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S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.
Published under the direction of the General Conference of the Methodist Church.
\$2 PER ANNUM IN ADVANCE
Postage Prepaid.
VOL XXXVI. HALIFAX, NOVA SCOTIA, FRIDAY, AUGUST 12, 1884. No. 34

NOTE AND COMMENT.

The *Congregationalist* says that the Oxford press of England uses paper enough each year in printing Bibles to form a band 8½ inches wide around the earth.

The *Religious Herald* is right: let the devil do his own advertising. It is a mistake in the religious press to give desired notoriety to every fussy little infidel that yells against the Lord Jesus Christ.

We heard Bishop Hargrove say at a District Conference the other day that "he hoped to live to see the day when men will clap their hands for joy at the mention of a collection." A brother responded that many clap their hands now, but it is on their pockets. — *Arkansas Methodist.*

The Springfield *Republican* has many good words to say for Chautauqua, but it has, from its point of view, one serious deficiency. "The only drawback," it says, "to the young people is the strict tabooing of dancing by the Methodist doctor of divinity who shapes the ends of the place."

It is a melancholy fact that the beautiful shores of Lake Geneva should almost more than any other spot, be intimately associated with the works of sceptical writers. Is it not a conclusive proof that the beauty of nature is not of itself sufficient to inspire the soul with religious feeling, and lead it up to God? — *Pres. Witness.*

The *Christian Union* says: "Three colored children were received into Trinity Church, Brooklyn, Conn., July 20. Just fifteen years ago this month Miss Prudence Crandall, of the adjoining town, was put into a murderer's cell because she was found guilty of teaching a class of colored girls in her own house. Trinity Church now stands on the site of the old jail."

If a grocer presents a society with ten pounds of sugar, it is considered a liberal gift; but if a newspaper can throw in five dollars worth of advertising it never gets a word of thanks for it. It costs money to run newspapers, and advertising is one of the commodities they have to sell; but somehow a different impression obtains in some circles. — *Elmira Gazette.*

Rev. G. F. Williams, of South Carolina, proposes to the *Courier* that the Baptist ministers of the State set apart a brief portion of each week to think and pray for each other, and suggests five minutes or more between seven and nine o'clock each Saturday night. A noble suggestion, and one which the ministry of this State may well consider. — *Central Baptist.*

Before the largest possible measure of efficiency in church-work shall be attained, many of the workmen and work-women must learn a new lesson; they must learn to work heartily with those who are personally uncongenial to them. The Church is an army to be officered, disciplined, drilled for grand achievement, not a voluntary club of private persons drawn together by social affinities. — *Nash Advocate.*

Three Milwaukee lawyers recently settled an estate with a vengeance. It was valued at \$32,000, and they put in bills amounting to \$25,000 for services rendered. But the Judge took them down in this way: "These charges are infamous and thieves as men who are scoundrels and thieves at heart would not make. This charge of \$15,000 is cut down to \$1,500; those of \$5,000 each to \$500. Repeat such a piece of rapine in this court and I will disbar every one of you."

A grand testimony to the value of the free and unappropriated seat system in our churches was given by a man whom I was asking if he "went any where" when at large. He said, "I always go to St. Paul's Cathedral, it is the poor man's church; you can take a chair anywhere unoccupied." To prevent unkindly jests as to the way in which the chair might be taken, I would add that the man was not in a seat at all; he was not found guilty of the charge brought against him. — "Père Vignettes," by a Prison Chaplain, in the *Broom*.

It is natural that railway managers and organs of railway opinion should desire to have trains run on Sunday as well as on other days. Doubtless they see reasons for continuous railway communication which are not apparent to the general public. But there are grave doubts whether much inconvenience is caused to any large number of persons, even in Scotland, by cessation from railway labor on Sundays. There seem to be solid reasons, outside of the Divine command altogether, for confining railway labor, as well as other labor, to six days a week. — *Montreal Herald.*

The Province (Quebec) annually spends more than \$40,000 to punish criminals or reform them, would it not be better to make some slight sacrifices to turn children exposed to ruin into good citizens by means of industrial schools, rather than to chastise them when they have become criminals. — *Courier du Canada.*

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.*

A man went into a building where the voice of dozens of saws at work upon blocks of marble was almost deafening. "Do you saw stone here?" he asked. "Why, yes, we do," smilingly responded the gentleman in charge. This is an illustration of the useless words which are often spoken by men during the priceless hours of worship in the house of God. When you get up to speak don't say *any* every one can see that. — *Western Ad.*

A Georgia educational journal suggests that Monday, instead of Saturday, be chosen for the weekly school holiday. The argument is, that as a rule no part of Saturday is taken for study of the lesson to be recited on the succeeding Monday, but that this duty is postponed to Sunday, if it is performed at all. The *New England Journal of Education*, noting a common remark among teachers that Monday morning generally brings to the school-room stupid brains, thinks the idea deserves respectful consideration.

We must not for a moment confound the women of "light and leading," who have opened so many doors to their sex, with the weird old ladies who denounce the opponents of female suffrage, who refuse to pay taxes, and who break the law in public parks, by making speeches to chance crowds. The real progress of the rights of women leads along the line of genuine elevation and honest work. The discussion of even the most burning questions ought to be conducted with coolness and decorum. — *London Daily Telegraph.*

The *Baptist Index*, of Atlanta (mildly hydrocephalus), last week had a whole page against the baptism of children. We could not wade through the flood of watery logic of our other immersion exchanges to find the thither and distant bank of their aquatic discussions. We have not looked into the average Baptist organ for years without finding the Methodist and other Churches pelted. If Baptists have their side — the truth — the Bible on their side — why such senseless defense of their mode? It is rare to find a Presbyterian, Episcopal, or Methodist paper emphasizing the manner of baptism. — *Richmond Ad.*

Eighty millions sterling—that is the amount of unclaimed money waiting for claimants in Chancery. What strange tales of human folly, of laying up riches for the moth and rust, of undiscovered cheating and unpunished crime, those yellow papers in the Record Office could disclose! There is the account of "John Hardman, convicted of felony"—had he none to grieve for him, that no one claimed "the creditors of Charles, Duke of Bolton" (year 1781)—did they all die unsatisfied? "Prince vorris Dupret"—The Teut Hogheads Account, 1811. — They are dead, these old suitors, and their children; and their children's children may have found papers' graves, while the unclaimed thousands were waiting for an owner. — *Whitehall Review.*

A man by the name of Williams, in Wake county, bought a quart of liquor, got drunk, killed a man, and was acquitted when he had no ill will, mistaking him for another man, and is now to be hung for the bloody deed. The State has lost two citizens, Wake county pays a heavy bill of expenses, two families are plunged into grief and shame, and a certain bar-keeper pockets fifty cents, feels respectable, and is ready to do the same thing again with the same results. Of all again with the same results. Of all the parties concerned he cares the least. The State authorizes men to make and sell a drug that destroys reason and causes those who drink it to commit murder and then hangs their helpless victims. In other words, it takes the lives of two men at great expense to honest people in order to put fifty cents into the pocket of a third one. — *Met. Advance.*

FALSE NOTIONS OF POWER.

Nothing is more common in religious meetings, than to hear persons say they are saved, but they are seeking for power. They will crowd the altar, seeking for power. They go around asking for power. As if power were an abstract something, or a thunderbolt, or a bundle of forces, to be deposited in the soul. I am convinced there are many false notions respecting spiritual power. The strongest saints in the world, and those who do most for Jesus, never look upon themselves as anything extraordinary. They are not conscious of any extraordinary power in themselves. They esteem themselves as helpless and nothing; they are merely "broken and empty vessels," willing to do what their hands find to do, and leave results entirely with God. It would be a great thing if Christians could have their false notions of power forever swept out of the mind. Some of you imagine that power is an inflatus, swelling and expanding in the breast. Some of you think it is a galvanic thrill, going through your nerves. Some of you think it is the assurance that all you say or do will be a center shot in its execution. You will never know what true power is, until you perfectly learn the lesson of spiritual poverty, utter and constant helplessness in yourself.

"A broken and empty vessel."
For the Master's use make meet."
The telegraph wire is never conscious of anything wonderful. It experiences no change when the dispatch is running through it. In its utter helplessness it is never aware of the wonderful things being spoken through it. It is nothing but a common wire, distinguished from other wires by two things. In the first place, it is isolated from objects that would draw off the electric motion. In the next place, it is attached to a galvanic battery. And thus it is with the most powerful. They are just as frail and void of all inward strength as anybody in the world, only they are detached from sin and earthliness and united by simple trust to Jesus, the Infinite battery of strength. Jesus says, "Without Me ye can do nothing." Without the battery the wire can do nothing. The wire has no strength to speak, it simply conveys what is spoken by the battery. The greatest workers for God are never aware of what is being accomplished through them; neither are they anxious to know. It often happens that when people are full of blisful emotions, and think they have the power, and expect that their words and actions will be attended with wonderful energy, at these times they are fruitless. And on the other hand, when they feel so utterly worthless, and a sense of spiritual poverty almost crushes them, they go forth to work, leaving results entirely to God and not thinking much of either failure or success, but only that they may do the present will of God,—then their slightest actions or words are wonderfully accompanied by the Holy Ghost, and marvels of grace are wrought above and beyond their knowledge. This is the state that Jesus refers to when He says, "Abide in Me and go and bring forth fruit." The secret of great fruit-bearing is the death of self.

"Except a grain of corn die it cannot bring forth fruit." When we are thoroughly crucified, we will not be hunting after some transcendental mesmerism of power, but will be content to be as infants in a great forest, led every day by the hand of Jesus, doing the work he assigns to us, not knowing the outcome of it, not anxious to count the fruit, not anxious for this nor that state of emotion, but going on receiving Christ each day for all the needs of the soul. — *G. D. W. in Christian Witness.*

A man who has never had religion before, no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation. — *Samuel Johnson.*

THE CURRY-COMB.

Two ministers were talking about a third one in the presence of a layman of another church. The preachers agreed that Brother C. was a good man, a faithful pastor, a strong preacher, pious, devoted, zealous, and all that; but somehow he did not succeed. The people did not love him. One year in a place was the period of his pastorate. If he staid longer, it was an affliction to him and his charge. "What is the matter with Brother C.?" A number of answers were given to this question—none of which seemed to be satisfactory. The layman said: "Brethren, I'll tell you what is the trouble in Bro. C.'s case. He carries too much and feeds too little."

That was it exactly. Brother C. made constant use of the curry-comb and fed too little. The comb he used had long, sharp teeth, and he bore on it heavily. He fretted and irritated the skin at an unmerciful rate. All who were not pachydermatous, thick-skinned, suffered every time Brother C. got a fair chance at them. The people went to church to be fed; but the curry-comb was piled instead.

This was the real cause of Brother C.'s unpopularity. The people got tired of it. They were hungry for food, and if they had been well-fed, they could have endured with meekness good currying now and then. When it came all currying and no food they grew restive and fretful. Many a preacher has been given to the too free use of the curry-comb. It is good in its place; but it will not supply the place of corn.

