

The Wesleyan.

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FROM THE PAPERS.

A Universalist minister of Massachusetts has become a Methodist.

Telegrams from Calcutta announce that five Protestant missionaries have been summoned for preaching in the streets.

Dr. William M. Baker, of Boston, author of "His Majesty Myself," and other novels, has accepted a call to the South Presbyterian Church in Philadelphia.

The two halls for female students at Oxford are both full and are increasing their accommodation. The best professors have been secured as lecturers.

Mr. G. W. Harrison, of Philadelphia, has been directed by the Governor of Pennsylvania to go to England and assist in preparing to remove the remains of William Penn to Philadelphia.

Dr. Dexter, senior Editor of the *Congregationalist*, has been appointed to give the annual series of Congregational lectures in England in 1882. He is the first foreigner to whom this honor has been given.

A Roman Catholic paper says that had the Church retained all her children, there should now be in the United States of 20,000,000 to 25,000,000 members of that Church, whereas there are now less than 7,000,000. It attributes the great losses to the influence of the public schools.

Says the *Presbyterian*: "There is still one man living in Massachusetts, Rev. George Allen, who attended the first public meeting of the American Board of Foreign Missions. How vast is the movement which in this one lifetime has led the Church out into the open field of the world, and made the name of Christ known among all the nations of the earth."

Just after the Revised New Testament appeared a celebrated minister was in a street-car reading it. An intoxicated man entered, and seating himself near, said: "Doctor, I want to talk with you about the new Version."

"Well, after you have paid your fare. When the man had paid it the Doctor remarked: "No matter how many times the New Testament is revised it will still contain, 'Nor drunkards shall inherit the kingdom of God.'"

When the Japanese Ambassador to China, who had visited Europe and America, was at Tientsin, the guest of Li Hung Chang, the Viceroy of the Province of Chihli, that most progressive of Chinese statesmen asked him this question: "Of all the improvements you have seen in foreign lands what one do you consider the most valuable for China to learn?" The Ambassador answered, "The education of your girls."—*Zenona Workers*.

The *Sydney Mail* (South Australia) states that Bishop Quinn has written what may be called "a threatening letter" to the Minister of Public Instruction in Queensland on the education question. He contends that Roman Catholics are ill treated because they cannot have in Australia their own educational systems supported by the State. He says that "national schools are pauperizing the population, and threatens the Irish in Australia will side with the Irish in America and the turbulent Irish in Ireland against England."

Mr. Edward Pickard Hall, who was editor of the *Maidstone Journal* during the late Lord Beaconsfield's contest for Maidstone says: "Mr. D'Israeli was seated with me, in my editorial room, on the old premises of the *Journal*, dictating to me his address to the electors. On coming to its close, I was about to write his signature, when he said: 'Leave out the apostrophe; it looks so foreign; write it in one word—D'Israeli.'" And thus it has been written ever since.

The second day's session of the General Assembly of the United Presbyterian Church, at Pittsburg, Pa., was interesting on account of a discussion on church music. The question was brought up by a petition signed by a large number of ministers and elders, which characterizes the introduction of instrumental music in churches as reprehensible and tending to beget a contempt for law and sap the very foundation of Presbyterian order. They closed their paper by asking the Assembly to have the Presbyteries where such infractions exist take steps to have it corrected. The petition was referred to the Committee on Bills and Ordinances.

It has been stated that all the Methodist members of the House of Commons voted with a majority in favor of the Land Act. Men like the Lord Mayor and his brother, Mr. A. McA. M.P., may fairly be supposed to have all party considerations, and the wants of their native country.

Henceforth, by the Legislature of Illinois, all owners of deadly weapons are compelled to register, open to the public, the names and ages of all persons to whom such weapons are sold. The bill also makes it a misdemeanor, punishable by fines varying from \$25 to \$200, to carry a razor as a concealed weapon.

Dr. Philip Schaff, now he has finished helping revise the New Testament, is free to observe that the British are pretty obstinate. The Scotch are not behind the English, he says in the *Critic*. "They strongly believe in the perseverance of saints, and they have excellent reason to pray: 'Grant us, O Lord, that we may be right, for thou knowest that we are very decided.'"—*Central Advocate*.

It was intimated that, when Tunis was suggested as a quieting portion for France, Tripoli was also named as an equivalent for Italy. Will any further disclosures be made? Or do we already know all the efforts which were made to secure, in connection with the transfer of Cyprus, the "consolidation" of the Turkish Empire? Statesmen of all parties can afford to study this page of our diplomatic history.—*Methodist Recorder*.

The *Echo*, in a recent paragraph referring to Dr. Punshon, says: "It is quite possible for a man to have acquired a considerable reputation within the circle of Methodism, and be hardly known by name to the great world beyond. It says much for Dr. Punshon's personal gifts that, while he was ever loyal to Methodist traditions, he yet surmounted the disadvantages so far as to have acquired an almost national reputation."

At the recent general Synod in Dublin, in the proposal to have a separate bishop for the diocese of Clogher, the Earl of Balmora stated it was the Methodists, and not the Roman Catholics, which they feared. "Their ways were not our ways, and they were not the ways of John Wesley." The proposal was opposed by the Lord Primate, who said he wanted to see the "money down" and it would take about two tons of gold.—*London Methodist*.

Last week, on Tuesday, Victoria, the Queen of England and Empress of India, celebrated her sixty-second birthday. Her reign has already extended over a period of about forty-four years and seems likely to last for ten or fifteen years longer, unless she should conclude sooner to retire, in favor of the Prince of Wales. England has found in her a woman of solid virtue and exceedingly good sense, which is on the whole, the best exhibition of royalty.—*N. Y. Independent*.

It may be that "misery loves company," but it is small comfort to us to know that there are ten young men in Union Seminary, Va., ready to devote themselves to foreign missionary work, but that the Missionary Board of the Presbyterian Church hasn't money enough to send them out. We would sympathize with our Presbyterian brethren over the lines, were it not that the 16 young men in our own Canadian University who are ready to enter the foreign work, but can't be sent for lack of money, absorb all the sympathy we have to spare.—*Missionary Outlook*.

The recommendations of the committee on membership meeting this week in Dublin are looked for with considerable interest, and a lively discussion is expected on the subject in the Conference. It is likely that some status and recognition will be recommended to be given to communicants who do not meet in class. Some ministers in the Dublin District were in favour of the question being brought up in the Representative Conference, the majority, however, were strongly in favour of its being retained as heretofore exclusively in the hands of the ministers.—*London Methodist*.

A correspondent of the *Springfield Republican* who does not look with much favor upon the efforts of the American missionaries in Italy, nevertheless confesses that progress in the right direction can be plainly seen. He says:—"Every time I go into the great picture gallery of the Uffizi in Florence, I see under its portico a colporteur with his stand of Bibles for sale. The word of God is not bound, and it is doing its work here. And I remember that thirty years ago, within a hundred yards of this colporteur's stand, Francesco and Rosa Madiai were lying in prison for the crime of possessing and studying the Scriptures."

A NATIONAL CRIME.

Public attention is being directed in Britain to the evil wrought in China by the opium traffic, which the former power, by force of arms, imposed on the latter. A debate on the subject of this growing evil recently took place in the House of Commons. A Society has also been formed in England for its suppression, at the recent meeting of which the Earl of Shaftesbury presided. The magnitude of this fearful evil and the difficulties in the way of its removal may be judged from these statements, copied from an English paper:

The real difficulty in the way of abolition is fiscal and financial. The opium traffic yields about eight millions sterling—about one sixth of the Indian revenue. India, overtaxed and impoverished, cannot afford, we are told, to give up one-sixth of her income at the bidding of the philanthropists, and must be allowed to put her hand into the pocket of her Chinese neighbour until she is richer herself. A somewhat burlesque mode of argument, it must be allowed; a "BILL SYKES" might say in the same spirit, "I lay my hand upon my neighbour's throat, choke him within a hair's breadth of his life, and rifle his pockets of their contents, and I really must be permitted to do so; for I am not equal to the diligence, economy, and prudence which would be required to provide for Mrs. SYKES and a large number of small children and procure the few little articles of luxury needed at my little place at Chiswick." The difficulty will probably solve itself before long by the disappearance of the opium revenue altogether, after an infinite mischief has been done. We are forcing the Chinese revenue authorities to a solution: "Our English friends," they may fairly say, "are determined to force this opium upon us. We do not wish to provoke a collision with such powerful neighbours, but they cannot very well find fault with us if we do what we like with our own. We will grow for ourselves." The opponents of opium reform confess that such a state of things is within the lines of probability. Then the "perilous stuff," hitherto of foreign growth, would be indigenous; a custom pursued under prohibition by their own Government, and under compulsion by one powerful and alien, would be sanctioned by public authority and legitimately grafted into the national life. No sane and good man can contemplate such an issue without abhorrence. The traffic must be stopped by voluntary surrender ere such crime leave its stain forever on our annals.

