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## NOTE AND COMMENT.

There is no liberty in any part of the world where the Romish church power gets the upper hand.—N. Y. Observer.

Sermon reading with us is the forerunner of spiritual death. When a Methodist church can content itself with such sermon reading as they are generally obliged to listen to, they give evidence of having lost their first love, and are content to subsist on husks.—Christian Witness.

One great reason of the want of success of the Church in her missionary operations, is that the people haven't been taught to include the missionary feature of our Church in their devotional exercises. Let the people get "praying for missions," and there will be no lack of their "paying for missions."—Southern Ad.

The father of Mrs. Mary Walton, who received \$10,000 and a royalty for ever, for her patent for deadening the noise on the elevated railways, when asked why he spent so much money in educating his girls, replied: "My boys turned out to be girls, and I am going to give them as good an education, that they may turn out to be as good as boys."—Ex.

A correspondent of a London paper writes: "Some consternation has been created in ecclesiastical circles by the fact that the Bishop of Ripon discards the gaiters and apron of Episcopacy. His conduct is in marked contrast to that of the colonial bishops, who haste to clothe themselves after the strictest episcopal fashion. Will he set the fashion?"

Since college training for women has come to be an established fact, how many talk as if college would somehow work miracles for women! As if, forsooth, there was any reason to suppose a college could do more for female mediocrity than for male, upon which it has worked for centuries with certainly no more miraculous results!—Boston Transcript.

He was not regarded as one of the most "eloquent" preachers in the Conference, but when he stood and made a direct appeal to the consciences and hearts of the people it had more effect than any thing that had been said during the special religious services. The power of a true Christian manhood was in the words. The people knew him, and believed in him as a man of God.—Nashville Ad.

Being denied the privilege of meeting with God's people at the regular gatherings in the sanctuary, invalid Church members are often overlooked by the membership. Search them out, brethren and sisters, and carry to them a little of the spiritual food of which you have been receiving so much. They will greatly appreciate it, and such a service is eminently pleasing to our Master.—Our Church.

Bishop Foster, of the Methodist Church, after his late official tour round the world, speaking of the cheapness of wages in India, said that twenty-three men servants are hired there for what two servant girls receive in this country. "And I often thought," said he, "that every missionary ought to hire twenty-three of the Hindu servants in order to bring them within the range of Christian influence."

The faithful minister's wife's sympathetic labors are not forgotten. An itinerant's daughter lately visiting an old home, was met by a lady whom time had made strange to her, who said: "We often talk of your mother all these years while she has been enjoying the glorious rest of heaven. We have remembered her love and kindness. She made us feel that she really cared for us." Twenty years and more the grass has grown over the grave of that minister's wife, but the memory of her unselfish Christian life is a light that is still bright in many hearts. Work on, dear sister, you will not be forgotten.—Western Ad.

The bright Boston correspondent of the Christian Union says he knows personally, and from the best information, that the prohibitory law of Maine has not been effectually enforced, except by spasms, in Portland, Bangor, and many other large places in the State. The same thing may be said in reference to the laws against gambling and licentiousness in our large cities. But who thinks of abrogating these laws or of licensing the vices they denounce and punish? It is a blessed thing to have a law that can be appealed to even in "spasms," for the defense of virtue and the punishment of vice.—Zion's Herald.

What is your boy worth, father? Can any license be high enough to cover the lowest estimate you place upon him!—National Bulletin.

The advantage of having men to look after matters who believe in prohibition is plainly shown in the following from an Iowa journal: "It is stated that a conductor on the Northwestern road put a drunken man off the train at a way station one day last week, and when asked his reason, replied that the company had issued strict orders not to carry whiskey through the State of Iowa in any kind of package."—Evangelical Messenger.

One of the greatest blunders a pastorless church can make is to wait year after year, to "sample the ministry," before making a call. Such a course is productive of many evils, but we give only one, and that we will state just as a member of such a church would it: "I find myself, in listening to sermons, doing it as a critic, and I got into the habit of that while my own church was being supplied through months by visiting ministers."—Baptist Paper.

The Bishop of Carlisle has declared himself in favour of women's suffrage. He asks what there is in the mere accident of sex, if a woman be a householder, to make it right to say that she shall have no political influence. He does not desire that married women should vote; but when an unmarried woman satisfies every condition but that of sex, then it seems to him to be impossible in reason, and he believes it will soon be impossible in fact, to deprive her of a vote.

The N. Y. Examiner protests vigorously against the custom in many Baptist churches of dropping the names of members who cannot be found. Just so. We knew a case once of this sort: A brother quit and went over to the Methodists. He preached with them a while, and then took up with the Presbyterians. After trying awhile, he went back to his first love, to find that he had been a member in good standing all the time just where he started.—Southern Ad.

Archbishop Manning's organ, the London Tablet, in speaking of the drink habit, called it a "stain and a shame on the Christian world," a phrase not at all too strong. But it has had to explain that it meant excess, and not the moderate use. It has received many letters of criticism, which lead it to remark that "teetotalism as a rule, is not loved by the average Christian." This may be true in England, but of American Christians it is not true. In that, our Christianity has a tremendous advantage of the English.—N. Y. Independent.

In his charge to the young preachers, on the occasion of their ordination, at the Wesleyan Conference, the Rev. Dr. Pope said some very timely things, not inapplicable to our latitude. He cautioned the candidates against assuming a too apologetic tone in preaching Christian truth. He believed that they might apologize too much. It was too late in the day for Christianity to be put upon its defence. It was something else that was upon its defence. And let every pulpit say, Amen! We need to declare the truth, not apologise for it.—N. C. Advocate.

It is a very strange matter that so many persons in the church do not take a religious paper, or direct their children as to what they shall read. These same persons are careful as to what they and their children eat, shunning such things as will have a deleterious effect upon the body, and yet they will allow the children to take that into the mind which acts as a poison. There should be just as much care exercised in the matter of the mind and soul as in the body. Let every father and mother in the church subscribe for the periodicals of the church. These will furnish nourishing food for the soul.—Christian World.

The Sydney (N. S. W.) Weekly Advocate, announcing the election of Dr. Greeves as President of the British Wesleyan Conference, remarks: "It is a tribute to the position that Methodism in the old land has attained, when the result of the Presidential election is telegraphed all over the United Kingdom, and sent by wire overland and under the sea to these far-off colonies. A century has made a wonderful difference. The days of despising Methodism are past, and few sensible men will now pretend to do so. May our Church in the days of her honour be no less full of aggressive energy and spiritual power than she was when shame and contumely were her portion!"