If things do not go just right, some preachers begin at once to curry the Church at a fearful rate. This is a mistake; it is not right; it is not in harmony with the spirit of Christ, and shows him who is guilty of it to be a poor judge of human nature. If things get wrong, pile in good gospel food; and if you must use the curry-comb, do it tenderly and in love. It will not do for a preacher to vent his spleen on the church. He carries the wrong horse; those who need it are not there. And it shows a bad spirit—real spite. This is Bro. C.'s trouble. The layman was right. — *Gilderry in N. O. Ad.*

HOW TRUE.

The valuable work religious papers are doing at the present day is but partly appreciated. These are taken up and read when the book would be left unopened, and the short paragraphs are scanned while the long articles are overlooked. The discerning pastor can easily detect the family without a religious journal. There are so many things occurring every week in the social and religious life of the churches and their work, religious truth is being presented and discussed in so many different forms, so much of importance is occurring at home and abroad, in our own and foreign lands, of interest to the cause of Christ, so many friends and acquaintances are engaged in philanthropic mission work, scattered far and near, that a Christian man or a family without a religious journal will be found in pitiable ignorance of some of the most useful and important information of the times. The individual who desires to be respectably informed of the most important movements of the age (and of these the religious operations as affecting history stand first), who has no time to read volumes or long and labored articles in reviews and quarterlies, is little aware how much he is indebted for his intelligence, for the information he has gained, to the brevities and short articles in his weekly religious paper. Items that are read in a moment are often the conclusion or substance of a learned address or scholarly review that has been the result of hours and perhaps weeks of reading and meditation. The forcible presentation of a theme in a brief paragraph is read as

a happy and flippant thought carelessly thrown off by an editor, whereas it is not unlikely the nucleus thought of a cargo of words of some book "boiled down" into a few succinct thoughts. — *Chris. Secretary.*

THE OLD WAY-TRAIN.

The old way-train does not make much of a show beside the "lightning express" that comes with a shriek and a dash, and almost takes your breath away as it goes by crashing—and sometimes smashing—down the track. The lightning express has all the latest improvements, the most recent touches of the painter's brush, and the most distinguished freight. But the way-train that jogs along, slow as an old stage-coach among the March ruts sometimes, is made up of the cars whose upholstery is worn and faded, and as for improvements, who expects them? But the old way-train, stopping at so many stations to take breath, picks up many passengers. We have seen an "express" that went lightly loaded, but the old way-train often goes crowded.

We thank God for the express-train men in the Church. They do conspicuous service, though their "latest improvements" are not always wise. But the old way-train men, slower in action, old-fashioned in talk and dress, do take many passengers to heaven. They call at so many humble little stations that you may not appreciate their work, but it tells, and when the old way-train rolls and thunders into the station be assured there will be passengers on board. — *Sunday School Journal.*

A WORD IN SEASON.

At this moment, when so many are panting for a purer air, and preparing to migrate to other scenes in search of it, it may be a word in season. Go, you that worked hard for it—go and enjoy your holiday. But whithersoever you go, let all your religion go with you. If you go among foreigners, instead of gruffness and hauteur, take with you Christian complaisance and the courtesies of true religion.

And whether among compatriots or foreigners, take with you the Sabbath day. Keep its hours as sacred in the hired lodging or the inn, as you keep them in your own well-ordered home. Pray for the places where you sojourn, and as seeds for the eternal harvest, it were well if you could drop some good words or arresting tracts as you pass along. And then, when bursts of beauty or surprises of grandeur come in upon your soul, let the thought also come in of your "Father," who "made them all." And thus associated with the profitable books you read, or the Christian intercourse you enjoy, or the efforts at usefulness you there put forth,—places which to the vacant mind recall no memories, and to the profligate are only identified with dissipation and riot,—will to you be fraught with pleasant recollections; and thus beautified and sanctified, the rests and recreations of earth will be worthy of a mental pilgrimage even from the bowers of Paradise restored. — *James Hamilton, D. D.*

A touching incident is given by an English missionary in Central Africa concerning a slave-boy, Dumurilla, who had read the Testament with him for a while, but afterward was missed, and it was not known where he was. One day a heathen lad brought to the missionary a copy of the Testament, saying that Dumurilla had died, and the day before his death had read the gospel all day long; that he had asked his companion to bring water from a pool near by, and when it was brought he had sprinkled it upon his head, and named over him the names of the Father, the Son, and the Holy Ghost. He charged his friend to take the Testament to the missionary, and soon after died.

REVIVAL IN FRANCE.

During the recent conversation in the British Conference on the state of the work of God, the Rev. W. Gibson, of Paris, said: "During the last three weeks he had been in the midst of one of the most remarkable revivals of religion that he had ever witnessed. Three weeks ago last Sunday he was at Auvergne, in the very heart of the Cevennes, where there had been such a wonderful outpouring of the Holy Ghost as has never been known since the beginning of their work in France. As soon as he entered the chapel he felt that verily the Lord was present there, and whilst the French preacher was preaching the overwhelming power of the Spirit was felt by the assembly to such a degree that it seemed as if they were in the immediate presence of the Most High. In the after-meeting twelve persons bore testimony to their having received within the last few weeks the assurance of God's pardoning love. No fewer than one hundred persons had been converted to God, and out of those seven were men. In France their great difficulty was with the men. The women were willing to listen, but the men refused to listen—as a rule they were sceptics or infidels. At that meeting, however, men were found ready to testify to the saving grace of God, and seven bore testimony to their having received the grace of sanctification, and the pastor and his wife assured him that the lives of these men accorded with their profession. In reply to his inquiry into the origin of that revival the pastor's wife said, "My husband and I felt the need of consecrating ourselves afresh unto the Lord, and we fell upon our knees and made a new dedication of ourselves to God. We then went out to speak to the people, and our words were accompanied with power. Men were willing to hear, and they had not listened very long before they were on their knees begging for pardon."

How were you and I and others brought to embrace the Saviour? By a great sermon or marvellous manifestation? Or by a kind word, a look, a tear, or the persevering faithfulness of a friend? Could the truth be known, it would be found in the great majority of instances that the humbler means have secured the decision. It is not for any one to say that because he is not a missionary, minister, or other official, he has nothing to do.

Some ministers preach as if they expected immediate results, and would be greatly disappointed if they did not appear. Others preach as if they thought the results would appear in the distant future, and they would be greatly disappointed if they should be seen immediately. Saul belonged to the former class.

"Too many preachers," as Dr. Bushnell once pithily put it, "know the German who do not know the human; or know the Hebrew points who do not know at all the points of our wonderful, uncreated humanity."

No man is ever on duty. In all places and at all times he is to be armed, watchful, ready for the word. The Scriptures make no provision for "putting off" the armor of God.

There are three things which the true Christian desires with respect to sin: first, that it may not condemn and mortify him; that it may not bring reproach and indignation; that it may not be a hindrance to his

BY MAIL COLLECTOR'S OFFICE

OUR HOME CIRCLE.

HE LOVETH BEST.

He loveth best within whose breast The love of Christ is shed; His grateful heart doth love impart, As one gives daily bread.

He loveth best whose soul hath pressed The sweet from bitter cup, In loved accord with his dear Lord, Who stooped to drink it up.

He loveth best who with request Doth wait upon his God, So all alone, with tear and moan, His pleading bends the rod.

He loveth best with holy zest, Whom much hath been forgiven; The wicked sin that entered in, Just to the bond hath given.

Who loveth best doth patient rest, Through suffering, on God's Word, And for awhile, close to His side, With application stirred.

He loveth best whose cherished Guest Is Father, Spirit, Son, God dwelt in, both great and small, His love has victory won.

CONSOLATION.

BY LUCY J. RIDER.

"Oh, Annie, Annie, Annie!" were the only words of greeting, and the stricken woman laid her head against the shoulder of her friend, and the slow-dropping tears told of eyes that had grown used to weeping.

"Poor child! Poor, tempted child!" said the visitor, and that was all she said; but the firm, warm hand-clasp told of the sympathy the lips could not utter.

"Why did you come?" said the sufferer, after a while. "I am glad you did come, but you cannot help me—nobody can help me anymore."

"There is help—a very present Help," replied her friend. "God has not helped me," was the reply, with a quiet more hopeless than passion.

"I know how wicked it is to say it, but it's the truth. He did not spare me the trouble, and as for helping me to bear it, I think that any one without a particle of Christian hope or help, would have done quite as well as I."

"Do you ask for help?" "I pray, or at least I try to." "And as you pray, expect?" "I don't know—no, I don't think I do. Oh, Annie, if you knew all, you would see that there isn't any help—only if I could die!"

The visitor did not insist. She only stroked the thin hand of her friend, and repeated tenderly, "Poor child! Poor, tempted child!"

"But I am not tempted, Annie; I am simply crushed." "You are tempted, Dear; and because you do not know it is temptation, you are in the greater danger. Do you not remember how Sam made his fiercest attacks upon our Saviour at the end of the forty days of fasting and being with the wild beasts in the wilderness, when he was in the very extremity of mental and physical weakness and distress?"

He is trying the same thing with you to-day. In your extremity he comes to you, and because there is no help on earth, he would have you believe there is none in heaven. If you could only look up, my dear friend."

"How can a person look up, whose whole life is blasted?" "Whole life blasted? Oh, Mary, what a mistake. If, even, it should be true, that all along your earthly life you should never again have a gleam of joy, still your whole life would not be blasted. Life is very long. After we have lived a few millions of years, we shall look back at such things as this, and they will seem very small."

The suffering woman turned her head wearily. "Heaven is a great way off," said she, "and I cannot bring it near enough to lighten this awful darkness of earth."

"No, heaven won't lighten it, but the Sun that shines in the heaven, the Sun that makes heaven what it is, and makes a heaven who rever He shines—the Sun will lighten it. We cannot cut a room dark, while the sunbeams are pouring in at every window, even if our tiny lamps are blown out. But, Dear, have you been careful to keep the curtains of a window out of the way, so the Sun of Righteousness could shine in?"

The mourner turned her head and looked into the face of her friend. There were deep lines there, too, that told of no common suffering, and the tears even now were on the thin cheeks; but the look was one of perfect peace, and the light from the unseen Sun illuminated every feature.

"Listen, Dear," she went on. "You would not turn away from help, would you, if it should come to you? Do you remember how our Lord Jesus met the tempter in the keenest moments of his trial?"

"It is written." "Then let me give you something that is written: 'God is our Refuge and Strength; a very present Help in time of trouble.' The strength of the hills was in the quiet voice."

"Help. A very present Help." Her friend repeated the words like one who hears them for the first time.

"Notice, Mary," continued her friend. "It isn't help on earth that fails so utterly; nor even help in heaven, that fails, too, sometimes: It is help in God. Heaven is far away, but he is 'very present.' Only we dishonor and grieve him so often by shutting our hearts against his help, and passing blindly by his offered hand."

"Tell me how to get at it, Annie," said the mourner, and her voice had a new thrill of life and hope.

"You do not need to get at it, Mary. Remember, it is God who is our help. He is longing to help you. He knows just how it all is, and just as you would long to gather a suffering child of yours up into your arms, where you could make it forget its pain in the sweetness and fullness of your overflowing love, so he longs to gather you with everlasting kindness into his arms, and pour over your broken heart the balm and the comfort of his love. God is our help. Not that he gives us his help apart from himself, but he becomes our help. Don't you believe in the love of God, Mary?"

