

The Wesleyan.

S. W. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXVI.

HALIFAX, NOVA SCOTIA, FRIDAY, MARCH 21, 1884.

No. 13

NOTES AND COMMENTS.

The Church, in some places, has undertaken to amuse the people. In searching for a detail of its divinely appointed functions, this cannot be found.—*Nash. Adv.*

A correspondent of the *Christian Observer* asks two questions of much significance and point: "1. Does the 'narrow way' which leadeth unto life, lead through the ball room? 2. If so, which of the Christian graces do the ball-room exercises have a peculiar tendency to develop?"

People who, with our improved postal service, have the letter box on the street corner, can hardly appreciate the isolation of a missionary on the Congo, in Africa. He writes: "I intend starting off again this afternoon to post the news." To do it he had to walk one hundred and forty miles, and then sail over one hundred down the river in a boat.

Ex-Lieutenant Governor Cumbuck, of Indiana, says: "The average school keeper has no politics. He will be a rampant Republican to-day and a roaring Democrat to-morrow, just as he may promote his traffic. His politics may be said to be the unrestrained right to sell a cent's worth of beer for five cents, and two cents' worth of whiskey for a dime. No other question in politics interests him beyond that."

Christ says, the "kingdom of God is not meat and drink, but righteousness." Yet some seem to think that all sorts of folly and dissipation can be atoned for by a few weeks' regimen of fish and eggs. They observe "times and seasons," forgetting the weightier matters of the law. It is a significant fact that the large ecclesiastical organizations which give the greatest attention to the calendar, give the least to consistent conduct.—*Western Adv.*

Referring to the result of revivals, one paper expresses the opinion that persons need not felicitate themselves much upon revivals that do not create a demand for papers, for books, for truth, for increased knowledge. One thing they may be sure of, such revivals will give fresh illustrations of results of seed-sowing on stony ground, where there is no deeper soil of earth. The church of to-day that is not intelligent is weak.—*Int. Intelligencer.*

"Dress-coat pneumonia" is the latest aggravation. During the opera season men who had dressed warmly all day appeared in the evening in rooms not overly high-temperated, with low-cut vests, thin coats, thin gloves, etc. We have been accustomed to charge such folly upon the female sex alone. It seems scarcely just. What long-continued discomfort people will submit to with the stage before them? If it were a pulpit, such an outcry as would be raised!

Captain Howgate, the notorious defaulter, can join the number of absconders who must smile at the astuteness of American detectives. The other day a Washington lawyer found that it would be absolutely necessary for him to add the signature of Captain Howgate to a transfer deed. An acquaintance offered to attend to the matter. Within twenty-four hours back came the deed, duly signed by the defaulter. The Government officials have been vainly hunting him for months.—*Independent.*

The late James Smith, of Cheltenham, said: Tracts and religious journals can go everywhere; they know no fear; never grow weary; cost little; go up and down like the angels of God; require no public room as well as to one; they can tell it in the shop, in the kitchen, parlor, or drawing room; in the railway carriage or the tramcar; on the highway, on the footpath, or the fields. They may be made the vehicle of all truth—the teachers of all classes and creeds.—*Irish Christian Advocate.*

The American Methodist Committee on Missions in their report to the North India Conference urge the giving of English names should be generally avoided, and in changing, let it be another native name; also recommending all our preachers to study to find out those methods that promise most success in native work, as methods of operation more in keeping with the customs of the natives of India promise greater success than some of our Western ideals of church services and work.

The rebellious students at Princeton and Hamilton colleges are hardly pleased by the situation in which they find themselves. At Princeton they have backed down completely; while the Hamilton Seniors have just been informed that they will not be allowed

to enter Union College. The chances are, therefore, that June will find the Hamilton "men" without their degrees. After such results, the faculties of these two colleges ought to pluck up their spirits and their courage. They are reasonably sure of their places for some time.—*N. Y. Trib.*

Dr. Cuyler says in the *Freeminer and Chronicle*: "I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, a living witness of the power of a mother's prayers, and a mother's shaping influence and example."

The Ritualists of the Anglican Church who are confessing to their "Fathers" and getting abolition do not get much comfort from their Roman Catholic friends. One of them points to a dreadful leak out of which all the confidential communications of the Confessional may dribble, in the following words: "We believe that the principal trouble with confession among our Ritualistic friends is the fact that they have a married clergy. Woman is curious. Even a clergyman will be tormented by his wife to know what particular sins thus and so is guilty of; and if he is a man he will tell her.—*Ec.*"

The *Southern Christian Advocate* gives this view of Wendell Phillips from the Southern standpoint: "Our Northern exchanges are having spasms of admiration over the unselfish patriotism of the late Wendell Phillips. They never tire of the following. When asked to lecture, he would reply: 'On a literary subject, \$100 a lecture; on slavery, I'll lecture free and pay my own expenses.' And that tells the whole story. He left a fortune of a quarter of a million, but did nothing while living and left nothing at death for the brother in black except talk."

The *Indian Witness*, writing on the exactions of society takes occasion to remark: "Ordinary Christians utterly refuse to do for Christ what they cheerfully perform for society. They will go to an evening party at half-past nine without a murmur and return home at midnight with absolute satisfaction, but they refuse to attend a religious meeting which interferes with either dinner or sleep. If the Christians of India would only serve their Master with one half the zeal which the children of the world display in the service of their master, the Empire would soon be revolutionized."

We regret to say that Ahmed Tewfik, the Mohammedan ulama whose baptism two years ago excited so much interest, has separated himself from Mr. Klein in Egypt, and appears to have abandoned for the time his Christian profession. We say for a time, because his acts and words have been so strange, and so unlike those of a sane man, that it is believed that his mind has been unhinged by his lengthened trials and anxieties, by the separation from his family, and by the efforts of the Moslems at Cairo to win him back. We earnestly commend him to the prayers of our friends.—*C. M. S. Intelligencer.*

A unique celebration of a hundred years of Methodism was held at Pearisburg, L. I., on Sunday. After the morning service the pastor, the Rev. George Filmer, put a pine board on the altar-rail; on that, a saucer; in that pan, a package of law papers. Touching a match to them, he said: "Here are the documents which have so long weighted down our church; here are the mortgage and the notes on which we have been paying interest. Rejoice with me at their funeral pyre." Holding his hands over the flame, the pastor, who had struggled hard to raise the debt, said that "it warmed his very soul." That kind of cremation is Christian.—*N. Y. Adv.*

A young lady, the accomplished daughter of the Rev. Gaetano Scuderi, Evangelical minister, well known in Italy, died while in Sicily for the benefit of her health, and was buried in the cemetery of Mandanici, in the presence of a large concourse of people, and several gentlemen of official position in the island or Naples being among the mourners. "The funeral being ended," says an eye-witness, "a truly grotesque scene followed. Two priests of Mandanici (names given) stepped forward to rebless the ground that had been thus profaned in the interment of a corpse by an Evangelical minister, afterwards reporting to the Archbishop of Messina what they had done."

THE CHINESE OF BRITISH COLUMBIA.

BY THE REV. D. V. LUCAS.
I have long felt that it would be an everlasting disgrace to those who dwell in the central and eastern parts of the Dominion if they should permit a pagan temple to be erected on our British soil without making every effort in their power to prevent it.

But what are we doing, or what have we so far done, to prevent it? Man is a worshipping being. He must pray. All the instincts and pressing wants of his soul reach out toward some God who will pity, and aid, and comfort. The Chinese are no exception to the rule. If we who know the living God, who only can pity, aid, and comfort the soul, refuse or neglect to tell them of Him, then they must continue to cry out to those gods to whom their fathers have gone for ages past.

Our marching orders are, "Go ye into all the world and preach the Gospel to every creature." Whether they hear or forbear, we, at least, are bound to obey the command. But these people are not unwilling to be taught the way of salvation. The success which has attended Christian missions among the Chinese in California proves this. The Chinese, wherever found, are the most industrious people on the globe. If no manual labor can be obtained (and they will turn their hand to anything whereby an honest living can be made) they will resort to hawking small wares from door to door. To do this, or to do almost anything satisfactorily, the Chinaman sees that it is necessary for him to know the language of his customers. Here is our opportunity. He is very anxious to learn so much of the language at any rate as he needs for his occupation. It is true, he has only "an eye to business." If, however, the Christian teacher is as much in earnest in going about to do his Master's business, he will not slight this opening, however narrow it may appear.

Over and above all mere thoughts of gain, Chinamen universally believe in and admire education. They look upon it as the only road to all that is real in distinction and fame. And the Christian who has not made a study of this great subject (Chinese Evangelization) will be astonished to find how many of these people, toiling away at the humblest occupations, can read and write well, and cast up accounts with wonderful rapidity.

I had a copy of the Gospel of Luke in the Chinese language. I wanted to test a washerman in this city (Montreal) as regards his ability to read. I succeeded after a little careful application, in making out the beginning of the parable of the prodigal son. I covered all the rest, and allowed him to see only the 11th verse, and I asked him to tell me what those characters represented in English. He looked at it in such a funny way with his little almond shaped eyes, and said, "O, yes, it says, a man he got two boys." I asked him to come to my church, and I had no difficulty in getting him to attend.

When preaching in Victoria, I scarcely ever failed to see one or more Chinamen at our service. One of these, Dong Shoi, who had made considerable progress in English, was accustomed to mark down words which he did not quite know the meaning of, and as soon as he reached home, would consult his English dictionary.

Some years ago, five or six Chinamen were brought to Christ through the instrumentality of Wesleyan ministers in Australia. When they were about to be baptized they were asked to give some account of their past lives, as also of their conversion. I observed that no two of them were born or reared in the same province of China. One is Chih-li, one in Shantung, one in Ho-nan, one in Kwang-se, and so on. Without any exception, each one said, "I received

five years' education in my own country." We shall always find the Chinese willing learners.

The saying, that "what is worth doing at all, is worth doing well," is never more applicable than in the matter of establishing Christian missions among the Chinese in British Columbia. First of all, it must be fully understood, that the teacher goes among them "to stay." It is only to that which is permanent we can attract them. The itinerant system will not do in this case. Even the teacher (I mean the missionary) should be well educated; I would say, a graduate of our university, gold medalist at that, if possible; having a faculty for teaching children, making everything so plain and simple that all can comprehend at least so much of his teaching as to make each lesson a tempting bait to induce them to come again. Let no one, however gifted, despise this way of teaching. Our great and good Dr. Dawson, of McGill University, here is a model in this respect. Taking a tiny flower in his hand, he will go before a class of one hundred, or any number of children, large and small, and talk so pleasantly of the flower and all its parts, and of God who made it, and arranged its colors and its form, that the children are all attention, sorry only when he ceases. In like manner he will show them a bird's nest, and tell them of its inmate, and of God who gave instinct, to the wise little builder. This kind of teaching can never fail to attract the Chinese. Simplicity is one of their great characteristics.

Your missionary must have patience, and be absolutely no better as at all. Perhaps my reader will say that I had better apply for an angel at once. No, if we are intent on establishing an efficient mission among these sons of Shem, God will not suffer us to lack good workmen, whom he will endow with all necessary grace, if their hearts are only wholly consecrated to him, and to their glorious work. I have a letter from Miss (Dr.) Howard, of Pekin (now of Tien-tsin). She says: "The sweet child-like simplicity of these people when once they get hold of the idea of faith in the Lord Jesus Christ, feeling his love in their hearts, is something very wonderful."

One day a poor Chinese Chinaman was carrying a heavy load of vegetables and eggs from the market along the streets of San Francisco. Being tired, he set his basket down for a little, when a young "hoodlum" stole up behind him, taking from the basket eggs and potatoes, and running to a safe distance, he pelted the Chinaman with them. A gentleman, seeing the whole thing, was very indignant, and said in a very excited way, "John, why didn't you take up some of these stones, and break the young scoundrel's head?" "Oh, no," replied the poor fellow; "my good man, we love Jesus; by'n by, we go up to God, then he make it all right."

Though there is considerable opposition in British Columbia to the immigration of Chinese in large numbers, at any rate, they have received much more decent treatment there than has been shown them in California. Whether their advent into our Pacific Province is a gain to our fellow-citizens there or otherwise, we cannot be mistaken as regards our duty in sending them the Gospel.—*Missionary Outlook.*

We appeal to all who have basked in the sunshine of the Redeemer's love, whether the enjoyment felt in promoting the great cause for which he died in agencies on the cross, that he might see of the travail of his soul and be satisfied, be not inebriated; Oh! it is an enjoyment which those who have once tasted it, would not exchange for all the treasures of the Indian mines,—for all the laurels of civic success,—for all the glittering splendor of coronets. It is a joy rich as heaven—pure as the Godhead—lasting as eternity.—*Dr. Def.*

"I DO, TEACHER."

