

The Wesleyan.

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NOTES AND COMMENTS.

The *Episcopal Register* recalls the Rev. Joseph Cook, the distinguished Boston Monday lecturer, "this globe-trotting Gamaliel."

The Boston *Congregationalist* feelingly inquires: "Why do flies bite so much worse in church than anywhere else?"

In Greece the proportion of illiterates is very high. In Thesias and Arcadia only 5 per cent of the inhabitants can read and write.

At the late Ohio State Temperance Convention, at Bellefontaine, it was resolved by the ladies to wear no gloves during the remainder of the season, and to give the glove-fund into the Treasury.—*Western Advocate*.

Under the head of "Sunday Services," a St. Louis paper recently had the following notice: "The Immaculate Conception Sodality nine will cross hats with the Christian Brothers' second nine, Sunday, at 2 p. m."

"The best feature of every religious sect," says the *Christian Register*, "is the good lives it produces. But a good life can never be sectarian itself. The souls of all saints have a mutual attraction for each other."

The Bishop of Newcastle, England, was recently presented with a pastoral staff of carved ivory. In acknowledging the gift he said that Bishops of the present day ought to be anvils—ever ready to be hammered upon, ever ready to ring true.

I usually put my investigations about the circulation of our Church papers under the head of the spiritual condition of the Church. A religious paper in the family is one of the leading signs.—*Bishop Parker, in Texas Ad.*

The *Christian Register* says: "Babyhood and childhood are so fleeting and so full of interest withal, as day by day develops the young life, that much does the mother lose who yields to another the right to watch and guide this development."

The *Watchman* contends that it is not codding and flattery that a good pastor needs, but such a sympathy with his aims and efforts, such prayerful and earnest co-operation in his work, as shall be a real support and a cordial to his oft overburdened heart.

A reform in church-building must come. The pressing need of means to spread the Gospel at home and abroad, the crippled condition of our benevolent societies, would seem almost to make it a sin to invest sums so extravagant in edifices erected for show rather than service.—*Chicago Standard*.

Intellectual conscience lies so close to the moral conscience in man that the former cannot be injured without great danger to the health of the latter. You had better stand still and be crushed down into your boots than to fend off by an unfair stroke.—*Wesleyan Ad.*

Dr. Skinner's inaugural remembrance of a Presbyterian lady in good-natured discussion with a Methodist cousin, who, when rallied from a temporary astonishment at the extreme bluntness of some quotations from the Westminster catechism, said: "Well, that is in the confession of faith, I believe it."—*Western Ad.*

Your spiritual leanness and barrenness may be owing in part to the fact that you have been reading too much among the agnostics who tell you what they do not know, rather than among the elect souls who tell us what they do know by experience. A Christian biography with a soul in it is what you need.—*Nashville Ad.*

"If the Church didn't work me, I'd backslide"—So said a good steward to us last week. We shook that brother's hand heartily. He and this Editor are fellow citizens of the same kingdom. Commend us to the religion, not of works, but of work, in which doing something for the Master is a means of grace and steadfastness.—*Southern Christian Ad.*

Mr. Wm. Bucknell, a wealthy Baptist manufacturer of Philadelphia, has endowed eleven \$1,000 scholarships in Lewisburg University to aid Christian students who do not use tobacco, wine, or liquors. This may be called a straw, but it shows which way the wind is blowing. The coming Christian student who wants help will have to be an abstainer from all intoxicants.—*Christian Visitor*.

It is wonderful how difficult it is for some men to discern the indications of Providence when they lead them in a different way from the way they wish to go. How easy it is to follow when led where they want to go! How patiently some men can wait

for "a door to be opened," while they are trying to open a number that are fast closed against them.—*Alabama Baptist*.

There is one thing as to which Joseph Cook effectually rebukes his countrymen. He quotes Emerson's phrase, "a fury of expectation," and touches what is really a blot on American manners. Mr. Cook was struck by the fact that the House of Commons is without a cuspidor (spittoon), and that he could not find one in a respectable hotel outside of the smoking-room, which he never entered. Thanks to Mr. Cook.—*Evangelist*.

It is admitted that Methodism wrought a reform in the Churches. It put hundreds of thousands of sound converts into the folds of the different denominations, some of whom became, like Dodge among the laity and Spurgeon in the pulpit, notable men. Methodism is still helping the Churches. Keep a tally of the converts of a single revival, and it will be found that every communion gathering sheaves from the Wesleyan reaping.—*Richmond Ad.*

When the Maulmain Karen Association was formed, under the advice and through the influence of Dr. Vinton and his fellow-missionaries, an article was inserted in the constitution to the effect that no white missionary should hold office. The Karens objected. They said: "Why, we do not know how to carry this on." The reply was: "You never will unless you begin to do it." The result is that the proceedings of the body are a model of promptness and correctness.

We are satisfied that any condescending and patronizing policy to be guilty us with blandishment and flattery, or to lure us from our ecclesiastical separateness and independence, would be met with instant resistance and rejection. The time has long since passed by for us to accept any position of dependence or inferiority or subordination to the English Church, or to listen to any overtures of absorption or amalgamation with it.—*Methodist Recorder*.

That was a practical method of expressing his disapprobation of tobacco using which was adopted by Dr. Elliott Clark in his gift of \$50,000 to the Methodist Seminary at Kent's Hill in eastern New England. One provision of his will is: "If at any time a member of the Faculty or one of the teachers connected with the institution shall use tobacco in any form, and shall refuse to abandon the habit, and the case is not attended to by the Faculty, then for that year the interest shall be added to the principal."

Church Bells sadly exclaims: How great is the need for Churchmen to retrace themselves, and distinctly to declare their views, may be seen from the fact that the *Guardian* gave prominence last week to an account of the stone laying of a new chapel at Hampstead, and in a note on the matter had not a word to say in condemnation of the vicar, in whose district the meeting house is to be built, who spoke on the occasion and was followed by Mr. Carvell Williams, the Chairman of the Parliament committee of this same Liberation Society.

This conventionalism, this habit of praying in a certain way, often shows itself in the "winding up" of a public prayer. Most men seem to think they must, somehow, wind up in heaven; they keep on till they cross the river and strike the banks on the other side. This explains many long prayers; men are trying to stop, and can't. They remind one of a man in a dug-out, in a flooded river, trying to land. The strong current or the whirling eddy is too strong for him, and he can't strike the landing. Remember, it is not in the least necessary to pray every time you get to heaven.—*Dr. Haygood, in Charleston Ad.*

The peculiar method of torture used on the witnesses in Hungary—viz., compelling them to drink large quantities of water, seems to be a revival of some of the French refinements of cruelty. It was used in the case of the noted Mme. Le Noisin. One of the witnesses in the Hungarian case deposed before the higher court that he was compelled to imbibe no less than three litres of water at one time, which is equivalent to more than a gallon. Another form of intimidation was to hold the victim's face to the sun. One who had witnessed this punishment, admitted that he lied outright to avoid it.—*Independent*.

Dr. Hammond, in the last *North American Review*, stated that "because women do not tell the truth with regard to themselves," life insurance companies would not take them as risks. It appears, however, from the *New York Tribune*, that there are two prominent life insurance

companies which do take women, although they do not consider them good risks on account of the difficulty of making a thorough examination of them. Women from sixteen to forty-five years of age pay an additional premium of \$5 on each \$1,000, on account of the perils incident to maternity.

The cause of the decrease in the number of candidates for the ministry, according to the *Christian at Work*, "must be sought in the absence of worldlyness, genuine, and fervent piety. Worldliness reigns well-nigh supreme. Things unseen and eternal have largely lost their impressiveness and charm. Parents do not covet earnestly the best gifts for their children—do not pray that their boys may be inclined to the unostentatious heroism of an humble but devout and useful life in the pastoral office; nor do they train them from earliest years with this blessed object in view."

The *Church Times* is still "outspoken" in regard to the prevalence of showing direct antagonism. Last week, after saying various things about "out-door services," it gives this suggestion:—"And, once more, there is no reason why the movement should not be directly aggressive, planting a capable preacher with a lusty choir of singers on some available plot of ground just on the way to the Methodist meeting a little before the time of service, and holding a short office with good hymns, a collect or two, and a short, telling, uncontroverted sermon, with a promise of repeating the act next Sunday." Is that the Ritualistic measure for leading sinners from their sins!—*London Methodist*.

SPECULATION IN 'FUTURES.'

We live in an age in which the almighty dollar is deified, and love of money causes millions to worship at its burning altar. Speculation in "futures," whether of grain or cotton, is nothing less than gambling reduced to a fine art. We are tempted to say it is an evil as gigantic and destructive of all virtuous principles as intemperance. It has engulfed the greatest minds in its black waves. It has entered the Church of God, and "drowned in destruction and perdition" Sunday-school superintendents, deacons, elders, and stewards. Yea, it has entered the pulpit and drawn into its seething vortex of ruin distinguished ministers—pastors who were mighty in storming the strongholds of the devil. Speculation in futures is driving men every day into suicide, into incurable insanity, and reducing women and children to beggary and want. To a man who stands in the gallery and looks upon one of those bedlams where "futures" are bought and sold, the scene is more like a menagerie of wild beasts turned loose than a company of intelligent human beings. Unless something is done to arouse public sentiment from its sleep of spiritual death, there is no telling how this demoralization shall culminate. It is the pressing duty of pulpit and press and platform to hurl thunderbolts at this gigantic evil until a reaction shall set in. If these conspicuous and alarming examples of stealing which have brought disgrace and shame upon the fair reputations of Alabama and Tennessee, and which were the results of speculation in "futures," shall open the eyes of our Government to the evil of this refined form of gambling, they will not have occurred in vain.—*Texas Ad.*

IN GOD'S ACRE.

Rev. J. N. Cushing, D. D., in returning from Calcutta to Rangoon recently, took the coast route which requires twelve days. In a letter to the *National Baptist*, giving an account of this trip, he makes the following statement in reference to Akyab, a pretty town at the mouth of the Koladyne river. "Here Kincaid, compelled to leave Ava, came and settled, in 1840, with the hope of opening and maintaining communication with the Christians at the capital of the Golden Foot. Other missionaries followed, some of whom sleep beneath a great banyan tree in the southwest corner of the cemetery. When the present cemetery wall was

erected, some bigoted Anglican official caused the graves of the American missionaries to be left outside. A gentleman whose wife is a Baptist put forth an earnest effort to have this offensive discrimination against the missionaries cease, by seeking the removal of the wall to the outside of their graves, which would also improve the cemetery by making it a perfect parallelogram. The local officials refused; but when the matter was brought to the notice of the Chief Commissioner, he ordered the wall adjacent to the missionaries' graves thrown down, and a new one constructed so as to enclose them. So finally Churchmen and Baptists sleep within one God's acre."

WHY INDEED!

The officiating priest of the Congregation principally represented in the recent ill-starred excursion to Tivoli said publicly that when he saw his people struggling in the fatal waters amid darkness, terror and death, he granted them all absolution. Who is this that exalts himself above God and tacitly asks of the public supra-Divine veneration? God only can give absolution upon repentance and faith. "Except ye repent ye shall all likewise perish." "If ye believe not on Me ye shall die in your sins," said One infinitely purer and greater than Father Starr. Our sympathy for the families of the dead in their awful bereavement cannot permit an assent to the colossal conceit and impudent blasphemy of a self-constituted hierarchy.

If a Roman Catholic priest can, as Father Starr averred he did at Tivoli, give absolution from sins to the dying Catholics and Protestants struggling in the night and in the waves soon to overwhelm them, why cannot he collectively grant absolution to the living, whether good or bad, elect or heretic, friend or foe? Is not his heart as wide and tender and generous toward the multitudes of ignorant, tempted and tolling mortals who are in the midst of health and hope? Why wait until some untoward and irreparable doom hastens Time's ruthless and relentless scythe? And if both dying and living can be absolved through the supreme will and power of a simple priest what need is there of the more pretentious prelates of the hierarchy? Why any Bishops, Archbishops, Cardinals and Popes? And why any penances and church services? Why so many inscrutable mysteries in foreign tongues of ceremonies, sacraments and idolatries? And why any prayers for the dead.—*Balt. Methodist*.

A MODEL EXCURSION.

A correspondent of the *Baltimore Methodist* describes an excursion given on the 24th ult., by the Baltimore and Ohio Railroad to its employees, "thus affording the employment between Baltimore and Piedmont, and their friends, another opportunity to greet each other and spend a day in social and religious exercises in company with their friend, the Superintendent of Railroad Evangelistic Work for the Woman's National Christian Temperance Union, Miss Jennie Smith, and her associate, Miss M. A. Sherman, and Mrs. S. H. Martin, Railroad Superintendent of the Woman's Christian Temperance Union of the State of Maryland, Mr. George A. Hilton, and other prominent Christian workers.