Has it never been shed abroad by the Holy Ghost in your heart? Let it come now, then. There is enough in him alone, to fill our hearts with joy and peace, unhelped by any joy of earth. Do you believe it, Mary? Mrs. Browning says, 'Can he suffice for heaven and not for earth?' Just open your heart, Dear, and let him come in. Stop your struggling, stop thinking of the hopelessness of it; don't try to understand how he is going to help you. You never can understand it. That is God's part. Simply lean back on his promise that he is a very present Help, and let him come and help you now. Just as you lay your tired head on my shoulder, just so close your eyes and lean back in Jesus' arms. He will be a Help. He will not fail you. Will you trust him, Mary?"

The suffering woman closed her eyes and the tears for a moment ceased to flow. "I will try, Annie," said she.

An hour later the visitor rose to go. Her mission had not been in vain.

"But what shall I do if it all comes back again?" said her friend. "That awful wave of horror and hopelessness. For oh! I'm afraid it will come."

Don't be overwhelmed nor surprised. Satan tempted the Master for forty days, and he will not leave you in one day. But when he comes fly to the Word again, just as Jesus did. Take this one thought. A present Help! Rest there and you will be safe. I found a little prayer, a few days ago, that I thought perhaps may help you. So I copied it for you. Here it is. And putting it in her friend's hand she was gone.

Here is the prayer: "Lord Jesus, let me put out my hand and touch Thee, as I kneel here and pray to Thee. I know Thou standest by me, but my flesh is so dull, my senses so heavy! and I sometimes fear, dear Lord, that my very weeping has dimmed my eyes."

"If I could but feel Thee, Lord! Not Thy hand—still less my head on Thy bosom, but oh, for a touch of the hem of Thy garment as Thou walkest past! Only I will never let Thee walk past me, if once my fingers touch its precious folds. I will hold Thee tight—my only Hope—till Thou help me."

"But Thou dost not desire to pull away from me, it is I that am trying to get away from Thee. Because Thine arms have carried me into the furnace I would fain write out from them and away

from Thee. Oh Master, do not let me go—hold me tight in spite of myself. Be better to me than my wild wishes, more kind than to answer my blind beseeching. I remember how once the earthly father that Thou didst give my tender years, held me close in his strong arms of love, though I screamed and fought to escape him. So hold Thou me, my Heavenly Father, so hold Thou me, and do not let me in my childish ignorance and wilfulness write away from Thee, into the outer darkness."

"It is all dark here, too, Lord. The flames of anguish around me do not give me light. And they are very hot. I cannot keep still, Lord. I must strive and cry out. My father used to let his little girl cry out when she was in pain. Let me cry out a little in Thine ears! But do not mind my crying. Do not let me struggle away from Thee till thou hast wrought out all thy will concerning me."

"But what is this that I see? Thou didst not send me here, dear Master; Thou broughtest me here. I should be consumed if Thou, Thyself, wast not with me in these flames. And now I see that they are hissing around Thee, too. Thou hast come into the furnace with us, and the flames that make me write are curling around Thy form also. Thou bearest the pain that Thou mayest stay here with me—no Thy most rebellious, most unworthy child! I raise my tear-dimmed eyes, and Thine own are streaming too. Thou art touched with the feeling of my infirmity. Oh Master, Master, I have brought upon Thee this pain. I resisted all Thy gentler chastening, till Thou sawest that nothing but this furnace would do for me; but even then, Thou wouldst not send me into it alone, Thou camest with me Thyself."

Now, Lord, I will be still. This marvel of Thy love hath conquered me. I will look up into Thy face, and thy love shall hush me. There is light in Thy countenance if not in the fire. And it ever again I lose sight of its shining, I will smother my groans in Thy bosom, they shall never again rise into Thine ears—if Thou wilt help me—if Thou wilt help me.—Central Christian Advocate.

NEVER A BABY LIKE MINE.

As I journeyed along by a cot in the gloom I was charmed with the sweet little nest, Where a young mother sat by the wide open door.

Softly rocking her baby to rest, And the song that she sang had this tender refrain:

As it flowed from her heart like new wine: "Hush, oh, hush thee, my darling! the angels all know There was never a baby like mine."

Al, no, no, pretty mother, I said to myself, Shouldst thou seek o'er the land or the sea There'd be "none such" to thee, though as fair as the sun.

C-unless babies to others might be, There'd be none with such sort, shapely limbs, and such eyes; Such hair, with its wonderful shine, And the proud lips would still sing the tender refrain:

"There was never a baby like mine." This kind Heaven has decreed, with the wisest of ends That the mother shall care for her young, With the strong jealous love that will never grow less.

While the song of the cradle is sung, Then fold, little mother, thy bairn to thy breast And murmur that sweet lay of thine: "Hush, oh, hush thee, my darling, the angels all know There was never a baby like mine."

WRITE TO MOTHER.

How long since you have written to her? How long since the loving mother heart in the old house has been gladdened by a letter from her boy? Can you not picture her in your imagination, as you have often seen her in your boyhood, going quietly from room to room as she cheerfully performs the work of the house? And how many times, as she is thus busily employed, does her mind go out to you each day, and over and again will she say, "I wonder why Jimmie doesn't write? It seems so strange that we don't get a letter from him."

How many times during the long, neglected silence of her absent son does she live through his sickness and death among strangers? How the mother's heart yearns to be with him as she thus pictures him! So unbounded is her love for him she thinks nothing less than death would cause him to neglect her so.

But Jimmie, in the meantime, has become so engrossed in business and pleasure that his mind rarely turns to his boyhood home. When he does stop long enough in his busy career to think of

father and mother, he promises himself that he will write to them soon. But just the time to do so seems never to come, and so the days glide into months, and while he is enjoying prosperity and happiness the dear ones at home are in painful suspense over his silence.

We heard a mother say, recently, whose boy had been absent for five years and had been heard from but once or twice during the time: "Oh, the torture that my heart has endured will never be known. But the watch has been in vain. Every time the gate latch clicks, or I hear a step on the garden walk, my heart leaps into my throat, for I think it may be Johnnie coming home."

But a short time after our conversation a letter came from the wanderer, saying that he was sick and was coming home. Ah! but then the strength and tenderness of the mother was shown. Not a word of reproach for his long neglect. The long suspense and anxiety that he had caused her was forgotten. It was only joy, joy, and the years of suffering were completely buried in the excess of happiness that she felt at seeing her boy again.

Oh, what suspense and trouble of mind the absent sons can save their mothers by frequently giving a few minutes of time to each letter! But what pleasure that short time will give in the old home, and how the mother's heart will lighten at this frequent testimony of her son's thoughtfulness and love.—Christian at Work.

DELHI.

From the mosque we enter the great street of Delhi, the Chandni Chalk—a wide and beautiful bazaar, with rows of trees in the middle like the Unterden Linden in Berlin, but not comparable in beauty—no native city in the East presents such streets as the cities of Europe or America; but Chandni Chalk is a great trade avenue, and has fine buildings along it. But that which renders it forever an object of interest and fascination is the awful tragedy with which its name is associated.

About midway of it is a public square of not large extent, but in which the infamous tyrant, Nadir Shah, caused to be massacred at one time more than 800,000 helpless human beings, and was only restrained from making the hecatomb larger by the entreaties of visiting nobles and a Persian monarch, who entered his capital as a conqueror. The place is pointed out in the Mosque Rooh-un-ord-Dowlah, near by, where the monster sat and ordered the horrid procession pass, along the same street, not far from the spot where the monster sat. It was a different scene, but perhaps in its effects not less horrid; it was one of those abominable, infant marriages which blight India to-day. The procession was immense—miles long with all sorts of vehicles, and a vast crowd—the most grotesque scene imaginable. The bridegroom was a little boy about six years old. He was seated on a charger, loaded down withinsel, and surrounded by gold-covered attendants, who held him in the saddle and carried canopies over him and fanned him with great fans of peacock feathers, while he rode along amid the plaudits of the excited thousands. Who can say which denotes the greater tragedy?

AN ENGINEER'S REMEDY.

My engineer was a gray-haired, thick-set man of fifty, quiet and unobtrusive, and deeply in love with his beautiful machine. He had formerly run a locomotive, and now took a stationary engine because he could get no employment on the railroad. A long talk with the superintendent of the road from which he had been removed, revealed only one fault in the man's past life—he loved strong drink.

"He is," said my informant, "as well posted on steam as any man on the road; he worked up from trainboy to fireman, from fireman to engineer, has rendered us valuable services, has saved many lives by his quickness and bravery; but he cannot let liquor alone, and for that reason we have discharged him."

In spite of this discouraging report I hired the man. During the first week of his stay I passed through the engine room many times a day, in the course of my factory rounds, but never found aught amiss. The great machine

ran as smoothly and quietly as if its bearings were set in velvet; the steel cross-head, the crank-shaft, the brass oilcups, reflected the morning sun like mirrors; no speck of dust found lodgment in the room. In the "fire-room" the same order and neatness prevailed; the steam-gauges showed even pressure, the water-gauges were always just right, and our daily report showed that we were burning less coal than formerly.

The most critical inspection failed to find anything about either engine or boilers that showed the faintest symptoms of neglect or carelessness.

Three weeks passed. The man who had been recommended as "good for five days' work and then two days' drunk," had not swerved a hair from his duty. The gossips were beginning to notice and comment upon the strange affair.

"I should like to speak to you a moment, sir," said he one morning as I passed through his sanctum.

"Well, John, what now?" I said, drawing out my note book. "Cylinder oil all gone?" "It's about myself," he replied. I motioned to him to proceed.

"Thirty-two years ago I drank my first glass of liquor," said the engineer, "and for the past ten years, up to the last month, no week has passed without its Saturday-night drunk. During those years I was not blind to the fact that my appetite was getting a frightful hold upon me. At times my struggles against the longing for the stimulant were earnest. My employers once offered me a thousand dollars if I would not touch liquor for three months, but I lost it; I tried all sorts of antidotes, and all failed. My wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges and joined societies, but appetite was still my master. My employers reasoned with me, discharged me, I could not stop and I knew it. When I came to work for you I did not expect to stay a week; I was nearly done for; but now!"

and the old man's face lighted up with an unspeakable joy, "in this extremity when I was ready to plunge into hell for a glass of rum, I found a sure remedy! I am saved from my appetite!"

"What is your remedy?" The engineer took up an open Bible that lay, face down, on the window ledge and read:

"The blood of Jesus Christ cleanseth us from all sin."—H. C. P. in the Christian.

The Master keeps the lips of his servants with His love that the outflow cannot be unloving, by so filling their thoughts that the utterance cannot be un-Christlike. There must be filling before there can be pouring out, for He hath said, "Out of the abundance of the heart the mouth speaketh."—F. R. Havergal.

Idleness is indeed the nursery of sins, which as naturally grow up therein as weeds in a neglected field.—Barrow.

OUR YOUNG FOLKS.

