

The Wesleyan.

Pickard Rev H. DD

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NOTES AND COMMENTS.

The *American Hebrew* pronounces it impossible that "even with the sincerest and purest motives a non-Jew can be made a Jew," and deprecates the recent alleged conversions to Judaism as "mummy."

The *United Presbyterian* well says that "nothing so surely leads youthful persons to skepticism as bigoted defense of a proposition or doctrine that the religious common sense of the Church, if it do not at once know, must soon know, is incorrect, and hence untenable."

The *Methodist Recorder* writes:—"For those in the Established Church who hold fast the faith of our fathers, and are true to the traditions of the Reformation, Methodism has as deep a sympathy and as true an affection as it has ever had, but with Romish priests, with Romish doctrine or Romish ritual, it never did make peace and it never will."

A correspondent of the *Philadelphia Methodist*, meditating among the tombs of great men, thinks a better monument than one of marble or granite would be a frontier church such as Chaplain McCabe proposes to build for every \$200 sent him. These little chapels will, he says, "beacon lights to souls that might otherwise drift into the dark."

One hundred and thirty thousand seven hundred and ten dollars of excise money were last week distributed among the charitable institutions of this city. Charity, indeed, got the funds, but the rum-selling, from which the supply came, immensely added to the necessity for charity. Much the more economical way would be to stop the rum-selling altogether, and supply the funds for charity by other methods.—*Independent*.

People whose tempers are sour and sullen sometimes deceive themselves by giving their troublesome disposition the amiable name of low spirits. They say, "We are very nervous and depressed to-day," when in truth they are very cross and fretful. Better far for themselves and others, would they occupy themselves "with things, not with words." Better still, if to such useful, unselfish occupation, they would add the prayer of faith for the grace of cheerful patience.—*Zion's Herald*.

The Rev. Mr. Fort, of Cooperdale, Epping, still pursues Mr. and Mrs. Hobson. He is forbidden to repel the aged couple from the communion, and he has tried to wound them in another way and to make people remember his own bigotry and insincerity. He has hung in the church porch a placard containing the Prayer-book table of affinity, the part relating to such cases as that of Mr. Hobson being printed in "extra large type, under scored." An educated gentleman in every parish.—*London Methodist*.

There is a charming simplicity in the frankness of this recent statement of the *Church Review*, a ritualistic organ:—"The thing which English Catholics have in hand at present, and are likely to have in hand as their principal work for at least one generation to come, is the restoration of the altar, the re-establishment of the mass in its seat of honor, as the sun and centre of Christian worship." Yet very hard things are said of us because we call things by their own names, and describe these men as traitors to the Protestant Church of England.—*Exam. Churchman*.

Joyful News says:—"We advise any of our friends who are spending a Sunday in the North, and who would like to see something to do them good, to contrive to have the Sunday in Stockton on Tees. They would then be able to visit Mr. John Alderson's Sunday-school for men, which, we take it is one of the "sights of England," for there are six hundred adults in attendance. Cannot some one else take a leaf out of Mr. Alderson's book, and, in other towns, lay hold of the working-man and get him under Bible influence?"

Judge Fisher decided on Tuesday last that the bequest of the late John Gorach of \$10,000 to the Bishops of the M. E. Church in trust for the supernumerary preachers of the Baltimore Conference cannot take effect. There is no doubt about the purpose of the testator, no doubt about the genuineness of the will. The Judge finds "vagueness" in the provisions of the bequest. We sometimes question if our courts are not becoming a little too nice in their demands. It does seem sometimes as if criminal law were a device to protect criminals against justice, and civil law an elaborate institution for setting aside equity.—*Baltimore Methodist*.

The small deficit in your preacher's salary is a small thing to you, but it is not so to him. He needs every dollar—see that he gets it.—*Ex.*

A definite belief is good for anyone, even as an intellectual exercise, for it gives tone and vigor to the faculties; but it is infinitely more valuable as a moral one, since it gives form and direction to one's living.—*United Presbyterian*.

Our nobility still lives on. The reason is not far to seek. It is recruited from day to day, from year to year, from century to century, by the brains and the bravery of the nation. The mere inherited title is held but in little honor with us.—*London Society*.

The *Parish Register* thinks that a man needs to be converted three times—first his head, then his heart, then his pocket-book. When ecstasy takes a man so far from earth during the sermon that he finds it difficult to get back in time, for the offering, he will do well to examine the source of such emotions.

Some churches in the North have a committee for shaking hands with visitors. The idea is not a bad one. An improvement on it can be made when the Church is resolved into a committee of the whole and each member makes it his or her duty to say a kind word to every visitor who enters the sanctuary.—*Texas Adv.*

The *Churchman* says:—"It does not sound well to say that the clergy are starved, but it makes one's ears tingle a little when it is stated by Assistant Bishop Potter, in his article on "Ministerial Support," in the *March Church Review*, that their average of income is lower than in that of any other decent body of Christians in America."

Keep to the country as long as you can. Live in it; rejoice and be glad in it; know when you are happy; envy not your less fortunate fellows who live in these great factories. The clover field is better than the hive. The honey of the new-blown blossom is sweeter than the honey in the cell, and there is life in the getting of it.—*Christian Union*.

Because you no longer feel the abounding joy you felt during a time of special religious interest, do not conclude that the blessing you then received is lost. That blessing was from God, and your Christian life has flowed in a deeper, stronger current to this hour. The full river of God, pouring through the soul, fortifies it forever, though the swell in its waters may subside.—*Nash. Adv.*

The *Moravia Star* (Baptist) says: "Seventy-five years ago several students of Williams College used to go out behind a 'haystack' in the vicinity and pray for missions. And they turned out to be good purposes that the outcome was the inauguration in this country of the foreign mission movement. There is need—most urgent need—of a 'haystack' in close proximity to the colleges of the present day, and to the churches as well."—*Wanted—Haystacks!*

The anxiety that many parents and teachers have to push very young children to the utmost of their powers is almost certain to sacrifice the very objects at which they aim. The precocious little boy or girl usually turns out to be the stupid, inactive man. Education in young children must be at the same time amusement, or it is valueless and probably harmful. A repulsive task should never be set for a child.—*Medical and Surgical Recorder*.

"Did you ever think that a narrow-minded man is a greater affliction to a Church than a bad man? You can turn a bad man out and be done with him; but one of these little fellows who will cry at the protracted meeting, and ask for prayer, and then at the next business meeting of the Church work up a row about some trifle, what can you do with him? Such a man is usually afflicted with too much conscience, and he is constantly hawking his conscience around for public inspection.—*Red Herald*.

Somewhere in Nova Scotia, and in this year of grace, 1884, a Presbyterian of the Conventor type had charge of a singing school in which Baptists, Methodists, and Presbyterians of the ordinary type, prevailed. He was a successful teacher, and his pupils made good progress under his instructions. Religious meetings were held in the section, attended by all. Hymns were sung occasionally; but the only person fully competent to lead the singing was the teacher. His conscience would not allow him to take part in singing hymns further than starting the tune, and beating time. The difficulty was compromised in this way.—*Presbyterian Witness*.

A CRITIC CRITICISED.

At a missionary meeting lately held in Manchester, Eng., the Rev. W. L. Watkinson said: He held in his hand criticisms upon their work by persons outside. He frequently found such criticisms to his own mind eminently consolatory and inspiring. The correspondent of the *Pall Mall Gazette* had recently interviewed Mr. Moncure D. Conway, an eminent representative of the freethinking of the metropolis. This gentleman had recently gone round the world, and he gave to this special correspondent his views upon the universe in general. He was asked what had impressed him as the worst things in the world. In reply, he said the first thing was the Sabbatarianism of the Sandwich Islands. He (Mr. Watkinson) said that was a splendid testimony to the success of Christian missions. He had heard that wonderful speech of Sir A. Gordon in Exeter-hall in which he gave his testimony about Fiji; and he had read Sir R. Temple's noble testimony to the results of missions in India, but they were nothing to such testimony as this. Something was being done, this man being witness. Why did not Mr. Conway go to the Sandwich Islands fifty years ago? He might say he was not on the planet at the time. But that was not their business. Why did not men of Mr. Conway's type go? They had reasons of their own for not going. If he had gone at that time he would have seen in those fair islands of the Pacific something far worse than Sabbatarianism. He would have seen infanticide, cannibalism, idolatry. What had made the difference? The missionaries upon whom he poured such unmitigated contempt. They told us it could be done by commerce, education, sanitary science. Why did they not do it! In the *Westminster Review* many years ago it had been affirmed, speaking of the triumphs of Christianity in Fiji, that the same results could have been accomplished by half a dozen drunken, hard swearing infidels—if they could have escaped being eaten. We were prepared to acknowledge it when we saw it. Why did they not send these drunken, swearing infidels? We could have spared them—and if they had been eaten he would have been sorry—for the cannibals. The worst thing the missionaries had done was to turn these islands into a Patmos. The second fact that had impressed Mr. Conway was the spectacle presented in India of a religion gone rotten. He (Mr. Conway) looked with despair upon that rotten jungle of dead religions. He declared that there was a great gulf between the ideals in the sacred books of India and the moral condition of the people. How did Mr. Conway account for that? In those countries he saw a people going farther and farther away from its ideals, but in Christian lands he saw a people moving slowly towards its ideal. The civilization of India, said this disinterested witness, was getting more and more corrupt, while Christianity had wrought great changes under their very eyes. In short, Mr. Conway had been impressed with the fact that where their missionaries had gone they had done a great work, and that in these rotten civilisations of India there was no hope but in science, Christianity was put down originally amongst just such rotten superstitions and it regenerated society, and once more it should vindicate its character, but this time it was the whole world that should blossom as the rose.