## CHRISTIAN LIFE IN THE HOUSEHOLD.

The following is an extract from a paper on the above subject by the Rev. T. McCullach, the last year's President of the English Wesleyan Conference, read at the Evangelical Alliance meeting at Copenhagen: "The living organizations of the Christian religion are mostly ecclesiastical. It has to do mainly with churches, the individual members of which it gathers where it can. The first Christian Church, the mother Church founded at Jerusalem on the day of Pentecost, was polyglot in the languages of its members, and almost cosmopolitan in the places from which they came. And although it is scarcely possible now to form a church of 'devout men out of every nation under Heaven,' still Christianity is willing to gather converts from all available sources, and the Lord adds to the Church such as are being saved, come from where they will, irrespective of entire local communities or complete families.

At the same time it is a matter of rejoicing when whole households hold membership in the Church. This has been the case, happily from the beginning. The first admission of Gentiles to the newly-found church was that of a whole family, including the kindred and near friends of Cornelius, the godly Roman Centurion, 'who feared God with all his house.'

In Paul's Epistles, too, we read of churches in houses. There were Aquila and Priscilla and 'the church that was in their house,' Nymphas and 'the church which was in his house,' and in writing to Philemon, he says, 'And to the church in thy house.' These churches in houses were probably small assemblies of the Christians of a neighborhood, who met together for purposes of worship and communion in private domiciles before they were able or allowed to build public houses of prayer. It is also probable that the families, in each case, formed an important part of the Church. But whether the households of Aquila and Nymphas, and Philemon 'continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers,' with the believers of their several localities, or not, it is plain that in a certain sense, and up to a certain point, Christian families now may have what we may venture to call a church in a house. That is to say, a Christian family, in addition to its membership with other believers in a public denominational church, may and ought to have a domestic form of religion, a household recognition of God. There should be family worship conducted by the parents as joint ministers; and by them there should be the regular reading and exposition of Holy Scripture for the benefit of children and servants. By the inculcation of sound doctrine, and by the maintenance of a godly discipline, sons and daughters should be brought up 'in the nurture and admonition of the Lord.' Happy is the family that is in such a case. Then is recognized the description of the Psalmist: 'That thy sons may be as plants grown up by the side of this house; that thy daughters may be as corner-stones, polished after the similitude of a palace.'

When the whole family is influenced by the saving grace of God, Christian life in relation to domestic conduct will be seen at its best. Then peace and harmony will be unbroken by the voice of discord. Infirmities there may be, but there will be no domestic scandals, no family jars, no quarrels between husband and wife, no ill-treatment of parents by disobedient children, no bickerings amongst sisters, no unbrotherly contentions.

Damage may be done in the family to the interests of religion by those who profess the Christian life, whose conduct is inconsistent with their profession. If they say they they have fellowship with God and walk in dark-

ness, they lie and do not the truth. This living lie cannot escape the notice of servants and near kindred, however it may escape the observation of the outside public. In this way the young and inexperienced, who can only judge of religion by such specimens of it as are presented to them at home, may receive irreparable damage, and may be prejudiced for life against the Gospel of Christ. On the other hand, the genuine Christian life will be the more admired, the nearer and stricter the scrutiny. As the works of man's art appear less perfect under the microscope than when seen by the naked eye; and as the works of God in nature look to greater advantage when closely and minutely inspected; so it is with spurious professors and genuine religious character. Those who can say, 'We are His workmanship, created in Christ Jesus unto good works,' have nothing to fear from the microscopic observation of home-life. The old proverb, 'Familiarity breeds contempt,' and 'No man is hero to his valet,' do not apply to the saints. The better they are known, the more they are admired and loved, and the greater is their influence for good.

## MISSIONS IN CHINA.

In the commercial reports of the British consuls in China, we find the following statement by Charles Alabaster, Esq., British consul at Hankow, on the work of Protestant missions. He speaks, of course, with reference to his own consular district, in which five Protestant agencies are in operation:

"If of the Protestant societies, the American Episcopal Mission have been forced, by death, illness, and other causes, to greatly restrict their operations for the past twelve months, and even temporarily close their schools; but they are now reinforced by new workers, and may hope to make head again, though the loss of Bishop Schereschewsky, who has been obliged to retire permanently, deprives them of one of the ablest Chinese scholars of the day.

"The London Mission also chiefly confines itself to the immediate vicinity of the port, but its leading missionary, Mr. John, has made some extended tours—one into the turbulent province of Hunan, in which he encountered some peril, by chance passing through a town there, at the moment the attempt of the Catholics to establish themselves there was causing some excitement; and the literary work done by him in the preparation of a new and more intelligible version of the gospels is in itself a work of great utility.

"The China Inland Mission does little locally, but its members are now to be found living quietly, and making the name of foreigner a title of respect in every part of the interior. They have been sneered at by their own countrymen, for the first members of the mission were not at all of high position, either in regard of education or of culture, and poorly paid, and, assuming Chinese dress and mode of living, it seemed they were more likely to breed contempt than to increase the strength of our position. But experience has shown the wisdom of their founder, Dr. Hudson Taylor. In obtaining information in regard to the country and its people, they have done invaluable service, and by their untiring journeys and continued sojourns in parts far remote from foreign centres, they have paved the way for China being really opened up to foreign intercourse. Nor as missionaries have they been less successful; for, though they do not claim large lists of converts, or estimate their progress by the number of attendants at their chapels or professing members of their body, they have taken Christianity throughout the land, and made the Chinese understand that listening to its teachings need not lead to their denationalization. They come nearer to their hearers than their foreign-

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## HOLLOW FOUNDATIONS.

Several squares in a town in the Pennsylvania coal regions, with all upon them, have sunk into the ground. Built over out-worked coal mines, the upper surface was supported by pillars and stays in the mine, and these at length gave way. It is always dangerous to build on a hollow foundation—not only dangerous thus to build houses but just as perilous to build lives and characters. How often mere hollow professions are deemed a sufficient foundation on which to base one's Christian character! They are treacherous and dangerous. When the corruptible props underneath give way, the whole superficial structure must fall. How many reputations are founded on mere hollows! On the thin outer surface may bloom flowers of culture and learning that make a pretty enough show; but they are rooted in—nothing. There is no deep and solid foundation there; and sooner or later will come a great fall. Look well, therefore, to your foundation. Let it be none other than the eternal Rock of Ages. Build on him and you will be sure for time and for eternity.

