

# The Wesleyan.

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## NOTE AND COMMENT.

When a visitor at the Carlisle Indian School asked a young Cheyenne girl if she was a member of a church she answered: "Not much, just a little." There are hundreds of other church members similarly situated.—*Phil. Times.*

Literature, like the Church, is beset with cant: its great and controlling ideals are surrounded by impure mists; its phrases of deepest import are repeated by irreverent tongues until they lose all meaning and become emptied of all sacredness.—*Christian Union.*

The vote for St. John, the Prohibition candidate, in this state—outside of New York city—looks up 24,041. Ben. Butler only polled 13,386 votes in the same territory. The average Republican politician can now be heard cursing St. John a distance of two miles these clear, frosty mornings.—*N. Y. World.*

We noticed in an evening paper a remarkable attraction in a popular lady lecturer, for drawing the multitude: it read, "Ladies will be especially interested in her toilet." Her dress, made by Worth, for taste and artistic beauty has never been surpassed in this city." After all that, a crowd's applause must be inevitable!—*Zion's Herald.*

The New York Tribune very sensibly remarks that if the Republican party had expended \$1,000,000 in sending copies of its best newspapers to 1,000,000 doubtful voters from June to November, instead of spending \$2,000,000 or \$3,000,000 on brass bands, uniforms, flags, etc., it would have had a much better prospect of winning.

Many of our young men who work indoors ten hours a day argue that such close confinement demands outdoor exercise and recreation in the evenings. Grant this, and still there should be no difficulty in arranging sufficient time for healthy recreation and setting apart periods for private reading and intellectual improvement.—*Boston Star.*

A Yorkshire church, in a declaration of faith made 1715, said: "We are well content to be dead where the Scripture is dumb, and to have no car where the Scripture has no mouth." Were the whole Church of Christ to adopt the same view, many discussions would be ended which are now consuming time that might be more profitably employed in efforts to alleviate the world's misery.—*Ex.*

A London journal says it would like to have an explanation why the free-thinking lecturers of Germany, in spite of the rich burseries at their disposal, cannot attract students of theology. "It is an odd fact that with heterodoxy spreading every day so few study heterodoxy professionally, orthodox Leipzig having 700 students, while unorthodox Heidelberg has only 42."

How anxious many people are to spread bad news! It matters not what kind of misfortune or calamity befalls anyone, the first impulse is to tell it, and repeat it, and spread it far and wide. Why is this? Does it arise from a feeling of sincere commiseration? or is there some secret, unsuspected feeling at the misfortune of a fellow-being?—*Methodist Recorder.*

The *Religious Herald* cites a minister as recently saying, "I never make apologies when I enter the pulpit. But there are preachers who do—brethren who are always airing their ailments before their congregations, always telling of this thing and that thing which hinders them from 'doing justice to the subject.' Brother—thinks that preachers should not do that way, and he is right."

Did you think the support of the supernumerated preachers, widows of deceased preachers, and orphans of such preachers, was one of the benevolences of the church? It is an honest debt you owe them, as much as that you owe your pastors. Discharge it with a generous hand, and you will have the sweetest consciousness that you have done a God-pleasing work. Think of it when the forthcoming collections for their support are taken.—*Zion's Herald.*

Two young ladies, from as many cities of New England, belonging to the best families, have come to this city and been brought to public notice under circumstances which ruin their reputation. A third, sixteen years old, eloped while her father and mother were at prayer meeting. This is a partial record for one week. Formerly respectable families thought all would be well if the boys could be

saved; the daughters would not go far wrong. But now "Where is my daughter?" means as much as "Where is my son?"—*N. Y. Advocate.*

This conversation reminds me of a remark made about one of the hotels lately patronized by the Methodist delegates. Two transient guests in no way connected with the General Conference were heard talking near the close of the month of May. One said to the other, "There has been a tremendous crowd here all the month." "Yes," said the other, "the hotel has done well, but the bar has had a mighty slim time." That, I think, is a pretty high compliment, but only a natural one, to the body.—*Phil. Presbyterian.*

The Bishop of Manchester, preaching recently in connection with the opening of an organ, deprecated too much attention to the beauties of music in religious services. He deemed it best to say a few plain words of what was passing in his mind, and to tell his hearers that they ought to seek first and foremost of all the edification not merely of themselves, who might be cultured musicians, but of the humblest, the poorest, the most unlearned, who might be drawn into God's house, and whose souls were just as dear to Him as the souls of the highest and most cultured.—*Methodist.*

The advances made by sacerdotalism form one of the most ominous features of our times, to the seriousness of which the public mind is by no means awake. It is operating throughout the land to undermine and destroy the influence of the truth. In the east end of London there are churches to be found where, in the midst of dense populations, doctrines and practices of a distinctly Romish character are unblushingly resorted to. The result is not so much that the people are converted to their pernicious ways, as that they are led to ridicule religion, and regard its claims with indifference and contempt.—*The Christian.*

Says a well-known Illinois educator: "The average Western farmer toils hard, early and late, often depriving himself of needed rest and sleep—for what? To raise corn. For what? To feed hogs. For what? To get money with which to buy more land. For what? To raise more corn. For what? To feed more hogs. For what? To buy more land. And what does he want with more land? Why, he wishes to raise more corn—to feed more hogs—to feed more hogs—and in this circle he moves until the Almighty stops his hoggy proceedings."

Mr. Peter Strickland writes to the *Boston Traveller* from Goree, West Africa, in reference to a late shipment of New England rum to Africa—from one distillery in Cambridge, the amount of 3,500 barrels—that from an observation of the effects of such shipments during the last twenty years, he is confident that this one cargo will cost the African coast two hundred lives and untold wretchedness; and he closes his letter with the impressive words: "When we reflect that this wholesale destruction of human life is kept up by continual shipments, how is it possible that Boston can wash her hands like Pilate and say she is not responsible for such direful results?"

The spectacle will be the grandest ever seen. It will be a grand exhibition of the power of the American people to govern themselves. When a great party, strong with the spoils of twenty-four years—intrenched in every department of the government, with 200,000 office-holders, the army and the navy, drunk with power and victory, and elated with six national victories—when such a party as this peacefully surrenders the government and accepts defeat and retirement, on a majority of 1000 votes in a total population of more than 1,000,000 votes, no man can doubt that "the government of the people, by the people, shall not perish from the face of the earth."—*Atlanta Constitution.*

There are so-called Churches who are neutral in politics and religion, that do not bother themselves much about questions of morality, and that claim the right of allowing members to dance, and to do a great many other questionable things. To these we have nothing to say. We have not respect enough for their claims to churchship to stop and parley with them. But the Methodist Church claims to be a spiritual Church. She had her origin in an attempt to revive spiritual Christianity, and in a stern Puritan opposition to worldly amusements. When she surrenders to fashion and folly, she becomes recreant to her trust, and God will remove her candlestick.—*Holston Methodist.*

## ENJOYING CHRIST.

Can we enjoy Him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when he strips us of vain-glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of his desirableness and beauty? The connection between glorifying and enjoying him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has let self go, and lives only for the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honors me I will honor." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life-work, and you cannot, must not, go back. These conflicts are the lot of those who are in training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and he reserves his best things for those who have the courage to press forward fighting for them. I entreat you to turn your eyes away from self, from man, and look to Christ. Let me assure you, as a fellow-traveler, that I have been on the road, and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through, and no human ear can hear the din of battle, nor human eye perceive fainting, or halting, or fall. May God bless you and become to you an ever-present, joyful reality! Indeed, he will, only wait patiently.—*Life and Letters of Elizabeth Prentiss.*

Higher education, we must take in the coming ages, and embrace the sweep of eternity itself. By it alone can man's highest dignity be attained. The Lord who made man in his own image surely delights in his greatest possible intellectual development as well as in his moral purity. Hence, it has always been in accord with the spirit and mission of the Church to seek to control the educational institutions of the world.—*Dr. Ketcham, in Western Advocate.*

Higher education under Christian control, begets belief in the supernatural and tends to settle the faith of society in God and the Bible. This thorough education is the two-edged Damascus blade with which the Church is to cut its way through error's environments, and do noble service for the truth. For the Church to neglect such advantages would be a suicidal policy. In such a course she would gain the contempt of scholars, and the scorn of those who shape the policies and form the destinies of nations.

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## OUR DEBT TO FOREIGN MISSIONS.

It is the fashion in some quarters to scoff at missionaries, to receive their report with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. Of those that may be said, has labored, and other men have entered into his labor. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African Church. Speke and Stanley have become household names where Moffatt has been unknown or has been forgotten. In his own simple words it never occurred to him, while working among the Bechuanaans, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace.

The progress of South Africa has been mainly due to men of Moffatt's stamp. In him, as in David Livingstone, it is hard to say which character has predominated—that of the missionary proper or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the gospel message, they would never have

thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years laboring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo.—*London Times.*

## HIGHER EDUCATION.

The Church was the patron and guardian of learning during the dark ages, yet in the emancipation of mind from the darkness of those times, and from the absurdities of monasticism, the revival of letters was attended to some degree with a disposition to ignore the Church and to deny the supernatural. This tendency has probably increased of late, until there is a bold and clamorous demand with some for the complete secularization of learning. They would attempt to build up a splendid system of intellectual culture, with no recognition of God or Christianity. It is a disposition to snatch from the hand of God all the beauties of science and philosophy, of genius and culture, and yet deny them any other than a human birth. Some scholars are strangely bitter and hostile to every thing that pertains to revelation. Macaulay said that "Hume hated religion so much that he hated liberty, because it was allied to religion." The opposition of some scientists to orthodoxy and evangelical religion does not prove that Christianity is not adapted to the highest culture, nor that it is on the wane among mankind. The result of close study and thorough investigation of the evidences of religious truth. But it is usually the vigorous growth of a neglected moral nature, and is not so much an exponent of great intellectual abilities as it is of perverse heart proclivities.

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## ENTIRE SANCTIFICATION.

We have friends who do not see the necessity of laying such stress upon the definite experience of entire sanctification from all sin. Some of the reasons for definite utterances on the subject of entire sanctification are: 1. The prevailing actual and practical unbelief among Christians concerning the doctrine and experience. 2. The fact that wherever the genuine Gospel is preached and received, souls will be found hungering after holiness. 3. No doctrine of the Bible or experience of the Christian meets such persistent and malicious opposition from the devil or mistaken men as entire sanctification. 4. All the best interests of the Church and the individual believer depend on a genuine experience of this grace in the hearts of the members of the Church. The use of definite terms and Scrip-

tural, in definite testimony to this grace, is often taken exception to. We have heard it said, "Some object to hearing such testimony," and secondly, holiness does not consist alone in the item of cleansing. Those who dislike genuine holiness testimony, duly corroborated by a holy life, would object to the angelic saintly cry of "Holy, Holy, Holy," and thus publish their coming short of the experience. 2. While holiness does not consist alone in the one item of entire sanctification in the initial cleansing, yet there can not be in any soul true, perfect holiness, which does not contain and retain the item of cleansing. Its attainment and retention are "by faith." The facts of Christian experience are known in two ways: 1. By the testimony of the believer. 2. By a corroborative life. Withholding the testimony is robbing God of his glory before men, and is full of soul peril.