ALONE WITH GOD.

One Sabbath night, after discoursing on a very solemn subject which had stirred my own soul, I took a walk before going home. It was clear starlight, without any moon, and the heavens looked down upon me with all their sublime impressiveness. I found myself, unconsciously, walking in the direction of the mill. I had not gone far before I met my senior colleague and friend pacing up and down by the side of the stream near his house. As soon as I came up he said: "Man, I couldna gang hame direct frae the chapel the night. After heavin' your sermon I wanted to be alone wi' God; and I never felt his presence as much as when I am oot in a night like this. You war speakin' about death? D'ye ken I never think o' death! It's aye life that fills my mind. As long as I see sich a sky as that abune me, and hae a grip o' Christ within me, I'm sure death is swallowed up in victory. I am no' sae shure as some folks seem to be that heaven will be sae different from this warl'. When I was a laddie I used to read the Book of Revelation frae beginnin' to end on a Sabbath afternoon; and on Monday mornin', when I got up to herd my father's coos, just as the sun was risin' and spreading a glimmer ower the lift, the bits o' birdies praisin' God wi' a' their might, and the loch at the fit o' the field like a pictur o' peace, I would redif Evelation and nature weren't a'ane, and sometimes thoct that 'the new heaven and new earth' just meant that when we woke up on the resurrection morn we would find ourselves in this same place with this differ—that sin and sorrow had fled awa' as the night was passin', just like mist frae the braes."—*Scottish Magazine*.

RELIGIOUS CACOPHONY.

If the second word of the above title has a formidable and somewhat ugly appearance, let our plain readers take it on our testimony that it is all the more fitting for that reason; for we use it to describe a somewhat prevalent and very ugly habit. Let it be taken as an onomatopoeic word, as one whose sound suggests its meaning.

The American habit of irreverence and the Anglo-Saxon habit of slang have combined to produce a way of talking about some matters in religion which is very unseemly, and, we believe, sinful. A minister was speaking of a projected meeting, and encouraging others to attend it, and he gave this as a reason, "We expect to have a Holy Ghost thing." The good man intended no harm; he was in fact, trying to do good. But the phrase must jar upon sober ears. The name of the third person in the Godhead has to a sensitive believer a most solemn and awful weight of meaning. If we happen on the streets to hear the name used profanely, it will be a greater shock to us than an equal profanity in the use of the name of the Father or Son. There must be a chastity (in the classic sense of the word) in our treatment of the Holy One, a sobriety, a carefulness, as when the high priest entered once a year into the most holy place.

he thus alluded to him because he reprobated So-and-So's unscriptural views as to holiness. Not at all. The speaker was in full accord with So-and-So's views of sanctification. He spoke of him as a "holiness fellow," because he approved of him. As nobody on earth will stand up to defend such a form of speech, we will not spend any time in condemning it. Doubtless the man who uttered it felt some uneasiness instantly after the winged but irrevocable words "escaped the hedge of teeth."

Many of us have observed in some good and pious, brothers an easy-going familiarity in their allusions to God. They are in some danger always of talking as if the great Creator and Sustainer of a million orbs were a crony of theirs. On the continent of Europe, friends must be very familiar friends before they can say, "thee" and "thou," to each other. It is true that by the gospel we may be brought into the nearest and tenderest relation to the Eternal, but this never abrogates his primal and impassible claim, as our Creator, to reverence supreme and unceasing. "My name is dreadful," He saith; and if we are to "tremble at his word," we ought not to be rash toward himself.

If a "funny column" is hereafter to be regarded as essential to a well organized religious journal, it would be well to have some sponsorship in that department of the press. We have seen some jokes in such columns which turned upon the eternal punishment of the ungodly. No better plan could be found to bring the doctrine into the disbelief of men.

Into the list of cacophonies must be brought all those scraps of Scripture-texts which tend to associate comic ideas with the Word of God. Some persons have had their enjoyment of most precious texts spoiled by such use. For ourselves, we are not so sensitive. The majesty and solemnity of the Word are diminished to us by the laughter of men, no more than the grandeur of an antique statue is by the gasp of an anti-cue.

In the relaxation and self assertion of our time, it may be thought that we are indicating a too-exacting style of speech in matters touching on religion. Certainly, not more exacting than the Scripture demands, which teaches that "all our speech" should be with grace, seasoned with salt.—*Boston Watchman*.

DOCTRINAL RELIGION.

Mark what I say. If you want to do good in these times you must throw aside indecision and take up a distinct, sharply-cut doctrinal religion. If you believe a little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross and his precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live, to believe, repent and be converted. This is the only teaching which for eighteen centuries God has honored with success, and is honoring at the present day both at home and abroad. Let the clever advocates of broad and undogmatic theology—the preachers of the Gospel of earnestness and sincerity and cold morality—let them I say, show us at this day any English village, or parish, or city, or town, or district which has been evangelized without "dogma" by their principles. They cannot do it, and they never will. Christianity without distinct doctrine is a powerless thing. It may be beautiful to some minds, but it is childless and barren. There is no getting over facts. The good that is done in the earth may be comparatively small. Evil may abound, and ignorant impatience may murmur and cry out that Christianity has failed. But depend upon it, if we want to "do good" and shake the world, we must fight with the old apostolic weapons, and stick to "dogma." No dogma, no fruits. No positive evangelical doctrine, no evangelization.—*Canon Ryle*.

MEMBERSHIP.

members, an aged woman, a paralytic was being borne to the house of God. She was carried into the church and seated on the floor near the communion rail. After she had been made comfortable we sang, "Jesus Loves Me." Tears of joy ran down the cheeks of the invalid. She too, in old age, had found the pearl of great price.

It is a joy to be permitted to preach the Gospel here. I often think of the time that is surely coming, when the last stronghold of idolatry shall have capitulated, when this land throughout its whole extent shall have become a Christian land. It may take years and years of generous giving, of faithful prayer, of earnest work, before this shall be achieved. A people who have a civilization, fixed institutions and elaborate systems of religion, cannot be gathered into the Christian fold so quickly as uncultured races, but the Gospel can win and save the world and the millions of Japan shall yet yield to its power.

During the past year there has been an increase in the circulation of the Scriptures. Bible agents and colporteurs are going throughout the whole empire, prosecuting their work with encouraging success.

HOLINESS.

"As the doctrine is preached and the witnesses of the blessing multiply, many cautions will be needed. All that grows up under this cultivation will not be wheat. First. The people should be taught that offenses will come, and should be made ready for them. Some will hypocritically and others ignorantly say they are sanctified wholly. Such will bring a reproach upon the cause. Second. When this happens the preacher should be careful not to draw back, and seem ashamed of the doctrine. Let him be forward to bear the reproach, and encourage others to do the same. What would be thought of a minister who should stop preaching regeneration, because some or many who professed to be born again have made shipwreck of faith and become grossly immoral? Third. If the people, some of them, speculate and question in regard to the truth of the doctrine, they first to seek, and afterward to speculate. No man ever did or will understand it until experience unfolds it. Experience on this theme is as needful to understand it as it is on the new birth. O that all the disputers would become humble seekers! Fourth. When the blessing is attained the possessor of it should be urged to pass on. How much depends on this none can express, and none but the experienced can conceive. Standing still will be fatal to any sanctified soul—fatal, I mean, as to his retaining the witness and the comforts of that state. "I would suggest that we who profess to believe in this doctrine should be most careful of our language in regard to it. Let us never speak of it with lightness. If the doctrine is true; it is most sacredly and solemnly true. Sometimes I have heard it said of an erring or an accused brother, he is one of your sanctified Christians. "I care not what offense is charged on that brother; in nine cases out of ten, at a venture, I would rather be guilty of his offense, than to have been the author of such a remark concerning him. For that remark was not so much an insinuation that the brother in question was insincere, as it was a charge by innuendo that all who ever possessed the blessing, as Fisk, Fletcher, and such like were hypocrites. Nay, it was rather a blow aimed at the doctrine, at the Bible which teaches it, and at the Author of that blessed book."—*Hamline*.