No better evidence of the power of the Gospel and the permanence of the work of God, through his messengers above named, among the railroad men and their families could be desired,—and it is a source of encouragement to the intelligent and moral classes of our people, that in these days of godless monopolies and selfish corporations there is found in the Baltimore and Ohio Railroad Company, a mammoth trunk line, which, amid the engrossing cares of gigantic business, finds time and inclination to consider the physical and spiritual welfare of those in their

employ; and the refining influences of the Christian work going on without interruption along the line of this road is felt as well as witnessed by every traveller and shipper of goods on its rails. Your correspondent recently made a trip over one of its divisions upon a train rich in the possession of a Baptist conductor, the engineer an elder in a Presbyterian church, and a Methodist class-leader for fireman; and while the world may scoff at religion, there is not an infidel in the land that would not feel safer with the captaincy, throttle-valve, and fires in such hands than in the charge of blaspheming drunkards. It may be considered pretty safe to trust life and property to a road the employes of which can find enjoyment in bringing their families and friends together for the purpose of praising God for his loving kindness and to testify to the power of Christ to keep those whom He has saved. Multiplied evidence of the casting out of the run-demon and the power of the religion of the Lord Jesus Christ to promote moral, physical and spiritual growth, was given in two mammoth meetings, carried on simultaneously and lasting for three hours; the one presided over by Miss Jennie Smith, assisted by her co-worker, Miss Adelaide Sherman, Mrs. Martin, E. E. Sheldon and others; and the other by Mr. George A. Hilton, the Temperance Evangelist of Washington, assisted by several ministers and laymen.

WAITING AND WORKING.

Who can fail to see a very remarkable answer to prayer in the following facts given in *The Missionary Herald*: "Recently the American Board received a legacy of \$500 from the will of Mrs. Sarah B. Fisher, of Westborough, Mass., who left it as she wrote, 'having a desire to do all I can for the cause of Christ. It appears that Mrs. Fisher was one of the original members of a circle formed 55 years ago in Brookline, Mass., which had for its object the evangelization of Japan. This was 40 years years before the American Board sent out their first missionary to Japan, and at the time almost nothing was known about the country, and the empire was closed to foreign intercourse. It is said that the formation of the circle was occasioned by the sight of a basket of curious workmanship, brought from Japan, in the house of a merchant. These Christian women, in their zealous love for the Master, saw at once beyond the material object, and beyond the strange art displayed in it, the precious value of the souls in that benighted land. But the way of entering the country, the possibility of Christian missions there, they could not see, and could only make it the object of their faith and earnest prayer. Gifts went with the prayer to put in the hands of the Board the means of making an attempt to do mission work in Japan when it would seem feasible. The contributions they made from time to time amounted with the interest to \$4,103.23, which the Board applied to its purposes when the way was opened in so wonderful a manner. The unusual, seemingly miraculous character of the national awakening of the 'Sunrise Kingdom' betokens the motion of God's spirit and providence in behalf of the kingdom of his Son in unusual power; but the fact above related constitutes an event perfectly correspondent to this display of grace. The simplicity of faith, the earnestness of petition, the prayer offered in the thick darkness, is not without its evident answer in the glory of the morning and the light of day now advancing space over Japan.

The faithful discharge of the duty of alms-giving is one of the fruits of the Holy Spirit which brings its sweet return in cleansing the soul from the evil spirits of avarice, sloth, and worldliness, and replacing them with liberality, generosity, and unselfishness.—*Bishop Seymour*.

THE MEMBERSHIP.

The following is part of a paper which recently appeared in the *London Daily Telegraph*: At a recent sitting of the Wesleyan body were presented. They afford much reason for congratulation to an earnest and hard-working Society of Christian men and women, and not a little food for thought to all who desire the spread amongst us of religious principles. We are sometimes told that faith is dying out of the land, and a philosophy taking its place such as led of old time to the saying: "Let us eat and drink, for to-morrow we die." Materialism, declare the pessimists, prevails more and more among the thinking classes; while the classes which do not think remain in their normal state of dull indifference. There is some truth in this, but by no means enough for despair. An attitude of doubt, with an inclination to disbelief, has become fashionable in certain circles, where it passes current as the stamp of intellectuality; but we see no reason to fear that the religious instinct of the masses—see the ten religious in its restricted and conventional sense—is vanishing. The success of the Salvation Army—cheered as it is with extravagance and vulgarity—shows that even amongst the lowest and most degraded sections of society faith only slumbers, and that it awakes in answer to a suitable appeal, while we have abundant proof that the great middle class, always the strong hold of Puritan feeling, and the unfailing source of Christian zeal, is now more than ever earnest in the cause of religion. It statistics prove, many accepted as supporting the statement just made. That great denomination now numbers 407,085 members and has on "on trial" 34,339 candidates for admission. The full significance of these figures hardly appears on the surface. Membership among the followers of John Wesley is a serious matter, involving responsibilities not lightly assumed, and privileges not rashly granted. It means subordination to a system which throws a "fierce light" upon the walk and conversation of all who owe it allegiance, and it involves discipline and self-denial such as efficiently serve to test honesty and earnestness. Under the ordeal many, no doubt, fail. We learn that during the past year 27,710 persons left the Society for various reasons. Probably those reasons were numerous as well as various; but it is not rash to assume that a large number found the yoke too heavy for their shoulders. On account of this the more value attaches to the steady "confession" of the 400,000 that remain, and that form a centre of religious profession around which many more hundreds of thousands gather as willing subjects of the mighty influence a vast and well-organized body necessarily exerts. The point to be observed here is that, though over 5000 members died during the twelve months and more than 27,000 seceded, the denomination increased by 13,331. In other words, 60,606 persons were admitted to membership. This certainly does not look so much like the decay as the growth of religion. It shows that we need not yet expect the predicted collapse of all those beliefs and principles which have helped to determine our civilization.

The distance between a prince and a beggar, while both live, is vast, but when both become dust, who can distinguish one from the other? As quaint Dr. Donne beautifully remarks, "When the whirlwind hath blown the dust of the graveyard into the church, and the man sweeps out the dust of the church into the yard, who will undertake to sift those dusts again and to pronounce, this is the patrician, this is the noble, flour; and this the plebeian, this the plebeian, bran?" Most truly, death is a leveler. How like madness, therefore, it is for one man to pride himself as superior to another! The grave knows nothing of superior and inferior. Even God Himself is no respecter of persons.

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OUR HOME CIRCLE

WE SHALL BE LIKE HIM.
What shall be like him, Oh, how rich the promise;
What greater could our Father's love prepare?

SOME WEAK HANDS AND THEIR WORK.

Few indeed are they who do not feel their endeavors fettered by the limitations of circumstances and nature.

"Whoever," says Bacon, "hath anything fixed in his person that doth induce contempt, hath also a perpetual spur to rescue and deliver himself from scorn."

And not only does the spirit of the worker live again in the work; often it long survives it: who reads Harriet Martineau's books now?

There are places all about us where mere boys are poisoned, debauched, and ruined by the accursed cup. Shall this curse consume forever?

literature of the new world that to-day owes so much to her descendants in Channing, and Dana, and Holmes, was herself from childhood lame, and sickly, and feeble.

But there are still others that claim our remembrance—true and tender natures, fettered in helpless bodies, and yet like the hero of Miss Mulock's "A Noble Life," by their swift sympathy and self-forgetful spirit, making their lives a blessing instead of a burden to the world, and proving in their very helplessness a tower of strength to the suffering and sorrowing.

Truly the race is not to the swift, nor the battle to the strong; and if, as the Italian proverb runs, "The world is to him who takes it," it would seem that the tenderness of sympathy, the courage of purpose, and the enthusiasm of patience—weapons that may be grasped by the weakest hands in the most hidden lives—can truly overcome the world in the best and truest sense.—Christian Intelligencer.

ties, she seemed to prove the truth of the aphorism, "If you have genius, industry will improve it; if you have none, industry will supply its place." Need I say she succeeded? By success I would not imply fame or fortune; but she made herself entirely self-supporting, rendered material aid to her younger sisters, and supplied her life with the stimulus of a happy interest and steady purpose.

There are persons who find amusement in the misery and madness of the intemperate; and there are temperance speakers who evoke mirth by picturing scenes which cause only misery.

"OH, MY POOR BOY!"

There are persons who find amusement in the misery and madness of the intemperate; and there are temperance speakers who evoke mirth by picturing scenes which cause only misery.

There are some women,—God pity them!—who have known what it is to see for the first time a husband or son drunk!

About the year 1863, says J. F. Sanderson, I saw a scene I shall never forget. I was walking down the main street of Nashua, N. H., and came in sight of Jim Bright's saloon, a horrible place from which honest and sober people turned aside with disgust and dismay.

It seemed as if a life time of agony was condensed into that one exclamation, which marked a revelation of such sorrow as she had never known before.

There are places all about us where mere boys are poisoned, debauched, and ruined by the accursed cup. Shall this curse consume forever?

Dr. South, said, "If there was not a minister in every parish, you would quickly find cause to increase the number of constables. If the churches were not employed to be places to hear God's law, there would be need for them to be prisons for the breakers of the laws of men."

THE BELLS OF SAN BLAS.

What say the Bells of San Blas To the ships that southward pass For the harbor of Mazatlan?

"O FATHER! WONT YOU COME?"

About three years ago when engaged in special Mission Services I called at the house of an old pensioned soldier.

At times the battle-field had been his sphere; and the cries of the wounded, and the prayers of the dying, had oft reminded him of one whose gentle voice had whispered loving words, and whose kindly deeds had cheered his life, alleviated his sorrows, and brightened his home.

"And father," I said, "will you meet the loved ones in the better land?"

At the sad story. That face which had been wetted with tears becomes rigid and hard. That voice finds no answer, and the spirit which so long rebelled against its God again rebels.

Two days had passed, and returning from a distant hamlet on the afternoon of the third day, I saw standing in conversation with the soldier a lady,—who among others had visited the people to invite them to the house of God.

OUR YOUNG FOLKS.

KISSING THE UGLY OUT.

Love conquers wrath. A kiss is better than a blow. Good will ever overcome evil.

"One day," says a city missionary in Boston, "I visited one of the primary schools. Some fifty children, from four to eight years old, were present.

She was angry in a moment, and raised her hand to strike him back. The teacher, happening to see her at the instant, promptly said, "Mary, you had better kiss your brother."

The teacher, looking very kindly at her and at George, said again, "My dear Mary, you had better kiss your brother. See how angry and unhappy he looks!"

There is a proverb that it is the second blow that begins the quarrel. Let us all see that the second blow is not struck, and then the first one will do but little harm.

VILLAGE CHURCH IN SWEDEN.

The inside is uninteresting except from the arrangement of its spacious galleries, which half fill the nave and transepts, and break the lines of columns and arches.

a Catholic church. The rough stone floor is completely hidden by high-backed wooden pews, except where narrow aisles lead down to the obancel.

The left side of the church is reserved for women, and the right is entirely occupied by men. On Midsummer day not a seat was vacant. One snowy phalanx of white caps succeeded another far under the low galleries, where the reflection from sun-lit foliage tipped the linen with a tender light, contrasting with the cool gray of the whitewashed walls.

The pews, almost too narrow to sit and bend the knee, were crowded with them. Those who were not tall enough to stand and look over the top were perched on the corners or on the doors. In the aisles troops of little figures huddled together at the pew doors or clung to the garments of the mothers standing there, each one occupied with a bit of hard bread or holding a flower.

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VILLAGE CHURCH IN SWEDEN.

The inside is uninteresting except from the arrangement of its spacious galleries, which half fill the nave and transepts, and break the lines of columns and arches.

"Only a cent!" said Dick. "Who would work for a cent."

"I will," said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it. And he dropped all his pennies into his tin savings bank.

"What fine kites!" said Dick. "I wish I could buy one."

"I have fifty cents, said Joe, "and I think I will buy that bird-kite."

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. "I saved my pennies, and did not open my bank until this morning."

LULU'S CARE OF KITTY.

They brushed the clothes, they beat the clothes, One sunny April day— Their winter clothes, I mean—and then They packed them all away

And when, their labor done, they took Their tea and toasted bread, "Why, where is Kitty?" some one asked, "And 'I know," Lulu said;

TO THE BOYS.