## INSOLENCE OF THE LIQUOR TRAFFIC.

There is one phase of the liquor question to which attention cannot be too frequently called. While demanding protection from the law, it is perpetually evading and breaking the law. It ships goods abroad to avoid the payment of taxation, and sells secretly to evade license fees and police inspection. It bands itself together to dispute the execution and constitutionality of offensive legislation, and shirks its share of the burdens which fall on legitimate traffic. More than great corporations, even, does it scrutinize candidates and employ legislative attorneys. No evidence can convince its agents of the social evils of which it is the parent, or raise them to the apprehension of what society would be were the traffic stamped out. It is manifest that the mass of tolerance men must be either hopeless

of speedy improvement or in secret sympathy with the continuance of the traffic under the sanction of the law. How else can the facts which appear be interpreted? How can the advance and retreats, the spasmodic actions be accounted for. When will the day come when this insolent comedy of all good will, like human bondage, be a thing of the past? And when will the Church—the whole Church—called to lead, and not to follow, public opinion, help to put behind bars or in criminal secrecy those whose avarice binds them to the woe of a wronged humanity? If many think these indignant sentences too strong, let them read again the accounts of liquor sellers agreeing in several States to defy the law until the question of constitutionality can be settled. Good citizenship keeps the law until repealed. But good citizenship and the liquor traffic never go together.

## GO AND TELL JESUS.

Some years ago a Christian lady came to me in great distress and said, "Sir, I have such a heavy burden on my heart. I am engaged in a boarding school; there are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

"Yes."  
"You want to speak for him?"  
"Indeed I do."  
"You cannot?"  
"Cannot say a word."  
"And is that a burden to you?"  
"Indeed it is."

"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon Him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with Him."

I saw no more of her for some weeks, but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

I asked her, "How is it with you now?"  
"Oh!" she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for Him now. My tongue is unloosed, and I can praise God."—Rev. Dr. Clemence.

## THE CHANGE OF DAY.

A correspondent of the Christian Index, a Scotch paper, gives the following brief summary of arguments in proof of the change of the Sabbath from the last to the first day of the week:

"On the first day of the week Christ, having finished the work of redemption—greater far than that of creation—rose from the dead, and in remembrance of that great event, and of what it signified, the first day has been held by the Christian Church from the earliest times, in the place of the seventh day. That inspired apostles, who surely knew how to act in the matter, observed the first day is evident from Acts xx, 7. In that prophecy of the Messiah, in Psalm cxviii, 22, etc., ('compare Matthew xvi, 9-12; Acts i, 11,) the day of Christ's rising from the dead is evidently intended as 'the day which the Lord has made; we will rejoice and be glad in it.' On the first day of the week the Holy Spirit, the promised gift to the Church, was poured out on the assembled disciples (Acts ii, 1). Pentecost being the day after the Sabbath (Leviticus xxiii, 15, 16). Again, John in Patmos referred to the Lord's Day, thereby doubtless meaning the first day of the week, not the seventh. The expression 'Lord's Day' is nowhere used in Scripture except in this passage. Revelation i, 10; and just as the Holy Supper referred to the ordinance instituted by our Lord, so the Lord's Day must have referred to the day which was connected with Christ's resurrection, and cannot mean the old Sabbath."

OUR HOME CIRCLE.

"DOE THE NEXTE THYNGE."
From an old English parsonage down by the sea
There came in the twilight a message to me...

THE LITTLE STRANGER.

As Dr. Byron was one day passing into the house he was accosted by a very little boy, who asked him if he wanted any sauce, meaning vegetables...

ened to see the fearless, the undaunting trust with which that poor couple had bestowed their child upon him, and such a child!

A PRACTICAL HELP.

About five years ago one cold Sunday morning, a young man crept out of a market-place in Philadelphia, into the nipping air...

A NOBLE ANIMAL.

The large Newfoundland dog "Heck," belonging to the St. Elmo Hotel in the neighboring town of Eldred, Penn., was known throughout the Northern oil field...

clear, and his step steady, as he came up to his new friend and said: "I thank you. You have helped me."

Somebody touched a few plaintive notes on an old organ, and a hymn was sung, one of the old simple strains which their mothers sing to children and bring them nearer to God.

Every Sunday morning the breakfast is set, and wretched men and women whom the world rejects are gathered in to it.

NOT YET.

"Not yet," she cried, "not yet! It is the dawning, and life looks so fair, Give me my little hour of sun and dew, It is as if I should crave my share, The common sunshine and the common air...

"Not yet," she cried, "not yet! Nightfall is near and I am tired and frail, Day was too full, now resting time has come; Let me sit still and hear the nightingale, And see the sunset colors shift and pale...

THE CHRISTIAN IN BUSINESS.

Can a man be a Christian in business? The question is often asked in the study, variously answered on the street, warmly debated in the prayer-meeting.

the house seemed to have lost their heads in the excitement, and it is said that the hotel dog alone preserved complete control of himself, and alone took active measures to save the inmates of the house.

Notwithstanding this rescue the mishap that made it necessary led to the death of the noble animal. The mother of the child on being restored by the fresh air first became aware that the child was not with her, and crying out wildly that "Anna was burning up in the house!"

OUR YOUNG FOLKS.

THE NAME IN THE BOOK. Arthur Wills had received a new book as a gift from his mother. There it lay, when its wrappers were removed, in its pretty binding of gray and gold, with beautiful colored pictures.

AFRICAN CHILDREN.

The girls in Africa, as elsewhere are fond of dolls; but they like them best alive, so they take puppies for the purpose, and carry them about tied to their backs, as their mothers carry babies.

the theory of the commercial pessimists, it ought to be difficult for an honest man to borrow a dollar, or purchase a bill of goods without cash; because an honest man cannot succeed in business, and cannot, therefore pay his debts.

GIVE DURING LIFE.

"This is almost more happiness than I can bear," said the late Mr. Vassar, of Poughkeepsie, N. Y., on one occasion at a festival of the college he had himself founded, and to whose endowment he had devoted the whole of his princely fortune.

Over and over again the fact is revealed to us that large wealth proves to be a burden quite as often as a source of joy. Baron Rothschild in England and John Jacob Astor in New York, are said to have made some quite striking confessions on this point which took the world by surprise.

OUR HOME CIRCLE.

"Then you may know it, dear, if you will but obey our blessed Saviour's call. The Apostle Paul speaks of some whose names are in the Book of Life. They knew it, and he knew it and told it to others. God offers us salvation as a free gift. It we take it he will inscribe our names in His great record of the saved.