The truest picture of man's arch enemy is that given by the great French artist, Dore, who paints him as a man without God. Cultivate the intellect of a soul without the moral nature being strengthened in due proportion, and you do; but what the sword which pierces it with more poignant sorrow, and works an unending destruction of the whole being. Wee to that individual, also to the family, school or State, that would banish from its government the law of the Supreme Ruler, and think to rise to eminence, nor fear to be scattered abroad. In due time Babylon will tell the story.

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THAT TROUBLE WITH JACKSON.

BY MRS. ANNIE A. PRESTON. 'Are you a Christian, please?' a plainly-dressed but intelligent-looking farmer asked...

Feuille, who is regarded as son of the most capable and by no means the most imparal of French novelists...

THE PUNISHED. Not they who know the awful gibbet's anguish...

A HEART HISTORY. One day last summer a temperance lecturer was being driven from one town to another...

A WIFE'S FAITH. In one of the towns of England there is a beautiful little chapel...

MY MOTHER'S PRAYER. Once in my childhood's gladsome day...

'NOT NOW'. A story is told, among the Russian peasants, of an old woman who was at work in her house...

SUNDAY THE SAVI... Jesus appe... the discipl... ing of the de... of setting at... His resurrec... such final i... ready given... Emmaus. He entered... were all sh... 19), with th... "Peace be... when they a... water, were t... spirit. The... them on tact... fears, and sh... feet—in whic... as pro... self. Then... vince them, H... Him, to feel... bones such a... Their doub... coping such... der bow this... ple is the pro... left was on... was abundan... (John xx. 24... the testimo... witnesses wit... most unlike... whose chara... that they o... other. The... tion rests on... tempts of un... able to move... Having occ... really risen, I... of the Scrip... happened was... mission to t... them that He... but he now o... ings what he... inscrutable a... that he brea... "Receive ye... xx. 22; as an... prout to ta... by which the... nal perceptio... the proprie... nature of His... before. The great p... expressly set... nature of H... of sins." 2... —implying o... Name; 3. T... tion," preach... "among all m... aalem." At first a... though vers... evening; but... some later in... here is to ta... of the day H... xxvii. 7; M... gives us som... between Jes... they return... Jesus appear... an-noun... 1. "What i... ther of whic... sh was in th... beautiful disc... have been del... to his death... 26; xv. 25) founded on th... contained in... ets (Isa. xli... was in full... ings that Jes... ciples, before... another (Gom... He was about... again remon... leave them co... of the Father... with power fr... striking and... for the gift of... Old Testame... of the power... ev. Isa. xli... dry bones, &c... Father was t... manifestation... fulfillment it... in Jerusalem... er?" Becau... success in th... ceived the per... sses needed th... all other min... "When was t... of Pentecost... a mighty reas... appearance o... were striking... terms of th... on high." T... power was see... in the full ill... as evidenced i... gift of moral... were so lack... on Peter's bea... the glorious r... Much that t... miraculous an... tial gift—"the... was intended... never been wit... (Acts ii. 39)... to us to be ou... forter, our San... of individual C... lective church... power from ou... Only St. Lu... of the ascensio... be the author... lies, he gives u... 9-11). St. M...

WEDNESDAY SCHOOL LESSON.

JUNE 19, 1881.

THE SAVIOUR'S LAST WORDS.— Luke xiv. 36-53.

Jesus appeared in the company of the disciples at Jerusalem on the evening of the day He rose, for the purpose of setting at rest all their doubts about His resurrection, and of giving to them such final instructions as He had already given to the two on the road to Emmaus.

He entered the room, when the doors were all shut and secured (John xiv. 15), with the earnest salutation, "Peace be unto you;" but they, as when they saw him walking on the water, were terrified, thinking it was a spirit. Then He remonstrated with them on their groundless doubts and fears, and showed them His hands and feet—in which were the prints of the nails—as proofs that it was He Himself. Then that He might fully convince them, He permits them to touch Him, to feel that He had flesh and bones such as belonged not to a spirit. Their doubts were thus removed, excepting such as arose from joyful wonder how this could be. And, to complete the proof, He asked for food and ate it before them. The only doubter left was one who was not there, and he was abundantly convinced afterwards (John xv. 24-29). The proof for us is the testimony of these trustworthy witnesses, who, as we have seen, were most unlikely to be deceived, and whose character forbids the thought that they would willingly deceive others. The fact of Christ's resurrection rests on a foundation which no attempts of unbelievers have ever been able to move.

Having convinced them that He was really risen, He proceeds to show, out of the Scriptures, that all that had happened was a necessary part of His mission to the world. He reminds them that He had told them all this; but he now opens to their understandings what had before been dark and inscrutable sayings. St. John tells us that he breathed on them, and said,—"Receive ye the Holy Ghost" (chap. xx. 22), as an earnest of the full outpouring to take place afterwards; and by which they obtained a clearer spiritual perception of the application of the prophecies to Jesus, and the true nature of His mission, than they had before.

The great purpose of His mission is expressly set forth in verse 47. 1. The nature of His salvation, "Remission of sins." 2. The condition, "Repentance—implying of course, faith in His Name;" 3. The mode of its proclamation, "preached;" 4. Its universality, "among all nations, beginning at Jerusalem."

At first sight it might seem as though verse 49 was spoken in the same evening; but it must have been in some later interview. The instruction here is to tarry in Jerusalem. That of the day He rose was to go into Galilee; where He would meet them (Matt. xxviii. 7; Mark xvi. 7). St. John gives us some account of the meeting between Jesus and some of the disciples there (chap. 21). After the visit they returned to Jerusalem, where Jesus appeared to them prior to His ascension.

1. "What is the promise of the Father of which Jesus speaks?"—That is shown in the promise made in that beautiful discourse. St. John records to have been delivered the night previous to his crucifixion (John xiv. 16, 17; 26; xv. 26). But those promises were founded on the promise of the Father, contained in the writings of the prophets (Isa. xlv. 3; Joel ii. 28). It was in fulfillment of those promises that Jesus promised to His disciples, before he was taken from them, another Comforter, the Holy Ghost. He was about to be taken from them a second time, and finally; and thus He again reminds them that He would not leave them comfortless. The promise of the Father, then, was being "endued with power from on high." This is a striking and appropriate designation for the gift of the Holy Ghost. The Old Testament is full of illustrations of the power of the Spirit of God (Psa. cv. 1; Isa. lxxi. 15; Ezekiel's vision of dry bones, &c.). The promise of the Father was to come then, with a great manifestation of divine power. In the fulfillment it was so. "Why tarry in Jerusalem till ended with this power?" Because it was essential to their success in the fulfillment of their great commission. If apostles who had received the personal instructions of Jesus needed this power, how much more all other ministers and teachers? 3. "When was it fulfilled?" On the day of Pentecost (Acts 2). The sound of a mighty rushing wind and the visible appearance of cloven tongues of fire were strikingly in keeping with the terms of the promise—"power from on high." The display of this divine power was seen in the gift of tongues; in the full illumination of their minds, as evidenced in Peter's sermon; in the gift of moral courage, in which they were so lacking before; in the effect on Peter's hearers (Acts ii. 41); and in the glorious result (Acts ii. 41).

Much that to place that day was miraculous and special; but the essential gift—"the power from on high"—was intended to be continued, and has never been withdrawn from the church (Acts ii. 39). The Holy Spirit is given to us to be our Enlightener, our Comforter, our Sanctifier. The great need of individual Christians, and of the collective church, is a richer baptism of power from on high.

Only St. Luke gives us any account of the ascension, and assuming him to be the author of the Acts of the Apostles, he gives us two accounts (Acts i. 8-11). St. Mark mentions it in the briefest possible manner (chap. xvi. 19); St. Matthew and St. John are entirely silent about it. Jesus was received up into the glory He had with the Father before the world was, in answer to His own prayer (John xvii. 5). We have to think of Him there in human form for us—our risen, exalted and glorified Saviour—and we have to look for the fulfilment of the angel's words (Acts i. 2), in His coming again with glory to judge the quick and the dead.—Abridged from S. S. Magazine.

USEFUL HINTS.