At a recent service in the Wesleyan Church, Bromley, Kent, the Rev. C. E. Wansbrough read a summary of the life of Miss Eliza Mumford, more widely known as Lillie Montfort, the author of *Maude Lissen, My Class for Jesus*, and similar books. Though trained in the doctrines and worship of the Church of England, she "in her fifteenth year became a Sunday school teacher in the Keaton Congregational Church, and soon won the affection and esteem of all connected with the school. So assiduous was she in the visitation of her scholars in their homes (often walking many miles to accomplish her object) that her class rapidly increased in numbers, and she was looked upon by all as a most successful teacher, whilst she herself, not unnaturally, felt that thrill of satisfaction which springs from the due performance of conscious duty. But, alas! with all the running to and fro, she was unconcerned about the spiritual condition of those committed to her care, and for the simple, yet sufficient reason that she was a stranger to the converting grace of God. But a change was at hand. Having resolved to read through with her class the entire New Testament, she had pursued her plan as far as the third chapter in the Gospel by St. John, but felt a strange repugnance to say anything about the doctrine of the new birth therein set forth. Greatly exercised in mind at being unable to answer satisfactorily some of the questions put to her by her scholars, she ventured an explanation, and asked, 'Do you understand?' when a hand was slipped into hers, and a soft, timid voice said, 'I do, teacher, but I never understood it till I felt it.' The remark was as a nail fastened in a sure place by the Master of Assemblies. Baffled and bewildered, the teacher at the close of the school sought the company of the 'little maid,' who was a visitor from London, and heard so much from her and her friends about the Methodists that she resolved to attend their little preaching-room in the village. The first sermon she heard convinced her of her sinfulness in the sight of God, and for six months she carried about with her a deeply-burdened conscience. Another sermon in the same place and by the same preacher, on 'Behold now is the accepted time, behold now is the day of salvation,' assured her of the possibility of a present salvation for her; and her soul, quietly resting in Jesus's love, was immediately 'filled with peace and joy in believing.' She at once identified herself with the Methodist society in this town, walking to and fro to her weekly class-meeting; and, with the exception of an interval of three months, when under the stress of a subtle temptation, her allegiance to Methodism never wavered. Of her class leader at that time she has often spoken to me with affectionate regard. She now felt it her duty to give her services to the church of her choice, and resolved henceforth to be a 'teacher of one book,' 'mighty in the scriptures.' 'My class for Jesus' was her motto: it was written indelibly upon her heart: it gave point to all her instruction: it quickened all her prayers; and silently declared itself throughout her life." In spite of her life of suffering the results of her consecrated toil are enshrined in hundreds of loving hearts. The value of her connection with Methodism in this town cannot be over-estimated. As a class leader she was very successful and her letters are in all lands, as may be seen by replies dated from Australia, New Zealand, America, Sierra Leone, and South Africa.

If every person would be half as good as he expects his neighbor to be, what a heaven this world would be!

Oh! when we meet in heaven, we shall see how little we knew about it on earth.—*Payson.*

God is better served in resisting a temptation to evil than in many formal prayers.

Unless grace is given to make a man strong in the Lord, educated believers in these days are frequently tempted to aspire after the position of "leaders of thought," "men who are advanced of the times." Old-fashioned believers are at a discount, and are sneered at as a kind of idiots. This is not a pleasant experience for those who know they are the equals, if not the superiors, of their despisers.—*Spurgeon.*

CONVERTING SOULS.
"You know a great deal, Dr. Beecher," said a man to the Bourgeois on Litchfield Hill, "but what is the greatest of all things?" The quick reply was, "It is not theology, it is not controversy; it is saving souls." This has been the key-note with all the choicest spirits in Christ's army corps from the days of Paul, whose motto was, "If by all means I may save some of them." No one has come up to this high calling until he has learned to love an immortal soul irrespective of its trappings and surroundings—the soul of a beggar as well as that of a millionaire. David Brainerd—who may perhaps be regarded as the holiest man the American Church has seen—had for his parish the red barbarians on the banks of the Delaware. "I care not," he says, "where I live or how I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God."

To convert signifies to turn around and go in the opposite direction. Conversion is the penitent sinner's own act in turning from that path which leads hell-ward, and setting his footsteps into the path of obedience to God. Regeneration is the work of the Holy Spirit, who influences and enables the sinner to turn. The Divine Spirit and the human will work in blessed partnership; neither can do the work without the other. But the Apostle James recognizes a third party when he speaks of one's converting a sinner from the error of his way. Then it appears that a possible far-me to convert my neighbor. Not at course, that I can change his heart or regenerate him into the new life; a saved sinner is not, nor ever can be, a sinner's Saviour. Jesus alone can be that. But I can bring an influence to bear upon my neighbor; I can ply him with arguments and entreaties; I can put God's claims upon him; I can set gospel religion before him attractively by kind acts and consistent example; and so I may meet him to move himself toward Christ. This is what we understand by a Christian's converting a soul. Self-conceited ignorants and certain noisy revivalists do indeed, often boast of the number of their converts, which prove to be as worthless specimens as Whitefield's tipy friend who claimed to be his convert. But still the mighty fact remains, for God's Word declares it, that a servant of Jesus can convert a sinner from his evil way and thus save a soul from death.—*Dr. Chyles in Congregationalist.*

In self-examination take no account of yourself by your thoughts and resolutions in the days of religion and solemnity, but examine how it is with you in the days of ordinary conversation and in the circumstances of secular employment.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

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Pickard Rev II, DD

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THE PROPRIETORS
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OUR HOME CIRCLE.

FOR THE HOLY SPIRIT.

"I have put my Spirit upon him."

Guide of the feet of Jesus; Strength of His loyal soul; Help of His heart when broken; The balm which made it whole; Joy of His hours of leisure; Peace of His hours of work; Fount of the prayer He uttered In pity for His foe; Eyes of His heart when seeing, In bird, and field, and flower; The kindly, merciful gentleness Of God's almighty power; Hand of His love when touching The sick ones He made whole; That sweet, mysterious something Which gently searched the soul; The rain which filled the fountains Of tears in sinners' eyes; The look which more than learning Made simple people wise; That charm in Jesus' bearing, From cradle to the grave; Which was from sin and sorrow God's mighty power to save; Come Spirit, to my spirit, And give to me His grace; Diffuse Thyself through all my life, Through hands, and tongue, and face; Give all my powers His beauty, Make Christ-like all my days, Transform my every action To His most gracious ways; Inspire me, Holy Spirit, Thou Holy Lamb and Dove, And make me, as was Jesus, Thy child, bright God of love! —Evangelical Choroistman.

A WOMAN'S INFLUENCE.

Another famous American has passed out of our sight, and now the land is full of his name. While others laud the orator and the reformer, I call attention to his home, which, in this instance, surely, "was the power behind the throne." Wendell Phillips owed, it is safe enough to say, much more to his mother than to his father. In his early home that proud spirit which was the secret of his "patriotic air," a spirit inherited from generations of rich living, was largely influenced I believe by a kind and wise and firm mother. His father has been called vacillating, but his mother would seem to have been in positive character almost an ideal New England matron. He alludes to her in as beautiful a passage as is to be found in any of his speeches: "I love inexpressibly these streets of Boston, over whose pavements my mother held up tenderly my baby feet, and if God grants me time enough, I will make them too pure to bear the footsteps of a slave."

This early influence was but a feeble prelude of his own home of the future. How many thousands who know much of "the first American gentleman" and "the foremost American orator," hardly know that he had a wife. How many have pointed to that humble house almost buried by the trade of Essex street, and said, "Wendell Phillips lives there," and never dreamed that in one of those rooms behind the closed shutters was an invalid woman who seldom could leave her own apartment, and yet who had done more for the nation than all State street and all Beacon street. It is so easy to become ecstatic over the mountain and to utterly forget the warm, bright sunlight which has made the mountain so beautiful and grand! Annie Greene married Wendell Phillips only to fill his life with light and heat and power. In Boston I once heard, as a fragment of secret history, the story of their courtship. It was merry and loving, and yet as sacred and earnest as a sacrament. They were not romantic triflers nor even more passionate lovers. They dared to talk over the woes of life, and dared to ask serious and awful questions about the future of the nation and of the world. She would not become betrothed until he had pledged himself to fully sacrifice all he had—his family, his position in cultured society, his brilliant openings toward fame, his severe artistic tastes, all his polished refinements—to the cause of the poor, the vulgar and the oppressed. How often it has been said that after the war the great abolitionist did not know how to spend his time, as if such a man could play only one string. Probably his greatest oration has been delivered since the proclamation of emancipation; and the anti-slavery struggle was only a fragment of the map ever before the eyes of the suffering woman in Essex street. She planned for every poor, and weak and needy child of earth. He took the pledge as she demanded, and then turned his life toward philanthropy and reform. She then turned her whole life toward him. She made such a home as would be rare even among the angels. Her

house was full of love and good cheer. She was never discouraged, and her courage became a part of his heart. The more he grew to love her the braver he became, until he became as fearless as a Spartan. People said, "I cannot understand his calm bearing." They did not know that his teacher was a gentle woman, whose whole suffering life was one solid piece of courage. Truly he could have said like one of old: "Thy gentleness hath made me great;" yet her tongue flung off laughter and jokes as easily as Martin Luther could spring from prayer to pastime; and many a day the weary orator could drop his awful burden for an hour under her rippling fun. Her discernment of character was well-nigh absolute, and such sycophants as Daniel Webster (Mr. Phillips called Webster "Sir Sycophant") were analyzed in her room long before they were analyzed in his addresses. Her wit was as keen as the "wicked wit of Sydney Smith," and doubtless many of the orator's famous expressions, such as "that monkey in convulsions," applied to Rufus Choate; "that tea-table organ of the Boston snobs," applied to the Boston Transcript, were caught from her wonderful conversation.

I would not for a moment excuse Wendell Phillips' treatment of the church. It was not only unjust, but it was foolish; yet to call this man unchristian is fully as unjust and fully as foolish. The fact is, that the church did not to him, seem to be true to its duty, and so he made a church of his own. He made his own house into a church. When his biography is published it will be clearly seen that Christ was worshipped, and his truth taught, and his hymns sung, and his prayer made and his word studied, and even his supper administered in his wife's room. Wendell Phillips never fully lifted the veil, but he was wont to say in some moods some things which I interpret as I have done. The exact facts, both as to his mother and as to his wife, will appear before long. But now, while the land is full of his praise, let us remember that behind the famous life was a quiet, loving, thoughtful, self-sacrificing, religious Christian home. It seems that more of the glory given to men should be given to their spouses. Men alone would often be powerless or cowardly were it not for somebody at home who lives a quiet life, so beautiful, so brave and so holy, that a part of the high bearings seems vainly to have come down to inspire our weak, gross lives. Was ever any grand, unselfish thing done on earth without a woman's heart being in it somewhere? —O. A. Curtis in N. W. Adv.

"WAIT AWHILE, GIRLS."

When a man chooses the profession of law he does not expect to be a musician and a journalist also; he knows that if he would succeed he must devote himself to the one chosen calling. When a woman marries she realizes that in order to reach the lofty heights in wife and motherhood she must sacrifice lesser aims. She must be willing to lay aside the delightful occupations that make her girlhood pleasant; she must know that from the hour when the baby is laid in the little cradle, dressed with loving forethought, to that darker hour when the mature man lies down in his last sleep, that she will give full meaning to the words "constant care;" that her mind, once unfettered, will be at liberty no more, but is bound by ties stronger than life or death to those who have come to her from out the great unknown.

Wait awhile, girls; think it all over before you promise to become wives—to take these duties and burdens upon you. Sweet and satisfying as are the obligations of wife and mother, they are not to be taken lightly. A husband must not be looked upon as a sort of perpetual beau, and children as extremely uncertain and improbable adjuncts. Unless, like Wilhelm Meister, your apprenticeship ended, you reach out of yourself and ask for larger duties, for a wider field of labor you had better stay at home with father and mother, dignifying the relation of daughter, filling the old established home with mild radiance which would seem but a dim light in a new one.

