

The Wesleyan.

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NOTES AND COMMENTS.

A newspaper must grow in newspaper soil. The old idea that one sermon and two news items make a newspaper is exploded.—*Holston Methodist.*

For ten years we have been scanning closely our Methodist exchanges to find one time when a Bishop did not "preach a masterly sermon."—*Richmond Ad.*

In the *Washington Star* recently among the "Special Notices" appeared the following advertisement: "The prayers of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users much against the wishes of its members."

The German missionaries in Ranchi, India, arranged for a grand demonstration in honor of Luther, in which 35,000 native Christians took part. It is a striking comment on the far reaching influence of a single life that the children of the jungle should thus be found celebrating the birth of one who lived and died on the other side of the globe four centuries ago.

Says the *Chicago Tribune*, the advocate of license: "If nobody wanted to drink there would be no sellers of alcohol except for the arts. It is the drinking that causes selling. The demand is from the bibulist; the saloonist furnishes the supply." Turn the proposition around: If nobody wanted to sell there would be no drinkers. Selling causes much drinking. The supply is from the saloonist; the bibulist furnishes the final distributing stations.—*Ex.*

The baptismal question has caused a little disturbance in Methodism. Will those who have left Methodism for the Established Church find more rest or better opportunities? I heard lately of a clergyman who is constantly reminded by the people among whom he dwells that he is an ex-dissenter. Sometimes the indignity shown him turns particularly on his wife who is said to have led him out of Methodism.—*London Methodist.*

The Roman Catholic Church never expects a man for immortality. If he is baptized, he remains a member though his life is steeped in sin. Some day he may approach the Confessional, and the priest will be ready to wipe out, for a consideration, all his guilt. It is not strange, as they never expel a member, that their numbers should be large. The Protestant Church numbers only its communicants who are in good standing. We find in these facts the explanation of the wide difference in the moral status of Catholicism and Protestantism.—*Texas Ad.*

One who knows says of a charge in the Liberia Conference: "The membership do not seem to grow very fast numerically, yet this little Church holds its own very well, with the exception that I find here a disposition manifested not to pay anything for the support of their minister, and yet they say they love him. In this respect, however, they are not alone. The membership of the Church throughout Liberia manifest great love for their ministers in the same way, if I am correctly informed."—*N. Y. Ad.*

Ask the publishers of the most popular book in the market how many copies of it they have sold, and you will find that not one person in a hundred has purchased it. Five hundred thousand copies is a very large sale for any work, and yet that would only be one in a hundred in our country to-day. The Revised Version of the New Testament has had the largest sale of any book in the history of books, and yet not more than three million copies have been sold in a population of 80,000,000 of English-speaking people. We do not read so much after all.—*S. S. Magazine.*

Henry Ward Beecher seems pretty nearly to have "boxed the compass" of opinion. He has changed his views of doctrines, of philosophy, of reform on the temperance question, and now on the question of secular amusements, he reverses his engine. He recommends, however, that Christians should follow his example—not attend the theatre until they are over seventy, and then only hear the best actors. Example, however, is more powerful than precept. Young men will not wait until seventy before they cover their scruples with Mr. Beecher's example.—*Zion's Herald.*

The *Alliance News* prints a letter from the curate of Christ Church, Burton-on-Trent, an energetic teetotaler, who says: "I have received formal

notice from my vicar that, under pressure of the brewers, he has been compelled to ask the Bishop of Lichfield's permission for my removal from my present curacy. The reason given to his Lordship is that on account of my pamphlet they threatened to withdraw their money aid (stated to be £1,000 annually) from him. Surely, their great gifts for churches, &c., are but bribes to blind the receivers and ease their conscience to themselves."

The mood of the French Chambers respecting ecclesiastical matters was shown on Friday last by a vote of 291 to 199 cutting down the salary of the Archbishop of Paris from 45,000 to 15,000 francs, the latter being the amount given to all the other bishops. In vain did Bishop Freppel urge that the Metropolitan Prelate required larger means than his brethren. The descending scale, so far as the Archbishop of Paris is concerned, has been from 100,000 francs in 1830 first to half that amount, then to 45,000, and now to 15,000, a whole fall of nearly six out of seven.—*Methodist Record.*

Steamboats out here run to make money, and people who take boarders have the same object. And it is only when missionaries travel by boats owned and run by heathen Chinese that any reduction is made. The heathen allows us 20 per cent. reduction; the Englishman charges full fare, and has tried to force the heathen to do the same! But the latter said: "No, we have done this for several years. The general public make no objection, and we shall adhere to our rule." These are some of the men that gave Dr. Allen about \$16,000 reduction in the price of his college land.—*China Letter in Rich. Ad.*

In the city of Jerusalem three Sun days are observed in every week. The Mohammedans observe Friday, not by closing their shops and resting, but by going to the mosque at certain hours and reciting prayers. The Jews observe Saturday, being very strict as to their conformity to ancient custom and ordinance. They close their shops and are not often seen on the streets until after noon. They appear in their best clothes. Sunday is observed by the Christians of various denominations. On that day the flags fly from the Consulates of the Christian nations.—*Philadelphia Press.*

It is a recent item of news that a son of the South Sea Islander who slew the English missionary, John Williams, of Eromanga, laid the first stone of the monument erected to his memory. The fact is remarkable as showing the transforming power of the Gospel. The Bible is the only instrumentality on earth that can produce results like this. It is the light that lighthouses and leaded men out of savagery into the sweetness and blessedness of Christianity. To despisers of God and his word, the Bible is nothing but pasteboard, paper and ink, but to the believer it is the power of God and the wisdom of God unto salvation.—*Christian Intelligencer.*

A subject of great practical importance to the Church is that of enforced resignation. There comes a time in the man's life when his usefulness to the parish in particular, and to the Church at large, has gone. In a religious point of view parishes are allowed to go to ruin and the cause of religion is hindered because the clergyman cannot afford to resign. One of the questions which must soon agitate the Church is that of a plan of compulsory resignation with a pension list. How this can best be done is a subject for the clergy and the laity to discuss and determine. We note the grievance and say that a remedy will soon be required.—*Church Guardian.*

Dr. Charles C. Beatty, of Sturbridge, O., had a peculiar method of disposing of his wealth. At first he prayerfully set apart one-tenth of his income for the cause of Christianity; but when the financial revolution of 1867 wrought widespread distress he resolved that one-fourth should go to religion and charity. After this, in view of the fact that, as he says in the written pledge found since his recent death, the Lord had blessed him peculiarly "beyond what he had ever expected or desired," he made a covenant never to allow the principal of his fortune to exceed \$70,000, and that all above this should be given away. Accordingly, the value of his estate is \$85,000, and the aggregated gifts amounted to \$500,000.

A Christian minister said, "I was never made of any use until I found out that God did not make me for a great man."

WOMAN AND FOREIGN MISSIONS.

The erring hand that first opened the gates of sin and death has made glorious amends in the history of redemption. It is not necessary to recall woman's part in Hebrew history. It is around the cradle and the cross of her Saviour that woman's faith and love shine with most conspicuous lustre. It is not only as the mother of the Incarnate Son that Mary is forever "blessed among women," but on account of that marvelous faith which places her by the side of Abraham forever, as in a very real sense the mother of her believing sisterhood. While Zachariah, the venerable priest, could not believe the simpler promise concerning his prophetic son, she received with implicit confidence the announcement of a miracle unparalleled, and apparently impossible, which she shared with millions of her sisters since—"Blessed is she that believed." This is the secret of woman's peculiar power, her facility of faith.

Then to woman falls the next honor of heralding the advent. She pronounced the prophetic utterance on the Anointed Babe, but Anna—the holy watcher at the manger of heaven—who published the tidings, and "spoke of these things to all who waited for redemption in Jerusalem." Who needs to be told woman's ministry to the person of the Lord, of the daughters of Jerusalem, that shed the only tears at the crucifixion, and the heroic hearts and hands that faltered not in that awful hour when manhood quailed and fled?—at the cross, and helping with her hands, perhaps, to lay the Lord in Joseph's tomb. Fitting that she should be first at his open grave, and that woman's lips should have been chosen to herald the resurrection. Woman thus, the first preacher of the gospel, has kept the van through the Christian era. The Pentecostal story of Acts, the annals of missions, the blood written records of martyrdom, are all illuminated by her faith and love. Often hers has been an indirect ministry, not preaching like an Apostle, but like Priscilla, sending an Apostle to preach; not writing like an Augustine, but living her life, like Monica, in the son who was her own reprint; not writing her name in the earthly record and beside the municipal bequest, but known in the annals above as the spring of all the streams of blessing. It will take eternity to reveal the true Church history of the spiritual forces in Christianity.

But recent years have given to woman's Christian work a still more distinctive and prominent place. It has been truly said that the missionary enthusiasm which the past ten years has developed is largely due to the touch of woman's hand. Let any great and true movement become thoroughly infused with her intense sympathy, her fine enthusiasm, her patient and persistent will, her power of self-sacrifice, her peculiar capacity for giving it fascination, and, above all, her pre-eminent faith and spirituality, and it will grow into a great enthusiasm. A man may attend a missionary meeting and feel its power, and perhaps respond in generous action. A woman will not only do this, but she will become a magnetic medium, and speak of it until all within her influence are infused with her intensity of feeling. She is the born herald of good tidings, and not only her sisterhood in far-off lands, but the whole Church of God is feeling the power of her holy evangel.

The two most hopeful features of modern missions are the elevation of heathen womanhood abroad, and the consecration of Christian womanhood at home. A gifted Christian woman has lately said: "In ancient times and classic lands they tell us that if a band of vestal virgins met a poor criminal on his way to death, he was pardoned

and freed to go joyfully to his home again. So let us women walk that not one only, but thousands and millions may feel the power of a pure womanhood to carry out the Lord's purpose of deliverance to our race from eternal death."—*Gospel in Ark Lands.*

REVIVAL WORK.

A most successful Revival Mission has just been held in Dublin, conducted by the Rev. Hugh Price Hughes, M. A., of Oxford.

The mission lasted a week, and consisted of daily Bible-readings in Stephen's Green Chapel in the afternoon, and an evangelistic service in the evening in Abbey Street Chapel. The Bible-readings were very well attended, many business men laying aside their business for an hour "to rest awhile;" and old Abbey Street was crowded every evening, all the services in the other chapels being suspended for the week. These Bible readings were times of great refreshing, and many were stimulated to seek for higher attainments in Christian living, for it seems to be Mr. Hughes's aim, at these meetings, to teach the way of the Lord more perfectly to those who have believed to the saving of their souls, and are engaged in working for God, yet have not that fulness of rest and consequent joy and comfort which is their heritage. The subject of the first Bible-reading was "The Siege of Jericho;" and, in the course of his remarks, Mr. Hughes stated that all his plans in conducting revival missions are based on that incident. Very beautifully and simply, he showed the leading characteristics of that memorable event, and applied them to the thoroughness, unanimity, perseverance, publicity, self-sacrifice, dependence on God, faith, and action. To the common-sense application of these to his great work, and the accompanying influence of the spirit of truth, is due Mr. Hughes's success.