A well cooked breakfast will do more towards preserving peace in the family than will seven motions on the wall, even though they be framed in the most elaborate of gilt molding.

The Japanese, in cooking rice, put it into just enough water to cover it, and the fire is only moderate. The close fitting cover keeps the steam in, and in fact the rice is steamed rather than boiled, and comes out white as snow.

Charcoal is quite necessary to the health of fowls, and the best way to supply it to them is to char ears of ripe corn well, and shell off the corn. They will eat it greedily, to the great benefit of their health and the increase of eggs.

Strawberry Plants set out this spring should not be permitted to bear any fruit this summer. Blossoms must be removed as soon as they appear, thus aiding the plant to make a strong, vigorous growth, in order to fruit at its best next year.

Spring is a good time to make and repair garden walks. Underdrained ones are the best, and in fact the only ones that can be depended upon to give satisfaction. Those made on the natural ground are not only troubled with grass and weeds, but "wash" and hold surface water. Garden walks should be kept well gravelled.

Mr. C. M. Clay, of Kentucky, says he has given attention to the cultivation of watermelons from his youth up, and has never succeeded in getting two first-rate crops from the same ground in succession. Newly cleared land is best for melons, but he thinks that they may be raised on any good corn land.

Mustard should be mixed with water that has been boiled and allowed time to cool. Hot water destroys its essential qualities, and raw cold water might cause it to ferment. Put the mustard in a cup with a small pinch of salt, and mix with it very gradually sufficient boiling water to make it drop from the spoon without becoming watery.

A dish which is sure to find favor with lovers of celery, is made by taking the stalks of celery which are not thoroughly bleached, cutting them in pieces of about an inch long, and cooking as you would asparagus, the same length of time being required to boil it. Season with milk, butter, pepper and salt.

A plant cannot at the same time produce fruit and propagate itself with the best results in each case. Therefore to secure fine raspberries and a large yield, the suckers must be treated as weeds and not recklessly with the hoe. On the same principle, when large strawberries are desired, the plant should be grown on what is termed the hill system, and the runners kept out.

If you fear that the blue in an embroidered rudy will fade, dipping it in a strong solution of alum is necessary. If you merely wish to prevent the color running into the white, a spoonful of salt dissolved in the rinsing water will be all that is required. The value of salt in rinsing is understood far less than it should be. Its use is almost indispensable with most prints and ginghams, and all garments with white linings, as shirts, pantaloons, etc.

A French doctor has called attention to a case of illness caused by sleeping in a newly papered room. Upon examination it was found that the paste used for attaching the paper was in a state of putrefaction. Further inquiry brought to light other cases of illness, which were also traced to the impure odor from paste or size undergoing septic change. This change can easily be arrested by the addition of salicylic acid, oil of cloves, or any other antiseptic medium. Most people are familiar with the unpleasant smell of a newly papered room, and when they know that it is sometimes accompanied by actual injury to health they will be careful to point out the easy remedy to the careless workman.

TESTIMONIAL FROM CAPTAIN JOSHUA HARPER. SACKVILLE, N.B., Feb. 13 1877. J. H. ROBINSON, Esq., St. John, N.B. Dear Sir.—Early in October last I took a severe cold which settled on my lungs. After having a bad cough for about six weeks, I had a severe attack of bleeding from the lungs, while on a voyage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got a half dozen bottles, after taking which I feel myself a well man again. My weight which was reduced to 120 lbs. is now up to my usual standard of 152 lbs. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases.

Yours very truly, JOSHUA HARPER, of the barque "Mary Luwerson."

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is prepared solely by Hannington Bros., Pharmaceutical Chemists, St. John, N.B., for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. may 20 1881.

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Information. BUTTER, MILK AND EGGS.—These three indispensable articles of consumption are so greatly improved in quantity and quality, when HARVELL'S CONDITION POWDERS are mixed with the feed of the cows or poultry, that no dairy or poultry yard can possibly be remunerative without them. Ask for them.

A correspondent of the New-York Times writing from the barren little island of San Pedro de Coche, a dependency of Venezuela, says that the people there live mainly upon fish. But, he adds, "I will never again believe that fish develop a brain; for here is a population which has for generations fed almost exclusively upon fish and people more ignorant, stupid, lazy, and unenterprising and simple I have never encountered." jan 28-1y

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Spavin Cured. ST. JOHN, N.B., January 6th, 1880. DEAR SIR: In regard to your favor of a few days ago, I would say, about one year ago a horse owned by me contracted a large Bone Spavin for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend recommended me to try Fellows' Laxative ESSENCE as being the best remedy in the market for all lameness that horses are subject to. Yours truly, THOS. F. FRY.

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agile little thing he here in the evening ale and thin, with his pushed away from his his large eyes gazing down! knew Claude Davenel knew it himself, and how it as she sat there All the villagers many an eye was wet of little Claude was long them. rybody's favorite. He of the schoolmaster's ys too; he was the favorite, and not ony hair envied him his taken his illness on a evening, when the tising in church. One nions, Willie Dalton, a sore throat, so that ing, and he sat down in his own place. ff his comforter and und his friend's neck, practising was over ith him, and then put er again as he went r home. sicken for the scar- poor Claude could recovered; but Claude disease in its worst ough the fever had left, ever been able to re- length, and had grown weaker, and wasted as that on this cal- e had been drawn window, to listen to his slowly ringing out ople in. uld from his win- re the church he low- re in the centre of the wering over the cot- would protect them. He could see the up to the deep blue the lazy weather. ld see the ivy-colored tiny window peep- green. topped, and Claude's e wastful as the sound ell on his ear. That and then all was still, eyes until he heard it. ly he opened them, are you are not tired, sure, mother." I'm coming out of y minutes, and then o bed. I think the scold me if he saw his wasted little hand and gently stroked it. coming out now, mo- after a minute's pause, little, mother dear; mem. I can hear the on the gravel—lift higher, mother—they s way. I can't see an hear them—they in the street. Muth- and out and wave my o them." he desired her, and mlderehief once or drew her hand in. ng of feet had stop- window, and there mur of voices. ment and there was a the door, and Willie in. mel, we want to sing had been whisper- heard and caught at Mother, let me hear e more." ther no lded her head urt him, Willie, and a loving glance upon then went quietly n. a few minutes of si- d then the choir-boys favorite hymn: atter while I stray come in life's rough way, y heart to say "Thy will be done." I intently when it irth verse, at call me to resign rize, it never was mine, e what is done. "Thy will be done." his hands together ran to join in. When ended his mother hor son. His head ack upon the pil- lor had fled from his e said, write Thy over my grave when chorister died. He pot near the path to try; and till those given place to others, sing each year the at Claude Davenel's evening of the day on—Children's Prize.

THE WESLEYAN

FRIDAY, JUNE 10, 1881

AT MOUNT ALLISON.

Lured by certain invitations, in accordance with our wishes but in opposition to our judgment, we found ourselves on Saturday evening at Sackville. Others, with more control of the hours, had found their way to that place by previous trains. One, however, can scarcely be lonesome in our extended railway car. Some Presbyterian brethren, discussing matters of Church and State, as an occasional emphatic word informed us, would not have interfered with a coveted nap; but when, at Windsor Junction, a number of students from the Baptist institutions at Wolfville, after five long hours at that dreary station, rushed in like boys and girls just out of school, we ceased to hope. Nor did we find fault. Wit and repartee and the merry laugh made an hour or two pleasant, and then as one or more disappeared at successive stations, the others grew more quiet and subdued, if not sad. Their very presence was suggestive of thoughts quite in keeping with the purpose of our excursion. We watched these youths, fresh from the institutions of a sister Church, wished them well, and then thought of our own College and Academies at Mount Allison. Will either Church be prepared to transfer these young people to some central college where unity might be secured at the cost of all distinct and definite religious teaching? Not a bit of it. No one, we are persuaded, believes they will—expects they will. It is not our intention here to impute motives; but we do ask where, in the utter absence of the admission of the principles of a principle, is the sense in discussing it. Discussion may sometimes serve other purposes than those which are mentioned.