At the same meeting the Rev. Owen Watkins said: In the Transvaal, where he was attempting to establish a new mission, there was over a million of natives, and the Lord had by a wonderful providence opened up that part of the continent to the proclamation of the Gospel. The Transvaal was the great highway into the interior of Africa. If Methodism was to plant the banner of the cross in the interior of the dark continent it would

have to pass up the great highway of commerce through the Transvaal. The Lord had by a wonderful providence been preparing the people for the missionaries. It was impossible to work the great diamond fields without native labourers, and they had come down from those regions to labour in those diamond fields, and there they had heard the Gospel from the lips of our missionaries. They had then returned to their homes in the more northern regions, they had carried the Bible with them, and they had carried Methodism with them too. These men had, unknown to the missionaries, preached the truth to their own people, and now in those regions there were chapels built, societies established, and Methodist work done by people who had never seen the face of a white missionary. They were the fruit of the labours of their own brothers who had found Christ in the South. (Applause.) A short time ago he was sent into the Transvaal to mark out the boundaries of a new mission, which was to be the first of a chain of outposts which he hoped would reach into the interior of Africa. When he reached his post he found that the work of God, in the form of Methodism, had been going on for years. Then he looked beyond into the dark interior, and there to his great astonishment he found that the work of God had also been going on. The work had all been done by Methodist converts, unknown, unpaid, unrecognized, for years. One of these, named Samuel, came down to him, and told him they had heard that he had been sent to help them. He accompanied this noble man and his companions, and when he saw what had been accomplished by these converts he thanked God and took courage.

HOW TO REACH THE MASSES.

Religious mass-meetings of a very interesting character have been held in Philadelphia the past two winters. They were begun in an old church which had accommodations for 1,300 people. Every seat was taken the first Sunday night, and there were no vacant places at any of the subsequent services. Last winter, St. Philip's having been sold for business purposes, the Bijou Theatre in the same neighborhood, was secured, and the services were equally successful, and it is stated that some nights the theatre was packed with 2,300 persons. The services were conducted by two ministers of the Protestant Episcopal Church. They were informal in character. The sermons were extemporaneous, there was good singing, every attendant having a copy of the hymns printed on sheets, and the Scripture and a few collects were read. The theatre has two galleries. The upper one is generally filled by rough men, some of whom are intoxicated; the second gallery is also filled by men, but of a better class, while the floor is occupied by ladies with their escorts. Those who come drunk to the upper gallery reform and bring their wives and sit on the first floor. After meetings are sometimes held, at which over 700 persons have attended. Many have signed a pledge to attend service at least once a month for a year. Their names are sent to parties in their neighborhood who call upon them. In this way many have joined various congregations. The conductors of the meetings believe that the reason so many attend is because they can go in and sit down, without asking any one's permission, leave the place at any time, except during the sermon, and are under no restraint. They believe they are not wanted in the churches where the "order and decorum" repel them, and they like the singing in the theatre, in which all are expected to join. About seven-eighths of the audiences are non-church goers. The collections average \$20 a night, leaving a deficiency of \$800 a season, which is made up by subscription. It is intended to continue the services another season if the funds are forthcoming.

INFANT BAPTISM.

In a paper in the *Independent* on the new Congregational creed, Prof. Geo. P. Fisher, of Yale, says: According to our conception of the Church, the baptism of infants is just as significant as the baptism of adults. Dörner argues that it is even more consonant with the idea of baptism. If adult baptism began first when preachers were missionaries, and the Church was springing into being by missionary efforts, if infant baptism spread gradually and existed in some localities earlier than others, the same is true of other legitimate and recognized elements of polity and ritual. When did Christians first think of abstaining from work on the Lord's day? I will not discuss the question of the probable date of the first baptism of infants. I will simply remark that it was a familiar practice to Irenæus, who, in his youth, was well acquainted with Polycarp, and possibly with other disciples of the Apostle John. Those who would look into the question of the agreeableness of infant baptism to the idea which Christ and the Apostles had of the Church, I respectfully recommend to weigh well the narrative of the reception of little children who were brought to Jesus by their parents (Matt. xix, 13-16) and the declaration of the Apostle Paul, in I Cor., vii, 14, that the children of a believing parent are "holy." Among recent discussions of the subject, that of Dörner, in his "System of Christian Doctrine" (§§ 138-141) is one of the most instructive. If the omission of infant baptism from the creed would have promoted the cause of Christian union as regards our relation to a single denomination, it would have tended to create a new wall of separation between us and the other Christian bodies, such as—not to speak of the Greeks and Roman Catholics—the Episcopalians, the Presbyterians, the Lutherans, the Methodists, etc.

WANTED.

The world wants women—in some places vastly more than men. It would not be wise, nor would it be polite to say we have too many of our fair friends in these kingdoms. Women of the right sort are greatly needed everywhere, and even our own land can ill afford to lose them. But such women as "labored with Paul in the gospel" are specially needed where the gospel preached by Paul is never heard by millions of their sex. In India there never was such a splendid field for female workers as there is today. Let our ladies read Mr. Arthur's pamphlet on "Woman's Work in India" if they want light on the great question, "What can we do for Christ?" They may freely visit and speak to their perishing sisters, who by the customs of that country are debarred the privileges enjoyed by women in our own land. And what greater or more womanly work can women do than this? They can even enter the zenanas, and make the dull dark lives of those who live in titled ignorance glad with God's salvation. They can teach to India's womanhood the true nobility of living, and thus its children shall not be cradled in superstitious ignorance and degradation as they now are. They can show the people how an actively useful life may still preserve its modesty, delicacy, purity; and what an added charm to woman is the refinement of a true education. Now, while this noble work is open to all loving, earnest, educated ladies, and is being accomplished by some—notably by A. L. O. E., who has consecrated to this work of love the decline of a beautiful life—it is specially in need of ladies who have studied medicine as a profession. They are in demand in any and every part of India to do a work that men cannot possibly do.—*Irish Evangelist*.

They that would not eat the forbidden fruit must not come near the forbidden tree.

STEALING RIDES.

There is a set of boys in every large city who make a practice of catching on behind street cars, or omnibuses, and stealing a ride to their homes, or as far in that direction as they safely can. They are like those larger boys who get on the railroad trains and dodge the conductor, or who use the turnpikes and evade the payment of tolls. In our hearts we despise such actions, and feel that the boy who does such things degrades himself.

Are there some in the Church who thus demean themselves? We speak not of the poor. Let us make every poor man feel that his small contribution to the expenses of the church is as large in God's sight, and as highly esteemed, as the rich man's larger gift. But we are thinking of those who have enough of this world's goods for comfortable living, and yet they evade the payment of their share in support of the gospel. While they spend a dollar a week on tobacco, they promise the deacons, perhaps, twenty cents or ten cents a week for the Lord's work. When the collection for Foreign Missions, or education for the ministry, is taken up, they drop in a dime. When repairs are needed on the church building, they evade the deacons, or (if they subscribe) are careful to be very slow in paying.

Is it any better to hang on thus at the rear of a church, trying to get the benefits of its work without paying, than to steal a ride on the rear end of a street car?—*Louisville Observer*.

PREACHING THAT KILLS.

This letter preaching deals with the surface; does not penetrate the heart of life; no profound insight into the hidden life of God's world. It may be attractive, but it is not the attraction of life; it may impress, but not for God or eternity. The failure is in the preacher; he has never penetrated into the inner life; never has been initiated into the mysteries of the Spirit; the deep things of God have never been sought, studied, fathomed, experienced. He has never stood before "the throne, high and lifted up," and heard the seraphim song, and in the vision and rush of that awful holiness, utterly undone, in despair and alarm, had his life and heart touched, purged, inflamed by the live coal from God's altar. His ministry may draw people to him, to the Church, to the ceremony and form, but no true drawing to God; no sweet, holy, divine communion induced; life is suppressed; frost in the air; repression and arrest in the soil. Does your preaching kill or give life? Are you a minister of the Spirit or letter? What has it been in your own experience? Are your people quickened by the ministry to a new and holier life? How much of preaching that kills? How much of Sabbath-school teaching which kills? How many examples, lives, and professions which kill? Every life, every preacher has a ministry; a ministry of the Spirit, or a ministry of the letter; a ministry which gives life or kills.—*St. Louis Adv.*

Man requires less talent for holiness than for any other Christian duty. To preach a sermon, deliver an exhortation, counsel the ignorant or to comfort the sorrowful, you need talents, gifts, power. But holiness is possible to him who has the fewest grains of common sense conceivable. Jesus came to save us from our sins, and He knows much, though we may know but little. There is an ocean of Divine blood for us to wash in. The Holy Ghost came to dwell in us—apply the blood, and keep us clean.—*Western Advertiser*.

Said Joseph Cook, "You must judge religious movements not by the men who make them, but by the men they make."

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DYNACOLOR SAFETY FILM

OUR HOME CIRCLE.

OUR HOME CIRCLE. HOUR BY HOUR. One single day not so much to look upon. There is some of passing hours of such a limit. We can face...

EARLY METHODISTS.