Science has no faith-begetting power; therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing the heart. —Hewner.

ALICE CARY'S DYING HYMN.

Earth, with its dark and dreadful ill, Riddles and fables away; Lift up your hands, ye heavenly hills, Ye gates of death give way.

My soul is full of whispered song; My blindness is my sight, The shadows that I feared so long Are all alive with light.

And while my pulses faintly beat, My faith does so abound, I feel grow firm beneath my feet The green immortal ground.

That faith, to me a courage gives, Low as the grave to go; I know that my Redeemer lives, That I shall live to know.

The palace walls I almost see, Where dwells my Lord and King; O grave! where is thy victory? O death! where is thy sting?

OUTCAST RUSSIA.

"Outcast Russia" is the title of an appalling paper in the Nineteenth Century for December. We have fallen into a way of thinking that the old stories of Siberian exile were exaggerations. But the cold facts of the present decade are worse, more harrowing, than the old tales. In ten years more than 165,000 persons have been transported to Siberia. Many of them were exiled for petty offenses, which are punished by small fines or a few days of prison in our countries. It is as though a New York police magistrate could condemn those whom he sends to Blackwell's Island for ten or thirty days to a foot journey of 4,000 miles toward the North Pole. Nay, it is worse. It is as though the policeman had this power. Worse yet feeds reflection when we remember that a large part of the exiles are transported for political and religious opinions. The foot journey over frozen deserts, in rags and half fed, used to be 4,700 miles. It is now reduced to 2,065 miles for some, 2,940 for others, and 4,500 for the least fortunate. But the short journey has more horrors than the long one. The first stage is made in springless carriages that jolt the life out of many. The second stage is from Tumen to Tomsk in floating prisons—a ten days' journey which is awful in its misery. From eight to ten per cent. of the convicts die of fifth-begotten diseases on this terrible voyage—800 on each voyage; from 60 to 80 die on the ten days! At Tomsk there are ten called a prison. It was built for 900. It never holds less than 1,300, and often holds 2,200. One-quarter of the prisoners are sick; but only one-third of them have a chance in the infirmary. The air of the place is deadly to healthy men. Then comes the journey of 2,000 miles on foot. The prisoners go out in companies of 500; each convict wears a chain at his ankle; another chain on his hands; a third chain ties together groups of six or eight. Behind the convicts march those who are condemned to settle in Siberia; uneducated, but miserable beyond description. And this march lasts for nine months. They camp at night in staves, built long ago to hold 150 persons; three persons in the space made for one; and, as a rule there are no separate rooms for women! Very few of the children survive the terrible pilgrimage. It is Prince Krapotkin, a well-known writer, who writes these hard facts respecting "Outcast Russia."

JESUS AND THE YOUNG MAN.

The youth, climbing the stair of eternal life, had come to a landing-place where not a step more was visible. On the cloud-watched platform he stands looking in vain for farther ascent. What he thought within himself he wanted I cannot tell; his idea of eternal life, I do not know. I can hardly think it was but the poor idea of living forever, all that common-place minds grasp at for eternal life—its mere concomitant shadow, in itself not worth thinking about, not for a moment to be dispated, and taken for granted by all devout Jews. When a man has eternal life, that is, when he is one with God, what should he do but live on forever? Without oneness with God the continuance of existence would be to me the all but unsurpassable curse—the unsurpassable curse itself being a God other than the God I see in Jesus. Yet whatever his idea, it must have held in it, though perhaps only in solution, all such notions as he had concerning God and man and a common righteousness. While he thus stands, then, alone and helpless, behold the form of the Son of Man hovering about him. It is God himself come to meet the climbing youth, to take him by

the hand and lead him up his own stair, the only stair by which ascent can be made. He shows him the first step of it through the mist. His feet are heavy; they have golden shoes. To go up that stair he must throw aside his shoes. He must walk barefooted into eternal life. Rather than so, rather than stride free-limbed up the everlasting stair to the bosom of the Father, he will keep his precious shoes! It is better to drag them about on the earth, than part with them for a world where they are useless! But how miserable his precious things, his golden vessels, his embroidered garments, his stately house, must have seemed when he went back to them from the face of the Lord! Surely, it cannot have been long before in shame and misery he cast all from him, even as Judas cast from him the thirty pieces of silver, in the agony of everyone who awakes to the fact that he has preferred money to the Master. For, although never can man be saved without being freed from his possessions, it is yet only hard, not impossible, for a rich man to enter the kingdom of God.—George Macdonald.

THE INQUISITION CHAMBER.

From the Chapter House at Santiago, in Spain, you pass into the chamber, once used for the purpose of the Inquisition. Here the council would sit; here the victims would be examined and placed on the preliminary rack for the purpose of bending them to the will of their tormentors. And those who know anything of the Spanish disposition, which still rejoices in the sight of human suffering and the chancing of human life, can realize something of the lengths to which the Inquisition carried its cruelties. The walls of the room were padded and massive, the windows deep. No sound of debate or confession, or the cries of the tortured could escape. Later on, it was used as a royal bedchamber, and is still hung with the tapestry that then decorated its walls. All trace of its previous office has disappeared, but there is an atmosphere that must cling to it forever. Imagination sees the countenance of its work, stern, cruel, and relentless in character and mission. The rack occupies the middle of the chamber, its prey, pale yet firm before the judges. He refuses their bidding, and is placed on the dread instrument. You hear the cracking of the machinery as it is slowly set in motion, one turn and yet another until the agony is complete! The sighs of the victim lurk in the corners of the room, and ghastly shrieks escape upwards to heaven and cry aloud for vengeance; but there is no pity in the hearts of those torturers, no response beyond a savage pleasure, and purpose betrayed by the kindling glance, the parting of cruel lips, the gleam of white teeth. And some, with whom the flesh, indeed, was willing but the spirit was weak, yielding; and some suffered to the bitter end. Yes, the place was haunted; doubly haunted. A thousand pale ghosts are there, the room was full of them. Through every pane of glass in the mullioned windows there peered the phantom eye of a martyr. Centuries have passed since these things were done, yet their horrors are as distant as if but of yesterday, as present as they will be on that day when the secrets of all hearts shall be brought to light.

A ROYAL MISSEAP.

"We started about twenty minutes to seven from Altnaguthasach, Brown on the box next Smith, who was driving, little Willem (Alice's black serving boy) behind. It was quite dark when we left, but all the lamps were lit as usual; from the first, however, Smith seemed to be quite confused (and, indeed, has been much altered of late), and got off the road several times, once in a very dangerous place, when Alice called out and Brown got off the box to show him the way. After that, however, though going very slowly, we seemed to be all right, but Alice was not at all reassured, and lamented Brown's holding up the lantern all the time on the box indicated that Smith could not see where he was going, though the road was as broad and plain as possible. Suddenly, about two miles from Altnaguthasach, and about twenty minutes after we had started, the carriage began to turn up on one side; we called out, 'What's the matter?' There

was an awful pause, during which Alice said, 'We are upsetting.' In another moment—during which I had time to reflect whether we should be killed or not, and thought there were still things I had not settled and wanted to do—the carriage turned over on its side, and we were all precipitated to the ground. I came down very hard with my face upon the ground, near the carriage, the horses both on the ground, and Brown called out in despair, 'The Lord Almighty have mercy upon us! Who did ever see the like of this before? I thought you were all killed.' Alice was soon helped up by means of tearing all her clothes to disentangle her; but Lenchen, who also had got caught in her dress, called out very piteously, which frightened me a good deal; but she was also got out with Brown's assistance, and neither she nor Alice was at all hurt. I reassured them that I was not hurt, and urged that we should make the best of it, as it was an inevitable misfortune. Smith, wretchedly confused and bewildered, at length came up to ask if I was hurt. Meantime the horses were lying on the ground as if dead, and it was absolutely necessary to get them up again. Alice, whose calmness and coolness were admirable, held one of the lamps while Brown cut the traces, to the horror of Smith, and the horses were speedily released and got up unhurt. There was now no means of getting home except by sending back Smith with the two horses to get another carriage. All this took some time, about half an hour, before we got off. By this time I felt that my face was a good deal bruised and swollen, and, above all, my right thumb was excessively painful and much swollen; indeed I thought at first it was broken till we began to move it. Alice advised then that we would sit down in the carriage—that is, with the bottom of the carriage as a back—which we did, covered with plaids, little Willem sitting in the front, with the hood of his 'bournous' over his head, holding a lantern, Brown holding another, and being indefatigable in his attention, and, sure, he had bent his knee a good deal in jumping off the carriage. A little clearer was all we could get either to drink or wash my face and head. Almost directly after the accident, had happened, I said to Alice it was terrible not to be able to tell it to my dearest Albert, to which she answered, 'But he knows it all, and I am sure he watched over us.' I am thankful that it was by no imprudence of mine, or the slightest deviation from what my beloved one and I had always been in the habit of doing, and what he sanctioned and approved.—From the Queen's New Book.

WHAT A PENNY CAN DO.

Willie's penny made heaven rejoice. It would not have bought more than a stick or two of candy, or given much help to a starving family. What did he do with it? His sister was a missionary's wife in Africa, and the family were fitting a box to send her. As one after another brought their gifts Willie said, "I want to give my penny." "What shall be bought with it?" was the next question. It was decided to buy a tract and write its history on the margin, and with a prayer for its success send it on its distant errand. The box arrived on the mission ground, and among its valuable contents, Willie's gift was "hid away unnoticed and for a while forgotten. But God's watchful, all-seeing eye had not forgotten it. One day a native teacher was starting from the mission station to go to a school over the mountain. He knew the language well, and was a great help to the missionaries; but he was not a Christian. He had resisted everything the missionaries had done to make him one. In looking over some papers, Willie's tract was discovered, with writing on the margin which said that prayer was offered in America that it might do good. It was handed to the native teacher. He read it on his journey, and what years of labor by the missionaries had not done was now brought about by the penny tract. The man became a sincere Christian. Those who put the tract in his hands were very full of joy; and there is joy in heaven over one sinner that repents. "So you see how Willie's penny made heaven rejoice."—Missionary News.

OUR YOUNG FOLKS.

WOULD NOT SAY HIS PRAYERS. "Mamma can go down stairs; I shall not say my prayers, for I've nothing to be thankful for!" my little Robert cried. "There's all the other boys with multitudes of toys, and books, and dogs, and ponies; but we're poor, and I'm denied."

"Ask Papa!" And I sought him With eager steps I brought him (Myself so shocked and wondering) I scarce knew what to do! "But still the boy kept saying, 'Papa, I'm through with praying; for God gives nothing worth our thanks to me, nor yet to you.' His father heard with sorrow; But simply said, 'To-morrow You'll find His choicest blessings unto both; our lives are known.' God guard you while you're sleeping; I leave you in His keeping.' Then down the stairs we softly went and left our boy alone.

But in the early morning, His father, without warning, Placed bandages across his lips, his ears, and hazel eyes; Deaf, dumb, and blind together, My boy would soon learn whether God had given him any blessings that 'en the poor would prize.

Long ere the morning ended, His grateful thanks ascended, For the blessed gifts of sight and speech ascended to that One Who gives unstinted measure Of light and sound. With pleasure He meekly said his little prayer that night at set of sun. —Sophie Eastman, in Independent.

A guilty conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

EASTERN POSTMEN.

A little girl once asked a missionary how in the world she ever got her letters, living in a place where there are no railroads. This is the answer given in the Little Helper. The letters come from New York across the Atlantic to England by steamship; from England across the Straits of Dover in a small steamer to France; down through France and Italy to Brindisi by train; from Brindisi across the Mediterranean Sea to Cairo, Egypt, by steamer; from Cairo to Suez by train; from Suez by ship through the Suez Canal, Red Sea, etc., to Bombay; from Bombay, across Hindustan by train to Howrah, a city north of Calcutta. From Howrah, the mail is brought by postmen to Dhubri, Assam, where it is assorted and put into bags to be taken to the different stations. The load for one man must not weigh over thirty pounds. The postman runs or trots with a little bag on a stick which he carries across his shoulder. On the end of the stick is a cluster of bells to warn people to clear the road. Some carry a horn which they blow if any one is in the road. The distance between the rest-houses is seven miles. The men go with a peculiar motion, the body bent forward, one hand holding the stick on which the mail-bag hangs, the other spread out as though to ward off anything that might come in the way. They halt trot, half run. Their clothing consists of a white cloth on the head and one worn around the waist, extending to the knees. With the exception of a glance, they never notice any one they meet. A postman always brings to my mind the words of Elisha to his servant: "Gird up thy loins, and take my staff in thy hand and go thy way; if thou meet any man salute him not; and if any salute thee, answer him not again."

