christ. They will not give the product of one apple-tree for the promotion of the Gospel! The congregation we have thus tried to describe is not a Presbyterian congregation; but we fear that it would not be altogether impossible to match it from among our own congregations. The people we have described pay their some donation visits besides. This, for a people so wealthy, is eminently discreditable. Is there any parallel to this in the Presbyterian Church? Our statistical tables answer Yes.

It is high time that giving should be elevated out of the region of "pew rents," "bonds," "subscription lists," "donation visits," and such like, and should be indeed and in truth giving to Christ, as an act of worship, an acknowledgment of our obligations to Him who gave His life for us. Viewed in this light wealthy farmers would not find it difficult to multiply their givings ten fold.

The first annual Sunday-school Convention for New Brunswick is to be held in St. John on Thursday and Friday, the 30th and 31st inst. All New Brunswick clergymen are invited to be present, and each Sunday-school is requested to send its superintendent and two delegates. Reports will be received from various quarters and a number of subjects of vital interest to all earnest Sunday-school workers will be discussed. The importance of a Provincial association of the kind has long been felt. Much has been done by Sunday-schools: much yet remains to be accomplished. Arrangements have been made with the International, Grand Southern and N. B. railways, and the St. John River steamers, whereby delegates purchasing a first class ticket to St. John will be furnished by the Secretary at the Convention with a free return ticket. Delegates sending their names in advance to W. C. Whittaker, St. John, will be furnished with entertainment while at the convention. On arriving in the city they will proceed to the vestry of the Centenary church, corner of Wentworth and Princess streets, where they will be cared for by the local reception committee.

A remark in the first of the letters contributed to our columns by "W. W. P." has called forth a note from the esteemed superintendent of the Milltown circuit, in which he affirms his belief, after personal investigation, in the justice of the claim put forth by the N. B. and P. E. Island Conference against the former minister, as stated in the official report of that Conference. It seems to us, that while the Conference, as the higher church court, is intending, as has been intimated to us, to press its claims in favor of the Milltown circuit, it would be hardly proper to open our columns for the discussion of personal ministerial character, which would surely follow the publication of a definite charge. Hitherto we have only published the official reports of the N. B. and P. E. Island and Newfoundland Conferences upon this case, with a brief reference to the subject by the minister accused. Less than that we could not have done.

Our attention has been called to the announcement that the first annual Convention of the Canadian Inter-Collegiate Missionary Alliance will be held at Toronto on the 30th and 31st instant and 1st and 2nd of November. This alliance of theological colleges was formed for the purpose of cultivating a missionary spirit among students before they enter upon the actual work of the ministry. All the colleges in Ontario, and four in Quebec, have already joined the alliance, and an earnest effort will be made to bring in every theological college in Canada, with every prospect of success. We regret that the late arrival of the programme prevents us from giving it in full. We may remark that the papers on various fields and topics connected with missions are likely to be of great interest, and that in the list of speakers are the names of some of the most prominent preachers of the Upper Provinces. We regard the foundation of this Alliance as a most important movement, and trust that it will receive all possible encouragement.

The Windsor Methodist church, which has been closed for some weeks is, we understand, to be re-opened on Sunday next. As the result of renovation and enlargement, the Church edifice is now exceedingly attractive in appearance, and affords facilities for all departments of Christian work. Towards the expense of furnaces and radiating lights a dollar collection has been announced for the evening service.

Mayor Mackintosh, President of the Halifax Sunday-school Association presided at the meeting of the Society held in the Grafton street church on Monday evening. Mr. E. D. King gave a verbal report of the late Convention at Yarmouth, and other addresses of much interest were given by Mrs. Whiston, Miss Waddell, Rev. Dr. Burns and Mr. John Grierson.

MOUNT ALLISON.

