

The Wesleyan.

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No. 29

NOTES AND COMMENTS.

Convenience is not necessary. This distinction should be carefully kept in mind by those professing Christians who are "obliged" to use public conveniences on the Sabbath.—*Western Christian Advocate.*

At Des Moines, Iowa, the price of license to sell liquor was raised to one thousand dollars. Thereupon eleven additional saloons were opened. The small places retired from the business. Does this promote sobriety?—*Ex.*

Between the corrupt public men who are bought or influenced by money, and the cowardly public men who are intimidated by the clamour of ignorance, the public service suffers. Honesty and courage of the highest quality are needed for these times. Let voters use their microscopes.—*New York Advocate.*

It is said that Gen. Abner Buford, the great Kentucky turkman, who left the "Disciples" and joined the Episcopalians, gave as his reason for so doing that he found on looking into the matter, the former "had no pedigree!" An American philosopher has said that he would not give ten cents a yard for a pedigree—if the horse can't trot.

His wife and children never see a religious paper. The boys and girls are growing up without knowing anything about the grand history or the present condition of their fathers' Church. You are going to renew your own subscription. Get him to join you. Send four dollars, and start the Church paper to him, while keeping it going to your own fireside. Help him—your neighbor.—*Richmond Advertiser.*

The question as to the best methods of getting people to church is a question often discussed. The best method that we know of is to have a live Church, one with the pulpit and pew baptized with the Holy Spirit. This is better than a fine church, cushioned pews, perfect music or elegant sermons; yes, better than one or all of them together. This will draw when nothing else will.—*Arkansas Methodist.*

"Do you read novels," said a bright young lady to a lawyer. "I did, Miss," said he, "until my experience surpassed the wildest romance." A deep philosophy underlies the remark. No novelist ever equalled in his most startling conceptions and most grotesque combinations and most unlikely situations the things that take place before our eyes and to which we are more or less closely related.—*N. Y. Advocate.*

A Pittsburg jury gave a verdict against a railroad company for the amount of money stolen from a passenger in a sleeping car. "Since the defendant," said the Judge, "sold a ticket for two dollars in addition to the regular rates of passage, and offered the facilities for sleeping as an inducement to pay the extra money, it bound itself to protect its patrons while they were asleep and for the time being helpless."

Although established and maintained under the auspices of Spurgeon and the congregation of the Metropolitan Tabernacle, the Stockwell Orphanage is unsectarian, so much that of the 837 boys and girls who have been admitted since its foundation in 1867, while 106 were of Baptist parents, 306 belonged to the Church of England. Three of the remainder were even Roman Catholics. At present there are 234 lads and 131 girls in the Orphanage.

During the present Anglican Synod a sore subject—the just ownership of the authority and title of "Metropolitan"—will be up for discussion. It is claimed by the churchmen of this Province that the Bishop of Montreal is the legal Metropolitan, and, per consequence, that the Bishop of Fredericton, who exercises the power, is altogether in the wrong. There has been talk in the past of law proceedings. It is probable that the debate will be interesting to churchmen everywhere.—*Montreal Herald.*

Senator Plumb's letter, published in the *Centinel*, is worthy of all the attention it has commanded. Rarely has the secret of successful Church finance been so clearly stated. "The Church is prosperous," he says, "by just as much as it leans on its minor members." And he states the corollary as well: "Dependence on heavy men will always ruin a Church." This is not a criticism on the "heavy" or rich men, as it might be thought at first sight. A Church is not for the spiritual advantage of the few but the many; and those reap the benefit of Church life who enter its active work, not those who stand or sit and look on.—*Central Advertiser.*

The reports at the Wesleyan Conference show a large increase during the year, amounting, it is believed, when all returns are in, to 13,000. What sounds strange to us is that there are 104 trained men waiting appointment for whom there are no places. This church that has been so liberal in the support of its foreign mission work, ought to find the best way and place to use these instruments made ready. Assisted immigration would be better than waste by delay.—*N. W. Advocate.*

The objection to long sermons proceeds in great measure from an indisposition to be instructed in religious truth; and instruction in the doctrines of Christianity and in religious experience is one of the great wants among Christian professors. The short sermons demanded because it allows the Christian professor to escape from thinking, and to continue to lead a life of nominal piety, in which the sanctifying influences of the Holy Spirit are hardly experienced.—*Central Presbyterian.*

Speaking of the normal schools of the State, *The Albany Evening Journal* says: "Two things ought evidently to be done. The students at normal schools, whose special education is paid for by the State with the understanding that they are to teach, should be taught, or return the cost of their education; and the appropriation for the support of teachers' classes in the academies of the state should be materially increased to furnish added and needed facilities for more careful and extended instruction to those who are preparing to, and who actually do, teach."

Civilization and Christianity are pushing on to the conquest of the world so rapidly and so quietly that we do not realize how fast we are going. Savagery is everywhere, except in mid-Africa, confronted with Christian civilization, and within ten years, as the furthest, equatorial Africa, from side to side, will be awakened by the steam trumpet and the proclamation of the gospel. Our attention is so much occupied by the details of missionary work that we fail to realize the grandeur of its total results.—*Interior.*

The following from the Lowell *Standard* is too good to lose:—"Bob Ingersoll walks up to a large ancient structure, shakes his fist, pulls off his coat and goes to work to tear it down. 'What are you doing, Bob?' asks a looker-on. 'Going to tear the old thing down,' says Bob; 'don't like the looks of it.' 'Well,' says the looker-on, 'suppose now, instead of tearing that 'old thing' down, you go to work and put up another to beat it, why then I'll turn in and help you pull down this one.' 'Oh, go west,' says Bob; 'I'm no architect.'"

The Prefect of the Seine, with the sanction of the French Government, has issued a decree closing the chapels in Paris Hospitals; no regular ministerial visitations are to be made, and no priest will be allowed to enter a hospital unless expressly summoned by a patient. The Archbishop of Paris, in a letter to the priests in the parishes where these institutions are situated, strongly protests, on religious grounds, against this decree, and incidentally points out that hospitals will now suffer severely from the cessation of bequests from wealthy and devout Catholics.

How cheap is the privilege of writing an insulting letter! It costs a common envelope and a three-cent stamp. Soon it will be cheaper. At a respectful distance, give one a piece of your mind. You will feel relieved, and you can imagine your victim reformed. It is certainly the highest act of folly to rake up and write every offensive thing and send it, under the protection of the United States government, to one from whose opinion or policy you differ. How much grief and painful resentment can be avoided by doing nothing hastily, and by waiting for momentary excitement to die!—*Balt. Methodist.*

The *Daily News* Marcellus correspondent writes: "Marcellus will presently see pass through her city the members of a singular expedition. There has been organized at Paris, under the direction of the learned Abbe Maignon, the founder of the Comae, a society having for its object the dragging of the bottom of the Red Sea and the Bitter Lakes to find the chariots and treasures of the army of Pharaoh, supposed to be at the bottom of these waters covered by saline deposits. A sum of 750,000 francs has been subscribed for the expedition. Divers will search the Red Sea and the Bitter Lakes to discover the arms, the armour, and the treasures of the Egyptians that were in possession of the Egyptians when they were engulfed."

The troubles in the ranks of the Salvation Army at Paterson, N. J., have been settled for the present at least, and the barracks are no longer held by the money-lender. This experience ought to teach the warriors the danger of running their campaign on a borrowed basis. One result of the success attending the work of the Army in England has been that it was conducted on the cash system. General Booth paid as he went, or the Army did not move. There is always trouble ahead when an organization like this begins to borrow. Creditors will have accounts and mortgages will foreclose.—*N. Y. Tribune.*

Some clergymen of the Established Church, strong in the consciousness of eloquent powers, and with a mistaken idea of being duly impressive, are given to reading the Ten Commandments to their people in stern, deep tones, like small thunders of Sinai. "Thou shalt do no murder—rr—rr" offers them an especial opportunity to come out with blood-curdling effect. A late criticism upon one of them would take their breath away: "He reads the Commandments," said an amused clerical brother, "as if he himself had recently enacted them, and was determined to have them enforced!"—*Examiner.*

On June 20th the inhabitants of Guernsey had the gratification of seeing a flag hoisted above the wall of the island prison, in token of the fact that it did not contain a single prisoner, a fact the more pleasing that it was not without precedent in the history of the jail. The population of the island is rated at 35,000 souls. With peculiar gratitude to God the Methodists of Guernsey can call to mind that it is now close upon a century since John De Quetville began his ministry on the island, which now has upwards of 1,300 members of Society, with some 20 chapels, 5,000 or 6,000 sittings, and between 2,000 and 3,000 Sunday-scholars.

UNION WITH CHRIST.

At the Mildmay Park Conference, Rev. Hugh Price Hughes, Wesleyan minister, spoke on the above topic, quoting Paul's words, "I can do all things through Christ which strengtheneth me."

Remarking upon the Revised Version of the Bible as the most accurate, perhaps, that ever will be made, he directed attention to a slight but significant new reading of the verse he had just quoted. "I can do all things in Him that strengtheneth me." The latter copies of the New Testament had substituted "Christ" for "Him" and "through" for "in." Everyone knew what the apostle meant when he said "I can do all things in Him;" but when the Church began to intrude herself between the personal Saviour and the thought that there must be a mistake somewhere, and altered it. If he had read the Revised Version first, no one would ever have thought that he was referring to anyone but Christ. And why should the old translation have said "through" when St. Paul said "in" Him? Because at that period men were more impressed with the mediatorial work of Christ than with His life-giving work. They had assembled to remind each other that Christ was their Mediator most certainly; but that Christ also was their life; and uniting with the expression of the apostle the saying of the Lord "without Me," or severed from Me ye can do nothing, they learnt that union with Christ is the *sine qua non*—the essential condition of all spiritual strength or power.

In proceeding he said it was quite possible that this union should exist in disciples who are not fully conscious of it, and the special object of their conference was to impress them with the fact. What is it, he asked, that makes the various members of my body an organic unity? Why am I an individual? Because the whole body from head to heel is animated by the same human spirit. And why is it that the Church is absolutely one? Because the living human heart in heaven is full of the Spirit, and because the same Spirit fills the body on earth. It is because the same Spirit which is in Christ is also in us that we are made one with Him, and as the result the life which is in Christ is also in us,

for the love of God has been shed abroad in our hearts through the Holy Ghost given unto us. It was of inconceivable importance that every Christian should understand that the power spoken of to-day is the power of a new life: "He that hath the Son hath life; he that hath not the Son hath not life." The power which unites the branch to the Vine is a living power, and the power which unites the body to the Head is a living power. Hence the inconceivable folly of the man who tries to overcome sin in his own strength. A short time ago when taking a service in Oxford a working man came in and was the first to enter the inquiry-room that night. This man had since told the speaker that he had been trying for twenty years to be a true Christian and failed every day; he had almost given up in despair, when he was led to come to that meeting. By what some called accident he heard the truth on which they were dwelling now, realized at once that he had been trying to be a Christian in his own strength; then and there he came and trusted in Christ, was united to Christ, and from that day had done what he could not do for twenty years, because now he has the strength, now he has the life which he shares with Christ. What do you and I, brethren, want in order to do all that God has given us to do without difficulty and delay? We do not want good resolutions—we have had enough of them; we do not want methods, rules, and discipline. We want life, which may God in His mercy pour upon us here and now. This great improvement in our religious life will not be achieved by varied exercises and prayers, not by good works, not by almsgiving, nor by going to the Sacrament. What we want is to receive more of this new life from Jesus Christ, through the Holy Spirit. The vine wants sap, the body blood, and I want more of the life that is in Christ.