We reached Sackville too late in the week, of course, to witness the examinations. The first three days had been given to the written papers, and on Thursday and Friday the oral examinations had taken place. All these, so far as we could gather, were very satisfactory. The Male Academy, under Principal Paisley, assisted by an excellent staff of teachers has been doing good work. The attendance has largely increased during the year, and bids fair, we were informed, to be still larger at the next term. As usual, the Ladies' Academy gave a good account of itself. Principal Kennedy, and the popular and highly competent Chief Preceptress—Miss Barnes—may review the year with pleasure. Though without opportunity to visit the studio, where more than twenty young ladies under the instruction of Miss Inch, have prepared a number of paintings and sketches, we have no hesitation in accepting as correct the very complimentary references which have been made to the department in charge of that lady by the reporters to several daily journals. Equally satisfactory, we believe, has been the progress of the music pupils under Prof. Jost and of those in the English department under Miss Johnson.

The morning of Sunday—in pleasant contrast to the preceding day—was calculated to tempt even a loiterer from his lounge. Rev. H. McKeown, appointed to preach the annual sermon before the Theological Union, was assisted in the opening exercises by the Rev. Dr. Pope. We have never listened with greater pleasure to Mr. McKeown than on that morning. Paul's words respecting Charity, "Seeketh not her own," were used by him as a motto rather than as a text. In well-chosen words the love of God as the source of all real charity was set forth; the obligation of all Christians to follow the Redeemer's example in seeking not "their own" was enforced; and all were eloquently reminded that the general control of the heart and life by this disposition would speedily bring in the universal reign of the Redeemer's kingdom. As the sermon will be published in the usual form no lengthened reference to it is necessary. Mr. McKeown's health, we are glad to learn, has been much better since the acute attack of last winter. In the evening the Rev. E. Evans, President of the N. B. and P. E. Island Conference, preached the Baccalaureate sermon, from Col. 2:2-4. One listened to this address, intended for the special benefit of the graduating class, with the conviction, "Christ is preached." In thus setting forth the greatness and glory of the world's Creator and Redeemer, the preacher dwelt in eloquent language upon the great treasures in Jesus as Creator and sustainer of the universe—the wisdom of Jesus as the moral ruler of the nations—the treasures in Jesus as a Saviour—the Christian's full and certain knowledge of

Jesus—and the preserving power of this knowledge of the mystery of the Father—or vital Christianity. The sermon was heard with the greatest interest by a crowded congregation, especially the closing charge to the young men. No more vigorous argument could be adduced in opposition to the transfer of our Educational Institutions than the fact that under other arrangements the young men who are about going forth into life's battles must have gone forth from their educational preparation in the absence of such counsels as these, which were calculated to make a life-long impression.

The Baccalaureate sermon has not hitherto been published. A strong wish to have this printed and published with the Theological Union sermon and lecture has been expressed, but as the decision of the matter belongs to others, we cannot say whether it will be done. The sermon was well worthy of preservation. An unusually large number of visitors was present at these services. The music was under the charge of Prof. Jost and a choir from the Ladies Academy. The front of the organ bears the motto, "Let all the people praise Thee"—a most appropriate one. We wondered whether Prof. Jost, as he took his seat at the organ, would forget the spirit of the motto, as musical professors are sometimes in danger of doing. To our great satisfaction he did not, and so the music of familiar tunes, in which the congregation heartily joined, aided the devotional spirit of the services. In the evening President Inch, Rev. Dr. Stewart and other professors, with the students, in the usual college costumes, occupied the front seats.

On Monday morning, at 9.30, Lingley Hall was well filled by those interested in the public exercises of the Male Academy. The following was the programme of these.

- Devotional Exercises, Rev. C. Stewart, D. D. Overture: Tancred, (8 hands) Rosini. Misses B. Kennedy, A. Dobson, A. Burwash, M. Bishop, E. Dickson. French Essay: Napoleon, A. B. Tait. Recitation: Polish Boy, E. Dickson. Essay: The French and English in America. B. J. Mosher. Song: Dame Cuckoo, Robinson. SINGING CLASS. French Recitation: Les Catacombes, A. L. Robinson. Declaration: Lord Chatham on the American War, L. H. Davis. Essay: Education, Chas. J. Cooke. Recitation: Burial of Moses, E. A. Smith. Instrumental Duet: Route en Train, (Op. 131), E. Schuber. Misses G. Willis and M. Dodge. Cicero against Catiline, A. Barnhill. Declaration: Catiline's reply to Cicero, R. MacLum. Recitation: The Bells, C. H. Huestis. Oration: Joseph Howe, A. C. Borden. REPORTS, DISTRIBUTION OF PRIZES, &c. Marche Triomphale d'Iry, (Op. 30), L. de Meyer. Misses G. Willis, M. Bishop, M. Dodge, L. Dixon.

This programme was carried out with spirit by all those detailed for the duty. At the close Drs. Allison and Pope were called upon by Principal Paisley to give addresses. Dr. Pope contented himself with a few pleasant remarks and expressions of hearty good-will toward the Academy. Dr. Allison, at somewhat greater length, made pleasant reference to the Institution as it was in the days of his boyhood, and then referring to the rapid growth of these Provinces, and the several races whose blood flows in the veins of the inhabitants, he briefly enlarged upon the grand opportunities which are presented in our own country to young men of thoroughly-disciplined minds and courageous purpose. At the close of these addresses Mr. Paisley reported that seventy students had been enrolled during the year, of whom forty-eight were boarders, spoke highly of his associate teachers, Messrs. Allison, Davies, and Smith, and briefly alluded to the fact that the year had been a pleasant one. Dr. Allison and Principal Paisley then presented several valuable prizes for success in studies, which had been given by Josiah Wood, Esq., of Sackville, George H. Starr, Esq., of Halifax, Mrs. Starr, and A. C. Fairweather, Esq., of St. John. The happy recipients of these, whom we congratulate, were from all parts of the Maritime Provinces and Bermuda. Special prizes were also awarded for "Declamation" and "Department."

In the afternoon, while the youth and beauty of the Institutions as well as many of the visitors were taking part in and watching an exciting game of football, we were turning a room, kindly provided for us at the Male Academy, into an editorial sanctum, in the hope, vain as it afterward proved, that with less of care we might listen to the lectures of the evening and witness the exercises of the morrow. Somewhat late in the evening, at Lingley Hall, we found a large and closely-attentive audience listening to the lecture on "Inspiration"—the subject chosen by Rev. J. Lathern, appointed to deliver the annual lecture before the Theological Union of Mount Allison. From the

passages which fell upon our ears we prepared to endorse the highly favorable comments made by Rev. J. MacIntyre immediately after the closing of the lecture, and by others at the annual meeting of the Theological Union which took place at a later hour.

At the latter meeting votes of thanks were passed to the preacher and lecturer for their successful efforts in response to the invitation of the Union. As usual the sermon and lecture will be published. The retiring President—Rev. C. Stewart, D. D.—was re-elected; Rev. Prof. Burwash became Vice-President; and Rev. C. H. Paisley, Secretary. The work of the Union, though it has little or none of the éclat which attends that of the Educational work on public occasions, is already doing much for our Church, the results of which will be hereafter more clearly estimated than they can now possibly be. By vote of the members, Rev. A. D. Morton, A. M., was invited to preach the annual sermon, and Rev. H. Sprague, A. M., to deliver the Annual Lecture, for 1882.

Here our personal report must end. On reaching Mr. Paisley's sitting-room, at an hour considerably later than that prescribed by John Wesley for his preachers, and this, too, through the arrangements of the Theological Union, we learned that from the closing of the Sackville post-office at an earlier hour than we had deemed probable, the copy which had cost us not only time but absence from friends whose faces we seldom see, was likely to remain locked up for a day, instead of reaching the hands of our printers. A brief glance at the situation convinced us that there was no alternative between delay in the appearance of the WESLEYAN and our immediate return to the city. We soon decided to adopt the latter course, and after a hasty settlement of business and an arrangement with a friend for further reports of proceedings, sought two or three hours of rest, and then found ourselves on the night train for home, and a few hours later reached our sanctum.

The annual exercises of the Ladies' Academy took place on Tuesday morning. The programme, besides music, instrumental and vocal, included the following:

- FRANCIS SALVATORIS. Miss L. Dixon. Essay—"Domestic Music," Miss C. Johnson. "Sham Adoration," Miss A. Dobson. "The Duty of Baptism," Miss L. Harrison. "Dread of the Progress of Truth," Miss A. Parry. "Fables of Literary Men," Miss C. Johnson. At the close of the programme Misses H. Black, Mabel Fawcett and Carrie Johnson were declared graduates in Music; and Misses A. Hawkins, of Halifax, and A. L. Purdy, of Sackville, received the degree of M. L. A. After these had been conferred, addresses were delivered by Revs. E. Evans, Dr. Pickard, J. Lathern and S. B. Dunn; and George Johnson, Esq., of Halifax.