DEAR EDITOR:—I read with great satisfaction (though mingled with some regret) your editorial and the letter of Graduate in your last issue, suggesting immediate action towards meeting the prospective debt upon the new college building. It would be cause of lasting regret if any action or want of action at the social gathering in Lingley Hall on the evening of the 9th inst. had repressed the generous impulses of the honored guests, or thwarted the purpose of those who had been devising liberal things. I cannot think that such is the case. However desirable it might be that the enthusiasm awakened by the scene and associations of the day should be turned directly to the financial advantage of the institution, it is still more desirable that every guest should feel that the social amenities of the hour were not interrupted by a persistent financial appeal which might seem to some unfair and uncourteous under the circumstances. There need now, however, be no hesitation in following up the appeal which you and Graduate have presented so forcibly. For the information both of the friends who were present at the dedication of Memorial Hall and those who were not present, I append the following summary of the building account:

Dr,	
To Purchase of Land and Cost of Building,	\$27,583.16
" Shelving Library and Museum, Furnishing etc,	1,837.78
" Grading, Fencing, etc,	450.49
" Estimated cost of work and furnishing yet needed,	1,250.00
" Removing and repairing old college,	2,417.21
	\$33,543.64
Cr,	
By special Subscriptions and Centennial Fund collected,	\$7,410.62
" do, unpaid at this date,	3,250.00
" Request of Z. Chipman, Esq,	10,000.00
	20,760.62
Prospective deficiency	\$12,783.02

With the generous offers already made—amounting to more than \$3000—towards meeting the above deficiency, by gentlemen who had previously contributed nobly towards both Building and Endowment Funds, is it too much to expect that even before this Centennial year shall have passed away, our beautiful Memorial Hall shall stand virtually free from debt—an enduring memorial of the enlightened liberality of the Methodists of this generation?

Though it was understood at the time the above mentioned offers were made that the payment was conditional upon the amount of the whole debt being raised, yet I have to acknowledge the receipt from M. P. Black, Esq., of his cheque for One Thousand Dollars in prompt fulfilment of his promise.

Your truly,
J. R. INGH.

Oct. 20th, 1884.

SACKVILLE AGAIN.

DEAR MR. EDITOR,—The letter in your last issue from "Graduate" voices the sentiment of most if not all of us who were present at the dedicatory services in the Memorial Hall of our new college building at Sackville. We fully expected to be solicited to contribute toward eliminating the debt. Few present could have given grudgingly or of necessity. Both ability and willingness were well presented. Still we admired the delicacy which refrained from pressing the needs of the hour on the occasion of such a happy reunion. Time for once seemed tenderly disposed and turned backward in his flight to make us all boys and girls just for the night.

My personal conviction is that the omission of all pointed appeals on that pleasant occasion was not wholly a mistake. I believe that the friends of our warm-hearted, home-like Methodist college cannot be such fickle friends as otherwise would be implied. The faithful instructors there are not to be so quickly forgotten and forsaken in their struggle with financial difficulties. Every intelligent Methodist knows they should not have such difficulties and should be better supported than they are. I for one have enough faith in the company present on the night of the 9th inst., to believe that the treasurer of the Board will hear from them all sooner or later. Many regretted that they were not called upon there. Many stated what they would do if solicited. It is not "out of sight out of mind" with these friends. Their goodness is not like the morning cloud and early dew.

I hold that the suggestion of "Graduate" will be followed up. There were even more practical friends of Sackville College absent than present on the 9th. Those who can give will not forget because they were not personally present. It is not impossible that the generous gifts already volunteered indicate the spontaneous generation of a wave of liberality. It is not impossible that by next commencement we may hear of the debt being wiped out and that the waters of Christian benevolence are still rising. Are we dreaming? "Cito dat, cito bat."

ANOTHER GRADUATE.

PUGWASH CIRCUIT.

At our Financial meeting arrangements were made by the Supt. of the Pugwash circuit for an old fashioned series of Missionary meetings. The brethren England, Gee and Whitman were named as the deputation. An opportunity was thus given to visit former scenes of labor. It was readily accepted. A few jettings in reference to this tour may not be uninteresting to your readers.