THE SUN. OCT. SOLOMO I KT. For 5.—(Gift to a hill) was of Jerusalem. casion, went to were two great connected with One was Mout, was David he there for it, where the an wilderness w erected. The Bezaleel was 1: 5, and d by Zadok; priests; the t the services of Heman and 39-42). On probably son con, Salomo and magnific offerings."

AUSTRIAN GIRLS.

The education of girls in Vienna is somewhat peculiar, and perhaps worthy of note. Up to fifteen years of age they are kept at their studies, but are not deprived of society. They dress very simply, rarely wearing a silk gown till the day they leave the school-room.

FAILED AND SUCCEEDED.

Men admit that no man is equally great in all things. Yet they often do not see that a man's failure in one line of work is no reason why he may not succeed in a different calling. An incident which occurred some years ago in a London linen store illustrates this blindness.

OUR HOME CIRCLE.

"I have come, sir." "Come for what, my child?" "To live with you and be a doctor," said the child, with the utmost naivete.

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THE SUNDAY SCHOLAR

OCTOBER 19.

SOLOMON'S CHOICE. 1 KINGS 3: 5-15.

Ver. 5.—Gibeon, (i. e., "belonging to a hill") was about six miles north of Jerusalem. Solomon, on this occasion, went there to sacrifice. There were two great centres of attraction connected with the worship of God, the services being in the hands of Heman and Jeduthun (1 Chron. 16: 39-42). On the great high place, probably some eminence close to Gibeon, Solomon offered in great state and magnificence "a thousand burnt offerings."

The Lord appeared to Solomon in a dream. The dream was one method by which God revealed His will to man. The cases of Abraham, of Jacob, of Joseph, etc., are illustrations. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to his sleeping as well as his waking thoughts. In the case before us, there seems to have been as true an exercise of the understanding and of the will of Solomon, as if the invitation had been offered and the response made in his waking hours. (See Charles Wesley's hymn, No. 287, vs. 3 and 4.) "What shall I give thee?" We are the stronger and better for making a right choice, when the opportunity of choice is presented to us. It was a means, too, for seeing what was in his heart. "This he said to prove him." (John 5: 6.)

6-10.—Solomon in making his reply regarded the invitation he had just heard as being part of the mercy bestowed upon his father, part of the fulfilment of the promise made to David. In his response he was influenced by two considerations. First by his own youth and inexperience. (Verse 7.) Solomon's exact age at coming to the throne cannot be ascertained. He could not have been more than twenty; possibly he was a few years younger. David, when he prepared abundantly for the temple before his death, said, "Solomon, my son, is young and tender" (1 Chron. 22: 5; 29: 1). The term "little child" is to be understood to mean youth and inexperience. "I know not how to go out or to come in," a phrase which generally relates to the whole life and actions, and here particularly to the government of the people. (See Deut. 28: 6; Ps. 121: 8.) Second, he was influenced by the thought of the greatness of his task (ver. 8). He had to judge (ver. 9) a people that could not be numbered for multitude. He did not regard the kingly function as being merely the keeping in subjection a servile nation, whilst he, the monarch, lived in all the luxury and splendour of a despot. He had received from his father that lofty ideal set forth in David's "last words" (2 Sam. 23: 3); and if Psalm 72: 1, as seems most probable, is really what the title declares to be, "A Psalm of Solomon" (See margin), then it contains Solomon's ideas as to what a king should be,—the judge and protector of his people (Ps. 72: 4, 12, 13). This, "judging," however, needed great knowledge of human nature, experience of the ways of men, power of insight into the realities behind appearances, and of discrimination between good and bad" (verse 9); and Solomon, seeing his duty and his own insufficiency, asked for "an understanding heart" (ver. 9)—not only for shrewdness and prudence, but for a deep insight into the will of God, so that all his decisions and judgments might be in harmony with the Divine righteousness.

11-15.—God gave to Solomon that wisdom for which he prayed. His very name has become a synonym for a wise man. His proverbs and other illustrations of his wisdom will be considered in future lessons. God, who "knoweth our frame," saw that Solomon's temperament and position might have suggested to him to ask for wealth, or honor, or the destruction of his enemies, or a lengthened enjoyment of the good things of this life. As Solomon had chosen "the kingdom of God and his righteousness," "these things were added unto him." He was made the possessor of great riches. The trade of the nation developed; intercourse with other nations opened up facilities for the amassing of wealth. (For the description see 1 Kings 10: 14-29.) He also received great honor. He was undoubtedly the greatest monarch of his times. "His fame ran amongst the traditions of his own people and of the East generally. The Greek form which the Hebrew name of Solomon assumes is of itself a singular tribute to the lofty associations with which it was invested. 'Alexander,' the name of the greatest king of the Gentile world in Eastern ears, was in after days thought by the Jews to be the Western version of the name of the greatest king of the Jewish world." His name became the favorite title of Arabian and Turkish princes, etc.—Stanley's Jewish Church, vol. ii, page 142. The blessing of

long life was promised to him—that blessing which was regarded as a signal proof of Divine favor, and which was valued also for its own sake then, even more than now when "life and immortality" are brought to light by the Gospel. He lived till he was about sixty years of age, his days being shortened through his infidelity to his early convictions and vows. The condition of long life, named in verse 14, was not fulfilled by him.—Abridged from W. M. S. S. Mag.

UNHEALTHY HOMES.

Sunshine, pure air, and out-door exercise are each conducive to strength of body and length of days. But a feeling seems to exist among many who live in country homes, that by virtue of their naturally healthful surroundings, their out-door life and occupation, they may safely set at naught the plainest hygienic and sanitary rules. No doubt the pure air, which they cannot help but breathe when out of doors, and the vigorous open-air employment, in which they must engage, does tend for a time to counteract the influence of unhealthy habits, and improper ways of living. But the imprudent exposures, the improper diet, the lack of cleanliness, the tainted damp air of sleeping rooms, begin to show their effects before the prime of life is passed in many painful and disagreeable ways. Rheumatic and dyspeptic troubles and nervous affections are some of the methods by which nature punishes these transgressors of her laws. It is a fact that diseases coming under the head of these mentioned, are more common in the farming regions than anywhere else. A distinguished medical authority has put it on record that insanity, which so frequently breaks out in farmer's families, is mainly caused by the severe and constant manual labor, with unwholesome food, improperly selected or poorly cooked.

USEFUL HINTS.

A false hunger ought not to be soothed, nor a false thirst to be satisfied; for satisfaction here is only adding fuel to a fire that would otherwise go out.