The name of John Wesley is associated with my earliest recollections. The door next to that of the house in which I was born was a massive one, with a heavy iron knocker. It was in a corner, behind a wing of the building, the gable end of which fronted the street. That old door bore marks of violence. It was curiously dented, and often have I amused myself when a child by putting my fingers into the pits and hollows, wondering how they came there. In answer to my queries I had my first lesson in Methodist history, the story of John Wesley's first visit to Falmouth: "About three in the afternoon," says he, "on July 4, 1745, I went to see a gentlewoman who had long been indisposed. Almost as soon as I was set down the house was beset by an innumerable multitude of people. A louder or more confused noise could hardly be at the taking of a city by storm. They quickly forced open the outer door and filled the passage; only a wainscot partition was between us. Our lives were not worth an hour's purchase. Some privateer's men set their shoulders to the inner door and cried out, 'Avast, lads! avast!' Away went all the hinges at once, and the door fell back into the room." How often when a boy have I been in that passage when the self-same wainscot partition was still standing, and that self-same inner-door, and that little parlor where, as the leaders of the mob rushed in, they were confronted by that calm, benevolent face, and felt the charm of Wesley's voice as he said: "Here I am; which of you has anything to say to me? To which of you have I done any wrong? To you? or you? or you?"

I used to feel as if that little clerical figure and that hushing voice were still there; and sometimes a creeping sense of awe would come over me, as I seemed to see those curious men opening his way into the street, and listening to his appeals as he went from among them with not even a spot upon his clothes. Forty years after Wesley had been thus beleaguered in that house, its windows were full of eager faces watching to see him pass, under blessings from assembled multitudes. "It was a happy sight," my father used to say. "All doors and windows were full, the street was crowded. At length he came in his carriage, not able to keep in the saddle as he used to do. About twenty preachers were with him. They dismounted as they entered the town, and walked two and two, each man leading his horse. It was like a triumphal march. There was no voice, but smiles and doffed hats and waving of handkerchiefs. He had had his battling; it was victory now." "In the evening," he tells us, "I preached on the smooth top of the hill, at a small distance from sea." "I remember it," said a saintly old woman to me as she was dying, near the spot on which he preached. "I was a child. I have never forgotten that beautiful old man, in his gown and bands, with his hat in his hand, as he walked away at the

close of the service. There were many of us girls there, we could not help it, he was so lovely. We got close to him as he walked, and sometimes we touched his gown and then going a little before him we curtsied to him, and he put his hand on our heads. Yes; I seem to feel his touch now; and he blessed us—he blessed me."

The ancient town of Yarm was a favorite stopping place during my early wanderings about the north of England. It had then a small brick Methodist preaching house, built in John Wesley's favorite style; it was an octagon. But they had marred the original design by putting up a lumbering gallery. Wesley would hardly have pronounced it to be what he said it was when he first preached in it: "By far the most elegant in England." Perhaps he might have repeated what he once said "about the new house at Thirk"—"Is it not an amazing weakness that when they have the most beautiful pattern before them all builders will affect to amend something?" In the Yarm congregation, as I knew it, there was an old lady somewhat peculiar both in appearance and manner. "I remember Mr. Wesley," said she to me, "and his last visit to Yarm. Come, and I will show you where he once held the quarterly meeting for this part of Yorkshire. It was a large circuit then, and every preacher was a real 'traveling preacher.'" She led me to a court behind an old-fashioned house. On one side of the court was a window with its panes leaded in the early style; it had been a respectable window at one time. "There!" said the old lady, touching the glass with her finger as she peered into the room. "There I saw Wesley presiding at the quarterly meeting. He had come in his carriage, a huge lumbering thing, you would say. The horses had been taken out, and the carriage was standing just here," and she took her stand on the other side of the court. "The pole of the carriage was left in. We were girls altogether, 'rather frolicsome, as girls will be. We thought it a fine thing to examine Mr. Wesley's carriage; we walked around it, touched it, ventured to open the door and look into it! At last somebody said how big it is! I wonder whether it would move?' 'Let us try,' was the answer. Some went behind to push, some pulled at the wheels. Now you will observe that the court sinks a little toward that window, and the pole of the carriage pointed that way. We tugged at the wheels, and pushed from behind, and at last the great thing moved, and alas I moved beyond our control. It was on the incline, and, to our horror, it ran down and the pole went crashing through the window, most rudely demanding a place in the quarterly meeting. It was rude, wasn't it? There was an uproar among the stewards and leaders, but as he never left his seat, but quietly said, 'O dear! O dear!' All our fears were hushed, however, by his blessing on the heads and hearts of the innocent disturbers of Methodist peace. The pole of Mr. Wesley's carriage, you see, had become a disturbing element in quarterly meetings. Well, the dear little man had said of the Yarm people that they were 'dull and attentive,' and now we had helped to relieve their dullness by distracting their attention."

My first interview with her, "a widow indeed," is never to be forgotten. She was one of the few gifted elders who can really help a later generation to realize the life of older times. She was not without humor; and sometimes she seemed to enjoy a quiet satirical fling at modern inconsistency where it laid itself open. While sitting in full chat with her one felt that he was in the presence of one of those decided Christian women who were raised up to "adorn the doctrine of God our Savior" under the ministry of Wesley and his apostolic companions. "You knew Mr. Wesley, of course, Mrs. W.?" I remarked. "Knew Mr. Wesley? yes, indeed I knew him! It seems but yesterday since, young and sprightly as I was, his voice and smile made me feel so quietly at home in his company. How often I wish that everybody would think of him as I do! Many of those who know him from books or from hearsay think of him only as a great reformer, great preacher, spiritual ruler, or maker of church laws; a stern man, hard and unbending; but no book that I know pictures him entirely as he was. They put the dear old man on stilts, dress him like an old military monk in chain armor, or make

him look like some of the portraits in the *Arminian Magazine*. It is true that at times he looked like a man who had learned to be 'steadfast and unmovable,' one who enjoyed a quiet assurance that his 'labor was not in vain in the Lord;' but ah! you should see him as I have seen him at my aunt's, or when he was free to chat in the carriage. Oh! how often kindness used to play on his face like spring sunlight! How often you could look through the windows of his eyes and see the gentleness that lived in his soul! Then you should see the twinkle of his eye when a bit of fun was tickling his heart! I remember the quiet waggery of his look one morning at my aunt's. It was at Bradford, in Wiltshire, the last time I saw him, I think; he had slept at our house, and when he came down in the morning he said as he sat down: 'Sister Dale, your bed is like a true Englishman.' 'What do you mean, Mr. Wesley?' said my aunt. 'Why,' said he, 'it never flinches.' Dear man! his bed had been hard. I laughed, though I was sorry. Ah! I love to think of him as he was that morning; his wit so sweetly toned, his humor in such innocent play with his goodness. One secret of the power which attended the simple ministrations of the Methodist preachers of the primitive type was that spiritual and unselfish things were to them what they are truly, more real than the objects of mere sense. The training of some of these men was favorable to this.—S. W. C. in *Sunday Magazine*.

WHO LOVES THE LORD.

Who loves the Lord? Not he alone who prays and fasts, nor he whose creed of finest grain is most precise, and by it hopes at last to gain a paradise. Nor he who kneels fasts and feasts with rigid care, and to the church and surpliced priests, his burdens bears. But rather he whose heart is warm and seeks in every human form His Lord to find. And seeks him thus that he may bless By word and deed, and lift from sadness and distress A soul in need.

WOMEN AND THE PRESS.

The first daily newspaper in the English language was founded by a woman—Elizabeth Mallet, of London. It was called the *Daily Courant*, and appeared March, 1702, during the reign of Queen Anne. It was a morning paper (in more than one sense,) but it was not a "woman's rights" paper, being designed for man's general relief as well as for the profit of its fair and frank proprietor, who stated that the *Daily Courant* was issued "to spare the public at least half the impertinences which the ordinary papers contain."

The *Ladies' Magazine*, of Boston, was probably the first periodical in any country exclusively devoted to the tastes and pursuits of women. Mrs. Sarah Josepha Hale took charge of its editorial department from 1828 to 1837, when it was united with *Godey's Lady's Book*, of Philadelphia. Mrs. Hale, upon the death of her husband, a lawyer of much ability was left with five children, the eldest being then but seven years old, and "it was in the hope of gaining the means for their support and education that she engaged in the literary profession." Her very long and useful career is still fresh in the memory of all. Other ladies' magazines followed, most of them illustrated with steel and colored engravings, and they gave the first and best impulse to these arts in America.

The *Lovell Offering*, filled with contributions of female operatives, was founded in 1840, when American girls were still glad to be in the mills. Harriet Farley, the daughter of a New England Congregational minister, edited it very successfully.

Afterward followed the fiery train of "Woman's Journals and Revolutions," whose monotonous glare and glare were somewhat relieved from vulgar blaze and loudness by the bright-witted Jane G. Swisshelm, of Pottsburg. She edited the *Sunday Visitor*. (Alas! was one to read it of a Sunday? But these are dead things—so dead that even their ghosts have ceased to "walk," so far as any glimpse your correspondent ever catches of them.)

Among the best pictorial papers of our day is *Harper's Bazar*, devoted to the ladies, and filled constantly with the literature, illustrations, and personal and general news that most entertains them.

It is ten years younger than its stately and handsome brother, *Harper's Weekly*. The *Bazar* was founded in 1857, with Mary L. Booth, an accomplished scholar and a finished lady, for its editor. Although a journal of fashion, its range is not narrow. All subjects relating to household life are discussed. Science and art receive attention, while the editorials embrace the most varied topics. The stories, chiefly by English writers, are carefully selected, and the lovely pictures distinguish *Harper's Bazar* from all the cheap periodicals for ladies.

A home is like a country: it has government, rank, divisions of labor. It has seasons, sunny or chill; a climate and a general atmosphere, the mistress being usually its sun and moon, its cloud and storm. Thomas Jefferson said: "I would rather live in a country with newspapers and without a government, than in a country with a government but without newspapers." The home-power should have their paper, and its character will largely define the character of the home; and *Harper's Bazar* is to the ladies a newspaper—news which we like and of our type, as much as a paper filled with politics, trade and "impertinences," is the type for man.