SOMETHING TO DECIDE.

She was homesick, at least not exactly, though it was her first day at school, but she was thinking. It was almost bed-time, and she dreaded it.

For the first time in her life she must get herself ready for bed in a room with three other girls, strangers to her, and two of them at least laughed and chattered so much that they made her nervous. If she could only slip away to her room before the others, and have a few minutes of quiet! But there was no use in trying for that; the moment the bell rang they were all expected to troop to their rooms.

If the truth must be told, Sophie Baker felt a little like a coward. She did not mind brushing out her lovely hair before the girls, nor getting out her pretty dressing-case and using her ivory handled tooth-brush, nor even putting on her dainty night-dress with its delicate lace trimmings; the thing that she did not want to do was to kneel down before those girls and pray. She knew there were girls who never did this; she had heard Mollie Andrews, only a few days before she left home, laughing about a girl in school who kept her "baby" habits, and always "said her prayers" before she went to bed.

And Mollie Andrews had been in boarding-school for two years and knew how things went. What was to be done? Sophie was the youngest of all the girls, and could not bear to be laughed at, and she "most knew," she said to herself, that none of those girls prayed. Yet she had never in her life gone to sleep without praying, and it shocked her to think of doing so.

Of course she wouldn't; but couldn't she slip into bed, cover her head closely, and pray as well as she could on her knees? This was what she asked herself with a beating heart, while the girls buzzed around her, busy with a last glance at their next day's lesson.

Sophie had been very carefully taught; she knew that if she were sick and could not kneel down God would be as well pleased with her prayer in bed as he would on her knees, but how about creeping into bed and praying because she was ashamed to have others see her?

It made her cheeks glow to think of it.

"I'll never do it," she said at last, decidedly. "I shall kneel down and pray just as usual, even if they all laugh and poke fun at me." After that she felt happier, it was so comfortable to know just what she was going to do.

It took her longer to brush her hair than usual that evening, and the merry voices around her did not quiet the beating of her heart, but at last she dropped on her knees and buried her face in the pillow and tried to pray. It was very still all about her; the girls might be planning some fun, but they did it quietly. A sweet sense of being with Jesus stole into Sophie's heart, and when she arose, the loud beating which it had almost seemed to her the rest could hear was still.

But why were the other girls so quiet? She looked about her, every girl was on her knees.

One by one they arose quietly, with no air about them of having done anything strange or unusual; they kissed one another good-night, their voices just as happy as before, but a little quieter and very soon the light was out, and they were resting on their pillows.

"I have much people in this city." It was a part of a verse that Sophie had learned not long before, and it floated through her mind as she went to sleep.

Perhaps the Lord Jesus has "much people" in that school where she had foolishly imagined herself the only one who prayed! She did not feel lonely any more, and it seemed to her very silly to have been afraid to pray. What if she had jumped into bed without it, and all the others had knelt? How ashamed she would have felt!—Pansy.

WHAT WILL YOU BE?

We see two boys standing side by side—both are intelligent-looking and kind-looking; but one becomes an idle, shiftless fellow, and the other an influential and useful man. Perhaps when they were both boys no one could have seen much difference between them; when they were men the contrast was marked. One became dissolute step by step; as one went up the other went down. It is a question of great moment—What will you be? One determines he will do right and improve his powers and opportunities to the utmost. He is industrious, learns his business, becomes a partner or proprietor, and is known as a man of influence and power. Another does not determine to be bad, but is lazy, and neglects to improve his opportunities. He shirks work; he fools around; next he is seen with tobacco, and probably beer and whiskey follow; his appearance shows he is unhealthy; he does not do his work well, he loses his position, and becomes intemperate and probably a criminal. There are many to-day who are standing at the parting-place. You can take one path and you will go down as sure as the sun rises. If you prefer to hang around a saloon to reading good books at home, then you are on the road to ruin. If you do not obey your parents, if you run away from school, if you lie, if you swear, you will surely go down in life. If a boy steadily improves his time, tries to learn his business, obey his father and mother, is truthful and industrious, is respectful and pleasing toward others, he will succeed. No one can stop his doing well in life. He has determined that he will be a noble specimen of a man and every good person will help him.—Scholar's Companion.

THE SUNDAY SCHOOL

AUGUST 31.

GOD'S WORKS AND WORD.

PSALM 19: 1-14.

This Psalm is naturally divided into two sections. The first consists of verses 1-6, the declaration made by the heavens of the glory of God. The second, verses 7-14, treats of the declaration of God's glory in his law. Some have considered the two parts to be broken fragments of two distinct Psalms, united by an editor. It does not require much subtlety to recognise the continuity of thought.

THE REVELATION OF GOD IN NATURE.

The Psalmist contemplates the heavens in the day time. In Psalm 8 we have his meditation under the influence of the midnight sky. Here, however, we see not the moon nor the stars, but the sun. The orb of day rises from the east, "as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race."

His view of the heavens leads him to God. His reason will allow him no other conclusion than that the objects above him and around him, so beautiful and harmonious, must have been the work of an intelligent personal First Cause. He had, moreover, that pure heart which beholds in nature a manifestation of God. His apprehension of the glory of God was by means of the affections as well as by means of the intellect. The child-like spirit may thus "see God." St. Paul tells us that "the invisible things of Him from the creation of the world are clearly seen, by the things that are made, even His eternal power and Godhead" (Rom. 1: 20). At Lystra he declared that "the living God, which made heaven and earth, and the sea and all things that are therein, left not Himself without witness, in that He did good, and gave us rain from heaven, filling our hearts with food and gladness."

Many beautiful and suggestive illustrations of God, His nature and His ways, and of the Church of God may be drawn from nature. This language of nature is universally understood. It, at least, has survived the confusion of Babel. There are certain languages whose meaning is always apprehended, such as the language of infants, and that of music. Verse 3, in our Bible, tells us that the voice of nature is universal. But it is the third verse does not teach the universality of nature's message, verses 4, 5, and 6 tell it unmistakably. "The measuring line of the heavens is gone forth into all the earth, i. e., has taken entire possession of the earth. Their words reach to the end of the world; they fill it completely, from its extreme boundary inwards" (Delitzsch; Ps. 19: 4). The sun declares God's glory in its journey from east to west—from its "chamber" in the east to its tabernacle in the west.

THE REVELATION OF GOD IN HIS LAW.

God has revealed Himself by the moral law within us, and also by the external law. The reference here is to the law given by Moses. God has given us an outward as well as an inward law. Our prejudices and our sins might deaden the voice of the one. God, has however, given to us a kind of external conscience, which remains the same. God and His glory may be seen in the law itself, and its effects upon its obedient hearers. In the law it is "perfect," "sure," "right," "pure," "clean," "true," "enduring for ever," "righteous altogether." Its effects are thus stated: "reverting the soul," "making wise the simple," "rejoicing the heart," "enlightening the eyes." When the Psalmist thinks of the Will of God revealed in this law, he is led to contemplate his own heart and life. This leads him to ask the question and put up the prayer, "Who can understand his errors? Cleanse thou me from secret faults. Keep back Thy servant from presumptuous sins, etc." (verses 12, 13). He fears that he may have committed sins unknowingly. The law itself made a distinction between sins of ignorance and sins of deliberate violation (see Numbers 15: 27-31). Were it not for the restraining grace of God, we know not what evil we might do, or how wicked we might become. "By the grace of God I am what I am."

THE REVELATION OF GOD IN HIS SON.

(See St. John 1: 1-18; also Heb. 1.) There is no direct prophecy in this Psalm of this last and most glorious and complete revelation. But Christians can never hear of the teachings of nature and of the law without remembering that "the only begotten Son of God, which is in the bosom of the Father, hath declared" God. Beyond this suggestion of Christ, however, who are Christians may see in the speaking heavens and in the radiant sun, a parable of Him who is the effulgence of Divine glory, and the "Light of the world." The law, also, of the second part reminds us of Him who summed it up and announced it perfectly to men, and also presented us with its illustration of its complete fulfillment. The "Law" then, of this Psalm, like a pedagogue, leads us to Christ.—Condensed from W. M. S. S. Mag.

Currant bushes, as also gooseberries and quinces, may have their branches bent down and covered with earth and make fine plants by fall.

SYMPTOMS OF CHOLERA.

At a meeting of the homoeopathic physicians in St. Louis, Dr. W. Colleson said the persons most liable to take cholera were young children, old persons, the fatigued, the over-anxious, the heavy eater, the intemperate and profligate, the sick and the convalescent. Young persons from 15 to 20 years of age were the most likely to recover. He differed with Dr. Boyd as to the symptoms of cholera. Asiatic cholera was preceded with painless diarrhoea, whereas in simple cholera the seizure was sudden. Asiatic cholera was not directly traceable to error in diet. Simple cholera was generally traceable to that error. In Asiatic cholera pain shooting down the thighs was the first symptom experienced. In Asiatic cholera prostration was rapid and overpowering, and out of proportion to the evacuation, whereas in simple cholera it was gradual and less marked. In Asiatic cholera, too, cramps commenced in the fingers and toes and extended along the arms and legs, while in simple cholera cramps commenced in the abdomen and rarely affected the upper limbs. As to the prevention of cholera, he urged that great care should be taken to move all decayed animal and vegetable substances, and that people should be careful not to eat unripe fruit.

THE DEADLY TEA-POT.

"While good temperance people are decriing liquor," said one of the leading physicians of this city, "they seldom stop to think how much harm is being done by the abuse of a beverage to which many of them are devoted. I just came from attending the case of a 3-year-old babe who is ruined for life by its parents indulging it in tea drinking. The child became very nervous and dyspeptic and they sent for me. I asked them how much tea the child drank. 'About two cups at each meal and several between meals,' was the reply. 'You see,' the doctor continued, 'they let the tea-pot stand on the stove all day. Thus the tannic acid is extracted, which serves to turn the linings of the stomach into leather and brings on dyspepsia and other kindred diseases. Yes, you will find hundreds of women, young girls, and aged women, and occasionally a man, who have completely ruined their nervous system by the excessive use of common tea.'—Waterbury American.

USEFUL HINTS

He that is gentle to his beast is kind to himself.

Try walking with your hands behind you if you find yourself becoming bent forward.

Success in butter making depends upon skill acquired only by actual experience.

The necessity of having the premises about the house thoroughly dry, and well drained, is too obvious to need any argument.

Air slacked lime in fine powder is a good preventive of damage from many kinds of insects. It kills them by closing the apertures in their bodies through which they breathe.

Most kinds of timber will answer for fence posts if the lower end be boiled for a few minutes in tar, and the coated part sprinkled with wood ashes or lime. Thus prepared they will last a good many years in any kind of soil.

Generous food is a necessity to the child, if you would have it healthy and growing in body. The same is true of the mind. It must have good, pure, strong food upon which to feed, or it will be dwarfed and deformed.

If any reader has not tried tea "a la Russe," it is quite a revelation. It is to place a piece of peeled, well-sugared lemon at the bottom of each cup before pouring over it the hot tea. Iced tea can be served in the same way as this.