Our starting point was Victoria. On Monday evening, the 23th ult., we assembled in the neat little church in that settlement. The other members of the deputation were on hand ready for action. Owing to other local engagements the attendance was not very large. The meeting, however, was a very good beginning, as it proved to be one of spiritual power and financial success. After service, we started for Pugwash, arriving at the parsonage in the "wee sma hours." On the following evening we reported at Pugwash River. A gloom overshadowed the community, caused by the visit of that "reaper whose name is death," admonishing us once more to work while it is called to-day for the night cometh when no man can work. An appreciative audience gave tangible expression of their sympathy with the mission cause. Four o'clock next day found us at Middleboro' church, where quite an ovation awaited the deputation. Amidst smiling faces and blooming flowers we seated ourselves at a table in the centre of the church and did full justice to the feast provided by loving hands. We began to feel that Methodist itinerants still hold a warm place in the hearts of loyal Methodists. It is not necessary to add that our meeting at the close of this social repast was one of grace and sweet delight. The offers of our Society did not suffer on account of that five o'clock tea party.

After such a pleasant episode we felt a fresh stimulus to "do noble deeds" for God and Methodism, "not dream them all day long." An opportunity was very soon afforded to test our zeal. Up to this time fine weather and clear nights had fallen to our lot. Now came an adverse experience. The day appointed for meeting at head quarters proved to be unfavorable. As evening set in, the clouds were lowering, the wind high, with dashes of rain. An array of empty pews greeted the speakers' vision, with a sprinkling of intelligent hearers. In spite of these drawbacks, the speeches, with one brief exception, were excellent, music good, receipts satisfactory. At this stage Bro. Gee took his departure, and our noble triumvirate was dissolved.

We were quite at home in the parsonage. The sad and pleasant memories of the past were vividly recalled, reminding us of ties cemented in the bonds of holy chastened friendship only to be severed by death, then to be re-united in that land "where parting is unknown." We were pleased to note the beautification of the mission premises with a number of ornamental trees. A few further improvements would make this property one of the finest in the town. These no doubt will be made as soon as the country recovers from the terrible blow dealt by the Short Line Railway. Wherever we travelled we either be-

held or were inflected effects caused by deterring. Finally turned out of the country impeded Ministers and perhaps to another. The latest building this monastery gasping for life Surely that which able birth ought decent burial sink into a dishmournful refrac-

"Rattle its bones. It's only a pa-

On the fifth of gen'l. superintend our course towards there enjoyed. Father Tuttle. Any brother in being a numerary of H. always ready. The most symmet. Although theological the position of of an interest overlooking all a word of cheer. "We s Our depleted at this point friend, Jas. one of the oldism. Bro. much by the still in labor's stant in season proving, rebut long suffering. The service last of the ser struck in it Father Tuttle was touched and hearers, the the best ministr in that church church has necessary impro out. The been idle, the once, the communion be the next is. This old-fashioned meetings. The out will prob cut in adv after all the ings cannot by tary standat ructed, the tion to the prie, their s enlisted, inf cannot be ounds of tim as eternity.