Yet we do not here stick always for set phrases in testimony; if any man's holiness can only be discovered from the words of his testimony, it is likely a spurious article. We do, however, plead for testimony so explicit as to sound the truth in unbelievers' ears, and to give hope of life to the hungry and thirsty soul. There are in every Christian church, we suppose, antagonists to entire sanctification. There are also souls hungering for full salvation. The need of the hour is definite teaching and testimony in our pulpits and pews on the doctrine and experience of entire sanctification. John Wesley said, wherever the interest in this grace languished, all the interests of the Church languished unto death.—*India Watchman.*

## BENEATH HIS FEET.

On March 30, 1876, Dean Stanley unveiled a monument in Westminster Abbey, to John and Charles Wesley. As you will see presently, when the monument is uncovered," said he, "John Wesley is represented as preaching upon his father's tomb; and I have always thought that that is, as it were, a parable which represented his relation to our own national institutions. He took his stand upon his father's tomb—on the venerable and ancestral traditions of the country and of the Church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from the points of agreement with them in the Christian religion that he produced those great effects which have never since died out in English Christendom."

A space in the wall on the south side of the venerable Abbey, three by nine feet, is filled with a massive white marble tablet. Within a sunken circle are medallion profiles—life-size—of the two brothers. Above are their names, with date of birth and death. Below, "the best of all is, God is with us." Beneath this quotation is sculptured, in bold bas-relief, "John Wesley preaching on his father's tombstone." At the bottom is Charles Wesley's exultant exclamation: "God buries his workmen, but carries on his work!"—*McTyeire.*

## TERRIBLE ARITHMETIC.

The prevalence of intemperance can be made very palpable by a few facts. The bill that intemperance presents every year to the American people, and which is paid down in hard cash, is more than twenty hundred millions of dollars. Two such receipted bills would abolish our national debt and leave us a surplus. If you could build a bank big enough to hold it all, and should begin to pay out this money at the rate of twenty-five thousand dollars a day, it would take you one hundred and thirty years to do it. So that, if you were a cashier, and you should count thirty years to a generation, you might bequeath the business to your son, and he to your grandson, and he to your great-grandson, and the great-great-grandson would have had ten years before the payment would be completed. From careful statistics, it is calculated that half a million of men are engaged in the liquor traffic in the United States.

That is a standing army of intemperance five hundred thousand strong.

The prevalence of intemperance can be still further demonstrated by the wretchedness of seven hundred and fifty thousand drunkards, by the destitution of eight hundred thousand paupers and by the ravings and the imbecilities of thirty thousand mad men and idiots. Now, I say that is a woe-ful arithmetic. These figures affect us as astronomical distances affect us; they fail to originate in us any adequate conception of their magnitude. We are paralyzed at the very contemplation. The brain is conscious of its inability to realize such numbers as a shock to its whole substance, and the heart responds to the conviction of brain, and is paralyzed in every fibre. But one impression is burned into our very souls, and that is this—that these figures and the facts which they do represent set before us in a most appalling manner the prevalence of intemperance. Now, if it is so prevalent, and if it is an evil, then how great an evil it must be!—*Rev. H. M. Scudder, D. D.*

## FERVENT PRAYERS.

Fervent literally means "boiling hot." One who offers a fervent prayer is in a state of spiritual fervor, and profoundly agitated. A fervent prayer is not a mere vocal utterance, but a heart cry. No other prayer "availeth much." It may, like the celebrated supplication of Edward Everett, be "the most eloquent prayer ever offered to a Boston audience," but, lacking fervency, it is as destitute of power with God as a wax flower is of fragrance. Those offering such prayers are like callers to whom the door does not open, and on investigation find that though they have passed the door, they have rattled its wire, they have not rung the bell. Multitudes thus fumble while prayer's door bell remains shut. But while God is indifferent to prayers which are "words, words, words," he becomes interested the moment a real call for help is uttered. He is like the loving mother who, while able to sleep through a babel of meaningless noises, wakens the instant her baby moans.

Prayers resemble telegrams. The operator pays no attention to most of them. His instrument clicks and rattles, but he seems unconcerned. Suddenly his aspect changes. He listens as if fascinated. The other messages were simply passing through his instrument, and were for somebody else; but now his office is called, and a telegram for him to care for is being flashed over the wires. So most prayers are for "somebody else."

But Martin Luther's prayers, which broke the spell of ages and rocked the papal throne, were for God, and he listened. So were those of the fiery John Knox, whom Mary Queen of Scots feared more than she did an army of 10,000 men. So was that of Elijah when, climbing to the top of Mount Carmel, he cast himself upon the ground, and put his face between his knees and prayed for rain. He did not ask for the restoration of the Jews, and the conversion of the Gentiles, and the overthrow of idolatry, and the coming of Christ. He desired one thing, and desired so fervently that he could think of nothing else.

Petitions which are loaded down with requests for everything in general, and nothing in particular, are lukewarm and meaningless. The boy who, as Christmas approaches, asks for a top, and tent and tambourine; a knife, a cart, and kitten; a ball, a boat and bicycle; a rocking-horse, and bracket-saw, and printing-press, is not fervent in his desire for either. But he who thinks knife, and talks knife, and dreams knife, and whenever asked what he would like, invariably replies "something to whittle with," is fervent, and what-ever else is withheld or given, he is sure to find in the toe of his stocking on Christmas morning an answer to his prayer. If one prays for it, and they will be specific, and such prayers are sure to be heard in heaven.—*N. Y. Adv.*

OUR HOME CIRCLE.

INDIAN SUMMER.

What perfect days are those that sometimes come. When latest autumn still retains its prime! The plenteous harvests all are gathered in; A full success the toil of summer time, As if the year would linger ere it leaves. To rest awhile amid its garnered sheaves. A dreamy, brooding silence wraps the earth, As wraps the purple haze the distant hills; The jocund melody of birds has ceased, But nature's undertone the silence thrills, And still the blue of summer tints the sky. Though weary birds take wing and southward fly. How a fly now the mellow sunlight falls As if in blessing on the waning year; Not with the fervid heats of glowing June, But with a chastened radiance far more dear. As still we hold more precious than the rose Its fragrant memory when the blossom goes. O rare, brief season, thou hast all the charm Of summer's gladness blent with thine own peace. How like thou art to beautiful old age— The restful calm where active labors cease; And, pausing on life's threshold ere he leaves, One sees heaven's sunlight smiling on his sheaves. —Advance.

AN EX-CONVICT'S STORY.

A narrative unusually interesting in character has just been issued by the St. Giles' Christian Mission to discharged prisoners, illustrating the spiritual results of the labours of that Mission amongst criminals.

Convict B 524 wrote to the Standard a letter, which appeared on the 26th of September, and awakened considerable interest and attention. Therein he described his experiences during seven years' penal servitude, and told how his efforts after reformation had been furthered by prison and police officials. So successful had he been that he had reached the position of overseer in the printing-house of a large London firm. The present story begins where the ex-convict's ended. He was laid on a dying-bed by consumption. He wrote to Scotland-yard, and Inspector Neame not only sent help, but placed the case in the hands of Mr. Wheatley, of the St. Giles' Christian Mission.

On his first visit Mr. Wheatley found an avowed sceptic, bluntly declaring he believed in none of these things. He was not, however, to be shaken off, and set plainly before the sick man the love of God in Christ. On his next visit he took with him a copy of Mr. Moody's "Way to God," which the man promised to read. In the course of conversation it seemed that the one thing that staggered him was that the Son of God should die for sinners. He had never understood this before; if that were true it upset all his previous thoughts of God. Time after time Mr. Wheatley was at his bedside, gradually the light dawned, and at length he laid hold of salvation with a firm grasp no after-thoughts could shake or loosen.

It is now a great privilege to sit by him, and hear how he talks of God. Here are a few fragments of his conversation as given in the book referred to:

"How is it with you to-day?" "Well, nothing but well—it's all well, now."

"Haven't you pain as you had?" "Pain, oh, yes," and a fit of coughing stopped his utterance for a time—"pain, yes, but I wasn't thinking of that. 'Twas dark, and now it's light."

"Can you read much?" "No, my head won't let me, but I can think."

"And what do you think of?" "I was thinking this morning how that I've fought against God all my days, and He's saved me like this. Why, He loved me—what for I don't know, but He did and He has delivered me! But what a deliverance! Who knows the thoughts I'd had of Him at times? Who knows how I hated the name of religion? But God knows; He knew it all the time. Seems to me first thing I'll do when He shuts my eyes here is to go straight to His feet, and tell him I've never deserved it."

"Like the father with his prodigal boy, He may shut your mouth."

"But it'll be in my heart all the same. And the curious thing about it is I don't know how He's done it. He conquered me, I don't know how. The arguments I'd picked up seem like as good as ever, if 'twere matter of argument; but it ain't, it's fact, and there's an end to it. Seems like blind eyes opened. I'd been

arguing as there were no sun shining, but my eyes were opened, and there it was bright and clear. I tell you what, argument is no good, an unbelieving man don't know what you're talking about. He thinks of things just as he sees them, and don't understand what it's all about. I never did."

"No; the carnal heart is at enmity with God, and knoweth not the things of the Spirit."

"How can he? I've been thinking, it's like this, Sir. I'm a driving horse, I've had it a long time, and love it. Well, I may try to, but I can't understand its mind, or spirit, or instinct, whatever you call it. I'd like to, but I can't. And the horse loves me and knows me, but it can't understand my spirit, though likely enough it wants to. We can't get to know one another's thoughts, but there's one thing that horse does know, and that's when you touch the rein. Now, Sir, 'twas just like that with me. I did not understand these things, but when God touched me, I had to yield whether or no. I could not help myself. Then when I yielded, He put life in me, and I began to understand. That baby has got the life of a man, and the spirit of man; it can understand something, though not much yet. That's me, Sir. I've got life now, and I begin to understand. Seems as if I had learned a new language. I don't know much, but when you talk of these things, I know what you mean."

"As you didn't before?" "No, that's it; and now I want to say, for sake of other men, there are hundreds, there's thousands who read the papers, and they don't know that God loves them. I tell you they don't know it. They know there's something called religion, but they don't know that there's pardon for them. They don't know Christ died for sinners. Oh! Sir, don't forget they don't know it. Nobody ever told them in words they could understand."

After a long pause, the wearied frame demanding rest, he broke out:

"Oh! to think He should have saved me after the life I've led, I can't serve Him as I've served the devil—there's but one thing I must do, and that is what I can do, and the evil I've done here (pointing towards the next room, where his wife and family sat). God give me strength to undo that. Strange don't it seem to think I'll never leave this room, never go down the stairs till I'm carried in the coffin. But there's one thing I know; not all the gravediggers in London could dig a grave deep enough to hold my spirit, no coffin can hold it. God will have it. Seems to me I've been like a great cake of wax, not all the knocking and argument in the world can get it to run through a hole; but light a candle, and how soon it runs! That's it, logic couldn't break me, but the love of God melted me right away. I couldn't stand that, and I'm sure God taught you what to say."