The English Inspectors of Schools have been looking into the matter of "over-pressure," and they report that while the evil exists it is not so serious as has been stated. They all agree that "keeping in" is the practice most open to serious objection.

Meat should always be mixed with boiling water, which partly cooks the food. A common error is to make the food too wet and soft, in which state it becomes injurious to the fowls, compelling them to take more water than their nature requires.

Unthinking farmers will sometimes place a colt or young horse by the side of a horse of more mature years, and expect it to do an equal amount of work without injury. Such a thing is not only cruel, but unwise. Many promising horses have been ruined by such treatment.

Give the young chicks a fair share of your time and you will be well repaid. Keep them pushing ahead from the first if you wish them to be come first class birds. Stagnation at any period of their growth can never be fully amended by after care however sedulously bestowed.

The following is suggested as an excellent recipe for a dessert for the "benighted people who do not like pie." Eight large yellow bananas sliced thin. Pour over them the juice of one lemon, and sprinkle with sugar. Just before serving cover over with crushed ice.—Christian Intelligencer.

In making tomato catsup, boil half a bushel of perfectly ripe tomatoes until very soft. Squeeze them through a fine wire sieve; add one quart of vinegar, one half pint of salt, two table-spoonfuls of cloves, four of allspice, one of cayenne pepper, and two of black pepper. Boil three hours. Bottle without straining.

How to spoil steak—try it. To spoil custard—bake it too long. To spoil house-plants—water them too much. To spoil butter—do not work out all the milk. To spoil a carpet—sweep it with stiff broom. To spoil pan-cakes—bake them on a luke-warm griddle. To spoil a breakfast—grumble all the while you are eating.

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THE WESLEYAN THURSDAY, OCTOBER 9, 1884.

OUR NEIGHBORS.

Canadians can scarcely be uninterested in the present political movements of their American neighbors. A year in which a Presidential election occurs is one during which, in the heat of political strife, they are to be seen as they really are. There is, however, a more important reason than curiosity for Canadian interest in American affairs. The republic is our next door neighbor; its papers, religious and secular, enter many thousands of our homes; and thousands of citizens of both countries each year cross the territorial boundary in quest of business or of pleasure. Periodical attempts are made to base annexation theories on these facts. We attach slight importance to them in this direction. Britain is yet kindly spoken of by us as "home," and there is less talk of annexation to-day than some of us were wont to hear in our childhood. The important aspect is the moral and religious influence which our more numerous neighbors must exercise upon ourselves.

The political situation in the United States, as revealed by the press, must be perplexing to any true lover of his country. Any man who aspires to a place in the front ranks must expect his record to be studied inch by inch. Under such inspection the career of the men who now aim at the Presidential chair is being passed, and unfortunately there are blots which no amount of sophistry can gloss over. So far as the press has honestly revealed unpleasant facts in the interests of national honor and morality it cannot be censured. Admitting that the liberty of the press is in danger of degenerating into license, and that journals of the day seem to regard all personal affairs from the point of view of a village tea-party, at which reports are circulated because they are interesting and not because they are true, the case is altogether changed when the moral character of the representative of a nation, to be raised to the first place by the votes of Christian men, is in question. Many of the points made against a monarchical government have been drawn from the too frequent immorality seen in royal circles. If to-day England's Queen receives the regard of the wide world, it is not so much from England's greatness as because of a record grandly in contrast with that of scores of her predecessors on the throne. The tendency to inquire into the moral character of the would-be rulers is no unfortunate sign of the times. Evil men cannot make good officers, and it is well that this fact should be recognized.

The way in which the past shortcomings of the leading candidates for the Presidency are regarded by American voters is interesting but rather perplexing. The New York Independent is a representative, no doubt, of a class by no means small. Though Republican in principle, it first advocated the election of Mr. Cleveland as President, then in view of some facts most injurious to his moral character it opposed him and demanded his withdrawal from the candidacy. It now asks the withdrawal of Mr. Blaine by the Republican party and recommends, should this not be attended to, the acceptance of Mr. St. John, the nominee of the Temperance party, by the people generally. The course pursued by the Independent and some other prominent papers suggests that the period is passing away when any political leader can look for his followers as a body to go down with him into any ditch into which he may choose to lead them for the accomplishment of his purposes. The effect of recent revelations respecting the history of the candidates, so far as can yet be judged, points to a change of feeling which is only partially satisfactory. The knowledge of a grievous transgression against social purity at once cost Cleveland the support of strong journals and strong men. A revelation of this kind, a few years since, would probably have weighed less against his chances. On the other hand, certain revelations of financial abuse of a public position seem to have weighed less against Blaine than they would have done a half century ago. It is possible that the statement that in-

anial dishonesty is becoming epidemic among a certain continental people is so far true of America that the prostitution of a public position for private money ends is less a sin than it once was deemed to be? Our American neighbors are on trial before the world.

Men who are perplexed by the respective records of the leading candidates will not turn to General Butler. They are looking towards St. John, a man of unsullied character, who fought nobly in behalf of prohibition when Governor of Kansas. His appearance on the scene, supported by worthy men, has perplexed not a few ardent temperance workers, who fear to withdraw their votes from the Republican party lest a Democratic majority, won through their defection, should free the liquor dealers from their present restrictions. This fear was confessed last week by the majority of the members of the New York Methodist preachers' meeting. In view of these complications, there will, as a contemporary remarks, be "tens of thousands of votes cast this year under silent protest against the absence of an unsullied private or public record in the men chosen as the standard bearers of their parties. This fact is a painful one to contemplate.

It is evident that a Prohibition party is gaining strength in the United States. In Maine in 1858 the prohibition of the sale of liquors became a statute law by a majority of about 23,000 votes. As such it could have been repealed by the legislature at any session when a majority of the house could be found to vote for repeal. But the other day the Prohibitionary law was put into the constitution of the State, where it will be beyond the reach of any legislature, except by the special vote of the people. This important action was sustained by a majority of over 44,000 votes, nearly twice the number given in favor of the law twenty-six years ago. We note this tendency to combined political action on the part of temperance men with thanksgiving. Such action will ere long be followed in Canada. No question at issue to-day among us equals in importance the deliverance of this continent from the gigantic evil of intemperance. As a contemporary remarks:—"It is multiplying paupers and manufacturing crime more rapidly than any other agency now at war with the prosperity and peace of the land. Its demands echo the cry of hundreds of thousands of widows and orphans whose natural protectors have been slain by the saloons. Politicians may elbow the issue out of their conventions, but the time is coming when the voice of the people will be heard, and this foe of society shall no longer be sanctioned by law. To this end good men are laboring and praying. Let every man weigh the question in all its momentous issues, and let his vote, when the opportunity comes be in the line of his prayers."