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held or were informed of the ruinous effects caused by that remarkable undertaking. Families have been literally turned out of house and home and the country impoverished on all sides. Ministers and churches have to suffer, perhaps to an unnecessary extent. The latest bulletin informs us that this monstrosity after squirming and gasping for life is practically dead. Surely that which had such an honorable birth ought at least to receive a decent burial and not be allowed to sink into a dishonored grave with the mournful refrain, "Rattle its bones over the stones, It's only a pauper whom nobody owns." On the fifth day, with A. D. M., as genl. superintendent, we directed our course towards Wallace Bay, and there enjoyed the pleasure of visiting Father Tuttle and his estimable lady. Any brother may count himself fortunate in being associated with a supernumerary of Father Tuttle's stamp—always ready for service and one of the most sympathetic men we ever met. Although possessing a superior theological mind, he never assumes the position of a critic, but simply that of an interested hearer, charitably overlooking all blunders and speaking a word of cheer when you have a hard time. "We speak that we do know." Our depleted ranks were reinforced at this point by our old and tried friend, Jas. Tweedy, who is to-day one of the old hand marks of Methodism. Bro. Tweedy has not suffered much by the ravages of time. He is still in labors more abundant, "instant in season, and out of season, reproving, rebuking, exhorting with all long suffering and doctrine." The service in the evening was the last of the series. The keynote was struck in the opening prayer by Father Tuttle. A responsive chord was touched in the hearts of speakers and hearers, the outcome of which was the best missionary meeting ever held in that church. Since our day this church has undergone some very necessary improvements both inside and out. The "elect ladies" have not been idle, the work of their hands at once met the eye upon entering the communion railing. An organ will be the next improvement. Thus ended our experience of an old fashioned series of Missionary meetings. The receipts for the circuit will probably be seventy five per cent in advance of last year. Yet after all the true success of such meetings cannot be judged by a mere monetary standard. The people are instructed, the young educated in relation to the grand missionary enterprise, their sympathies and prayers are enlisted, influences are started that cannot be limited to the narrow bounds of time—they must be lasting as eternity. Bro. Morton's praise is in all the churches. He has no less than six under his pastoral care. This circuit has become altogether too unwieldy for one man. He can neither do himself nor his people justice. It is to be hoped that for their own sake the Quarterly Board will take steps to secure an assistant next year. E. E. E.

blows given, dismiss all the secular teachers, and allow the so-called private schools to be established and carried on without supervision, which is the same as throwing a good part of popular education into the hands of the Jesuits. This is the cause of the intense irritation of the lower classes in the cities, that are bitterly opposed to having their children return to the control of clerical teachers and, consequently, the great reaction in public sentiment. The pity is that the masses are not willing to obey the laws, and wait until they can reach this matter through the ballot-box. And, therefore, these scenes of violence that just now threaten the overthrow of the government. The Germans act much more wisely in this matter, and are battling for the continuance of religious instruction in the schools. The minister of public instruction of Prussia has recently issued an order, enjoining a certain amount of non-denominational instruction, together with the catechism and Bible-reading in the schools, and in this matter the so-called factory-schools. Summer-schools, and the schools of mixed profession are especially emphasized. The reason of this new order is the looseness with which optional religious teaching has been observed; as it seems by recent reports that much of it has been crowded out on account of other studies. Bible reading is now made obligatory daily, and Bible study arranged according to a required plan. Some of the classes have four and others six hours a week of special Bible study.—Western Ad.

the increase of the negroes in the States, and the problem they will force upon the country in the near future, call for consideration. Other grave articles are: "Woman as a Political Factor," by Judge Pitman; "Progress in Naval Armament," by Herbert Spencer's Latest Critic," "Over Illustration," and "Restrictions of the Suffrage."

METHODIST NOTES. On the 12th inst., at Woodstock, N. B., the Rev. G. M. Campbell administered the rite of baptism to twelve candidates. A number of converts have recently been received on trial for church membership. The dinner given by the Methodists of the Elgin circuit, on the day of the annual fair was very successful. The receipts will go to the parsonage fund. A good tea-meeting was held at Pennac, N. B., last week. In the evening a concert was given by the choir of the Marysville church. The last space in the east wall of Centenary church, St. John, has been filled by a memorial window, placed by the Hon. Judge Palmer to the memory of his deceased wife. The centre portion represents the parable of the Good Shepherd, while the side selected is, "The Good Shepherd giveth his life for the sheep." The inscription is, "In memory of Martha Ann Palmer, who entered into rest, 1882." There are now eight memorial windows in the church, and it is said that others have been ordered.—Globe. We have this pleasing note from the Hampton, N. B. circuit: A tea-meeting and entertainment held at Passakeag, on Oct. 8th, was very successful. Enough money was raised to complete the furnishing of the new church shortly to be dedicated there.—A debt of one thousand dollars still remains on the Hampton church property, but a special movement is on foot just now to wholly wipe out or greatly lessen this amount. We wish our friends success in this laudable undertaking.—The new Sunday school library purchased at the Book-room, Halifax, gives the greatest satisfaction. ABROAD. The several English Connexional District evangelists have opened their campaign with great promise and blessing. The English Methodists have raised a fund of \$100,000 for carrying the Gospel to the most abandoned districts in the world's metropolises. A Centenary meeting at Hickory Grove Tabernacle, Va. Conference, resulted in the conversion of sixty-six souls, and an offering of over one thousand dollars for Centenary purposes. The Lord God of Hosts is crowning our Centennial year with glory and honor. The words of Jesus greet our ears from all points of the compass: "Mighty to save."—Southern Ad.