Coffee-grounds make a highly successful filling for a pin cushion. They must be dried perfectly, before using. Put them in a bag and hang behind the stove till you have enough that are dry to fill the cushion. They do not gather moisture, and consequently do not rust the needle.

Ink stains on mahogany or black walnut furniture may be removed by touching the stains with a teather wet in a solution of nitre and water. —eight drops to a spoonful of water. As soon as the spots disappear, rub the place at once with a cloth wet in cold water. If the ink stains then remain, repeat, making the solution stronger.

The best breakfast beverage of all is cocoa, which, being more oily and nutritious, is strongly recommended for those who have weak lungs. It is made in the same way as chocolate, only a little vanilla is often added as a flavoring, which takes off the over rich taste. A nice addition to either chocolate or cocoa is a heaping table spoonful of whipped cream placed on the top of each cup. This, too, must be lightly flavored with vanilla.

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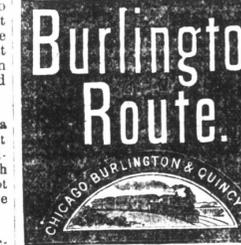
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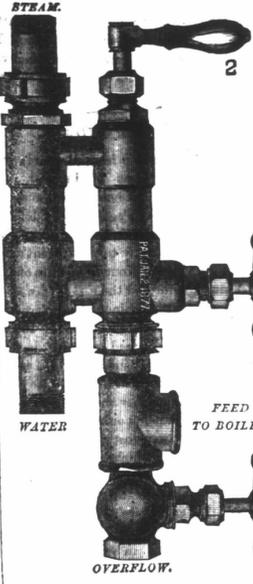
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THE WESLEYAN

FRIDAY, AUGUST 22, 1884.

OUR SPECIALTY.

A contemporary speaks of the doctrine of Entire Sanctification as "Methodism's Specialty." Methodists have no disposition to blush at this statement; they rather glory in it. "For the sake of propagating this chiefly," said John Wesley once, "He appeared to have raised us up;" and in the light of this belief the men and women whose names we delight most to honor went forth to win their bright record. It was in his Centenary address that Dr. John McClintock said with great effect: "Knowing exactly what I say and taking the responsibility of it, I repeat we are the only church in history, from the Apostles' time until now, that has put forth as its very elemental thought the great, central, pervading idea of the whole book of God from the beginning to the end—the holiness of the human soul, heart, mind and will. Go through all the confessions, of all the churches, and you will find this in no other. It may be called fanaticism, but that, dear friends, is our mission—there is our glory. There is our power, and there shall be our triumph."

We rejoice that we no longer can speak of this doctrine of "the holiness of the human soul, heart, mind and will," as altogether a Methodist specialty. Valuable works upon it have come from the pens of ministers of other communions, and from the pulpits of other churches the duty of entire consecration and the privilege and power of entire sanctification have been most earnestly and effectively set forth. "We heard," says a recent writer in the *Christian Witness*, "a Congregationalist brother in the active ministry preach on the text: 'This is the will of God, even your sanctification.' His audience was nearly all composed of Methodist preachers, who, when they joined the Conference, had declared that they 'expected to be made perfect in love in this life,' and that they were 'groaning' after it. In his sermon he gave his experience, and it was one of the straightest sermons on holiness that we ever heard." It was but the other day that we noticed in a local Provincial paper an announcement of a triumphant death. The story was a short one—this in brief: "During the month of April Mrs. ——— was staying in ——— with a little daughter who was under medical treatment, and while there, attended meetings at the Free Baptist church, where she experienced the blessing of sanctification. From that time until she exclaimed, 'I'm almost home; Glory, Glory,' her patience and trust in the Divine will were unbroken by any doubts or fears. Heaven seemed as real to her as if she had caught a glimpse of the glorious beyond." The old story as it has been told thousands of times of our people—the same whether the place of consecration be Methodist, Baptist, Presbyterian, Episcopal? We speak of the latter, for when was ever clearer doctrinal statement given or more vivid experience written than by that sainted woman, Frances R. de V. Haver-gal?

While, however, we rejoice that this doctrine is no longer a specialty of Methodism, because it is being set forth from other pulpits, occasional hints are given which cause one to rejoice with trembling. Is there a possibility that this doctrine, so earnestly set forth by Wesley and Fletcher, Hamline and Fisk, the Palmers and thousands of others in Britain and America, shall be set forth in the pulpits of other churches and cease to be distinctly heard from our own? A writer whom we have quoted above remarks: "We could not but seriously reflect on thus hearing a Congregationalist preach what has been called Methodist doctrine and experience, to a company who called it their special doctrine, but many of whom rarely preached it distinctly and definitely, and some of whom acknowledged that they did not enjoy it." We "are persuaded better things, even things that accompany salvation, though we thus speak," yet we may stimulate serious thought on this all-important subject if we quote what Bishop Hamline once wrote in his diary many years ago: "He who stands at the altar and repeats

the usual answer to the solemn questions in the Conference examination, and then makes light of the doctrine of perfect love, is fit for almost anything but a pulpit. According to Wesley, 'he is either a dishonest man or has lost his memory.'"

Brethren, let us set forth the full force of that glorious fact, "The blood of Jesus Christ His Son cleanseth us from all sin." In this must be our confidence of hope. Then, to quote the motto lately given in the English Conference, will salvation be likely to "come to every house."

THE ENGLISH CONFERENCE.

The Pastoral session of the Conference closed on Friday evening, Aug. 1st. The monotony of ordinary work had been pleasantly varied by the visits of influential deputations from the Primitive Methodist Conference and from the Nonconformist Churches of Burslem and other towns of the Staffordshire Potteries.

The annual conversation on the state of the work of God was deeply interesting. Some important revivals were reported and several vital points were marked with special emphasis. Says the Recorder:

Mr. E. E. Jenkins, after referring to his personal religious experience, indicated a subject which we believe to be of vital importance. Evanescent convictions of sin are a sign of the times and they are working immense mischief in the spiritual life of thousands. A fine, keen sense of sin is wanting; and it is no wonder that the rapidity with which some persons enter the Society is only paralleled by the speed with which they leave. Mr. R. Green, after a well-deserved reference to the mission work of Mr. Hughes in Hull, quoted effectively certain baptismal statistics which are invested with profound interest. The registers of the last fifteen years have been examined, and it has been discovered that in one locality out of 688 children baptized only 21 have become members of the Society; in another out of 316 only 10 have been gathered into the church; and in a third out of 518 only 3 have been received into our classes. Mr. F. W. Macdonald drew attention to a most important subject when he insisted on the need of intensifying the sense of Church membership in the Methodist people. There can be no doubt that the ease with which persons are admitted into our fellowship, and the loose conditions under which some of them secure continued recognition, work incalculable mischief. Mr. E. J. Brailsford, in the course of a most excellent address, brought light from the North, and encouraged the hearts of the defenders of Scotch Methodism by detailing the striking triumphs of the doctrine of conscious salvation in Edinburgh. Especially interesting were the particulars of the work amongst the students of the University.

A report on the status of baptized children elicited an interesting conversation. "A decided objection was offered to the theory of 'hereditary membership,' but it was felt that it was necessary for the Methodist people to seek the admission of their children to the Church at the earliest period. The Rev. C. H. Kelly spoke powerfully in this direction, stating that it was his practice to enter his children on the class-book as soon as they were baptized; and when they grew up he threw upon them the responsibility of withdrawing from membership if they were inclined to do so."

The Rev. George Sargent was appointed President of the newly formed West India Conference. A report of a committee to the effect that the date for the next Ecumenical Conference, to be held in America, viz., 1887, was too early, was unanimously adopted.

On Monday, the 4th inst., the Representative session was commenced. It is said to be rich in members of Parliament and justices of the peace, and in men who are well acquainted with the work of Methodism and interested in its extension.

Another minister, the Rev. W. Cornforth, has resigned his position in the Wesleyan Conference, but not his connection with the Church, in consequence of his sympathy with the doctrine of conditional immortality. He rightly concludes that if he is correct in his "interpretation of our doctrinal standards and position he has no alternative." As the *Methodist* remarks, while counselling the most kindly and patient dealing with brethren who find themselves at variance with our standards: "Methodism has no desire to quarrel with those who hold different views. She accords to them the freedom she asks for herself, but from those teachers who bear her name she demands a conscientious belief and proclamation of the doctrines contained in her standard. As Mr. Watkinson said, there were many churches where the

views held by the brother could be taught with acceptance to the hearers, but certainly not in Methodism." The Conference appears to have been very unanimous in its decision on this subject.

BERMUDA.

Latest advices from Bermuda contain some items of interest. The Burials Bill has been again before the House, and has again been defeated. The Secretary of State for the Colonies, in his reply to the recent memorial from the Nonconformists of Bermuda, informed them that it was not usual for the cabinet to interfere with the internal arrangements of the Colonies, but couched his reply in terms most strongly suggestive as to the wisdom of their following the example of the mother country in her recent enactments on this subject. This, however, was lost upon a House the majority of which allowed their bigotry to again prevent them from doing simple justice to their neighbors. With pleasure we note several worthy exceptions to this course among the Episcopalians in the Legislature. The Bill was defeated by a vote of 21 to 12.

The recent attempt to burn down the Roman Catholic chapel in Hamilton has excited painful feelings throughout the community. Among several addresses congratulating the congregation upon their narrow escape from loss was one from the Board of Trustees of Wesley Church, conveyed by the Rev. J. S. Coffin, with friendly words of his own, which elicited a pleasant response from the Rev. Dr. Walsh, parish priest. The attempt has revived the state of alarm which followed the destruction by similar efforts of Trinity Episcopal church some months ago. The presence in the town of large quantities of American whiskey, sent thither to evade a United States law, is not by any means satisfactory. It is pretty well known that its destruction might be not less profitable to its owners than would its preservation. And the world is pretty well aware that it is quite as true of the distiller as of his much despised agent, the retail liquor seller, that "it does not take much of a character to sell whiskey." Leading merchants have forwarded to Dr. Walsh one hundred pounds sterling to be offered as a reward for the discovery of the incendiary.

Evangelical members of the Church of England in Canada have long been pained by the prevalence of Ritualism in the Diocese of New Brunswick, and have regarded it as the cause of the slow progress of their Church in numbers and influence. It appears that a movement has at length been made at head-quarters to check certain once novel practices. At a recent meeting of the vestry of Christ's Church, Fredericton, a series of charges was formulated against the rector, which were discussed at a subsequent meeting. Exception was particularly taken to the placing of a cross on the communion table; to bowing the head at the name of Jesus when mentioned in the service, except in the apostle's creed; to the clergyman's turning his head to the east in saying the creed, in reading the collect of the day and in reading the church militant prayer, and to the use of small colored stoles instead of black ones about the neck and shoulders of the celebrant. After further discussion at a still later meeting, a resolution moved by His Honor the Chief Justice, vindicating the conduct of the rector in the premises, was carried by a vote of seven to three. It is said that the services, as conducted by the rector, are precisely the same as in the Cathedral, and the rector has demanded that the case be investigated by an ecclesiastical court of bishops. On the other hand, the mover of the previous resolution has signified his intention to test the matter by an application for an injunction to restrain the rector and corporation of Christ church from paying anything towards the support of the parish church out of the grant of the crown to the rector, churchwardens and vestry of the church.