His addresses at the evening meetings were overwhelmingly powerful. Selecting striking subjects, as the Prodigal Son, the Conversion of Zaccheus, the Conversion of Saul, the Woman with the issue of blood, etc., he showed the claims of Christ, the simplicity of faith, the danger of delay, and brought out of his ample treasury things new and old to illustrate and enforce his appeals. Every evening many stood up to witness for Christ, and show their determination to live for him, and then withdrew to the enquiry-room for conversation with the ministers and others, who, Ananias-like, would tell them what they should do. More than one hundred and twenty-five professed conversions of adults, besides many young people, have been the result. A peculiar and well-trained choir was a strong feature in the mission, the leading feature being "Hymns for Mission Service."—*Methodist.*

THE FAUSE PROPHECY.

We are too far removed from the scene and too little acquainted with the spirit of Islam to grasp in its religious excitement the full import of the situation at Constantinople. The natural tendency of Mohammedanism is to great a dreamy fanaticism, ready to enter with enthusiasm any religious enterprise, without clear conception of its aims or serious thought of the mistakes that may befall it. There is a strange restlessness throughout the Orient, growing out of the success of Christendom in winning back from the Moslem Empire the lands once possessed by the followers of Christ. Muslims profess implicit confidence in their faith, but confess that it has fallen away from its best days and needs to be restored to its ancient purity that it may regain the power and glory of the past. Everywhere the Arab looks upon the Turk as an intruder and usurper, only tolerated as

all because of their common faith; the dream of the sons of the desert is to see the Empire restored to its rightful rulers. It will be observed that all reformers and prophets of Mohammedanism are Arabs and religious enthusiasts. Arabi Pasha failed probably because his scheme was too narrow; he made himself leader of an Egyptian revolution instead of committing himself to the still more uncertain issue of a holy war.

More than a year has passed since it began to be known that in the Sudan, over which the Khedive claims the suzerainty, an Arab proclaiming his descent from Mahomet and producing convincing proof to his followers that he was Allah's chosen instrument for the restoration of Mohammedism, was gaining many adherents. That El Mahdi, as he is called, possesses many qualifications for such a mission is the universal testimony. His personal presence is attractive, for he is endowed in an eminent degree with the beauty and dignity of the pure Arab stock. And he inspires all who associate with him with a conviction as strong as his own that he is "sent of God." His followers are represented as a wild, enthusiastic horde, well mounted and well armed, but lacking in military training, unable it has been said to stand before English troops or an Egyptian army commanded by English officers. It was assumed therefore that Arabi having been disposed of, the troops of the Khedive under Hicks Pasha had an easy task before them. So confident were those in authority of successful issue that no calculations had been made for defeat. If newspaper correspondents do not deceive us the Sultan regards the situation with great anxiety. The Ulema, the high priests of Mohammedanism, were unwilling to pronounce against El Mahdi, and this increases the concern and distress of the Porte.—*Central Ad.*

THE GREAT EVIL.

Every man is sinful before God and a transgressor of the holy, just and good law. The fact more important than any other in regard to every man is that he is a sinner. The need more urgent than any or all other is the need of deliverance from sin. The danger more to be feared than any other is the danger of being condemned and punished for sin. The cause of all disappointment and grief and wretchedness and sorrow and suffering and death is sin. Human life is blighted by sin. Humanity is weighed down by sin. Not ignorance or poverty or friendlessness is the great evil. The great evil in the world is the sinfulness of human nature, and this the ever flowing spring of which issue the innumerable evils from which men suffer. Banish sin from the world and the world would be heaven. Banish sin and the world would be full of light and life and joy. God is working among men to overcome, to root out, to put an end to sin. Men maintain the existence and dominion of iniquity by refusing to listen to God, by turning their backs on Him, contending against him by rejecting his Saviour and resisting his Spirit, by the greatest folly man can be guilty of—despising God's Word. God has revealed his will, with its instructions, commands, warnings, pleadings, invitations and promises to turn men from sin and win them to righteousness. The Lord Jesus came into the world to make his soul a sacrifice for sin, to bear the stripes due disobedient men, to save his people from their sins. He ministers to those who trust in Him, that he may sanctify and cleanse them, and at last present them before God without spot or wrinkle, holy and without blame. The Holy Spirit and without blame. The Holy Spirit is sent to convince men of sin, to enlighten, to renew and sanctify them, from heaven to earth, to be born again, and the Spirit, to be born from above, ye cannot enter the kingdom of heaven.

THE SET TIME.

The *Independent* thinks that much harm has come from a misunderstanding of the Scripture phrase, "The set time to favor Zion." Probably Methodists are not in that danger from extreme views of Divine sovereignty, against which the *Independent* cautions its readers; but the mistake of setting the time for Zion to be favored is, we apprehend, frequently made even by them.

The church authorities consider when it will be most convenient for them to have a protracted meeting, and then go their way, to lay, sell, and get gain; to give tea parties, and possibly to go to questionable places of amusement until the set time arrives. Then the preacher preaches, the people sing, a few pray, and if results are not seen immediately great wonder is expressed. "Why don't we have a revival?" is the question on every lip. Something like impatience is manifested because matters do not move according to the programme of local officials and their advisers. Do these suddenly anxious brethren and sisters consider what great things they are daring to ask—to ask at a much neglected mercy-seat, to be granted at their set-time? They pray that the Spirit of the Lord may now be poured out, convicting sinners, breaking up the hardened ground of the worldly heart, arousing the indifferent, spiritualizing the groveling at just the time they have fixed.

When shall we realize and deeply feel that the Church can not afford not to be in a revival state, and that a Church which has not a spirit of labor for souls is not in a healthy condition? There is a possibility that even in the summer of revival some joy-some Christians may forget the hearts all about them that are tossed like a restless sea—may take no note of the desperate souls that are going down to death, nor of the young feet that are wandering far from the right way, nor of the world at large that is lost without a Saviour.

Shall not the revival commence next Sabbath, or at the prayer-meeting to-night? Go and see if the Holy Spirit will not be there, and send upon you and others the revival flame.—*Western Ad.*

Christ gives peace by healing the diseases of the soul. Instead of the stretched device of attempting to satisfy restless and unholiness, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

Moody, speaking the other day at Cork, Ireland, said, in his characteristic fashion, that the way to get a room illuminated is not to send a hundred men to bail out the darkness, but just to let in the light. It is the same with our hearts. "We must let in the light."

"I have known," says St. Basil, "men who have fasted, and prayed, and groined, and yet would not give the afflicted one farthing." But God said to Cornelius, "Thy prayers and thine alms are coming up for a memorial before God."

"Without the Holy Ghost to unfold, impress, and quicken, the Bible remains a book not understood, and the Saviour as a root out of dry ground, without form or comeliness, and the preaching of Christ and him crucified but a vain babbling of foolishness."

If you have made a mistake or committed a sin get away from it as fast as ever you can, for the old proverb says and truly, "He that falls in the dirt, the longer he lies their the dirtier he is."

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100 St. James St.
PROPRIETORS
AKS-ION, at the
St. Mark's.

OUR HOME CIRCLE.

THE OLD YEARS BLESSING.

The path leads to the field of the dead. Now here
The dew is on the grass. I will not let these things tempt me
O swift departing year!
Stren is thy foe, and with harsh note of
Thy wings thou dost depart.
Yet in the heart of the year like a store
I see a bird's wings.
Lift them not yet, but of the priceless trea-
sure
Hid in the garments of fall.
O let my hands, a full and shining portion
In these last moments hold.
Not now the leaning cup of promised plea-
sure
I ask thee to bestow.
The thrill of glow of bright anticipation
Are of the long ago.
But calm content and peaceful retrospection
And rest from anxious fears.
And cheerful waiting for the "ingering har-
vest."
Give these, oh passing year!
And love that has no fear of loss in parting,
Faith triaged with dawning dawn,
And still content in the heart's recesses
With those who walk in light.
All these are thine, O swift departing "Pro-
phet."
Thine to withhold or give;
And only they who win thy latest blessing
Have truly learned to live.
Bend from those frowning clouds with part-
ing splendor;
Let my uplifted eyes
Behold reflected on the fading features,
The light of Paradise.
—Frances L. Mace, in Atlantic.

A RIDE WITH THE DEACON.

BY UNCLE BOSTON.

Not with Josiah Tatt, for a Sunday-school missionary could not "ride in the same cart" with the Farmersville croaker without "falling out."
My Deacon's name we will call Smith (so as to keep this fuss in the family); he had also been elected superintendent of the Sunday-school; he could talk well and pray well. The deacon met me at the station with his "one horse shay;" we were to have a long ride over the prairie together; the only cars beside our own hearing the conversation were those belonging to "old Neddy," the horse, who continually turned his "auricular appendages" toward us, seemingly very much interested in what we were saying. I ventured the opening remark of our talk:

"So the elder has resigned."
"Yes," said the deacon, "we couldn't raise enough money for him."
"What's the trouble?"
"We're all poor on this prairie."
Just then we came to a farmer leaning over a fence. His question to the deacon was:
"What's wheat worth at the station to day?"
"Dollar and a quarter for number two," answered the deacon.
After a few questions concerning their stock, corn, oats, etc., the easy-going horse was exhorted to "Get up." Resuming our conversation, I asked:
"Have you a pretty good wheat crop this year, deacon?"
"Yes, a very fair crop, about twenty-five bushels to the acre."
I then carefully put the question: "You haven't used all your land for wheat, have you?"
"Oh, no, I put sixty in wheat and the rest in oats and corn." This occurred after last year's harvest.
I again carefully inquired, "Are most of the members of your church farmers?" and quietly took my memorandum-book and pencil from my pocket.
"Yes, they are mostly farmers; there is Bro. C, who keeps the village store, and Bro. A, who owns the mill, and several others who are not farmers."