the stricken families the consolations of religion." He gives a list of contributions in money, amounting to nearly £1,000 Italian. The Methodists first provide for their own, but also for others, "Rationalist and Catholic." Fourteen Methodists in all had died up to the last day of September, among them the father of the Rev. Vincenzo Carossa. A new Soldiers' and Sailors' Rest was opened in August in Malta. The first had been so well patronized that it was found necessary to get larger premises. Major General Daniell presided. The Wesleyan chaplain, the Rev. J. Lavarak, was followed by Col. Gwynne, the Rev. G. Wisely, M. A., and the Rev. Dr. Cullock, the senior chaplain to the forces. At intervals the band of the Shropshire Regiment, (by permission of Col. Gwynne) played a number of pieces with excellent effect. The total cost of the buildings and estate (consisting of two houses, with mezzanine, garden and three shops) will be about £3,000. The Rev. John Smith, (Primitive Methodist) of Alival North, South Africa, writes that "after a year's hard work and clean weeding, firm discipline, and much anxiety, he has witnessed the deepest and widest religious awakening ever known among the natives of the district. In the last three weeks about 120 persons have professed conversion. About a month ago the native church was closed for renovation, and prayer meetings and other services were arranged to be held in different huts in the locality, and the great movement began at these hut services. Then a fortnight's special services were held in the church, which was crowded every night."

Messa. Moody and Sankey are holding services in Brooklyn. At one meeting Mr. Sankey introduced the subject of improving the singing in churches and Sunday-schools. He said that only Christians should be in a choir. There should be no foolish tunes or songs. No tune was wicked, but it might have wicked words. The Cardinal-Vicar of Rome pronounces heretical the congregation of St. Paul's Catholic American Church. The founders of the church are Signor Campello and Monsignor Savarez. The reasons for denouncing are that it uses the Italian language in conducting the services, impugns the infallibility of the Pope, sympathizes with Pere Hyacinthe, refuses to invoke the Virgin, etc. The decree denounces with major excommunication all persons who join or persuade others to join the Church. GLEANINGS, Etc. THE DOMINION. Montreal detectives have been instructed to closely watch all hotels for suspected dynamites. A building at Barton, Digby, owned by J. S. McNeil, M. P. P., and occupied by him as a general store, was destroyed by fire with its contents on Monday. An Ottawa despatch says that the lumber trade has been very dull all summer. The lumber men are not sending so many men to the shanties this winter. Next Lord's day is known in this city as Hospital Sunday. Circulars were placed in the pews of the city churches last Sunday. The day is now widely remembered. The Yarmouth Herald of last week reported that A. C. A. Doane, Esq., Inspector of Schools, had been thrown from his wagon at Milton, receiving severe injuries. A lad named Thurlow, about ten years of age, was instantly killed at the Windsor cotton mill last week, by being caught in some part of the machinery. Gordon Lewis, of Yarmouth, son of Mr. T. M. Lewis, the temperance lecturer, has entered as a student of medicine at McGill. He has been head master of an Academy in Ontario. A cast iron monument, of beautiful design, marks the resting place of the late Mr. Martin Lemont in the Fredericton Cemetery. This material will prove a strong rival to the artistic skill of the stone cutter.—Rep. On Saturday, Mr. A. Stuart, of Porter's Lake, and a lad working with him, eat a wild parsnip in mistake for another root. Mr. Stuart died soon after. He was a brother-in-law of the Rev. A. Simpson, of this city. The London Canadian Gazette says that at the fruit and vegetable show at the Crystal Palace, six special prizes were awarded to Nova Scotian artists, the silver cup being won by Dr. M. Latchy, of Wolfville, N. S. We are sorry to know that the Summerside Journal office was destroyed by the fire of the 12th inst. The insurance will cover but a part of the loss. The paper, however, made its appearance on the 16th inst. Sir Charles Tupper, high commissioner of Canada, has obtained the assurance of Earl Granville and Earl Derby that England will confirm a commercial treaty between the Dominion and Spain. It is understood that the government will abolish the present special quarantine regulations, and substitute a special inspection. This course is considered quite safe, owing to the decrease of cholera in Europe and the lateness of the season. The brig, Ariadne cleared at Charlottetown last week for London with a cargo valued at \$78,655, the most valuable cargo ever sent from the island in a sailing vessel. It comprised 12,864 cases of lobsters, 62,000 feet of deals and 20 quintals of hake. Mr. and Mrs. Thomson Bond, of River Philip, Cumberland, recently celebrated their golden wedding. Their nine children were present. The honored couple are both veteran temperance people, and neither themselves, their children nor their grandchildren ever tasted liquor or tobacco. What a contemporary called "the first phase of the war between labor and capital" in Nova Scotia soon vanished. The employees of Messrs. Moir & Co., who were to be "boycotted" by the working men last week, presented their employers with an address and testimonial. Advice from Jamaica state that Mr. Solomon has given notice that on Sept. 1st, or on the first meeting thereafter, he will move in the Legislative Council that in the opinion of the Council it will be for the general interest of that island that steps should be taken for its political and commercial confederation with the Dominion of Canada.