And what is the condition? That all the little channels of communication between the vine tree and the branch should be kept open, and should not be filled with dirt or insect life, or that it should not be severed or half severed from the main trunk. Let all these channels be kept open and clear that the living sap may flow in, and the rest, it might almost be said, will follow as a matter of course. Our supreme need, therefore, is that we should be filled with the Spirit of God here and now. But let us not imagine for a moment that our hearts are to be empty and nothing before being filled. If all the shutters of this building were closed at noon-day, and some one proposed to let out the darkness before letting in the light, what would you think of him? There is no way of letting out the darkness except by letting in the light, and we shall never let out sin, and cowardliness, and worldliness, but by opening our hearts to be filled with the Spirit of God, and then the matter is settled at once. A few days ago I went with some friends on an excursion to Oxford from Newham by the river, and we reached a lock; looking over we found that the water on the other side was at a higher level than on ours. What would we do then? Should we begin to make desperate efforts and try to lift or drag the boat up to the higher level? No, the only conceivable plan was to ask the boy at the lock gates to turn the handle and let the water flow in to fill our dock, and then we went on safely to Oxford. Now, I think some Christians are at the low level; they have made some progress towards life, but before further progress can be made they must reach a higher level; and how are they to attain it? By resolutions and efforts? No, in no way except by opening these apertures and permitting the water of life to come gushing in, so that we reach a higher level. Then the lock gates may be thrown open and we go pleasantly on towards heaven. In conclusion, he said that if any Christian had never yet real-

ized all the fulness of this living power he could say for himself that every day of his life made him less and less afraid of the devil and of the world, and only afraid of himself. The only Pope of whom Martin Luther was afraid was the pope of his own heart, and that was the pope of whom all might be well afraid. There would be power enough in this assembly to fight to shake London from one end to the other, and even to shake the four corners of the earth, if all yielded themselves to Christ, for the word remained true to-day, "I can do all things through Christ which strengtheneth me."—*Watchman.*

CHRISTIANS FROM HOME.

The season of the year is approaching—has already arrived. When many members of the Church will be scattered abroad. For a time the regular habits of home life, the Sunday services of the Church, the class meeting, the prayer-meeting, the Sunday-school and the support and brace of the presence and fellowship of brethren well-known and beloved will all be laid aside, while new places will be visited, and new faces seen, and new associations temporarily formed. They will scatter, not driven by the sword of persecution, but in quest of the quiet and comfort needed to recuperate the bodily strength that has been exhausted by a long period of hard business life. For several months they have sojourned amid the mountains or by the seaside. At these delightful resorts many excellent opportunities will be had of working for Christ, and unless there shall be a fixed determination to do so, and to do so not in a haphazard way, but upon some settled plan, there is danger of great decline of spiritual life. For it often happens that the majority of visitors at such places are "lovers of pleasure more than lovers of God." They indulge in much gaiety, and sometimes in much dissipation. Their spirit gives tone for the present to the social life of the community. They eat and sleep, and rise up to dance and play. The spirit of Christ is not among them. Mingling with such society, even though it be but a few weeks' duration, puts a severe strain upon the religious life, especially of young persons. Many a soul, zealous and devout with the daily surroundings of the home circle and the home Church, has, amid the scenes of a single season at such a resort, suffered irreparable spiritual loss.—*Alabama Advocate.*

CHAPLAIN McCABE.

You know him. He is inimitable. He is a member of the New York Conference, and therefore at home. Where is he not at home? His anniversary, the Church Extension, occurred the night before the close of Conference. The church—pews, pulpit, aisles, altar—was crowded. He sang, and he is "quite a singer,"—then he talked. The talk was dessert after dinner. Enjoying the dessert the people became good humored, then excited, then generous. He told the old story—with variations, amusing, touching variations. Then he asked for a church—or \$250 which would build one, with help. He couldn't sleep comfortably unless he had a church to sleep with every night. A kindly layman accommodated him. Then he wanted two churches, and got them. "Let's have four," he suggested, and the four were forthcoming. "Now, let's have six!" The Chaplain's bed was becoming crowded, but the people pushed them in. "Now, let's have eight!" Smiles. A song by the Chaplain, and a mighty chorus by the congregation. The ten were obtained. "Now, let's have twelve!" His love for churches is insatiable. The twelve were secured. The Chaplain's clerical bed-fellow now thought of putting the price of leg-gars under the bed that night—there were so many churches. That did not hinder the Chaplain from ejaculating, now let's have fourteen!" The jolly

suniness of the request was irresistible. But the fourteen did not satisfy him. No less than twenty churches—in posse—were carried by the songful McCabe to his bed-chamber that night. How he slept we haven't heard. Five thousand dollars—the largest collection ever received—will only increase his craving for more churches.—*Rev. K. Wheatley in Zion's Herald.*

SUFFERING FOR THE MASTER.

It is reported to me that one of the preachers who has a large family, was sent to a distant field with an unpromising outlook. When asked, "What do you think of it?" his reply was, "I think it a good place to suffer for the Master." The incident brings to mind Paul's sufferings for the Master. He says: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." But, to quote no farther, the whole 2 Cor. iv. may be profitably studied. He tells of the outward man wasting under afflictions endured for Christ's sake, and of the inward man's daily renewal; he tells of his mental attitude the while, contemplating the unseen and the eternal; and joyfully anticipates the time when the expanding and aspiring soul should be rehabilitated, and mortality swallowed up of life. Not all afflictions produce such blessed results; but afflictions for Christ's sake, shall by no means lose their reward. But to our brother—it is probable that he will reach his work in safety; it may be he will find his fears realized so far as the discomfort of the field and the inadequacy of support are concerned; but this is also probable—that the year will be unparalleled by the successes of any former year. Dr. Bond once wrote that men were many times like turbine-wheels which do their best work under water. Paul thought the "thorn" a hindrance, and thrice prayed for its removal; but the thorn was left, and grace added. Then he thought that better, and said: "Most gladly therefore will I rather glory in the infirmities, that the power of Christ may rest upon me. He did better work with the thorn and the power than would have been possible if the one had been removed and the other withheld.—*J. Meritts, in Baltimore Ep. Meth.*

CONVERSION.

Henry Ward Beecher is quoted as testifying against religious revivals by saying, "You can no more grow a soul in five minutes in the heated contagious air of a tabernacle, than can a juggler mature a rose on the stage before you." Mr. Beecher seems to have forgotten that a Japanese juggler does "mature a rose on the stage before you," and further it would seem that he has also forgotten that in the days of the Apostles thousands of souls were "grown in five minutes," as he puts it, and that, not in the "heated and contagious air of a tabernacle," but in the cool and critical air of great and learned cities, and upon the open plains of Asia Minor. Conversion, which may be as instantaneous as is the conviction which leads to it, is not the growth of a soul, but the birth of it; and both are the work of the Holy Spirit, acting in conjunction with the free-will of the human spirit. So long as the human spirit does not by a course of resistance repel the work of the Holy Spirit, so long that soul is growing, developing; and the moment of the new birth is approaching. Whether that new birth shall take place in the tabernacle, the field, the city or the cell, depends on causes entirely out of the view of Mr. Beecher, or any other human prophet, but none the less it is certain to come, and that instantaneously, whether preceded by great throngs of souls, or by the quiet yielding of consent.—*Evng. Churchman.*

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OUR HOME CIRCLE.

GIVING AND LIVING.

Forever the sun is pouring its gold
On a hundred worlds that be and borrow;

The flower shines not for itself at all.
He joy is the joy it freely diffuses;

The sea-level silvery rays to the land,
The land its supplies streams to the ocean;

He is dead whose hand is not open wide
To help the need of a human brother;

THE VOICEFUL TEXT.

"Bear ye one another's burdens,
and so fulfil the law of Christ."

Christie Duncan sat lost in thought,
an unheeded thing for that usually thoughtless, merry-faced girl.

Clearly, lovingly, he finished the reading with the verse, "Bear ye one another's burdens, and so fulfil the law of Christ."

Then such an earnest, beautiful prayer followed, explaining voluntarily, as it were, the meaning of bearing one another's burdens,

But she felt very much ashamed, very down-hearted just now, sitting by the window. And it is not to be wondered at, either, when one considers that eighteen years had rolled by before she had made the least endeavor to translate the lovely text to her own heart's understanding.

"I've never borne the least part of any one's burdens, I do believe; what a burning shame for a girl of my age to say!" was her unspoken thought.

"There never seemed any particular burden to bear at home. We are wealthy, and mamma has always had a maid. Papa is away all day, and don't seem to care for anything except rest when he comes home at evening. Then, besides that, I am generally over at Floy Rathbone's evenings. It's pleasant there, and here it's lonely. I wish the two children who died when they were little had lived, then I'd have some burdens to bear just as Floy has. I wonder how it would seem to wash little faces as Floy does. But then, if they had lived probably mamma would never want me to wash faces; she would employ nurses for that."

A sad look overshadowed the bright face as Christine began to realize her uselessness. Unshed tears were in her blue eyes as she thought:

"I would like to fulfil the law of Christ. I must try to think where to go."

"Ah! dear Christine, don't go too far to begin your blessed work of burden-bearing. 'Charity begins at home.'"

Ned, the canary, sang on; Christine, unheeding, thought on, and then a prayer, the first real prayer, simple yet full, was uttered.

"Father, forgive me for leading so thoroughly selfish a life. Show me, I beseech thee, how to bear another's burden." This was her prayer, and the answer came, a light dawned.

"Oh, what a blind girl I have been," she said sorrowfully. "I've utterly ignored the burdens in my own home. I'll begin here with papa. Now, as I think seriously, I believe papa has many burdens. He looks pale, worn and weary."

That evening, as Mr. Duncan left the street car at the corner and walked toward his home his heart was very heavy. He was tired and going home. Why did not his face brighten? Because he was weary of the same routine. He would let himself into the front hall with the help of his night key. A dim light would be burning there, but no one in sight.

Then he would throw aside his heavy coat, his hat and overshoes, and make his way to the library, which was never lighted until he came and struck the match. His wife would be up in her room, and Christie either in hers or over at Floy Rathbone's; he would see them at the table a half hour later, when Dorcas had supper ready. Then after supper he would return to his library, his wife would run over to some of her neighbors, or perhaps to her room, and Christie would entertain callers in the parlor, or busy herself in some out-of-the-way corner.

There was burden-bearing in the kitchen, too. Nora was overjoyed when one day Miss Christie inquired kindly about her friends, and dressed a doll gaily with blue silk and lace for her sister's little child. As for Martha, the chambermaid, she looked upon Miss Christie as almost a saint. She told her friend, Biddy King, "Shure an' didn't she take the bonnet that almost crazed me tryin' to trim it decent, and fix it illigant with her own purty fingers: an' didn't she cut up two of her very own dresses an' make the sweetest clothes for poor Mike's gurells; an' didn't she talk so swate an' be so kind that poor Mike gave up the drink entirely? Ay, she did, Mike's a sober fellow now. Blessin's on her."—National Temperance Adc.

Wallace Mayne wanted me to join their 'club' this evening. They've been fitting up the rooms in crimson satin upholstery, have new chandeliers, and an elegant new wine service, cut glass and silver. He says that they have jolly times there. Ah, what am I thinking of? Pshaw! what does a sober family man like me mean to be thinking of a club like that?" And a look of pain came into Mr. Duncan's eyes. He reached his own door, put the key in the lock, but did not turn it; the door was opened for him by Christie, who greeted him warmly.

"You look cold and tired, papa," she said, kissing him. "Let me help you off with your coat." "What does it all mean, dear?" Mr. Duncan asked, in a sort of dazzled way, which made Christie's heart ache, although she asked merrily, "What does what mean, papa?"

"Why, everything—you here to meet your father, the bright hall, the sitting-room and library all aglow. Have you company, Christie?"

"Not unless you call yourself company. Come into the sitting-room, papa."

Mrs. Duncan was there with a smile upon her face. "Christie has everything ready for you this time," she said.