TEMPERANCE.

The principal schools, nearly every one, Societies were held on Sundays in the morning. So important is the subject, that the school was made up of young people of both sexes, and the girls were bath-school cause for a young man would lose his rights on under the control of the less wise. Every Sabbath a Temperance election on Sunday, least once a week, suitable to give. An be provided be asked a scholar job be asked a roll of hot There a age town than a sh and at the things it. Sometime enother there ing rule it be a good spring of four feet fruit from on the bed, put in Plant Cre sorts, as t ing by When the ber cover thick eno uncover leave the will yield it should of 1884 d

PARENTS AND CHILDREN.

The object of among children as the object of ly in the world into saving con make the bad better. Surely who will not teachers in the to bless, and children. There is a stone which be sessor most at were hungry, became soft w weary, it stre blanket, to rec he were sick, the healing m ure! But if could secure e we would, wh desire would n or ease, or w Parents who about their ow children's sat sirable that th to our Sunday and to His Ch by personal at ship, by de God, by mak Christian, by gaug to be ed every thing the rect in behav ing the sing, hymns learn tion of texts a favorable exp about good th the school. Parents a much more th away from th in it, and watchful ove ital intake o should take o boys are afte how the girl. The impressi now will gha had depende ers and mot families, and of religion, i when the su under consid father or mot attend enter tive or pleas always goes o often as agr sired a com boys of their it is certain permit their spend their places of an lent contrast in which it people will tend to an better teach —W. M. S

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PARENTS AND THE SUNDAY-SCHOOL.

The object of the Sunday-school among children is precisely the same as the object of the Church generally in the world, viz.: to bring souls into saving communion with God, to make the bad good, and the good better. Surely there are few parents who will not sympathise with the teachers in their intense desire thus to bless, and enrich and save the children.

There is a story of the magical stone which became whatever its possessor most ardently wished. If he were hungry, its hard grey surface became soft white bread; if he were weary, it stretched itself out into the blanket, to receive his tired-body; if he were sick, it quickly melted into the healing medicine. What a treasure! But if by strong desire we could secure for our children what we would, who can doubt that such desire would not be limited to bread, or ease, or worldly wealth, or time? Parents who have been indifferent about their own salvation wish their children's safety; and it is most desirable that they should render help to our Sunday-schools in their effort to win the boys and girls for Christ and to His Church. This they may do by personal attendance at public worship, by dedicating themselves to God, by making the tone of the home Christian, by allowing no bad language to be used, by discouraging everything that is not pure and correct in behaviour, and by encouraging the singing and repetition of hymns learnt at school, the recitation of texts and lessons, and all the favorable expressions of the children about good things, the sanctuary and the school.

Parents should remember how much more time their children spend away from their Sunday-school than in it, and should themselves be watchful over their moral and spiritual interests during the week. They should take care to know where the boys are after dark, and where and how the girls spend their evenings. The impression their children receive now will abide—whether for good or bad depends very much on the fathers and mothers. Both in Christian families, and many homes destitute of religion, it is felt to be a difficulty when the subject of amusements is under consideration. It is well when father or mother allow the children to attend entertainments of an instructive or pleasing kind, if one of them always goes with them. A father is often as agreeable and as much desired a companion for his boys as boys of their own age would be. But it is certain that no parents should permit their sons and daughters to spend their week evenings in such places of amusement as are in violent contrast to the Sunday-school, or in which it is likely that the young people will learn lessons that will tend to undermine or destroy the better teaching of the Sabbath day. —W. M. Sunday School Mag.

TEMPERANCE IN THE SABBATH SCHOOL.

The principles of temperance are far too little taught in our Sabbath schools. Two or three years ago nearly every school had a Temperance Society connected with it, meetings were held regularly, and certain Sundays were set apart as "Temperance Sundays." But now this important subject is seldom mentioned except it come up in connection with the lesson. How can we expect the cause of temperance to make much progress unless our young people are brought up on the side of temperance and are warned of the evils of which drink is a fruitful source? If the principles of temperance were more taught in our Sabbath-schools there would be less cause for anxiety in behalf of our young men. The saloon-keeper would lose a large part of his trade, and there would be fewer disgraceful sights on our streets, of young men under the influence of liquor, unable to walk straight, and more unable to control their tongue. There would be less wine used on New Year's day. Every Sabbath-school should have a Temperance Society with officers elected once a year. A "Temperance Sunday" should be set apart at least once a quarter, when an address suitable to the occasion might be given. An illuminated pledge should be provided and all the school should be asked to sign it; and when a new scholar joins the school, he too should be asked to place his name upon this roll of honor.

STRAWBERRIES.

There are few things that the average town man takes more delight in than a showy bed of strawberries; and at the same time there are few things that are so disappointing. Sometimes there are berries, and often there are none. Now if the following rule is followed there will always be a good supply of berries: In the spring of 1884 dig a bed deeply and four feet wide, so as to gather the fruit from each side and never tread on the bed. Set three rows in this bed, putting the plants one foot apart. Plant Crescents, mixed with other sorts, as the Crescents need fertilizing by perfectly-flowered sorts. When the ground is frozen in December cover the bed with light litter thick enough to shade the ground; uncover the plants in April, but leave the mulching on. This bed will yield fruit in 1885 and '86; then it should be abandoned. "In the fall of 1884 dig up another bed, as noted

above, to be set with plants in the spring of 1885. Each alternate year dig a new bed in the fall and plant in the spring. In this way the garden will afford without fail, strawberries in their season.

REV. C. GARRETT ON SMOKING.

In the "monthly letter" of the English Anti-Tobacco Society and Anti Narcotic League the following letter from the Rev. Charles Garrett, President of the Conference, is given: "Liverpool, December 14, 1882. Dear Sir,—I am deeply grieved to see so many young people enslaving themselves to tobacco. Smoking is not only a waste of time and money, but it injures the health, the temper, and the influence of the smoker. It evidently promotes indolence and selfishness; almost every idler is a smoker, while the conduct of smokers in railway carriages is a miserable illustration of their selfishness; one smoker, rather than exercise self-denial, will make a whole carriage full of people uncomfortable and unwell. The aged man and the feeble woman alike sacrifice to his personal gratification. The bondage of the smoker is more despotic than that of the drunkard. I have been assured scores of times that the giving up of tobacco was infinitely more difficult than the giving up of drink; everything has to bow to this appellation when once formed. The company of the fair, the wise, and the holy is gladly left for a pipe. I have seen Christian men miserable in the most attractive and interesting company, and stealing away to the most unattractive room to secure a smoke. It is a sad thing to see a young man, and especially a Christian young man, fastening these fetters upon himself. I trust you will never begin, but for the sake of your health, your purse, and your soul, you will resolve with me never to touch a pipe or cigar, but to retain and enjoy the freedom from this most injurious habit with which our Maker has endowed us."

USEFUL HINTS.

An economical and really delicious way to flavor a cake which is to have icing over the top is to grate part of the peel of an orange or lemon over the cake before putting the icing on.

The idea of teaching every girl to thump a piano and every boy to be a book-keeper will make potatoes five dollars a bushel in twenty years.—Cape Ann Advertiser.

It is stated, upon medical authority, that no finer butter can be made in a room where smoking is indulged, as the milk and cream will absorb more or less of the fumes and flavor of tobacco.

Forethought and patience are nowhere so ingrained into a youth's nature as on the farm, but the youth should be there from his earliest years. It is too late to begin the apprenticeship at fifteen, with hope of securing its best results.

A Dundee (Scotland) dairyman was recently convicted of selling milk which had stood in the room in which a child was ill with scarlet fever. The milk absorbed the poison, and seventeen persons were infected with the disease, four of whom died.

It is a bad sign for a farmer when he feeds little or no grain except to his horses. It will pay to give some grain daily to sheep, to cows, and to hogs. If well managed, the poultry will usually pay better for the grain they consume than any other stock on the farm.

Thorough pulverization of the soil is sometimes worth an extra dressing of manure. Two fields, says a writer in the Indiana Farmer, lying side by side, were sown in wheat. One was plowed and harrowed the usual way, while the other was harrowed five times. The result was, that the latter gave seven more bushels to the acre than the former.

To clean painted wood-work, provide plate with some of the best whiting to be had, and have ready some clean warm water and a piece of flannel, which dip into the water and squeeze nearly dry; then take as much whiting as will adhere to it, apply it to the painted surface, when a little rubbing will instantly remove any dirt or grease. After which wash the part well with clean water, rubbing it dry with a soft chamois.

If a goose that is to be roasted is allowed to lie in a deep pan with cold water over it, in which a tablespoonful of soda is dissolved, all the dirt can be scraped out of the skin, and the coarse flavor, which is greatly objected to, may be entirely removed. The goose must first be perfectly cleaned by rinsing with clear cold water. Two small tart apples are a toothsome addition to the stuffing of a roast duck or goose.

Some time ago a gentleman was riding out with a friend and observed that one of his horses had a hole in each ear. On inquiring the cause, he learned that it was to keep the ears from jumping. "Why," said he, "a horse doesn't jump with his ears." "You are much mistaken," said his friend; a horse jumps as much with his ears as with his feet. Unless he can have free use of his ears, he cannot jump." He ties the two ears together, and he has no more trouble with the horse.

A bachelor says if you hand a lady a newspaper with a paragraph cut out of it, not a line of it will be read, but every bit of interest felt in the paper by the lady will center in finding out what the missing paragraph contained, even if it was only a Minard's Liniment advertisement, stating that it cures rheumatism and all aches and pains of the human race.

Memorites in Nebraska occupy three whole counties, are good farmers and hard workers, and so economical that their prosperity is remarkable.

Johnson's Anodyne Liniment is richly worth \$10 a bottle in certain cases. For instance, in cases of diphtheria, croup and asthma when the sufferer is almost dead for want of breath and something is required to act instantly. It costs only 35 cents.

Australian advices are that crops are in splendid condition. It is estimated that South Australia will have 18,000,000 bushels of wheat for export, and Victoria 7,000,000 bushels.

WEATHER PROBABILITIES.—Foretelling the weather is uncertain at the best, but it is certain that if you catch cold in this changeable climate you can best break its ill effects with Hagar's Pectoral Balsam, the most reliable and pleasant remedy for coughs, colds, bronchial and lung complaints. It is so agreeable that even a child will take it.

There were in England in 1883 paupers numbering 1,069,296, in a population of 26,700,000, or one pauper to every twenty-five of the population.

A fund of over \$3,200 has been collected in England for the widow of the late Captain Webb, who sacrificed his life last summer in the attempt to swim the Niagara whirlpool.

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THE WESLEYAN
FRIDAY, MARCH 21, 1884.

AN ERA AND HOW TO
MARK IT.

Our readers already know that in December next our American brethren will celebrate the centenary of organized Methodism in the United States. Two or three links bind us to them in hallowed memories. Our William Black was a member of that Christmas Conference; and so were Freeborn Garretson and James O. Cromwell who preceded him on his return; and the single special financial effort put forth among those American ministers and laymen at Baltimore was in our behalf. Dr. Coke thus briefly records it: "On one of the week days, at noon, I made a collection toward assisting our brethren who are going to Nova Scotia; and our friends generously contributed fifty pounds currency—thirty pounds sterling."

It is not our purpose now to linger in contemplation upon the marvelous growth of Methodism on this continent. Marvellous indeed it has been—unparalleled. Its growth cannot be estimated by any statistics. One must watch its influence upon the creeds and ecclesiastical organization of other branches of the church; he must think of the thousands who have been pointed to Christ by her teachers who have never borne her name and whose influence is ever expanding in other circles; and in the endeavor to do this he will find himself bewildered—afloat—because he essays on earth to solve a problem only to be understood in eternity.