Long we sat in this room, learning lessons of simple trust by the bedside of him who so long had resisted God but who now, vanquished by His grace, was entrusted with the grand theme of the love of God. After a sweet time of prayer around his bed we left, with the music of the angels ringing in our hearts, for "there is joy in the presence of the angels of God over one sinner that repenteth."

SCRAP-BOOKS.

The scrap-book is a useful friend, and you owe it to yourself and the children to have one. I find a half-dozen not only useful but necessary. I want one for bits of missionary news and jottings of personal interest from the foreign field. Scattered through the religious papers and magazines are many articles of real value, and to find the information which they give in brief and comprehensive form I should have to go through libraries or ransack encyclopedias. She who has her carefully kept missionary scrap-book, properly indexed, will never be at a loss when called upon to lead a meeting or to assist in entertaining a circle of young people with something more serious than mere frivolities. I want a scrap book for poetry. Some of the sweetest and most comforting strains in the language are floating about in the newspapers, walls of song, fragments

which will never find their way into volumes, but which do find an open door to many a weary heart.

A scrap-book for receipts is exceedingly "handy" to the house-keeper.

To the Sunday-school teacher a scrap-book filled with short anecdotes, stories, illustrations and notes on the various lessons is beyond price. It grows imperceptibly, costing only a few moments now and then, but like all growths, it becomes very precious after awhile.

A charming scrap-book might be made containing only thoughts for devotional seasons, culled from many sources, sometimes from a quaint old divine, again from a modern sermon or a suggestive editorial.

The children's scrap-book should be rather miscellaneous, and they should be allowed to make their own selections for its pages.

It is a good plan to keep out, paste in a book and cut for reference the notices and reviews of current literature which appear in the daily or the religious journal. These notices give you a good idea of the books that are coming out. You cannot possibly read them all, but you want to know something about their general scope. When you can treat yourself to a book, there is your scrap-book to aid you in buying intelligently. Books should be selected for the family collections with great care.—Christian Intelligencer.

A CHOPPED BIBLE.

A few years ago, a Bible contributor, while passing through a village in Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures—so intense was the hostility of the husband to Christianity. The contributor started at once to visit the family, and found the wife hanging out the week's washing. In the course of a pleasant conversation, he handed her a neatly bound Bible.

With a smile that said, "Thank you," she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which the man spoke of the need of the mind of divine direction, and of the Bible to that need, and the woman resolved to take the gift. Just then, her husband came from behind the house with an axe on his shoulder.

Seeing the Bible in his wife's hand, he looked threateningly at her, and then said to the contributor, "What do you want, sir, with my wife?"

The frank words of the Christian man, spoken in a manly way so far softened his irritation that he replied to him with civility. But stepping up to his wife, he took the Bible from her hand saying:

"We have always had every thing in common, and we'll have this too."

Placing the Bible on the chopping block, he cut it into two parts with one blow of the axe. Giving one part to his wife, and putting the other in his pocket, he walked away.

Several days after this division of the Bible, he was in the forest chopping wood. At noon he seated himself on a log, and began eating his dinner. The discarded Bible suggested itself. He took it from his coat pocket, and his eye fell upon the last page. He began reading, and was soon interested in the story of the Prodigal Son. But his part ended with the son's exclamation, "I will arise and go to my father."

At night he said to his wife, with affected carelessness, "Let me have your part of that Bible. I've been reading about a boy who ran away from home, and after having a hard time, decided to go back, and how the old man received him."

The wife's heart beat violently, but she mastered her joy and quietly handed her husband her part without a word.

He read the story through and then re-read it. He read on far in the night. But not a word did he say to his wife.

During the leisure moments of the next day, his wife saw him reading the now joined parts, and at night he said abruptly, "Wife! I think that the best book I ever read."

Day after day he read it. His

wife noticed his few words which indicated that he was becoming attached to it. One day he said, "Wife! I'm going to try and live by that book; I guess it is the best sort of a guide for a man."

And he did. A strong prejudice against religious truth, growing out of a partial conviction of its necessity, is often followed by a changed life, and such was this experience.—Youth's Companion.

FREAKS OF WATCHES.

Watches are queer things. They possess some unaccountable peculiarities. For instance, some time about the beginning of last summer, when there had been a succession of fine displays of the aurora borealis, it was estimated that in a single night in the city of New York the mainsprings of not less than three thousand watches broke. This estimate is based on actual inquiries. Fine, sensitive watches are particularly liable to be affected by electrical atmospheric disturbances. During the months of June, July and August, when these phenomena are most frequent, there are more mainsprings broken than during all the remaining months of the year. They break in a variety of ways sometimes snapping into as many as twenty-seven pieces. It is a fact that, since the introduction of the electric light has become so general, a large number of watches, some of them very fine ones, have been magnetized.

While in this condition they are useless as time-keepers. This defect used to be incurable, and because of it thousands of watches have been thrown away after much money had been spent on them in vain attempts to persuade them to keep good time.

Among the methods resorted to were washing the parts in garlic juice, rosin-bing and passing them through the fire. But all these devices were entire failures, or only in part effective. I know of a man who had a fine and valuable movement which kept excellent time. He transferred it from a silver case to a second hand gold one. Immediately it lost all its characteristics of steadiness and reliability, and in fact did not keep time at all. When replaced in the silver case it kept good time again. The owner, a jeweler, puzzled himself and experimented in vain to discover the cause of this strange partiality on the part of his watch for silver. He discovered that the lifting spring of the gold case had become magnetized. On substituting another for it, the watch kept as good time in the gold case as in the silver case.—Jeweller's Circular.

DANCING.

Dancing may be the harmless amusement its supporters claim it to be, but the experience of every unbiased, close observer and thinker who has frequented ball-rooms and seen the whirl of the voluptuous dancers, to the strains of the most sensuous of all music—that of the dance—emphatically denies the harmless character affirmed of the dance. That the plane of manly and womanly chastity is lowered, invisible though it may be, is unquestionable.

Its evil fascination has acted so powerfully on many persons that in their mad infatuation for it they have been drawn upon the fatal rocks of irreparable ruin. There are profound physiological principles involved in the dance which the space of a newspaper article will not allow me to discuss, but I am certain when the moral, intellectual and physical effects of dancing are summed up, the aggregate will be an appalling and unanswerable reply to the fallacious arguments of its supporters.

I do not mean to say that every one who is fond of dancing is thereby necessarily obliged to fall, but no one can exclude herself or himself from the circle of its terrible possibilities.

Better be a wall flower, noble, dignified and respected, than a rose from which the basest hands can pluck the leaves of delicacy. Better to lose the whole world and hold to the most glorious of all womanly attributes—a world-rebuking purity—than to sacrifice it for the fruit of the tree of worldly pleasure.

Other kinds of indulgence have slain their thousands, but dancing has slain its tens of thousands. Every ball-room has been a Golgotha of virtue.—Catholic Union and Times.

FAITH.

I will not think the last farewell we hear Is more than brief "good-bye" that a trivial faith Turning toward home, that to our home lies near.

I will not think so harshly of kind death, I will not think the last looks of dear eyes Fade with the light that fades of our day air, But that the apparent glories of the skies Weigh down their lips with beams too bright to bear.

Our dead have left us for no dark, strange lands, Unwelcomed there, and with no friends to meet;

But hands of angels hold the trembling hands, And hands of angels guide the faltering feet. I will not think the soul gropes dumb and blind A brief space thro' our world, death-doomed from birth—

I will not think that Love shall never find A fairer heaven than he has made of earth. —London Spectator.

A VERY SAD STORY.

John B. Gough tells the following: "A minister of the gospel told me of one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him on the door-step, clapping his hands and exclaiming, 'Papa has come home!' He seized the boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me: 'I spent the night in that house. I went out, bared my brow that the night air might fall upon it and cool it. I walked up and down the hill. There was the child dead! there was his wife in strong convulsions, and he asleep.' A man about thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him around, and a wife upon the brink of the grave! 'Mr. Gough,' said my friend, 'I cursed the drink. He had told me that I must remain until he awoke, and I did.' When he awoke he passed his hand over his face, and exclaimed, 'What is the matter? where am I? where is my boy?' 'You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse he uttered a wild shriek, 'Oh, my child!' That minister said further to me: 'One year after that he was brought from a lunatic asylum to lie side by side with his wife in the grave, and I attended his funeral.' The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in Boston. Now, tell me what rum will not do! It will debase, imbrute, and ruin everything that is noble, bright, glorious, and godlike in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking, or hellish. Why are we not to fight it till the day of our death?"

OUR YOUNG FOLKS.

A DINNER AND A KISS.

"I've brought your dinner, father," The blacksmith's daughter said, As she took from her armpit a kettle And lifted its shining lid. "There's not any pie or pudding, So I will give you this, And upon his toil-worn forehead She left a childish kiss."

The blacksmith took off his apron, And dined in happy mood, Wondering much at the savor Hid in his humble food.

While playing about him were visions Full of prophetic bliss; But he never thought of the magic In his little daughter's kiss.

While she, with her kettle swinging, Merrily trudged away, Stopping at sight of a squirrel, Catching at some wild bird's lay, And I thought how many a shadow Of life and fate we would miss, If always our frugal dinners Were seasoned with such a kiss. —The Caterer.

JAPANESE GIRLS.

The Japanese girl, when she goes into company, paints her face white, her lips and the corners of her eyes red, with two slate colored spots on her forehead. She would be thought immodest if she did not do so, as being so conceited as to think her complexion did not need improvement.

The children's shoes are made of blocks of wood secured with cord. The stocking resembles a mitten, having a separate piece for the great toe. As these shoes are lifted only by the toes, the heels make a rattling sound as the owners walk, which is quite stunning in a crowd.

They are not worn in the house as they would injure the soft straw mats with which the floors

are covered. You leave your shoes at the door. The beauty of the human foot is seen in the Japanese. They have no corns, no ingrowing nails, no distorted joints. Our toes are cramped until they are deformed, and are in danger of extinction. The Japanese have the full use of their toes, and to them they are almost like fingers. Nearly every mechanic makes use of his toes in holding his work, and I have dragged a Japanese youth across a platform by his merely holding on with his toes. Every toe is fully developed. Their shoes cost two cents and will last six months.

The babies are taken care of on the backs of older children, to which they are fastened by loose bands. You will see a dozen little girls, with babies asleep on their backs, engaged in playing battledore, the babies' heads bobbing up and down. This is better than howling in a cradle. The baby sees everything, goes everywhere, gets plenty of pure air, and the sister who carries it gets her shoulders braced back, and doubtless lessons in patience. It is funny to see the little tots, when they begin to run alone, carrying their dolls on their backs.—Exchange.

WHOLESONE ADVICE.