Rev. C. H. Spurgeon says to the boys:—Water is the strongest drink. It drives mills; it's the drink of lions and horses, and Samson never drank anything else.

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"One day," says a city missionary in Boston, "I visited one of the primary schools. Some fifty children, from four to eight years old, were present.

She was angry in a moment, and raised her hand to strike him back. The teacher, happening to see her at the instant, promptly said, "Mary, you had better kiss your brother."

The teacher, looking very kindly at her and at George, said again, "My dear Mary, you had better kiss your brother. See how angry and unhappy he looks!"

There is a proverb that it is the second blow that begins the quarrel. Let us all see that the second blow is not struck, and then the first one will do but little harm.

VILLAGE CHURCH IN SWEDEN.

The inside is uninteresting except from the arrangement of its spacious galleries, which half fill the nave and transepts, and break the lines of columns and arches.

"Only a cent!" said Dick. "Who would work for a cent."

"I will," said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it. And he dropped all his pennies into his tin savings bank.

"What fine kites!" said Dick. "I wish I could buy one."

"I have fifty cents, said Joe, "and I think I will buy that bird-kite."

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. "I saved my pennies, and did not open my bank until this morning."

LULU'S CARE OF KITTY.

They brushed the clothes, they beat the clothes, One sunny April day— Their winter clothes, I mean—and then They packed them all away

And when, their labor done, they took Their tea and toasted bread, "Why, where is Kitty?" some one asked, "And 'I know," Lulu said;

TO THE BOYS.

Rev. C. H. Spurgeon says to the boys:—Water is the strongest drink. It drives mills; it's the drink of lions and horses, and Samson never drank anything else.

OUR YOUNG FOLKS.

KISSING THE UGLY OUT.

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THE SUNDAY SCHOOL. SEPT. 2, 1883.

THE DEATH OF SAMSON. JUDGES 16, 21-31.

The Philistines—Their territory was assigned to Judah and Dan; but though conquered on the first invasion of Canaan, (Josh. 13, 2; Judges 1, 18,) they regained it and held it till the time of David. Put out his eyes. The monuments of Nineveh show us a king, with his lance put out the eyes of prisoners, as Nebuchadnezzar caused to be done to Zedekiah the fallen king of Judah. Among the Persians, as Procopius informs us, it was usual, either to pour hot oil into the eyes or to dig them out with sharp needles. Gradation—Being usually performed by females, the Philistines regarded it as well suited to disgrace a man, and particularly such a man as Samson had been; while by providing stones of sufficient size and weight the work might be made laborious even for him.

The lords—At this time they had no king, but the five chiefs of their cities exercised joint sovereignty. Dagon, the fish-shaped god, was regarded by them as the embodiment of the religious antithesis between them and Israel. Dagon, the sea-god, as it were, who protects the cities on the coast, over against the god of Israel, who has won the mainland. They raised their god. This raised the matter from being a case between Samson and the Philistines, to one between Jehovah and Dagon, and it thus became necessary that the Divine honor be vindicated. The Philistine thanksgiving was like themselves. Men may be known by their feasts. He was probably known to be an accomplished dancer, his great agility and strength enabling him to excel in this art. The sexes never mingled in the ancient Eastern dance.

The last that held him—It seems not improbable that Samson, the judge, was followed into his prison by an attendant. It enhanced the triumph of the Philistines to allow this. Upon this supposition, many points explain themselves. This attendant then, may have furnished him with a description of the festive scene into the midst of which he was introduced, and informed him in what part of the building he was placed. From him he could also obtain guidance to the spot which he deemed it necessary to occupy. It we assume that he dismissed him before the catastrophe, we are at once enabled to explain how he could take up his peculiar position by the pillars without exciting attention. Thus the faithful follower escaped death, and quickly reported the event at home. Full of men and women. The lords and principal persons seem to have sat within, under the roof, while the people to the number of three thousand, stood on the flat roof. Strouthen me I pray thee—He no longer puts his trust in himself, nor yet in his growing hair. The source of consecration and strength which formerly adorned him, and for the return of which he pleads, is in God. That I may be atoned—These words do not, it is true, breathe the spirit of the Gospel, but they express a natural sentiment, proper to the age and knowledge and character of Samson. Let me die with the Philistines—To talk here of suicide is wholly unsuitable. Samson no more committed suicide than does a brave general when, with certain death before him, he rushes into the thickest battle, confident that his fall will save his country from a hated foe. The great number who perished would have little effect upon the relations of the Philistines and the Israelites, if among them had not been the civil and military leaders of the former. Probably the destruction of the Philistine leaders paved the way for the great victory which Samuel gained over the foe a few years later, and of that decadence of the Philistine power which at once followed, and which culminated in the conquest of Philistia under David.

The catastrophe of the lesson was admitted at once to be of divine origin, and struck terror into all hearts. The Philistines would treat the body and the relatives of Samson with superstitious reverence, in order to propitiate such a mighty God as theirs was proved to be.

FUCHSIAS.

Not long since a writer in the Household uttered a very strong protest against pinching off fuchsias to make them throw out more shoots. She thought that the one who first suggested it, and those who advised and practiced it were—well, not very wise. For her part, all she had thus treated died. I have adopted this method for several years whenever my fuchsias were inclined to grow very tall and branchless, and never them more bushy; so I keep pinching off till I get numerous branches, as two always start out instead of the one, and then I let them grow, training them on pot trellises, and am rewarded with far more flowers, though delayed somewhat by the process. Abutilons are inclined to grow tall and branchless almost, and beheading them will force them to throw out new shoots. So with many other plants. They need to be pruned. And all varieties which bloom on new wood require to be cut back. Some bloom only on the old wood; so these must not be thus treated. Hence the need of study to learn the requirements of the various plants we cultivate—time of blooming, condition of soil, situation, etc.—Independent.

BOYS AND SMOKING.

A certain doctor, struck with the large number of boys under fifteen years of age he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight, aged from nine to fifteen, and carefully examined them. In twenty-seven he discovered injurious traces of the pernicious habit. In twenty-two there were various severe disorders of the circulation and digestion, palpitation of the heart, and more or less taste for strong drink. In twelve there were frequent bleeding of nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength was soon restored. Now this is no "old wife's tale," as the facts are given under the authority of the British Medical Monthly.

USEFUL HINTS.

Drop peaches in hot water, this loosens the skin so that it will readily drop off. To remove tar from the hands, rub with the outside of fresh orange and lemon peels, and wipe dry immediately.

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors, who are certain to foreclose at last and take possession of the premises.

Weeds should not be allowed to go to seed. It is not enough to pull them up, as the seeds already formed will ripen and propagate the pest. The only safe method is to burn the weeds; throwing them on the ground heap only increases a good seedling.

A writer in the Roman Sentinel makes the suggestion that arithmetic might be made much easier for scholars, if they were at the outset made to learn the multiplication table as far as twenty times twenty. He also advocates the system of factoring numbers as a great saving of time and labor.

A ham may be carried in several ways. First, by cutting long, delicate slices, through the thick fat, in the centre down to the bone; or by running the point of the knife in the circle of the middle and cutting thin, circular slices, thus keeping the ham moist; and last and most economically, by beginning at the knuckle and slicing upward.

Now is an excellent time to reclaim waste land. Brush cut this month will rarely sprout again, and drains may be opened, where it would be impossible to get teams on the land at any other season. It is best to clear thoroughly, and sow to grass, even if it be only a small portion of the waste land, and thus avoid the discouragement of land remaining a larger area.

The French Government has introduced into elementary schools the study of dressmaking, and has provided means for the instruction of teachers, all expenses being defrayed for them, while they have in Paris a twenty days' course of lessons in cutting and fitting. Not merely are the pupils thus enabled to wear better dresses, but they are taught economy in material.

Fruit-trees whose limbs begin to bend with a load of fruit should be at once relieved of a part of their burden. A tree should never hang so full as to endanger it. The sooner the young fruit is picked off the better it will be for the tree and the remaining fruit. Apples and peaches color better and have a much better flavor if they do not hang so thick. Two apples ought never to touch.

Do you wish a beautiful complexion? Then use Ayer's Sarsaparilla. It cleanses and purifies the blood, and thereby removes blotches and pimples from the skin, making it smooth and clear, and giving it a bright and healthy appearance.

The best authorities acknowledge the great value of Ayer's Cathartic Pills, and frequently prescribe them with the utmost confidence, well knowing that they are the most effectual remedy ever devised for diseases caused by derangements of the stomach and bowels.

HE DID.—Job went pretty heavily into the bad business, and the venture was that complete success. This reminds us that PAIN'S PAINLESS CORN EXTRACTOR is another success, and that it gives more comfort to the world than Job's boils did. Remember the name, then, for the little playful corn cometh, and the remedy thereof will gladden the heart. Positively sold by all druggists. N. C. POLSON & Co., Kingston, Proprietors.

GET HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so and in three days was out of bed and resumed my work as well as ever.

JAS. LAWVILLE, Springfield, Annapolis Co., 1883. Mar 2 1m

BELLISE, KING'S CO., N.B., July 9th, 1866

I have used Graham's Pills myself and in my family, and find them to be the most effectual physic I have ever known, and I have tried all the popular Cathartic Pills in use. They cause no griping, do not leave the bowels inactive after their use, and are the most effectual in removing diseases of the Liver and Bowels. I have proved them to be a superior Dinner Pill, and without hesitation I recommend them to the public. (Deacon) JAMES KIRKBRAD.

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BRAIN AND NERVE FORCE REVIVERS.

Great Health Restorers.

IN SHORT,

TAKE ALL THE BEST qualities of all these, and the best qualities of the best Medicines of the world and you will find that

HOP BITTERS

have the best curative qualities and powers of all concentrated in them, and that they will cure any or all these, simply or combined, fail. A thorough trial will give positive proof of this.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. WIGGLESWORTH'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, and it is perfectly safe to operate like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold every where. 25 cents a bottle. feb 1y

For toothache, burns, cuts and rheumatism use Perry Davis Pain Killer. See adv. in another column.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, and it is perfectly safe to operate like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold every where. 25 cents a bottle. feb 10.

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

For Cramps, Pains in the Stomach, Bowels Complaint or Chills, use Perry Davis' Pain Killer. See adv. in another column.

CARD.—Being in possession of a valuable remedy for Asthma, Hay Fever, Phthisis, Bronchitis, and all difficulties in breathing, I have consented after numerous solicitations to make it known. Any individual so suffering can get valuable information by addressing

REV. G. FRED. DAY, Musquodoboit Harbor, Nova Scotia. May 4 ly

EXTRACTS FROM A LETTER FROM C. H. S. CRONKHITE, Esq., Canterbury Station, York Co., N.B., October 10th, 1876.

Mr. J. H. Robinson, Dear Sir,—In reply to your letter of enquiry, I would say that your Phosphoric Emulsion of Cod Liver Oil with Lactophosphate of Lime is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify. I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel just-rate at night, and eat as much as any lumber man. I have not had any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can before them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 178 lbs., and now it is nearly 190 lbs., which is pretty well up to my former weight. This foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in any name.

I am, dear sir, yours truly, (Signed) C. H. S. CRONKHITE, We, the undersigned, hereby consent to have our names published as witnesses to the effect of Robinson's Phosphoric Emulsion on the person of Mr. CronkHITE, and do assert that the foregoing statement is correct in every particular.

(Signed) Alexander Bennett, J. P., William Main, Rev. Thomas Hartin. Prepared solely by Haslington Bros., Pharmaceutical Chemists, St. John, N. B., for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. July 27—1m



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SMITH BROS.

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The WHEELS are of the STRONGEST POSSIBLE MAKE consistent with moderate weight. They have White Oak and HICKORY SPOKES, bent lines and IRON HUBS. Experience has demonstrated the fact that spokes which are properly prepared and driven into an iron hub by force of a steam spring-hammer, as they are in "SHARP'S" RAKE, never get loose. The compression of the spokes thus obtained, which would burst a wooden hub to pieces, renders it IMPOSSIBLE FOR THEM TO SHRINK; and we claim that the spokes will remain firm in the hub of "SHARP'S" RAKE wheel, after an amount of wear and exposure to weather such as would ruin a wooden-hubbed rake-wheel, in which the best part of the hub is usually hollowed out to receive a large cast-iron axle.

The AXLES of "SHARP'S" RAKE are made of WROUGHT IRON and NEVER BREAK, as do the cast iron axles of other rakes.