The authorized version of Psalm lxxviii. 11, reads: "The Lord gave the word; great was the company of them that published it." The Revised Version will read, we are told: "The Lord giveth the word, and the women that bring glad tidings are a great host." This is no new translation. Dr. Adam Clarke insisted that the latter clause of this verse should be rendered: "Of the female preachers

there was a great host." "Such," he said, "is the literal translation: the reader may make of it what he pleases." In Isa. xl. 9, is a similar rendering. On this the *Christian Witness* remarks: "If this be a correct version of the Word of God, why object to women preaching? If Sister Phebe was a 'deaconess,' and Philip's four daughters 'prophesied,' and the 'daughters' were to prophesy, why restrain them? 'Would God that all the Lord's people were prophets.' Are we not coming, or come, to that prophetic period! We think so."

We have not yet seen exact returns of the vote in Westmoreland County upon the Scott Act question. As far as we can judge the Act has been retained by but a small majority. It is not improbable that the failure in some quarters to put the act in force—a natural result of its being nobody's special business—discouraged or rendered careless some easy going temperance men, while liquor dealers with the unscrupulousness to be expected of them plied all possible means. One of our Methodist exchanges this week lauds the Roman Catholic clergy of a certain state for their efforts in behalf of temperance, but it seems that in Westmoreland the priesthood acted differently. At least, the strongest opposition was developed in the French parishes, and it is even said that one of the leading temperance workers left the field through the influence of the clergy.

The work in Africa upon which William Taylor is about to enter will be watched with deep interest. The *India Witness* predicts that "he will put a new meaning into the phrase 'Episcopal supervision,' so far as missionary work is concerned." Bishop Taylor asks his friends to aid his "Transit and Building Fund," but declines to receive any salary as a Missionary Bishop of Africa, and expects to push into that field on the basis of self-support as in other lands. Concerning his personal needs he remarks: "As to salary, I have had none from any source for 27 years, but have supported myself and family by my authorship, and preached gratuitously. Of late God has made some provision for my family, and gives me a private partner in the missionary business, who supplies my shortage."

Occasionally our senior contemporary, the *Christian Guardian*, gets out of patience and not without good reason. This is its latest protest, which should be "inwardly digested."

A great many people have very unreasonable notions of the purpose of a religious paper and the duty of an editor. They seem to think the proper business of a paper is to be a general puffing agency, giving a puff to every good enterprise that asks a blast. We must humbly ask the privilege of selecting the objects for our approval and of exercising our own judgment as to the reading matter with which we shall fill our columns for the interest and instruction of our readers. Because the *Guardian* is a Church paper, it cannot do unlimited free advertising, even for good projects. Some friends expect us to publish all the local subscriptions for any benevolent project sent us; and to give local notices several insertions, as if space was no object. This is unreasonable. We are anxious to oblige all correspondents, as far as possible; but we must give what is of general interest a preference over what is local and personal.

The *Religious Intelligencer* says that "it is announced that a series of meetings for the promotion of holiness is to be held at Woodstock, N. B. beginning on the 28th inst. The meetings are to be held in the rink, and will continue eight days. The movement is non-denominational, and people of all the churches, and of none of them, are invited with equal cordiality. Besides the local ministers, it is announced that the following ministers from the States will be present,—Rev. Dr. Levy, Rev. Mr. Pepper of Philadelphia, Rev. Dr. Watson and Rev. Wm. McDonald of Boston.

The sermon on "Prayer," preached on Sunday evening last in Grafton street Methodist church by the Rev. R. Brecken, A. M., should be repeated in all our churches in this city. It was a masterly refutation of certain false theories on the subject which are by no means new, but which have been revived among us of late. If prayer simply changes our relation to God, it will soon come to be of little value. How, if such views were correct, can prayer be worthy of the importance attached to it on every page of the word of God?

Such a visitor may enjoy the garden party on a pleasant afternoon, he is led to ask, when the object is to procure that money that should be freely given for the work of God, is there not a more excellent way? There certainly is. And yet those ladies who toil so hard, and those visitors who patronize their undertakings from a wish to help the Master's work, are doing much better service for Christ than they who while they profess not to approve such methods, do not practice the better way of direct giving. May the day soon come when a consecrated membership shall lay all at the feet of Jesus, and find it "more blessed to give than to receive!"

A city minister thinks he cannot promise to attend the Financial meeting of the Halifax District on the 3rd prox., at 2.30 a. m. Even John Wesley never asked this much of his preachers. Nor does the District Superintendent.—The blackboard exercise by Mr. E. D. Whiteside at the Carleton Co. Sunday School Convention was highly appreciated, as it deserved to be.—A minister writes: "I circulated our Sunday school papers at our Convention and many of the friends said that they were cheaper and better than any they had seen." What else could they have said?—The Ladies' Aid Society of the Cobourg Road church had a pleasant garden party last Saturday on the pretty grounds of Levi Hart, Esq.

FRENCH CANADIAN EVANGELIZATION.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

In its beginning, no missionary work was more difficult than French Canadian evangelization. After half a century of effort, however, we have a firm foothold in all the great centres of population, and the whole field waits for the harvest. The boreal night is far spent, the day is at hand. Bibles are bought where once they were burned. Tracts are read where once they were rent. Our missionaries and colporteurs are received where once they were rejected.

The spiritual guides of the people have so grossly abused their power, that a great breach is forming between the clergy and laity. The common people murmur and groan by reason of their hard bondage, and an impression has been made among many, especially among the better educated classes, that a great religious revolution is at hand.

Bitter contentions rage between the hierarchs themselves, producing confusion in the craft. Recently, the Pope who has often boasted—and not without good reason—that Canada was the brightest gem in his crown, sent his legate Curry to calm the storm; but he died on our shores without accomplishing what he sought. Dom Smeulders, another vice-pope, is now endeavoring to reconcile the belligerents but he is likely to find only an "irrepressible conflict."

Under these circumstances, it is easy to see that the day is not far distant when the suffering masses will gladly break away from those who "with force and with cruelty have ruled them." Ez. 34:2-6. At this critical juncture, they must be met with the benign influences of the Gospel. Mind and heart must be educated. Instruction must be the basis of moral reform. The people must be led upward as well as onward; and unless we do this work now, while the awakening Spirit is moving over the "fao of the troubled waters," a grand opportunity will have been forever lost. Let us save, if possible, the French Canadian people from the trend of their ancestors in old France, where so much infidelity has been developed. But for the accomplishment of this work we must have money, which has well been styled "the sinews of war." The demand is pressing in many places to build chapels, establish schools, found asylums, procure literature for general distribution, and train as well as hire missionaries, teachers and colporteurs. Agents present themselves, and avenues of usefulness open up before us, much beyond the means that are at hand. This poverty cripples us at every point. This is a crying pity, which causes our hearts to bleed.

Our French church property in Montreal is groaning under a heavy debt. Our Institute, which can accommodate only about 25 pupils, should be enlarged so as, at least, to quadruple that number, and of both sexes. Every mission is calling for help to enlarge its operations into "regions beyond." We ought to have now at least \$10,000. Who will come to our assistance? Money for church work cannot be invested more economically and where it is more needed than here. No work is more imperatively important. Look at these figures:—

There are 2,000,000 Roman Catholics, nearly all of French origin, in the Dominion of Canada, whose entire population is only 5,400,000. Already

nearly 1,000,000 more are in the United States. Special importance attaches to Montreal as their largest centre, where there are about 150,000 of them (including contiguous municipalities), with only about 45,000 Protestants. Here there are, in active operation, five French Protestant mission churches, which, with proper support, would soon double their work.

It is estimated by some statisticians,—through accuracy in such estimates is quite impossible—that in Canada and in the United States, there are already at least 50,000 French Canadian Protestants. Thanking God, let us take courage. Had we commensurate financial assistance, the work could advance at a much more rapid rate, and Christ would soon possess the land.

"Come over into Macedonia (Canada), and help us."

Please Address
LOUIS N. BEAUDRY,
Superintendent French Mission,
Montreal, Can.

OF HANSON BROS., 178 St. James Street. Note 1.—Our Board of Trustees consists of J. J. MacIaren, G. C. J. R. Alexander, M. B. James Lord, J. A. Mathewson, Geo. Bishop, Louis Rollin, Joseph Beauchemin, to any of whom remittance for the debt on the church can also be made.

Note 2.—Having for many years been conversant with French mission work in the Province of Quebec, I can very cordially endorse the sentiments which are embodied in the above circular of the Rev. Louis N. Beaudry. Himself a convert from Romanism, his heroic consecration to the work of French Evangelization commands the entire confidence of all Christians, who have been, like myself, witnesses of his disinterested and successful labours.

GEORGE DOUGLAS,
Ex-President of the General Conference,
Methodist Church,
Montreal, August, 1884.

CHURCH RE-OPENING, CHARLOTTETOWN.

At the commencement of the present year it was decided that the Bible Christian church in this city should be disposed of and the Second Methodist church enlarged. The work has been completed. About 300 sittings have been added, so that there is now accommodation for about 700 people. Mr. Phillips, the architect, who superintended the work gratuitously, was unremitting in his attentions; and Mr. Fennell, the contractor, has fulfilled his contract to the entire satisfaction of the building committee. The enlargement has cost about \$2500, most of which has been provided for.

The opening sermon was preached on Sabbath morning, 3rd inst., by Rev. J. Read, President of the Conference. It was founded on 1st Cor. 3rd, 11 and 12. The theme was Christ the sure foundation. The sermon was admirably adapted to the occasion and could not fail to be productive of good. The evening service was conducted by Rev. W. E. Reynolds, of Murray Harbor, who delivered a practical and interesting discourse from Ephesians 1:22, 23. The church was well filled at both services. A platform meeting was held on the following Monday evening when addresses were delivered by Revs. J. Burwash, M. A., J. McLeod (Presbyterian), and E. Whitman (Baptist).

The enlarged building presents a neat and comfortable appearance, and the united congregations appear to be quite pleased with the new order of things. And now we would pray with Solomon at the dedication of the temple, "My God, let us beseech thee these eyes be open and let thine ears be attentive unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation and let thy saints rejoice in goodness."

S. H. RICE.

HOW THE LAW WORKS.

This forcible illustration, given by the N. Y. *Christian Advocate*, has been surpassed in sadness by numerous cases in our own Dominion:

An unscrupulous rumseller sold rum to a sailor until he was thoroughly intoxicated, and then allowed him to go forth to roam about the streets at 3 o'clock in the morning. In his drunken wanderings he broke into the shop of an aged shoemaker, named Curry, who naturally enough supposed the intruder to be a burglar, and fired his pistol at him. The shot took effect seriously, but probably not fatally. Curry, who was over 70 years old, was arrested, and is detained in jail to await the result of the sailor's injuries. Should they prove fatal, Curry may be tried for manslaughter, and sent to the penitentiary. But nobody has arrested, or proposes to arrest, the rumseller, who intoxicated the sailor and sent him out into the streets. Yet which is the more to blame for the occurrence? Is it the poor old man who was awakened in the middle of the night by some one breaking into his shop? or is it the man who for ill-gotten gain made his neighbor drunk and sent him out in that dangerous condition? If the poor shoemaker were discharged, and the rumseller shut up for ten years in the prison walls, substantial justice would be done.