Mr. Duncan glanced around. His large chair stood near the grate, the foot-rest conveniently near. Christie stood holding his dressing-gown, while his slippers were warming on the hearth. Rich and influential though he was, this home attention was something new to him. As he sat down there were tears in his eyes. He put out one hand; Christie was beside him, half laughing, half crying. "Oh, papa! I never in all my life felt so ashamed and humbled, to think such trifles of attention from a daughter is so new an occurrence as to surprise you. Can you, will you forgive me?"

"If there is ought to be forgiven, you are forgiven, dear child. I am a happy man to-night."

"After supper Christie read the evening papers for her father. Home had never been so sweet before.

"You have saved my eyes from that hard work, my darling; the paper is almost too fine print for me."

"Then count on me every night, papa."

The days rolled on, Christie learning new lessons in burden-bearing. The opportunities were many, now that she had open eyes and loving heart. She found that her father enjoyed all her little attentions. She could play, sing, or read to him as he desired. Sometimes a plate of fruit with a napkin and knife were waiting for him, sometimes a dish of nuts and raisins, sometimes a laughter-provoking article was marked for his benefit, and through it all he could feel his daughter's love, and life grew easier.

Then, too, Christie helped her mother bear her burdens. The weak, grieving mother grew stronger in character until she became in deed and word a true helpmeet.

"We can't bring the children back man ma," Christie reasoned, but we must live so as to go to them."

They live quietly on [the village people of Bengal] growing their rice and grinding their corn (two women sitting at a mill) just as they did, I suppose, when Herodotus started telling history, or when Alexander crossed the Indus at Attock, overthrew Porus, and settled Greek colonies all over the Punjab, three hundred years and more before the Christian era. You see them going down to the well with their water-pots to draw as Eleazar beheld the beautiful daughter of Bethuel, who became the wife of Isaac and the mother of the Hebrew nation; or, as a greater than he saw the woman of Samaria, at another well, nineteen centuries ago. You meet with the man who has just bought a yoke of oxen, going to prove them, or you see the ox himself treading out the corn, muzzled sometimes too, but not often; and if you go near the little huts at sun-down you will see them killing their kids, and preparing savory meat, such as their soul loveth. It is as if by some occult process the clock of time has been put back a couple or three millenniums; you almost expect to see the hunter Esau come riding from the chase, the subtle Sarah, and the crafty Jacob, have so perfectly enacted an old world drama before your eyes. Not without reason has the Orient been described as the unchanging East. But if the old social customs survive, so do some of the virtues as well. The old patriarchal system is somewhat in vogue. Families hang together in a wonderful way. The infant of a few days dwells together in the same house or cluster of houses with cousins of every age and degree of kinship, with father, grandfather, and great-grandfather, if the venerable old gentleman happens to survive. Their little earnings go into the general store, and the oldest male member of the family is a sort of petty chieftain over his own clan.—Bengal Methodist.

There was burden-bearing in the kitchen, too. Nora was overjoyed when one day Miss Christie inquired kindly about her friends, and dressed a doll gaily with blue silk and lace for her sister's little child. As for Martha, the chambermaid, she looked upon Miss Christie as almost a saint. She told her friend, Biddy King, "Shure an' didn't she take the bonnet that almost crazed me tryin' to trim it decent, and fix it illigant with her own purty fingers: an' didn't she cut up two of her very own dresses an' make the sweetest clothes for poor Mike's gurells; an' didn't she talk so swate an' be so kind that poor Mike gave up the drink entirely? Ay, she did, Mike's a sober fellow now. Blessin's on her."—National Temperance Adc.

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THE LORD'S DAY.

The Christian Sabbath, the Christian Church, and the Christian ministry in it, are the life and the light of civilization to-day. They are not without their faults; they are not without a great many things that had better be cut off; and I am glad to have men criticise them; but it does not rub out the foundation of this matter that they live, not because they are historical, or because they are organized in great power, but because the moral sentiment in the community recognizes their value and benefit. That is the reason they live. Although certain superstitious fears that I had detract somewhat from my thought of the Sabbath of my childhood, yet the thought of my father and mother remains; its stillness remains. When I waked up in the morning and found the Sabbath morning's sun pouring fall into my room, it was the carpet on the floor and the paper on the wall; for there were none other but the golden sunlight. When I remember the voice of the cock (and there were no wheels rolling to disturb the shrill, clarion tones), when I remember how deep the heaven was all day, when I remember what a strange and awe-inspiring sadness there was in my little soul, when I remembered the going down of the sun and the creeping on of the twilight, there is not in my memory anything that impresses me as so rich in all the tropics as a Christian Sabbath on the old Litchfield hills. My children have not that—woe to me; and their children, I am afraid, will not have it; but you take out of the portfolio of my memory the choicest engravings if you take away from me the old Puritan Sunday of Connecticut. Let the framework stand; but unite with it a better usage. Bring into it less sanctity of the superstitious kind, less rigour, less restriction, but more love, more singing, more exultation, more life. Make the Sabbath honorable and joyful. Then the people will accept it, and it will stand as immovable as the mountains.—H. W. Beecher.

The days rolled on, Christie learning new lessons in burden-bearing. The opportunities were many, now that she had open eyes and loving heart. She found that her father enjoyed all her little attentions. She could play, sing, or read to him as he desired. Sometimes a plate of fruit with a napkin and knife were waiting for him, sometimes a dish of nuts and raisins, sometimes a laughter-provoking article was marked for his benefit, and through it all he could feel his daughter's love, and life grew easier.

Then, too, Christie helped her mother bear her burdens. The weak, grieving mother grew stronger in character until she became in deed and word a true helpmeet.

"We can't bring the children back man ma," Christie reasoned, but we must live so as to go to them."

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ONLY A BABY'S GRAVE.

Only a baby's grave—
Some folk or two at the most
Of star-daisied sod,
Yet I think that God
Knows what that little cost.

Only a baby's grave—
Strange how we moan and fret
For a little face
That was here such a space—
Oh, more strange, could one forget?

Only a baby's grave—
I did we measure grief by this
Few tears were shed
On our baby dead—
I know how they feel on this.

Only a baby's grave—
The little life be much
Too small a gem
For his diadem,
Whose kingdom is made of such?

Only a baby's grave—
Yet oft may we come and sit
By the little stone,
And thank God to own
We are nearer to Him for it.

AS OF OLD.

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ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it?

I believe the brother was right. These "No Harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that needs such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone.

I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him. Years ago, by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was formed. Then followed drunkenness and ruin. No harm in that first glass! There was misery, ruin, death in it.

The solemn warning from all this is to avoid the "No Harms." They are never safe.—Word and Work.

HARD TO BE A CHRISTIAN.

Hard to be a Christian! Of course it is. But whether you will believe it or not, it is a great deal harder not to be one. That is to say, you have a harder time than if you were. You have at least as many cares and trifles as if you were a Christian, and as many temptations. Every sad and trying element of human life is manifested in your experience as often and as signally as it would be if you were one of Christ's followers; you thrust yourself inevitably upon many sharp points of evil habits which you might in that case escape; and you lack what a Christian—however feeble and imperfect his success as yet may be—always possesses—the consciousness that his Creator and he are no longer working at cross-purposes; that he is in harmony with God's will and plan for him; that omniscience and omnipotence and infinite love are occupied in shaping his circumstances, so that however painful they may be to-day, they are sure to be full of blessing in the end. You may not think this consciousness a very solid advantage, but if you had it in the sense that a Christian has, you would.—Congregationalist.

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THE SUNDAY SCHOOL.

JULY 20, 1883.

READING OF THE LAW.

DEUT. XXVII. 1-8; JOSHUA VIII. 30-35.

1.—Ebal and Gerizim stand isolated reaching apparently from 800 to 10,000 feet above the town of Shechem (Nablous), which lies in the intermediate valley. They stand, Ebal on the north, Gerizim on the south of a fertile, verdant and well-watered valley, of a width of about 300 yards, though at the opening of the ravine, where the town of Shechem is situated, the plain is much narrower. The adjoining sides of the two mounts give to the valley an air of pleasant, and at the same time of complete, seclusion. The Israelites when they reached this interesting locality were:

(1) To set up great stones in Mt. Ebal and plaster them with plaster, and on these the words of the law were to be written very plainly. It could scarcely have been the whole ceremonial law, but was most probably the Ten Commandments, with such other precepts as were of most solemn obligation, and to which the blessings and cursing were attached. Moses did not order such a labor as to grave the whole law in marble, but simply to write it on or in properly prepared cement. In this hot climate where there is no frost to dissolve the cement, it will continue hard and unbroken for thousands of years. The cement on Solomon's pools remains in admirable preservation, though exposed to vicissitudes of the climate, and with no protection. What Joshua did therefore, was to erect these great stones at Mount Ebal was merely to write in the still soft cement, with a stilet, or more likely on the polished surface when dry, with red paint, as in ancient tombs.

(2) They were to build an altar of whole stones, and to offer on it burnt offerings and peace offerings. The stones were to be in their natural state, as if a chisel would communicate pollution to them. It is not certain whether the same stones formed the monument on the side of which the words of the law were inscribed, as well as the altar on which the victims were sacrificed that signified its ratification. At all events the stone pile was so large as to contain all the conditions of the covenant, so elevated as to be visible to the whole congregation of Israel; and the religious ceremonial performed around it on the occasion, consisted first of the elementary worship needed for sinners, and secondly, of the peace offerings, or lively social feasts that were suited to the happy people whose God was the Lord.

(3) The Israelites were to be divided into two parties according to their tribes—the one-half standing on Mt. Gerizim, the other on Mount Ebal; and as the Levites read out the words of the law the people on Mount Gerizim were to answer "Amen" to the blessings, and those on Mount Ebal, "Amen" to the cursings.

2.—In the verses from Joshua we have the record of the fulfillment by Joshua of the instructions given by Moses. At the lowest estimate, two or three days must have intervened between the fall of Ai and the gathering at Ebal. Keil, who thinks that Achan was sought for far north as where Terahus Aya now stands, makes the distance from Ai to Shechem only about thirteen miles; Hallerstein states it at twenty miles; while others who conclude that Ai was further south reckon that the thirty thousand men employed to destroy this city must have marched more than thirty miles ere they came to the place where Moses had commanded them to celebrate this solemn religious service. At least two or three days must have passed, then, ere even this part of the host of Israel could have arrived at their destination; nearly a week might have elapsed ere the camp was removed from the plains of Jericho, and pitched in the Gilgal which was not far from Shechem. Of these intervening days the history gives no account.

If the record of this religious observance is not misplaced Joshua and his army must have paused for a juncture when it was very important to them to follow up their victories. But while military considerations suggested the latter course, they found afterwards that nothing had been lost by the time spent in religious observances in the midst of their warlike operations. So may we learn that, if we can only spare time for the worship of God, even in the busiest scenes and most pressing duties of this life, we shall not be losers, but gainers in the long run.

How awfully solemn must have been the assemblage of the dense multitude, and the sublime ceremony of the occasion! Amid the silent expectations of the solemn assembly, the priests standing around the Ark in the valley below, said aloud, looking to Gerizim, "Blessed is the man that maketh not any graven image," when the people ranged on the hill responded in full simultaneous shouts of "Amen," expressing their assent; then, turning round to Ebal they cried, "Cursed be,"—as there was no imprecation, but a denunciation of the Divine displeasure against those who had been or should be guilty of the following enumerated sins—but "Cursed the man that maketh any graven image," to which those that covered the ridge answer-

ed 'Amen.' The same course at every pause was followed with the blessings and cursing.—Abridged from the W.M.S.S. Mag.

ECONOMY IN A FAMILY.