Will each reader keep his finger on that fact stated by Dr. Coke, and then institute a comparison between that act of direct giving and the circuitous scheme of contribution to church agencies so much in vogue to-day. A comparison of the amount needs not be drawn; it is to the manner and to the motive that our Father in heaven has special regard. We are happy to be able to believe that thousands of Christian men have learned for love's sake to give back to God that tenth part of their income which the Jew gave through precept of law; but we cannot conceal our fear that through the circuitous method of fairs and bazaars and oyster suppers and juggling and pie-suppers, and a thousand other expedients which would seem to be ridiculous in the management of business, many have lost sight of that direct responsibility which our fathers felt when they brought of their plenty to the Master's feet. To day the Church reads through dimmed glasses the command, "Bring ye all the tithes into the storehouse," with the annexed promise, and treats as obsolete the injunction of an apostle. "On the first day of the week let every one of you lay by him in store according as God hath prospered him." At a glance any one may see money is now extracted by lecture and song and dainty and is not drawn by gratitude; how the believer and unbeliever are associated in church support till the former is weakened in principle and the latter feels as though he has a certain church connexion which satisfies him instead of union with the true vine; how vast numbers, having no better sphere allotted them in Christian work than to make the trifling object for sale, or the food to tempt, are dwarfed, stunted and robbed of their fitness to obey the command, "Go work to-day in my vineyard." Shall we not mark this era, while we honor God and those ministers and laymen whose acts will be recalled more vividly a few months hence, by resolving henceforth to give what we have to give in accordance with divine precept and so allow ourselves and others to be free for more direct service to the Master in soul-saving? Such a determination, closely adhered to and carried out in faith, would make this centenary an era to be ever remembered.

At our doors are many hundreds of young converts. They need exercise in the new life. It is indispensable. John Wesley in some of his quaint directions to his preachers has said, "Take exercise or you will die of dry rot." Many young converts die of "dry rot," through lack of spiritual exercise. Shall those who have lately helped to Jesus spend their time in mere spiritual introspection? They must look unto Jesus. And yet religion is not all contemplation. With disciples thus engaged angels gently remonstrated when they said, "Ye

men of Galilee, why stand ye gazing up into heaven? Is service in the Christian's real growth, his greatest safety. And in this the Church must be his guide. Can it be said that he guides him aright when he only details him for duty at the Sabbath-school concert, or puts him on the tea-meeting committee or appoints some bright girl to personate "Rebecca at the well"? Nay brethren, Christ has even higher work than this for that youth or maiden. If the bright morning of their Christian life be thus spent, the noonday will not be the bright noontide of the just, nor will the eventide be clear of clouds of regret. The remedy is simple. Do your duty, lay your financial offerings at God's feet, and send these souls forth to use winsome face and pleasant voice in exhorting, "Whosoever will, let him take the water of life freely."

THE COLOR LINE.

The decision of American judges that the Civil Rights Act was unconstitutional, has led to an agitation respecting the rights of the colored race which has reached Canada and even caused serious discussion in our city School Board. In the United States the question has grown in interest through the recent marriage of Fred. Douglas to a white woman many years his junior, and for some time his secretary. In this act the New York Independent seems to glory as a triumph in favor of "miscegenation," while the Chicago Interior, a Presbyterian organ, declares such an act to be a cruel wrong. Having no doubt in view the statements of the late Prof. Agassiz, it asserts that "the mixed race is not equal to either of the originals—they are weaker than the weaker of the two." It is a fact worthy of note that by none is the marriage of Fred. Douglas more severely condemned than by men of his own race. Mentioning no name, a writer in the Christian Recorder, the organ of the colored Methodists in Philadelphia, evidently takes that event as a text, and uses it as a rallying cry to the men and women of his own race to "come to the front, and stand for themselves and be true to themselves," without aiming to rise by such alliances. Douglas himself, who in the past has said some exceedingly bitter things about such marriages, takes refuge in the professed belief that a commingling of the races will one day destroy the identity of either. If this the Interior professes to see nothing less than destruction. The General Conference of the African Methodist Church is to hold in May, and it is not improbable that this delicate subject may give rise to some stirring debates. The bitterness of feeling respecting it in some parts of the United States is very great. "In a town of Ohio, only a few days since, a colored man was sentenced to a fine of one hundred dollars and three months imprisonment for having married a white girl, contrary to a law passed in 1840; and about the same date the trustees of a cemetery in New Jersey refused to allow the body of an aged and respected citizen to be buried in ground they controlled, only because he was a colored man. Such acts can have but one result—they must certainly help the men they are intended to injure, and hurt only the men who are responsible for them."

In one or two towns in Ontario, and in our own city, as well as in many places in the United States, the question of equal rights has come to the front in relation to the public schools. In Providence, R. I., and in Boston for some time no distinction has been made; in New York there are separate schools but 900 of the 1600 colored scholars of the city are found in the white schools; and in Brooklyn recently the Board of Education, by a vote of 21 to 14, resolved that the principals of schools under the control of that body "be directed to receive all colored children that may apply for admission on the same terms as they do white children." In this city a step in advance at least has been taken in the provision of a new school and the arrangement for grading colored scholars at a certain stage into the public schools, and also to the High School on the same conditions as other pupils. In view of the strong prejudices existing in the minds of so many this was perhaps as much as the School Board could possibly do, and their action will no doubt be favorably recognized by those in whose interest it has been taken, and as a recognition of rights which will yet be conceded.

The citizens of Cobourg, Ont., are making vigorous efforts to prevent the removal of Victoria University from their town. In the Private Bills Committee of the Ontario Legislature, while the bill for the consolidation of Victoria and Albert Colleges was under consideration last week it was noticed that in the early acts the institution was referred to as "Victoria College at Cobourg," while in the bill as submitted the words "at Cobourg" were left out. This omission called forth strong protest from a member, a Mr. Mulholland, who also read a resolution passed by the Town Council protesting against the bill passing in the shape proposed as an injustice to the town. An amendment was then moved that "nothing in this Act contained shall in any way affect the rights (if any) of the town of Cobourg or of any person or persons in respect of the location of the said university," and in spite of the objections of the promoters, the amendment was carried 12 to 8. The bill was then reported with amendments, the name standing as submitted, Mr. Mulholland dissenting. On the 14th inst., in the Legislature an amendment by Mr. Mowat that "nothing in this Act shall be construed to affect any question of law or equity as to the locality of the university, or as to the right or power of removing the same," was carried and that suggested by Mr. Mulholland was lost.

The Commission appointed in 1881 by the United States National Congregational Council to draw up a statement of what Congregationalists believe, has published that statement. Of it Dr. Lyman Abbott remarks: "Like all creeds, it is a compromise; it is history not prophecy. It is in accord with the great Evangelical confessions except on the doctrine of the Church, where it is, of course, Congregational as against the Prelacy and the Episcopacy, and Pede-Baptist as against the Immerisionist." Dr. Buckley, of the N. Y. Advocate, finds nothing in it opposed to Arminian views. The new creed, which is brief, consisting of only twelve articles, is signed by twenty-two of the twenty-five members appointed by the Council. One never took any part in the proceedings; two have withheld their signatures. The special objections of Dr. E. K. Alden are "that the doctrine of the trinity is not expressed with sufficient explicitness; that the word vicarious is not applied to our Lord's Atonement; that the purpose of the baptism of infants as the seal of a covenant is not defined; and that it is not distinctly stated that probation ends with life." The objections of Prof. Karr, of the Hartford Theological Seminary, have not yet been given to the public.

The labor of a solitary worker is sometimes over-rated when that of one of a number is lost sight of. In the course of a recent Home Mission address at Penrith, the Rev. Mr. Roe incidentally contrasted the results of the efforts of General Booth and the Rev. Alexander McAulay in the East of London. We copy from the Methodist:

Mr. Roe said that in 1879 he was stationed at Bethnal Green. Riding into London one night, a man in the same carriage said to him that the Salvation Army was the marvel of the age, and asked him to look at what General Booth had done—take East London. "Yes," said Mr. Roe, "take East London; what has General Booth done?" The man replied, "I know he has accommodation for 4000 people, and is getting in the worst and most abandoned classes, etc., and has about £10,000 worth of property." Mr. Roe would not question that statement; for four years he had been on the very ground to which the man referred. But in connection with their own Church, 25 years ago Alexander McAulay and William Booth stood up together, and neither of them had any property in connection with their churches. Mr. Booth then formed a mission, which has blown out into the Salvation Army. Mr. McAulay kept on the old Methodist lines, and worked on, and now they had sitting accommodation for about 12,000 people and about £60,000 worth of property, nearly all paid for; and then he turned to his friend and said, "Which has paid best—Mr. Booth's work or Mr. McAulay's work?"

We have little faith in licensing the liquor traffic. Law should stamp out and not compromise with evil, but if our law-makers must link us to this master-evil, we can only conclude that our city fathers have done wisely in retreating their steps as far as to repeal the law which permitted them to tax any license that may be issued under the authority of the Do-

minion License Act. The St. John Corporation has also reached a sensible conclusion and does not intend to spend the last cent in the civic chest in a general fight about nothing. Our Charlottemont temperance friends, more wise than their neighbors, have secured the power to carry out the Canada Temperance Act and are using it as a terror to evil doers. In striking as they are, they are striking at the very root of misery, crime and cost. We observe that W. F. McCoy Esq., for some time chairman of the License Committee in our City Council, has resigned his position. A thankless position it is, but we believe that Mr. McCoy has honestly endeavored to "make the best of a bad matter."

The world has not yet outgrown the wisdom of John Wesley's teachings. What he says about preaching the law might have been written to-day. Young ministers will do well to take heed to his counsels:

"I see a danger you are in which perhaps you do not see yourself. It is not in not pleasing to me, as well as you, to be always preaching of the love of God? Without doubt so it is. But yet it would be utterly wrong and unscriptural to preach of nothing else. Let the law always prepare for the Gospel. I scarce ever spoke more earnestly here of the love of God in Christ than I did last night; but it was after I had been tearing the unawakened in pieces. Go thou and do likewise. It is true; the love of God in Christ alone feeds His children; but even they are to be guided as well as fed, yea, and often quickened, too; and the bulk of our hearers must be purged before they are fed, else we only feed the disease. Beware of all honey. It is the best extreme; but it is an extreme."

Why should ladies patronize at the theatres men and women whom they would be unwilling to meet elsewhere. If the sole object be amusement, the amusement is inconsistent with a profession of Christianity; if it be to learn certain lessons, those lessons should be sought from better teachers. A New York correspondent of a Philadelphia paper, in referring to a Philadelphia paper, in referring to the disappointment of Miss Terry in not having seen more of the society of New York ladies, remarks: "I don't believe in making fish of one and flesh of another. If Miss Terry is not a person to receive into one's household, then neither is Mr. Irving. To be sure, Miss Terry has had a good many husbands, all of whom are living, I believe. I believe there are four of them. But some women have a genius for husbands, and I suppose she is one of them." Her daughter expects to follow her on the stage.

English philanthropists have organized a society for Christian work among railway men, whose duties very generally prevent their attendance at religious worship on the Lord's day. There are about 400,000 railway employees in Great Britain, or more men than in the army, navy and police combined. One man with whom the secretary of the society had conversed had never been off duty for one Sunday during a period of twenty-one years. Owing to the society's action in this matter, the London, Brighton, and South Coast Railway Company has, within the last two years, built three halls, to be specially devoted to temperance and religious services for their men. The official organ, the Railway Signal, a penny paper published monthly, has a circulation of 22,000 copies.

A Baptist Association at Brownsville, Oregon, a few years ago unanimously resolved that "all administrations of the ordinances of Christ by other organizations claiming to be his churches are invalid and void, and will not be recognized by us as true; nor their officers considered as officers of a Gospel Church." We agree with the Independent that this is not to be offered as "a fair statement of Baptist belief"; it is nevertheless a logical interpretation of "close communion." Happily, the hearts of most of our Baptist brethren are better than their creed, and they will yet adopt the "open communion" principles of Chas. H. Spurgeon, Robert Hall, and other leading lights of their denomination.

Who will say that Ritualism should be tolerated in the Episcopal Church of England? The Methodist Recorder says: "In Monday's Times we read that the ceremony took place of the benediction of the new clergy-house at St.

Peter's, London Docks, erected in memory of Father Lowder. At the celebration of the Holy Eucharist the celebrant wore "a finely embroidered red chasuble," the gospeller and epistoller "red dalmatics" (the color of the vestments being emblematically proper to an invocation of the Holy Spirit), and in the consecration of the elements the Roman Use was closely followed. The Rev. S. F. Green preached the sermon. After all this "Father Mackonochie" was the "officiant at a solemn benediction of the new house," a procession with acolytes bearing a cross, candles, thurible, and navicula, appropriate prayers being offered in each apartment.