THE GOSPEL FOR AFRICA.

William Taylor, or Bishop Taylor as he must now be called—and no man on earth is more worthy of the title—is making important preparations for work in his immense field. He will soon return from California, where he has gone to bid his family farewell, and in a few weeks will enter Africa from the Atlantic coast with about twenty missionaries, among whom will be a son of his. In May or June next the Rev. W. Summers, M. D., will enter the same continent from the Indian ocean with twenty other missionaries. "Both parties," says the N. Y. Advocate, will advance toward the interior until they meet, thus completing the chain of mission stations across Africa from the mouth of the Congo on the Atlantic Ocean to the mouth of the Zambezi on the Indian Ocean. The plan of Bishop Taylor—concisely stated—is to plant about twenty mission stations on a line running through the rich belt of country which lies just south of the Congo River, and stretches from the Atlantic to the Pacific Ocean.

Of this newly-explored territory the New York Witness recently gave a description. Many of the inhabitants are far ahead of the better-known tribes in disposition and in skill and general development, while their territory is more fertile and healthy. It seems somewhat providential that just as the world was learning of their existence, the greatest Protestant Church of the world should have been

led without the least forethought to set apart one of the greatest missionary workers of the day for a field altogether new to him. Let the prayers of Canadian Methodists follow him and his fellow laborers as they enter this vast field on the Master's errand.

Inland from the point mentioned, from the lakes in the east to the Congo river in the west, and the Zambezi in the south, is an immense central region containing nearly 2,000,000 square miles, and perhaps 75,000,000 people, without a single missionary, unless Brother Arnot has pushed a little north of the Zambezi. These teeming millions are in gross darkness, though Christ died for them. What do we know about these people? Until recently we knew comparatively little; but a short time ago a remarkable journey was made by the German African Association expedition, under the direction of Dr. Pogge and Lieutenant Wissmann. They started from St. Paul de Loanda and penetrated through nations hitherto unknown and tribes of the most remarkable character, until they reached the Arab settlement of Nyangwe on the Luabala, the place where, it will be remembered, Dr. Livingston witnessed the terrible massacre of 400 natives by the Arab slaves. Many attempts to penetrate this region had been made by different explorers, but without success, owing to the hostility of the natives; but these travellers, by a fortunate circumstance, were forced to take a new route, thus leading to the discovery of these new people, some of them having very interesting characteristics.

EXPLANATORY.

The Evening Mail, of this city, one evening last week had this editorial comment:

The Wesleyan and Christian Messenger are disputing about a point of doctrine. The Methodist paper is of the opinion that man may attain to what the editor calls "Christian perfection," while the Baptist organ as resolutely maintains that man cannot in this world attain to what the editor calls "a sinless condition." The two editors evidently consider their positions contradictory, but it is by no means clear to the ecclesiastical that Mr. Smith means the same thing by "Christian perfection" as Mr. Selden means by "sinless condition." The above is thrown out as a basis of agreement. As John Wesley says, it is a good thing to use words "in the fixed and determinate sense."

It is rarely that a secular contemporary sees so clearly a point about which theologians have been often confused. Our brother of the Messenger is less clear. In spite of the declaration by a minister of his own church, that the lady missionary declined did not believe in "sinless perfection" or in anything that could be "honestly" interpreted as such, he throws the weight of a half column or more of type against what no one has been contending for.

We are not disputing with the Messenger. On that point the Mail is not precisely correct. We rejoice that the aim after a higher Christian life is becoming so general in the Baptist churches. And yet it is no new thing, save in name. Thousands bearing the Baptist name have lived up to the standard quoted by us a week or two since from a correspondent of the Messenger, and dying has proved to them but a step heavenward. It did seem to us, and seems yet, a sad thing that a missionary should be declined after her services had been accepted, only because preparatory to her departure for India she had professed to be made a partaker of the "fullness of the blessing of the Gospel of Christ"—precisely the preparation which Paul desired for visiting one of the apostolic churches. Why, one of the best works published on the doctrine of entire sanctification was written by John Hunt, one of the greatest men who ever lived and labored for Christ in a thoroughly heathen land.

The great want of the church to-day in all her departments of service at home and abroad is consecrated men and women—men and women so given up to Christ, so full of all-constraining love for those for whom Christ died, so near in communion with the Father, through His Son Jesus Christ, that their words and deeds should say, "I live, yet not I, but Christ liveth in me." Beloved brethren, take care and grieve not the Holy Spirit of God by endeavoring to quench the kindling fire. One, whom you cannot see with mortal eyes, is pouring oil upon the flame. Rather accept the gift of power, that blessed guarantee for all the possibilities coming to fallen men through "the blood of Jesus Christ, His Son," which "cleanseth from all sin."

HOLD ON TO THE GOSPEL.

Two warnings come from the antipodes to those who would treat lightly the Gospel of their fathers. In one case, the Vice-President of the New Zealand Free-thought Association, on resigning his position, addresses to the Association a long letter which he thus concludes:

Religion, that is, a belief in God and immortality, and the influences connected therewith, is natural to man, whatever his intellect may say. This is so because it is based upon his higher necessities, which like everything in nature must have some corresponding reality. My opinion is, you might as well try to drive back the waves from the seashore as to eradicate religion altogether. Creeds and religious systems may change, religion never. Tear down the churches to-day, to-morrow they would be up again. I am satisfied the Association will never make headway among the people until it can present a motive power for good higher than the one they have got already, and to do this it must have a religious basis, or it will never reach their higher aspirations. I have adopted these views after years of (I hope) serious study and reflection, and a degree of anxiety known only to my most intimate friends. Hence it will be seen that I cannot co-operate any longer with the Association, nor with the Children's Lyceum, which I especially regret. Nevertheless, I shall ever be found standing up for civil and religious liberty, and the completest toleration one to another.