There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of household affairs. It matters not whether a man furnishes little or much for his family; if there is continual leakage in his kitchen or parlour, it runs away he knows not how, and that demon Waste, cries "more!" like the horse leech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it. The husband's interest should be the wife's care, and her greatest ambition to further his welfare and happiness, together with that of her children! This should be her chief aim and the theatre of her exploits; the bosom of her family, where she may do as much towards making a fortune as he can in the counting room or workshop. It is not the money earned that makes a man wealthy—it is what he saves from his earnings. Self gratification in dress, or indulgence in appetite or more company than his purse can well entertain, are equally pernicious. The first adds vanity to extravagance, the second fastens a doctor's bill to a long butcher's account, and the latter brings intemperance—the worst of all evils, in its train.

HOME FOR THE SICK.

The following closing sentence from an article in the London Christian World is an expression of the sentiment of many on this side of the sea: "Physicians should think, not twice alone, before sending their suffering patients to the other end of the world to die in solitude, instead of having their weakness aided, and their comforts studied by the tenderest offices of human sympathy and love." It is one of the boasts of our great country that it furnishes varieties of climate each especially adapted to counteract some form of disease, and promote the highest healthfulness of persons having certain constitutional tendencies; the healing breezes of Colorado and Florida are greater blessings than their gold mines and orange groves. But to the suffering invalid, weary with pain, dependent with weakness, full of the unutterable clinging that comes when we feel that we may part forever with those we love best, the cost of leaving home is so great that great care should be taken by friends and physicians in urging or prescribing "a change of climate" as a remedy for deeply seated disease.—Ex.

USEFUL HINTS.

For heartburn, drink half a glass of cold milk in which a tablespoonful of linewater has been put.

Lima beans, like onions, will produce bountifully on the same ground for a succession of years.

Fifteen cases of typhoid fever on Washington Heights, New York, reported recently, are attributed to milk.

Poles cut in the summer will not last as long as those cut in winter by five years. Soil and climate, of course, make a difference in the life of the poles.

The Scientific American says that the judicious use of a little cheap benzine will usually destroy and exterminate ants without materially injuring vegetation or endangering the lives of animals.

Congestive and nervous headache is often greatly relieved by bathing the head with water as hot as can be borne, and the application will seldom have to be repeated more than once before the patient will fall into a refreshing sleep.

A small dish of charcoal placed in your meat larder will keep the article sweet and wholesome almost as well as ice. Charcoal is a great disinfectant. Occasionally used for cleaning the teeth, it will sweeten the breath when nothing else will do so.

Iron rust may be removed from delicate garments, upon which you dare not try oxalic acid, by mixing the juice of a lemon with some salt; put this over the rusted spots, and then hold over the spout of a steaming tea-kettle. This is almost always effectual.

Ayer's Sarsaparilla is the most effective blood-purifier ever devised. It is recommended by the best physicians.

IT STANDS THE TEST OF TIME.—Time tries all things, and few are the customs, habits, or adjuncts of life that are not swept away before the march of time. Remedies for corns have been introduced, tested, and found wanting. PUTNAM'S PAINLESS CORN EXTRACTOR alone holds undisturbed sway, gathering new strength as years pass on, and holding it with the power that rail on, and holding it with the power that rail on, and holding it with the power that rail on.

Hall's Vegetable Sicilian Hair Renewer never fails in restoring grey hair to its youthful color, lustre, and vitality. Dr. A. H. Hall, State Assayer of Massachusetts, endorses it, and all who give it a fair trial give in grateful testimony to its many virtues.

Advertising Cheats.

It has become so common to write the beginning of an article, in an elegant, interesting manner, "Then run it into some advertisement that we avoid all such," "And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible."

"To induce people to give them one trial, which so proves their value that they will never use anything else." "The REMEDY so favorably noticed in all the papers, "Religious and secular, is "Having a large sale, and is supplanting all other medicines."

"There is no denying the virtues of the Hop Plant, and the proprietors of Hop Bitters have shown great shrewdness." "And ability" "In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die? "No!" "She lingered and suffered along, pining away all the time for years," "The doctors doing her no good," "And at last was cured by this Hop Bitters the papers say so much about."

A Daughter's Misery. "Eleven years our daughter has suffered on a bed of misery," "From a complication of kidney, liver, rheumatism, and a nervous debility," "Under the care of the best physicians," "Who gave her disease various names," "But no relief," "And now she is restored to us in good health by a simple remedy as Hop Bitters, which we had ordered for years before using it."—THE PARENTS.

Father is Getting Well. "My daughters say: "How much better father is since he used Hop Bitters," "He is getting well after his long suffering from a disease declared incurable," "And we are so glad that he used our Bitters."—A LADY of Utica, N. Y. je 1m

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THE WESLEYAN

FRIDAY, JULY 20, 1883.

ACROSS THE OCEAN.

Each year the work of the Methodist Church attains more prominence. Not long ago predictions were uttered that her work was done and her glory departed. Never was prediction less worthy of regard. The discounted workers are reaping richer sheaves than before, and the would-be prophets of decline are engaged in the miserable effort to explain away the unwhisked for success.

The returns of membership for the approaching British Conference have already been announced. After having filled all vacancies the newly received members number more than thirteen thousand persons, besides those still kept in junior classes. This fact seems to have acted as a stimulus to those who have the plan of the coming Conference at Hull in charge. Several "new departures" are announced. On the 25th inst. three special evangelistic services are to be conducted in three of the largest churches of the town, and three others in the same places on the following day. Two other important gatherings will be a "Meeting of the United Societies" on the 27th, and a "Meeting of Working Men" on August 9th. A few years ago a Temperance Meeting was regarded as a sort of semi-official affair in Conference arrangements, but, the custom having passed into an unwritten law, the Conference Temperance meeting will be held in one of the largest buildings of Hull, at which Ex-President Garrett will take the chair ex-officio. A single temperance meeting indeed will not suffice for Hull and Hull Methodism; the afternoon will therefore be devoted to a Band of Hope demonstration.

The Irish Conference began its one hundred and second annual session in Dublin on the 15th ult. Its deliberations extended over ten days. The relations of the Irish to the British Conference are, as the Methodist Recorder remarks, "unique in their closeness, and on that account somewhat difficult to define." In accordance, however, with Wesley's Deed of Declaration, "one-tenth of the Hundred are apportioned to the Irish Conference, and these ten are as much members of the Conference which shall meet in Hull next month as the remaining ninety who reside on this side St. George's Channel. Hence, also, the President of the British Conference presides generally over the Irish Conference. He holds this position, however, not ex-officio, but by a special vote of the Conference—that is, the Hundred, appointing him the delegate under the thirteenth clause of Wesley's Poll Deed."

For the members of the Irish Conference President Garrett had words of congratulation. His brethren in England were never, he believed, more united, more prayerful, more hopeful than at the present; their brethren in Ireland had reached a period of improvement in national life when even in Dublin, the seat of a recent ghastly conspiracy, law still reigned supreme. Through a critical period they had passed with no tarnish upon their honor. With no small satisfaction Mr. Garrett could say that during the year no Methodist minister had been insulted, and that no Methodist was charged with any kind of complicity in the crimes which had afflicted their land. That there were worse times in Ireland than of late the readers of the Recorder are reminded by its allusion to the terrible scenes of 1798—"The Irish Conference then, as now, met in Dublin, and then, when other assemblies were prohibited, by the special permission of His Excellency, Lord Cornwallis, the Lord-Lieutenant. In its address to the English Conference the Irish Conference of that year says: 'Though some of us were imprisoned for weeks by the rebels, exposed to fire and sword in the heat of the battle, and carried, surrounded by hundreds of pikes, into the enemy's camp and plundered of almost every valuable, yet we have not suffered the least injury in our persons.'"

The work of Irish Methodists is a peculiar one. They lead into the Church members, many of whom soon go to live and labor elsewhere. Today there are more Irish Methodists in Philadelphia and New York than in Dublin and Belfast. Such facts have drawn many of their ministers abroad; they render the work of those who remain at home one especially of

faith and patience. The following statistics of membership may be of interest: Total, 24,383. Total increase, 611, and total decrease, 733. Net decrease, 92. There were 486 emigrations and 414 deaths. It was computed there were 64,334 attendants on public worship, and there were also 997 hearers in the army and navy, with 49 members. Five young men were presented for ordination, and six were received as candidates for the ministry. The death-roll contains the honoured name of James Tobias, at the age of nearly eighty years.

A leading French minister, writing in the *Evangeliste*, regards this year's Conference in Dieu-le-fit as one of the best in which he has taken part. One of the questions discussed was that of the lay delegation, and it was arranged that a second lay delegate should be sent from each district where this could be done without expense to the central fund. It was also settled that no minister should have a vote in the pastoral conference who is not a member of the mixed conference. Reports from the northern, southern, and Cevennes districts were encouraging, especially from the latter. The increase of members and persons on trial is about 6 or 7 per cent. The financial position of the Conference is embarrassing. In France the influence of Methodism has been that of leavening. Numbers, brought to God through her agency, are found in their character, while her own list is small. The Conference this year consisted of sixteen ministers (only eleven of whom have a vote) and four laymen, one from each district. Of the financial position the London *Watchman* speaks as "deplorable and disheartening." "How the ministers live" surpasses its comprehension. There was a deficiency of some \$2,000 in the finances, to help meet which some one is to go as a representative to other countries, America probably being the chief, since British aid is already given to the work of the Conference and to the distinct evangelistic work in which Revs. W. Gibson and J. W. Herivel are engaged.

Upon other parts of the work, more or less closely connected with British Methodism, we cannot now speak. A brief reference may however be made to the increased use of the press for the diffusion of knowledge and as an inspiration to general effort. Some weeks since a friend sent the writer specimen copies of the latest born of Methodist periodicals, —*Joyful News*—conducted by Rev. Thomas Champness, of the English Conference. This unpretending sheet was no doubt suggested by the *War Cry*, of the Salvation Army, which it equals in liveliness and earnestness, while, as an English contemporary remarks, it greatly excels it in the tone of its evangelism, and is distinguished by none of the extravagances, wildness, and childish use of military phrases and ideas which are a standing objection to the *War Cry*. Each number begins with a short leading article on some Scripture topic by the editor, strongly marked by his characteristic raciness, quaintness, and burning earnestness. The rest of this lively, earnest paper is devoted to the record of recent revivals of religion—striking instances of conversion, manifest answers to prayer, etc.—all briefly given, and aiming at heartening and stimulating believers in their exertions to win souls. We learn, through the *Watchman*, that the circulation of *Joyful News* is extending rapidly, and must already have greatly exceeded the expectations of its originators. Earnest Christians are making it their duty to sell and give this paper away in large numbers. "It may be partly owing," says the *Watchman*, "to the success of *Joyful News* on this side of the Channel that our friends Mr. and Mrs. Gibson on the other side of it are about to start their *Les Bonnes Nouvelles*, whose appearance we shall hail, and for which we shall prayerfully wish a prosperous future. It is another star in a somewhat darkened sky."

A SUGGESTION.

With no disposition to echo the croaker's cry, "The former days were better than these," we as a not inclined to deny that he is likely to go astray who treats lightly the example of the fathers in our church. Those of that honored list who yet remain look upon their sons in the Gospel with pleasure; may we not in turn gather some lessons of wisdom at their feet. One les-

son occurs to us just now with special force, and one to which the honored President of the N. S. Conference incidentally referred during the recent busy Conference—that of combining more decided and earnest spiritual effort with our necessary gatherings through the year.

The occasional expression of dissatisfaction with our ecclesiastical gatherings we regard as an index to a feeling not confined to a narrow circle. The minister who travels to a Financial District meeting fifty or a hundred miles, perhaps by slow process, can hardly feel repaid by the brief business interview with his brethren; the layman who meets him there is not always favorably impressed by the thoroughly financial atmosphere of the church or schoolroom; and the people who mark their arrival and departure may sometimes ask themselves whether a rare opportunity—a golden opportunity—for Gospel seed-sowing or reaping, or both, has not been lost. Even the hours devoted to business might be sweetened by a hymn, as the recent stirring debates in our Conference were influenced by the appropriate words sung from time to time at the suggestion of the President; and at the close of business such religious meetings might follow as would prove a blessing to the place of meeting, and send each pastor and layman home filled with a heaven-inspired zeal to do the Master's will more fervently.