The schooner Charles Valentine, Capt John Ormiston, was found last week near Louisburg a total wreck. Nothing was heard of the crew. The boat was gone. All resided at Gabarus and with one exception leave widows. Captain Ormiston, who was an old and experienced seaman, was well and favorably known in this city. He was 75 years old. The vessel was 120 tons register, built at Cape Breton in 1872 and was owned by her captain. She was insured for \$2,000. On Tuesday morning the remains of Wm. Sweeney, a middle-aged man who had been working in the quarries at Beaver Bank, were found scattered all over the railway yard. The head was picked up about fifty yards from the trunk, and the limbs and parts of the body were thrown promiscuously in every direction, while the tracks were covered with gore. He must have fallen on the track and been struck by the night freight train, which first ran over him and afterwards in shunting probably further mangled his remains. He had been seen about Bedford in the evening somewhat intoxicated. GENERAL. An old Assyrian tablet has recently been deciphered by Professor Sayce, which describes a transit of Venus 1,600 years before the Christian era. A steel stern wheel steamer for the Nile has been constructed at Poplar in the remarkably short space of seven weeks. The late Countess Bose, of Cassell, has bequeathed to the University of Berlin the sum of 780,000 marks (£39,000) for the benefit of poor students of medicine. The Tichborne Claimant was released from prison on Monday and although his release was premature, a crowd of his friends were waiting at the prison to receive him. More than 300,000 persons in England use the bicycle and tricycle, and the capital invested in the manufacture of such machines is \$15,000,000, employing nearly 10,000 men. In the North-west Provinces of India alone there are 3,022,107 widows, of whom 77,635 are under ten years of age; 281,399 are under fifteen years of age. In Calcutta there are 58,000 wives and 55,000 widows. On the opening of the English Parliament the admiralty will ask for an increased grant to enable it to give orders to private firms for the construction of swift, heavy armed, light vessels. A shilling passenger tax on all persons entering the ports of Boulogne and Calais will be imposed in future, on account of the expense incurred by the French authorities in harbour works on the northern coast of France. The supreme tribunal of Hesse Darmstadt has refused Mue. Kalomine's appeal against the decree of divorce from the Grand Duke. The hearing was private and lasted three hours. Mue. Kalomine will appeal to the supreme court of the empire. The British Parliament meets to-day. An English paper says that it is understood that after the debate on the Address the Government will ask the House of Lords to adjourn while the Franchise Bill is passing through the House of Commons. The first adjournment will be for a fortnight or three weeks. Private negotiations between Parnell and Gladstone have been broken off. Mr. Trevelyan, Chief Secretary for Ireland, has secured Gladstone's assent to a renewal of the Crimes act. It is rumored that Earl Spencer, Lord Lieutenant of Ireland, desires to resign and that he will be succeeded by the Duke of Connaught. The railway to Wady Halfa has been repaired. It will greatly facilitate the advance of the troops. Three hundred and seventy-eight Canadian boatmen have arrived at West Aconia. It is said that head winds have obstructed the passages of steamers up the Nile. The Egyptian army is to be reduced to 3,000 men. At Washington, on Monday, the International Meridian Conference resolved: "Every day is to be a mean solar day, to begin for all the world at the moment of midnight of the initial meridian, coinciding with the civil, and the date of that meridian, and is to be counted from zero up to twenty-four hours. We may therefore prepare for counting the hours in a new way. Three thousand reinforcements, with stores, will leave Toulon for Tonquin within a fortnight. Fresh forces of Chinese are invading Tonquin. General Briere De Lisle telegraphs that there are European officers in the Chinese army. Natives in southern Formosa are harassing Chinese troops, who are asking for reinforcements. Large masses of Chinese on the 13th inst. made an attack on Tuyen Kwang, but were defeated with great loss. There were no French killed. Chinese troops continue to pour into Tonquin, and great uneasiness is felt in Paris on this account. The cabinet are divided as to what measures should be adopted to provide reinforcements.