Between Elizabeth Mallet and Mary L. Booth is an interval of one hundred and eighty-two years. What a change from 1702, in which Queen Anne ascended the throne! It was a year however, in which woman came to the front. One woman reached the throne, and another founded the first daily newspaper issued in the English language; and even an "Almanick" was printed exclusively devoted to the "fair sex." Long live the memory of 1702, with its Queen who became the mother of seventeen children, its woman's "Almanick," and its daily newspaper.—E. Woodworth in *Zion's Herald*.

AN ANTIDOTE FOR DANCING.

Some years ago, while a precocious revival of religion was in progress in the church I was then serving, a very interesting young lady, for whom much interest was felt and many prayers had been offered, called on me one afternoon, to have, as she said, some conversation on the subject of religion. She remarked that she was aware of the interest manifested for her by her parents, as also by the members of the church. She said she knew she ought to be a Christian, and intended to become one at some future time, and had no idea of living and dying in the state she then was in; but, to tell the truth about the matter, she did not feel that she could quite deny herself all the pleasures of youth just yet, and become a sober, pious, praying Christian. "To be perfectly frank about it," she said, "I am passionately fond of dancing, and I don't see anything so very wicked in it; and I am free and anxious to say that if I can be a Christian, and still be allowed to dance a little when I feel like it, I am willing to come right out with the other young people that have been converted, and join the church with them. And now," she said, "I want you, Mr. S., to tell me just what you think of it. Do you really think it is such a dreadful wicked thing, after all, to dance a little occasionally? Please tell me just what you think."

In reply to her very frank statement and earnest request, I said: "Now, Carrie, the first thing for you to do is to be sure that you are a Christian, really and fully give your heart to Christ; consecrate all you have, and are, and all you can control, to Christ and his cause; determine that there shall be no one more lovingly devoted to the interests of his kingdom than yourself; that you will find your self in constant readiness for any sacrifice or service which he may demand, whether at home or abroad—in a word, that all shall absolutely be laid upon the altar of consecration, and then dance all you want to! I will not object to it, and I do not think that there is a member of the church that will."

"Ah, but," she said, "if I were to become such a Christian as you talk about, I shouldn't want to dance!"

"That is just what I thought," was my reply. "A Christian, i. e., a person whose heart is really given to the Saviour and to his service, will find so much more delight, real joy, in serving God than is possible for him to find in serving the world and self, that he will look with unutterable disgust

on those frivolities which once delighted him. With such an one, 'old things have passed away, and all things have become new.'"

Is there any better cure for dancing than such a conversion and consecration as the above indicates? Can a person in whose heart the love of Christ is supreme, have any love for the dance? Think of Deborah Wade, or Ann Hasseltine Judson, or Sarah Hall Boardman, finding pleasure in dancing!—H. A. Smith, in the *Journal and Messenger*.

A MOTHER'S PRAYERS.

The Rev. S. Harding relates the following incident: "Down in the west of England there was a family the father and mother of which were devoted Christians. I do not know that I ever met with a woman who was so bright, loving and tender as that mother. There were eight children, and it was a beautiful sight to see them all round the table with cheerful faces. I asked the mother, 'How is it that you never have any trouble with your children?' 'I have had trouble, but I took them to the Lord when they were born, and gave them into his care. Do you see that boy?' 'Yes.' 'He was a wild, wayward youth; he went with loose companions to theatres, music halls, and such places. One night as he was going out, I said, 'Timothy, where are you going?' 'Never you mind, mother.' 'Timothy, I will follow you.' She did not mean to follow him in body, but in prayer. He knew what she meant, and pleaded, 'Don't mother, please don't!' 'When you leave this house I will go to my room and remain there till you return.' The boy went to the theatre, but in the middle of the performance the Holy Spirit influenced him, and made him go home, where he found his mother on her knees praying for him. The old lady is now over eighty years of age; five of her sons are ministers, one son is an evangelist, and the two girls are ministers' wives. What a forcible illustration this case furnishes of the text, 'Cast all your care upon Him, for He careth for you.'—(I Peter v. 7.)—*Chris. Herald*.

OUR YOUNG FOLKS.

A MITE SONG.

Only a drop in the bucket, But every drop will tell; The bucket would soon be empty, Without the drops in the well. Only a poor little penny— It was all I had to give; But, as pennies make the dollars, It may help some cause to live. A few little bits of ribbon And some toys; they were not new, But they made the sick child happy, Which has made me happy, too. Only some outgrown garments— They were all I had to spare; But they'll help to clothe the needy, And the poor are everywhere. God loveth the cheerful giver, Though the gift be poor and small; What doth he think of his children When they never give at all?—Selected.

ABOUT DIVERS.

Very exaggerated stories have been told as to the endurance of experienced divers under water; that is, of those who go into the depths, like the pearl-seekers in the Indian seas, without any mechanical assistance. It is folly to say, as many do say, that the pearl divers of the East are able by constant practice to remain under water from ten to fifteen minutes.

Very skillful and experienced divers may remain under water for two, but they very rarely remain for three. The best of the Ceylon divers in fact do not often continue submerged for more than a minute and-a-half, and their condition of health must be very good to permit them to do this. Those who use the diving dress, which makes the wearer look so frightful that even sharks are said to be frightened by it, must be physically qualified for the work. Many a strong fellow has gone down and after a short pause has reappeared bleeding alarmingly at nose, ears and mouth.

The strain upon a diver's physical powers depends mainly upon the depth to which he ventures. The greatest depth to which the Ceylon pearl divers go is thirteen fathoms (a fathom is six feet); but the usual depth is nine fathoms, and they do not go down except when the water is placid. The external pressure on any average-sized man, who may be assumed to present about six thousand inches of surface, would be, at a depth of twenty fathoms (one hundred and twenty feet), nearly nine tons. The greatest depth to which any man can safely descend with existing appli-

ance is about one hundred and sixty feet.

A diver goes down with shoes-soles weighing together about twenty-eight pounds and with fifty-six pounds more on his back and breast. For a depth of one hundred and sixty feet he would require to be weighted with not less than one hundred and twelve pounds, and at the outset any nervous bungling might result in his reaching the bottom wrong end uppermost.

It is usual in shallow water for a man to drop from the end of a short ladder hung over the side of a boat merely carrying a coil of line with him. In deeper water, however, it is obvious that there would be great risk of being carried away from the desired spot, and the common plan is first to send down a line with a heavy weight at the end of it.

This weight being properly planted, the line will of course afford a guide down by which the diver may gently lower himself, and which, held on to, will enable the man to wander over the bottom of the deep, or into the hold of the vessel, being of course connected with the aerial world by a breathing tube and carrying a life line to that by which he descended as a means of finding his way back again in the dark.

We say "in the dark," for the interior of a ship under water is utter darkness. The gloom of the light at the bottom of the sea depends on the clearness, smoothness and depth of water.

In some parts of the world the transparency of the sea is said to be somewhat marvellous. Travelers have given wonderful accounts of the brilliancy and beauty of the Caribbean sea bottom, as seen lying at immense depths below the surface.—*Nastery*.

CAN A CHILD HAVE FAITH.

Yes, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that they believe him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect him to keep his promise. And certainly he will do it. God never disappoints those who put their trust in him. The earlier children can be taught to remember their Creator, the better for them.

We once knew a most excellent young man at college. One day, in talking upon religious matters, we asked him when he became a Christian. His reply was: "Ever since I can remember I have loved God, and loved the Lord Jesus Christ."

So it will be seen that children from their earliest years may be Christians. They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they come to know more and more about religious matters. At first their faith may be small, but, like the mustard seed, it will grow and expand until it fills all their life.—*Parish Visitor*.

A GOOD ILLUSTRATION.

A clergyman once tried to teach some children that the soul would live after they were all dead. They listened, but evidently didn't understand. Taking out his watch he said:

"James, what is this I hold in my hand?" "A watch, sir." "How do you know it is a watch?" "Because we see it and hear it tick?" "Very good."

He then took off the case, and held it in one hand, and the watch in the other.

"Now, children, which is the watch?" You see there are two which look like watches. Now I will lay the case aside—put it away down there in my hat. Now, let us see if you can hear the watch ticking?"

"Yes, sir, we hear it," exclaimed several voices. "Well, the watch can tick, go and keep time, as you see, when the case is taken off and put in my hat, just as well. So it is with you children. Your body is nothing but the case; the body may be taken off and buried in the ground, and the soul will live just as well as this watch will go when the case is taken off."

THE THE U ACT

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THE SUNDAY SCHOOL

MAY 18.

THE UPROAR AT EPHEBUS.

ACTS 19: 23-41; 20: 1-2.

NOTES.

Demetrius, a maker of silver portable models of the great temple and images of the Diana at Ephesus. This appears to have been a very lucrative business, and consequently the spread of Christianity by Paul's preaching was viewed with much alarm by Demetrius and others of his trade at Ephesus. Diana, a heathen goddess of great celebrity whose worship was attended with peculiar splendor and magnificence at Ephesus. Her temple in that city was one of the seven wonders of the world; it was 220 years in building, 425 feet long, 220 feet broad, and was adorned with 127 columns, each 60 feet high, 27 of which were curiously carved and the rest polished. It was in the house of Gaius that Paul wrote his Epistle to the Romans, Romans 17: 23. He was baptized by Paul, 1 Cor. 1: 14. Aristarchus, best ruler, a Macedonian of Thessalonica; he accompanied Paul to Asia, Acts 20: 4; afterwards to Rome, Acts 27: 2; he was a fellow-prisoner of Paul's, Col. 4: 10, and it is said was beheaded at Rome. Theatre, a place of public amusement where popular assemblies, courts, elections, etc., were often held. The remains of this theatre at Ephesus still attest its vast size—holding it is said about 25,000 persons—and its convenient position.