The TEETH, 24 in number, are made of the best quality of steel and oil tempered, each tooth being twice tested to a pull of 25 inches before leaving the factory. They are inserted in the simplest manner, so that any tooth may be put in or taken out without disturbing the others or taking the rake to pieces. Each tooth is independent in its action, rising and falling so as to conform to inequalities in the surface of the ground, and at the same time is so hung as to maintain its proper position without the aid of staples or other obstruction.

The TEETH CLEARING in SHARP'S RAKE is effected by a simple cleaner rake, the teeth of which enter between the rake teeth from the back as they rise when dumped, discharging the hay in the most effectual manner. There are no cleaner rods or staples for the hay to tangle round and prevent the proper sifting of the rake, but the teeth, while raking, being free from every obstruction will gather more hay with less labor, and discharge easier, than any rake with the old clump cleaner rod device.

The SELF-DUMPING DEVICE in SHARP'S RAKE is at once the simplest and most effective ever yet invented, consisting of very few parts, almost all wrought iron and steel, which any blacksmith could make. Unlike the so-called horse dumps in which the horse, being hitched to the dump-lever simply helps to pull the rake up after the heaviest part of the lift has been done by hand, and is thereby kept constantly jerking back and forth in the shafts; in Sharp's Rake the dump does not interfere with the draft, but it draws as steadily as a sally wagon. A few ounces are used with the toe of the foot is sufficient to dump Sharp's Rake, the revolution of the wheels doing the work, while both hands are left free for driving. It dumps so easily that any child 8 or 10 years old can operate it.

The HAND DUMP lever is entirely independent of the foot-dump, giving the driver instant and immediate control of the rake by hand as well as by foot. Were the self-dumping apparatus entirely dispensed with, Sharp's Rake would still remain a perfect hand dumping rake.

Only three years have elapsed since the introduction of this rake in the Maritime Provinces, but each season the sales have been doubled and the demand far exceeds the supply.

4,500!!! SHARP'S RAKES

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THE WESLEYAN

FRIDAY, AUGUST 24, 1883.

THE YOUNG PREACHER.

Two or three weeks since, in the English Conference during the answer to the solemn inquiry, "What ministers have died this year," some very suggestive remarks fell from the veteran theological tutor, Dr. Osborn. The name under mention was that of one of the most distinguished men on the death-roll—Thomas Hodson, well-known as one of the most diligent, practical and successful missionaries ever sent by the church to the East.

The inference to be drawn from the statement lies on the surface, and is the more worthy of thought because the statement will lead many to recall familiar names whose ministry, weak in promise at its beginning, became rich in results. How often at the fireside the mere mention of a name has started recollections of some predecessor in the ministry whose advancement has been regarded by the host as bordering on the marvellous!

To urge the lesson of patience with the occupant of any Methodist pulpit seems scarcely necessary. In no Church do young men find more sympathy, in no pulpits are they more kindly received, in no homes are they more cordially welcomed. Yet it may not be amiss to remind a reader here and there that there are reasons which call for a respectful sympathy with the youthful preacher. One of these is that true preaching power can be only developed by practice.

There is a way to help him "worth two of that." That way the late N. A. Tupper, when in Aylesford, once put in practice, when at the close of a service he waited at the foot of the pulpit stairs, took the discouraged preacher by the hand, and in a few brief words which had nothing of flattery in them, but much of cheer, sent him forth to move steadily on an upward grade. Not every one, it is true, is competent to do such service, but it is not therefore worth one's while to practice a flippant criticism simply because it is easier.

Emerson we think it was who spoke of an effort to prepare one new sermon each week as "preposterous" or "impossible," and yet many young men are expected to stand in our pulpits on each Sunday, with at least two new sermons. Nor is this all. For in the Minutes is the list of books which the young man must read and read again till they are mastered, and the names of the men by whom his examination in these are to

be conducted and weighed, and of the Committee upon whose report of his literary standing, in spite of all excuses, so much of his future must depend. And who does not know of the time spent in his journeys and walks, and the unreasonable demands that are often made upon him under the plea of pastoral visiting? We do not now speak of those visits to the sick and dying, or those calls upon his people in his Master's name in which he is both blessed and made a blessing, but of those in which mistaken friends and too often "dead heads" are the loudest, which would use up his time and make him a mere retailer of gossip through precious hours.

The careful remembrance of these things will enable a congregation to help onward the youth who now enters their pulpit. To him is committed the important task of preaching to them the Gospel; to them also belongs a responsibility, that of helping him to a higher position, and sending him forth to occupy the high places of the Church. If any be disposed to look at his services in the light of mere work, we ask them on the other hand to think of the meagre remuneration he gets.

ACROSS THE OCEAN.

The British Conference seems to have been one of unusual interest. Some regret was of course felt at the resignation of a few ministers, whose high-church tendencies rendered them dissatisfied with the action of the last Conference in relation to infant baptism, but a compensation was found in the proof thereby afforded that in the old doctrine of salvation through faith alone in Christ, Methodism is sound to the core,—so sound that he who can place the least reliance on priestly intervention naturally seeks a home in the regions beyond. A fly in the ointment was the special report of the Chapel Committee. A clerk of the Committee had by means of forgeries drawn large sums from their banker, and they had felt it necessary in equity to recoup him to an extent of £1,000—a sum much below the loss. The action of the Committee also led to the resignation of a minister connected with the department.

The official sermon of Ex-President Garrett, and the ordination charge of the same minister to the sixty-three young men ordained to the full work of the ministry, have received special notice. At English Conferences the latter service is the leading attraction of the period. It takes place at the busiest hour on the week day and yet the largest church is crowded to excess. This year, before the commencement, numbers were turned away. The whole of the men ordained received the Lord's supper. Contrary to his usual practice the Ex-President read the charge. The Methodist says: "It was read, but well read. Mr. Garrett's soul went into his words. Pathos, fire, earnestness were everywhere prominent. As usual there was a certain inimitable homeliness about the preacher's address. His expressions, without being commonplace, were so simple that a child could understand and appreciate them. The charge was brimful of common sense, and every now and then elicited a very audible response from the immense congregation. Best of all, a mighty spiritual power was sensibly present. Everybody seemed moved—ministers and people—men of grey hairs, and men in the bud of their manhood." This fully accords with the statements made in the Conference. On such occasions our English brethren seem to spread the butter extravagantly thick, and yet when Dr. Osborn said that "a greater amount of sanctified common sense he did not remember to have heard in any one hour since he was born," every one fully believed him and the other esteemed brethren who gave expression to similar convictions.

The work of the London Book-room has been very satisfactory, and the profits have permitted the customary grants to the Funds—viz., £3000 to the Annuitant Fund, £300 to the Home Missions, £500 to the Auxiliary Fund, and £300 to Ireland. The new issues for the year have been numerous and the sales of the Magazines large. For a certain class of literature, embraced in the excellent "Family Library," the Salvation Army had been good customers. Such reading by recruits of the Army will make them strong in their work. Would that our Methodist youth were fed on such food and not on mere mental

confectionery. No less credit was given to Mr. Gregory, the scholarly editor of the Magazine and other periodicals, than to Mr. Woolmer, the manager of the Book-room. An eminent minister of another Church has said that the Magazine is the best evangelical magazine in England.

Brief mention can only be given to other topics. The Representative Session, in which an equal number of ministers and lay representatives take part, commenced on Monday, 6th. The review of business affairs by this body was as usual generally keen, and its "Conversation on the work of God" suggestive. The Secretary of the Chapel Fund, Rev. H. J. Pope, stated that during the last twenty-five years five millions of money have been expended on new erections without additional debt to the Connection, and during the past year 118 chapels, 14 ministers' houses, 16 schoolrooms, 88 alterations and enlargements, and 30 organs have been erected and completed, at a cost of £331,992. The Revs. Robert Newton Young and W. F. Moulton, D. D., are appointed representatives to the approaching General Conference of the Methodist Episcopal Church in the United States.

This extract from the Conference reports is not without interest in this country:

Dr. Osborn stated that when the President's list of reserve had been filled up there would be a large surplus of men, and he asked the Conference to give its sanction that about a dozen ministers should be transferred to the Queensland and New South Wales Conferences, the cost of training not being charged. These Conferences will pay the outfit and passage. This was seconded by the Rev. John Kilner, and carried unanimously.

AT THE ANTIPODES.

The New Zealand Herald, of July 16th, devotes several columns to memorial notices of the Revs. John Hobbs and Thomas Buddle, Wesleyan pioneers in Australasia. The first of these was a contemporary of Samuel Marsden, and other kindred spirits who have passed to their reward from the Episcopal and Wesleyan missions in that quarter. Just after Mr. Hobbs had offered his services to the Wesleyan Missionary Committee, Mr. Marsden invited him to enter the work of the Church Missionary Society. When the earnest agent of that Society was informed of his pre-engagement he characteristically replied, "Never mind who you go with, but go." Sailing from Sydney with several Wesleyan and Episcopal ministers, he commenced in New Zealand an eventful career. At the destruction of a station in 1827 he narrowly escaped death at the hands of the natives. Several years later he was sent to the Friendly Islands, where he speedily acquired the language, took charge of the mission printing press, and soon became expert as a printer and translator of mission publications. Failure of his wife's health having obliged him to return to New Zealand, his previous knowledge of the Maori and their language proved valuable to the Church and he soon entered deeply into the varied labor of building houses and boats and translating and printing the Scriptures in Maori. To the British Government also he rendered similar service to that performed by George McDougall, in our own Northwest. His services were often asked and freely given to the Government when they had any important business with the natives, and to him was mainly due the staunch loyalty of several tribes in the time of the colony's peril. Frequently he was absent for weeks at a time, visiting the natives in various parts of the colony. The value of such services was freely acknowledged by the Government. In 1848, when on his way to establish a new mission, he was nearly all night lashed to the rigging of a stranded ship, which exposure caused almost total deafness, lessening by many years his active work. Scarcely less important were the services of his younger comrade, who two days later, at the age of 72, ceased to work and live. The work of both is being perpetuated by their children. From their two families five daughters have gone to be wives of Australian Wesleyan ministers, three of whom have become Presidents of Conferences.

The melancholy duty devolved upon us to-day of conveying to the Station at Lawrence town, on the way to interment in Wallace, the remains of our late brother, Lamert Stevens. Two weeks ago yesterday he preached as usual. After the evening service he took a slight chill, which during the following week developed into fever, and, although the best medical assistance was obtained, he has been taken from us. He was beginning his work upon the circuit grandly, with high hopes and with promise of great usefulness, but, in the providence of God, these hopes and promises have

as developed in the common duties and dangers of the Australasian mission field. In his last illness Mr. Hobbs spoke often of Samuel Marsden and other of his early associates of the Church Missionary Society, and telegrams from some of these friends of his youth were read at his dying bed, where Bishop Cowie and wife were visitors. At both funerals the Wesleyan ministers were accompanied by a number of Congregationalist, Presbyterian, Episcopal and other ministers, the bishop concluding the service at the grave of the second. Such sympathy may seem trifling in itself, but it is of untold value to Christianity at large.

A QUESTION AND A LESSON.

In the Rev. H. J. Nott the Bible Christian Church in Canada has lost a man whose place cannot be easily filled. He was both pastor of the church at Bowmanville and editor of the Observer, the Conference organ, and a warm friend of Union. According to one of the editors, pro tem, of the Observer, his name should be added to the already long list of those whom the Churches have allowed to shorten their days by overwork and lack of sympathy, but over whose graves as if by way of atonement utterances almost fulsome have been pronounced. The Observer says:

If asked why Bro. Nott was taken in the very prime of life—at the age of 44—and at his best, we candidly state we cannot say. He had worked very hard, studied very diligently and reached the very best position among us by universal confession. We have but few better scholars, and scarce any better preachers, and no better writers, and certainly no more pure and eminently Christian man among us. His talents, his diligence, his wonderful completeness, his consecration, his elevated spirituality commanded the respect of all, and he was deeply loved by those who knew him best. His physicians say his mind was overtaxed, and his nervous sensibility overburdened, and that he died early, a martyr to overwork and anxiety. Then who is responsible for that? God permitted the death, and will certainly take care of the widow and orphans, but who is responsible for the earliness of his demise? I suppose it will be admitted by all, from our close intimacy, that if any one can answer that we can. From the most confidential conversations—the last not two weeks before his sickness—we have no hesitation in saying that he was overstrained, and chafed and pained to the heart by the utterances of some of his brethren, both in England and Canada. As the Corresponding Secretary with England last year, no official communications came through him for the year, a strange slight, if nothing more, and he felt it keenly. That some of his brethren in England should openly charge him with partiality and one-sidedness in the Union discussions, without any foundation in fact, he felt keenly, and that some of his brethren in Canada, who had had more than fair play should still charge him with one-sidedness, he deeply deplored, and that some should have carried this opposition so far and so bitterly as to defeat his election to the Presidential chair—a position to which by gifts and fitness he was pre-eminently entitled—he felt to the very depths of his heart. He valued very highly the favor and good will of his brethren, and next to the favor of God prized it above all things, and he should have had it unhesitatingly. But now he has gone beyond recall, and no apology or after consideration can atone for the hard things said and done. But we do hope more kindness and consideration will be shown to men while they live, and fewer monuments after they are gone.