I jotted down the deacon's sixty acres of wheat, with twenty-five bushels to the acre, and soon figured the amount of money the old gentleman would receive for his wheat alone, and found it amounted to \$1,875. I then asked the deacon if he knew about how many acres of wheat his neighbors had, and learned that Bro. D. had eighty, Bro. E. seventy-five, Bro. F. one hundred, Bro. G. sixty, Bro. H. ninety, Bro. I. one hundred and twenty, Bro. J. seventy-five, Bro. K. eighty, Bro. L. sixty.
"Is that high or low estimate?" I asked, shutting up my book and placing it in my pocket.
"Well I think I am safe in saying it is about right, but," added the deacon, "tell me what you put down those figures for in that little book you've just hid away in your pocket."
"O," I replied, "I am just getting a few notes for my sermon to-morrow."
"That answer isn't one bit satisfactory. Now I want you to

tell me what you wanted those figures for?"
I said, "Just wait a minute, deacon, and tell me who gave the sunshine and rain and such favorable weather for the wheat crop?"
"Why, the Giver of all good things, of course," replied the deacon.
"Well, deacon, do you know what the promise is that secure-well-filled barns?"
He could not "call it to mind just then."
Opening my Bible at the third chapter of Proverbs and ninth verse, I read as emphatically as I could, "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled; and quietly asked, "Deacon, do you know the Lord has many children who read that last-fruits?"
No answer was given. After a little meditation the old gentleman asked, "Well, how much ought a Christian to give, anyway?"
I said to the good man, "Suppose when I reach your house I take ten oranges from my satchel and say to your youngest daughter, 'Here Elna, are ten oranges. I want you to give me one back. Now what would you say if Elna refused to give me one orange?'"
"Why, I'd whip her if she didn't come straight to you and give you the largest one of all."
"Well, now, deacon, do you think our Father has any children who need to be whipped for not giving him at least one-tenth, of all he gives them in this world?"
"It does seem as if every child of God ought to be willing to give at least a tenth, but they won't do it," and the good man said the closing words with truthful emphasis.
"Now, deacon, I'll tell you why I put down those figures; you so willingly gave concerning the wheat crop of your so-called poverty-stricken church; and took my memorandum book from my pocket. "I have asked nothing about the crops of corn, oats, potatoes, nor of the stock raised by these ten members of your church. Let the profits of them pay all the expenses of raising the wheat crop, though you see that the step is robbing the Lord of the first-fruits. Nothing has been said about the incomes of the other thirty members of your church. The number of acres of wheat planted by these ten members is eight hundred. You say the average number of bushels to the acre is at least twenty-five; that makes twenty thousand bushels, and the price of wheat at the station, to which this wheat will be hauled in the next two weeks, is one dollar and twenty-five cents, with a prospect of going higher. Now, that makes the amount of money which will come into the possession of these ten members, the nice little sum of twenty-five thousand dollars; and if they paid the Lord his tenth your treasury would have in it twenty-five hundred dollars with which to pay a number-one pastor and make liberal contributions to all our benevolent societies."
"Old Neddy turned into the roadway leading up to the well-managed farm of the deacon, who remarked as he took my satchel out of the "shay":
"Figures are awfully stubborn things, and your mathematical calculation shows very plainly that we are not so very poor as we like to make ourselves sometimes. But let us go and see if my wife has that big pitcher of milk ready for the Sunday-school missionary.—The Standard.

THE HEART TO BLAME.

A lawyer, bright and gifted, sent for the writer, and on meeting him, began to speak of his recent experience:
"I have just got faith," he said, "and it has come to me so strangely that I want to tell you about it. For years I was a sceptic, reading everything on the subject of Christianity, and sometimes giving the weight of evidence to the one side, sometimes to the other; but never quite able to hold both in the firm grasp of my mind at once, and balance the evidence so as to form an abiding conclusion. And so I drifted between doubt and probability, like a helpless wreck in the tossing waves of uncertainty."
"At length I married a Christian wife. Every night she read with me her Bible and prayed, and I tacitly assented, more from love to her than any real interest. But all the while I saw in her something which I did not possess, and which was worth more than all my intellectual superiority. One

short year we lived together, and then she died. More than ever in those last sadderings did I see the real value of her faith, and when I found myself alone—surrounded with earth and without one person on earth to cling to—I found myself also, without even thinking of my wife, instinctively crying out in my agony to her God for help and comfort."
"I am glad I told the answer. Before I had time to reason whether I believed or not my heart had cried in its orphanage, and had heard the answering heart of God. And that touch of love and comfort was so sweet and real that I just kept on praying, and the same answer has ever come, and I know it is God; so that now you see I have got faith, I hardly know how. But I know it is faith, and I know it is true, and that is enough for me."
Yes, he had sought for God where alone God ever can meet man, "in spirit and truth," in the simplicity of the heart, in the attitude not of the proud censor, but the helpless child and the penitent sinner.
When will men cease to strain their weary eyes toward a cold and lofty region where the Father is not found, and simply turn to the cradle of Bethlehem, the Cross of Calvary, the footstool of simple, lovely penitence, to find Him, who has Himself said, "I dwell with him that is humble, and of a contrite heart, and that trembleth at My word."
CLOUDBLESS HOURS ONLY.
There stands in the garden of old St. Mark
A sun dish, quaint and gray,
And it takes no heed of the hours that dark
Pass it over day by day.
It has stood for ages among the flowers,
In the land of sky and song,
'Tis made none but the cloudless hours,
It motto the whole day long.
So let my heart in this garden of life
Its content cheerfully keep,
Taking no note of the sorrow and strife,
Which in shadow across it creep.
Content to dwell in this land of ours,
In the hope that is twin with love,
And remember none but the cloudless hours
Till the day-star dawn from above.
W. C. Doane.

DANCING.

A great number of well-meaning young Christians have been lulled from the path of duty, through the influence of dancing. Having had some experience with this "innocent amusement," as it was presented to me, with the interrogation, "what harm can there be in dancing?" I could not explain it with my experience at the time, although I had promised the pastor upon my examination for admission into the church that I would renounce dancing. Because I could not answer the question above mentioned, and because persons to whom I looked for an example, who belonged to the church indulged in the practice; I consented to join in this "amusement."
I tried it just long enough to become convinced that I could not live a Christian and dance. The following are the reasons why. It separated me from intimate communion with Christ—secret prayer and reading the Bible became irksome duties, instead of real heart-felt enjoyment, and were finally given up.
It grieved the most devoted members of the church, those who had taken the deepest interest in my salvation. It weakened my influence for good amongst the unconverted. It brought reproach upon Christianity. It brought me amongst evil associates and caused some of my companions to stumble and fall. It caused me to be half-hearted in all religious services.
I am satisfied that a dancing professor of religion cannot be a happy and useful Christian. We must be dead to the world and its amusements, and alive unto God, if we would enjoy His favor. We must take pleasure in the regular means of grace, if we would grow as Christians.
Again, I observed that to attend dances I must dress in an unhealthful manner, and expose myself to great fatigue, which induced disease. It caused me to partake of late suppers, undermining my health. It produced loose habits of thought and unhealthful reflections. By the laws of the dance I was brought into close relation with persons that I could in no wise respect.
For these reasons I renounced the practice forever, and I hope that every young Christian who reads this article and is troubled on this subject will do the same. Some persons say there is no harm in a private dance at home, in the parlor. But experience says that both alike destroy spirituality; and have no fellowship with the unfruitful works of darkness."

THE GIRL EVERYBODY LIKES.

She is not beautiful—oh, no! Nobody thinks of calling her that. No one out of a dozen can tell whether her eyes are blue or blue. If you should ask them to describe her, they would only say "She is just plain," and there it would end. She is a merry-hearted, laughing, bewitching creature, without a spark of envy or malice in her whole composition. She enjoys herself, and wants everybody else to do the same. She has always a kind word and a pleasant smile for the oldest man or woman; in fact, I can think of nothing she re-embles more than a sunbeam, which brightens everything it comes in contact with. All pay her marked attention, from rich Mr. Watts, who lives in a mansion on the hill, to negro Sam, the sweep. All look after her with an admiring eye, and say to themselves: "She is just the right sort of a girl." The young men of the town vie with one another as to who shall show her the most attention; but she never encourages them beyond being simple kind and jolly; so [no one can call her a flirt; no, indeed, for the young men all deny such an assertion as quickly as she. Girls—wonderful to relate—like her, too; for she never delights in hurting their feelings, or saying spiteful things behind their backs. She is always willing to join in their little plans, and to assist them in any way. They go to her with their love affairs, and she manages adroitly to see Willie or Peter, and drop a good word for Ila or Jennie, until their little difficulties are all patched up, and everything goes on smoothly again.—Mr. Smith thanks to her. Old ladies say she is "delightful." The sly witch—she knows how to manage them. She listens patiently to complaints of rheumatism or "neuralgia," and then sympathizes with them so heartily that they are more than half cured. But she cannot be always with us. A young man comes from a neighboring town, after a time, and marries her. The villagers crowd around to tell him what a prize he has won, but he seems to know it pretty well without any telling, to judge from his face. So she leaves us, and it is not long before we hear from that place. She is there the woman everybody likes.

THE SUBJECT OF "IN MEMORIAM."

Arthur Hallam was the same age as my own father, and born in 1811. When he died he was twenty-three; but he had lived long enough to show what his life might have been.
In the preface to a little volume of his collected poems and essays published some time after his death, there is a pathetic introduction. "He seemed to tread the earth as a spirit from some better world," writes his father; and a correspondent, who I have been told, is Arthur Hallam's and Tennyson's common friend, Mr. Gladstone, and whose letter is quoted, says, with true feeling: "It has pleased God that in his death, as well as in his life and nature, he should be marked beyond ordinary men. When much time has elapsed, when most recollections will be forgotten, he will still be remembered, and his place, I fear, will be felt to be still vacant; singularly as his mind was calculated by its native tendencies to work powerfully and for good, in an age full of import to the nature and destinies of man."
How completely these words have been carried out must strike us all now. The father lived to see the young man's unconscious influence working through his friend's genius, and reaching a whole generation unborn as yet on the day when he died. A lady, speaking of Arthur Hallam after his death, said to Mr. Tennyson, "I think he was perfect." "And so he was," said Mr. Tennyson, "as near perfection as a mortal man can be." Arthur Hallam was a man of remarkable intellect. He could take in the most difficult and abstruse ideas with an extraordinary rapidity and insight. On one occasion he began to work one afternoon, and mastered a difficult book of Descartes at one sitting. In the preface to the Memorials Mr. Hallam speaks of this peculiar clearness of perception and facility for acquiring knowledge; but above all, the father dwells on his son's undeviating sweetness of disposition and adherence to his sense of what was right. In the quarterlies and reviews of the time, his opinion