A contemporary gives the following wholesome advice to the little folks: Shut every door after you, and without slamming it. Never call to persons upstairs or in the next room; if you wish to speak to them go quietly where they are. Always speak kindly and politely to servants, if you would have them do the same to you. When you are told to do or not to do a thing by either parent, never ask why you should not do it. Tell of your own faults and misdoings, and not those of your brothers and sisters. Carefully clean the mud or snow off your boots before entering the house. Be prompt at every meal hour. Never sit down at the table or in the parlor with dirty hands or tumbled hair. Never interrupt any conversation, but wait patiently your turn to speak. Never reserve your good manners for company, but be equally polite at home and abroad. Let your first and best friend be your mother. These rules will make you a desirable companion.

WHOSE BOY AM I?

I'd just like to know whose boy I am. Every morning when the postman comes he says, "Hallo! whose little boy are you?"

Then I have to say papa's an' mamma's an' grandpa's an' great grandpa's an' uncle Charlie's an' aunt Lou's an' May's an'—

But when I ain't through he's gone, an' he always laughs when he is going. I like to be some folks' boy, but not everybody's. When I do things papa likes, such as pick up chips, and don't cry when I'm hurt, then I am papa's boy. And when I'm hurt an' do cry, then I'm mamma's boy. An' when any of my gran'mas come, they say, when I'm right before 'em, An' where's gran'ma's boy to-day? An' cook says, "Be my good little boy;" an' last night a man came on our steps, an' he said, "My son, is this Mr. Nelson's house?" An' when I said "No," he said, "Thank you, my boy." An' a policeman said jus' now, "Run in my boy, or you'll freeze." I don't like to be a man's boy that I never haven't seen before at all—I don't—Babyland.

THE SABBATH A LOVING DAY.

"Mother, I suppose one reason why they call the Sabbath a holy day is because it's such a loving day," said a little boy as he stood up by his father's side and looked up into his mother's face.

"Why, is not every day a loving day?" asked his mother. "I love father, and father loves me, and we both love you and baby every day as well as Sunday."

"Well, you've no time to tell us on week-days," said the little boy. "You have to work, and father has to go off early to his work, and he is so tired when he comes home. But Sunday he takes me on his knee and tells me Bible stories, and we go to church together; and oh! it's such a loving day."—Youth's Temperance Banner.

Religion is the tie that connects man with his Creator and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom of the universe—its proper attraction all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—Daniel Webster.

Having shown the dom from his exper now states his exper and pleasure.

EXPLANATION.

Mirth, agreeable laughter. Pleasantry. Pointment. Folly, want of silliness, is characteristic. What a solid good. Utterly banqueting. Writing against excess sure to study its. Hold on, folly, the. Orchards, plea. Parks. Pools, large. Voids; three such. Main to the south. Saphus describes. These pools eatly. Cattle, sheep and. Peculiar treasure, quished heathen. Vines. Musical. Authors read "p. bines." Wisdom. On verse 3. My. Of seeing light. Wards completion. end. folly, contr. king did not find. Is not to be fou. Is the man that c. destroys the wor. and spends the. cumulated.

PRACTICAL.

1. The exper. ures of sense h. and on the mo. and what was n. Solomon can't. other. 2. Though. been recorded. fied in other ca. remains strong. means of enjoy. must and will. happiness. 3. That such. cence cou'd no. their possessor. and nature of. Abridged from.

MAKING.

In public, a mode of salu. tain circum. according to c. be familiar, es. mal. An inc. the hand or. men, except. especially. position; but. hat should. common in. York, at mo. younger men. and sling it. ble. As has. grace and. tonic. In. must be held. time, the je. removing it. not to be cot. ment a man. is graduated. most defer. carry the h. of the arm. person salu. stops to spe. he should. the convers. ed, which. either of th. to observe. A well. in a publi. near relat. —and the. from her. will salut. would sa. The pass. relational. ential ma. —Alfred.

THE USE.

The use. positively. ces of the. der the. Some pe. physical. ally find. by read. without. light, v. sality. A cloth. and ap. high ut. quant. ach hel. late Dr. itself u. said u. cellar. after se. it from. way to. circula. a nec.

H. P.

H. P. in the. leasur.

SUNDAY SCHOOL

DECEMBER 7.

VANITY OF WORDLY PLEASURE.

ECCL. 2: 1-13. Having shown the vanity of wisdom from his experience, Solomon now states his experience with riches and pleasure.

EXPLANATIONS. Wealth, agreeable feelings; fun; laughter; pleasure; selfish enjoyment; vanity; emptiness; disappointment; Mad, a life of laughter, of silliness, is characteristic of the insane. What doth it? bestows no solid good. Unto wine, including all banquetings. With wisdom, guarding against excess; stooping to pleasure to study its nature and effects. Hold on folly, the life of pleasure. Orchards, pleasure grounds or parks. Pools, large tanks or reservoirs; three such immense pools remain to the south of Jerusalem. Josephus describes Solomon driving to these pools early in the morning. Cattle, sheep and oxen, 1 Kings 4: 23. Peculiar treatment, gathered from vanquished heathen kings and their provinces. Musical instruments, modern authors read "princesses or concubines." Wisdom remained, see note on verse 3. My portion, the pleasure of seeing his works advancing towards completion. To behold wisdom and folly, contrasting the one with the other. After the king, what the king did not find in a life of pleasure is not to be found in any other. Or the man that cometh after generally destroys the work of his predecessor and spends the treasures he has accumulated.

PRACTICAL TEACHINGS. 1. The experiment with the pleasures of sense has been fairly made, and on the most magnificent scale, and what was not found in them by Solomon cannot be found by any other. 2. Though this experience has been recorded and abundantly verified in other cases, yet the conviction remains strong and general that such means of enjoyment as Solomon had must and will beget contentment and happiness. 3. That such wealth and magnificence could not in themselves satisfy their possessor shows the greatness and nature of the human soul.—Abridged from Scholar's Hand Book.

MAKING A BOW.

In public, the bow is the proper mode of salutation, also under certain circumstances in private; and according to circumstances, it should be familiar, cordial, respectful or formal. An inclination of the head or the hand or one suffices between men, except when one would be especially deferential to age or position; but in saluting a lady, the hat should be removed. A very common mode of doing this in New York, at present, particularly by the younger men, is to jerk the hat off and sling it on as heartily as possible. As haste is incompatible with grace and as there is an old pantomimic law that "every picture must be held" for a longer or shorter time, the jerk and sling manner of removing the hat, in salutation, is not to be commended. The expression a man puts into his salutations is graduated by circumstances, the most deferential manner being to carry the hat down the full length of the arm, keeping it there until the person saluted has passed. If a man stops to speak to a lady in the street he should remain uncovered, unless the conversation should be protracted, which it is sure not to be, if either of the parties knows and cares to observe the proprieties. A well bred man, meeting a lady in a public place, though she is a near relative—wife mother, or sister—and though he may have parted from her but half an hour before, will salute her as deferentially as he would salute a mere acquaintance. The passers by are ignorant of the relationship, and to them his deferential manner says, "She is lady."—Alfred Ayres.

SLEEPLESSNESS.

The use of drugs to induce sleep is positively injurious, except in certain cases of sickness; and then only under the direction of a physician. Some persons accustomed to regular physical exercise, and who occasionally find sleep difficult, are relieved by reading. This however, is not without danger from accident by the light, which is not always put away safely when the wakefulness ceases. A cloth well wrung out of cold water and applied to the back of the neck, high up, is useful to some. A small quantity of food taken into the stomach helps others. The practice of the late Dr. Lyman Beecher will commend itself to ministers especially. He is said to have had a pile of sand in his cellar; and on Sabbath evenings, after service, his custom was to shovel it from one side to the other. In this way the brain was relieved, and the circulation equalized, and sleep was a necessary consequence.

If possible, after at least one meal in the day, time should be taken for a leisurely family chat.

IN THE SICK ROOM.

Never stand at the foot of a sick bed and survey a patient. All figures loom large to fevered eyes, and by the side of the bed are only partly seen and do not annoy with the sense of too much presence. Do not open the door very slowly, for then the attention is strained, speculating as to who the next comer can possibly be after all this preparation and with such cautious approach generally creaking. Low, not clear tones; quiet but sure movements—not tipping—and rapid, rather than slow, are a great relief to any patient who is blessed with a practiced nurse. Whispering is torture. Silence is best until you can discuss matters in another room; but if you must speak, speak out, and make no mystery about anything. In severe illness the nurse must watch her patient steadily, but not seem to be looking. In convalescence it frequently soothes the invalid to have the nurse seated at the window, apparently looking out. This frees the faculties from the tension which being watched usually gives, and also quiet anxiety; if the nurse does not seem to be anxious many a patient will not be.

PAY AS YOU GO.

The best of all rules for successful housekeeping and making both ends of the year meet is "Pay as you go." Beyond all countries in the world, ours is the one in which the credit system is the most used and abused. Pass books are the bane and pest of domestic economy—perpetuating plague, vexation and swindle. Abused by servants at the store and house, disputed constantly by housekeepers and dealers, they are temptations to both parties to do wrong. "I never had that." "We neglected to enter this." "I forgot to bring the book." "Never mind, we'll make a note of it," and so it goes. But the worst of it is that housekeepers are tempted to order what they have not the means to pay for, and when the time for settlement comes they are straitened. A family can live respectably on a very moderate income, if they always take the cash in hand and buy where they can to the best advantage. Then they will be careful first to get what is necessary. Extra comforts will be had if they can afford them. But it is bad policy to buy on credit. No wise dealer sells so cheaply on credit as for cash.—Hearthstone, Farm and Nation.

USEFUL HINTS.

Shingles do better put on in the Fall than earlier or later. Never be guilty of giving a child paregoric or soothing syrup for the purpose of putting it to sleep. The physicians are now beginning to put in a word about the dangers of excessive bicycle riding. The good feeder of stock never gorges them, nor does he have more than will be eaten with a relish. It is not what is eaten but what is digested that furnishes the profit. Young married people will find that the wife will be more happiness for them if they go into housekeeping independent of relatives on both sides. The farmers of a certain region in Scotland drove away the rooks a few years ago. Since the rooks departed all kinds of destructive grubs have appeared, and the farmers are trying to get the rooks back again. The best way to keep a house dry and healthy is to use it, living in all the rooms either every day or by turns. A spare room is usually a damp, ill-ventilated room, and an empty house deteriorates much faster than one that is occupied. If knife handles have become loose, take powdered rosin and mix with a small quantity of powdered chalk or whiting. Fill the hole in the handle with the mixture, heat the tag of the knife or fork and thrust in. When cold it will be securely fastened. Potatoes intended for seed should receive no rough handling at any time. If any are bruised, spread thinly in a dry, cool place until the surface has dried over. If put in large bins while the skin is bruised, many of the eyes will have their vitality injured. This is the cause of many unexplained failures of the potato crop. In a large family, if there are no servants to assist the seeing that every one is helped, often results in leaving the mother or eldest daughter to eat their meal after the rest have finished. If the boys, as well as the girls, were taught to be responsible for one or more dishes, it would not only distribute the labor but cultivate in them selfishness and good manners. A correspondent from Ohio writes to call attention to the personal relief he has received from the use of a certain gargle when attacked by sore throat. As it is a simple and harmless remedy, and in many cases would undoubtedly be very efficient for good, we insert the formula. It is as follows: Tannic acid, forty grains; glycerine, one ounce; pure soft water, seven ounces. This to be used as a gargle frequently.—N. Y. Adv.