On Monday morning the ministers in this city were startled by the announcement of the death on the previous Sunday of Rev. L. Stevens, of Lawrence town. Mr. Stevens was from Wallace, N. S., and a young preacher of much promise. During the last few days of his life his mother was at his side. To her and all the afflicted relatives we tender our warmest sympathy. The event is mysterious to them and to the Church, but the why and the wherefore will be revealed at "that day." The Rev. W. Allen, of Carleton, is visiting friends in the Valley, and is, we are glad to know, giving Mr. Jost assistance in the work of the circuit. The following note, written on Monday last, has been received from Mr. Jost:

The melancholy duty devolved upon us to-day of conveying to the Station at Lawrence town, on the way to interment in Wallace, the remains of our late brother, Lamert Stevens. Two weeks ago yesterday he preached as usual. After the evening service he took a slight chill, which during the following week developed into fever, and, although the best medical assistance was obtained, he has been taken from us. He was beginning his work upon the circuit grandly, with high hopes and with promise of great usefulness, but, in the providence of God, these hopes and promises have

been blighted. Though delirium prevented any dying testimony, we have no doubt that our loss is his gain. May God console the sorrowing friends, and the Church deprived of a much-loved pastor.

Some one tells a pleasant incident of Australian backwoods life. An Episcopal and a Methodist minister, after having conducted separate services at a little clearing, were riding home in company. Then, says the story, a thing "more dreadful than an exchange of pulpits" happened:

After a time they found their horses were walking along the trunks of fallen trees, and otherwise showing acrobatic dispositions. This led to the conclusion that they had got off the bridge-path, which was fully confirmed at nightfall by their arriving at a point which they remembered having passed several hours before. There was nothing for it but to camp for a time. The wind was chilly and the parsons ill provided against inclement weather. At last a happy thought suggested itself. The Anglican took his horse from his saddle-bag, and his Wesleyan brother found the sticks, by means of which they improvised a tent, under which both crept for shelter. After a few hours the risen moon enabled them to make a fresh start, and this time they kept the track. It is probably the first time that the clerical vestment has served as a tent for a Methodist, but, as in the exchange of pulpits, no one seems to have been a penny the worse.

We trust that the Circular now being sent to the teachers in the Public Schools in this city in reference to the use of Dr. Richardson's "Temperance Lesson Book" will be cordially received and its counsel acted upon. The use of the book has been recommended by the Council of Public Instruction and the City School Board. We have always been inclined to magnify the importance of the teacher's position, but now it is rendered much greater. No instruction in temperance principles will tell so grandly upon our race for time and eternity as that given to the young. The youth who starts in life with a knowledge of the fearful effect of alcohol upon the system will be far less likely than others to become a prey to human murderers.

No further report of the proceedings of the Manitoba Conference has reached us from our correspondent. From other sources, however, we gather that the session was very harmonious and pleasant. Though differences of opinion existed in regard to certain features of the Basis, a motion approving of the movement for Union on the Basis was adopted unanimously. The Guardian states that "the consideration of the question of Education led to a motion affirming the desirability of establishing denominational colleges to be affiliated with the Provincial University." The Conference was addressed by Rev. H. W. Beecher and Lieut. Governor Aikins, and at the missionary meeting the Rev. Geo. M. Grant was heard with pleasure.

We learn from the Canada Christian Advocate that a despatch has been received from Rev. W. S. Pascoe, the Bible Christian delegate to England, that the English Conference of that Church has refused its consent to the entrance into union of the branch in Canada. The Connexional Committee was immediately called, and in accordance with their decision a meeting of the ministers has been announced to take place at Exeter, Ont., on the 29th inst. Their decision will be awaited with some anxiety. As the English Conference holds the control of the church property in Canada, it may have it in its power to block the entrance of our Bible Christian friends into union with Canadian brethren.

The evils arising from an order of nobility are strongly shown by a recent incident in England. A short time since it was proposed to nominate the Marquis of Blandford for Parliament, in the Liberal interest, but a large majority at the caucus decided that such a course would be "injurious" on moral grounds. Now however the death of the Duke of Marlborough makes him a peer of England by inheritance. Thus he becomes a legislator, and at the same time "holds in his hands the disposition of several rich Church livings, and has inherited a pension of £5,000 from the nation."

As several errors have occurred in copying notices of marriages we think it better to publish in future only those which are sent direct to the office. A postal card can be used for that purpose.

We hope that in many quarters the example set by the Cumberland District Meeting will be followed, and that in each district the Wesleyan may find as eloquent an advocate as Bro. Hickey.

The Commissioner of Public Works and Mines, Queen's Printer, has our thanks for "The Journals of the House of Assembly of Nova Scotia, 1883," and for other public documents issued from time to time.

CORRESPONDENCE.

OUR SOUTHERN LETTER.

DEAR BRO. SMITH,—I can assure your readers that my long silence is not attributable to any lack of interest on my part, in your ever welcome paper or in Methodist affairs in your section. I have read with constant interest the reports of the various Conferences and have rejoiced with you in the healthy appearance of things generally. Canadian Methodism is now passing through a crisis, and it is not too much to say that the cause of Christ in Canada will be largely influenced by the result of present movements. May the Great Head of the Church give all necessary wisdom and discretion to tide over all the difficulties which surround the question of Union. My humble prayer daily ascends for a united Methodism in Canada.

Through July the weather in this "sunny South" has been very warm. For three weeks the thermometer ranged above 90° every day, and on two days it reached 100. We feared somewhat as we entered the heated term: but thanks to a kind providence, we have suffered very little inconvenience, and at present we are all in excellent health. In some sections not far from us, chill and fever has prevailed, but in our immediate neighborhood we have enjoyed comparative exemption from it. It is generally understood that matters are not pushed very earnestly during the first part of July. I felt perfectly content to yield to the inevitable—laziness. But since then I have scarcely had any rest to the sole of my foot. Strange to say, the warmest months are chosen in which to hold District Conferences, Conventions, &c. The annual Conference for this District was held at Manning during the first week in July. This meeting answers to your annual District meeting with the exception that it is held in the middle of the year instead of at its close, and is not intended to gather statistics for the Annual Conferences, but simply to review the work, and discuss matters for future action. My judgment favors—perhaps I am prejudiced—our Canadian plan and time of meeting. The meeting continued four days, was largely attended, and was deeply interesting all through. Preaching every day at 11 a. m., and 8 p. m. Penitents were forward for prayers at every service, and religious influences all through were delightful. I was most favorably impressed with the idea of aiming at present, definite results, where so many ministers and officials were together. The brotherly affection and whole-heartedness of the preachers, were truly inspiring. The Presiding Elder was new to the office, having been appointed by the last Annual Conference; but he conducted the business of the meeting with great tact and discretion. Apart altogether from the men now occupying the position of Presiding Elders, there are whispers in the air questioning the utility of the office. The cost to the South Carolina Conference last year for salaries was \$12,000. Furnished District parsonages for Presiding Elders must be equal to an investment of \$30,000. It is thought by some that the present system could be modified and the expenses greatly diminished. I should not be surprised if some of the "young bloods," who are not aspirants for the office, may attempt an agitation for a revolution in this quarter. But several decades will pass away before any radical change will be effected. So saith the present writer.

After returning from the District Conference I hastened away to Marion, as delegate to the Grand Division of the Sons of Temperance. The number of delegates was small, and I am sorry to say that the order is not in a very flourishing condition in the State. The public mind is just now, however, stirred upon the temperance question, and we are looking for greater activity among the organizations during the coming year. A most admirable Local option law has been passed by the State Legislature, prohibiting the sale of all intoxicants, except in incorporated towns and cities; but any town can secure the benefit of the law by a vote of the majority of its rate payers. The matter is being agitated in many towns, and as the temperance sentiment is growing stronger, I have no doubt but that the law will be enforced all over the State outside of Charleston. A delegation from the Grand Division of South Carolina will go the National Division which meets in Halifax next year.

Hastening away from the Grand Division being its close, I arrived home on Thursday morning, and found that many delegates had arrived to the Sunday School Convention held in our church. Your correspondent was elected President. The convention continued four days, including Sunday. It was the best I ever attended. Very rich heavenly influences were realized at all the meetings. The interest manifested in those conventions, by the laymen all through our country

The address of good spiritual enjoyment was Long may we continue have sent Methodist hands of the remarked pastor, whose interest was hearts cheering good. The ing the app with the Co characterized Hickey. He dismounted day, the lite lavished disc the Wesley greatly incre church paper Leicester, an dress might.

villages, augu schools in the to leave on S to supply the for my friend Coke Smith. of Charleston of the incorp the Sea. selves of che all sections of esting exerc Council Cha when the Ma a most elab evening the d said to be the Charleston. the city enga of prayer app Bishops, at th ville. The s encouraging. preachers a re theme of con ing season w we are looki pouring of th is growing. accessions. Crops in th the average, alms at a fati longed dring corn have be We are now ers, but too Allow me t gratitude to Scotia Confer spoken of me resignation w private sourc mation on th forded me g the Lord ab dear brethren preachers ar where: for t ren of the n if not surpris south. I mu to my next.

villages, augurs well for our Sunday-schools in the future. I was obliged to leave on Saturday for Charleston, to supply the pulpit of Trinity Church for my friend and brother, Rev. A. Coke Smith. On Monday the citizens of Charleston celebrated the centenary of the incorporation of the "City by the Sea." Vast crowds availed themselves of cheap excursion rates from all sections of the State. Very interesting exercises took place in the Council Chamber on the afternoon when the Mayor of the city delivered a most elaborate oration. In the evening the displays of fireworks was said to be the best ever witnessed in Charleston. I found the pastors of the city engaged in observing the week of prayer appointed by the College of Bishops, at the last meeting at Nashville. The spiritual outlook is very encouraging. In every meeting of preachers a revival of religion is the theme of conversation. Camp meeting season will be here shortly, and we are looking for a very general outpouring of the Spirit. My own charge is growing. We are having constant accessions.

Crops in this section will be below the average. Fruit, except grapes, is almost a failure. Owing to the prolonged drought of July cotton and corn have been very much injured. We are now getting refreshing showers, but too late to benefit the crops. Allow me to express my deepest gratitude to the brethren of the Nova Scotia Conference, for the kind words spoken of me when the question of my resignation was before them. Through private sources I have received information on that point, which has afforded me great gratification. May the Lord abundantly bless you all, dear brethren. I find that Methodist preachers are about the same everywhere; for the kindness of my brethren of the north has been equalled, if not surpassed, by my brethren of the south. I must defer further thoughts to my next. Yours etc., J. M. PIKE, LYNSBURG, Aug. 15, '83.

CUMBERLAND DISTRICT.

The Fall Session of the above District was commenced at East Leicester, Oxford circuit, on the 15th inst. The ministers of the District were all present except Bro. Tweedie, who was detained by illness, and the Supernumerary brethren. In addition, the following lay brethren were in attendance: Silas Fulton, Wallace; John Lockhart, Oxford; John Livingston, Wentworth; H. C. Mills, Southampton; R. Carter, Nappan. Financial matters did not occupy very much of the time of the District, as there are only four circuits applying for grants. To one of these the grant of last year was but trifling, while the other two, Warren and Southampton, are putting forth laudable and highly successful endeavors to secure parsonages. A protracted discussion took place relative to the Five Islands appointment. It was the conviction of the District that as soon as possible a minister should be sent to that section of the country, as the time of the Parrsboro and Southampton ministers is fully occupied on their circuits respectively. To relieve these brethren the following temporary supply was provided for Five Islands:

- Sabbath, Sept. 2nd, B. Hill, n. d. or substitute. 10th, J. W. Howie, or substitute. Sabbath, Sept. 30th, A. D. Morton. Oct. 14th, D. Hickey. 25th, Jos. Gaetz.