is quoted here and there with a respect which shows in what esteem it was already held.
At the time Arthur Hallam died he was engaged to be married to a sister of the poet's. She was scarcely seventeen at the time. One of the sonnets, addressed by Arthur Hallam to his betrothed, was written when he began to teach her Italian.
"Lady, I bid thee to a simple home,
Tuning with echoes of Italian song;
Heed not the thrice those marble halls below,
And all the pleasant places live a home.
Hark, on the night, with full piano tone,
Old Dante's voice once thro' the air;
Hark yet again, like flute-tones mingling
Tone
Come the keen sweetness of Petrarch's moan,
Press thou the lute-strings without tear
Feast on the music. I do better know
Thee
Than to suspect this pleasure thou dost
owe me
Will wrong thy gentle spirit, or make less
dear
That element whence thou must draw thy
life—
An English maiden and an English wife."
As we read the pages of this little book we come upon more than one happy moment saved out of the past, hours of delight and peaceful friendship, saddened by no foreboding, and complete in themselves.
"Alfred, I would that you beheld me now,
Sitting beneath an ivied, mossy wall,
Dilates unmeasurable a wild of leaves,
Seeming received into the blue expanse
That vaults the summer noon."
There is something touching in the tranquil ring of the voice calling out in the summer noontide with all a young man's expansion. It seemed to be but the beginning of a beautiful happy life, when suddenly the end came. Arthur Hallam was travelling with his father in Austria when he died very suddenly, with scarce a warning sign of illness. Mr. Hallam had come home and found his son as he supposed, sleeping upon a couch; but it was death, not sleep. "Those whose eyes must long be dim with tears"—writes the heart-stricken father—"brought him home to rest among his kindred and in his own country." They chose his resting-place in a tranquil spot on a lone hill that overhangs the British Channel. He was buried in the chancel of Clevedon Church, in Somerset, by Clevedon Court, which had been his mother's early home.—Mrs. Ritchie in Harper's Magazine.

A MAN OF HONOR.

A clerk in the Treasury Department at Washington often knows an official secret which is of such pecuniary value that he could make himself a rich man by telling it. It is said that when the Ways and Means Committee decided to increase the tax on whiskey, a small circle of men made their fortunes by becoming possessed of the official secret. The Manhattan tells the following anecdote of an honorable clerk:
In the dark days of '64, a Treasury clerk kept for twenty-four hours a secret known only to President Lincoln and Secretary Chase besides himself. When it became officially known, it sent gold flying up, and the country was in dismay.
It was a secret, too, that could have been passed on without harming the Union cause. It was simply a question of keeping faith till the time came.
An hour after the news broke the clerk fairly staggered under a terrific slap on his shoulder. He heard and saw a banker whom he knew well.
"You miserable fool!" cried the banker. "I'd have given you one hundred thousand dollars to have known this twenty-four hours ago!"
And the banker could have well afforded to do it. But the clerk had the satisfaction of knowing that he had done his duty, as many another Government officer has done under circumstances of temptation.

OUR YOUNG FOLKS.
TO THE BOYS AND GIRLS

Christ wants you now. Do not wait to become older. It is easier to give your hearts to Jesus and commence to live for him now than it will be when you are older. Every day of delay may take you farther from the Saviour. Those who "seek early" have special promises of success in finding Christ. Christ wants you now—every one of you who read this. Ask him to forgive your sins however small they may be, for every little sin needs forgiveness, and he alone can give this. Give yourself to Jesus now, and when you have done this, help your companions to do the same.

THE CROOKED TREE.

"Such a cross old woman as Mrs. Barnes is! I never would send her away or anything of the kind," said Molly Cripp sitting on her basket of old shoes, in the yard. "Such a cross old woman as you are!" said the crooked tree, "I should like to see the top of your head, if you don't knock over the bottles." Way don't you rather come herself instead of sending you? I'll be dead one of these days, and then shall wish she had been more neighborly. I never want to go there again, and I shouldn't think you would."
"Molly! Molly! come quick and see Mr. Daws straighten the old cherry tree!" called Tom through the window; and old Mrs. Barnes was forgotten as Molly flew over the green to the next yard.
Her mother watched with a good deal of interest the efforts of two stout men as, with ropes, they strove to pull the crooked tree this way and that, but it was of no use.
"It's as crooked as the letter S and has been for 20 years. You're just twenty years too late, Mr. Daws," said Joe as he dropped the rope and wiped the sweat from his face.
"Are you sure you haven't begun 20 years too late on tobacco and rum, Joe?" asked Mr. Daws.
"That's a true word, master, and it's as hard to break off with them as it is to make this old tree straight. But I signed the pledge last night, and with God's help I mean to keep it."
"With God's help you may hope to keep it, Joe," responded the master. "Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help."
"That's my comfort, sir," said the man, humbly, "but I shall tell the boys to try and not grow crooked at the beginning."
"Mother," said Molly as she stood by the window again at her mother's side, "I know now what it's the matter with old Mrs. Barnes. She needn't try to be pleasant and kind now, for she's like the old tree; it's 20 years too late."
"It's never too late, with God's help, to try to do better, but my little girl must begin now to keep back harsh words and unkind thoughts; then she will never have to say, as Joe said about the tree, 'it is 20 years too late.'"
—Child's World.

LUTHER'S SNOW SONG.

On a cold dark night, when the wind was blowing hard and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper, when he heard some one singing outside—
"Foxes to their holes have gone,
Every bird into his nest;
But I wander here alone,
And for me there is no rest."
Tears filled the good man's eyes as he said, "What a fine sweet voice! What a pity it should be spoiled by being tried in such weather!" "I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer. Conrad opened the door and saw a ragged child, who said: "Charity, good sir, for Christ's sake!" "Come in, my little one," said he. "You shall rest with me for the night." The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain with them. They sent him to school, and afterward he went into a monastery. There, one day, he found a Bible, which he read, and learned the way of life. The sweet voice of the little singer became the strong echo of the good news—"Justified by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took the little street singer into their house, little thought that they were nourishing the great champion of the reformation. The poor child was Martin Luther! "Be not forgetful to entertain strangers."

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THE SUNDAY SCHOOL.

DEC. 23, 1883.

DEATH OF SAUL AND JONATHAN.

I SAMUEL XXXI. 1-13.

Gilboa is bleak and bare... The soil is scanty, and the grey... The child shuts its eyes, but the image is there, and is as visible and terrible in the dark and to its closed eyes as if the sun were shining.

The little sufferer tosses all night in constant fear of what it has seen... The child shuts its eyes, but the image is there, and is as visible and terrible in the dark and to its closed eyes as if the sun were shining.

Delicate and Feeble Ladies.

These languid, tiresome sensations, arising from a feeble system, are to be removed by the use of that marvellous remedy, Hop Bitters. Its qualities and effects on your system are relieved at once, while the special cause of periodical pain are permanently removed.

Feels Young Again.

"My mother was afflicted a long time with Neuralgia and a still heavier, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physician or medicine did her any good. Three months ago she began to use Hop Bitters with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."

TEA DRINKING.

The Dean of Bangor, speaking at a meeting held to further the establishment of courses of instruction in practical cookery in the elementary schools, said that if he had his own way there would be much less tea-drinking among people of all classes.

USEFUL HINTS.

A light sprinkling of lime upon potatoes when stored is an excellent preventive of rot.—N. Y. Herald.

Half the people of the world live almost exclusively on rice. It contains 88 per cent. of nutriment, while roast beef contains but 26.

A cup of hot water is a good tonic and stomach cleanser, and a sure cure for constipation. It should be taken in the morning and evening; just after rising and before retiring.

All kinds of roots keep better in cellars if slightly covered with dry earth. This is especially true of turnips which, unless so covered, soon become stringy and nearly worthless.

A tablespoonful of black pepper put into the first water in which gray and buff linens are washed, will keep them from spotting. There is no objection to it, and it softens the water like soda.

Fowls are as fond of a change in their diet as people are. Give chopped onions with a little red pepper sprinkled on, once a week. An occasional feed of sunflower seeds will give a smooth glossy plumage.

According to the Scientific Californian, an instantaneous remedy in cases of poisoning consists of a heaping teaspoonful of salt and the same quantity of ground mustard stirred in a steaming of warm or cold water and swallowed instantly.

The regular use of salt is indispensable to the health of a cow, and consequently to the successful management of the dairy. A certain quantity of salt should be given daily with the food precisely as we take it ourselves.

Partially rotten potatoes are not good for milk cows. They are unwholesome; they impart a disagreeable flavor to the milk and injure its keeping qualities, and also that of the butter made from it. Even cooking will not make them proper food. Better throw them away.

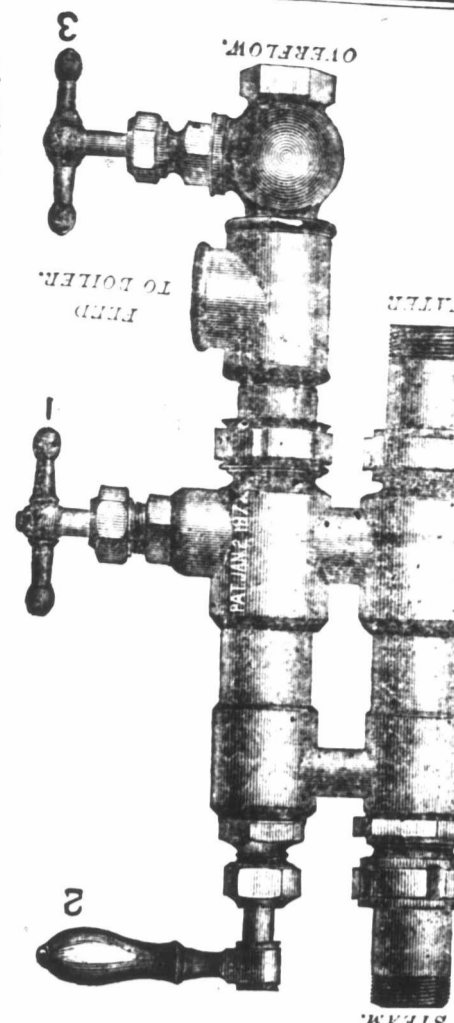
Five cents before breakfast, dinner and supper, you'd hardly miss it, yet it is fifteen cents a day—\$1.05 per week. Enough to buy a small library of books. Invest this as before, and in twenty years you have over \$3,000. Quite enough to buy a good house and lot.

A great many fields especially those that are long and narrow, are always ploughed the same way. An exchange, referring to this practice, suggests that simply changing the direction of working will often make a great increase in productiveness. The furrow is not stopped by the same stones, while new soil is opened to the growth of plant roots.