THE INFANTS HOME.

Thursday, Nov. 6th, will be observed as a Day of Thanksgiving throughout the Dominion. The Committee of the Halifax Infants Home tender cordial thanks to congregations which, in past years, kindly forwarded contributions in aid of the Home. Very valuable assistance has been received in this way. Our Home is nine years old, and is becoming increasingly useful. We have received collections from nearly all bodies of Christians in Nova Scotia, and from some in P. E. Island and New Brunswick. The benefits of the Home have extended to all the Maritime Provinces, and some of our babes have been taken to Ontario, and to some of the States. About one hundred have been adopted into respectable Christian families. Hundreds of babes and score of mothers have been cared for; and much has been done to put a stop to the odious and cruel practice of baby-farming. Our Home having been nearly destroyed by fire last Spring, we have renewed and greatly improved the building, thus incurring heavy expense. Our income should not be short of Three Thousand Dollars a year. Will you kindly place the claims of the Home before your congregation on Thanksgiving Day or on some other favorable opportunity, and thus aid us. Every Christian heart must warmly approve of the work of saving infant life and transplanting friendless, homeless little ones into Christian families. Our work has been owned by Him who took children in His arms and blessed them. In His Name we appeal to you for aid. Contributions may be sent to Miss A. NORDBECK, Treasurer, Studley, Halifax. Or to Mrs. E. M. SAUNDERS, Secretary, Carlton Street, Halifax.

THE BIBLE IN THE SCHOOL.

It is the curse of the liberalism of Belgium and other European countries that it is antagonistic to the religious element in popular life, and hostile to any religious teachings in the public schools. The exclusion of the Bible and all religious training in the schools produced a great reaction in the public mind, and led to the defeat of the liberal party. Now the Ultramontanes in power return the

N. B. & P. E. I. CONFERENCE.

The Missionary Committee will meet in Queen square church, St. John, N. B., at 9.30 a. m., on Tuesday, Nov. 11th, 1884. The Conference Special Committee will meet in the same place at 7.30 p. m., of same day. The Special Committee of the Children's Fund will meet at same place on Wednesday, Nov. 12th., at 9 a. m. The Contingent Fund Special Committee will meet in same place at 7.30 p. m., on Wednesday, Nov. 12th. JOHN READ, President.