Several important matters have engaged the attention of the Board of Governors since their first meeting on Friday. Their views, on the subject of University consolidation, as expressed in the Resolutions which we append, will show that in the work entrusted to their charge, they have but one determination—to go along, turning neither to the right hand nor to the left. In pursuing this course they are cheered by a review of the successes of the past and present, and by the evidences of Christian liberality exhibited at a somewhat trying period in their work.

The withdrawal of the Nova Scotia Legislative Grant, and the fact that the annual expenditure which has been required under existing arrangements to carry on our educational work here, has recently exceeded the amount of the income including the said Grants, having rendered it necessary that this special meeting of the Board of Governors of Mount Allison College and Academies should be called, in order that careful consideration might be given to those upon whom devolves the responsibility of directing the connection of educational enterprise of the Methodist Church of Canada.—It was, after a protracted discussion and anxious deliberation, unanimously resolved:

- I. That the plan for carrying on the Institutions in the future should be such as to afford reasonable ground for hope in no case exceed the amount of the income, and that the alarming evil of an increasing debt should be avoided.
- II. That the permanent maintenance of the College proper, with its supplementary Theological School, as an Institution where the youth of our Provinces may still have the opportunity of obtaining a thorough Collegiate education conducted upon strictly Christian, and, at the same time, catholic principles, and where suitable preparatory training for their great work, is of primary importance and of lasting obligation; and that arrangements should be made at the ensuing annual meeting of the Board on Wednesday next, to secure an addition of at least \$50,000 to the College Endowment Fund, and to provide for carrying on the work in full

efficiency and in accordance with the principle affirmed in the first resolution until such addition is secured, to obtain special annual subscriptions to the amount, including those already spontaneously and so generously tendered by a few friends in Halifax, of at least \$3,000.

III. That in the judgment of this Board the Academies should be so conducted as to be self-supporting; and the Principals, the Rev. Dr. Kennedy and the Rev. Mr. Paisley, are therefore requested to submit to the Board at its meeting on Wednesday next, the measures which if adopted will, in their judgment, best tend to secure this end in their respective institutions.

For the ensuing year, however, it is agreed that to the extent of \$500, five twenty-fourths of the sum of the special subscriptions for meeting the present emergency shall be given to each of the Academies.

THE LATE REV. W. O. SIMPSON.

From the Watchman we clip a statement respecting the sudden decease of this lamented minister, who seems in some quarters to have been regarded as Dr. Punshon's probable successor at the Mission House. The statement is from the pen of a minister billeted at the same home, during the District meeting. It appears that during the previous day he had complained of pain which he supposed to be neuralgia, and from which he had not been wholly free since his visit to Ireland as one of the Missionary deputation.

Soon after six o'clock on Wednesday morning Mr. Simpson came to the bedroom door of the writer to call him up, and finding him already up, expressed his satisfaction and returned to his room. From what he afterwards said, it is supposed that he did not lie down again, but spent the time in devotion, reading and writing. He conducted family worship at eight o'clock; ate his breakfast with evident relish, and said he felt "so well." He walked down to the meeting about half-past nine, but took little part in it till about twelve o'clock, when he rose to reply to some observations made by one or two speakers. He spoke for about fifteen minutes and made one of his happiest efforts. It was afterwards remarked that he had seldom been heard to speak better. The speech appeared to have been entirely spontaneous, and not to have required any great effort, either in its conception or delivery. In less than five minutes after resuming his seat Mr. Simpson suddenly rose, and whispering to his friend, Mr. Sharow, that he felt giddy and was going to faint, made for the vestry. He asked to be placed in a horizontal position; and being asked if a doctor should be sent for, replied in the affirmative. These were the last articulate words that he uttered. Several doctors were soon in attendance, and under their direction Mr. Simpson was carried by several loving brethren to the adjoining house and placed on the bed. He grew rapidly worse, and was quite unconscious. About two o'clock a fatal change passed over him, and the doctor said he could not live three minutes. At eighteen minutes past two o'clock he quietly ceased to breathe, and died without any appearance of suffering. His friends were telegraphed for as soon as the case assumed a serious aspect, but none of them arrived in time.

EDITORIAL NOTES.

The Christian Messenger of this week gives some interesting reports of the Anniversary exercises at Acadia. These seem to have been unusually interesting. That "affection of the Dalhousians for the other colleges," which to the Messengers seems "quite remarkable," perhaps attracted some persons who might not otherwise have been there. This remark may have some application to the gathering at Mount Allison. Dr. Rand, Superintendent of Education in New Brunswick, wisely remarked that if the requested conference were held it would not decide the matter, and if they gave a negative vote it would be sought for again. In view of the outspokenness of our Baptist friends it seems to us that Professor Macgregor's "widower Dalhousie" will not be wise in making annual overtures to the "widow Acadia." The "widower Dalhousie" had better retire and protest that he was only in fun, or that the "widow" failed to understand him. The friends of the widow are ready for either counsel or war, and are wide awake. This pretended flirtation will only injure the colleges. Even though its promoters have no intention to divide the friends, and thus destroy the influence of the denominational colleges, it is evident that the friends of these colleges should pronounce an emphatic "No." that may everywhere be heard. It will be difficult to secure the financial aid they now need, while the intending donors have any fear that their gifts may be used in a manner opposed to their wishes. We observe that the Theological department of Acadia is to be maintained

and that Dr. Crawley and Walton are to endeavour to secure an endowment of \$20,000 for that department. Rev. E. M. Saunders will also undertake a short agency for the College. Dr. Blaikie, son of the Rev. Dr. Blaikie of Edinburgh, is invited to join the faculty as Professor of Science.

C. E. Fraser, Esq., the earnest and active Principal of the Blind Asylum in this city, intends to call a meeting of citizens in the Academy of Music on the evening of the 16th, to enlist their sympathies and interest in the work in which he is engaged. Mr. Fraser's lecture, "Fighting in the Dark," to be then delivered, will recall the achievements of men to whom has been denied the use of one of the most precious gifts of life, and at the same time to show what efforts have been put forth in their behalf. In introducing these topics, on which he has expended much thought, during his own long "fight in the dark," Mr. Fraser will, it may be presumed, advocate the principle that the educational work in which he is engaged should be taken out of its present relation and become a part of the care of the Government. If so, who will be inclined to doubt the correctness of this view? Years have passed since men ceased to question the wisdom of that policy which makes the country responsible for the education of her youth as well as for the maintenance of her criminals. And why should a less favorable educational policy be pursued towards that comparatively small class, whose claims need no argument to show their force? If he who "looks up and sees every man clearly" may justly expect his country to save him from ignorance, what aid may he not ask—as a right and not as a matter of charity—over the windows of whose soul the shutters are closed and bolted. Mr. Fraser has talked successfully on the topic in one or two of our towns; we believe that he intends to bring it before the residents of many others at an early date.

A statement from the N. Y. Independent is worthy of transfer to our columns. At the time of the "unhandsome" transaction we expressed regret. The Independent says: One of the most unhandsome things done last year by the Presbyterian General Assembly was done this year. When the time came for the Week of Prayer, last January, the local Presbyterian ministers found that the General Assembly had, through a committee appointed for the purpose, arranged for them a special order of subjects which differed from those set by the Evangelical Alliance, and were intended to prevent union meetings with churches of other denominations. In many cases these were used; but in many others the pastors refused to be made the ministers of schism, even at the orders of the General Assembly, and accepted the topics assigned by the Evangelical Alliance. This year the subject came up in the General Assembly, on motion to appoint a committee to arrange for topics; but the schismatic purpose had become plain and the Christian temper of the Assembly prevailed. It was decided to recommend to the churches to adopt the topics that should be assigned by the Evangelical Alliance for the Week of Prayer.