If the roots of plants must be cut back severely in order to pot them, the tops should be cut away in proportion. Before the plants are taken in, see that they are free from insects. Annuals may be used for the decoration of the green-house and window gardens, and are especially useful for cutting. The first sowing may be made now, and later at intervals of a month. Sweet alyssum, candy-tuft, white and crimson, and nigette are among the most popular and useful.—Evening Post.

NEVER FRIGHTEN CHILDREN.

Many children are very sensitive to sights and sounds. They may have strength enough to conceal their emotions when others are present, and they are perhaps ashamed to appear scared when others are only amused, but they carry their impressions into their sleep, and are driven away from their pillows, or when it comes, horrid dreams come also, and



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THE WESLEYAN

FRIDAY, DECEMBER 14, 1883.

NEW SUBSCRIBERS FOR 1884. A LIBERAL OFFER.

New subscribers to the WESLEYAN for 1884 will receive the paper free from the time at which their order, with remittance enclosed, is received at this office.

LIBERAL BOOKS.

Subscribers, old and new for the sum of \$2.50 can have their choice of two books, - Progress of the Remarkable Answers, by Rev. Dr. Patton; and Matthew, Miller, or, A Story with Moral Lessons from One, by Rev. J. Jackson Way.

S. F. HUESTIS, Publisher.

THE IMPORTANT POINT.

To talk about the Gospel is more agreeable to human nature than to set forth its saving truths and to enforce them with the earnestness they merit.

A heart which ever turns heavenward is the need of the Christian laborer. The familiar way of prayer means strength; a grass-grown path means failure.

In Methodism, perhaps more than in any other section of the Church, the responsibility of success or failure is regarded as belonging to both pastor and people.

Jesus, no discrimination appears to have been made. On those who went forth to their ministry to the strangers scattered abroad, and equally upon the men and women assembled with them, came down the "power from on high."

A COMING CONFLICT.

Men of all classes in the American Republic are rapidly arriving at a common opinion in relation to Utah and the Mormons. The task of keeping the nation awake on this topic is no longer left to the National League for the Suppression of Polygamy.

How widespread and deep the determination of the American people to abolish this polygamous system has become, may be judged from the President's message.

This spiritual despotism called Mormonism, founded upon ignorance, is the phenomenon of the nineteenth century. Such a heterogeneous mass of humanity as is found in Utah could probably be seen on no other spot on earth.

That such a people can no longer be permitted to propagate their abhorrent ideas and practices among themselves and their neighbors is generally admitted, but the question of cure is spoken of with diffidence.

far as to say "We have the finest organization on earth. . . . The day is coming when we will be head and not tail; when we shall be supreme over all, feared and obeyed instead of flouted and scorned."

LIBERAL LIVING.

The misery of "outcast London" has led to a second edition of the Methodist effort put forth by Sir Francis Lyett and others some years ago.

Of those assembled only four had been present twenty-two years ago when the Fund was inaugurated in a house a few rods from Sir William's mansion.

The fact that Rev. Wm. Arthur is an Irishman, and that Sir Wm. McArthur and his brother are sons of an Irish Methodist minister, reminds one of the remark of John Wesley to some English friends who charged him with too much regard for Ireland.

A RARE CHANCE.

During the year we have frequently called attention to successive issues of the "Standard Library," published by Messrs. Funk and Wagnalls, of New York.

Numbers of the leading men in the United States have urged the same publishers to continue this arrangement. They have decided to do so if the public will sustain them, and we believe it certainly will encourage an effort to give to the general public high class reading, excluding controversial and sectarian works.

far to 'cast out the devils' of degraded literature. Your project to publish good books so cheaply is one of the great achievements of the century.

It is of no use to be forever crying "Don't, don't," in reference to useless and evil books. The proper way is to put better in their place.

Methodist Union calls for more practical work in the Upper Provinces than with us. The University Commission has met and concluded upon the consolidation of Albert University with Victoria, thus preserving the continuity of the latter.

The Hall of the Young Men's Christian Association was crowded on Monday evening, the thirtieth anniversary of that organization. His Honor, Lieut. Governor Richey, who presided, was more than once reminded that the first lecture after the formation of the Association in this city had been given by his eloquent father.

The season of the year has arrived when the dependence of one part of the community upon another part becomes painfully evident. A serious fact is that the greatest sufferers are frequently those who are least willing to make their need known.

Much to the gratification of their friends, a number of prominent English Wesleyans have lately been elected mayors of leading English towns.

parish church as formerly on the Sabbath morning succeeding their installation, they have generally led the corporation in the usual procession to their accustomed Methodist church.

Should you not renew your subscription for the WESLEYAN at once? And is there not some neighbor—some dear old saint, or some pious boy or girl in an ungodly home—to whom it would be a prized Christmas present and a comfort and joy all through 1884? Please think.

Under the able management of the Rev. Dr. Withrow, the Canadian Methodist Magazine has attained a success unparalleled in the Dominion. The announcement for 1884 is the best yet made.

The Religious Intelligencer says: "Occasionally some good-meaning brother wants to know if we cannot make the subscription less, and if not, why."

The Rev. John M. Pike, well known to many of our readers, writes from Lynchburg, Va., to a Southern Methodist paper: "I want to give you a text for an editorial. I would write it myself, if I had time."

DEAR BROTHER:—Since I last wrote you I have had the privilege of seeing a little of English Methodism outside of the great centres.

ENGLISH LETTER.

DEAR BROTHER:—In my previous letter I promised to "write again soon." A variety of concurring circumstances have prevented the earlier redemption of that promise, but as it is "better late than never," I come now to give you a few items of information respecting this sunny side of the west, which I hope will prove interesting to your readers.

Speaking of Temperance, we in Canada are away ahead of our English brethren, for many of our ministers here are not abstainers.

all my brethren as good men and true in this respect, at least as far as I knew.

Of the Salvationists I hardly know what to say. That they are earnest is unquestionable, that they teach a certain rough element is true, but the more I see of them and hear about them from reliable sources the less favorably do I regard them.

Sabbath, the 25th Nov., I spent in Devonport and preached twice in Zion Chapel. The proprietor and manager of the establishment is an irregular Methodist, supplying his pulpit with local preachers, singing Wesley's hymns, with class meetings and all the machinery of Methodism, but unconnected with any circuit.

A noticeable feature of worship here is that the people sing. There are choirs, but they simply lead, and do not monopolize the musical part of the service as in too many places in Canada.

The Egyptian disaster has produced a profound sensation in England, and there are posters staring you in the face everywhere asking for recruits for the army and navy.

High Churchism is as active as ever and its assumptions grow bolder day by day. A few days ago a child died unbaptized and had to be buried in unconsecrated ground, and the Anglican priest calling on the mother addressed her thus cruelly: "Woman, do you not know your child is in hell because of your neglect?"

ROBERT WILSON, Devonport, Nov. 29, 1883.

JAMAICA LETTER.

DEAR SIR:—In my previous letter I promised to "write again soon." A variety of concurring circumstances have prevented the earlier redemption of that promise, but as it is "better late than never," I come now to give you a few items of information respecting this sunny side of the west, which I hope will prove interesting to your readers.

Since you received my last communication, the metropolis of the island has been visited by a conflagration, which stands unparalleled in the history of the country.

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and true as I know... I go on... I am... I feel... I hope... I trust... I believe... I am sure... I am confident... I am certain... I am convinced... I am persuaded... I am satisfied... I am content... I am happy... I am glad... I am pleased... I am gratified... I am delighted... I am surprised... I am astonished... I am amazed... I am astounded... I am dumbfounded... I am staggered... I am shocked... I am horrified... I am appalled... I am shocked... I am horrified... I am appalled... I am shocked... I am horrified... I am appalled...

order to full consideration preparatory to final discussion at the several District Meetings in January next. In preparing the scheme the Missionary Committee have adhered very closely to the lines upon which the South African Conference is constituted. It embraces the formation of two Annual Conferences, to be styled "The West Indian Western" and "West Indian Eastern" Conferences respectively. The Western Conference to comprise the islands of Jamaica, Hayti and Turks Islands, and the Eastern to take in St. Vincent, Grenada, Barbadoes, Tobago, Demerara, Trinidad, Antigua, Dominica, Montserrat, St. Kitts, Nevis, St. Eustatius, St. Martin's, St. Bartholomew, Anguilla and Tortola. The Bahamas and Honduras are not mentioned in the document, and the prevailing opinion is that the latter will be retained by the British Conference as a Mission District, while the former will be transferred to the Methodist Church of Canada. For confessional purposes the Island of Jamaica (which has up to the present time been one District with 30 ministers and 20,000 members), is to be partitioned off into three districts. The Eastern Conference represents five and the Western four Districts. In addition to the two Annual Conferences the scheme provides for a General Conference to meet triennially. The union of the various branches of Methodism in the Dominion of Canada has been to us a fruitful source of joy, and the cause of much thankfulness to God, for the unmistakable evidences of His providential leading in this important crisis in the history of Canadian Methodism. When the "Basis" was under consideration and discussion, prayer was offered in some places outside the Conferences immediately concerned for Divine help to those charged with the responsibility of carrying the thing through, and events show that praying breath has not been spent in vain. You will doubtless have observed from the *Methodist Recorder* that union among the Methodist Churches in England is being freely discussed. The possibility of organic union among the various branches of Methodism was fully demonstrated at the recent Ecumenical Conference, and the actual union of all sections of Canadian Methodism, following so closely upon the heels of that Conference, seems to have had the effect of bringing before British Methodists the feasibility of having in the not very distant future, a United Methodist Church of England. Jamaica is suffering at present from the tide of emigration to the Isthmus which set in about a year ago. The large wages paid by the Canal Company, and the preference shown for the Jamaica negro as a laborer, have drawn thousands of the best working hands from the country, and the sugar planters are loud in their complaints of scarcity of labor. It is a singular and significant fact that, while the negrohobists from time to time speak disparagingly of the "Jamaica Nigger," and regard his name as the synonym for everything that is vile and worthless, now that a chance offers for everything that is better and more useful, they are ready to pay higher wages than will be paid to his calculators in his native land, and he is availing himself of it, a hue and cry is raised as to the best means of inducing those who have gone, to return and at the same time to prevent others from going. I shall send you a report of our year's work (D.V.), after we have had our District Meeting.

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A QUESTION OF AGE.
To the Editor of the *Wesleyan*.
DEAR SIR: Your contributor, the Rev. W. Harrison, in his article on "The Great Pyramid," published in your paper of the 7th inst., uses these words:—
"Standing in imagination on the lofty summit of this enduring memorial of old world energy and power, a summit which has been mantled with the light of more than ten thousand times ten thousand rising and setting suns, etc."
This would imply a hoary antiquity of at least 273,969 years, but its age is said to be "more" than this, so our imagination must only carry us still farther back to a vanishing point in the dim vista beyond. Was your contributor merely indulging in "figures of speech" as he in imagination stood on its lofty summit?
Dec. 10, 83
CRITIC.