The liquor dealers will die with their faces to their foes. An Ottawa despatch states that the brewers, in an interview with Sir John Macdonald, have demanded that light wines and ale and porter should be allowed to be sold in counties where the Scott Act is in force. They argue that this will increase sobriety by doing away largely with the use of ardent spirits. A similar bill led Mr. Gladstone to favor the introduction of the light, Continental wines into Britain, but he, as well as society at large, has learned his error at terrible cost. The fight is evidently waxing hotter—a sign that the day of redemption draws near. May God speed it.

The American Congregational Year-Book for 1884 shows a membership of 396,246, of whom more than 57,000 are classed as absentees. If Methodist church statistics were made up in a similar way, our numbers would be heavily increased. By us, we sometimes have feared, the names of absentees are dropped too readily.

A recent lecturer remarks that "the polygamy of Utah is simultaneous, and that of New York consecutive."

THE REV. JOHN S. INSKIP.

Through his labors and writings in the promotion of the higher Christian life, the name of the late Rev. John S. Inskip has become widely known. His death, on the 7th inst., after an attack of paralysis, was not unexpected. The appended statement is an abridgment of a longer one in the Western Christian Advocate:

Mr. Inskip was born in 1816, and came with his parents to the United States at a very early age. In the year 1832, under the preaching of Rev. Levi Scott, afterwards bishop, he was powerfully converted. His father was greatly exasperated at his son's religious pretensions, and especially at his attaching himself to the Methodists. To cure him of what he thought to be only folly, he threatened to drive him from home. The young convert remained unmoved, but engaged in unceasing prayer for his parents. Before the threat could be executed, two of his sisters were brought under the influence of divine grace, and were converted. Now almost in despair at what they considered the everlasting disgrace of their children, the parents proposed to keep the daughters strictly shut up at home and to expel their son at once. John retired to the barn, where he spent all the afternoon in prayer. In the evening, his father told him he need not go, and begged him to pray in his behalf. The work of God spread in the family, and both parents, and all of the children who were old enough were converted.

In the Cincinnati Conference Mr. Inskip was instrumental in abolishing the old rule of the Discipline, which in all cases required the men and women to sit apart in the churches during public worship. He was pastor of the first church where family sittings were introduced; and because of this innovation he was subjected to trial and censure at the ensuing session of the Conference. He appealed to the judgment of the Annual Conference. The cause which he advocated and adopted was, however, successful; and within five years nearly all the congregations quietly effected the same arrangements, and the practice is now universal. To him, more than to any other one man, this revolution in Church practice was due.

He was conscientious even in little things. Like others, in his early manhood, he fell into the habit of using tobacco. An influential layman once encountered him, with several others, sitting around the stove in the old packing-room of the Methodist Book Concern, on the corner of Eighth and Main Streets, in this city, all of them lustily smoking cigars. He affected astonishment at the spectacle, and exclaimed, "Well, well! this is a pretty example for our preachers who talk about self-denial, to set before us laymen! How can we be expected to practice it when our pastors do not?" Mr. Inskip immediately threw his cigar away without a word. A few days after, when the same lay brother met him and asked how he felt, he replied, with a smile, "Very well—since I have quit using tobacco." And this was the end of its use with him. He returned to the East about 1860, and continued as pastor for several

years, when he undertook the work of a travelling evangelist. He labored in this line as conductor of camp-meetings and revivals, especially urging believers to higher conditions of grace, and promoting the life of holiness among the Churches. In 1877 he became editor of the Christian Standard of Philadelphia, a paper published in the interests of the Association for the Promotion of Holiness.

THE SABBATH—INTEMPERANCE.

In seconding a resolution moved by Canon Stowell at the recent meeting at Manchester of the Association for stopping the sale of Liquors on Sunday, the Rev. Thos. McCullagh, President of the British Wesleyan Conference, said:

I represent a religious denomination which sent last year one enormous petition to the House of Commons on this subject, bearing the immense number of more than 500,000 signatures. It was stated in the report that the petition presented to Parliament last year bore the unprecedentedly large number of 1,800,000, so that the petition to which I refer represented nearly one-third of the whole number. This shows the perfect unanimity of the people called Methodists on this important question. We were one third of the whole, and of course we are not nearly one-third of the population. The war which we are waging is both defensive and aggressive. In its defensive aspect it has relation to the sanctity of the holy Sabbath. Of the divine origin and perpetual obligation of that day I harbour not myself the shadow of a doubt. And even those who do not hold my views of the Sabbath must yet acknowledge that it is an institution of immense antiquity. It was not created by an Act of Parliament in the reign of Queen Victoria, like Bank holiday. When the Lord of the Sabbath declared that the Sabbath was made for man, it was then an institution honary with age; and when the Divine finger wrote the Sabbath law upon the first table of stone, it is then what it is now—the oldest institution in the world. The first Sabbath was kept by the first man in the first Paradise, before sin had blighted any of its flowers. I find the command "Remember the Sabbath day, to keep it holy," in the very centre of the Decalogue, a purely moral code; and I dare not try to pluck it thence, to relegate it to the limbo of a vanished ceremonialism. I take my stand here; I can do no other; God help me! as a defender of a law which I find included in man's duty towards God. But I stand not merely on the defensive. I join with you in waging the war of aggression. We attack not individuals, but we attack a system of evil—a system which is productive of poverty, disease, misery, and crime. The attack which we are delivering does not, I know, in the estimation of some, go far enough. There are many in this great meeting, my Lord Archbishop, who would go much further; who would close up public-houses on week days as well as Sundays. But even if this were accomplished, it does not follow that it would entirely remove intemperance out of the land. If then we cannot do what we would, let us do what we can. Let us assail the system in its most vulnerable point—its licensed permission to trade on Sundays. Sunday closing will accomplish much, if it does not accomplish all. The Sundays of a single year are equal to seven weeks and a half, and that is no insignificant period in which to place strong drink under lock and key. The Sundays of seven years are equal to twelve months, and that is no contemptible time in which to close the doors of the public-house against the man who cannot resist the temptation of entering a public-house door whenever he sees it open. Besides, as a drunken Saturday evening usually projects itself across the Sabbath, and over the Monday, so a Sunday with strong drink inaccessible to those who love it will put a compulsory arrest on the Saturday night's debauch, and will ensure a sober Monday for reason, for industry, for manliness, and for domestic enjoyment. Of one thing I am certain, your grace, that Sunday closing is inevitable, that it must come. The sooner it is placed upon the statute-book the better.

ARAB FANATICS.

An Austrian merchant, who to escape death agreed to become a Mussulman, met in the camp of Osman Digma two acquaintances from Souakim whose information he narrates in the London Daily News. In it one finds the secret of the desperation with which the Arabs threw themselves on the English squares in the recent battle, and of the sullen manner in which they retreated:

I was assured by my friends that they were not at present thinking of the wrongs they had undergone, but that they were certain that the real Mahdi had come, who would overthrow all nations, destroy all his enemies, and then rule the world according to his own ideas; that he was a man unknown before, suddenly become so powerful that he was able to crush every expedition sent against him by the Government; that really there was no power on earth to restrain him in the accomplishment of the task he had undertaken; that they

had received from them to arise thereby gain and that if he would come, he would come, destroying the hell. They were men who are Digma are nations or any against them, to capture all, and that if cause, they were ever in Paris and speaks of Tokar, and for the poor would together capture by town they were above in the to Jeddah of Egypt, and of the E. and then to with the Abo that they had that they had the same as phosied by the "Muhdi" in the Governm. They cared not anything if they fought gain Heaven to hell.

THE P.

The Annual Meeting of the Board of Education will be read, who can guarantee benefits best our system of funds and local last year, increase over \$1400.

Taken as a year just close satisfactory of the statistics reported an increase of the number of teachers in attendance marked success of the system depended on the amount of such as the average salary I am pleased signs alluded of a newly adopted and subjected to constant income male teachers accounted for in much advantages of

FOR THE W.

The Extension Mission to be a success. well attended been manifest "Times of from the Many have and are now I organized, a sustained, a weeks have into full me At Big Ba are held in with the help Temperance to a respect About two in the midst of ing commun materials with as early as possible help for which have opened was much to do a good w At Badde equally into of attentive gularly in the our services A few days placed in m the good we have found and intelli will admit of and the bright.

March 8.

The Pres connected with of the Unit ber. Fifteen ing at a vil the gulf of S bytry to or Four young the view of and one was ing the year on confessi infants were four church Presbytery, of 250, and an average

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had received letters from him ordering them to arise and fight in his cause, thereby gaining a place in Paradise; and that if they disobeyed his commands, he himself in a short time would come and punish them by destroying them and sending them to hell. They said, moreover, that the men who are fighting under Osman Digma are not afraid of rifles, cannons or anything that could be used against them; that they have power to capture all guns in perfect certainty, and that if they die in such a holy cause, they will enjoy themselves forever in Paradise; that their swords and spears would destroy Sunkat and Tokar, and after the fall of these two forts the people who now besiege them would together fall on Souakim, encamping by its wells, and taking the town they would not leave stone upon stone in it; that they intended to go to Jeddah and Mecca, take possession of Egypt, kill the Sultan of Stambul and all the Englishmen and Christians, and then find themselves free to cope with the Abyssinians. They said also that they had found out in their books that this was the real Mahdi prophesied by Mahomet as his career in the same exactly as foretold by that prophet; if he be not the real "Mahdi" how could he have beaten the Government as he has done? They cared neither for riches, position, nor anything on earth, for they knew if they fought for him they would gain Heaven; if not, they would go to hell.

THE PUBLIC SCHOOLS.

The Annual Report of the Superintendent of Education in Nova Scotia will be read with satisfaction by all who can gauge with any accuracy the benefits bestowed upon a country by our system of common schools. The total amount of Government and County funds and local assessments expended last year, was \$612,889, an increase over last year of \$41,500. The increased Government expenditure was \$1400. The Superintendent says:

Taken as a whole, the record of the year just closed is a more than usually satisfactory one. In comparison with the statistics of 1881-2, there is reported an increase for each term in the number of schools in operation, of teachers employed, and of pupils in attendance, as well as a still more marked success in the total registration of the year. The gross sum expended on the erection and improvement of school buildings much exceeds the average amount thus appropriated during recent years, while there has been a small increase in the average salaries of teachers of all grades. I am pleased also to state that the signs alluded to in my last report of a newly awakened interest in methods and subjects of instruction both continue and multiply. As compared with last year, male teachers have decreased by the number of 21, while those of the other sex have increased by the number of 54. The constant increase in the ratio of female teachers to males is in part to be accounted for by the fact that the former in much larger numbers seek the advantages of professional training.

FOR THE WESLEYAN. PORT HOOD, C. B.

The extension of the Port Hood Mission to Baddeck has thus far been a success. Our meetings have been well attended, and deep interest has been manifested by the people. "Times of refreshing" have "come from the presence of the Lord." Many have been led to the Saviour, and are now openly confessing Him. I organized two classes, which are well sustained, and during the past few weeks have received thirty persons into full membership.

At Big Baddeck our regular services are held in the old "Bethel," which, with the help of a Division of Sons of Temperance, is being transformed into a respectable place of worship. About two miles from this Bethel, in the midst of an interesting and growing community, we are collecting materials with which to build a church as early as possible this spring for any help which we shall be thankful to have opened a Sabbath-school, which was much needed, and it bids fair to do a good work.

At Baddeck Village the work is equally interesting. Large numbers of attentive hearers have gathered regularly in the "Phoenix Hall," where our services have been signally blessed. A few days since, a beautiful robe was placed in my sleigh as an evidence of the good will of the people, whom I have found most kind, appreciative, and intelligent. Our mission here will admit of still further extension, and the prospects are unusually bright.

March 8, 1884. T. WOOLTON.

The Presbytery of Siam, Asia, connected with the Presbyterian Church of the United States, met in November. Fifteen church members residing at a village on the west coast of the gulf of Siam, requested the Presbytery to organize them into a church. Four young men were received with the view of studying for the ministry, and one was licensed to preach. During the year sixty five and twenty one infants were baptized. There are four churches under the care of this Presbytery, with a total membership of 230, and four Sabbath-schools with an average attendance of 170 scholars.

FINAL NOTICE.