EXPLANATIONS.

Way, this seems to have been a familiar term for disciples, perhaps from Christ's words, "I am the way." Craftsmen, artisans, silver-workers, skilled artificers. The pilgrims bought these shrines of the temple to take home with them. Throughtout Asia, the Roman province of Asia. Nougats, Ps. 115: 4-8; Acts 17: 29. In his wrath Demetrius implied that idols or shrines were real gods, not mere representations of gods. Gaius was his first plea; his second was false piety mixed with pride. Fall of wrath, anger; false piety is often full of wrath. Goddess Diana, Artemis, the divinity which the Ephesians worshipped, was represented as an imposing huntress in the form of a many-breasted female terminating in a shapeless block. Suffered him not. Paul's zeal would lead him to rush in and save his friends; but he might have lost his life and increased the danger to them. Chief his friends. Paul had many friends among the rulers of cities, as Sergius Paulus, Gallio, Festus, Felix. Cried one, etc., a graphic picture of an excited mob in a great city. Jews putting him, etc., the Jews naturally taking part in the riot, wished to clear themselves; Alexander, perhaps the coppersmith, (so Bengel and Hauser think) being popular was put forward to do this for the Jews. Know Jews, the Jews would be known as opposed to image worship, hence the fresh uproar.

Townclerk, the title of this office has been found engraved on marble monuments at Ephesus. He had the care of public records and papers. Worshipper, "or temple keeper." Proud cities delighted to be known as the guardians of the gods; thirteen cities had an interest in the temple, but Ephesus was its keeper. Fall down, the statue of Diana, like many other venerated pagan idols was supposed to have fallen from the sky. Cannot be spoken against, cannot be successfully denied. Robbers, blasphemers, Paul and his friends had not urged the burning, nor had attacked the goddess Diana; they simply preached of Christ and salvation. Deputies or "proconsuls," the exact title; for Ephesus was at this time in a senatorial province ruled by a proconsul. Assembly, Greek is "ecclesia," the same word that is translated "church" elsewhere. In question, by our superiors at Rome, and we can give no proper reason for this wild excitement. After leaving Ephesus Paul wrote his second letter to the Corinthians.

Do nothing rashly. The counsel of the "townclerk at Ephesus was, 'Do nothing rashly.' A gentleman was accustomed to say, when pressed to do anything of consequence in haste, 'Let us first advise with the townclerk of Ephesus.' One may do that in haste which he may repent at leisure—may do what may cost him hundreds of pounds, besides trouble which he would not have undergone for thousands."—Cotton Mather.

THE FLOWER GARDEN.

Now is the time to look ahead to the summer garden. Every plant of Geranium, Heliotrope, Fuchsias, and Cosmos will furnish half a dozen cuttings or more, and be all the better for giving them. These you can root for use in the garden. The best plan I have ever followed for rooting cuttings is this: Take soup plates and fill with clear sand. Saturate this sand thoroughly. You must keep it wet all the time but not muddy. Never give enough water to make the cuttings rot before roots form. Insert the cuttings in this wet sand, and set plates in a warm place. It need not be a shady one—indeed, I generally select a sunny one, on account of the heat thus obtained—but any warm place will do. Not one in a dozen of these cuttings will fail to grow. I seldom lose any if they are taken from the plant when

in the right stage of growth. Young and healthy shoots are best. Never use old, woody stalks. In this way you can secure plants enough from your window garden to fill several beds on the lawn, or in the yard, next summer, without damaging your window-pots in the least. You will never miss them.—E. B. R., in Good Cheer.

RAISING GEESSE.

In Western Virginia several pickings are made in a season, and the crop of feathers is duly baled and sent to market by waggons, which is usually at some station where agents are ready to receive it. We allude to the feather crop of West Virginia in order to state that geese may be made to prove equally as profitable in other localities as well, especially at points possessing limited railroad facilities, as feathers are not heavy enough to interfere with easy hauling, even where there are full loads on the waggons. Geese are partially self-supporting, and work on a pasture or on a pond. They come up regularly at night, protect their young vigorously, and sustain where other fowls would starve, having no competitors except ducks, which they exceed in size. The carcass of the goose is also salable, the only objection to it being the dark color of the flesh, but a goose is juicy and not dry like a turkey.—American Farm and Home.

USEFUL HINTS.

Tomatoes raised on a poor, light soil will ripen from a week to ten days earlier than those grown on rich soil. The latter will give a rank growth and large, showy fruit.

Smoking a ham over night before boiling takes away much of its saltiness and rancidity. It will also cook in less time and have a better flavor than if not previously soaked.

For a better pudding take four eggs, eight gablespoons of flour, one pint of milk. Melt the butter in the milk; beat the eggs separately, bake half an hour and serve with sauce.

A lively stable keeper who lets a horse for hire for a trip, implicitly promises that the horse is a kind and suitable one for the purpose for which he is let, and not vicious nor in the habit of kicking.—Maine Supreme Judicial Court.

An infallible test for butterine is said to be to melt the suspected substance, and then suddenly chill it by surrounding it with cracked ice, when the lard will go to the bottom and the butter to the top, the line of separation being plainly visible.

It may be difficult to restore the gloss to patent leather when it has once been lost, but to retain it from the first is a very easy matter. Never touch the blackening brush to it. Rub the mud off with a damp sponge, and dry with a soft cloth. Rub with a little cream or castor oil.

A celebrated physician says that when pneumonia attacks the steady square drinker, one who carries regularly his pint to a quart of whisky daily, the treatment comes exclusively under the domain of the undertaker, as the first case of recovery has yet to be reported.—Banner Watchman.

Many young chickens are killed by being fed too much water with their meal, and especially if cornmeal is fed, which is very concentrated food. The wet masses are compacted in the stomach, so that they cannot be well digested. If corn is fed, it is better for young chickens if broken into small pieces and fed dry, but wheat without breaking is better still.

Sashes covered with unbleached cotton which has been treated with oil are recommended as being better than sashes filled with glass for the covering of hotbeds. They keep out the frost, admit sufficient light and heat, and the plants grown under them are not only "stockier," but bear transplanting better than those raised under glass.

While stunted apple-trees should be avoided, it does not follow that the tallest, smoothest trees in the nursery are the best for planting. These tall trees have not been checked enough to secure good root growth, and will be more injured by transplanting. Some good varieties are always rather crooked in the nursery rows. The greening apple is one of these, and at the best is very rarely a handsome tree, though one of the most valuable and productive of all.

A correspondent of the Rural News Yorker describes the following method by which an extraordinary crop of water-melons was raised: Holes were dug ten feet apart each way, eighteen inches square and fifteen inches deep. These holes are filled with well-rotted manure, which was thoroughly incorporated with the soil. A low, flat hill was then made and seed planted. When the vines were large enough to begin to run, the whole surface was covered to the depth of a foot or fifteen inches with wheat straw. The straw was placed close up around the vines. No cultivation whatever was given afterwards; no weeds or grass grew. The vines spread over the straw, and the melons matured clean and nice. The yield was abundant, and the experiment an entire success.

THE EFFECTS OF WHISKEY.—The effects of whiskey are always evil, and those who feed upon alcoholic stimulants, vainly endeavoring to cure coughs and consumption, but nurse a viper. Hagerd's Pectoral Balm is a remedy that is always reliable for all throat, bronchial and lung troubles, and never does harm to any one.

While we can never forget the letters of the alphabet, twenty-two of them will always be out of "mind."

ADVICE TO MOTHERS.—Are you disturbed 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 SYRUP 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 diarrhoea, 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 Syrup 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 a bottle.

Last year in London 124 persons disappeared of whom no trace has ever been found.

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rosway, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gates' Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedily healing Ointment.

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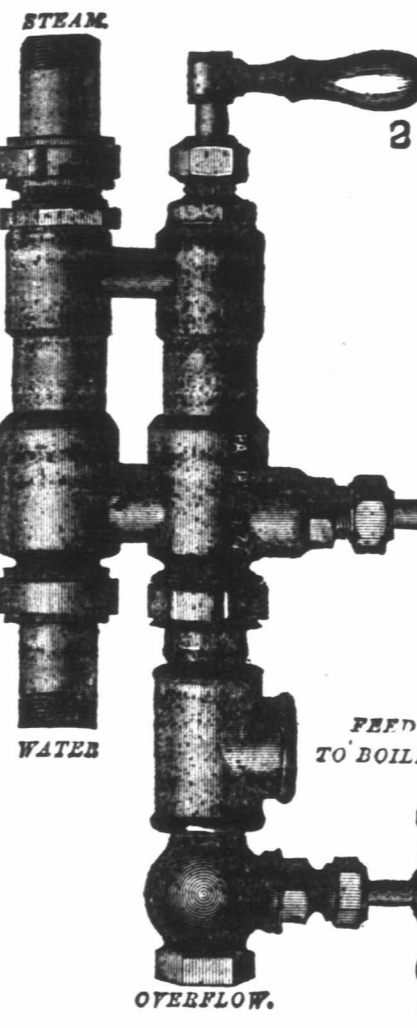
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WILLIAM CROWE Barrington Street

THE WESLEYAN FRIDAY, MAY 9, 1884.

CARING FOR CONVERTS.

It has been said with great force that the work of a Church is to make and to keep members, so ministering to their religious needs till they reach perfection.

To render church work successful in the highest sense, the evangelist must be followed by the pastor and teacher. If this fact were always kept in view by our quarterly meetings and Stationing Committee, some shrinkage might be avoided.