Would it not be well if at the beginning of the year the brethren who are soon to meet in groups to consider financial questions should spend a day or two together in the consideration of subjects touching their life-work. We venture to suggest that the Chairman and Financial Secretary of each District, with the minister on whose circuit the meeting may be held, would form a competent committee to correspond with the brethren about to meet, arrange a programme and invite the co-operation of some esteemed lay brethren. No extensive programme need be published, but the way should be prepared by earnest prayer. We hope to be furnished with brief reports of many such meetings. They would, we believe, constitute a new era in our history, and help on the object at which we aim, "a revival in every circuit." Let us fall into line with the evangelistic efforts of our brethren abroad. The closing days of July should find arrangements made.

AN OLD FOE.

The announcement of Asiatic cholera in Egypt has everywhere commanded attention. In Provincial cities there yet survive those who remember the voice of the pestilence in the past—"sick, dying, dead!" Doubts respecting the nature of the disease now threatening Europe have all been dispelled by its rapid spread and alarming rate of mortality. From French sources it has been reported that the disease broke out in Bombay as early as May. This, at least, is certain, that the most malignant of plagues has established itself on the great highway between East and West, whence it is directly communicable to Greek, Italian, French and English ports. On this side of the ocean it is a satisfaction to know that in 1878 the ravages of a cholera march were stayed in the old world. Previous to that period such visitations, after an onward movement of four years had generally spent their strength on the cities of the American continent.

Asiatic cholera has generally been regarded in the East as one of those woes which the world suffers from heathenism. For a century and a quarter, says a leading paper, its periodical movement has been attributed to the dense masses of population gathered every twelfth year at the great Eastern festivals. From the shrines in the interior, to which pilgrimages are made, the disease has been conveyed to the coast, and thence by ship or by caravan to the various countries which have been attacked. The most terrible visitations of this plague which have occurred since 1756 have followed this periodical law.

The latest intelligence from Egypt is not at all re-assuring. The infected district grows larger, rendering the difficulty of establishing a cordon around it so much the greater. Deaths have already been reported from Cairo, a fact which bodes ill for the English army of occupation. On the other hand the record of progressive limitation and repression by sanitary improvements gives some satisfaction. Still, the minds of men will be haunt-

ed in Britain by the recollection of cholera summers, which have generally preceded those on this continent by a year.

The *Moravian* has this on "prayer that is not prayer." "If a little child should come up to its father and commence addressing him thus: 'O father, I acknowledge thee to be my parent, very strong, exceedingly wise and wondrously good; thou ownest all this house and rulest thy family with equity; thou hast brought me up from infancy, furnished my food and clothing,' etc., and finally, after going on thus, telling his father what he was, and what he had done, could do and would do, to the extent of about ten minutes or more, would end by asking for a penny—that child would be very likely to have its ears boxed. And it can be nothing but the infinite grace and long-suffering of our Father in heaven that saves some of the long-winded, pompous theological pounders of prayers, that are so frequently heard in pulpit and pew from receiving merited rebuke and chastisement from him. It can be nothing else. Therefore, when you pray, do not display your oratory, do not do anything else than pray."

Educational matters happily command much more attention than formerly. The profiting appears. A comparison of our educational advantages with those of a few years ago are largely in favor of the present. Improvements no doubt are still necessary, but those most conscious of their need cannot always hasten them. The Provincial Teachers' Association, held here last week, secured the presence of a very large number of teachers. Some very interesting essays were read. On Wednesday last the session of the Normal School at Truro closed. One hundred and twenty-five pupils were in attendance.

Our Methodist Episcopal brethren in the Upper Provinces are voting vigorously in favor of Union. Of 129 Quarterly Conferences reported in the *Canada Christian Advocate* of the 11th inst., 94 have voted in favor of the Basis, 9 against, with 6 ties. The majorities, too, are large. The Bay of Quinte Conference has added 25 per cent. to its missionary assessment to cover the debt. Alma College, belonging to that Church, has just closed another successful year. On its list for the year were 165 students.

Until recently the students of the Medical School at Victoria College visited the hospital of the Hotel Dieu of Montreal. When the Romish authorities endeavored to prevent this, several lawyers, if we remember aright, chosen by both sides, questioned the right to prevent the continuance of the practice. A late despatch from Rome now insists on the severance of all connexion between the Hotel Dieu and the Victoria Medical College.

The Bowmanville Observer (Bible Christian) says:

The laymen of the circuits of the Canada Methodist Church, in and around the city of London, on the 3rd inst., gave Rev. Dr. Ryckman a public reception in the Dundas Street Church, and presented him with an address expressive of their appreciation of his manly and Christian course in the union debate at St. Catharines during the sessions of the late London Conference. The ovation given Dr. Ryckman, and the decided tone of the leading London laymen at that meeting show that the laity of the Methodist Church of Canada have no desire to recall or modify the verdict they have given upon the Union question.

In consequence of the detention somewhere of the official report of the last four days of the New Brunswick Conference, we have availed ourselves to some extent of the excellent reports furnished by Mr. J. J. Anslow to the *Globe*. Next week some omissions will be supplied. We are glad to give our readers the brief but carefully prepared report of the Newfoundland Conference this week.

Recently in England Rev. Dr. E. C. Wines related a remarkable story of the son of a professional thief. While in prison he was converted. After serving his time out he worked at his trade, studied the languages, and entered a seminary, where he formed the acquaintance of an earnest Christian student. The two resolved to become missionaries to the heathen, and plunged into the heart of India, where missionaries had never been seen. After eight years' labor among the Santals the result is 30 churches, 40 schools, 2 training-schools, 2109 communicants, a Christian population of 6000, and a grammar and dictionary of the Santal language.

NEWFOUNDLAND CONFERENCE.

The tenth annual session of the Newfoundland Conference met in the old town of Carbonear, a place that has many pleasing reminiscences of Methodism. Most of the brethren arrived on Tuesday evening, June 26, and found their way to their respective homes. On Wednesday, June 27th, little groups of ministers were seen congregating near the church in which Conference was to meet. Many hearty greetings were exchanged by the brethren, and smiles of gratitude beamed from their countenances as they remembered the dangers—to a great extent peculiar to the country—through which they all had been brought safely during another year. A few were absent having missed their passage. When one passage is lost it is generally a fortnight, sometimes a month, before another can be obtained. Our Labrador brother seldom gets to Conference; navigation to that ice-bound coast is hardly open until the middle of June, and rarely any passage can be had from it until July. Yet, notwithstanding these difficulties, twenty-eight responded to the roll call.

After singing of hymn 478, prayer was offered by brethren Milligan and Dove; the Conference then proceeded to elect its officers. Several ballots had to be taken before it could be decided who should be the President. The names of several of the younger men came in as candidates for the supreme office, yet the election resulted in the choice of a tried man, Bro. Jas. Dove. After a majority of the votes cast, and for the third time in the history of the Newfoundland Conference, our Labrador brother was elected Secretary. Rev. George J. Bond was elected Secretary, and Rev. Geo. Boyd, Journal Secretary. Votes of thanks were then presented to the retiring officers. After a little talk on the time of meeting, etc., the Conference adjourned at 12.30, to meet again at 2.30. In the afternoon, a lengthy conversation took place on the transfer of probationers from the Sackville Theological Institutions. A resolution was passed expressing the opinion that such transfer would not work well with the Educational Society, while there is such a demand for laborers here. It should be understood that this does not pertain to transfers in general, but simply to the transfer of probationers from the Sackville Institutions. In the evening at 7.30 the missionary meeting was held. The President took the chair. The report was read by the Rev. J. S. Peach. Addresses were given by the brethren Percival, Atkinson, and Embree.

SECOND DAY.

In the morning the different committees were appointed, and the questions in the Discipline asked and answered. In the afternoon the subject of Union became the order of the day. From the manner in which some of the points in the proposed basis were taken up and debated, it was evident that some of the brethren had given the matter thorough consideration; they therefore expressed themselves readily and clearly on certain features. After a somewhat lively discussion, the vote was taken, when 26 were counted for the Basis and 3 against it. The evening session was devoted to a review of the work in our colony during the year. The spiritual reports of the different Districts were read; showing signs of religious life. Several of the brethren spoke with animation on what they had felt and seen of the power of God. The spiritual fire glowed, and many hearts were warmed and encouraged during this hallowed service. The following resolution was then submitted:

"That this Conference devoutly and thankfully recognizes the hand of Almighty God in the baptism of spiritual power with which several of the circuits and missions have been visited, and feeling that the conservation of the spiritual energy and the consolidation of God's work can be secured only by the faithful maintenance of the class-meeting, and by the people going on to perfection in practical holiness of heart and life, pledges itself to yet more earnest prayer and effort that this blessed result may be realized."

We need hardly say, that the resolution was carried unanimously. During the day several of the brethren obtained leave of the Conference to visit their friends in England.

THIRD DAY.

On Friday morning the President received word that two young men from England had arrived in St. John's, sent out by J. Lawrence, Esq., East Keswick, Yorkshire, as candidates for the ministry. Both men were requested to come to Carbonear, where they had the privilege of seeing the Conference in session. Their names are Reid and Kenwick. The Pastoral Address was read by Bro. James and adopted by the Conference. The reports of the Examining Committee on Probationers and Candidates were then given. As the results were continued as having travelled two years; four as having travelled one year, and one candidate was admitted to the list of probationers. A resolution was passed that the three following afternoons be devoted to committee work. The Conference adjourned until Saturday morning.

FOURTH DAY.

The reports of the following committees were presented and adopted: of the Educational Committee by Bro. Swann; Colportage Committee by Bro. Percival; and the Contingent Committee by Bro. Percival. Expressions of brotherly feeling and regard were accorded to the brethren Ladner, Harris, and Bowell, who were leaving the Conference by transfer, and a re-

solution in accordance was adopted. These brethren have labored hard in this colony and have rendered faithful and efficient service to the cause of God, and our prayers for them are realized. They leave with the well wishes of their brother ministers, who feel assured that their past services are a sufficient warrant of their future usefulness and success in their new spheres. At a later period of the Conference addresses were presented to Messrs. Ladner and Bowell on their taking farewell of the Conference.

The following day was the Sabbath, arrangements for which, as regards preaching appointments, were made some time previous. The pulpit in Carbonear was occupied, in the morning, by the Rev. W. W. Percival, and in the evening by the President. A love-feast was held in the afternoon. Other brethren went up and down the Bay to fill the pulpits at the surrounding circuits. Two cases tended to damp the interest of the Sabbath day in the Bay; there was a constant down-pour of rain, and thousands of people had left for the Labrador, when they go to prosecute the summer fishery.

FIFTH DAY.

The first part of the programme was the report of the Board of Hope Committee, by the Secretary of the Temperance Committee. It is evident that the great question of total abstinence and legislative prohibition is not behind in Newfoundland. A number of places in the colony are enjoying the privilege of the Local Option Bill, and the tendency in many of the settlements is to place a veto upon the liquor traffic. Nearly all, if not every one, of our ministers, are abstainers. The Conference proceeded to decide upon the place and time of the next Conference. It is to meet in St. John's, on the fourth Wednesday of June, 1884. A letter of sympathy was sent to the Rev. Thomas Fox, who was too feeble to attend Conference. An address was sent to His Excellency the Governor, who had recently returned from England where he had been for some time on account of ill-health. The day-school work was then taken up and discussed at some length. Dr. Milligan addressing the Conference and giving some hints to ministers whereby they may render more efficient aid in this important work. Bro. James Lumsden was permitted to attend the Sackville Theological Institution. Five new places were added to the mission circuits. The Conference concluded to send to England for ten young men, to meet the demands of the work in this colony. A resolution was passed condemning the running of railway trains on the Sabbath. The Conference then chose the following representatives: to the Central Board, the Rev. Jas. Dove, President of the Conference; to the Transfer Committee, the Rev. G. J. Bond, Secretary of Conference; Bro. T. James was appointed corresponding member of the Sabbath School Committee.