TO SUBSCRIBERS IN ARREARS. Two weeks ago we sent a circular to those of our Subscribers who were more than one year in arrears respectfully requesting payment. We also requested the ministers as our agents to examine the lists which had been sent to them, and report to us in regard to those in arrears. We regret to say that with very few exceptions we have had no reply either from our agents or from the subscribers. We are therefore reluctantly compelled to stop sending the paper after this week, to all such subscribers. All such parties are held liable for the amount due and measures will be taken to collect the same.

S. F. HUESTIS.

PERSONAL.

We quite agree with our contemporary, the Herald, that Alderman Theakston will be a valuable addition to the city school board.

The Rev. W. Pennington, one of the eldest of the ministers of the F. C. Baptist Church in New Brunswick, died at Houlton, Me., on the 27th ult.

Dr. Sponagle, son of Rev. J. L. Sponagle, is devoting himself to the practice of his profession at Dartmouth. His preparatory record has been most encouraging.

At the recent formal opening of the Free Library at Toronto one of the addresses was given by Rev. Dr. Witrow, Editor of our Canadian Methodist Magazine. A large and distinguished audience was present.

The Rev. J. P. Cook has reached the United States as representative to the Methodist Episcopal Conference from the Methodist Church in France, accompanied by the Rev. M. Lederlin, of Thiaou, in the Vosges.

The Quaker preacher, Mrs. Sarah F. Smiley, has been licensed by the Episcopal Bishop, Doane, of Albany, to read and explain the Scriptures "in such parishes as she is invited to teach in by the rectors." But this is only to women.

There are popular sextons as well as popular preachers. Mr. John Smart, of the Grafton street church in this city, is one of the former. On Friday evening Mr. Smart, at the close of the prayer-meeting, was presented by the pastor with a purse of \$75, from various members of the congregation.

The death of Dr. Clay, a former Baptist minister in these provinces, took place last week at Bedford. Some years ago he was obliged to retire from the ministry. For a time he practiced medicine and for some years has been immigration officer for this port. He was a man of much force of character and a most genial companion.

LITERARY Etc.

Thirty Thousand Thoughts, Edited by Revs. Canon Spence, J. S. Exell, C. Neill, and J. Stevenson, with an Introduction by Dr. Howson, Dean of Chester, has just been issued by Messrs. Funk and Wagnalls, New York, and may be procured through our Book Room. This great work, a library in itself, is the combined result of researches made by scores of contributors who have passed in review thousands of books. The entire field of literature—Patriotic, Mediæval, Puritan, Modern, Classical, Foreign—has been made to yield up its choicest thoughts, on Theological, Philosophical, Biblical, Ecclesiastical, Ethical, and Practical Subjects, the whole arranged upon a scientific basis for homiletic use. This unique work is a grand illustration book, combining the advantages of a "commonplace" book, a homiletical "encyclopedia" or "dictionary" of illustrations, and a "compendium" of theological literature, the whole arranged for practical use by those too busy to search through libraries for what they need. It supplies a want long and deeply felt, and cannot fail to be of great service to ministers, students and intelligent readers in general. The work will be completed in six volumes, although each volume is complete in itself. The one now issued deals with Christian Evidence, the Titles of the Holy Spirit, the Beatitudes, the Lord's Prayer, Mass and the Eucharist, and the Lord's Supper. The American publishers deserve credit for producing the work in excellent style, and selling it at so moderate a price as \$3.50.

METHODIST NOTES.

The revival services in the Exmouth street church are being continued this week. We understand that they are growing in interest and are attended by large numbers.

The special services conducted in Northampton for several weeks by Rev. R. C. Clements, were brought to a close on Thursday evening of last week, when fifteen persons were received "on trial" for membership. In the reception services Mr. Clements was assisted by Rev. Geo. M. Campbell.—Corveton Sent.

The Rev. George Steel writes: "Brother Cowperthwaite, of Cornwall, has had an extensive revival at Kingston. As the result of several weeks' special services about fifty professed to find salvation. Over thirty have already united with our Church. It is expected that altogether forty will be added to us. He is now engaged in special work at Cornwall. Several have already found the Saviour."

The Queen Square Methodist church was filled with a very large congregation on Sunday evening, when Rev. Job Shenton preached the anniversary sermon of the Sunday school connected with the church. A number of the scholars conducted the singing which was excellent. The rev. gentleman took for his text Deut. 6th chap, 6th and 7th verses. The average attendance last year was 134, and in the present year up to date 184, a difference of 50 scholars.—St. John Sun.

Mr. Youmans, teacher at White Fish Lake, Indian Territory, speaks of the Sunday school: "We have 51 pupils. Some young men and women attend. Nearly all learn the 'Golden text.' What seems strange to me is the number of verses they can learn in English. To learn even one verse in Cree is difficult for me, while some of them recite the whole lesson of eight to twelve verses in English, and a few 16, 26, and one even 60 verses at a time."

The lot of land for the new church connected with the Cobourg mission has been secured. After having paid for it the trustees will have \$2000 promised. As soon as the sum is raised to \$3000, the undertaking will be commenced. In the meantime "living stones" are being added to the church. The prospects of the mission both spiritual and financial, are very good. The Sunday school, under the superintendence of Mr. J. S. Balcher and his active staff, has proved a blessing.

The quarterly meeting of the Grafton street church was held on Monday evening. Religiously and financially the church is prospering. To the regret of all, the three years' ministry of Mr. Teasdale will end with the coming Conference. The return of Mr. Batty to Cobourg road is asked for. Mr. Brecken accepts the invitation to become Mr. Teasdale's successor, subject to the approval of Conference. The Sunday school is proving a nursery to the Church. Its numbers have increased to nearly 250. Dr. Woodbury, the superintendent, is assisted by a staff of active officers and teachers. One young man, of most promise, was recommended to the District meeting, as a candidate for our ministry.

The Economy correspondent of the Colchester Sun says: "In compliance with an invitation from Mr. J. McKindley, engaged in the lumbering business here, Rev. John Craig of the River Philip circuit, visited his logging premises on Sunday afternoon, the 24th ult., and conducted a service which was highly appreciated by the audience, one hundred and thirty two in number. At the close a very respectable cash offering was handed to the minister. Mr. McKindley had tea provided for all present, but twenty one had to leave immediately at the close of the service. Several of the ladies present offered to assist the cook and butler, but the latter respectfully declined their kind offer, feeling that they were capable in themselves to meet the emergency."

Rev. R. Opie writes from Jerusalem, N. B.: "Early in the winter we commenced special services at Jerusalem, which were continued about five weeks. At Olivville we commenced similar services immediately after the dedication of the new church, which were continued about the same length of time. The services at each place but, especially at the latter, were largely attended, and were seasons of great spiritual power and profit. As the first fruits, it has been my privilege to receive five into the Church at Jerusalem, and seven at Olivville, by the right hand of fellowship. It has also been my privilege to receive others into membership at Brown's Flat, and Oak Point, in connection with the regular services, this year. At each of the above places we have been cheered by the clear statements of converting power, as experienced by those who have recently given themselves to God and to his church. We expect others to join us before the end of the year."

From Petito-lac the Rev. W. Lawson writes: "Last Sunday week we had the pleasure of giving the right hand of fellowship to three persons and of baptizing one of them in the Petito-lac church. One was the head of a growing family, the other in the strength of young manhood, and one in the bloom of youth. It was an impressive scene. Others are completing their probation here. We have just closed special services at Corn Hill where we continued for two weeks with good results. About

twenty persons have obtained liberty in Christ, and many more are seeking the same blessing. We will have to build a church at this place soon through God's blessing. We have been called to mourn the sudden death of two young persons aged respectively seventeen and twenty. Both had within a few months back given their hearts to God. This is comforting to friends and relatives, who are rejoicing in tribulation."

ABROAD.

The Revs. Dr. Campbell and J. S. McDade, two of the Irish General missionaries, report cheering results.

The total number of names taken during the ten days of the Saffield, Eng., revival mission was 300. The number who had professed conversion during the fortnight is 208, besides many children. The special work is yet continued.

A native pastor has been in charge of the M. E. church in Kinomoto, Japan, for the past year. He reports the work as prospering grandly. His entire time is employed in explaining the Word of God to vast crowds. A number have been added to the Church. A letter has been received from a large town in Satsuma, bearing the signatures of 19 men who wish to be organized into a church, and supplied with a pastor. Two similar letters have been received from other large towns in other provinces. A promising class is preparing for the work in the Theological Seminary in Nagasaki.

TEMPERANCE NOTES.

The Iowa Prohibition bill passed the Senate, March 4, by a vote of 34 to 11. It comes into effect July 4.

The Duke of Albany, in a recent speech at Liverpool, remarked that drink was the only terrible enemy that England had to fear.

At Providence, R. I., a bill passed the Rhode Island House of Representatives, on the 6th inst., forbidding the location of dram shops within 400 feet of school houses.

The town of Rockland, N. Y., has elected a no license excise commissioner. It has long been a strong license district. Last summer license was granted to a man who openly sold beer on Sunday in front of the camp-meeting ground. This caused a revolution of feeling.

The Prohibitory Amendment in the New York Assembly was defeated by a vote of 61 to 63. Of the Republicans, 52 voted for the amendment and 17 against it. Of the Democrats, 9 voted for and 46 against it. It is probable that an attempt will be made to carry a high license act.

The first semi-annual session of the Western and County Prohibitory Alliance was held at Moncton on the 3rd inst. Rev. Dr. Pickard, President of the Alliance, presided. The Revs. J. S. Phinney, Dr. Kennedy, Dr. Stewart, B. Chappell, S. R. Ackman, and T. J. Dineault were also present among others.

A great audience was present at Judge Cook's lecture at Truro Temple, Boston, on the 3rd inst. By an impressive rising vote of the whole assembly, no one dissenting, a resolution was passed indorsing the movement for submitting the question of constitutional prohibition to the voters of Massachusetts.

On Saturday, 1st, the Permissive Bill, which resembles our Scott Act, was voted on in the town and district of Harbor Grace, N. F. The figures were 1663 for, and 292 against. The Protestants gave a solid vote for the bill. There was only one Protestant liquor dealer among some 25 and he voted for the measure.

A very large number of Temperance men from all parts of P. E. Island met in Charlottetown on the 6th and 7th inst. About ninety were present, among whom were delegates from various Temperance associations, and ministers of all denominations. It is very evident that we may expect to see the Canada Temperance Act respected and feared upon the Island.

GENERAL RELIGIOUS NOTES.

In Mexico there are of Protestants, 13,000 communicants, and probably 27,000 adherents.

Four members of the Salvation Army were lately fined and imprisoned in Bridgeport, Conn., for parading the streets and holding meetings.

The Rev. Rev. J. L. Porter, a Presbyterian missionary in Teheran, has translated into Persian Bunyan's "Pilgrim's Progress."

The Bridgewater Times states that Messrs. E. D. Davidson & Sons have employed the services of a preacher to conduct religious services in their lumber camps during the winter.

Two young ladies, one in Nova Scotia and one in New Brunswick, have offered themselves to the Baptist Foreign Mission Board for work in the Telugu field. The Christian Visitor presumes that both will be accepted.

The Toronto Mail reports that Salvation Army sergeants at Kingston have secured signatures to a petition, which will be sent to General Booth, protesting against dancing. There is a split in the army here on that account, some siding with Capt. Steacy, who danced last Sunday on the platform, and others opposing him. One sergeant has left.

At the last meeting of the Japanese Synod, representing the Presbyterian and Reformed missions, three churches undertook henceforth the full support of their pastors; three other churches expect to be self-supporting within a few months, and three more in January. It is thought that, at the next meeting of the Synod in 1885, the native members will agree to undertake home missions.

Since the Week of Prayer, union meetings have been held daily in Salt Lake, and with large spiritual results. The Scandinavian M. E. Church has received 9, the Presbyterian Church as many, with a larger number soon to follow, the Congregational 28, and the Methodists 38. The meetings after nine weeks are still in progress, with no evidence that converting grace is ceasing to flow.

GLEANNINGS, Etc.

THE DOMINION.

The Manitoba legislature met on the 13th inst.; that of Quebec will meet on the 26th inst.

The electric light is to be introduced into four Montreal churches. It is already used in St. Andrew's Presbyterian Church.

Eight hundred and forty-six bears were killed in New Brunswick last year. The bounties cost the Local Government \$2,538.

The P. E. Island brigade of garrison artillery has again carried off the shifting ordnance prizes given by the Dominion artillery association of Canada.