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THE WESLEYAN

THURSDAY, DECEMBER 4, 1884.

THE "WESLEYAN" FOR 1885.

FACTS WORTH KNOWING.

New subscribers can get the "WESLEYAN" from now until December 31, 1885, for \$2.

All subscribers can get the "Christian Guardian" or the "Canadian Methodist Magazine" with the "WESLEYAN" by sending us \$3.50.

By sending 35 cents additional they can secure a copy of Dr. Wakeley's "Heroes of Methodism" or his "Anecdotes of the Wesleys, both of which are usually sold for \$1.25 each. Our supply of these books is limited.

Or for 30 cents additional to the subscription they can have a copy of J. Jackson Wray's "Nestleton Magna"—a most popular book; or for 20 cents a copy of "Centenary of Methodism in E. B. America," containing Dr. Douglas' Centennial Sermon and other Centennial dresses, [which ought to be in all our houses.

These offers are certainly attractive. They are open to all subscribers, but only one premium book can be sent to each subscriber. Cash in all cases must accompany the order.

Dr. Inch, President of Mount Allison, writes on the 28th ult: "Permit me, through the WESLEYAN, to acknowledge with thanks the receipt of Fifty Dollars for Centennial Memorial Hall, from Miss Black, of Belle Vue, Halifax.

At a large meeting in St. John, N. B., on Tuesday evening, it was resolved that measures should be taken for again submitting the Scott Act to a vote in St. John. After two such cases as that of the suicide of the Artillery sergeant at McNab's Island, and the sad death of V. J. Gibson in a restaurant in Argyle street, this city ought to be ripe for an overwhelming vote in favor of prohibition. How long, O Lord, how long?

The Missionary Committee of the M. E. Church at its recent annual meeting only appropriated the sum of \$5,800 for missions among the Indians. In speaking upon the Indian work, the Rev. J. H. Wilbor said that "the cultivation of land is necessary to the Indians as a preventive of war. A wild Indian is as much at home when he is away from home as when at home, but if he has sheep and cattle he must make a sacrifice when he goes to war."

Arrangements are being made on the lot, corner of Cobourg and Robit streets, for the commencement of a new Methodist church. The ladies of the Church aid society ask a good word for their sale to-morrow and Saturday. If you can do no more go in and take tea with them. Or, if, like an increasing number in the church, you prefer direct to circuitous giving, a donation will prove the depth of your principle and be equally welcome to them. It will be a happy day when this principle shall prevail throughout the whole church.

Church clocks are generally supposed to be a modern luxury, intended in some cases to serve the same purpose as a proposed "patent extinguisher" in the case of long-winded preachers. Such is not the case, however. The Editor of the Cincinnati Advocate, who has been preaching in John street church, New York, the oldest Methodist church in America, tells his readers that there is in the lecture room a clock which John Wesley sent for the use of that primitive church, and which is running yet with true Wesleyan regularity. It is an old-fashioned affair, with a long pendulum, and an enormous weight. There are also other relics of the days of auld lang syne.

Young girls should ponder the decision given in a Western court to which a wife had appealed for a divorce from a drunken husband. When it had been shown by the evidence

that she knew of his intemperate habits when she married him, and that she married him hoping to reform him, the judge denied her the divorce in these stern and just words: "You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation made before marriage does not justify you in deserting him now. Having knowingly married a drunkard, you must make yourself content with the sacred relationship."

The Executive committee of the Centennial Conference has arranged for a great centennial Sunday school celebration in the city of Baltimore, on Sunday, Dec. 14, at 3 p. m. Services will be held in twenty-one churches. There are 25,000 children and youths connected with the Methodist schools in the city. The committee invite all the Methodist Sunday-schools in the United States and Canada to provide a similar service at the same hour in their local churches, and propose the following programme:

- 1. Doxology: "Praise God from whom all blessings flow." 2. Prayer. 3. Singing: "All hail the power of Jesus' name." 4. Address: Topic—"The hand of God as seen in the Sunday-school work of the past century." 5. Singing: "All glory and praise to Jesus be given." (Gospel Hymns III.) 6. Address: "The Promise of the Sunday-school work for the Incoming Century if God's People are faithful." 7. Prayer for the spirit of consecration to this work. 8. Singing: "Walk in the light." (Gem of Gems.) 9. Benediction.

Many a man has been started heavenward by a Gospel song, when a Gospel sermon had failed to move him. Should not the singer of the Gospel enter into the choir in precisely the same spirit of consecration and earnest purpose as always characterizes the true Gospel preacher? If we express a qualified assent to Sankey's opinion that God will not bless a song of praise from unconverted lips, it is with a prayer that those to whom he has given the precious gift of song may awake to some conception of the glorious possibilities depending on their department of service. Only the other day a Christian woman remarked with deep feeling, "What a power our hymns would have if always sung by thoroughly consecrated men and women!" Surely, surely, the singing gallery is no place for mere thoughtless, drifting professionals! Stay there, tuneful friends, but stay there after having said on bended knee:

"Take my voice and let me sing Always only for my King; Take my lips and let them be Filled with messages from thee."

The Central Christian Advocate has these wise remarks upon a certain topic: "One of our immersionist exchanges quotes: 'He that believeth and is baptized shall be saved,' as if it believed that only those who believed and are immersed are saved. And yet it does not so believe, although it is always ready to argue itself hoarse on the proposition that, nothing except immersion is baptism. On every hand it sees God's Spirit convicting men of sin, leading them to Christ, and they are saved and show all the fruits of a holy life without the slightest regard to baptism, and yet it continues to ask thoughtful persons of ordinary intelligence to believe its proposition. It sets up plainly a standard that God takes no account of, unless we are entirely deceived in regard to God's working among men. The best, purest, and most faithful Christians of this generation have never been immersed. Men and women whom God has signally recognized as his servants, and blessed their work and teaching, have never been immersed. What an insult to the common understanding all this profession is."

Our Presbyterian friends are awake to one of the dangers connected with a Supplementing Fund, and being forewarned are likely to be forearmed. The Witness says:

We have again and again been urged to lay special emphasis on the duty of Presbyteries in relation to the Supplementing Fund. Let us be most careful that no dollar of the Fund be unwisely appropriated. One grant injudiciously bestowed may nullify the beneficence of half a dozen congregations. Mr. Macdonnell spoke forcibly on this point; and we know that his warning note found an echo in many minds. Grants from the funds are in no case to be used to foster or extend local meanness. Much less are

they to be used to prolong an inefficient ministry. When a minister proves a failure, there will be no disposition to help him out of this or any other fund. He ought to remain in his charge only so long as he is doing the work of a true minister. When he becomes inefficient, when he scatters the flock, when he has got into quarrels and disputes with his flock, the Presbytery will recognize the facts of the case, and act accordingly. It is the solemn duty of Presbyteries to see to the efficiency of pastors, and to save congregations from the destroyer. Let all apprehensions on this score be dismissed. The money contributed will be voted in the fear of the Lord, for the work of the Lord.

In the Wesleyan Methodist Magazine for November is an admirable paper by the Rev. J. S. Banks, on "The Doctrinal Position of Methodism." We quote a timely remark of Mr. Banks on the doctrine of repentance: "There never were days when the need of the preaching of repentance was greater. Perhaps the neglect of this is why there is so much superficial religion, so much fickleness of Christian character. There are many tendencies in our day which lower or destroy the sense of sin. The denial, implicit or explicit, of man's freedom and responsibility, the vicious literature of home and foreign growth, the fact of sin itself, all tend in this direction." While quoting from this magazine we beg our readers to note what Mark Guy Pearce says of it: "From cover to cover it is alive; and its life is pure, and sweet and clean. It is refreshing, stimulating, uplifting and entertaining. It is abreast of the age in its literature, in its glances at science, and in its familiarity with the great questions of the day—political, social and religious. But its standpoint is a lofty one. It looks out upon the earth as the Lord's. It interprets events in their relation to the furtherance of the Gospel. Its light and truth are sent forth to lead us to the Holy Hill." Order through our Book Room.

The most striking of a fine variety of articles in the Canadian Methodist Magazine for December is that by Prof. Foster, M. P.—"The Temperance Question—and What Next?" He urges the passage of the Scott Act wherever possible and the taking of a yes or no vote of the people on the question of prohibition. This number completes the twentieth volume of a popular monthly which exhibits increasing vigor and a progressive spirit. The announcement for 1885 is especially attractive. Among its illustrated articles will be: "The Cruise of the Challenger," with 100 engravings; "Canadian Pictures," by the Marquis of Lorne; "Mr. Gladstone at Home," "The Ice Palace at Montreal," "Wanderings in Spain," "Alpine Pictures," "On the Rhine," "Venice from a Gondola," "Walks about Rome," "Walks about London," "Here and There in Europe," "Mexico and the Mexicans," "Jamaica and its People," "Homes and Haunts of the Poets," etc. These and many other papers will be copiously illustrated. A corps of strong writers, clerical and lay, will contribute to the forthcoming volume. The Rev. S. F. Huestis will forward the Magazine with the WESLEYAN for 1885 for \$3.50 in advance.

THE COLLEGE DIFFICULTY.

No definite arrangement of the difficulties at King's College has yet been reported. By a narrow vote of the Board of Governors the faculty have been asked to resign, and by a larger vote of the Alumni of the college that request has been seconded, but so far the faculty as a body has shown no special regard for public opinion. Those professors who were clearly not aimed at by these votes have presented themselves with the left foot forward, but the men whose absence is evidently desired have shown no disposition to march.

Forty years ago the Methodists of the Maritime Provinces called upon a young man, one of themselves though obliged to seek proper preparations in the neighboring republic, and placed him in charge of their first educational venture. The Provincial youth, thus trusted, yet lives, to look not only upon a single building or its successor, but to see a flourishing Ladies' Academy and a new and beautiful stone edifice provided for the future work of a college whose students have already carried off the majority of university prizes in this Province, and have won

rare reputation abroad. Though late, the friends of King's will probably now learn that Canadians are fit to send Canadians forth on their life-work, however important that work may be. It ought to be well known by this time that foreign appointments are made as a rule by a committee of one—that one, often knowing little and perhaps caring less about the interests of the body seeking his aid, or of the real qualifications of the friend or old schoolmate whom he has an opportunity to serve.