Nor can it be said that any serious changes are needed in our polity. That our frequent pastoral changes may involve a jar in our steady progress can scarcely be denied, but by certain adjustments, and by a more visible responsibility on the part of the leading laity of the church, the evils complained of might be almost wholly avoided.

Altogether the Church needs to urge upon her youth less religious dissipation and more time for meditation. Spiritual feeding is important, exercise is demanded, but more quiet hours are absolutely needed for better inward digestion of the Word.

Methodism needs nothing new in doctrine or in polity. The truths which she enjoins upon her ministry and laity to preach and teach are such as she can place her finger upon on an open Bible with confidence.

The very first principles of giving seem lost and forgotten in many quarters. People must be bribed and tempted to contribute by bazaars, as children in badly-managed families are bribed and tempted to be good by means of sugar-plums.

The General Conference of the Methodist Episcopal Church was opened on Thursday last week in the Y. M. C. A. Hall, Philadelphia. At the first calling of the roll 369 out of a possible number of 417 delegates responded.

It is understood that the Evangelical Alliance will hold its next annual session in Copenhagen instead of Stockholm. The State Church of Sweden has fought bitterly against every concession of civil rights and religious privileges to Dissenters, but it finds these Methodists and Baptists rapidly increasing in numbers and in favor, and to deprive them of the recognition and moral help which such a gathering would give, eleven bishops and as many theological professors have succeeded in setting aside the gathering.

The notice of the dates for the examination of candidates and probationers for the N. B. and P. E. I. Conferences reached us too late. Those who have to report at Montreal should be there on the 13th inst., at 2 p. m.

A man of note in India, and the editor of a leading native paper in Calcutta, in a recent speech made incidental allusion to the work of female missionaries in India. Said Surendra Nath Banerjee:

I live in a village, and therefore I am, to some extent, able to gauge the influence which ladies working in a noble cause are oftentimes able to exercise. There are Christian ladies in connection with the Zenana Missions, and there is one such mission in the village where I live.

Several communications and memorial notices, unavoidably held over, will be given as soon as possible. We are anxious to hear from all quarters, but have not the space at our disposal for lengthy papers.

At Petrolia, the army has united with the Methodists in a revival, and over five hundred conversions had taken place when we last heard. It is our conviction that if it was possible for us to unite in work, it might save them in some things and might help them in many others.

At Faltrille Brother Sellar reports that prosperity both financial and spiritual has attended the work on that circuit during the year. The congregations have been unusually good, class meetings, and prayer meetings well attended.

Among other remarks on the worldly and fashionable Christianity of the day, Bishop Ryle, in a recent sermon in the Chapel Royal, St. James's, said:—

Subscribers in this city or elsewhere, who have changed their place of residence, are requested to forward their new address to the publisher of this paper as soon as possible.

For the WESLEYAN. ST. JOHN, N. B. MR. EDITOR.—I have been very much gratified of late in reading, both from English, American and Canadian papers, of the prosperity of the work of God in connection with Methodism during the year.

For the WESLEYAN. ONTARIO LETTER. (Concluded) At Petrolia, the army has united with the Methodists in a revival, and over five hundred conversions had taken place when we last heard.

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the last of the series of special services have been held, as to the length of the services, and the direct effects produced—it would seem as if the best wine had been kept until the last. Bro. Read was very effectively assisted by his brethren, who with one heart laboured together to win souls to Christ.

As the Centenary is the church to which my name is attached and is my usual place of worship, I am more intimately acquainted with its services and spiritual state. Before the new church was formally opened, fears were entertained that when we left the school-room, our congregations would have a diminutive appearance, and a large portion of the church, for a time at least, would remain unoccupied.

Looking at the spiritual interests of the church in all our congregations in this city, there is much cause for thankfulness to the Great Head for the success which he has given to the preached word. In my judgment, there has been no year since the great fire when so much real spiritual vitality existed among us as at the present.

Important changes in the cabinet must follow the resignation of Sir Charles Tupper. Health, we are informed, would not permit him longer to fill the two offices he has recently held, and he has decided to retain the High Commissionership. His ability and disposition to serve his native country will enable him to render her valuable service. He will continue as Minister of Railways till 24th May, on which date he sails for Liverpool.

churches lying in between ours and a membership of forty, so that our people in many places get preaching twice a day where after union they will only have it once, and there is a strong unwillingness to accept the inevitable—a division of the ground into two independent circuits.

The places where our Conference are to meet are forecasting the work of entertaining the delegates. Clinton, where the Guelph Conference assembles, sends out a circular requiring every delegate to bring two dollars.

Death has chosen a very shining mark in aiming his dart into our ranks this year. Bro. W. W. Ross, one of the most admired preachers and public speakers, one of the sweetest spirits and one of the most ripened Christians, has suddenly fallen.

Yours truly, H. R. R. S.

MOUNT ALLISON WESLEYAN COLLEGE AND ACADEMIES.

The attention of the Members of the Board of Governors, of the Alumni and Alumna Societies, and of the Institutions generally, is invited to the following notice of official meetings and Anniversary Exercises.

It is expected that the Railway authorities will grant as formerly free return tickets to those who may attend these anniversaries.

SATURDAY, May 31st, at 3 o'clock, P. M., Annual Meeting of the College Senate.

SUNDAY, June 1st, 11 o'clock, A. M. Annual sermon before Theological Union, by Rev. S. B. Dunn of Truro, N. S. 7 o'clock, P. M., Baccalaureate sermon by Rev. Robert Duncan, of St. Stephen, N. B.

MONDAY, June 2nd, 9 o'clock, A. M., Anniversary Exercises of Male Academy. 7 o'clock, P. M., Annual Lecture of Theological Union, by Rev. E. Evans, of Marysville, N. B.

TUESDAY, June 3rd, 9 o'clock, A. M., Anniversary Exercises of Ladies' Academy. 3 P. M., Class Tree planting in College grounds. 7 1/2 P. M., Alumni and Alumna Conventions in Memorial Hall.

WEDNESDAY, June 4th, 9 o'clock, A. M., College Convocation. 3 o'clock, P. M., Annual Meeting of Board of Governors. Sackville, May 5th, 1884.

PERSONAL.

Rev. J. C. Ogden sailed on Saturday last on a visit to his English home.

The Christian Messenger last week announced the death at Tryon, P. E. I., of the Rev. E. B. Corey, Baptist minister. Those who knew him best speak in high terms of him.

The Rev. Dr. Rice, President of the General Conference, has been seriously ill. The Christian Guardian of last week, we are glad to observe, reports him as improving.

The five-dollar bill, forwarded to the Book Steward by "One who knows the worth of prayer," to be "devoted to foreign missions or otherwise," has been added to the funds of the Woman's Missionary Society.

On Tuesday evening Dr. R. S. Black returned from the Southern States. His health is much improved. He was accompanied by Mrs. Black. We are indebted to him for late American papers.

The Quarterly Board of the Lawrencetown circuit has unanimously expressed its appreciation of the services of Mr. J. R. Downing during the past year, and its readiness to have those services continued, if thought best by the appointing power.

During the 4 1/2 years in which Mr. D. H. Burbridge, A. B., has been principal of the Morris street school, he has prepared 41 boys for admission to the High School—a most worthy record. The other day his fellow teachers in that school presented him with two fine steel engravings as a proof of regard.

Important changes in the cabinet must follow the resignation of Sir Charles Tupper. Health, we are informed, would not permit him longer to fill the two offices he has recently held, and he has decided to retain the High Commissionership. His ability and disposition to serve his native country will enable him to render her valuable service. He will continue as Minister of Railways till 24th May, on which date he sails for Liverpool.

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CONTRIBUTED.

THE EXPERIENCE OF MR. SINNER SAVED.

PART II.

HOW HE GOT TO SANCTIFICATION ROW.

For several reasons, I was very loth to leave Mr. Pardon's house; moreover, some living there told me that they were suffering from the same disease as I was and never expected to get rid of it before they left this world; others said that I might grow out of it by degrees, and that I ought to be very careful as to diet and work and not expose myself to any of the sickly odors that we sometimes felt around Salvation street.

One day, however I met with a few on Salvation street who had been residing at Mr. Pardon's but had moved on for "higher quarters," as they called it, which I found meant Sanctification Row. They told me how they had been bawled, just as I was, before they left for where they now resided, and, furthermore, they said that now they knew what good health and happiness really was. I made up my mind to start, but right there a Mr. Carnal-mind did much to dissuade me; also, I had what I might call a fierce encounter with one Mr. Self. He made various objections to my leaving; I understood why he argued so, for I did much business with him on Salvation street.

At length I made a good start. One day I met a good friend and guide in Mr. Full-surrender. He used much Holy Writ in his conversation, and from that showed me that the hardest place to climb in getting to Sanctification Row was an incline right in the beginning of the journey, called Consecration Hill; yet, he assured me, many went up even that singing psalms, and hymns and spiritual songs. I found it was so.