The counsel of the Dominion Government has lodged a claim against the Exchange bank for \$237,000 deposited, and insists on it being paid before the other depositors, on the ground that it is a first charge.

The payment of the double liability on the shares of the Exchange Bank will be called for in the next Official Gazette by the liquidators. The amount demanded will be 20 per cent. per month.

A despatch to the Chronicle says that the Speaker of the Ontario Assembly laid on the table on Monday night \$800 and \$1,000, money given to two members of the House, to bribe them to vote with the Opposition. Two of the men concerned have been arrested and are in jail.

Kingston cabmen have petitioned the city to repair their rigs, exempt them from taxes for ten years, and let them drive without a license. They claim that the public could not do without them, and that they have as much right to be exempt as the Street Railway Company.

The Flying Yankee train will be put on the route between St. John and Beaton about the first of June. By this train only a few of the more important stations between St. John and Portland are recognized. There will be no night boat on the route between Fredericton this season.

The Grand Orange Lodge met on the 11th inst. in Fredericton. There are now eleven county lodges in the Province. St. John shows a membership of 453; York, 181; Charlotte, 153; Westmorland, 120; Kings, 139; Queens, west, 91; Sunbury, 60; Victoria, 60. Several lodges in the different counties will increase the total by over 200 members.

The total quantity of coal mined in Cumberland County during last year, amounted to 248,861 tons. The tons from the various collieries were: Chignecto, 23,395; Juggins, 26,000; Minudie, 4,451; and Spring Hill, 193,161. The county of Pictou raised 505,626 tons; and Cape Breton raised in all 612,614 tons during the year. The total product of gold for the year was 15,446 ounces.

The action taken by the City School Board yesterday in the colored school matter, will enable the children of colored citizens, on getting through the new school to be provided for them, to enter the departments of the principals or vice principals of any of the present public schools. In the case of the Brunswick Street School, they will not be able, on passing the prescribed examination on leaving the colored school, to enter the high department, but in that of vice-principals they can receive instruction that will prepare them to study in the higher department.—Chronicle.

Last week the Bill to amend the Independence of Parliament Act was discussed at length in the Dominion Parliament and carried after midnight by 105 against 49. On Tuesday last Houde's resolution in favor of the repeal of the Dominion license law of 1883 was placed first on the order of the day. Sir Hector Langevin moved in amendment "That the license act be submitted with all convenient speed to the Supreme Court of Canada or of the Privy Council, or both, in order to ascertain whether this law is ultra vires the Dominion Parliament." The amendment was carried by 117 to 63. On Monday, Mr. Cameron, of Victoria, moved the second reading of the bill incorporating the Royal Orange Association of British America. It was strongly opposed by Mr. Blake and others, and on a vote being taken at 3:30 p. m., was defeated. Yeas 68; nays 105.

NEWFOUNDLAND.

The Black Diamond Steamship line are building a new steamer, the Bonanza, which, with the Colons, will run regularly next season between St. John's Nfld., and Montreal, touching at North Sydney, Strait of Canso, Pictou and Charlottetown.

At Grand Jercoise, on the 14th ult., a merchant named Martin was found on the floor, his brain being blown out. His wife was strangled in bed, and beside her a babe lay sleeping. A young lady who spent the previous evening with them says there was nothing to hint that such a fearful crime was pending.

GENERAL.

At present about 19,000 persons are exiled to Siberia annually, and about sixty per cent. are nobles.

A bill to regulate the sale of patent medicines is likely to be introduced into the British Legislature.

At Bangor the public clocks have been changed from standard to local time in accordance with the expression of citizens at the late election.

The Irish Justices, in opening the Dublin Assizes, agreed that there has been a gratifying diminution of crime.

Since the introduction of two-cent letter stamps in the United States there has been an unexpected reduction in the number of postal cards issued.

Solomon Shapira, well known in the recent attempt to sell in England a forged manuscript of the Pentateuch, has committed suicide, having shot himself in the head with a revolver at a hotel at Rotterdam.

A levee at New Orleans, broken last week, was built last year at a cost of \$67,500. The water from this crevasse will cover the greater part of four parishes, submerging the Texas Pacific Railroad for many miles.

In the United States District Court a libel has been filed against the Boston and Savannah Steamship Company, to recover \$50,000 damages for the loss of the life of Sampson Fawcett, of Lawrence, through the City of Columbus disaster.

A New-England whaling brig, now in Cumberland Inlet, has captured a whale yielding 168 barrels of oil and 2,500 pounds of whalebone, and from the sale of the stuff had realized nearly \$14,000. This is believed to be the largest whale ever captured.

Mr. Gladstone's great Franchise measure, if carried, is expected to add 1,300,000 voters to the English constituencies, over 200,000 in Scotland and over 400,000 in Ireland. His speech on it was one of the greatest of his oratorical achievements.

At the thirty-second annual commencement of the Woman's Medical College of Pennsylvania, on Friday, twenty-six young women were graduated; several of whom have fitted themselves especially for practice in foreign medical mission work.

Latest intelligence concerning the explosion in Pocahontas mine, West Virginia, is to the effect that about 150 men were killed and that the accident was caused by men going too far into the mines with lamps. The explosion was terrific, sending fragments of men into the air.

The governor of Delaware has repudiated L. F. List until the second Friday in March, 1940. The culprit was to have been hanged next Friday. It was conceded that his offence was only one of murder in the second degree, and as the Governor has no power to commute the sentence he has granted the respite.

Bacinh has been captured by the French at the end of three months with 100 pieces of artillery. The advance of the French from the place has begun. It is reported that Marquis Tseng, the Chinese Ambassador, has asked the English Foreign Secretary to mediate between China and France.

The Gordon Highlanders and the mounted infantry with tents and baggage were to proceed to Handout on Wednesday. The Sphinx has gone to Massawa to report upon the defence of that town. Forty Egyptian gendarmes have been flogged at Suakim for mutiny. Osman Digma declares he will renew the fight in ten days.

A battle took place at the Tamai Wells on the 13th inst., beginning at day break. Immense hordes rushed upon the British from both sides. The Arabs fought with great pluck. The second brigade was at one time repulsed. The Gatling and Gardner guns fell into the hands of the rebels and were only recovered after a severe fight. The rebel camp was captured at the end of two hours and a half of fighting. Osman was present early in the battle, but fled when defeat became evident. Fifteen hundred corpses were found in one pit. Five British officers and 87 men were killed and eight officers and 103 men wounded. 19 men are missing. Rebels numbered from 10,000. Three officers were killed at the guns. Over 2000 rebels were killed. After the battle Osman's camp and three villages were burned. Osman's standard was taken and Tewfik recaptured. All the English papers join in a confession that a decisive victory came within an ace of being a disastrous defeat. Admiral Hewett and Gen. Graham have offered £1,000 for the capture of Osman Digma. A despatch says that there are no signs that defeat has crushed the spirit of Osman Digma. He has returned with 2000 followers to the neighborhood of his former encampment, assures them that in a third battle success will be theirs, but the tribes are much demoralized as they reflect upon the full significance of their crushing defeat. Two sheiks who attempted to leave his camp have been placed in chains.

For the WESLEYAN. OLIVE, MANITOBA.

A few lines may prove interesting to some whom I have been associated with in Newfoundland as well as the Eastern Provinces.

In looking over the Station list of the Minutes of the Manitoba and N. W. Conference, it will be found that my appointment is to the "Cypress River Mission" in the "Pembina and Turtle River District."

I have taken the trouble to ascertain what classes of persons are occupying farms in the country. In taking a township of six miles square, just in the neighborhood where I reside, I find that of some thirty-five persons holding and cultivating land as farmers not more than a half dozen are really "practical" farmers.

The Methodist representation is not very large at present, but we are receiving and listening to all classes with the greatest respect and attention.

The day she died some one remarked in the sick room, "Is she not afraid to die?" The father who noticed the lips of the dying girl to move, stooped to hear their whispered utterance and he caught the answer to the question—"No, this is only the shadow of death."

Although her parents were connected with another branch of the Church, she regularly attended and became strongly attached to the public and social services of our Zion.

March 5, 1884.

MEMORIAL NOTICES.

JANE LANGILLE found "sweet rest in Heaven," Dec. 5th, 1883. The deceased was wife of Oliver Langille, River John, and mother of Rev. W. H. Langille, Kentville.

At twenty-one years of age she was converted to God under the ministry of the Rev. G. S. Milligan; and from that time worthily bore the name of a true Christian, a faithful worker, and a loyal Methodist.

Her knowledge of Scripture was remarkable. Chapter after chapter she could repeat of that Word she loved so well. Those who visited her during her sickness were astonished at the number, variety, and aptness of the

passages she quoted from time to time. She could truly say, "How sweet are thy words unto my taste! yes, sweeter than honey to my mouth."

Her house was a home of Methodist ministers which many of them fondly remember. In church work she was always foremost: it was a pleasure rather than a duty, and was never limited in extent by what some people call "their share."

daughter of Stephen Bigney, was granted the desire of her heart on the 15th, Feb. when the Lord permitted her to enter into rest. A few days before her death she looked earnestly into her father's face, and said—"Pa, is it wrong for me to desire to die, and go to heaven?"

Through a sickness of several months her young life quietly wasted away. The best medical aid failed to restore her: but, while the earthly temple failed, her soul was renewed day by day.

The day she died some one remarked in the sick room, "Is she not afraid to die?" The father who noticed the lips of the dying girl to move, stooped to hear their whispered utterance and he caught the answer to the question—"No, this is only the shadow of death."

The same day as the evening shadows gathered, her soul quietly stole away from the darkness of night and sorrow to heaven—where "they need no candle."

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For many years she was a daughter of affliction—the sense of hearing almost failing to perform its office—but she bore the infirmity with exemplary patience; and if she could not always "glory in her tribulation," she endured it with cheerful resignation to the will of God.

During her last illness, I visited her often, and always found her patient and happy. Her testimony was definite. She was in the enjoyment of "perfect love." The sting of death had been taken away, and she rejoiced in him who had given her the victory.

What seems so transient; This life of mortal breath; Is but the suburb of the life alysian, Whose portal we call death.

There is one satisfaction which the illustrators of the press have. They can use their pictures of public men for comic valentines after they have fulfilled their first and most atrocious duty.

His devotion to the Divine Master was uniform throughout, and his fervent zeal in seeking to save the lost unabating. For exemplary piety, sterling integrity, a single sim, brotherly kindness, deep sympathy with the afflicted, and earnest consecration to God he had few equals.

An interesting decision was given the other day by the Recorder of Montreal. The case was one in which a carter named Charette was charged with assault and battery at the instance of one Boulet.

Wendell Phillips once to a critic of one of his speeches; "I simply recited a fact that had no business to be a fact." "But said the other, "your statement was misleading." "Did it mislead you?" was the retort; "well, it is necessary to mislead some people in order to guide them right. Remember how Paddy had to drive his pig one way to make him go the other."

About twelve years ago I presided over the Newburg District Conference in Forsyth. One of the questions discussed was the extravagance of dress and jewelry. While the subject was at its height, the Conference adjourned. As I was to speak that night, and the people seemed to be interested in the topic of the day, I took it up.

Disraeli, it is stated, made by Lord Parnell £30,000; Byron, £23,000; Lord Macaulay received £20,000 on account of three-fourths net profits for his history. Thiers and Lamartine received nearly £20,000 each for their respective histories.

Lincoln's tomb at Springfield, Ill., is going to ruin. Two of the supporting arches have collapsed, and one corner of the monument has settled several inches.

Veterinary surgeons all over the country are fiercely denouncing parties who put up extra large packs of worthless trash and sell it for condition powders.

The English revenue benefited to the extent of about \$500,000 from the legacy and succession duty paid by Mr. Holloway, the pill maker's legacies.

A teacher asked his class, "How do you pronounce at-i-n-g?" A smart boy stood up and said, "That depends a great deal on whether you mean to use it on a man or a wasp!"

There is one satisfaction which the illustrators of the press have. They can use their pictures of public men for comic valentines after they have fulfilled their first and most atrocious duty.

Why with Rheumatism suffer, Or Neuralgia's pangs endure, When a cure is close within your reach, Be you either rich or poor? So use the remedy at once, Or you'll regret it later.

It is well enough to advise a young man to overcome all obstacles by "taking the bull by the horns"; but when the youth is in the middle of a field and the bull is coming toward him with its head down and its tail lashing the air, the young man prefers to take the fence.

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