The Chairman was also requested at his earliest convenience to visit Five Islands, that the interests of our cause may in the fullest measure be conserved. After a lengthy discussion, in which our lay brethren took a leading part, it was resolved to furnish the current ship for our college for the current year, of the value of \$25, to be jointly contributed by ministers and laymen. Arrangements were made for completing the Centennial Fund canvass. The visit of Bro. Brecken is looked forward to with pleasure by the brethren, and we anticipate very beneficial results to the brother himself, by the bracing influence of the atmosphere, physical and spiritual, of the Cumberland District. In the evening a largely attended and deeply interesting public meeting was held. The chairman was in his most factious mood. The following topics were spoken to:

- The Sabbath School, John Gee. The Prayer Meeting, Silas Fulton. The Church Paper, D. Hickey. The Connexional Agencies, B. Hills, B. D.

The addresses as might be expected were all good, but the meeting particularly enjoyed the witty, earnest spiritual words spoken by Bro. Fulton. Long may Wallace and our other circuits have laymen such as he to represent Methodism and to uphold the hands of the ministry. Bro. Fulton remarked concerning his absent pastor, whose place he took, that Bro. Tweedie was evidently the right man for Wallace, that already a deep interest was being manifested and their hearts cheered by the promise of coming good. He firmly believed in leaving the appointment of the pastors with the Conference. We forbear to characterize the address of Bro. Hickey. He electrified us all as he descended upon the literature of the day, the literature of the church, and lavished discriminate encomiums upon the Wesleyan. We anticipate a greatly increased circulation for our church paper in the region of East Leicester, and could wish that the address might be heard on all our cir-

uits and at all our appointments. The District was most kindly entertained, and the brethren had only words of praise for the beauty of the country and hospitality of the people. The Annual District Meeting was appointed to be held in Oxford. A. D. M. August 20.

SUNDAY-SCHOOL CONVENTION.

The Carleton County Sunday-school Convention met on the 14th inst. at Centerville. One hundred delegates and many other Sunday-school workers and friends were present during the two days. In addition to the transaction of business and reading of reports several papers were read, calculated to impart new interest in the work. All denominations except Episcopalians were represented in the services, debates and general proceedings. Not one dissenting vote was heard, on the contrary all went home to strive to do more for God in the good cause, and more fully impressed with the fact of the true spiritual unity of Christ's Church.

The reports of the Executive and the Secretary brought out several points of interest. In several cases Free Baptists are found in charge of other Baptist schools, and vice-versa, and in the other neighborhoods Christians of several churches are uniting in effort. It is hoped that through the establishment of Parish Conventions the number of schools in the country will be doubled this year. A most pleasing item in the Secretary's statistical report is the increase in the number of conversions among the scholars, the number reported during the past year being much larger than during any previous year. One fact may be mentioned in reference to the closing of schools in the winter—it is suggestive to us, it may be elsewhere—the fact that while in this county 536 more scholars attend day-school in winter than in summer, 48 Sunday-schools are closed in winter, making the attendance in that season nearly fifty per cent less than in summer. J. C. B.

METHODIST CHURCH OF CANADA—ADJOURNED SESSION OF THE GENERAL CONFERENCE.

In accordance with certain resolutions passed by the General Conference of the Methodist Church of Canada, at its Sessions in the City of Hamilton in September, 1882, the said Conference will meet pursuant to adjournment, in the Bridge St. Church, in the City of Belleville, Ontario, on WEDNESDAY, the TWENTY-NINTH DAY OF AUGUST, 1883, at seven o'clock in the Evening.

SAMUEL D. RICE, President. Toronto, July 21st 1883.

SPECIAL ARRANGEMENTS FOR RAILWAY AND STEAMBOAT FARES TO GENERAL CONFERENCE.

THE INTERCOLONIAL RAILWAY. Arrangements have been made by which Ministerial and Lay Delegates can pay full fare at the commencement of their journey, and on their return by presenting a certificate signed by the Secretary of the General Conference, will receive return tickets over the I. C. R. free. Ministers who already hold certificates entitling them to travel at half rates will not require the certificate of the Sec. of the General Conference. The wives of Delegates or other members of their families will receive return tickets to Point Levi, or Chaudiere Junction, at one and a third first class fare. Tickets will be issued from 24th to 29th August, good until 25th Sept.

GRAND TRUNK RAILWAY.

Delegates will, on presentation of certificates at Chaudiere Junction or Point Levi, receive tickets to Belleville and return, by paying one and one third fare. Certificates for use on the Grand Trunk will be sent to the address of each Delegate.

If any of the Delegates of the Eastern Conferences have failed to receive a certificate for Grand Trunk they will be supplied on application to the Book Steward.

N. S. S. C. LINE—VIA BOSTON. Mr. E. F. Clements forwards the following telegram:

"Ministers and Lay Delegates attending the General Conference at Belleville, Ont., going via Annapolis or Yarmouth Steamers will obtain re- turn tickets to Boston at one fare. The steamers of this line leave Annapolis on Mondays, on the arrival of the train from Halifax, reaching Boston on the evening of the next day. Passengers can proceed from there via Vermont Central, Lake Champlain and Ogdensburgh Railroads. Tickets at greatly reduced rates for both lay and clerical delegates, we are informing, can be had on application to Wm. E. Sheldon, 276 Washington St., Boston. Persons wishing to leave earlier than Monday, the 27th inst., can take the steamer which leaves Yarmouth on Saturday evening, 25th inst. The cost of tickets, we understand, by this route will be from Annapolis to Boston and return \$5, exclusive of state room and meals. And from Boston to Belleville and return, \$12.50.

PERSONAL.

During the absence of the editor this paper will be under the charge of the Rev. R. A. Temple.

We observe in the English papers a notice of the death at Hankow, China, of Mrs. Scarborough, wife of the Rev. W. Scarborough, Wesleyan missionary. The deceased lady was, we believe, a sister of the Rev. A. R. B. Shrewsbury, of the N. B. and P. E. I. Conference.

American Methodist papers speak in high terms of the late Dr. L. H. Bugbee. His departure was almost a translation. His disease affected only his muscular system, leaving his mind clear to the last and his functions comparatively unimpaired. Finally the muscles of the heart ceased to act, and he passed away July 28. He seemed to be passing a comfortable night, and his relatives had retired, leaving a physician at his bedside. At about 4 o'clock, a. m., he lifted himself to a sitting posture, and speaking as naturally as if bidding an ordinary farewell, said, "I am going now—good-bye." As he spoke these words he placed his hands together as in prayer, and he was gone.

LITERARY, &c.

An illustration of Northwest enterprise is seen in the issue of The First Methodist Conference, an eight-page paper giving portraits of Dr. Young and thirteen other ministers of the Conference, and a view of Zion Church, Winnipeg. The "Bishop Engraving and Printing Company" will issue a second edition of this paper, with other portraits and views, which will be sent by mail for 25 cents.

E. B. Treat, New York, is publisher of Christian Thought, a magazine in the issue of which is intended to secure the co-operation of the ablest thinkers of Europe and America. Its editorial management will be placed absolutely in the hands of Charles F. Doerns, D. D., LL. D., the Pastor of the Church of the Strangers, New York, and President of the American Institute of Christian Philosophy, whose organ Christian Thought will be.

Messrs. Funk and Wagnalls, Dey Street, N. Y., have added to their "Standard Library" Historical and Other Sketches, by James Anthony Froude. This selection from the works of Mr. Froude is edited by President Wheeler, of Allegheny College. The essays abound in the felicities of the historian's style and suggestive thoughts. In the introduction President Wheeler gives a more comprehensive estimate of the author's powers than any we have seen. Price 25 cents. S. F. Huestis is agent in the Maritime Provinces for Messrs. Funk and Wagnalls' publications.

The September monthlies thus far received are unusually good. Harper's is bright and interesting and instructive, as it always is. One of the most timely articles is that on "Recent Building in New York," an intelligent critical estimate of the new departure in architecture, illustrated by eighteen characteristic pictures, but this is only one paper of many suitable to all readers of cultivated taste. The North American Review is a magazine for thinkers, even in hot weather. The subjects are timely and important; the men discussing them are fully competent. Among those topics which are of interest everywhere may be named "State Regulation of Corporate Profits," "Municipal Reform" and "Class Distinctions in the United States." Perhaps "Facts about the Cane and the Primary," a paper on the tricks practiced by political managers in large cities will be of equal interest.

A SAD PICTURE

The Methodist Recorder, in hailing the visit to the Conference of the dean of Hull and a number of Episcopal ministers as one of "the better signs of the times," draws a sad picture of the Episcopal Church of England:

The blight of sacerdotalism has fallen upon one large section of that Church, and the no less deadly and pestilential blight of Rationalism has fallen on another section. Since the origin of the Tractarian movement some forty years ago there has been a gradual development of Popish doctrine and ritual, until there is scarcely a point of difference between the Anglo-Catholic of the Church of England and the Roman Catholic of the Church of Rome, save upon the question of the Pope's personal infallibility and absolute and universal supremacy. Apostolical Succession, Baptismal Regeneration, Priestly Absolution, Sacramental Grace, Ecclesiastical Tradition, Catholic Unity were the dogmas with which the Ritualistic party was inaugurated. But absurd as these are, they are simple and harmless when compared with the doctrines that have since been developed. Prayers for the dead, the invocation of saints, the adoration of the virgin, monastic celibacy, auricular confession and, above all, the doctrine of transubstantiation and the Real Presence, these corruptions and excrecences of Popery, openly flourish within the precincts of a Church that was supposed to be transformed and purified. The Romish Mass, with its idolatrous worship, and the Romish Confessional, with its abominable demoralisation, are preached by hundreds of Anglican priests, and practised in hundreds of Anglican churches.

METHODIST NOTES.

The Union vote in the M. E. Church up to Aug. 15, shows that 170 Quarterly Conferences have voted: 139 in favor, against 24; ties 7.

James Kyford, of Haldimand, Ont., who died on the 25th ult., though an Episcopalian, left \$2000 to the Wesleyan Methodist Missionary Society, for missionary purposes only.

The Union picnic of the Methodist and Presbyterian Sunday schools of Summerside, P. E. I., at Birch Grove last week, was an immense affair. The number present could not have been less than 500, between children and adults. It was an exceeding by pleasant affair.

The Halifax correspondent of the Christian Visitor writes to that paper: "The Methodists sustain their well-earned reputation for zealous, aggressive work. They have opened four new stations during the last sixteen years, one of which has become a large congregation. They have, including their mission stations, seven places of worship. There is also a small church of African Methodists."

ABROAD.

Nazareth M. E. Church, Philadelphia, has been selected for the next session of the National Association of Local Preachers of the M. E. Church, beginning, Oct. 13.

Within the bounds of the Baltimore Conference there are 1,200 more Sunday-school scholars than there are members of the Church. This should be the case everywhere.—Christian Neighbor.

Of the 173 young men and women who have this summer taken their diplomas from chartered institutions in Georgia, more than one half graduated from the schools of the M. E. Church, South.

The M. E. church at Early, Iowa, was destroyed by a cyclone, Aug. 7. It was in course of construction, and would have been ready for dedication in a few weeks. It was lifted seven feet from the ground and literally shaken to pieces.

There was a large attendance at the Sing Sing Camp-ground on a recent Sabbath, over 5,000 people being present. Several hundreds of the worshippers were Swedes, under the guidance of Pastor Anderson. They occupied a distinct quarter of the camp-ground, and conducted their exercises in their own language.

A Decatur, Ill., telegram of Aug. 1, says: "One hundred and twenty-five of the converts of last winter's revival conducted by Mr. Harrison, were baptized at the two Methodist churches, and next Sunday they, with several hundred others now on probation, will be received into full membership."

The Rev. J. Bord presented to the English Conference a report of the Metropolitan Chapel Building Fund. Since the formation of the fund some twenty-one years ago, no fewer than sixty-four large chapels, each providing sitting accommodation for at least one thousand persons, had been erected. Meanwhile about one hundred smaller chapels have also been erected, showing a most gratifying extension of Wesleyan Methodism in the metropolis. Further extension is projected, and suitable sites have been secured.

The English Primitive Methodist Missionary Committee have received information from the Fernando Po Mission that the Governor has issued an edict requiring all children to attend the Government school who cannot satisfy him that they are well acquainted with the Spanish language, and that none must attend any other school without his permission in writing. This practically closes the mission schools. It is not unlikely the Romish priests have had something to do with this affair.

GLEANINGS, Etc.

THE DOMINION.

Five large ships have recently left Baie Verte, loaded with deals.

Winnipeg Jews are resolved to erect a synagogue at a cost of \$5,000.

Charlottetown has collected \$2,000 fines from violation of the Scott Act.

A Winnipeg despatch states that the bulk of immigration this year is going north of the Qu'Appelle.