PERSONAL.
The recent appointment of John E. Rose, Esq., of Toronto, as a judge of the Court of Common Pleas.
The Rev. R. W. Allen, of Boston, from whom as "Cecil," the readers of the *Wesleyan* have frequently heard, has been called to bear the loss of his excellent wife, who died on the 28th ult. He has our sincere sympathies.
A note from the Barnstable circuit, in the *Methodist Recorder*, London, says: "The Rev. Robert Wilson, of the New Brunswick Conference, now on a visit to this country, preached an able sermon on Sunday evening in the Barnstable Chapel, when two persons found peace with God."
We are glad to hear that the Rev. Dr. Potts, of Montreal, is improving. On the 2nd inst., the officiating minister in the Anglican Cathedral requested the prayers of the congregation in Dr. Potts's behalf. This exhibition of good feeling, though only what Christianity should dictate, seems to have given much pleasure to the Protestant public of Montreal.
A handsome tablet to the memory of the late Joseph Bell has been placed in the school-room of the Brunswick Street Methodist Church. It bears this inscription:—
Erected in memory of JOSEPH BELL by his fellow-workers and the children of the Sunday-school as a token of affectionate regard and in grateful remembrance of his zealous and efficient labors as Teacher and Superintendent during the long period of 38 years. Died April 24, 1883, aged 63.

LITERARY, &c.
T. Woolmer, London, is constantly adding to his list of Sunday-school books for juvenile readers. Before us are three new books, *Ant Lizzie's Talks about Remarkable Fishes*; *Three Little Folks, Who Mind their own Business, or the Bee, the Ant and the Spider*; and *Joe Webster's Mistake*, an excellent book for boys. All are illustrated and well worth a place in schools and homes.
The Christmas number of the *Wide Awake* is enough to make a man wish himself a child again. A prominent review speaks of "Wide Awake" as the "prince of magazines" for young people. While interesting it is also sensible and practical. It is illustrated apparently without regard to cost. Messrs. D. Lothrop & Co., Boston, are the publishers. Price \$2.50 per year.
Mark Guy Pearce's *Thoughts on Holiness* (T. Woolmer, London), are like all his writings, attractive and suggestive. A friend took a copy the other day to a meeting of several Christian ladies and read several pages of it with great profit and pleasure to the company. We advise our readers to order through our Book-room this small but valuable volume on a topic which ought to interest every Christian.
We observe with pleasure that our English Methodist Book room is publishing a series of "Devotional Manuals." Two of these are already issued—*The Soul's Communion with her Saviour*, and *Self-Employment in Secret*. Erroneous theological teaching, carried into the seclusion of the closet, may counteract in great degree the value of quiet hours. In the publication of these little manuals, Mr. Woolmer will confer a blessing upon the Methodist public, who can read them and put them in the hands of others with the conviction that they can only do good.
A few weeks ago we noticed the preparation by Messrs. Funk & Wagnalls of New York of *Our Christmas in a Palace*. They have just issued that book. E. E. Hale, the author, has no equal in the United States as a writer of short stories in which both the child of leisure and the busy man of the world may find delight. The stories in this book are distinct, each being complete in itself; but they are knit together in a most ingenious manner. A story so delightfully told and so appropriate for these stirring Christmas times, certainly would be a welcome gift to any one. In paper 25 cents; in any pretty cloth binding, \$1.20. Order of S. F. Huestis.
The English Grammar for Schools, recently prescribed by the Nova Scotia Council of Public Instruction, has been brought out in fine style by Messrs. A. & W. Mackinlay. A cur-

ry examination leads us to believe that this text combines in a high degree the two essential qualities of clearness and fulness. The compilers have obviously kept closely in view the adaptation of their work to school-room use. The definitions are simple and lucid, and light is thrown on many difficult points by appropriate excerpts from the most approved modern authorities. Valuable suggestions to Teachers, introductory lessons embodying the elementary ideas of grammar, and an appended essay on the English language, all contribute to make the work a serviceable manual.
Traps for the Young, by Anthony Comstock, with introduction by Dr. Buckley, of the *Christian Advocate*, has just been published by Messrs. Funk and Wagnalls, New York. This testimony of one who for over eleven years has haunted the homes of vice-bringing their managers to justice, must bring to thoughtful youth, or careless parents, a conviction that the facts disclosed, however startling and ungrateful they may seem, are nevertheless true. Mr. Comstock, while conscientiously telling what he has seen and heard, has sought to feed the mind of the reader with facts, and not to excite the passions with improper language or representations. So insidious is the power of vile literature and illustrations over youth that parents frequently suspect no wrong until "sin hath conceived and brought forth." The causes Mr. Comstock has prudently and reliably laid before us in this book. Parents should read it.
METHODIST NOTES.
The good work in Truro continues. Quite a number are seeking the Lord, and several have found Him.
Rev. J. Astbury writes from Canada: "On Nov. 25th, we received two persons, according to the usual form, into membership with the church. By the revivals of our new fence, which in both cases was a new fence, the appearance of our church property has been greatly improved."
Rev. B. Hills writes from Southampton, N. S.: "We are now in the third week of a gracious work at Canaan. About fifty persons, beside backsliders, have sought salvation and quite a number profess to have found it. The revival flame is spreading. God is going to repeat the wonders of last winter on this circuit."
The teachers of the Methodist Sabbath-school met a large number of the Normal School students at the residence of Mr. Marvin Lemont, on Wednesday evening, when a most enjoyable time was spent. The party separated, feeling under obligation to Mr. Lemont and family for their successful efforts in affording enjoyment to all present.—*Fred. Reporter*.
On Oct. 17th, a tea meeting was held at Apohaqui, N. B., to raise funds to reduce the debt on the Methodist church in that place. Thos. Potts, Esq., of St. John, lectured on that occasion. The amount collected was \$90. On Nov. 4, the friends at Berwick, (Apohaqui circuit) held a public supper, to raise money to paint the outside of their church. Though the night was very stormy, they made the handsome sum of \$100.
ABROAD.
With, possibly, one exception, all the Bishops of the Southern Methodist Church were converted under twenty years of age.
The Methodists of Texas report from May 1st to October 13th of this year 7,373 conversions and 7,608 additions to the Church, and these figures do not tell all.
The Daasrah meetings in Lucknow, India, are reported to be as full of spiritual power as ever, evidenced by a number of conversions and the strengthening of faith of believers.
During his visit to Dublin, Rev. H. P. Hughes addressed the women of the Prison Gate Mission. There were about a hundred present, nearly all Roman Catholics. The address was suitable, simple and powerful.
The revival which commenced last winter in the Ohio Wesleyan University still goes on. Scarcely a week passes in which one or more are not converted. At Wilbraham Academy the last year many students have commenced the Christian life.
In Karlsruhe, Germany, the State Church has been stirred to good work by the example of the Methodist Episcopal mission, and established some time ago Sunday-schools and an evening service, at the same hour with the services in the Methodist church.
A Methodist chaplain has again been appointed for the Guards in garrison in London. About sixty men enjoyed a tea recently provided for them, and after tea listened to address from Rev. A. M. Aulay, Major Smith, Mr. Mansford, and the chaplain, Rev. R. W. Allan, at Westminster Chapel.
A few months ago a new Methodist mission was started at Gowan, Scotland. The result among this large ship building population (50,000), has been such that gentlemen interested determined that a place of worship should immediately be built. Two of them having promised a sum of £2,000, a site was secured for £1,000, and plans prepared for the erection of a chapel to cost nearly £4,000 more. The memorial stone has just been

laid. The entire buildings comprise a chapel to hold 500 persons, and a hall to accommodate 300, with ample vestry accommodation and house for chapel keeper.
At the recent meeting in Cincinnati of the Woman's Foreign Missionary Society, after a discussion on the Mormon question, Mrs. A. F. Freeman offered a resolution in favor of building in Utah an "Industrial Home" as a refuge for the women who will renounce Mormonism, and read letters from Governor Thomas, of Utah, and from Dr. Hild, resident missionary at Salt Lake City, endorsing the project. Many contributions began to flow into the treasury, and a number of life-members were taken in rapid succession. In less than an hour \$650 was raised toward the Industrial Home in Utah.
TEMPERANCE NOTES.
The New Orleans *Christian Advocate* says: "We are glad to reproduce such an item of news as the fact that the present governors of the six New England States are total abstinence men. It is said that Louisiana's executive cannot boast of that shining virtue."
A dark picture is drawn by Rev. R. W. Hill, who has recently been in Alaska. "The Indians will give away wife and children," he says, "to obtain liquor, and their carousals are so fierce and reckless that murders and suicides are frequent results." He also believes that unless the progress of ruin is stayed, the end of the Alaskan Indians is not far off.
A large meeting of lady members of the Grafton Street Methodist congregation and of other churches was held in the vestry of the church last week for the purpose of forming the "Christian Temperance Union." Much interest in the movement was manifested. The following ladies were elected officers: *President*—Mrs. A. Featherington; *Vice-Presidents*—Mrs. G. H. Starr and Mrs. F. C. Parker; *Treasurer*—Mrs. Dr. Allison; *Secretary*—Miss B. Buchanan. A visiting committee of ten was also appointed. Public meetings will be held in the Grafton Street Sunday-school room every month.
GENERAL RELIGIOUS NOTES.
The Mayor of Southampton, Dr. Wood, having attended recently a meeting of the Chester branch of the Salvation Army, was so satisfied with the work accomplished that he forwarded to "General" Booth a cheque for £1,000.
At the recent meeting of the M. E. Missionary Committee, in the discussion of the Scandinavian missions, the interesting fact was brought out that in several New England towns the Swedes are crowding the Irish out of the factories, and supplanting a Roman Catholic with a Protestant population. The discussion on the German work brought into view the great tendency of the German youth to go into American churches, giving their preference to worship in the English language.
The *Indian Christian Herald* is publishing some interesting facts in connection with the recent census of native Christians. It appears from a comparison with the general census of the government, that the native Christians are increasing fifteen times as fast as the general population of the country. The causes of this are threefold: 1. Conversion to Christianity from among the non-Christians; 2. A higher birth-rate among Christians than among Hindus and Mohammedans; 3. A lower death-rate.
GLEANINGS, &c.
THE DOMINION.
The average wages of lumbermen in New Brunswick are from sixteen to eighteen dollars a month and board.
At Rat Portage, on the 29th ult., the thermometer registered 29° below zero.
Messrs. Wood, Humphrey and others, of Sackville, have shipped altogether to Great Britain 1,100 cattle and 1,300 sheep.
About \$70,000 is being expended in Cape Breton in the construction of bridges, some of which are iron structures.
There can now be but little doubt that the vessel lost at Meat Cove, C. B., was the *Hittora*, a Norwegian barque, loaded at Chatham.
Toronto has received 1,990 emigrants from the Union Workhouse in Ireland, out of a total of 2,460 sent to Canada.
The 29th ult. was signalized by the completion of the Canada Pacific Railway from the shores of Lake Superior to the summit of the Rocky Mountains.
For the week ending Dec. 7th, there were 307 failures in the United States and Canada against 242 the previous week. This is the greatest number recorded in one week for some years past.
Barrington is one of the few seaport towns in Nova Scotia where non-extracting liquors are allowed to be retained. To this fact, and to the intelligence, morality and industry of her people is Barrington indebted for her health and comfort everywhere apparent among them.—*Yar. Herald*.