In another case, in the same colony, death teaches the lesson not learned in the life of the scoffer. A well-known Freethought lecturer, with health broken down and purse empty, became at last dependent, in spite of her proud spirit and former fashionable life, upon the kindness of a poor drunken workman. At this time, says the Sydney Weekly Advocate:

A public appeal was made through the Wellington press on her behalf. The response was such as to convince the dying woman most conclusively that, as far as practical sympathy was concerned, the freethinkers to whom she had pandered in her public lectures had not a spark of true benevolence in them. In time of need they are "found wanting." Such was the experience of this poor woman. It was not until this appeal was made that the inhabitants of the Hutt generally knew Madam had located herself in the Hutt. This led the Wesleyan minister to seek this castaway. He was accorded a welcome to the sick chamber, and up to the time of her death she was visited by him, the Presbyterian minister, or other kind friends. A more comfortable home was offered by a lady of the Hutt, and Madam availed herself of this up to within a month of her death, when a two-roomed cottage was secured by her daughter (a young woman of 17), who had come from Port Chalmers to nurse her. It was evidently a great trial for Madam to leave her poor child without a relative in the world. Her last injunction to her was,—"Have nothing to do with Freethinkers." "You see," continued the dying woman, "how they have treated me in the hour of need, and their friendship can do you no good when I am gone." Once or twice she assured the Rev. S. J. Garlick that she had presented her prayers to God through Jesus Christ as His Son. As we looked upon her from time to time, we thought that we had never seen such a striking comment on the passage, "The way of transgressors is hard." Her natural and acquired gifts were prostituted by ridiculing God's Word in her public addresses. In her life the glorious moral principles of that Word were ignored. The reaping time came in this life—friendless, destitute, and a pauper's burial, aged thirty-seven.

UNION ELSEWHERE.

The Free Christian Baptists have been in session this week in Fredericton. The denominational outlook is good. A pleasing gain in membership is reported from both Nova Scotia and New Brunswick. On Monday a delegation from the Baptist Church was present to confer about the amalgamation of the two Baptist bodies, which had previously agreed to unite in the work of education. The Rev. Dr. Hopper spoke in behalf of the visiting delegation. On motion of Mr. J. A. Vanwart, a committee was named to confer with that appointed by the Baptists. The latter consisted of Rev. Messrs. S. B. Kempton, J. F. Bartlett, D. G. McDonald and Dr. J. E. Hopper; and from the Foreign Missionary Board, Messrs. John March and C. P. Baker. The Free Baptist brethren appointed to confer with them, were the Moderator—the Rev. J. F. Reud, and Rev. Messrs. McLeod and Hartley and Messrs. G. E. Foster, J. A. Vanwart, Taylor and S. W. Peters.

At a meeting on Monday evening of both committees, the Rev. Joseph McLeod spoke strongly in favor of

union. After an allusion to some action of the Free Christian body, which seemed to point to a continuance of independent relations, Mr. McLeod said: "There is no more loyal Free Baptist on earth than myself, but out of that loyalty and not in spite of it I cry out for consolidation, not absorption. I don't mean you shall absorb us or we shall absorb you, and one is about as likely as the other." "Our Methodist brethren," he said, "had ten times as many prejudices as we had but they have sunk them. Our differences are largely metaphysical. The thing however ought not to be hurried. Let the heaven work and it will work well." "Our consolidation is in the air." As an initial step, Prof. Foster moved that "this convention would regard with favor a union of the Baptist and Free Baptist denominations of these Provinces, provided a just and equitable basis therefor can be agreed upon," and the resolution, seconded by Rev. Messrs. Perry, of Carleton county, and Porter, of Nova Scotia, was carried unanimously, after remarks by several ministers and laymen.

To all acquainted with the points at issue between these brethren in the past there would appear to be greater difficulties than lay in the way of either Presbyterians or Methodists. The differences between the several sections of the latter bodies were mainly in relation to church polity; between our Baptist and Free Christian Baptist brethren are certain points of doctrine, and the important question of communion. We shall hear with pleasure of the success of negotiations tending to lessen the number of unnecessary divisions in the Church of Christ.

The Rev. Dr. Milligan, President of the Newfoundland Conference and Superintendent of Methodist Schools in Newfoundland, passed through the city last week on his way to the meeting of the General Mission Board, at Kingston. He had only lately returned from a tour of one thousand miles along the coast, three or four hundred of which he had travelled by boat. At all points a warm reception awaited him from both ministers and people. Sermons were preached by him in nearly all the places visited, followed in several cases by the individual acceptance of the Gospel message. A census of the colony is now being taken. It is believed that it will show a larger Methodist advance than has been supposed. The membership of the Conference shows a wonderful growth within the last few years. Even the three fine churches in St. John's are found to be insufficient in the way of church accommodation. But we must not forget that Dr. Milligan has kindly promised to furnish us with some notes on Newfoundland Methodism.

Just think of it! Dr. Sutherland, Secretary of our Missionary Society, says that one cent a day, from each member of our United Methodist Church, would enable the Society—1. To reach every new settlement in the Dominion; 2. To quadruple the number of missionaries among the French in Quebec; 3. To double the force among the Indian tribes; 4. To employ 25 foreign and 100 native missionaries in Japan, and then leave a surplus nearly as large as our present income, wherewith to enter new doors! Will you give one cent a day, and try to induce others to do the same thing? Then consistently, if your income be but very small, you can pray, "Thy Kingdom come." Nevertheless, "how much owest thou unto my Lord?"

A recent writer, in speaking of grieving the Holy Spirit by that indolence which robs Christians of the morning time for prayer, has these words for those who rise "in time to feed the body, too late to feed the soul:"

You had no time to see the face of God. And why do God's people rise so late? One reason is because they sit up so late. If you would rise early, you must retire early. Nature makes two hours before midnight the best hours for refreshing sleep, and when you spend those hours in self-indulgence you violate Nature's law, you grieve Nature's God. If I had the value in gold of what Christians eat and drink and burn between ten and twelve at night, I could sow the earth with Bibles! If I had the time that Christians waste between ten and twelve at night, I could preach the Gospel to every creature! If I had the grace that Christians lose between ten and twelve at night, I could convert the world.

This paragraph comes to us in a recent English paper:

A farm belonging to Mr. T. C. Daniel, Tiverton, was recently advertised to be let by tender. The highest bidder gave as references Lords Poltimore and Fortescue, and finally it was agreed he should have the farm; but before the lease was signed, in a final interview with Mr. Daniel, he was asked if he was a Churchman, to which he replied, "No, he was a Wesleyan"; but supposed times were past for that to make any difference. To his surprise, however, he subsequently received the following letter from the agent: "After due consideration Mr. Daniel has come to the conclusion not to accept your proposals for Piemore. All his other tenants are Churchmen, consequently he has decided not to make an exception in this case."