Twenty-five carloads of fresh mackerel were recently shipped from P. E. Island to the United States in one day.

The Shelburne Co. Agricultural Exhibition is to be held on Wednesday, October 17th, or if stormy on the first following fine day, at Lower Ohio.

Capt. Rhodes was served with a notice from the chief of police that any attempt by him to swim the Whirlpool Rapids would be stopped by the authorities.

The convention of Ontario teachers at Toronto adopted a report recommending that the minister of education cause to be prepared a selection of Bible readings for use in the schools.

The prospects for an excellent crop at the Western end of P. E. Island have never been better than they are this year. Large crops are reported from every section.

Four hundred and seventy-four crates of blueberries, valued at \$1000, were shipped to Boston from Yarmouth by the New Brunswick on a recent Saturday.

The St. John News says:—Parrsboro has more rum shops for its size—Shediac barred—that any other town in the Maritime Provinces.

A telegraph has been received at St. John from Calgary, N. W. T., announcing the completion of the railroad and telegraph lines to that point.

New Brunswick capitalists intend putting a freight and passenger steamer on the route between Richibucto and West Point, P. E. I.

The Canadian Pacific Railway intend putting a fast express train from Ottawa to Montreal and return, to run the distance of 120 miles in two hours and a half.

Consignments of woven wire, spring beds and barbed wire have been shipped from Montreal to New Zealand, being the first Canadian manufactures sent to that colony.

At a meeting of the Royal Colonial Institute, Dr. W. G. Beers, and Lucius R. O'Brien, the President of the Royal Canadian Academy of Arts, were among a large number of gentlemen elected Fellows at the Institute.

Eighty men are employed at the Dorchester Union Freestone Company's quarries. Most of the products are exported to New York. The stone for the new Parliament building, in Fredericton, came from the quarry.

The contract for the railway bridge over the Falls of the St. John river, has been awarded to the Dominion Bridge Co., of Montreal, and the work will be proceeded with at once. It will be a steel bridge with a high-arched truss.

The Government has established four Indian industrial schools throughout the Northwest Territory. One is in the district of Qu'Appelle, another in Battleford and a third at Edmonton. The fourth is located in the MacLeod district.

Bears are plentiful in York County, N. B., and very bold. In numerous instances large flocks of sheep have been wholly or partially destroyed by them. One farmer, at Allandale, has within two weeks caught four in a trap set a short distance from his residence.

Three of the Acadia Powder Company's mills at Waverly exploded about three o'clock on Friday, instantly killing one of the employes named Henry McEwan, and badly injuring two others. McEwan leaves a wife and eight children. The cause is unknown.

For rescuing the crew of the American ship Screamer in mid-ocean, the Government has presented Captain Mallett, of the Addie Benson, of Bear River, with a valuable gold medal, to the steward, J. W. Doane, a handsome gold chronometer watch, and to each of the crew \$14.28.

Fifty-six missionaries were employed by the Presbyterian Board of French Evangelization during the past year. Seventeen of these were colporteurs who distributed 2598 copies of the word of God and about 26,000 French tracts. Thirteen Mission Day Schools, with 19 teachers and 533 pupils, are maintained in connection with the work of the Board.

It is reported that a diver engaged on the wreck of the Cedar Grove, near Tor Bay, found the wreck of the brig New Dominion, which sailed Dec. 11, 1882 from Cow Bay, C. B., laden with coal for Yarmouth, and was not again heard of. It is supposed the New Dominion struck the reef on which the Cedar Grove was wrecked, came off, and sank.

The Herald states that a syndicate of Halifax and Canso capitalists has been formed for the purpose of building and operating a dry dock at Canso. The syndicate will build and operate an iron floating and depositing dock with the special object of providing easy and expeditious dock accommodation for the large number of fishing schooners, estimated at between 3000 and 4000, calling at that harbor of refuge annually.

NEWFOUNDLAND.

Two men were drowned on the 4th inst., at Old Perlican, by the upsetting of a boat.

The Telegram of the 9th inst., says of the Labrador Fishery: "After making a rough and impartial estimate of what the out-look at present actually reveals, we think we may be warranted in anticipating a fairly prosperous voyage."

GENERAL.

The total number of deaths from cholera among the British troops in Egypt is 140.

The United States pays \$66,000,000 a year, or one-quarter of its whole expenditure, for pensions.

The head waiter at one of the big Saratoga hotels bought \$6,000 in government bonds after the season last year, and his earnings from fees are said to have been \$10,000.

Food, rents, and labor, have advanced 25 per cent. within a year in Palestine and the Government has issued an order prohibiting the landing of Jewish immigrants.

The statement of Shaw Bros., submitted to their creditors, show their liabilities to be \$7,500,000, instead of \$3,500,000, as first stated. This is one of the worst commercial collapses of the decade.

During Hayti's existence as a republic only one President has served out his full term of seven years. She has a standing army of 16,000 men in a population of about half a million persons.

A Dublin correspondent says that it has been learned that the late James Carey early in 1882 sent two men to London to shoot Right Hon. Wm. E. Forster, late chief Secretary for Ireland, but their courage failed them.

The Hawaiian Board of Health has invited the eminent German professor, Armin, to go out to Honolulu to make a thorough investigation of the leprosy, with a view to find out the cause and if possible a cure.

In the House of Commons last week, Mr. Darvell declared that unless the deficiencies of the Land Act were speedily remedied he would lead a deeper and a most desperate agitation than any that has been witnessed.

Another outrage in a railway train is reported from Paris. A number of men attacked a passenger, and having rendered him insensible, robbed him of £20. Two of the robbers were subsequently captured.

A British Jew representing a business firm of London, who arrived at St. Petersburg provided with proper British passport and credentials to banking firms, has been expelled from Russia by order of the authorities. The British Government has asked for an explanation.

Eight million acres of Government land was taken up by settlers in Dakota last year. As no person can take more than 320 acres, this means that not less than 25,000, and more probably 35,000 farmers located in Dakota during the fiscal year ending June 30, 1883, upon Government land alone.

A number of New England students act as waiters during vacation to raise funds for their education. On leaving the Glen House, N. H., W. H. Vanderbilt expressed his appreciation of their endeavors by leaving his check for \$3,000 with the proprietor of the hotel, for distribution among thirty young men at that hotel.

The anti-semitic movement in Russia has become general, and the Jews everywhere are filled with the deepest anxiety at the prospect of a new persecution which, therefore, will be more serious than they have endured in that country. The general design appears to be to deprive them of their commercial privileges under particularly odious and unjust conditions.

The American ship Hagerston, at Philadelphia, narrowly escaped colliding with an immense iceberg on the night of August 2, lat. 43 27, lon. 5025. The berg was over two miles long and 300 feet high, and passed within reach of the crew on the Hagerston. A short time afterwards the vessel passed a considerable quantity of driftwood and kerosine barrels.

The Paris correspondent of the Daily Telegraph says it is affirmed that the bombardment of Huo by the French was begun Saturday. Admiral Reyon, Minister of Marine and of Colonies, has ordered six gunboats to be constructed for Tonquin. It is stated that France has informed the Powers that any ships attempting to land arms in Annam will be liable to seizure.

In the Commons on Monday, Gladstone stated that Shaw, the Madagascar missionary imprisoned by the French, had been accused of having relations with the Havas, and of direct acts of hostility to the French. Gladstone said that Shaw was confined on board of a French man of war and would be tried by court martial, having full facilities for defence and right of appeal.

Workmen in a gravel pit near Syracuse, N. Y., unearthed on July 17 a trunk and tooth of what is believed to have been a mammoth, at a depth of about thirteen feet from the surface. The tooth is twelve inches in length and weighs about twenty five pounds. The enamel of the specimen is polished and perfectly preserved. The portion of trunk found is about five feet long and weighs about 150 pounds.

There has been a riot rising in the town of Coalbridge, Lanark county, Scotland, between Orangemen and Catholics. Two police officers were dangerously wounded. After the police had been stoned the riot act was read and the police charged and dispersed the mob. A number of Catholics severely beat two Protestants, one of whom is now lying in a dangerous condition. Fifty rioters have been arrested.

The German Admiralty, it is reported, intends to send a complete hospital ship to accompany the Baltic squadron on its evolutionary cruise. A corvette has been fitted with cots, requisites for the sick and wounded instruments, and operating tables. It is intended that in any future war the vessel shall accompany the fleet into action, carrying the Geneva flag, and in order to distinguish her she has been painted with a red streak. Lond.

A trial of the eighty-one ton gun at Dover on July 16 resulted successfully. Four rounds were fired, the projectiles being all of the same weight 1,700 pounds, but the charge of powder varying from 2 1/2 pounds to 450 pounds, the latter being a full charge. The projectiles struck the water at a distance varying from 150 yards to four miles, according to the elevation, and the recoil varied from four to seven feet.

ORDINATION CHARGE.

DELIVERED BY THE EX-PRESIDENT, REV. W. C. BROWN, AT THE ORDINATION OF REV. J. E. DONKIN, AT THE LATE YARMOUTH CONFERENCE, AND PUBLISHED BY REQUEST OF THE MINISTERS.

You have to-day been formerly admitted to the Christian Ministry, a divine institution, the gift of Christ to his Church, Eph. 4: 11-16, a gift not diminished with the lapse of centuries, the progress of our race and the great changes which must inevitably take place in human society. It is a gift, too, perpetually renewed by the call of the Holy Ghost to men in various walks in life, to take upon themselves this office and work.

To this ministry you are called: so you believe and so the Church has judged. You have felt a divine influence prompting you to this high and holy work. God has left other men to their worldly duties—none the less duties because worldly, and none the less approved of him if well discharged. You have called to his spiritual service—to his difficulties and its joys, its labours and its rewards—and, in doing so, has exercised his own sovereign rights. You may shrink from the work assigned you. You cannot refuse it without peril.

This divine call you have obeyed, led to do so, we believe, by a deep sense of duty. Mercenary motives could have had little place in influencing you to this choice, for a clerkship would have brought you an ampler income without the care and toil which attach to the Christian ministry. But you have allowed God to choose for you and have loyally accepted the place and work which he has assigned you.

During the years of your probation you have had some experience of the duties involved in the sacred office, and we have had some proof of your ability to perform them. To-night, with full knowledge of what is demanded, you have taken the vows of a Christian minister, and we have confidently approached you with the seal of our approval. It is a solemn moment. The eyes of God are upon you and us, with our sanction, you step across the threshold of a life hedged about by solemn vows and full of hallowed toil. Those vows you have taken, and to this toil you are separated. Your place is now no common one and you have entered no doubt with humble trust in the divine promises and with earnest prayer for divine guidance and strength.

I have said that your place is no common one and I am sure that I shall not be charged with advocating unduly exalted views of the Christian ministry when I say that it is an office to be admired, coveted, and dreaded; admired for the exalted object it has in view, (Eph. 3: 9 and 4: 12.) coveted for the opportunities which it affords of doing good, and dreaded for the grave responsibilities which it involves. There is indeed no nobler office on earth than this. You are consecrated to the welfare of humanity. Whatever is best and holiest it is your business to promote. Whatever is base and injurious it is your business to repress. Employment which any good man might wish to share is your very occupation. Yours it is to preach the good tidings of salvation; to make known the grace of God; to foster the growth of virtue in the human heart and life; to carry the consolations of religion to the sick and suffering; and to whisper words of divine promises to the despairing, the burdened and grief-stricken. Yours, with the word of truth to flash light upon the darkened mind; to chase from the troubled soul its gloomy fears; to pour upon the wounded heart the balm of grace; and to brace up into firmness the weak and vacillating. Like your master you are to go about doing good; and whilst every Christian is to do good according to his opportunity, you have nothing else to do. Well does the ordination service speak of an office like this as one of "great excellency."

We have to-night, according to certain forms, given you "authority to preach the word and to administer the Sacraments in the congregation;" but do not rest upon any supposed efficacy in our act as communicating to you any extraordinary powers, or allow yourself to be encumbered with any vain superstitions in regard to holy orders. Your power as a minister must be far different from anything we can give. As your call must be from above so must your chief qualification be. No laying on of hands will constitute you a minister if the divine sanction be wanting, and nothing can qualify you for your work unless you be "endued with power from on high." There is also a sense, however, in which your qualification must show from yourself. You must "study to come yourself approved unto God, a workman that needeth not to be ashamed." You must not "neglect the gift that is in thee," but give "attendance to reading," "mediate upon these things, give themselves wholly to them, that thy profiting may appear

to all." The exhortations given to Timothy are equally applicable to you, and attention to them is essential to your complete success.