The Committee of Laws and Privileges in the City Council have been advised that they have no right to change the standard of time, but they recommend that on and after Jan. 1st, the time of the 7th inst. shall be adopted. The matter is yet to be considered. The adoption of the recommendation would involve a change of about three quarters of an hour.
Northwestern farmers have gained a victory in the revision of the census abstract of March, 1882, which withdrew from homesteading and promotion by actual settlers the even numbered sections in the large tract of country lying between the line of the Canadian Pacific Railway and the international boundary.
The House (British Colony) has passed a resolution instructing the Government to introduce a bill restricting Chinese immigration. The starting-point was made by the Provincial Secretary that there were 3000 destitute Chinese on the mainland who can only subsist by smuggling and stealing, which they have already begun to do.
NEWFOUNDLAND.
On the 7th inst., a sudden squall upset a skiff crossing the Southwest Arm of Notre Dame Bay to Little Bay. The five occupants were drowned. These were H. Warford, wife and infant, and also two nephews.
A telegram announces the death at St. John's, of the Hon. Charles Fox Bennett, at one time premier of the island. Mr. Bennett was a native of Bristol, Eng., and commenced life in Newfoundland in connection with the fishing business, his firm having had very extensive dealings with the Spanish ports. He was ninety years of age.
GENERAL.
The production of spirits in the United States during the last fiscal year was 31,839,853 gallons less than in the previous year.
The boys employed in several Yorkshire collieries have struck for an increase of wages. By this action nearly 14,000 men are compelled to cease work.
A bill has been introduced in the United States Senate to permit American citizens to purchase foreign built ships to engage in foreign trade under the American flag.
The New York *Tribune* asserts that officials in the Board of Public Works, acting in collusion with contractors, have since 1876 robbed that city of over six million dollars.
A fire in Constantinople on the 5th inst. destroyed six hundred houses, a Greek church and four Jewish synagogues. A snow storm added greatly to the sufferings of the people rendered homeless.
The crisis in the ship-building trade on the Clyde is growing intense. Three large firms have told their employees that their wages will be reduced in January, and several other firms will do likewise.
A conference of delegates of the Australian Legislatures has unanimously passed a resolution in favor of the annexation of the New Hebrides, New Guinea and other South Sea Islands to Australia.
Latest advices from Madagascar contradict the recent report that the Malagasy envoys had been strangled. They were feted on October 17th. The French expected to march inland in February or March. Much sickness prevails among the troops.
An English paper says that it is appalling to read that 1,310 British ships have gone to the bottom in one year, and 3,372 lives have been lost in consequence. The loss "has increased, is increasing, and increasing out of all proportion to our trade."
The reports of the New York Children's Aid Society show that nearly 40,000 children have left the kindness and care of the managers in the last year. The number sent to Western homes, away from the temptations and sufferings which surround poverty-stricken boys and girls in New York, was 3,449.
The paucity of marriages in Jamaica, says Sir Anthony Musgrave in his recent official report on that island, is much to be deplored. In "intimate connection" with this observation the Governor notes that the annual proportion of illegitimate births is more than 58 out of every 100 children born.
A Rome despatch to the *Times* states that the *Moniteur de Rome* (Papal organ) strongly censures some of the Irish Catholic clergy for their attitude during the agitation. The same paper also draws attention to a paragraph in the *United Irishman* of Dublin, asking its friends to be liberal in furnishing addresses and biographies of the jurymen in the O'Donnoghue case in order to enable their obstinacy to be prepared.
The vicar general of the Catholic archdiocese of St. Louis, with two Sisters and eight novices, left on their way to a St. Louis convent, arrived at New York last week. Officers of the special treasury office directed that the novices be searched, which was done by two female inspectors. They found quantities of new silk, bonnets and veils for making priests' vestments. Some of the articles were sewed in their skirts. The goods, valued at several hundred dollars, were sent to the seizure room.

CONFESSION.

The Liverpool Times of the 20th ult. says:—On Sabbath evening last a large and appreciative congregation listened to a discourse by Rev. J. G. Angwin, pastor of the Methodist Church. The text was 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The following is a brief synopsis of the sermon. The preacher said: So far as he could learn the words confess and confession were used in at least three senses in the New Testament, neither of which had any reference to a ritual confession. These senses were: confession of sin to God, confession of injury done to the injured, confession of Christ before the world. He then traced the history of ritual confession. In the first centuries of Christianity many members of the church lapsed into heathenism. These were allowed to return to the church only when public confession of their sin had been made. After some years public confession gave place to private confession generally to a bishop, followed by public penance. The next change was to private penance. All this was to preserve the discipline of the church and for this purpose only. The descent from public penances was easy to the substitution of prayers and arms from the rich and finally to the sale of indulgences in the twelfth century. The opinion of Gilbert, Bishop of Sarum, a prelate of the Anglican church, was quoted as follows: "By this it appears that confession came by several steps into the church, that in the first ages it was not heard of; that the apostacies in time of persecution gave the first rise to it. It may be in the power of the church to propose confession as a means to direct men in their repentance; but to enjoin it as necessary to obtain the pardon of sin, and to make it an indispensable condition of repentance is beyond the power of the church."

In discussing the second part of his subject, the preacher treated of sin as a transgression of God's law, and that so the sinner was guilty before God. The act of sin ceased, but the guilt adhered. This guilt made forgiveness necessary. Forgiveness is the putting away of sin. Christ died for the remission of sins. Forgiveness is thus provided for. The sinner guilty before God is made partaker of pardon on simple terms, repentance and faith. These two demanded. Unfaith condemned. Forgiveness is from God to man. Only two can know the sincerity of sinners' repentance, and the genuineness of his faith—God and the sinner. Only one can know, at the inception of the fact, the sinner's pardon. That one is God. Then comes the anxious question of all ages, "How can a guilty sinner know his sins on earth forgiven?"

Some say baptism cleanse for all past, and repentance atones for all subsequent sin. Some say a man ordained according to certain ritual can forgive or absolve. This latter means either he has power to pardon, or simply is authorized to preach forgiveness. Any one can do the latter. God has entrusted no man with the former. How then? Jesus promised the Holy Spirit. He has come. "He searcheth all things, yea, the deep things of God." God sends forth the spirit of his Son into the heart of the forgiven, "crying Abba Father." In no other way than by the witness of the Spirit can the fact of the alien's adoption, the criminal's justification, the sinner's forgiveness be made known to him.

MEMORIAL NOTICES

GEORGE BLACK
Died at Amherst, Oct 20th, in the 75th year of his age, George Black, nephew of the sainted "Bishop" Black, the apostle of Methodism in these Provinces. Bro. Black was a man full of faith and of the Holy Ghost. He was converted to God, when about twenty-five years of age, at a prayer-meeting held in the home of the family, and conducted by his cousin, the late Joshua Black. He connected himself with the Methodist Church, and for 50 years honored his profession by a godly life and Christian conversation. He filled with honor to himself and satisfaction to his brethren the offices of trustee, steward, class-leader and exhorter. His prayers were fervent, giving evidence that he lived in communion with God. His exhortations were plain, practical and powerful. His place was never vacant in the house of prayer, until a few months previous to his death, when failing sight and other infirmities confined him to his home, and for the greater portion of the time to his bed. That grace which saved him in his youth and supported him in his manhood did not fail him in his sickness, or in the hour of death. Our visits to his lying bed brought us near to heaven, the legacy of a holy life. The high esteem in which Bro. Black was held by the community was seen in the concourse of people who assembled at his funeral, and the vast congregation that filled the church to overflowing on Sunday night,

when his funeral sermon was preached from Rev. 14:13.

EDWARD McDONALD.
Scarcely had the souls settled on the grave of Bro. Black when the community was startled by the intelligence that Bro. Edward M. D. had, another officer of honor of our church at Amherst, had suddenly passed away to his rest and reward, in the 37th year of his age.

Bro. M. Donald was received into the church during the ministry of my predecessor, Rev. J. A. Rogers. He had, by his unassuming manner and by his devotedness to God and every-day Christian duty, not only endeared himself to the entire membership of the church, but also won the confidence and respect of the entire community. The duties which the church assigned him in his official capacity were discharged with the zeal and devotion of a faithful steward. He greatly prized the means of grace, and his testimonies given in the class and prayer-meeting will never be forgotten. His last public testimony was given on the Tuesday night previous to his death, when he arose in the congregation and said, "I have been examining my heart before God and feel I am advancing in the divine life." On Friday, October 26th, I met him in his shop, in apparent health, between the hours of three and four, and before eight o'clock the same evening I saw him die. He was not, for God took him. He has left a wife and three children to mourn the loss of a loving husband and affectionate father. May God comfort them!

RUFUS RIPLEY, M. D.
Dr. Ripley, who had given his professional services to a brother physician residing at Spring Hill, a victim of typhoid fever, and had cared for patients during his illness, returned to his home in Amherst, was prostrated by the disease himself, and notwithstanding the untiring efforts of the medical gentlemen of the town to save his life, death terminated his sufferings on the morning of the 10th of October, in the 45th year of his age. In answer to our questions during our visits to his dying bed he gave such satisfactory evidence of his trust in God as led us to believe that death to him was gain. He has left a wife and two children to mourn their loss.