THE LIVE ASSOCIATION annual session at Montreal on the 12th and 13th derived its name from that section of a famous agricultural tract equally distant from Houlton, Mead, and Debec, of these two flouring N. B. Railway. It was sent by Rev. J. N. B. Railway, a greatly appreciated work, and is just a personage that will for many years be a success.

The convention was greater than at any time. And notwithstanding the fact that the far sunshiny day, the sessions were held in a church, was one of the county people, and about the county people, this is the reason why this is the most honorable place to occupy. The hospitable people over a hundred of the best parts of the continent of entertainment in the good old fashion and best. More an intelligent people, and that have all the resources for carrying on and keeping the from year to year.

The officers of the association were: Jas. Watts, Esq., stock Sentinel, President; merchant of the Act, Ass't. Sec'y, Treasurer; and Inspector under the Act, Ass't. Sec'y, President for each of the county. Mr. Parsons is at the most finished platform speaker John, is superintendent Sunday-school largest school in the most in the district both on the platform. Mr. Parsons is at the most finished platform speaker John, is superintendent Sunday-school largest school in the most in the district both on the platform. Mr. Parsons is at the most finished platform speaker John, is superintendent Sunday-school largest school in the most in the district both on the platform.

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SUNDAY-SCHOOL

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SUNDAY-SCHOOL CONVENTION.

CARLETON COUNTY, N. B.

This live Association held its ninth annual session at McKenzie's Corner, on the 12th and 13th inst. The place derived its name from the first inhabitant in that section, and is the centre of a famous agricultural district; it is equally distant from Woodstock, N.B., and Houlton, Me., and in close proximity to Debec, the junction uniting these two flourishing towns with the N. B. Railway. Our cause is represented by Rev. Mr. Howie, who is so greatly appreciated, is doing a good work, and is just at present erecting a parsonage that will supply a need felt for many years.

The convention from the outset was a success. The number of schools was greater than at any previous convention. And notwithstanding the rain had so seriously interfered with having the farmers coveted every sunny day, the place in which the sessions were held, a large Presbyterian church, was crowded, many having to stand on benches at the entrance and about the windows. Carleton county people are enthusiastic, and this is the reason why S. S. Convention work has been given the high and honorable place among them we found it to occupy. They are a proverbially hospitable people, and that is why over a hundred delegates from different parts of the county came so confident of entertainment, though the entertainment in no very cases was in the good old fashioned way for both man and beast. They are furthermore an intelligent and self-reliant people, and that is why they usually have all the resources within them for carrying out the programmes and keeping the interest unabated from year to year.

The officers of the Convention were: Jas. Watts, Esq., editor of the Woodstock Sentinel, President; S. J. Parsons, merchant of Benton, Secretary Treasurer; and J. T. Fletcher, Inspector under the Dominion License Act, Ass't. Sec'y, together with a vice-President for each parish throughout the county. Mr. Watts is considered the most finished and pleasing platform speaker on the upper St. John, is superintendent of the Methodist Sunday-school in Woodstock, the largest school in the county, and foremost in the advocacy of temperance both on the platform and in the press. Mr. Parsons is an untiring worker and has made the Sunday-school field his special study. He possesses a spirit of enthusiasm in this line that is positively infectious, and is not all affected with any of that sensitiveness to criticism that plunges many another worthy toiler into such dire distress. His heart is in the work, for he gives not only of his time but his purse, freely, in carrying out the duties necessarily devolving on the Secretary. During the year just ended he travelled over 4000 miles in connection with the work of organizing new and visiting old schools, and, in view of the prospective work to be done, refused to accept any compensation, but bore the entire travelling expenses himself. Mr. Fletcher is a very quiet and unassuming official, but probably no one commands greater respect in the entire Convention than he. From the first he has been recognized as the founder of the Carleton Co. Convention, and one of the most indefatigable workers connected with it. In the duties of his office as inspector he has exhibited such vigilance, promptitude and courage, that probably no county in New Brunswick enjoys greater freedom from the drink curse; and it would be well if inspectors in other counties, whose heads seem pained with terror, would take a leaf from the notebook of the modest little man who has done so much for Carleton county.

I will not attempt a summary of the Secretary's report; but indicate merely something of the work done. In 1882, when the first printed Statistical Report was made, there were 53 schools with a membership of 3064; there are now 99 schools with a membership of 4685. One hundred and fifty-eight conversions were reported for the past year, and 23,000 Sunday-school papers were distributed. The amount of money contributed for Sunday-school and mission work was not noticeably great, but a step in the right direction was made, and one in harmony with which we must prepare to follow. The schools connected with the Convention pledged themselves to contribute a cent per week for each member toward the cause of missions for the ensuing year. One of the practical things done was the appointment of a committee composed largely of delegates from other counties, present by invitation, to arrange for a Provincial convention to meet in St. John during the fall. We predict for this organization permanency and success, from the composition of the committee and the line of action planned out by them. They do not intend to ask whether it is a feasible project, but having decided this point they feel "sure they are right," and intend to "go ahead." God bless the Project!

I was glad to see Bro. Berrie, with characteristic enterprise, distributing among Methodist delegates copies of our Sunday-school periodicals, and in conversation with some of them I was impressed with the lack of information on this matter generally prevailing. They were surprised to find that the papers were so much better, and so much cheaper than any they had ever been able to obtain; and I do not doubt, if all our ministers would follow Bro. Berrie's example and talk up our own publications at every opportunity, they would rapidly increase

their circulation. But better than this, our young people would thereby become familiar with the history, doctrine, and literature of our Methodist Church, and be led to form for her an attachment such as would not easily be severed.

It is to be hoped that the spirit and energy that have made Carleton the "banner county" of the Maritime Provinces if not of the Dominion, will be ere long imitated by every county in the Maritime provinces—for "it is good to be zealously affected always in a good thing."

E. D. W. Portland, N. B.

MEDICAL STUDENTS AT EDINBURGH.

During the session of the English Conference the Rev. E. J. Brailsford, of Edinburgh, gave an interesting account of work among Methodist medical students in that city:

It will be known to all that a great many students from all parts of the world attend the medical schools connected with the University. We have tried to welcome the Methodist students amongst us, and make them at home. An association has been formed, and out of this association a society class, with some twenty-five members, has met in the manse Sunday by Sunday. No one could look upon a number of intelligent, strong young men giving themselves to a noble profession without being moved, and I became early possessed with a strong desire to win them to the Lord Jesus. This was intensified as I became aware of the temptations and perils of a student's life. One of the last things that I did before coming to Conference last year was to attend what proved to be the deathbed of a student from South Africa. He had been a fine, manly, bright young fellow—the only son and the pride of his parents. He had taken the downward road, and had spent health and money in riotous living, and was lying there realizing his position and smitten with terrible remorse. Two or three days before his death his father, who had come over to see him and the old country, arrived just to see his hopes and ambitions blighted, to close his eyes and bury him and then return in haste to Africa to support the mother who soon to be broken-hearted, carrying with him the hope that before death summoned the prodigal away he had gone as a penitent for refuge to the arms of his Heavenly Father. As I think of those that have been brought to decide for Christ I can see so plainly that it has been the work of the Holy Spirit entirely. It was he who suggested words and plans, and opened up the way in a wonderful manner to individual confessions and more apparently careless young men to inquire about salvation. The other Saturday, after I had bade my last farewell, one of them said: "Before my father brought me to Edinburgh, the Spirit of the Lord most powerfully impressed his mind that he should call upon the minister and ask him to look after me. If he had not done so I should not have known you or become what I am now." Another told me, "Before I came to Edinburgh I was not a member. You asked me to your class, and after I attended the first meeting I went back to my room and kneeled down to thank the Lord, and there and then I gave up myself to the Lord." He is now a diligent student, exhorting the sick in the hospitals and on the local preacher's plan. I am surprised when I call to mind how easy and how natural it has all been; but, indeed, whatever the Holy Spirit accomplishes is easily done. One conviction early impressed me, the necessity of putting a distinct issue before every inquirer—not to be content with gradual growth or moulding influences, but to place the distinct issue before the anxious soul, "Jesus Anathema, or Jesus Lord."

A young man from Tasmania, to whom I had written, called upon me. He was ill at ease, and wished to join some Church. Although not converted, he understood the rules of our society very well. I told him the question of joining a Church was a secondary consideration, reminded him that to him who loved Christ His joy was always easy, but to him who did not, intolerable. I set before him the necessity of the new birth, and preached unto him Jesus; and he went away—went away to go to his rooms and be alone with God and pray. The next night he returned, the light on his face telling its own blessed story before his lips had time to tell the tale.

I will follow out this case a moment, because it enables me to show how one conversion will make its influence felt on others—how on "a torch will kindle another." He was anxious now about his fellow student who shared his rooms, an Australian, who had once been a Christian, but was now without the joy of fellowship with God. I asked him when he went back to tell his friend that he had found with Christ and to have prayer together; to invite him to come to the class and see then what came of it. On the very next Sunday the first to walk into my study was the Tasmanian student, and at his heels his companion, who had heard his story and been drawn to the Lord. I need hardly say that the privilege of pointing out to him that the most interesting work I do not only the most interesting work I do, but have brought me the greatest joy of my life.

FINANCIAL MEETINGS.

CUMBERLAND.

At Athol, August 28th, 3 p. m. J. CASSEIDY.

ST. JOHN, N. B.

The Financial Meeting of the St. John, N. B., District will be held (p. v.) at Hampton on Wednesday, Sep. 3rd, commencing at 9.30 a. m. JOHN READ, Dist. Supt.

SACKVILLE.

The Financial meeting of the Sackville District will be held, (D.V.) at Petitcodiac, Aug. 27th, commencing at 9 a. m. ROBERT WILSON, Dist. Supt.

LIVERPOOL.

The Liverpool Financial meeting will be held at Mill Village, August 27, commencing at 9 a. m. Superintendents of circuits will please notify the superintendent of Mill Village—of stewards expected to be present. G. O. HURSTIS, Dist. Supt.

P. E. ISLAND.

The P. E. Island Financial meeting will be held (p. v.) at Charlottetown, on Wednesday the 3rd of September, at 9.30 a. m. By order, H. P. OOWPERTHWAITER, Fin. Sec.

TRURO.

The Financial meeting of the Truro District will take place at Stellarton, on Tuesday, Aug. 26th, at 3 p. m. On Tuesday evening the Rev. R. A. Daniel will preach at Stellarton, and Rev. Thos Rogers at Westville. THOS. ROGERS, Dist. Supt.

HALIFAX.

The Financial meeting of the Halifax District will be held in Brunswick St. church, Halifax, Wednesday, Sept. 3rd, commencing 2.30 p. m. Superintendents of circuits will please notify their superintendents of Brunswick at, of the names of stewards expected to be present. By order, F. H. W. PICKLES, Fin. Sec.

YARMOUTH.