The pathway itself was plain and pleasant enough, but there were several whom I encountered that did much to daunt me and make me doubt. Mr. Reasoning-mind was busy trying to show me that I could not expect to get rid of my malady, because it was constitutional, and though I might alleviate my sufferings by taking such tonics as prayerfulness and diligence, and taking regular exercise under the direction of one Dr. Good-life, yet, entire recovery was impossible in this world. However, Mr. Believe-the-Word told me not to heed any one because the Great Physician had declared if I kept close to Mr. Full-surrender, I would not get astray. Having, at length, reached the top of Consecration Hill I caught a glimpse of Sanctification Row, and already felt that the pure bracing atmosphere more than made up for my pains in climbing. Just then I met Mr. Simple-faith and his friend Humble-mind; they led me right to the door of Dr. Holiness's mansion; on the knocker I saw the same words, "Only Believe," and a plate with the same advice as I saw at Mr. Pardon's, but in brighter letters: I knocked and the door seemed to open of its own accord, and a comely looking maiden named Perfect-peace bid me welcome, and close beside her was her companion Perfect-love. In the mansion, which was superb and spotless, was everything needful to accommodate the inmates. It was nothing less than a king's banqueting house, I saw that at a glance. And there was a banner over it with one word inscribed, "Love." There were sweet musicians singing psalms, one I now remember, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." I was very glad that I had come hither and resolved to abide here for life, and greatly wondered that I had tarried so long without coming, and now wonder and regret that so many others do delay in coming to reside with Dr. Holiness.

MEMORIAL NOTICES.

On Friday afternoon, Nov. 23rd 1883, the quiet community of Burton, N. B., showed unusual commotion, as there gathered at the residence of Mr. Cyrus A. Burpee, a large concourse of people whose mien and deportment indicated some sad and unusual occurrence. Persons of all denominations, rich and poor alike, old and young, had been drawn together for several miles around as if by common consent, to testify their regard for the worth of some departed and sympathy for others filled with sorrow; for here lay confined side by side, awaiting the solemnities of Christian burial, all that was mortal of the comparatively young wife and mother, stricken down by congestion of the lungs, admonishing them, that "in the midst of life we are in death," and all that remained of the aged and giddy matron whose name had been a household word for two or three generations, and who, though scarcely seeming to grow old had still more suddenly and

similarly been called to her reward, coming "to the grave in a full age, like as a shock of corn cometh in in his season." The occasion was suggestive; and in the constrained absence, by fever, of the pastor, Rev. Silas James, it was most suitably improved by Rev. C. W. Hamilton, of Sheffield, who preached in Pinegrove church near by from Eccles. 12th 7th, and was assisted in the accompanying obsequies by the Congregational minister of Sheffield and the Baptist ministers of Upper Gagetown. The salient points in the life and Christian experience of the deceased may be thus summarized:

MRS. CYRUS A. BURPEE.

Ariana, beloved wife of Cyrus A. Burpee, and daughter of the late R. Hoben, Esq., died Nov. 20th, 1883, aged thirty-five years, leaving her husband and two sons, besides a large circle of relatives and friends, to mourn their irreparable loss. She had been carefully trained to fear God and keep his commandments, but did not experience converting grace till 1869. In the following year she joined the Methodist Church, exactly thirteen years from the day of her death. At that time, after diligent examination and intelligent conviction respecting the Scriptural mode, she was baptized with water by Rev. G. B. Payson; and through her subsequent career witnessed a good profession of faith in Christ and devotion to his service. In the family circle her disposition, naturally amiable and sanctified by grace, appeared to great advantage, and while rendering her other intrinsic qualities of unpeepable worth to her immediate household, endeared her greatly to all that knew her. She died as she had lived, humbly and gratefully trusting in the "crucified" but "risen" Saviour. May the divine Comforter, that cheered her in life and death, graciously uphold the bereaved, while refusing "to be comforted, because she is not."

MRS. MARGARET BURPEE.

Margaret, relict of the late Moses C. Burpee, departed this life Nov. 21, 1883, aged eighty-one years. She was converted in early life, under a sermon preached by Rev. Wm. Leggett; and by grace through faith soon after rested on Christ for salvation. She immediately joined the "Society," and remained a constant member of our Church while she lived. She was married at twenty-five years of age, and survived her partner twenty-eight years. Called to discharge the duties of mother to a son of Mr. B. by a previous marriage, as also to ten children to whom she gave birth, she performed these with great tact, prudence, and fidelity; and though all died in childhood or youth excepting two sons and two daughters, these grew up to profit from her unremitting attention to her family's interests, and to appreciate that tireless devotion which she had cherished for all and each of her children, long as any lived or as she had opportunity to promote their good. Intimate acquaintance with her domestic life, for some years, made the writer acquainted with her sterling worth in her home circle. Inheriting many of those striking excellencies which characterized the grand old Puritanic stock from which she had sprung, duty meant something real and was cheerfully met at whatever cost. Conscience was too sacred a thing to admit of trifling with what was wrong or in any degree doubtful. Her regard for the Bible as God's word and the sanctuary as His house was great and both loving and reverent. When fully assured of having her feet fixed on the rock Christ Jesus she was often painfully impressed with a sense of her utter unworthiness and though conscious of being but the "bruised reed" and "smoking flax" would confidently declare that "a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory;" so that her Christian experience through early and middle life was not so much joyous and emotional as a lowly waiting upon God, a diligent and patient expectation from him and childlike trust in his word. She had recognized the voice of Providence, calling her again and again by the angel of death entering her happy home to set her "affection, on things above;" but especially after the blessed departure of her husband in the confidence of faith, declaring "I know that my Redeemer liveth," and nine years later on of her much loved daughter, Mrs. G. S. Milligan, in the triumphs of faith gratefully asserting, "Though I walk through the valley of the shadow of death I will fear no evil," she seemed to be drawn upwards to a higher plane of religious experience and into sweeter and more intimate fellowship with the spiritual and unseen. To me, seeing her and hearing from her occasionally through the years since then, her calm but persistent faith appeared to have put on a more joyous attitude, or I might say, while patiently waiting and watching for the summons

of her Lord, she more sensibly realized her citizenship was in heaven. A little before her spirit ascended, she repeated those favorite lines, "I'll praise him while he lends me breath." Her memory will be long prized by many, especially by Christian ministers, for whom her home always offered cordial hospitality. G. S. M.

St. John, N. F., April 15th, 1884.

1782-1882.

The following List of contributions to the Centenary Memorial Fund is published by order of Conference. The Secretary very much desires, wherever published the lists from any circuit are found incomplete, to receive the name of later contributors, with the amounts subscribed.

The list includes unpaid as well as paid subscriptions; but it is expected that ministers of the several circuits will obtain and be prepared to pay over the amounts yet due at the ensuing district or Conference.

Treasurers of the Centennial Fund, for the Nova Scotia Conference, are Rev. S. F. Huestis and J. Wesley Smith, Esq.

GRANVILLE FERRY.

Table listing names and amounts for Granville Ferry: Capt. W. R. Larnsworth 5.00, J. S. and Mrs. Fox 2.00, J. M. Gilliat 10.00, H. M. Irvine 5.00, Mrs. A. Marshall 1.00, A. D. Parker and family 3.00, W. S. Pickup 2.00, Mrs. S. B. Ray 1.00, A. L. Mills 4.00, A. L. Troop 2.00, Israel L. Troop 2.00, Lillie Troop 2.00, S. B. Troop 1.00, W. O. Troop 1.00, Mrs. W. M. Weatherpoon 1.00, Belle Wiswell 1.00, Public collection 5.87, Total \$58.87

MIDDLETON.

Table listing names and amounts for Middleton: Mrs. E. Phinney 1.00, David Young 1.00, H. L. Elliot 1.00, Isaac Young 1.00, Jacob Simpson 4.00, W. H. M. 2.00, Mrs. E. Dodge 2.25, Miss M. Hilton 1.00, Elias Phinney 1.00, A. P. Martin 2.00, R. H. Woodbury 1.00, Arthur Woodbury 5.00, C. A. Mid lenas 2.00, E. F. Harding 1.00, Mrs. Busby 1.00, G. C. Miller 1.00, John J. 1.00, H. N. Phinney 1.00, E. J. Miller 4.00, W. Elsworth Young 2.25, Collection 4.25, Total \$27.70

ATLESFORD.

Table listing names and amounts for Atleford: F. A. McMahon 1.00, G. O. Jacques 5.00, G. W. Andrews 5.00, H. Magee 2.50, J. Tupper 5.00, Rev. W. Ryan 5.00, Rev. J. Taylor 5.00, Rev. W. H. Langille 5.00, Louis McGowan 5.00, A. Foster 5.00, W. Armstrong 2.25, R. Foster 2.25, L. Weldon 2.25, Wm. McNeil 1.00, Jessie McNeil 2.25, W. Hodgins 1.00, W. Foster 1.00, H. Tupper 2.00, Mrs. A. Jacques 1.00, Jane Pierce 1.00, Katie Pierce 1.00, Johnson Tupper 1.00, J. Cassidy 1.00, A. Leitch 1.00, W. Magee 1.00, Hennagar Nelly 1.00, J. C. Wetton 1.00, Flora Palmer 1.00, Mrs. H. Nelly 5.00, Total \$36.00

BERWICK.

Table listing names and amounts for Berwick: Silas Bishop 2.00, A. N. Bent 1.00, R. Collins 5.00, John Cary 5.00, E. P. Congdon 1.00, Jacob Elliot 1.00, Matthew Fisher 1.00, E. C. Foster 1.00, E. B. Foster 1.00, Wm. Foster 1.00, F. S. Fisher 1.00, Edward Greenough 1.00, Patrick Groat 1.00, J. W. Healy 1.00, H. E. Jefferson 1.00, Mrs. R. F. Lockett 5.00, Thomas Murphy 5.00, Leveret Morse 4.00, Edward Nichols 1.00, F. B. Nichols 1.00, Sidney Osborn 1.00, James Russell 2.00, Thomas Spicer 1.00, J. W. Stridger 1.00, W. Schofield 1.00, Wm. Woodworth 1.00, Christopher Wilson 2.00, Leonard Best 4.00, Gay Best 1.00, John B. Best 1.00, W. Bowles 1.00, James Johnson 1.00, John McLaughlan 1.00, Mrs. J. McLaughlan 1.00, C. O. Nichols 1.00, Mrs. Geo. White 1.00, Total \$32.55

CANNING.