It is possible that in certain quarters some false hopes are being revived by these unfortunate difficulties at King's. Passing remarks in the columns of local contemporaries show that solicitude is still felt in certain quarters as to the future of such colleges as Mount Allison and Acadia. The friends of Acadia can speak for themselves; as for Mount Allison fears may be dismissed and such hopes as well. The unpleasant revelations at King's will do the religious colleges no harm, while they will yet work good for religion at large. Evangelical Churchmen have long been able to put a finger upon the weak spot there. That a single case like that at King's, or that even a dozen similar cases, arising from an unfortunate selection of a president or professor, or from the presence of some agitator in the classes affords any ground for sarcasm at the expense of colleges under religious auspices we do not for a moment admit. Christianity is perfectly familiar with blows from within as well as opposition from without. While one religious college has been a scene of internal strife, hundreds have been going on their way helping men to acquire a knowledge of this world's wisdom, hallowed by the presence of influences without which learning may but qualify a man to be a greater injury to his fellows.

A contemporary remarks that the feeling in favor of consolidation is growing among the friends of Mount Allison, but we fail to notice any such defection in that quarter. It was not so seen at the recent Nova Scotia Conference, when that large body—composed for the first time of ministers and laymen in equal numbers—confirmed the action which had been previously spoken lightly of by certain opponents because that of ministers only. It was not so seen at the opening of the new and beautiful college building. The opponents of our Church educational work are welcome to an occasional whistle—or a frequent whistle if they prefer it—but we have no hesitation in affirming that the old Methodist policy—that of John Wesley and John Wesley's successors—is still the policy of the Methodists of the Maritime Provinces. The erection of a new college is a declaration in italics of their continued faith in that policy.

A WORD IN SEASON.

The sexton of the church may be a co-worker with God in saving men. He may be this as on the Lord's day he cheerfully shows the visitor to some seat where he may hear words that shall change the whole direction of life here and hereafter. But this is not the special way in which he may aid men to "take heed how ye hear." To show the stranger to a seat is not his most important duty. The visitor should be met at the door by leading men of the congregation, as he always is in some model churches that we could name.

If the sexton will but take care of the comfort and health of the listeners to the Word, he may confer upon them a rare blessing. The purity or impurity of the air which worshippers breathe may constitute a blessing or a bane. The demand for pure air is not suggested by a mere notion. Foul air is an enemy to health and to peace, and, as some one adds, to righteousness. Not unfrequently at the departure of a large audience a church or hall is closed for a whole week and then heated without any admission of fresh air, as if a heated atmosphere were necessarily a pure one. While the poison of foul air is telling upon the congregation, Christian effort must be largely in vain. The earnest pastor uselessly strives to arouse interest, while faithful men and women grow stupid, and both proceed to write bitter things against themselves. Words of truth fall lifeless on drowsy hearers, and "tuneful

songs" are raised in vain. A careless or ignorant sexton has often proved one of Satan's most useful allies. Upon how little may the decision of a hearer sometimes hang! Nothing can be considered trifling that prevents an immortal being from giving close undivided attention to words whereby he may be saved and which he may never hear again. In this respect the sexton of the church may greatly help or terribly hinder.

OUR SUNDAY-SCHOOL PERIODICALS.

In view of the recent union a great improvement in several of the Sunday-school periodicals is to take place. Neither money nor labour will be spared in making them the best, most attractive, and cheapest lesson helps and Sunday-school papers in the world. Here is a list of them.

The Sunday-School Banner will be greatly improved. It will be printed in somewhat smaller, though very a clear type, so as to make room for a still fuller treatment of the lessons, and for the introduction of matter of special importance to teachers. The blackboard and other illustrations will be more full, and occasional illustrations of Bible places and themes will be given. A special series of Normal Class Themes will, it is believed, be a great assistance to teachers. The price of this unsurpassed teacher's monthly will be uniformly sixty cents a copy, whether taken singly or in any number. This gives the individual teacher an equal advantage with the school which can take a large number, giving him at five cents a month 384 pages a year of practical lesson notes and hints, adapted for the several grades of the school, and well printed in clear type on good paper.

The Berean Leaf will show marked improvements in the way of suitable small engravings, maps, etc.; will contain a lesson hymn for each lesson, lesson catechism questions for home study, explanations, etc. This will still be issued at 5¢ cents a year, or \$5.50 per 100.

The Scholar's Quarterly will be discontinued, and in its place will be issued quarterly the above Berean Leaf, with addition of four extra pages containing opening and closing exercises, a descriptive index of names and places, with the pronunciation of proper names clearly marked; also a selection of additional lesson hymns, with an occasional piece of new, choice music. The price of the Berean Quarterly will be only six cents a year for 64 pages—two cents less than the Scholar's Quarterly. We know of nothing cheaper. Single numbers of this cannot be sent, not less than five, as the postage alone on a single number would equal the subscription price.

The Quarterly Review Service gives review questions, responsive readings, hymns, etc. Very popular. By the year, 24 cents a dozen; \$2 per hundred; per quarter, 6¢ cents a dozen; 50 cents per 100.

Our Sunday-school paper, Pleasant Hours, was never so popular as of late. Next year it will be better still, with marked improvements of illustration and context. It will, as heretofore, give special prominence to Christian missions—especially those of our own Church—to temperance, and Canadian and patriotic topics. It is an eight-page paper, issued every fortnight, at these low prices: Single copies, 50 cents; less than twenty copies, 25 cents; over twenty copies, 22 cents.

Another paper, Home and School, will be of the same general character as Pleasant Hours, but of a somewhat superior grade, with more copious lesson notes and more varied home reading. The price is the same. These papers are, for size, price, and excellence, the cheapest in the world. They are even ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. Both abound in choice pictures, poems, stories, and sketches, in temperance and missionary sentiment, in loyalty to Queen and country; and both have copious lesson notes. Many schools circulate them instead of library books—finding them fresher, brighter, and more attractive, and much cheaper.

The Sunbeam will be better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight. It is just what the little folk of the primary classes need—full of pretty pictures, short stories, poems, and easy lesson notes. Price, when less than twenty copies, 15 cents; twenty copies and upwards, 12 cents.

The above rates are all post-paid. Specimens will be sent free to any address. Send orders early, that we may promptly meet the increased demand. Schools sending new orders for the year now will receive the numbers for the rest of the year gratis, including the special Missionary and Christmas numbers. Schools desiring graded lessons will find them in these papers. The simplest of all for the primary classes is the Sunbeam. For the great intermediate mass of scholars, the lessons in Pleasant Hours will be best suited. For the advanced classes, the very full lesson notes in the Home and School will be found in every way adapted. As soon as practicable, a paper of

the same grade as the Sunbeam will be published on alternate weeks with that paper. But in the meantime to schools wishing a very pretty paper for the very little folks we furnish the Picture Lesson Paper, published by the Methodist Publishing House, New York. The pictures are expressly made to teach the lesson, even when the scholars cannot read. It is issued every week at 25 cents a year. Address S. F. Huestis, Halifax, N. S.

FROM SCOTLAND.

DEAR BRO.—Very many things of interest press for attention in the letter which I now pen you; but to a few only can I refer. Not the least worthy of notice are the union prayer meetings, which are held at noon every week day except Saturday, in the Free Church Assembly Hall, and are conducted, in turn, by ministers and laymen of the different denominations. I have frequently attended these meetings and found them profitable, and as regards the exercises very like those with us; but in them one is constantly reminded of his close proximity to the older countries of the world. At one of the meetings I attended, conducted by a Baptist minister, the first to take part was an elderly gentleman, who said he had been a missionary in Syria and Persia. He was followed by a converted Russian Jew, who spoke, in broken English, of the hardships of the Christian Jews in Russia. As soon as he had taken his seat, a young man arose and said he was at home from Zululand, because the present state of that country had made it impossible for him to remain, but he intended to return in a few days and wished to ask the prayers of the meeting for the Zulus. Although the attendance at the meetings rarely exceeds 125 persons, yet there are always present some from distant lands to tell, in foreign accents, of the wonderful works of God, so that the interest never seems to flag; while the lively singing, hearty speaking and earnest prayers all tend to bring one into sympathy with the occasion.

A notable meeting was held on the 2nd of this month, in the United Presbyterian Synod Hall, to bid farewell to a number of young men and women about to sail as missionaries to China to reinforce the China Inland Mission. This mission accepts as missionaries, persons of evangelical views without regard to the denomination to which they may belong, and pays their expenses out to China. It does not, however, guarantee any salary, incurs no debts and does not solicit subscriptions; but depends entirely on freewill offerings obtained in answer to prayer. The meeting, which was very large, was highly interesting. Several of the young men and young women addressed the audience in a few short and touching words, and I was especially struck with the simple, warm and spiritual tone of the remarks, which could not be surpassed by the choicest experiences of the Methodist class meeting. Two of the young women were going out at their own expense, and one of the young men was a graduate of Cambridge, and, as the Chairman said, "pulled the stroke oar in the Cambridge eight." The address of the evening, however, was that of Rev. J. Hudson Taylor, the founder of the Mission, who told us how that three years ago a number of the members of the mission met in the interior of China and prayed that God would, within three years, give them an increase of seventy workers in China. The present detachment made the last of the seventy. To show how the funds came in he told us that it was the custom after prayer to arrange the time of sailing of the missionaries, with-out reference to the financial requirements. Up to a few days before the date of sailing of the previous detachment, the society had in hand only £30, while they needed upwards of £700. A day or two before the time of the steamer's sailing, a gentleman met him and asked him how he was off for funds. He replied that some of the required money was in his hands and some in God's. The gentleman pressed him to say how much he needed, and told him that he thought he was prompted by God to render him the necessary aid. On being told that £700 were needed, he immediately offered him the amount. Mr. Taylor however, thinking that the gentleman should consider before giving such a donation, told him to take till next day to think over it. On returning to Mr. Taylor next day, he brought a donation of £1000. It was not surprising to hear that a mission conducted according to such principles, was crowned with great success.

A short time ago I attended a meeting in the Royal Hotel, where about 120 persons met to hear a report from a Mr. Cameron—a Church of England missionary to Kaffirland. He gave a glowing description of the work of the Church of England there, and indirectly and sometimes unwittingly paid several compliments to the Wesleyan missionaries in that country. He related one instance of opposition on the part of one of the Chiefs to his baptizing the Chief's wife, who wished to embrace Christianity and join the Church of England. On his going to see the chief, he learned from him that his objections were that if his wife became a Christian she would not mix his beer for him, and when she went to church no one could tell when she would come home. But these ideas, the speaker assured us, the chief got from the Wesleyan con-

verts, who would or mix it for him, went to meeting much that they compliment to the chief.

On the 1st of the University of Edinburgh opened by the Grant—within the student's mind a thing that has done or omitted of the intended students. Since however, which year, when the student and highly making the present there has been on the part of the self-respecting accordingly Sir A. tunity to give in the form of By noon—the proceedings was occupied by who presented the occupants were thrown Among the student servants of the Negroes of black Turks, Chinamen from South Africa well as represent Precisely at the preceded by his a massive silver adorned with silver entered the hall of thirty of the deafening cheer turn. The audience with almost plause, was marked it sought to influence favor of some new was altogether a tion, to which no at all do justice.