In the evening an ordination service was held, when Bro. J. Wilson was admitted into full connection with the Conference. The President gave out the opening hymn, prayer was offered by the Secretary. The epistle was read by the Rev. J. Embree, the gospel by the Rev. W. W. Percival. Bro. Wilson then gave a brief account of his experience and call to the work of the ministry. All who heard him were satisfied that he had a heart touched with the love of God, and a soul full of zeal for his glory. The Rev. J. S. Peach gave the charge, founded on the words, "Take heed unto thyself and unto the doctrine;" 1 Tim. 4: 16. The duties of a minister were clearly pointed out and enforced—the duty he owes to himself, and the duties he owes to others. The charge was in every sense of the word good. There were no wasted words or needless embellishments; but truths that went straight to the point. It was evident to all who are acquainted with Father Peach that he was really himself.

SIXTH DAY.

The principal work of the morning session was the consideration of a Home for the educational training of ministers' children, a most desirable scheme to meet the difficulties of the country in this particular department. The following resolution was then moved by Dr. Milligan, and adopted by the Rev. T. James and seconded by the Conference: "That the Conference hereby agrees to express its unqualified interest in this matter, and reappoints a committee composed of laymen and ministers to secure the co-operation of the Board of Directors of the Methodist Academy." On motion it was resolved that the committee be composed of nine ministers and nine laymen. The question of a circulating library was considered. The object is to afford on easy terms to the ministers of the country, access to the standard literature of the day. A committee was appointed thereon. A minute of reference was to the vision of the Sabbath day at the ice, as adopted by the Conference. It is reported that captains of sealing vessels force their men out on the ice fields on the Lord's day so that many are driven, against their will, to commit sin. It was resolved that legal counsel be had as to the power of the Legislature to interfere in the matter of taking seals on the Sabbath, and then to take steps to prevent this terrible and growing evil.

The Secretary of the Conference was then introduced to the President's deputation from the Sunday School Association of Newfoundland. Addresses were given by the deputation on Sabbath School work, which were responded to by several members of

the Conference. In the Sabbath-school meeting when the following topics were taken up: How shall we retain scholars, and what shall we do for the many hundreds of children we have not in our schools," by Bro. R. Brand; School in relation to the work of the Church," by Bro. G. J. Bond, a. m. D. Beaton, Congregationist, gave an interesting address on children. A very pleasant and light evening was then closed.

SEVENTH DAY.

Several miscellaneous papers were passed the Conference to refer from the agent at Ft. told of the good work which had been done during the year. The matter of supply for the year was left to the Chairman, Bro. Lewis was appointed Random Sound, and taking with him one of the recently arrived. The Conference expressed its sympathy and regard for brother Charles, who, after a few months' confinement was obliged to return on account of failing ministers sincerely hope please God to restore him motion it was resolved brother having doubt of his tend the District Meeting, his returns on in time. Twelve ministers were cases of the brethren in cases who have suffered affliction, were recommended a vote of thanks was presented to Dr. Duff's Life, Lawrence, Esq., East K. shire, for his continued securing men for other to the Rev. J. S. Peach valuable services in the financial department work.

In the evening a Temperance meeting was held, Bro. R. copying the chair. Several brethren spoke. The not very enthusiastic, but great was a small, not ple of his town are slow movement, but because were at home, the great ing gone to the summer

EIGHTH DAY.

The Book-room reported by the Rev. I. S. Peat, unanimous vote of conference management of the conference. It was voted that the Conference solve itself into a committee, on the subject of removal expenses, occupying the day. The Conference adjourned on Thursday, President, at the close of cordiality and Christian had been manifest throughout. The brethren are their circuits under the other of mutual and special Friday, that God may in bringing souls to Ch

The following is the stations:

- I.—ST. JOHN'S DISTRICT.
- 1. St. John's East—W. George J. B.
- 2. St. John's West—T. S. Milligan, Day School, St. John's.
- 3. Pouch Cove—Robert.
- 4. Burin—William K.
- 5. Grand Bank—James.
- 6. Fortune—S. Snowd.
- 7. Burgeo—One to be.
- 8. Pledge—J. Reay.
- 9. Channel—W. R. T.
- 10. St. Pierre—One was.
- 11. Flower Cove—An A.
- 12. St. Anthony—One.
- 13. Bonne Bay—J. Samuel Bell.
- 14. St. George's Bay—C.
- 15. Labrador—Henry.
- II.—CARBONEAR.
- 16. Carbonear—Geo. Noble, J. S.
- 17. Fresh Water—J. B.
- 18. Harbor Grace—G.
- 19. Brigus—J. Goodis.
- 20. Cupids—James D.
- 21. Bay Roberts—Edga.
- 22. Port de Grave—F. J.
- 23. Black Head—Willi.
- 24. Western Bay—T. V.
- 25. Island Cove—Willi.
- 26. Old Perlican—Geo.
- 27. Hands Harbour—J.
- 28. Hearts Content—J.
- 29. Random North—J.
- 30. Random South—O.
- 31. Brinkmann Cove—O.
- 32. Green's Harbour—J.
- III.—BONAIVISTA.
- 33. Bonavista—J. Prae.
- 34. Conception—George.
- 35. Trinity—K. W. P.
- 36. Greensand—Solom.
- 37. Glover Town—O.
- 38. Torringdale—J. B. Duffill.
- 39. Eggleston—Anti m.
- 40. Musgrave Town—A.
- 41. Pogo—Jabez Hill.
- 42. Musgrave Harbour.
- 43. Herring Neck—W.
- 44. Moran's Harbour.
- 45. Little Bay Island—A.
- 46. Bets Cove and T. Abraham.
- 47. Little Bay—One to.
- 48. White Bay—One to.

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the Conference. In the evening a Sabbath school meeting was held, when the following topics were spoken of: "How shall we retain our elders?" "How shall we do with the many hundreds of Methodist ministers who have not in our Sunday-schools?" By Bro. R. Bramhitt. "The School in relation to the Mission of the Church," was spoken to by Bro. G. J. Bond, A. B. The Rev. D. Beaton, Congregational minister, gave an interesting address to the children. A very pleasing and delightful evening was then brought to a close.

SEVENTH DAY.

Several miscellaneous resolutions passed the Conference to-day. A letter from the agent at Flower's Cove told of the good work which had taken place there during the past winter. The manner of supply for that station was left to the Chairman of the District. Bro. Lewis was permitted to attend Random Sound for a month, taking with him one of the young men recently arrived. The Conference expressed its sympathy and affectionate regard for brother Chas. Duffield, who, after a few months work in this country was obliged to return to England on account of failing health. The ministers sincerely hope that it may please God to restore him again. On motion it was resolved that every brother having doubt of his ability to attend the District Meeting should send his returns on time. At one District Meeting this year five out of twelve ministers were absent. The cases of the brethren Reay and Dunn, who have suffered affliction during the year, were recommended to the Committee of Consultation and Finance. A vote of thanks was passed to the donor of Dr. Duff's Life; also to J. Lawrence, Esq., East Keewic York, for his continued interest in securing men for our work, and also to the Rev. J. S. Peach, for his invaluable services in connection with the financial department of our church work.

In the evening a Temperance meeting was held. Bro. R. Freeman occupying the chair. Several of the brethren spoke. The meeting was not very enthusiastic, because the congregation was small, not that the people of this town are slow in their great movement, but because few of them were at home, the great number having gone to the summer fishery.

EIGHTH DAY.

The Book-room report was presented by the Rev. J. S. Peach, and a unanimous vote of confidence in the management of the concern was passed. It was voted that the Conference resolve itself into a committee of the whole, on the subject of assessment of circuits, which, with the question of removal expenses, occupied nearly all the day. The Conference closed at 11 o'clock on Thursday night. The President, at the close, referred to the cordiality and Christian feeling which had been manifest throughout the session. The brethren are returning to their circuits under the pledge to each other of mutual and special prayer every Friday, that God may bless all efforts in bringing souls to Christ.

The following is the final draft of stations:

- L.—ST. JOHN'S DISTRICT.**
1. St. John's East—W. W. Percival, George J. Bond, A. B.
 2. St. John's West—T. H. James; G. S. Milligan, L.L.D., Sup'l. Day Schools, Thos. Fox; Sup'y.
 3. Pouch Cove—Robert Bramhitt.
 4. Barin—William Kendall.
 5. Grand Bank—James Nurse.
 6. Port Hope—S. Snowdon.
 7. Borden—One to be sent.
 8. Pelly—J. Reay.
 9. Channel—W. K. Treat.
 10. St. Pierre—One wanted.
 11. Flower Cove—An Agent.
 12. St. Anthony—One to be sent.
 13. Bonne Bay and Bay of Islands—Samuel Jennings.
 14. St. George's Bay—One to be sent.
 15. Labrador—Henry C. Hatcher.
- II.—CARBONAR DISTRICT.**
16. Carbonar—Geo. Vater, George Noble, J. S. Peach, Sup'y.
 17. Fresh Water—J. B. Heal.
 18. Harbour Grace—George Boyd.
 19. Eriquis—J. Goodman.
 20. Opido—James Dove.
 21. Bay Roberts—Edgar Taylor.
 22. Port de Grace—F. G. Willey.
 23. Black Head—William Swann.
 24. Western Bay—T. W. Atkinson.
 25. Island Cove—William Jennings.
 26. Old Perken—George Paine.
 27. Haits Harbour—Joseph Parkins.
 28. Heart's Content—Henry Lewis.
 29. Random North—Jesse Heyfield.
 30. Random South—One to be sent.
 31. Britannia Cove—One to be sent.
 32. Green's Harbour—One to be sent.
- III.—DONAVISTA DISTRICT.**
33. Bonavista—J. Pratt, Geo. Bullen.
 34. Colatina—George P. Story.
 35. Trinity—R. W. Freeman.
 36. Greenpoint—Solomon Matthews.
 37. Chapel Town—One to be sent.
 38. Turlington—J. Embree, F. R. Duffill.
 39. Exploits—Anthony Hill.
 40. Pigeon Town—W. H. Edyvean.
 41. Bay Jabez Hill.
 42. Magraw Harbour—Jas. Wilson.
 43. Herring Neck—W. T. D. Dunn.
 44. Morden's Harbour—J. Pincock.
 45. Little Bay Island—Joseph Lister.
 46. Beta Cove and Tilt Cove—Henry Abraham.
 47. Little Bay—One to be sent.
 48. White Bay—One to be sent.

MOUNT ALLISON.

We publish with pleasure the following paper, which will at once remove any fears that the outbreak of diphtheria in the Male Academy during the last term may have proceeded from local causes. Dr. Mitchell is the physician in charge of the Dominion Penitentiary at Dorchester:

In compliance with the request made by the Principal of the Sackville Male Academy, that we should "examine the said building as to its sanitary condition," we beg to report that having met this day and examined the building, we find the ventilation good, the water supply for culinary purposes abundant, and of the very best quality, being procured from a never failing spring. The water for laundry purposes is rain water kept in a large tank, in the basement. The water for bedrooms is also rain water from an open tank in the garret which on examination proved to be pure and good. We have also carefully examined all sinks, traps, drains, earth closets, etc., in connection with the students' apartments, principal's apartments and servants' rooms and find them in good sanitary condition, as due attention is being given to the daily flushing of the waste pipes not only with clean water but also with suitable disinfectants. We find with bedrooms light, airy and well ventilated, with the best facilities for warming, viz., the hot water apparatus.