RUSSEL PUGBLEY.
Died of diphtheria at Amherst, Nov. 1st, aged 9 years and 11 months, Russel, eldest son of Amos and Louise Pugaley. From his earliest childhood Russel seemed deeply impressed with divine things. Frequently, before retiring for the night, he would kneel down before his parents and offer up a prayer, the petitions of which were remarkable for a child of his age. Shortly before his death he said, "Mother, it is not an easy death—but I'm not afraid to die." He has gone to join that vast host in heaven of whom the Master said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

J. GAETZ.
Amherst, Nov. 28th 1883.

HARRY B. SAROENT.
The beloved and eldest son of Mr. and Mrs. Winthrop Sargent, died at Barrington, Nov. 27th, in the nineteenth year of his age. This hopeful young man was brought to God, about three years since, by the faithful ministry of the Rev. J. R. Hart. Having been trained from a child in the way he should go, the practical duties of godliness were to him, if not natural, easy and delightful, hence, subsequent to his conversion, he walked steadily with God, in the uniform observance of the public, social, and private means of grace. About a year ago, incipient symptoms of consumption began to develop, and, though no means were spared that either intelligence or affection could devise to arrest the progress of disease; it all but imperceptibly gained upon Harry, till it ultimately triumphed.

The morning of his death, he sent for his faithful class-leader, Mr. A. H. Doane, counsel him for his religious care and counsel: then sent messages of Christian brotherly regard, to his class-mates; took an affectionate farewell of a beloved sister and parents—earnestly beseeching all to meet him in heaven—and then calmly fell asleep, praying the Lord Jesus to receive his spirit, which, we doubt not, was welcomed to Paradise, at least by two sister spirits, who departed this life, about two years ago. The funeral service last Friday, was very largely attended, and participated in by Revs. Messrs. McLane, West and Hockin, as well as by the pastor.

A terrible blank is felt in that kind home, and especially in those loving parental hearts in which the deceased was regarded as much a companion as a dear first born son, reminding one of the touching lines—
The church-yard bears an added stone,
The fire-side shows a vacant chair;
How sadness dwells and weeps aloud,
And death displays his banner there;
The life has gone, the breath has fled,
And what has been, no more can be;
The well-known form, the welcome tread,
Oh! where are they, and where is he?

Ye heart-stricken ones—let Jesus answer. John xvii. 24.—"Father I will that they also whom thou has given me be with me where I am, that they may behold my glory which thou has given me."
R. SMITH.

THE STUDY OF NEW TESTAMENT GREEK.

The great benefits which have resulted from the above study are well worth more than a passing thought. When Luther found the Latin Bible in the library at Erfurt he knew nothing of the original languages of the Bible, but in his thirst for knowledge he zealously studied to acquire them. This study was an inspiration to him as he lectured on the Epistle to the Romans and in his translation of the Bible, and was one of the means underlying the Reformation work by which "he being dead yet speaketh." The Christian student of to-day delights to dwell on that period of the "New Learning" in England, which was marked by the Greek studies and lectures of John Colet at Oxford, and which spread to a much wider circle through the influence of himself, Erasmus and others. Although the Greek authors received much studious attention at that period, the study of the language had a much more distinctly moral and religious bearing upon society in England than in some parts of Europe. So much was this the case that Colet valued the Greek language chiefly for its religious ends. "It was the key by which I could unlock the Gospel and New Testament," says the historian. Thus he found a religious standing ground which led him to cast away the "traditional dogmas, and the fabric of belief built up by medieval doctors." The study of the New Testament in its original language was at this period one great means of awakening England to a more rational Christianity.

To us who rejoice in the name Methodist, another page of history bearing on this subject is not less precious. The "Holy Club" at Oxford, composed of John and Charles Wesley with a few others of like mind, spent three or four evenings in each week, reading together the Greek Testament. Although John Wesley was already a "Greek Lecturer and moderator of the classes," may we not justly conclude that in those evenings the students in New Testament Greek got nearer to the mind of God who was so truly preparing them "to give the sense of the Word in their future work? As we mark this similarity of Wesley's improved translation of the New Testament (published with notes) to the best features of the Revised New Testament of 1881, and as we carefully read Wesley's Sermons—than which no sermons of mere human authorship contain more of the mind of God—we cannot but feel that from this study of the New Testament in its original language arose, in part, that great and still increasing revival called Methodism.

Surely these considerations should encourage ministers, and even others, to desire, and to perseveringly study, to acquire a knowledge by which to read the New Testament in its original language. In Boston there has been established a school for the teaching of New Testament Greek by correspondence. This now forms one department of the highly beneficial Chautauqua School of Theology, in which this department alone has already 140 students. The Dean of this department is Rev. Alfred A. Wright, Boston, Mass., who will send a copy of the C. S. T. circular to any one forwarding their address with stamp. It may be some encouragement to the reader, as it was to the writer, to know that Dean Wright's method has the recommendation of Doctors Buckley, Strong and Vincent—names in the Methodism of this continent which are synonyms of highest devout mental culture.

Here is an opportunity which some brethren, who like the writer were crowded by the doors of theological schools into the active ministry where they have had to stay, will gladly embrace. Here is a method which, by devout energy and Divine aid, can be carried out in one's own study, and perhaps in using time redeemed from less worthy occupation. And, as this study formed so important a factor in the events of the above periods of history, may we not hope that any revival in the study of New Testament Greek—by which God chose to express His will in "these last days"—will also aid in bringing about a revival of the "pure and undefiled religion" for which so many of us are praying.

An exchange observes that the cheapest and simplest gymnasium in the world—one that will exercise every bone and muscle in the body—is a flat piece of steel notched on one side, fitted tightly into a wooden frame, and after being greased on both sides with a bacon rind, rubbed into a stick of wood laid lengthwise on a saw-buck. And when this kind of exercise is taken to help some poor widow, it will give a gloss to the cheek which will be admired by all.—Record.

BREVITIES.

The best education in the world is that got by struggling to get a living.

Whitefield used to say, when flattered, "Take care of me; I carry powder about me."

Fuller says: "Contentment consisteth not in adding more fuel, but in taking away some fire."

"I never pay anything now," said a used-up, ragged old man, "except my principle to pay interest, and it's against my interest to pay principal."

If you would be punned be brief; for it is with words as with similes—the more they are condensed, the deeper they burn.

They say that figures won't lie, but one is inclined to dub the old saw when one looks upon the figure of a fashionably dressed woman.

A gentleman remarked that he had eight arguments in favor of the prohibitory amendment, and when asked what they were, replied, "My eight children."

Teach your young child to obey, and you give the most precious lesson that can be given to a child. Obedience is the grandest thing in the world to begin with.—George MacDonald.

"What are you going to do when you grow up if you don't know how to cipher?" asked a teacher of a slow boy. "I'm going to be a school-teacher and make the boys do the ciphering," was the reply.

Of all the vanities and fopperies the vanity of high birth is the greatest. True nobility is derived from virtue, not from birth. Titles, indeed, may be purchased, but virtue is the only coin that makes the bargain valid.—Barton.

"Men seldom die of hard work," says R. S. MacArthur; "activity is God's medicine. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not a dangerous, possession."

An old colored "aunty" in Baltimore went to the church and requested to be baptized. "But you have been baptized," said the clergyman. "I know it," said she, "but I didn't take." Several other cases of that sort are reported.

A big Yankee from Maine, on paying his bill in a London restaurant, was told that the sum put down didn't include the waiter. "I don't really," said he, "I didn't ask any waiter; did I?" He looked as if he could, though; and there was no further discussion.

There was a famous problem among the ancients which ran as follows:— "When a man says 'I lie,' does he lie or does he not lie? If he speaks the truth; if he speaks the truth he lies." Many were the books written upon the problem. Crippus favored the world with no less than six, and Philo studied himself to death in his vain efforts to solve it.

When we see the young man of the period, with the cutaway coat; his ears sheltered from the cold north-wind blasts by the broad expanse of collar; his two watch-chains, but no watch; his pointed shoes and intellectual eye-glass; his toothy smile; we can only wonder that we realize that the \$84,000,000 annually expended in educating the American youth is little enough.—Reverester Express.

A story is told of a "pudgick" old fellow, in the western part of the State, who became dissatisfied with the action of the Congressional parish of which he was a member, left the Society and joined the Episcopalians. Thinking some sort of a document necessary, he produced and published the following: "I hereby adjure the Christian religion as become a member of the Episcopal Church."

A Highlander being in Glasgow for the first time, was amazed at the stream of people flocking from all quarters toward the end of the green, where criminals were hung. He asked what the folks expected to see down there.

"A man is going to be hanged this morning, sir," was the answer.

"O, our man! and what are they going to hang him for?"

"Sheep-stealing, sir."

"Tut, tut! poor stupid man! Why didn't he buy them and never pay for them?"

Two years ago I listened to a learned scribe, one of the elders of our Israel, argue till he was red in the face, that Miss Willard, and other woman orators, who go about the country pleading the temperance cause, are putting themselves in positions that modest women would shrink from. He was in earnest, and meant neither rudeness nor unkindness. He was incapable of being purposely rude to a lady, or of being unkind to any human being—he believed what he said. A lady was listening patiently; the light in her eye betokened anger to the scribe. She flared him with this thrust: "I have seen you pull a lady back on a concert-stage to sing again, in response to an encore." There was silence for a space.

Blankets take their name from Sir Thomas Blanket, of Bristol, who first made them in 1340, while worsted is so called from the town of Worsted, in Norfolk, where it was first manufactured.

An Eastern paper says: "Every man who goes into the lumber woods this winter should take with him a supply of Johnson's Anodyne Liniment and Parson's Purgative Pills. This little precaution may save months of labor and much suffering."

RHEUMATISM.—Rev. M. Saller, pastor of the French Methodist Mission Church, Montreal, West- (Fairfax St.), says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success, until Graham's Pain Expectorant was used, one bottle of which gave her complete relief."

General Sherman received over \$50,000 in presents while in command of the American army. General Sheridan was presented with a \$15,000 house, and General Grant with \$100,000 to furnish it. Mrs. General Grant got \$25,000 in one lump and the General's gifts were too numerous to count. The commander of the Army of the Republic pays better than the President.

Forty years' experience, in every clime on earth, proved Ayer's Cherry Pectoral to be the most reliable remedy for colds, coughs, and all lung diseases. Neglected colds often become incurable ailments. Deal with them in time, and prevent their becoming deep-seated in the system.

Lewis Cohen, a Hebrew gentleman, has been exempted from serving on a coroner's jury in England on the ground of being a lineal descendant of Aaron, the High Priest.

GOOD REFORM.—Children are not often tortured nowadays with bitter Aloes, Brimstone, and Treacle, and the many nauseous remedies of the olden times. Freeman's Worm Powders are pleasant to take, contain their own purgative, and safely and effectually remove all ordinary species of worms afflicting children or adults.

According to the statistician of the London Times, the United States is \$10,000,000,000 richer than the United Kingdom. And the United States is young yet.

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

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