Respecting the Revised New Testament, a leading American journal says: "It is useless to deny that there is considerable difference of opinion in this country among religious bodies and in religious newspapers as to the authoritative acceptance of the New Testament. There has been in some cases an expression of almost unqualified approval, but not in all by any means; while a good many evidently require time in which to make up their minds. This feeling is decidedly expressed by the resolution adopted by the Reformed Episcopal Church Council held in New York, which declined to go further than to recommend 'a careful and reverent examination of the new version, with a view to its ultimate approval by the Church.' This is not a hearty reception, and seems to open an opportunity for still further criticism and revision. Examination implies doubt; doubt in such a matter does not promise unanimity; and without unanimity one does not see how acceptance is possible. Still, time and discussion may remove all objections. What we mean to say is that at present nothing seems to be settled.

An Episcopal contemporary who, we we fear, would fain have it so, says: "A leading country paper in Wesleyan Cornwall remarks that our Wesleyan friends diminish in numbers and finance, and declare that they cannot maintain two married ministers on [that] one circuit." We have turned to the District

lists of membership, just published in the English Methodist papers, and there have found that in the Cornwall District there are 18,523 "members in society,"—an increase during the year of 582, with 1,268 on trial—after having filled up more than 250 vacancies by death, with others by emigration, neglect of the class-meeting, etc. And in no part of England, perhaps, have such persistent efforts at proselytism been put forth by the Episcopal Church. Somebody has blundered. Our visitors can guess who it is; we have no doubt on the point.

Canon Fleming, one of the speakers at the Wesleyan Missionary meeting in Exeter Hall, London, related an incident which took place some years ago in that Hall, and is worth being printed in this country. "I remember," he said, "hearing a Scotchman—he had come all the way from Aberdeen—he was a tremendously big fellow, and that night we were all timed twenty minutes each speaker. There was a previous speaker who had taken half an hour, and the Scotchman got up and looked at that clock, because I think it is the same old clock with a new kind of face, and he said: 'Ten minutes of that speech belonged to me,' and then he added very cuttingly indeed: 'I find, he said, it is the same with you in London as it is in Aberdeen—the smaller the man the longer the speech.'

The editor of the Richmond Advertiser grows witty over one of the published rules of the approaching Ecumenical Conference. He says: "One of the regulations is that every speaker must have his address written and ready for the press. We don't know how Dr. Douglas, of Canada, who is set for an oration, will make out with his manuscript. At Atlanta his grand speech was delivered without a note, and printed entirely from the stenographic report. The Britishers were right in setting down the meeting to twelve days. One read speech will empty the floor and galleries of Congress. Fifty would be like reading the riot act."

The arrangement for travelling, per Intercolonial Railway, to and from the approaching Conference at Moncton, N. B., is as follows: "The person attending Conference will purchase the usual first-class ticket at any station on the I. C. R., and pay for it first-class fare to Moncton. After Conference the Secretary will furnish a proper certificate upon presentation of which to the Ticket Agent at Moncton the delegate will be entitled to receive a first-class ticket, free of charge, to take him to the railway station from which he came."

At the adjourned meeting, at 10.30 on Tuesday evening, of the Mount Allison Alumni, an attempt to secure a delegation for the proposed conference failed. A motion, opposing that plan, but approving a conference for the maintenance of the Halifax University, or any scheme based upon similar principles, was carried 12 to 8, but a resolution to appoint delegates pursuant to that motion was defeated by a motion to adjourn, about 3 a. m. A number of the members were absent; otherwise the majority would have been larger.

The Methodist Recorder, in an article on the Revised New Testament remarks: "A comparison of the new translation with that published by Mr. Wesley on the basis of his Notes on the New Testament will repay the labour. Many will rise from the comparison with a full conviction that, in dealing with the Greek text, such as it was one hundred and fifty years ago, he was not a whit behind the very chiefest of the scholars of his day.

At the meeting of the Governors of Mount Allison, on Friday last, it was announced that four persons had already promised eighteen hundred dollars or more to meet the deficiency caused by the withdrawal of the Government grant. When permission is given we shall gladly publish their names. We may remark, in passing, that all are residents of this city.

Rev. F. H. W. Pickles, the Secretary of the Berwick Campmeeting Association, informs us that the annual Campmeeting services will commence on the first Wednesday in August, at 2 p. m. They will continue, we understand, one week. The above date, it is believed, will permit a larger attendance of the ministers and laity than would be possible at the usual time. Any failure to notice topics of special interest should be charged to the speaker's absence for two or three days.

NEW BRUNSWICK AND P. E. ISLAND CONFERENCE.

Dr. Evans, President. H. P. Cowperthwaite, A. M., Secretary. R. W. Weddall, A. B., Journal Secretary.

The Stationing Committee will meet at Moncton, on Tuesday, June 21st, at 9 a. m. The Committee on Conference Statistics at the same place, on the same day, at 9 a. m. The Committee of the Educational Society, same place and same day, at 2.30 p. m. The Supernumerary Fund Committee, same place and day, at 2.30 p. m. The Missionary Committee, at Moncton, on Tuesday, June 21st, at 7.30 p. m. The Committees on Wednesday, 22nd, and Thursday, 23rd, June, will meet as per Minutes, page 46. The Committee on the State of the Church, will meet at Moncton, on Monday, June 20th, at 4 p. m.

CONFERENCE PLAN of preaching and other appointments:

- Tuesday, June 21. 8 p. m.—Preaching by John S. Phinney. Wednesday, June 22. 7 a. m.—Preaching by William Harrison. 9 a. m.—Conference opens. 12 noon.—Conference Prayer-meeting. 7.30 p. m.—Conference Missionary Meeting.—addresses will be delivered by William Dobeon, Joseph Selmer, A. M., Howard Sprague A. M., and Ezekiah McKeown. Thursday, June 23. 7 a. m. Preaching by Wm Maggs. 7.30 p. m. Conference Educational Meeting. Addresses will be delivered by Charles Stewart, D. D., H. P. Cowperthwaite, A. M., and A. A. Stockton, Esq., A. M., L. L. B. Friday, June 24. 7 a. m. Preaching by William E. Johnson. 7.30 p. m. Conference Sunday School Anniversary Meeting, addresses by—John Read, G. W. Fisher and Geo Steel. Saturday, June 25. 7 a. m. Preaching by S. Cyrus Wells. 7.30 p. m. Meeting for the promotion of Holiness, to be conducted by Jeremiah V. Jest. Sunday, June 25. MONCTON. 7 a. m. Preaching by John F. Esty. 11 a. m. by President of the Conference. 2 p. m. Sunday School Service.—addresses will be delivered by Thos. J. Deinstadt, John F. Betts, and James Crisp. 3 p. m. Conference Love Feast, conducted by Henry Daniel. 7 p. m. Preaching by John Read, after which the Sacrament of the Lord's Supper will be administered. COVERDALE. 11 a. m. Upper Coverdale Church, preaching by R. W. Weddall, A. B. 3 p. m. Same Church, preaching by George M. Campbell. 3 p. m.—Lower Coverdale Church, preaching by Silas James. SHERBROOK. 11 a. m.—Preaching by John C. Berrie. 7 p. m.—George Steel. Monday, 27th. 7 a. m.—Preaching by A. R. B. Shrewsbury. 7.30 p. m.—Ordination Service. Tuesday, 28th. 7 a. m.—Preaching by M. Richey Knight, A. B. 8.30 p. m.—Conference Temperance meeting, addresses will be delivered by W. Wesley Colpitts, Samuel E. Ackman and Thomas Marshall. Wednesday, 29th. 7 a. m.—Preaching by William Lawson. 7.30 p. m.—Preaching by William Tweedy.

PERSONAL.

At the recent anniversary at Acadia College, the Governors and Faculty conferred the degree of Doctor in Divinity upon Rev. I. E. Bill, Geo. Armstrong, and S. W. DeBlais.

LITERARY NOTES.

R. Worthington has purchased the stereotype plates of Dr. Albert Barnes's Notes on the Bible and will at once bring out new and attractive volumes of the Books of Job, Isaiah and Daniel, at reduced prices.

METHODISM IN CEYLON.

In South Ceylon the British Wesleyan Missions have in their schools pupils representing every class and every nationality in the Island, and every school is a center of industry, where mental, moral and spiritual forces are united.

OUR OWN CHURCH.

Rev. J. Hale writes: "We gave the right hand of fellowship to three persons last Sabbath morning in our church at Boylston."

THE CENSUS RETURNS.

While it is very difficult to learn anything definite of the results of the labors of the Census enumerators in New Brunswick, the facts appear to be freely dealt with in Nova Scotia.

INDECENT BEHAVIOUR.