The opening of followed almost opening of the Colleges of the dit all of which were alive to the need training of their There has been some trouble among Island of Skye, they at least could their landlords crofters forcibly certain land and assist upon naming landlords should encouraged in a Scottish Land, cited by the Irish same name, both to the verge of a with the author unwisely involved lawful acts by con turning back—pe a large body of pol trict. The gover despatched a m police and sent a ate with that for law in the local ical of the min churches exerted strenuously to a folly of their resis by dint of great p ed in bringing a frame of mind, yielded to persua abstain from unl the removal. By common conse is ascribed to the ters of the local the crofters is one measures is gene must be patent to that the incomes, some of them, is (as writers in assert), a sum to the support of a fa of meat, butter, e must be far above will see, when I have for beef 26 34 cents, eggs 42 of the friends of mend emigration, where, but that only can take and have great relucta is to them a fore known hardships they would rather have than flee to of." Meanwhile carrying on their means, and w "God speed the r to the brethren.

Edinburgh, Nov. 11 1884.

A CHRISTMAS.

From Qu'Appelle, N.W. T., our the boys and girls tention to it on the folks will add to O and here:

We have conclu mas tree for the Sunday school, at place a present for surrounding count privilege of attend The children her advantages you do crop a great deal crops were mostly and parents are their little ones the made their hearts



ST. JOHN'S, N. F.

The following Circular "to the friends of education," has been issued by a large and most influential committee of ministers and laymen in Newfoundland:

It is the conviction of the most thoughtful and influential of the friends of Methodism in this Colony, that, in order to maintain our status as a Church, and to afford suitable provision for the higher training of our young people, our Educational Institutions in St. John's will have to be greatly enlarged, both in accommodation and in scope.

We have reason to be thankful for the past record of the Methodist Academy, and for the position it holds in the confidence, not only of our own denomination, but of the community generally, as one of the leading Educational institutions in the country. Excellent, however, as has been its work in the past, and prominent as is its present position, it is nevertheless true that it has been greatly crippled in its influence for want of suitable accommodation for carrying on its work. The present building is old, ill-arranged, and by far too small. It is felt, too, that to meet the urgent and growing demand for a high class Ladies' School, where our people may obtain for their daughters a good education without the expense of sending them abroad, another department must be added to the Academy, specially devoted to the culture of young women, not only in the ordinary branches of general knowledge, but in those accomplishments such as Music and the Fine Arts, which now form an essential in thorough female education; this department to be under the immediate charge of a thoroughly accomplished and pious Lady-Preceptress.

Many of our ministers are feeling severely the lack of any suitable provision, on the circuits on which they are laboring, to give their children such an education as will fit them for the duties of life, and are kept from sending them to St. John's, by the expense, and by the fact that there is no certainty of their obtaining homes where such over-ight and care as they need would be provided.

It is therefore proposed to establish, in connection with the Academy, a Ministers' Children's Home, under the supervision of a competent governor, where the men to whose self-denying labor Newfoundland Methodism owes so much, may secure for their children a good education at the smallest possible cost; and in order that they may be enabled to avail themselves as fully as possible of the advantages of the Home, it is proposed to raise a fund, to be applied in diminishing the cost as far as is practicable.

Our Church has suffered in the past for want of a suitable Hall for the public exercises connected with our Institution, and for lectures, religious, scientific and literary gatherings, and other public meetings incidental to our connexional and educational work. Such a hall it is now proposed to provide.

It is believed that the most practicable plan would be combine these various interests, which, after all, are essentially one, and to erect a building or buildings giving accommodation for—

An Academy, with Male and Female Departments, equipped with the necessary and most approved appliances for teaching, so that a thoroughly practical and liberal education may be afforded our young people of both sexes.

A Home for Ministers' Children, securing to them the comfort and care of home with the facilities for obtaining education at the minimum of cost.

A Public Hall sufficiently large and commodious for our requirements—Connexional and Educational. To erect these buildings, so much needed, it is proposed to raise a sum of £10,000. Towards this sum one gentleman has already promised £1,000, and another £500; and it has been decided to make a general appeal to the Friends of Methodism in this country, and beyond it, on behalf of this object,—an object which must commend itself to the judgment and sympathy of every thoughtful man, and particularly of every man who has at heart the welfare of the young, and the consolidation and advancement of our cause in this island.

To that end this circular is now sent out. The committee has been appointed to take in hand the work of soliciting aid, and desires to make the appeal, and the statement on which it is based, as widely known as possible. Because this project touches the interests of our young people, it appeals to every one who may read the circular or hear of it; and because Newfoundland is and must be, for years to come, a Missionary ground, it appeals to the great name of Missions, and in the greater name of the Founder of Missions, to the liberality of Methodists and of Christians generally, outside of this country, that this scheme, so essential to the best interests of our Church, may have the proportionate to its need, and to their ability.

Contributions, which, however

small, will be gratefully received and promptly acknowledged, may be sent to the Hon. C. R. Ayre, St. John's, who has kindly consented to act as Treasurer of the Fund.

MEMORIAL NOTICES.

MRS. MELINDA HUESTIS, the widow of the late James H. Huestis, of Wallace, Cumberland, peacefully passed away from the shores of time to the spirit world, on the 17th of October, 1884, in the eighty-seventh year of her age. Her illness was brief; throughout her life she enjoyed almost uninterrupted good health. She retained a correct use of her mental faculties to the last, calmly and confidently relying upon the merits of Christ for present and eternal salvation, and testified to her latest hour of the hope of glory which grace had bestowed in her soul.

She had been familiar with Methodism in its early days in the Wallace circuit, and for more than sixty years was a consistent member of the Church of her choice, which was also the Church of both of her parents. She was born in the settlement called Wallace River, now Wentworth, on the 11th of May, 1798, and in the latter part of the year 1814 was united in marriage to James H. Huestis, and thenceforth resided on the Six-mile road, near Wallace Harbor. She was the mother of thirteen children, ten of whom survive her, forty-eight grand children, forty-seven great grand children, and two great, great grand children.

She enjoyed and profited by the ministry of such men of God as Thomas Payne, Stephen Bamford, George Miller, Dr. Richey, John Snowball, Dr. Cooney, T. H. Davies, James Henniger and others too numerous to mention. During the pastorate of James Buckley, in 1837, in connection with a gracious revival, nearly all of the children became members of the Methodist Church. It was exceedingly interesting to hear her talk of the pulpit ministrations and pastoral visits of the above mentioned pioneers of Methodism in this province. The writer never heard in his father's house, any of those unwise criticisms of ministers where are now so often heard in the domestic circle. Two years after her marriage, Wallace became a separate circuit, with a President minister, Thos. Payne. Several times it was visited occasionally by preachers from Amherst, then called the Cumberland circuit. She lived to see the circuit multiplied into eight. She also lived to see her eldest son enter the thirty-ninth year of his ministry.

The names Huestis and Bigney have been associated with Methodism from its commencement in Wallace, and still they are identified with it. The first Methodist sermon preached in Nova Scotia was delivered by young William Black, of Amherst, in 1781, about two years after his conversion. Eleven years later, 1792, William Grandin visited Wallace, and preached the first sermon there in the house of Thomas Huestis, my grandfather. My father was present at that meeting, and, it may be, took part in the exercises, for he was three years old. My mother, at her death, was probably the oldest member of the Methodist church, in all the region embraced by the old Wallace circuit.

Our fathers and mothers! where are they? Heaven is rapidly receiving the best of earth. "Blessed are the dead who die in the Lord, etc."

G. O. H.

RICHARD WISE.

My acquaintance with Bro. Wise began with my appointment to the Union (B. C.) circuit, P. E. Island, in July, 1881. He was then one of the circuit stewards and had been District representative to the Conference which gave me that appointment. We were also guests of his for a few days, as the parsonage was not ready for us, and hence had an opportunity of forming an intimate acquaintance with him and his family. I cannot speak personally of his youthful life but have been informed that he lived without God and hence without hope. However, in the year 1839 the Rev. W. Medland held a series of meetings in the old church at Winsloe South, and Bro. Wise was one of the many who received the truth as it is in Jesus. Directly he united with the church at Rustico road, that being nearest his home, and continued a consistent member of it till death. I have known men who have made greater pretensions and profession in religion, but when I speak of attachment to the cause and liberality in sustaining it, or of the manifestation of Christian principles, few men exceeded him. Truly he was fixed on the granite of principle, and no matter who opposed or what were outward circumstances, he was firm in the maintenance of right. His influence over the young was evident from the attendance and interest shown in his Bible class in the Rustico road Sabbath-school.

But kind, energetic, and manly as was our brother he was mortal, and in the winter of 1882 was visited with severe affliction. All that medical skill and kind attention from an affectionate wife and daughters could do was done. Ministers and friends prayed for his recovery, yet

for weeks it seemed as if the end was near. During this affliction he felt that Christ was his portion, his house was set in order, "commandment was given concerning his bones," and he expected soon to be with the multitude whose robes are white through the blood of the Lamb. But to the surprise of many he was partially restored, and in the following summer he removed to Charlottetown, where he received pastoral care from the Rev. S. H. Rice, who writes as follows: "Bro. Wise was only permitted to attend church a few times, as the complaint from which he suffered so much the year previous returned and laid him low. For months he was confined to his room and bed, suffering at times the most fearful agony, but to visit him was a pleasure. Death appeared to have no terror for him. He would request me to pray that grace might be given that he might endure what his Heavenly Father saw fit for him to suffer. During the Spring of the present year he was able to take a short walk and drive occasionally, but the disease was not conquered. For several weeks previous to his death his sufferings were intense and nature gradually succumbed to the power of disease. But there was no murmuring. His hopes were bright and his sky unclouded, and bidding good bye to his wife and children, with others who were around him, he calmly fell asleep on the evening of Sep. 1st, aged 46 years."

J. M. TREBRIA.

BIRD BOUNTIES.

A writer in the New York Evangelist says the following is copied from a proclamation issued by the Chinese authorities at Canton: "The people of this province have hitherto been conspicuous for their bravery and loyalty. Now, therefore, you must look upon the French as your foe, and with united hearts cooperate with the government in defensive operations: Rewards will be bestowed according to merit as follows: For killing a commander-in-chief, \$13,500 and official rank; for killing a seven-striped officer, \$4,000 and rank; for killing a five-striped officer, \$1,850 and rank; for killing a three-striped officer, \$675 and rank; for killing a French soldier or sailor, \$137. (Strict care must be taken to distinguish the foe from other foreigners.) For capturing a first-class ironclad, \$137,500; for capturing a second-class ironclad, \$110,000; for capturing a first class gun-boat, \$55,000; for capturing a second class gunboat, \$27,000; for capturing a ship's boat, \$137. If a vessel be destroyed, one-half the above amounts will be paid; if captured, the property will belong to the persons capturing it. For capturing the guns of enemy: Guns weighing more than 13,000 pounds, \$4,000 and rank, and proportionately for smaller guns. Any vessel captured by which the French are defeated in a fight, will receive \$40,000. The rewards will be distributed by the provincial treasurer." It is quite safe to predict, since the engagement at Poochow, that few rewards will be distributed.

A TELEPHONE.