The Financial meeting of the Yarmouth District will be held (p. v.) in the Methodist church, North East Harbor, on Wednesday, Aug. 27th, commencing at 9 a. m. Superintendents of circuits are requested to see that the lay representatives are duly appointed according to the Discipline. See Discipline, Pars. 131 and 139. By order of the President, JAS. STRETEARD, Fin. Sec.

MIRAMICHI.

The Financial meeting of the Miramichi District will be held at Chatham, on Thursday, 28th inst., commencing at 9 a. m. Lay representatives from each circuit and mission duly appointed are supposed to be present. The Chairman desires information from city and mission superintendents what laymen are likely to attend, that he may provide accommodation for them. The Annual Missionary meeting at Chatham Methodist church will be held on the evening of Thursday (28th). Strangers will likely address the audience. By order of the Dist. Supt. C. W. DUTCHER, Fin. Secy.

ST. STEPHEN.

The Financial meeting of the St. Stephen District will convene (p. v.) in the vestry of the Methodist church at Milltown, on Wednesday, Sept. 3rd, commencing at 9 a. m. A Sabbath-school convention will be held in connection with the District on Tuesday and Wednesday evening, Sept. 2nd and 3rd, commencing at 7.30 p. m. Sunday-school delegates, whose names are forwarded to the superintendent of the Milltown circuit, will be provided with homes. A good programme has been prepared and a full attendance is requested. By order of Dist. Supt. L. S. JOHNSON, Fin. Secty.

TEMPERANCE NOTES.

The London Drinking Fountain Association has erected 557 fountains, and 566 cattle troughs in that city.

Chief-Justice Noah Davis, of the New York Supreme Court, says: "My twenty-nine years of experience as judge taught me that, of all the causes of sin and misery, of sorrow and woe, of pauperism and wretchedness, intoxicating liquor stands forth the unapproachable chief."

It is said that when Bishop Fowler was a young man studying for the ministry, he was addicted to cigars. Once on his way to an appointment, on the cars he considered the question of the use of tobacco. He reached a conclusion. He took out his cigar case and said: "Thou shalt not come between me and my future," and threw the case out of the window.

PERSONAL.

The late Charles Lockhart died at Los Gatos, and not Los Sotos, California.

The late J. G. Holland, editor of Scribner's Magazine, said of Bishop Simpson's speechless power: "It is something I can't define. Call it sympathy, call it magnetism, or what you will. I can feel it, but can't define it."

The Rev. Mr. Elston, Baptist minister of Inglewood, near Chicago, preached in Brunswick and Charles street churches on Sunday last. His annual visit to his father, a highly respected member of the Charles street church, is always enjoyed by these congregations.

The Rev. Roland Morton, of Windsor, favored our office with a brief call on Tuesday. The editor of this paper is only one of a number of ministers in whom, in their youth, Mr. Morton showed a father's interest. Few have led so many young men into our ministry.

Dr. Maria Argwin, a daughter of the Rev. Thomas Argwin, is soon to commence the practice of her profession in Halifax and Dartmouth. A nine months' visitation of hospitals in London and Dublin, after years of study in the United States, has been a good preparation for her important work. About thirty lady students were in attendance at the London hospital, but at Dublin Miss Argwin was the only lady present. The students were gentlemanly and kind and gave her what she asked—"a fair field and no favor." We wish her much success in a noble profession.

METHODIST NOTES.

The Fredericton Report says: "Caverhill has been selected as the place for the camp meeting to be held by the Methodists of York this year. The gathering will take place at an early date."

A correspondent of the Telegraph says that the Methodist church at Scotchtown, which has recently undergone very thorough repairs, and is now a very beautiful edifice, was dedicated on the 10th inst. The Rev. R. S. Crisp, of Portland, occupied the pulpit.

The terms proposed by the authorities of the late Bible Christian Church to the parent Church in England in reference to the claims of annuitants upon the Superannuation Fund have been accepted; the full sum asked for has been granted. The result of this will be, that these annuitants will come with their brethren into the union here.—Guardian.

GLEANNING, S, Etc.

DOMINION.

The Winnipeg Times thinks that the year 1884, according to present promise, will have distinction as the "year of great crops."

The election of the Hon. W. S. Fielding is considered certain, though at the hour of writing for its place are yet to be heard from. The city vote shows some change.

The Scott Act is declared by proclamation to be in force in Yarmouth. A repeal vote on the Scott Act is announced for Sept. 9, in Hallow Co., Ont.

Dr. Jenkins, the Liberal conservative candidate, has been chosen to represent Queen's Co., P. E. I., in the Dominion Parliament, by a majority of about 70 votes.

In putting up a new engine in the Christian Guardian office, Toronto, last week, a rope slipped, and a man engaged in the work was so badly crushed that he only lived for two hours.

A pastoral letter of the archbishop of Toronto, publishing the encyclical letter of the pope denouncing the freemasons, was read on Sunday at mass in St. Michael's cathedral, and all churches of the arch diocese.

Notice has been given the creditors of the insolvent Bank of Prince Edward Island that a third dividend of ten per cent. has been declared by the judge in liquidation, and is now payable at Charlottetown.

Costigan, a trial for the death of Miss E. L. Lyster, who was killed in St. John by a recklessly driven team, has been released. The Telegraph says that "the fact remains that there has been a palpable failure of justice."

By the award of the judicial committee the boundaries settled for Ontario are practically the same as those set out in the award of the Canadian arbitrators. Her Majesty in Council has issued an order approving of the award and ordering obedience thereto.

The religious denomination of the 165 students at the Normal School, Fredericton, is as follows: Baptist 25, Congregational 1, Episcopal 26, F. C. Baptist 29, Reformed Episcopal 1, Roman Catholic 31, Presbyterian 31, Methodist 31.

Edward Harlan, the celebrated Canadian rower, has been defeated on the Parana river, Sydney, Australia. Great surprise has been expressed in England. Beach, before he began rowing as a professional, was a ferryman.

Two millionaires, representatives of the German and English Hebrews in London, have already left Liverpool for Canada for the purpose of inspecting large tracts of land in the Canadian northwest, where colonies of the Russian Hebrews who have suffered from persecution will be established.

NEWFOUNDLAND.

Commander Wakeham, of the Government steamer La Conception, states that the cod fisheries along the eastern coast of Labrador are likely to prove a failure this season.

It is reported that rich deposits of copper ore have been recently discovered at the well known Lily Pond claim, yielding 25 per cent. of copper. This valuable mining claim is situated about 2 1/2 miles west from the South west Arm of Little Bay, one of the grandest shipping harbors in Newfoundland.

The Sublime Porte has issued a decree forbidding Jews heretofore to settle in the Holy Land; those who desire to pray at the holy places are permitted to remain thirty days.

GENERAL CHURCH NOTES.

The Baptists of Italy have united, under the name of "The Christian Apostolic Baptist Union of Italy."

The Canadian Presbyterians now have mission stations in Erromanga, Formosa, Trinidad, and Central India.

The Vatican, which once tried to get rid of the Waldenses by fire and sword, now tries gold, having offered \$40,000 for their newly built church at Rome.

Recent despatches say but little of the cholera.

GENERAL.

The Sunday school Convention of Nova Scotia, New Brunswick and P. E. Island will be held in Yarmouth this autumn.

Sunday schools for adults have been opened at Cambridge, England. They are taught chiefly by graduates of the University. The men prefer these teachers to any others, and their classes are all well attended.

A missionary of the American Board at Hong Kong, who has recently made a tour of two months, says he visited the homes of returned California Christians, and was encouraged by seeing in most of them standing firm in their profession.

On Sunday, July 13th, the Bishop of Lichfield preached to about 600 herdsmen in attendance at the Agricultural Show, Shrewsbury. The service was held in a tent on the show ground; the text was, St. Matthew xii. 12, "How much is a man better than a sheep?"

An earnest effort to reach the masses with evangelic truth has been started in Germany. Dr. Christlieb, of Bonn, and Count-preacher Stocker, of Berlin, are taking great interest in it. Bible readers have been appointed to labor among the lower classes, and there will be preaching in concert-rooms and theatres.

During the progress of the revision of the Old Testament, 10 of the 27 original English Co. manuscripts have died, and two have resigned. Four editions will be published. It was done with the New Testament. The American Company will present the emendations which they suggested, but which were not adopted in Great Britain, in an appendix.

Mr. Grahm and his two Swiss guides, who are scaling the high peaks of the Himalaya mountains in India, have discovered two higher than Mount Everest, which is 29,002 feet high, and hitherto supposed to be the highest in the world.

The Emperor William of Germany has recently expressed his approval of plans for a canal across Denmark, to connect the North and Baltic seas. The canal would save a voyage of 400 miles and the hazards attending the dangerous doubling of the Jutland headland.

France has made overtures to Berlin, Vienna and St. Petersburg for entente cordiale on the subject of limitation of English occupation in Egypt, the neutralization of the Suez canal and the independent policy assured by England. The overtures from the French government have been well received.

On the 10th inst., an attack was made upon a house in Lewis County, Tenn., where a Mormon meeting was in progress. Four Mormon elders and one other man were killed. The attacking party numbered about forty persons. The bodies of the elders will be shipped to Utah, where they will be buried as martyrs.

A despatch from Shanghai of the 19th says: "There is no prospect of settling the difficulty with France. Thirty-five members of the board of censors have presented a memorial opposing the conditions offered by the French, and urging hostilities. It is reported that the Empress has decided to declare war." All French naval officers on furlough have been ordered to return in anticipation of war with China.

A contract has been made for the construction of the canal between Spain and France which will convert the former country into an island, and will make the possession of Gibraltar as it were useless to the English.

The founders have applied to the French Government for a guarantee of ten millions of francs a year beginning with 1889, when it is hoped it will be completed. The French Government have not come to a decision, but the Ministry of Public Works has intimated approval of the project.

For the first time in a period of over forty years the Canada steamer which arrived at Queenstown two or three weeks ago had none of the American mails on board. They had been given by the American post-office to the America of the International Line, which sailed on the same day as the Cunarder, and reached Queenstown 46 hours before her. Since 1840 down to the present the Cunard Company can boast that it never lost a mail bag entrusted to it on the passage across the Atlantic.

A Mormon missionary speaking of the business of Salt Lake City, said: "The cooperative store purchases goods to the value of \$2,000,000 a year from the East. This store largely supplies the Territory, as Mormons are prohibited from patronizing Gentiles. There are about 3,000 Mormon children born every year in the Territory, and in the natural order of things about that number reach their maturity yearly. This far exceeds the Gentile voting increase. In a few years we have a large immigration, probably 5,000.

Bartholdi's statue of Liberty flaring, now being erected on an island in New York harbor, is a present from France to the American people on this centennial. It is a colossal statue, formed of plates of copper riveted together. The ancient Colossus at Rhodes, one of the seven wonders of the world, was probably little more than one hundred feet high. The uplifted torch in the hand of the Bartholdi statue will send its radiance from a height of 229 feet. Forty persons can stand within its hollow head, which is fourteen feet high; the torch has a circumference of twelve feet, and the forefinger is eight feet long. The torch will blaze with electric light, surrounded by a battery which will hold fifteen persons.

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