We would like to add that inasmuch as the building was only erected last year, is neatly finished on a site unsurpassed for beauty in the Maritime Provinces, upon a porous sandy soil, sloping in all directions from the building, we naturally expect the general conditions to be as favorable to the preservation of health as they well can be. All of which is respectfully submitted.

P. R. MOORE, M. D.
ROBERT MITCHELL, M. D.
N. AYER, M. D.
Sackville, 15th June, 1883.

Of the Ladies' Academy the *Chicoutout Post* says:

The unprecedented success that attended Dr. Kennedy's administration of the Ladies' Academy in this place the past year is an assurance that the future of this excellent institution will be still more useful for the training of young ladies. The attendance of boarders the last year was the largest of any year during the thirty years of its existence. Not only has the confidence of the public in the educational methods adopted and the efficiency of the teaching staff been expressed by the large attendance, but the official examiners, members of the Board of Governors and visitors were very flattering in their reports at the close of the last year. This is the only Ladies' Institute in the Maritime Provinces that possesses the power to confer degrees upon graduates. The Board of Instruction is much the same as last year. Miss Emma F. Sharpe retains the position of preceptress; Mr. E. C. Crazz that of musical director, and Miss Reid continues as teacher of painting. It would not be invidious to say that no other institution in the Eastern Provinces, if in Canada, offers such advantages for the prosecution of the two latter specialties as Mount Allison, and no other offers so extensive a curriculum. A full school this year is confidently anticipated.

VANDERBILT UNIVERSITY.

W. H. Vanderbilt recently added \$100,000 to his gifts to Vanderbilt (Methodist) University in Nashville, which his father founded and endowed with \$1,000,000. This last gift raises the sum of W. H. Vanderbilt's contribution to the institution to about \$300,000. In 1880 he gave \$100,000 for the construction of Theological Hall, which was dedicated on May the 8th of the next year—the sixtieth anniversary of Mr. Vanderbilt's birthday. Subsequently Dr. Deems—through whom a number of Mr. Vanderbilt's benefactions have been extended—interested himself in the establishment of a department of mining and civil engineering. The trustees of the University asked Dr. Deems to nominate the professor to fill the new chair. Dr. Deems sent in the name of Orin H. Landreth and he was appointed. Mr. Vanderbilt, learning that the department was poorly equipped, took upon himself the cost of the apparatus now in Science Hall. Other gifts at various times prior to the last gift raised the aggregate to \$200,000. The income of the last gift is to be applied to the support of a technical school in connection with the department which is already so largely indebted to Mr. Vanderbilt. By this last gift the endowment is raised to \$700,000.—*N. Y. Tribune.*

LIMITATION OF THE PASTORATE.

The action of the Presiding Elders' Convention at Minneapolis has called forth editorial comment and also correspondence in nearly all the American Methodist papers. The *Pittsburg Christian Advocate* thus speaks:—

The recent Presiding Elders' Convention held in Minneapolis has attracted considerable attention because of its action favoring removing all limitation upon the pastorate, as to length of stay. In some quarters it will doubtless be regarded as an indication of deep discontent with the polity of the Church. It is unquestionably a sign of something, and whereunto it may grow the future must reveal. But we by no means hold it as of such serious import as need create any trepidation for the safety of the ark. While some of our ministers (and we will not disguise our regret at parting from them) become dissatisfied with our economy because of the itinerancy, and leave us, and some of our laymen (and we will admit that their departure is a loss that we feel) seek other church communions for the same reason, yet we think the great bulk of both ministers and laymen could not be persuaded to change our systematic method for supplying our churches with pastors for the uncertain method which prevails with other Denominations. It has its disadvantages, no doubt, but it has also advantages that are of immense moment to all parties concerned. Not until the Church can be satisfied that the former can be eliminated and the latter, in the main, retained, will she consent to a change that jeopardizes our plan for a traveling ministry. We do not say that the removal of all limitations of the pastoral term would eventually work the abolition of our itinerancy—that is the very question in dispute; but the fear is widespread that it would. This fear is by no means groundless, and there can be but little doubt, so it seems to us, that it would be the commencement

of a virtual establishment among us of independent Churches, and of a class of ministers exempt from those usages of the Church which are operative, and would continue to be, with the great mass of their ministerial brethren. The action of the Minneapolis presiding elders will prove to be quite harmless, because of its extravagance. It reminds us of the darkey and his master who went out upon a deer hunt. They had reached the hunting-ground and presently saw a big buck coming along by prodigious leaps. The darkey stood motionless, gun in hand. "Why don't you shoot, Pomp?" cried his master. "No need shootin' at dat deer, Massa; he jump so high he kill hisself," was the answer. Had they confined their action to the question of adding a year or two to the term of stay it would have commanded much more favor.

DRINK'S VICTIM.

A sad scene was witnessed at the Plymouth terminus of the Great Western Railway on Sunday night. Two convicts brought home in her Majesty's ship *Thetis* were landed and sent by mail train to London. One was Luke Johnson, a man of color, convicted of murder and sentenced to death; the sentence being reduced to penal servitude for life. The other was Mr. John Collings, a native of Edinburgh, whose case is a very sorrowful one. Eight years ago he left Edinburgh and proceeded to the Falkland Islands as Colonial Secretary. Eighteen months since Mr. Collings, who is a single man, gave way to drink, and neglected his duties. The Governor of the Falkland Islands (Mr. Carr) reported this to the Colonial-office. The letter had to pass through Mr. Collings' hands, and he determined to appropriate it, with a view to settling his accounts in order, and thereby avoiding punishment. Soon after appropriating the letter, Mr. Collings again gave way to drink, was put under restraint, his lodgings searched, and the stolen letter found. He was tried for embezzling the letter, pleaded guilty, and was sentenced to seven years' penal servitude. The two prisoners were handcuffed together, and evoked great commiseration while at the railway station. The imprisonment to be served at a Colonial goal, and they will be conveyed to the Malta penal settlement.—*English Paper.*

METHODIST NOTES.

Ninety dollars was the amount taken at a strawberry festival at Long's Creek, Kingsclear, on the 13th inst., to aid in repairing the Methodist church of that place.

The *Woodstock Press* says that "the work of remodeling the Methodist church in progressing with commendable rapidity. The roof is nearly finished. The changes proposed will afford conveniences which will be greatly appreciated by all attendants of the church."

The St. John *Telegraph* states that "a new stained glass window has been placed in the Centenary church, the gift of a lady of the congregation to the church. It is a beautiful illustration of the parable of the laborers in the vineyard, and contains, among other inscriptions, the following:—The window is placed to commemorate the pastorate of Rev. Duncan D. Currie, 1871-1873 and 1880-1883."

PERSONAL.

The name of the Rev. H. J. Clarke should have appeared in the list of the Temperance Committee of the N. B. and P. E. L. Conference, instead of that of the Rev. J. A. Clark, A. M.

Dr. Hall, of the Normal School, Truro, left for Europe per *Hibernian* on Monday. His purpose is to make himself acquainted with the management of some of the educational establishments of the old world.

The Rev. James Buckley and Mrs. Buckley, of Gussobro, have been spending a pleasant month in visiting their children and friends in this city and to the westward. We had a cheerful call from Mr. Buckley.

Mr. William Dennis, who is about to return from Winnipeg to Halifax to take a place on the editorial staff of the *Herald*, has been presented with very valuable testimonials of esteem, by citizens of Winnipeg.

On a recent evening a number of the young men of Bridgetown called upon the Rev. D. W. Johnson, who was about to leave for Hillsburg, and presented him with a well-filled envelope as a token of their esteem.

In Grafton St. Church, on Sunday evening, a large congregation heard with deep interest a sermon from Rev. F. Woods, A. M., of Springfield, Mass. Mrs. Woods sailed on Monday, with Mrs. Woods, on a visit to his aged parents in St. John's, Nfld.

The Rev. E. E. Jenkins, M. A., ex-President of the English Conference, preached the official sermon for the London Missionary Society in Dr. Parker's City Temple, before a large and intelligent audience. Dr. Parker describes it as one of the most pulpit discourses he ever heard, and acknowledges that he had no idea Methodistian had in her ranks a preacher possessing such high gifts and eloquence. The sermon has been fully reported in the papers.

A most cordial reception has been given to the newly-appointed pastor of Brunswick St. Church in this city—the Rev. B. C. Barden. At a meeting called on Friday evening, the Rectoring Steward, W. H. Webb, Esq., presided, and words were freely uttered. The interest of the occasion was increased by the presence of the retiring pastor, the Rev. R. Brecken. The basement of the church in which the large number met, was beautifully decorated by Mr. Herbert Harris, who made liberal use of the treasures of his conservatory. Mr. Borden commences his work under pleasing auspices.

An American paper says that orders were received by the Harpers for 20,000 more copies of the May number of their magazine than it was possible to print. Six new presses, with all the latest improvements, are kept running day and night to print the illustrated forms, in addition to those used for the plain forms.

LITERARY, &c.

Mr. Whittier once wrote to a young literary lady who was bringing out a first volume of poems: "Be careful not to make the book too large. Don't put everything into it, let who will advise it. Sit like Khadamanthus in stern judgment upon all that claims admission. I speak out of the depths of a bitter experience."

Ex-Surgeon General Hammond is to grapple with the Woman Question in the next number of the *North American Review*. He will undertake to show that woman is unfitted for equal participation with men in public affairs not only by her smaller brain capacity, but also by the peculiarities of her nervous organization.

"The Story of My Life," written by Dr. Egerton Ryerson, and edited by J. George Hodgins, Esq., LL.D., has just been issued in one large volume of over 600 pages by the Methodist Book Concern, Toronto. This most interesting volume must have a large sale. The Life of Dr. Ryerson will be read beyond the limits of Methodism. He belonged to the Methodist Church, but all Canadians honor him. We shall have more to say on this volume which will be one of the standard historical volumes of the Dominion.

ABROAD.

The dedication of a new German Methodist Church, Newport, Ky., June 24th, the sum subscribed reached a total of \$8,633.

The Northwestern University, at Evanston, Ill., has been freed from debt, the sum of \$100,000 having been subscribed for that purpose, of which Governor Evans, of Colorado, gives \$25,000; Mr. William Deering \$50,000, and others various amounts aggregating \$25,000 more.

Out of a total of \$203,863 3s. 4d. in promises to the English Thau-giving Fund, \$291,121 4s. 9d. had been paid. And money is still coming in. Evidently when the report is published the difference between the promises and the payments will be represented by a small sum.—*Methodist.*

Rev. W. Gibson writes from Fari that the Wesleyans were about publishing a monthly journal, *La Bonne Nouvelle*, the first number of which was to appear at the beginning of July. Mr. G. had engaged the steamer *Amie* for a mission boat during the month of July, to the ports of Havre, Rouen, Trouville, and possibly Caen. This work was abundantly blessed of God last year in the conversion of souls.

The Methodist Episcopal mission in Japan is having an extensive revival. The *Western Advocate* says: "On the 10th of June there were baptized in the Tenando Church, Yokohama, 24 adults and one child. This still leaves 54 probationers in Yokohama alone, and recent letters from Nagasaki, perhaps the most difficult field in Japan, inform us that during the last days of May a gracious work began and during the following eight days 49 persons professed conversion and were received on probation into our Church. A general spirit of revival seems to pervade all the Churches, giving them an impetus for Christian work not seen among them hitherto. One of the most healthy indications is that in almost every instance, so far, whenever the wave of revival breaks upon a Church the members immediately bestir themselves upon the question of self-support."

The Marquis of Lansdowne will sail on the *Circassian* from Liverpool, October 11th, for Canada, to assume the office of Governor-General.

The Island of Anticosti, in the Gulf of St. Lawrence, will be sold in September next, to redeem the mortgages upon it.