While a gentleman was watching some spiders last summer, it occurred to him to try what effect a tuning fork would have on the insects. He suspected that they would regard the sound just as they were in the habit of regarding the sound made by the fly. And sure enough they did. He selected a large, ugly spider, that had been feasting on flies for two months. The spider was at one edge of its web. Sounding the fork, he touched a thread at the other side of the web, and watched the result. Mr. Spider had the buzzing sound conveyed to him over his telephone-wire, but how was he to know on which particular wire the sound was travelling? He ran to the centre of the web very quickly, and felt around until he touched the thread against the other end of which the fork was sounding; then taking another thread along, just as a man would take an extra piece of rope, he ran out to the fork and sprang upon it. But he retreated a little way, and looked at the fork. He was puzzled. He had expected to find a buzzing fly. He got on the fork again, and danced with delight. He had caught the sound of the fly, and it was music to him.—Ex.

The Roman Propaganda has an immense force of missionaries in the field. It has under its control, we are told, no less than 6,700 missionaries, of whom 1,600 are Capuchins, laboring in India and the islands of the Indian Ocean; 2,500 Franciscans in Morocco and various parts of America; 300 Oblates in Java, Natal, and Ceylon; 700 priests of the foreign mission in Malacca, Corea, and Tongkin; 1,500 Jesuits in British Guiana, Armenia, and Madagascar; 200 priests of the Congregation of the Mission, familiarly called Lazarists, in Persia, Abyssinia, and the Philippine Islands, Central Tongkin, and elsewhere. It is claimed that, in 1883, these missionaries, 29,000 in all, converted, and 29,000 pagans were Christian, and 89,000 children of heathen parentage were baptized.

BREVITIES.

All right work is mainly threefold in character: It is honest, useful and cheerful.—Ruskin.

There is a firm of female architects in London which does a flourishing business. They manage to put several closets in every room.

Martin Farquhar Tupper is living in extreme poverty in London, and it requires all of his proverbial philosophy to reconcile him to the affliction.—Lowell Courier.

The Bishop of Peterborough once said that the most trying sermon of his life was preached in the Queen's private chapel, her Majesty and five others forming the congregation.

Lady (to nurse from Midlands, viewing the trackless for the first time); "There, Jane! That is the sea!" "Ja e" (with hazy geographical notions and some disgust): "Yes, mum; but where's the furin parts?"

A co-operative house-cleaning company is a new industry in New York. They undertake to do the whole business, including the taking up and beating of carpets, washing windows, scrubbing floors and woodwork, and kalsomining and painting.

They refused to give a Chicago man a divorce, asked for on the ground that his wife persisted in singing hymns, until the wife was put on the witness-stand and made to sing. At the fifth stanza the Court yielded and granted the divorce.

It is considered humiliating for a Mexican gentleman to be caught on the street with a bundle in his hand. In this country, the humiliation comes when the gentleman arrives home without a bundle, which he was expressly commissioned to bring.

A little girl of three explained the Golden Rule to her sister after this fashion: "It means that you must do everything that I want you to do, and you mustn't do anything that I don't want you to do." And that is precisely the explanation that many older people give.

The English Post Office authorities have introduced the bicycle into the parcel post service. Two of these machines, each capable of carrying 200 pounds, run between Waterloo and Croydon, about twelve miles, and between London Bridge and Woolwich. Two journeys are performed by each carrier in a day. Formerly the same work was performed by a van and two horses, and the new system is therefore a considerable saving.

A Parisian once remarked to Mr. Longfellow that there was one American word that he never could understand, or find in any dictionary. "What is it?" inquired the poet. "Thatsido," was the reply. "I never heard of the word," said Longfellow. Presently a servant came in to replenish the fire. After putting on a little fuel, Longfellow remarked to him, "That will do." "Hah!" exclaimed the Frenchman, "that is the very word which has troubled me."

The late Duke of Wellington got a letter once from a lady saying she was soliciting subscriptions for a certain church in which she was much interested, and had taken the liberty to put his name down for £200 and hoped he would promptly send her a check for that amount. He forthwith replied that he was glad she thought so well of him; certainly he would respond to the call; but he, too, was interested in a certain church which needed subscriptions, and counting upon his correspondent's well-known liberality, he had put her down for £200, "and so," he concluded, "no money need pass between us."

The World (London) hopes that Prince George of Wales will remember in his brother's forthcoming account of their travels the following incident of the ball given at Melbourne in honor of the two Princes. Early in the evening Prince George, having strayed from the rest of the party, was strolling listlessly round the ball-room by himself. A young lady, seeing a boy in midshipman's uniform wandering about alone, went up and offered to introduce him to any ladies present if he wished to dance. The young Prince accepted, and the lady asked his name. "George," replied "E. B. George what?" she asked him. Rather taken aback, a boy again answered, "George." "Don't you know your own name?" the lady was on the point of saying, when it suddenly occurred to her that this was one of the guests of the evening; so taking him under her own wing, she was not as general in her introductions as she had at first intended.

A Terrible Tragedy. A terrible tragedy was happily averted the other evening by the presence of mind of the wife of one of our most respected citizens. The family consists of the husband, wife and two children. We briefly narrate the thrilling experience of this family. Mr. X. hurriedly entered the room where his wife and family were seated and from the determined expression upon his face, Mrs. X. saw at once that something was amiss. He demanded his razor which had accidentally been removed. The horror experience by Mrs. X. may be imagined, and in order to divert his attention inquired for what purpose he wanted to use it. Imagine her relief when he said his intention of removing a corn or two which ached terribly, and like a true woman she was equal to the occasion, for she had already purchased a bottle of Putnam's Painless Corn Extractor, of which, on every hand, she had heard nothing but praise. And the evils of domestic life by using Putnam's Corn Extractor.

WELL TO REMEMBER. A STITCH IN TIME—saves nine. Serious results often follow a neglect of constipated bowels and bad blood. Burdock Blood Bitters regulate and purify the stomach, bowels, liver, kidneys and the blood. Take it in time.

A DOUBLE PROCESS. The popular remedy, Hagar's Yellow Oil, is used both internally and externally for aches, pains, colds, croup, rheumatism, deafness, and diseases of an inflammatory nature.

THE BEST COMBINATION. The best combination of blood cleansing, regulating, health giving herbs, roots and bark enter into Burdock Blood Bitters—a purely vegetable remedy that cures diseases of the blood, liver and kidneys.

THE HALF WAS NEVER TOLD of the wonderful powers and virtues of that best of all medicines, Kidney-Wort. It has been tried and proved. Its cures are numberless and the record of (supposed) incurable cases that have yielded to its influence, is astounding. If you have trouble with your Kidneys, Liver or Bowels, if you suffer from Constipation and Piles, if you are a victim of Rheumatism or Malaria, take Kidney-Wort. You will find it the remedy you need.

FOR A PINT OF THE FINEST LEX for families or schools can be made from a 10c. package of Diamond Dyes. Try them. All druggists keep them. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 cents, and book of directions for 2c. stamp.

A gentleman afflicted with the chronic rheumatism says: "No description of my case can convey the vast amount of benefit I have received from the use of Johnson's Anodyne Liniment. I believe it is the best article in the world for rheumatism."

The season has arrived when everybody who owns horses, cattle, sheep, hogs, and fowl should begin to feed on Sheridan's Condition Powders. They all need to be braced up for the winter. Get Sheridan's. The large packs are worthless.

"Did you ever go to sea?" asked Mr. Brown of Jones as he walked into his office the other afternoon. "No, I am no sailor," replied Jones. "I was going to advise you," said Brown, "if you ever did, to be sure and take Minard's Liniment with you, for it is a whole medicine chest in itself."

SAFE FOR \$1.—With Minard's Liniment, Minard's Family Pills, Minard's Honey Balsam and Nelson's Cherokee Vermifuge in the house any family can consider themselves from having to go for a doctor, and all four packages for one dollar.

If you have a cough, do not neglect it; buy at once a bottle of Allen's Lung Balsam. See Adr.

RHEUMATISM. I was for some years troubled with Rheumatic pains and weakness in my knees, so that I could walk with great difficulty that I could walk about. From the failure of every thing I had tried, I had despaired of ever finding a cure, but by the advice of a friend I gave Graham's Pain Eradicator a trial. One bottle of which completely cured me, as I have felt no return since using it some eighteen years ago. GURLAND COX, J. P. Canning, N. S. Dec. 6 1869.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

ESTEY'S FRAGRANT PHILDERMA is the only reliable and thoroughly harmless preparation in the market for the skin. For general use it is simply invaluable and far superior to Glycerine or any greasy compound. It is much better than Violet Powder for chafing in Infants.

TRIED.—How often we hear one say, "I feel so tired and languid and yet have done nothing to cause such a feeling." The trouble is that their system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic. All Druggists sell it.

BY THE USE OF HANINGTON'S QUININE WINE and Iron, and Tonic Dinner Pills the blood is purified, and a healthy skin as the result. Beware of imitations. See that you get "Hanington's," the original and genuine. For sale by all druggists and general dealers in Canada.

NO LADY who delights in flowers and likes to see them do well and bloom abundantly, should be without Hanington's Food for Flowers. Ordinary packages 30c. sufficient for twenty plants for one year.

COUGHS AND COLDS that we so frequently neglect and which so often prove the seeds sown for a harvest of Consumption, should have immediate and thorough treatment. A teaspoonful of PHOSPHORIZED Emulsion taken whenever the cough is troublesome, will relieve the patient, and persevered in, will effect a cure in the most obstinate cases. Always ask for PHOSPHORIZED Emulsion, and be sure you get it.

RHEUMATISM is a constitutional disease and must be treated through the blood to entirely remove it from the system. It is an exceedingly painful disease, but not dangerous, excepting when it attacks the heart, when it usually proves fatal. SCIENTIFIC cure, it permanently by neutralizing the RHEUMATIC POISON in the blood.

BEST AND MOST COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the side, Back or Bowels, Sore Throat, Rheumatism, Tooth-ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderfully felt in the side, Back or Bowels, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by druggists at 25 cents a bottle.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it—but if you want nice soft hands you have only to use Estey's Fragrant Philoderma.

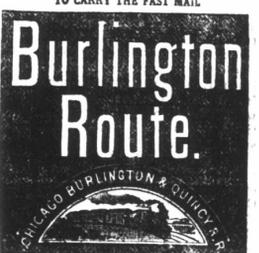
FROM MESSRS FISH & IRELAND, Manufacturers of our National Food, Lachute Mills, P. Q. Oct. 28, 1884. Messrs T. Graham & Son.

It is fifteen years last month since we gave you an account of some remarkable cures of Rheumatism &c. by the use of your Pain Eradicator, and now after so long a trial we assure you that from year to year your remedy has held its merit and is still producing the same effects. It affords us great pleasure to say that of all similar remedies the Pain Eradicator stands FIRST in our family use and recommendation. We would not be without at twice its cost.

FISH & IRELAND.

ADVICE TO MOTHERS.—Are you troubled at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. Winslow's SOOTHING STAFF FOR CHILDREN TEETHING. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Staff for Children teething is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents per bottle.

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and all points in the West shortest line to KANSAS CITY, and all points in the South-West.

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