PERSONAL.

The Rev. C. L. Thompson, a native of Five Islands and a Methodist minister of British Columbia, has been visiting his friends. On Monday Mr. J. Wesley Smith and wife sailed per Nova Scotia. Mr. Smith leaves home in search of health, intending to spend some time in the South of England. We notice with sorrow for our esteemed brother Rounsefell, of Wolfville, the death of Mrs. Rounsefell, which took place quite suddenly on Sunday the 13th inst. An item in another column points to the death of Captain John Ormiston, of Gabarus, C. B., whom we were always glad to meet. Uncertainty adds to the sadness of the probable fate of himself and crew. The many sufferers have our real sympathy.

LITERARY, Etc.

The lady who writes under the nom de plume of "Marianne Farningham," is Miss Hearn, the daughter of an English Baptist minister. With the issue of January the name of Quarterly will be dropped from the Review of the M. E. Church, edited by Dr. Curry. It is to be issued six times a year thereafter. Edward Everett Hale, in the November number of the North American Review, makes a plea for "Half-Time in Schools," which every parent and every school board ought to consider seriously. In another article Prof. Gilliam discusses "The African Problem." The facts he gives as to

During the last session of the Ohio Conference, religious services were held every morning at 7.30. A sermon was preached, and an altar service followed. The congregations were large, and the religious interest in the meetings spread through all the sessions of the Conference. It is the general testimony that this new departure was a happy thought, and that large spiritual benefit resulted from it. A letter from the Rev. T. W. S. Jones of Naples reports his Italian colleague and himself as "occupied day and night, either in succoring the sick at their domiciles or carrying to

GENERAL RELIGIOUS NOTES.

The Free Church of Scotland has established a new medical mission in the Holy Land; the headquarters are to be at Tiberius, and it will be called the Sea of Galilee Medical Mission. The late Morgan L. Smith, of the South Baptist Church, Newark, N. J., helped to educate fifty-five young men for the ministry, and leaves \$50,000 for the founding of scholarships to continue the work. The rector of a certain London parish has not been seen within the limits of the parish within seven years. His income from the parish is \$5,325 a year, while his duties are delegated to a curate at a salary of \$700 a year. The Missionary Outlook says that three fourths of the Bibles shipped from New York to foreign mission stations go to Mexico and South America. After the Bible has been so long prohibited in these nominally Christian lands, this is a great triumph. After an exchange of threatening and insolent letters on the part of the papal delegate, the government of Buenos Ayres has expelled him from the country twenty-five hours notice. Public opinion is with the government and unanimously condemns the Nuncio's conditions.

MR. JOHN DORSEY.

BY REV. F. W. MOORE.

"There are hands too often weary With the business of the day, With God's in-trusted duties Who are toiling while they pray. They bear the golden vials And the golden harps of praise...

with it was a source of great satisfaction to himself, so as to induce him to remark, "I was treated by the teachers with unvarying kindness and confidence, and we never had a jarring string."

Frequently before her death, when in great suffering, she prayed for release, "O Jesus, take me!" and again she would repeat, "Jesus, lover of my soul! Let me to thy bosom fly."

"How did the lions get into the Peloponnesus?" "Why, I suppose they came across the Isthmus of Corinth," said one student.

Scott Act.—The Scott Act is being rigidly enforced (in fact "born"), and Estey's Fragrant Philodermia is still the standard remedy for Chapped Hands, Sore Lips, Chaffing in Infants &c. &c.

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At the residence of Mr. Jas. Smith, Haw- thorn Street, Sept. 30th, by the Rev. J. Strathairn, Jacob M. Cunningham to Ruth H. Grey, both of Yarmouth.

DEATHS.

At 133 Agricola Street, on the 20th inst., Jacob S. Cunnean, in the 82nd year of his age.

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At North West Harbor, Shelburne Co., on Oct. 5th, Leander C. Perry, aged 33 years. "To die was gain."

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