The track of the Canada Pacific Railway is now completed for a distance of 728 miles west of Winnipeg, of which 161 miles have been constructed this season.

Seventeen million dollars' worth of fish were caught by Canadian fishermen last year. During the present year larger fleets are engaged in the business.

The Glendyer cloth mills at Mabou, C. B., were burned to ashes on the 10th inst. The loss to the owners of the mills will not be less than nine thousand dollars.

Twenty-four special constables were sworn in at Rat Portage on Monday by order of the Ontario Government to take possession of the disputed territory.

Rev. Mr. Cameron in his sermon before the Baptist Convention at Portage la Prairie on the 28th ult., said that 6,000,000 or 7,000,000 bushels of wheat will be raised in the North-west this season.

About three hundred patients have been treated in the Charlottetown Hospital since its doors were opened less than three years ago. It is worthy of remark that of these only six terminated fatally.

The disaster from floods at London, Ont., has been more serious than at first reported. A large number of dwellings have been swept away and over twenty lives are known to have been lost.

There will be no contest for the recent seat in the Commons for the County of Halifax. John F. Stairs, Esq., the Liberal Conservative candidate will, it is announced, be unopposed.

The Allan steamer *Parisian*, at Quebec on Friday last, made the passage from land to land in 4 days, 17 hours and 25 minutes. This, we believe is the fastest time on record.—*Quebec Chronicle.*

It is reported that a Montreal syndicate has purchased for one million dollars the Parrsboro coal mine and railway in the County of Cumberland. The object is to supply Montreal with cheaper steam coal.

Judgment was given in the Supreme Court Saturday quashing the appeal to disallow the extradition of Roger Amero, charged with the murder of Mrs. Carleton, at Watertown, Mass. The prisoner will consequently be removed to Boston to await trial.

At the review of the Camp at Picton, Major-General Luard complimented the captains on the neat and soldier-like appearance of the men on parade, and expressed the opinion that the camp was, in all respects, the best he had visited in Canada.

The vessels cleared for sea since the opening of navigation from Richibucto and outports were nearly all lumber laden. The value of cargoes was between seventy and eighty thousand dollars, independent of the cargoes carried in coasting vessels to ports within the Dominion.

As there is a doubt expressed by some that the School of Infantry In-

struction is to be established in this city, we may say that we can state it for a positive fact that it has been fully settled upon by the Dominion Government, and the available barrack room will be utilized for the purpose.—*Fredericton Reporter.*

The St. John *Evening News* says of the coming Centennial Exhibition: "Exhibition prospects are splendid. We seem warranted to expect the finest display by far ever yet made in the Maritime Provinces. Requisitions for space are pouring in from every direction. It is already apparent that every foot of space in the Exhibition buildings will be filled."

The deposits in the Savings Bank at Charlottetown in the fiscal year ended 30th June, 1883, amounted to \$620,363.00. The withdrawals during the same period were \$394,437.66, leaving an increase for the year of \$225,925.34. The total amount on deposit now is \$1,320,557.33, or about \$12 a head in the Savings Bank alone for every man, woman and child on the whole Island.

At Winton Place, near Cincinnati, a family of six persons were run over and all killed on the 3rd inst., by a railroad train.

The Tennessee State Prison with its convict labor has been leased to the Tennessee Railroad, Coal and Iron Company for six years, at \$101,000 per annum.

It is pointed out as a startling fact that England, from her own resources, is never in possession of more than one month's supply of food for her people.

Grace church in Broadway, New York, has to have a majestic \$60,000 spire of marble in the place of the wooden spire which was recently taken down.

New Jersey has broken through the long-standing requirement that the verdict of a jury should be unanimous. It permits a majority to convict or acquit, deciding that in a jury of twelve men nine shall be a majority.

Mr. Trevelyan says that the Irish Land act has reduced rentals by \$1,000,000 a year. Next to the emancipation of the serfs, it is the most radical measure any modern government has undertaken.

The national challenge trophy was competed for on Monday at Wimbledon by teams representing England, Scotland, Ireland and Wales. The Scotland team won, making 1,805; England, 1,760; Ireland, 1,695; Wales, 1,689. Sergt. McKay, of the First Sutherland Regiment, won the contest for the Queen's prize.

The announcement of the murder of Mr. Schroder, a German missionary in Zululand, has unhappily been confirmed by the Rev. Mr. Weber, the superintendent of German missions in that country. Mr. Horman, another German missionary living near Olanu, who so recently defeated Cetewayo, is also reported to have been murdered.

A boat containing two sergeants of the 23rd Regiment was recently swamped in Milford Haven. One named Davies, was saved by the efforts of his dog; but the other, named Taylor, was drowned. The dog first got hold of Taylor, but finding it was not his master, let him go and swam to Davies, whom he supported until he was picked up by a passing steamer.

A paper on the Sea Fisheries and Fishing Population of the United Kingdom, written by the Duke of Edinburgh, and read by the Prince of Wales at the International Fisheries Conference, contains much valuable information. The number of *bona fide* fishermen in the United Kingdom is estimated at 90,000, giving a total population directly dependent upon the sea harvest of 560,000 people.

In reference to the recent occurrences in Madagascar the French Minister of Foreign Affairs, said he was certain that if Admiral Pierre had adopted any measures they had been necessary and that Admiral Pierre had complied with orders to avoid offending England. He declared that unexplained events could not impair the present good relations between France and England. Utterances in the British Parliament on this subject had been courteous. If a grave error was committed the French Government would not hesitate to fulfil the obligations imposed by a sense of justice and the interests of the country. The minister's remarks were received with cheers.

The cholera is spreading generally throughout Egypt. The Sanitary Commission are taking steps to isolate Alexandria. Twenty-eight deaths from the disease occurred at Damietta, on Monday, 28 at Mansurah, and 15 at Samanoud. The sanitary commission is endeavoring to purify Cairo and isolate houses where the cholera has appeared. Baker Pasha having expressed the opinion that the cholera would probably be shortly removed. There is reason to believe that many scattered cases occur in villages daily which the natives conceal so as to avoid the impression of the cholera. The Spanish Government has introduced a bill in the Cortes to prevent the export of adopting all possible measures against the introduction of cholera into Spain.

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On Tuesday, July 17th, at the residence of the bride's father, Sackville, N. B., by the Rev. Dr. Rice, President of the General Conference of the Methodist Church of Canada, Andrew M. Bell, of Halifax, to Mary E., daughter of Rev. H. Pickard, D. D.

DIED

At Advocate Harbor, Cumberland Co., on the 10th inst., Elizabeth, wife of William Knowlton, aged 23 years, leaving a husband and one daughter to mourn their loss.

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restores, with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use lighter or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured.

MR. C. P. BRICHER writes from Kirby, O., July 3, 1882: "Last February my hair commenced falling out, and in a short time I became nearly bald. I used part of a bottle of AYER'S HAIR VIGOR, which stopped the falling of the hair, and started a new growth. I have now a full head of hair growing vigorously, and am convinced that but for the use of your preparation I should have been entirely bald."

MR. ANGUS FAIRBAIRN, leader of the celebrated "Fairbairn Family" of Scottish Vocalists writes from Boston, Mass., Nov. 1, 1882: "Ever since my hair began to give any evidence of the change which, feeling time approach, I have used AYER'S HAIR VIGOR, and so have been able to maintain an appearance of youthfulness—a matter of considerable consequence to ministers, orators, actors, and in fact every one who lives in the eyes of the public."

MR. O. A. PRESCOTT, writing from 18 Elm St., Charleston, Mass., April 14, 1882, says: "Two years ago about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly use but one bottle of the Vigor, but now use it occasionally as a dressing."

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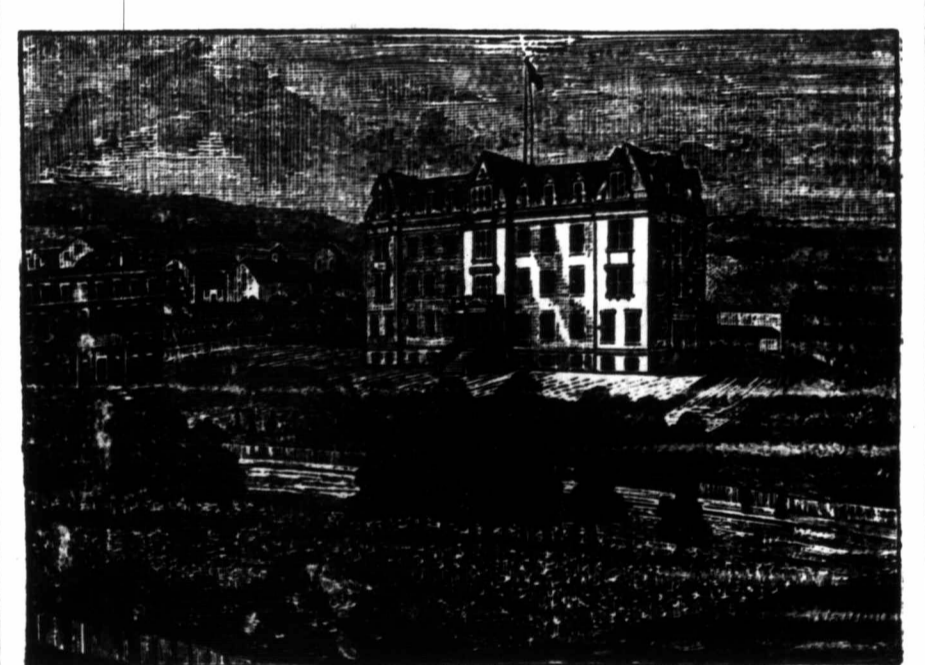
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VOL XXXV.

NOTES AND COMMENTS

If you don't want evil to come upon you, don't do evil to others.

The Inter-Ocean of C. Ours is a government of heaper by the saloon-ke moon-keeper.

A sermon of twenty-five long by the same will all two hours at the circus minutes too short.—Burr.

The Liberator says Bright's speech at the Taborian has been Spanish, to help the for the separation of Ch in Spain.

Grace Church, New York, a new marble spire, costing \$50,000. A ought to relieve a great among the poor, at much to repentance Herold.

Rev. Dr. R. R. Merce join the Congregational meeting. He has just pastor of the Phillips Boston, and accepted a Church, Boston.

Louisville, Ky., has every 200 houses, one every 120, one lawyer whisky or beer saloon to "The survival of the no easy task there—much more abundant Recorder.

The Chicago Congress have adopted a memorial paper press, asking the accounts of crime, and tional matter tending society, and to pollute youth, be suppressed, tailed.

The Church must relation of our literature necessity. Information of our liberality and protection against death He who puts a paper has done a service to lasting good, and starts Methodism.—Richmond.

Good advice was given duating class at Alleghe Seminary when Dr. "Young gentleman, roots, pore over Gre Latin, and if you have ancient hieroglyphics you when you go into preach the Gospel to Anglo-Saxon."

I notice that there sisters and twelve laym "converse" (in the oot at Conference. If tion" of these bret tracted from the tenths of the speeches from the reports. O "rising" brethren in was not elected this Evangelist.

There have been Spurgeon's sermons publications have do but nowhere more t Ever since the first v years ago, the pre tending; in fact, the come equal to that of self.—Richmond Adv.

U. S. Secretary Tel money that will have the present Apac peded in the educ children, would put further at the Woma sionary meeting, last it required \$12,000,0 standing army to gua of Indians, when th used for their Christ soon transform them The views of the po and the Christian pl remarkably similar.

As Lord Wesleyan men have opposed the nel Tunnel, an exclu it may be well to reme ing observation of "History of Civilizat torious—and the evid recorded in our Debates—that every which was carried, ev vement, every great every concession to the was strenuously oppo of Wellington, but spite of his oppositi mournful declaration means the security of be seriously impet Globe.