Some few weeks ago, three Primitive Methodist clergymen, Revs. Messrs. Taylor, Collins, and Burnett, it will be remembered, were charged before the Belfast magistrates with "indecent behaviour," for merely singing hymns in the streets.

OPEN AIR PREACHING.

A despatch from Calcutta, of the 19th ult., states that open-air preaching had been stopped there, and that on the previous day a peaceable congregation had been dispersed by the police.

A FOOLISH ATTEMPT.

It is a very absurd position which the Roman Catholic priest Thomas Barry has taken in Philadelphia.

A THRILLING SCENE.

The Helvetia, belonging to the National Steamship Company, left New York on the 7th inst., having a large number of cabin and steerage passengers on board, and arrived in the Mersey on Thursday.

SECULAR CLEANINGS.

The Canada Temperance Act is declared in force in Shelburne, N. S. It is expected that the Yarmouth Woolen Mill will be in operation in the course of a few months.

GENERAL CHURCH NEWS.

Dr. Andrew Bonar, of Scotland, has accepted Mr. Moody's invitation to take a leading part in his Northfield Conference for Bible Study this summer.

THE DOMINION.

Several persons in Prince Edward Island are proposing to start cheese factories. Two men were recently drowned in New London harbor, P. E. I., while attempting to reach the shore in a boat, overlaid with herring nets.

THE ST. JOHN DAILY EVENING NEWS.

"The work of the Centenary Methodist Church in this city is progressing rapidly. The walls have been raised to the base of the aisle windows. The cut freestone work is massive and elaborate, and presents a very fine appearance.

THE GREEK MINISTER OF WAR.

The Greek Minister of War has ordered a force of 7,000 men to be in readiness to take possession of the ceded district.

A correspondent of the Union Advertiser states that at Tabusintac, N. B., four candidates were received into full membership, and three others on trial, on the last Sunday in May.

THE CANADA PACIFIC RAILWAY COMPANY.

The Canada Pacific Railway Company is said to have sold 200,000 acres of land to French farmers at \$1.25 per acre for immediate colonization.

THE SCHOONER DENTLESS.

The schooner Dentless, of and from St. Andrews for Boston, with a cargo of railroad sleepers, went ashore at Folly Point, in Ipswich Bay, on Saturday morning, and will be a total loss.

THE ISLAND OF CAMPOBELLO.

The island of Campobello has been sold to Gen. E. C. Pike, an American, for \$50,000. The island lies off Eastport, Maine, and is British territory, belonging to the Province of New Brunswick.

THE STEAM FERRY-BOAT.

The new steam ferry-boat, intended to ply between Annapolis and Granville, is now ready for work.

THE LAWSON CASE.

The Lawson case was found to be so intricate and exhaustive that the Presbyterian Synod agreed to appoint a commission to try it at Charlottetown, in Zion Church, on the second Tuesday in August.

THE IRISH EXECUTIVE.

The Irish executive has reissued an important circular instructing all County Inspectors and constabulary to forward to their head-quarters sworn reports as to the occasions when they anticipate obstruction to their sales or evictions, in order that the Government may send the necessary military forces and proclaim the district, warning all persons to refrain from assembling to obstruct legal processes, and declaring that persons so assembling will be dispersed by force.

THE FAVORABLE WINDS.

The favorable winds of Monday brought up eighteen of the Labrador fleet. Up to Tuesday thirty had already been supplied and proceeded, and the remainder, some twenty, making in all sixty-eight vessels, principally owned in LaHave and vicinity, are daily arriving.

A GREAT FALLING OFF.

While St. John has not succeeded in getting a steamer for Grand Manan and other points in Charlotte, the owners of the S. S. Hunter, plying between Annapolis, Digby and Boston, talk of putting on another boat, so as to increase the number of weekly trips.

Gold is being found in all directions. Fine specimens are being reported from East Chezzetook. A rich find is reported from Waverly. A New York company with a capital of \$2,000,000 is going into gold mining on the River Du Loup.

ARRIVAL.

Conejos County, Colorado, is powerless against armed desperadoes who threaten to attack two towns. M. Bringard, inspector of telegraphs, and his escort, have been massacred between Friends and Greyville, Algiers. Twenty-six men were killed.

THE SCHOOL ACCOMMODATION.

The school accommodation of London has been increased during the past ten years by nearly a quarter of a million of places, and that in voluntary schools by some 8,000 places.

THE STATE LEGISLATURE.

The State Legislature of New York has just restored the tax on emigrants. The Act provides that all steamship companies landing strange passengers at the port of New York shall pay one dollar per head for each passenger.

DISPATCH.

A Limerick despatch at New York on Monday, says the Government, by proclamation, has taken the first step in dealing with the disturbances in Ireland. The real meaning of the action is that the troops and police can fire on the people without incurring any responsibility.

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NOTICE

STATEMENTS of the Ministers Personal Accounts will be forwarded to the Financial Secretaries of the Districts...

BOOK STEWARD'S DEPARTMENT

RECEIPTS for 'WESLEYAN' For week ending June 8th Mrs. Thomas Smith 1 00 Rev J K King for William Munro 1 00...

ANNUAL DISTRICT MEETINGS

Fredericton District. The Ministers of the Fredericton District will meet in the Methodist Church...

Miramichi District

The Annual District Meeting for the Miramichi District, Conference of New Brunswick and Prince Edward Island...

Amnapolis District

The Annual Meeting of this District will take place at Bridgetown, Monday, June 14th...

Sackville District

The Annual Meeting of the Sackville District will be held in the Methodist Church...

P. E. Island District

The Annual Meeting of the P. E. Island District will be held at Summerside, commencing on Tuesday, the 14th of June...

Yarmouth District

The Annual District Meeting for the Yarmouth District will be held at Wesley Church, Milton, on Monday, June 13th...

Halifax District

The Annual Meeting of the Halifax District will be held at Windsor, commencing on Monday, June 13th...

St. John District

The Annual District Meeting for the St. John District, Conference of New Brunswick and Prince Edward Island...

St. Stephen District

The Annual Meeting of the St. Stephen District will be held at St. John's, on Tuesday, June 14th...

TO STAMMERERS

PROF. SUTHERLAND, The inventor of the ONLY CURE for Stammering yet discovered and principal of the London Stammering Institute...

MARRIED

At Drury Court, N.B., on the 5th inst., by the Rev. D. D. Currie, Mr. John McGeachy to Miss Meivina Hughson...

DIED

At No. 1 Lorne Terrace, Hall ax, May 29th, of diphtheria, Arthur Allison, beloved son of John W. and Mary R. DeWolf...

PREACHERS' PLAN HALIFAX AND DARTMOUTH

7 a.m. BRUNSWICK ST. 7 p.m. Rev. H. P. Doane Rev. R. Brocken 11 a.m. GRAFTON ST. 7 p.m. Rev. C. M. Tyler Rev. S. B. Dunn...

NOVELLO!

UNITED STATES are the sole agents for the United States for the magnificent Novello List of Oratorios, Operas, Glorias, Part-Songs...

STAR LIFE ASSURANCE SOCIETY

32 MOORGATE STREET, LONDON, G.B. ESTABLISHED 1843. And Empowered by Special Act of Parliament...

DEAF PEOPLE

PECK'S, the only patented ARTIFICIAL EAR DRUMS are CUSHIONED, VENTILATED, and Restore Hearing...

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Notice and Circular

The Subscriber wishes to inform the public, and especially Druggists and Merchants everywhere in the Dominion of Canada...

TARRANT'S SELTZER APERIENT

The Famous seltzer of Germany in every American house. Tarrant's Seltzer Aperient. Based upon a scientific analysis of this celebrated German Spring...

THE ARGYLE BOOT AND SHOE STORE

147 ARGYLE STREET. The subscriber, thankful for past favors during his ten years' stay in his old stand...

NEW ESTABLISHMENT

which, for convenience and general adaptability to the wants of the public, is unsurpassed by any shoe store in the city...

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JUST RECEIVED

METHODIST BOOK ROOM A LARGE SUPPLY OF BOOKS FOR SABBATH SCHOOL LIBRARIES

Religious Tract Society of London

Wesleyan Conference Office. Liberal Discount to Schools. ADDRESS S. F. HUESTIS, 141 Granville Street.

THE WORLD'S BEST BOOKS

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Vertical text on the far right edge of the page, including names like 'HURSTIS' and 'WATSON SMITH'.