Table listing names and amounts for Canning: S. Blenkhorn 1.00, C. E. Borden 2.00, John A. Clark 3.00, Rev. R. A. Daniel 4.00, W. H. Harwick 5.00, F. A. Hennigar 1.00, L. Hiley 1.00, C. R. Northup 1.00, S. B. Reid 1.00, Mrs. J. Thomas 1.00, C. H. Wright 2.00, Collection 2.25, Total \$24.35

Table listing names and amounts: DIGBY. Rev. W. Ainley 5.00, E. Armstrong 1.00, Miss M. J. Armstrong 1.00, Mary Banks 1.00, G. Beman 1.00, Morley Boyne 5.00, E. Burnham 5.00, L. Campbell 1.00, Mrs. Chalmers 1.00, Botsford Dakin 5.00, Miss J. Dunham 5.00, James Dunn 1.00, Mrs. J. Farnham 1.00, Miss A. Farnham 5.00, T. B. Fenwick 1.00, Mrs. L. Holdsworth 1.00, G. H. Holdsworth 1.00, J. P. Jones 1.00, Mrs. J. Letteney 2.00, G. J. Letteney 1.00, John Lockwood 1.00, Mrs. L. Marshall 1.00, Mrs. Parker 1.00, John H. Russell 1.00, Almira Stark 1.00, Jethier Stark 1.00, J. H. Syn 2.00, Mr. and Mrs. W. O. Thrall 2.00, Augustus Turnbull 5.00, John Turnbull 2.00, H. Titus 1.00, Mrs. Geo. Wilson 1.00, Collection 6.48, Total \$24.48

WYBOUTH.

Collection \$2.81

LIVERPOOL DISTRICT.

\$123.17

IS IT TRUE?

Here is a story for the Society for Psychical Research. It was told a few days ago by a late manager of a Rhoads colliery, who is said to be a thoroughly trustworthy man, to a Welsh journalist. Sitting one Sunday morning with three comrades in the lodge-room at the bottom of a shaft, he was suddenly seized by an irresistible impulse to ascend at once, which impulse he told to the other man, who, however, refused to go. While talking, a drop of water from the wall above put out the lamp of one of the men, obliging him to ascend. When he returned, the impulse, stronger than before, again prompted the manager to urge their ascent, and again while talking a drop of water falling into the lamp again put the light out. In consternation they gave the signal to be lifted up, and no sooner had they reached the open air than a terrible explosion took place, shattering the shaft, and filling it with debris, which could only be removed after some months of hard labor. This remarkable incident stands by no means alone, forebodings and dreams having warned the same miner at various times of coming danger.—Pall Mall Gazette.

BREVITIES.

A man whose best works are always trampled under foot—A carpet manufacturer.

A lady lately offered four prizes to the scholars of the Boston schools, for the best historical essays. Three of these prizes were taken by girls in the Latin and High schools.

"Now I feel like Madame Patti," said Bismarck, smiling grimly, as he surveyed a table-load of floral tributes sent to him on his last birthday anniversary.

Life is a voyage, where we aspire only to halting places; when we reach them, as they are either too warm or too cold, we must set out again on our march.—French Wisdom.

We laugh to see a flock of sheep jump because one did so; might not one imagine that superior beings do the same by us, and for exactly the same reason?

Ya will observe this, the devil never offers to go into partnership with a busy man, but you will often see him offer to jine the lazy, and furnish all the capital besides.—Josh Billings.

A young lady informed her friend on the train, the other day, loud enough for others to hear, the depth of the hem on her graduating dress for next June. It will be decided important matters in time.

An old agricultural correspondent writes us to know "whether hogs pay." Some hogs pay and some do not. Quite a number take the paper several years and then send it back marked "Refused."—Exchange.

The Burlington Hawkeye says: "And still, year by year, the standard of college education is raised higher and higher and higher and higher and higher. Columbia has just organized a banjo club."

In the depth of the sea water is still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive preacher at a funeral is the silent one whose lips are cold.

A little fellow, with a tall, stalwart wife was asked by a friend if the contrast between them didn't often expose him to mortifying remarks. "Oh, I do not mind that," he said, cheerfully, "but since Sarah's grown near-sighted I have to look sharp for fear she'll step on me."

When I go out of doors in the summer night, and see how high the stars are, I am persuaded that there is time enough here or somewhere for all that I must do; and the good world manifests very little impatience.—Emerson.

Geo. W. Childs, of the Philadelphia Ledger, a man of great wealth and liberality, is besieged almost every hour of the day by beggars of every description. His private secretary says that as many as 200 begging letters are received in one day, and that the total of the applications for money made to the Ledger publisher by letter often averages \$20,000 a day.

Passenger: "How long have you been employed on the street-cars?" Driver: "Fifteen years—barrin' when I was sick." Passenger: "You must be a great favorite with the company?" Driver: "Ha! ha! D'ye see that old gray mare I'm drivin'?" Well, we both fell sick together at worst, last winter. They sent for a doctor for the horse, an' they sent me my resignation."

Many a fellow who stood high in school breaks away from books as soon as he enters college, and goes to the other extreme. This is nature's method of seeking relief. He has mental dyspepsia, and every opportunity that offers for physical play he accepts. He cannot help it, and he ought not to be blamed for it, because it is the natural law.

The death of a clown in a circus ring, with his audience innocently laughing at his dying struggles, is sufficiently shocking, but like most things has its parallel. Many years ago a famous English diver gave exhibitions. He used to climb a tall spar or flag pole, and dive off the top of it, and before taking the leap he was in the habit of giving a representation of hanging with a noosed rope. One day, however, the noose slipped round behind his ear, and he could not liberate himself. And so he strangled to death there at the top of the pole, the last sounds in his dying ear being the cheers of the crowds who were applauding the wonderful faithfulness of his acting.

WHAT'S IN A NAME?—Scrofula is so called from the Latin scrofula, a pig, from the supposition that the disease came from eating swine's flesh. It is often inherited from parents, and leads to abscesses, ulcers, sores, debility, king's evil and consumption. The case of the Rev. Wm. Stout, of Wiarion, who suffered 23 years from scrofulous abscesses, is one of the most remarkable on record. Burdock Blood Bitters cured him after the best medical skill had failed.

Foreigners own 20,941,000 acres of the United States.

LIONS ABOUT.—It is a dangerous thing to trifle with a cold. A darkey preacher once told his hearers that he thanked God that the devil went about in a roaring lion, seeking whom he might devour. He might catch a poor fellow who didn't know that he was near him, but when he heard the roar he could get out of the way, if he didn't he deserved to die." So when one hears the wheeze or cough which tells of the old lion of consumption lurking around, he should fly and get Minard's Liniment and use it freely on the chest and take Minard's Honey Balsam internally, and get out of the way of danger. These preparations are well known, having been tried for 30 years and are acknowledged by all who use them to be unsurpassed in their soothing and healing properties.

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Chapped hands. A few drops of Johnson's Anodyne Liniment rubbed into the hands occasionally will keep them soft and free from soreness. Soldiers, sailors and fishermen should remember this. It is the best Liniment in the world for any purpose.

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From Bona, in Algeria, it is reported that an isolated mountain—by name the Shebel Siabo—that is 800 feet high, is sinking into the earth, there being round its base a deep hollow. It is believed that before long the mountain will entirely disappear.

Have You thought of It? For four thousand years or more the world groaned, suffered, and fumed about its corns, for there was no positive relief—no certain and painless cure until Dr. Scott Putnam gave to the world his great Corn Extractor. If there is suffering now it is a result of carelessness, for the remedy is at hand. Try PUTNAM'S CORN EXTRACTOR. It is sure, painless, and prompt. Beware of substitutes. N. C. Polson & Co., proprietors, Kingston.

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A neighbour of ours lost a valuable mare recently, it is supposed from bots. He had used 25 cents worth of Sheridan's Cavalry Condition Powders he would have been driving his pretty Chestnut to-day. Sorry for you, Doctor. These powders are immensely valuable.

Stanley has visited the Congo valley north of the equator, and finds a dense and enterprising population of probably 49,000,000.

Our S. S. PERIODICALS For 1884.

A result of Methodist Union, the Sunday School periodicals of the United Methodist Church shall be adapted to meet the fullest degree, the highest requirements of every Methodist school. Nothing money nor labour shall be spared in making them the best, the most attractive, and the cheapest Lesson Helps and Sunday School Papers in the world. The last year has been the best in their history. It is determined that the next year shall be better still.

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Has nearly doubled its circulation during the last year, and with the greatest favour, it is now being ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special prominence shall be given to Christian Missions, among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrated articles on these subjects, together with letters from the mission-aries in "the high places of the field," will be a conspicuous attraction. It is a quarterly paper, issued every fortnight, at the following low prices:—

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DIED.

At Jacksonville, on March 14th, very suddenly, James Clarence, aged 1 year and 6 months, only child of Samuel and Athelia Harper.

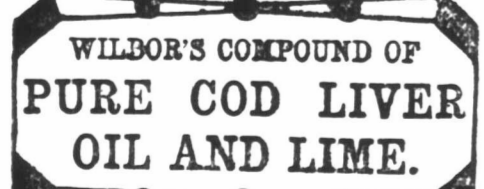


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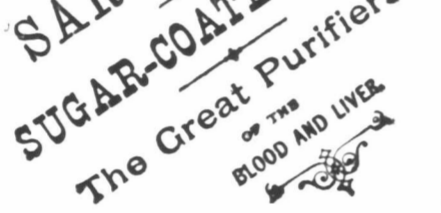
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