Beware of false or exaggerated views of the functions of your office. You are not elevated to the place of a "lord over God's heritage," neither have you been made a mere performer of ceremonies vainly supposed to possess a saving efficacy, but you have been ordained a teacher and preacher of the gospel—not to convey grace but to proclaim it, not to declare the penitent forgiven, but to show the way of forgiveness by faith in the Lord Jesus Christ; not to say to him now you are a child of God, but to show him that when he is really adopted into the divine family the Spirit himself will bear witness with his spirit that he is a child of God. Rom. 8: 16.

Yet yours is a great office. "Ye are the salt of the earth," said Jesus Christ to his disciples, using the simplest words to express the grandest thought; and however applicable this saying is and was intended to be to the whole church it is especially so to the Christian ministry. How much these divine words may mean who can fully tell? How much solemn admonition they were intended to convey both to the world and to us, setting forth its danger and our duty, we may only surmise. Yet they must mean at least this, that the world tends to corruption, that this tendency God would arrest, and this work of arresting it he has given to us. Luxury, pride, worldliness, sensuality, intemperance and kindred evils creep in and on and up, and spread through the whole mass of society. Vice tends to grow and prevail over virtue. The good stream mingles with and sullies the pure one. The rotten fruit corrupts the sound. What shall hinder? You must hinder? That is what you are for. The only thing which can change the "course of this world" is the gospel of Christ—a Christ "who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." With this gospel must you oppose the evil. "Preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and temperance and judgment to come" until sinners tremble. Lift up your voice against every vice, and strive by every means to arrest the sad tendency to decay and ruin.

It may seem to you that there is little danger in this land of the decay of either faith or virtue; that society has advanced too far in this direction to retreat now; that the value of moral principle is so clearly seen and the truth of revelation so firmly established that the loss of either is impossible. Yet remember that the strongest nations have sunk into degeneracy; the noblest of institutions have been swept from a country's life; the grandest principles have given way before the basest; that hideous idolatries have supplanted the worship of Jehovah; the lofty doctrines of the Christian faith have yielded to gross superstitions; and that infidelity and vice have swept like a flood over lands once Christian and saintly. Shall our land and our age prove an exception? Are not the same potent forces at work to-day? There is not a vice but will grow if left alone; not a superstition which will spread; not a fully but will thrive; not a beastly habit or corrupt practice but will multiply itself. Your work is to stop them. Your doctrine should keep intact the great truths of revealed religion; your teaching should help to keep public opinion to the high point of truth and moral grandeur; your example shame the world into a noble life.

Conclusion next week.

MEMORIAL NOTICES.

OLIVER WOODWORTH.

Oliver Woodworth was born in Cornwallis, N. S. April 10, 1804, and died April 14, 1883, in Somerset, Cornwallis, N. S. He was a member of the Methodist Church in Nova Scotia from early manhood, was the last surviving brother of six, and there were seven sisters, two of whom yet survive. One, the widow of C. Morton, aged eighty-five, lives in Cornwallis, N. S. waiting patiently the call of her Saviour, the other, Mrs. Adne Layton, lives in Pembroke, Maine. Mr. Woodworth was twice married, the first time to Miss Isabel O'Brien, the second time to Miss Eunice Lyons, who now lives to mourn his loss. By the first wife he had eight sons and daughters, now living in different parts of Nova Scotia and in Boston, Mass. Only one was present to follow the father to the grave. He died in peace and holy triumph, shouting "glory!" and saying to his weeping wife, "all is well, all will be right whether I live or die." When his pastor visited and prayed with him, he said in a strong and earnest voice at the close "amen." "Precious in the sight of the Lord is the death of his saints."—J. W. Woodworth, in Northwestern Christian Advocate.

THE MIDNIGHT SUN.

A lady from New York, Mrs. John Stratton, who is travelling with one of her daughters in the North of Europe, sends me a description of the midnight sun, from which I take some sentences. Her letter is dated "Ten minutes past midnight, June 13," and it commences: "I have just descended from the steamer's bridge, and had the inexpressible pleasure of witnessing the wonderful sight of the midnight sun, which now, nearly at 1 o'clock is shining so brightly that I cannot gaze upon it with the naked eye. It has not been lost or obscured for a single moment, and at half past 11, when I came on deck, little birds were skimming the surface of the water, and larger ones were soaring high in the bright blue sky; and great mountains and glaciers were around me on every side, except one side, where the Arctic Ocean was lying open and tranquil under a blaze of light, with a gentle breeze just rippling its surface. My imagination could hardly realize that it was the middle of the night, with life all around me, and the half bewildered passengers unable to seek their beds, sleep being banished in the excitement of the phenomenon; yet no one seemed to feel the want of sleep, there being an invigorating something in the pure atmosphere. The familiar gesture of the passengers is to take out their watches. Almost everybody is sleepy, but the prevailing impression is that it is mid-day and not midnight; everybody has been anticipating this glorious sight, and though the elements proved contrary and clouds and rain made all gloomy we have suddenly come to the present rapture. The first thing we knew was two rainbows encircling the sky at 3 in the afternoon, and then the blue vault of heaven appeared and the sun broke forth in glory. It shone so keenly that we had to use colored glasses over our eyes, of red and green. Under that sun the lofty snow-crowned peaks were seen to stretch away miles in the distance, and glaciers upon them reaching half-way down; and at their base in the fjords were fishermen's huts hardly distinguishable from the rocks; woss on the mountains sometimes made a sharp contrast with the glaciers. The mountains were more than 4,000 feet high, and cascades rushed down their slopes to the waters, flashing in the midnight sun. This sun seemed to look down with majestic grandeur upon the noble mountains, most of which gave birth to cascades slowly trickling down from the melted snows; and here and there is an amphitheatre of mountains disappearing in the exquisite distance, and while our steamer glides along, peak after peak raises its head to welcome us.—N. Y. Tribune.

CLEVER DETECTORS.

A Washington letter says:—In many branches of the treasury service women have arisen to the proficiency of experts. This is especially true as to the office of the Treasurer of the United States, where the most expert, rapid and accurate counters of mutilated currency and detection of counterfeit money are women. A woman detected the first counterfeit \$100 bill of the very dangerous issue. When called upon to explain why she thought it was counterfeit, her answer was, "I knew it was." It took a day or two for the engravers and cashier to make out a detailed explanation so that bank officials could understand the reason. However it was discovered that the same cashiers and bank officials had received a good many of the bills, while the woman had detected that they were counterfeit. Gen. Spinner, once Treasurer of the United States, once said:—"A man will examine a note systematically, and adduce logically from the imperfect engraving, blurred vignette, or indistinct signature, that it is counterfeit, and he will be wrong four cases out of ten. A woman picks up a note, looks at it in an apparently careless manner, after her own fashion, and says:—"That is counterfeit." "Why," the division chief will ask, and she will be very sure to answer "Because it is;" and she is right eleven cases out of twelve." It would be wrong to say that these discoveries are the result of chance. They come from a keen perception, fine eyesight, delicate touch, and long acquaintance with the work. There is in one of the bureaus to-day a woman whose division chief says that her daily average of work in the counting of stamps is nearly three times that of a man who has been assigned to the same duty, and who sits in the same room, yet the man gets twice the pay.

TALK ROUND IT.

An old barrister was giving advice to his son, who was just entering upon the practice of his father's profession; "My son," said the counsellor, "if you have a case where the law is plainly on your side, but justice seems clearly against you, urge upon the jury the vast importance of sustaining the law. If, on the other hand, you are in doubt

about the law, but your client's case is founded on justice, insist on the necessity of doing justice, though the heaven's fall."

"But," asked the son, "how shall I manage a case where law and justice are dead against me?"

"In that case," replied the old man, "talk round it."

There is an abundance of this periphrastic honesty in the world. "Prove all things; hold fast that which is good; abstain from all appearance of evil; provide things honest in the sight of all men," are directions which self-interest generally contrives to forget; and men are persuaded that "the end justifies the means"—that Polonius's advice is better than Paul's.

BREVITIES.

A young lady calls her bean "Honey-suckle," because he is always hanging over the front railings.

To tell a lie, and then defend it with other lies, is like digging a cellar and making it large enough to hold all the dirt that is displaced.

"Money is round, and made to roll," said the spiritthrift to the miser. "That's your way of looking at it," said the latter; "I say that money is fat and made to pile up."

As for jest, there are certain things which ought to be privileged from it; namely, religion, matters of state, great persons, and man's present business of importance, any case that deserveth pity.—Bacon.

Four sisters are described as sleeping in one small room at a fashionable resort, and without complaint of overcrowding; but they have to go outside to simultaneously put on their hats, as the area of wide-brimmed millinery exceeds that of the apartment.

Mr. Wilde's summary of the American girl as "a pretty oasis of unreason in a desert of common sense" appears to be gaining ground as an epigram. It is certainly about as clever a thing as Mr. Wilde has shown himself capable of uttering.

"Never would call a boy of mine 'Alias,'" said Mrs. Jones, of Huntsville, Ala., "if I had a hundred to name. Men by that name is allus cuttin' up capers. Here's Alias Thompson, Alias Williams, Alias the Night-hawk—all been took up for stealin'."

A good book, whether a fiction or not, is one that leaves you further on than when you took it up. If when you drop it, it drops you down in the same old spot, with no finer outlook, no clearer vision, no stimulated desire for that which is better and higher, it is in no sense a good book.—Anna Warner.

You will not be sorry for hearing before judging, or thinking before speaking, for hiding an angry tongue, for stopping the ear to a tale bearer, for disbelieving most of the ill reports, for being kind to the distressed, for being patient toward all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.

Douglas Jerrold was a compositor; Charles Dickens, a reporter; John Kitto, editor of the "Pictorial Bible," a shoemaker; Dr. Livingstone, a factory operative; John Cassell, a journeyman carpenter; and Wm. Gifford, the founder of the "Edinburgh Review," and one of the most powerful journalists of his day, a cabin-boy and afterward a shoemaker's apprentice.

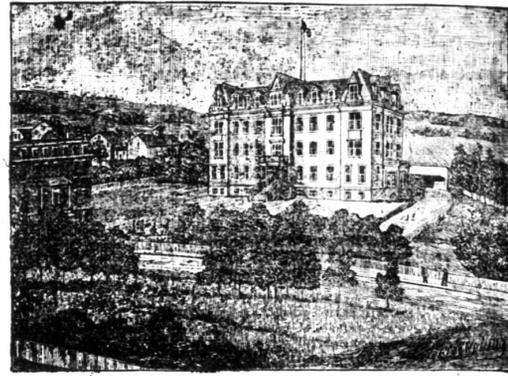
In the vicinity of a brilliant concert-room was encountered a Revily-attired girl, about twenty years of age, whose experience and state of mind illustrate the truth of the words, "The way of the transgressor is hard." "My friend, will you take a tragedy," said the musician. Startled, and gazing as if bereft of speech, the girl needed to have the question repeated before giving the curt rejoinder, "Can't read." "I am sorry for that," returned the other, little suspecting the hidden meaning of "can't." "Perhaps some one will read it to you." But the woman trembled, and her eyes flashed wildly as she added, "Can't read; must not read. If I read I think; and if I think I should go mad." Having said this she hurried off, and was lost sight of in the darkness.

Mr. Joel Benton, in a recent article in the Magazine of American History, narrated the following curious incident in the life of Webster, the lexicographer. Mr. Webster, when a young man, paid diligent court to a lady, and had the good fortune to please her. Unluckily the dandelion was likewise pleased with Mr. Webster's rival, a military man, to such an extent that she could not choose between the pair. Instead of a duel being fought, the knotty but tender problem was submitted by common agreement to the elders of the village church. They prayed and pondered over it, and decided that the soldier must carry off the prize, as he had been the first to engage the lady's heart. The judgment was acquiesced in by all three, and the man of letters went off and married elsewhere.

The name of the forget-me-not is derived from a German tradition full of melancholy romance. It is related that a young couple on the eve of marriage, while walking along the banks of the Danube, saw a cluster of the forget-me-not, floating on the stream which was bearing it away. The affianced bride admired the beauty of the flower, and lamented its fatal destiny. The lover plunged into the water to secure it. No sooner had he caught it, than he found himself sinking; but making a last effort, he threw it on the bank, at the foot of the maiden and at the moment of disappearing forever, exclaimed, "Vergeß mein nicht!" Since this occurrence, the flower has been made emblematical of the sentiment, forget-me-not. We have seen this flower growing in great profusion on the banks of the rivers and streams of France, Germany and Switzer-

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