Our Presbyterian brethren, like ourselves, are encouraged by the aspect of their French Canadian work. At the recent meeting of the Board of French Evangelization, encouraging reports were received from many of the fields, and grants were made to several new fields just opened. Arrangements were made for co-operating with those engaged in similar work in New England. There are now eighteen or nineteen French missionaries in the States formerly connected with the Board and upwards of fifty congregations and missions. More applications for admission to the Pointe-aux-Trembles schools have been received than for many years at this date.

A correspondent of the Methodist Recorder writes: "The late Dr. Robinson Scott told the writer that the most successful appointment he ever had was when he had sole charge of a congregation, and made it his practice to 'button-hole the various seatholders, and then made various meetings to meet their specific difficulties. He stated that over and over again the sermon he had prepared for one had reached several, and was the means of bringing them to decision. Perhaps no work is more neglected in Methodism than the work of systematically button-holing the regular attendants at our services."

His Honor Governor Richey has appointed Thursday, the sixth day of November, a day of general thanksgiving, and recommends that it be devoutly kept throughout the Province.

AN ITINERANT'S JOURNEY.

No. 4.

We parted company with your readers at Sault Ste. Marie. This is the capital of Chippewa County, Michigan, and is situated on St. Mary's River, fifty-five miles from Lake Huron, and about fifteen miles from the foot of Lake Superior. The famous ship canal, built by the State of Michigan for the purpose of passing the rapids in the St. Mary's River, is situated here. This canal has been recently much improved by the United States government. A new ship lock, 575 feet long and 89 feet wide and having a lift of 18 feet, has recently been constructed. The scene witnessed from the deck of the steamer, on passing through the canal locks, is of the most interesting character. The river, the islands, and the two villages on either side of the stream, the Indians in their birch canoes engaged in taking white-fish below the rapids, all go to make up a beautiful panorama.

We here embark on board the steamer Budget State, belonging to the "Lake Superior Transit Company" of Buffalo, N. Y., and are now fairly handed over to the tender mercies of "Brother Jonathan." We left the "Soe" on Wednesday, July 30th, at 3, and immediately passed into the picturesque Waiska Bay, with Point Iroquois on the American, and Gros Cape on the Canadian, side. As we, from the deck of our ship, gaze with admiration upon this vast lake, extending some 460 miles in a north-westerly direction, with an average width of about 100 miles, we do not wonder at its name. The coast is mostly formed of rocks of various kinds, and of different geological groups. The waters are of surprising clearness, are very cold and abound with fish. We were sorry that the shades of evening enveloped us as we passed through the celebrated "Pictured Rocks." Our first stopping place was Marquette, so called, after Pere Marquette, the great French Missionary. It is a flourishing city, and closely identified with the extensive iron mines which surround it.

Our next stopping place was Hancock. Just opposite Hancock is Houghton. They are situated at the base of high hills, on opposite sides of the lake, at a point where it is not quite half a mile in width. These towns (or "cities" as they are called here), together contain about 6000 inhabitants. Their prosperity is largely identified with the rich deposits of copper, in which this section of country abounds. As the steamer re-

mained here, had abundant and witness the— from the tip of the earth up in great beauty and tons, on a moment. One worked to the supply of the demand, now very low reason why our church is Here, in Brander the coast to land, and the "Heather" was never seen church. Her put ten cent collection, I have no small This much by. Shortly after passed through. They consist out from the about twenty sizes; most of them are below cousin. It is hundred years came on a Superior Indian on the large remains of w On one of the pointed out to John Jacob A of his coast from the Indians. Our next at burn. This is towns we have having been ago. It now a number of looking hotel ing upon a n and asked him He informed for it; we sufficient to p But our leagu that that was that State; Chicago, St. Omaha, and more, railroad their termin that it is abo letter to a t evening the at Duluth, M Superior, and bringing them to decision. Perhaps no work is more neglected in Methodism than the work of systematically button-holing the regular attendants at our services."

On Saturday left via the N trip across the than one hund Duluth, the Dulmered out charming lake romantic spot the beautiful Chippewa Ind following good these Chippew survey of the a party of me came out half village of M. Shah built stor. The ch his request, a then called hi sat down to men to look meal was spread, and invited to eat, but pocket th eaten, the child when I was in the good pla keep my ey how the white example. I m man never ha table, and always waited day, and of rich man now this world, an so I follow t brother and a second table. "turning the As the trav country, he Indian metho board which down or hair is a hoop by e and, when th the pianofort "banging" h engaged in e ladylike emph the "cradle" this hoop. S sands of these thus suspende ing through w any of them did see a r round witho beads to ser rays of the s Some of th good lodgia Dakota Indian Wabash, was for having e after he had upon his st tended to the patiently, he convinced th He said: " with his can

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to us is a Mr. T. C. The highness of the Lord and finally have the signed, Mr. Daniel, Churchman, he was a times were difference. he subse- letter considera- the con- proposals her tenants he has exception in Children, like by the Canadian ang of the zation, en- eived from ants were at opened. co-opera- in similar There are French formerly and upwards. missions. sion to the ols have years at M. tholist late Dr. riter that tment he ole charge ade it his e various utions. He gain the one had eans of Perhaps Method- ematically attendants y has ap- ul days of that it be the Prov- KNEY. th your This is County, on St. on from on miles The State passing river, is has been by the A new 80 feet et, has e scene e of the canal char- and the of the birch fish- ke up ed the gins to Com- are tender We July passed n, and side, r ship, s vast s in a ch an, we The ecks of eolog- of sur- and are sorry eveloped eated e stop- ealed, e great ishing in the and it. Hand- ck is the eple of s not e called e 90 in- eely e of coun- re-

mained here for several hours, we had abundant time to visit the mines and witness the whole *modus operandi*—from the time the ore is taken out of the earth until the copper is piled up in great bars, amounting to tons and tons, on the pier ready for shipment. One of the mines here is worked to the depth of 1,300 feet. The supply seems to have exceeded the demand, the price of copper is now very low. Perhaps this is one reason why we get so much of it in our church collections "down East." Here, in British Columbia, "Alexander the coppersmith" is not allowed to land, and is hated worse even than the "Heathen Chinese," consequently we never see his ugly red physique in church. Here, the people have to put ten cents or "a bit" into the collection, or nothing, for we have no smaller coin in circulation. This much by way of digression. Shortly after leaving Hondoek, we passed through the Apostle Islands. They consist, (as far as we could make out from the deck of the steamer) of about twenty islands of different sizes; most of which are inhabited. They all belong to the State of Wisconsin. It is more than two hundred hundred years since Pere Marquette came on a mission to the Lake Superior Indians, and built a church on the largest of these islands, the remains of which is still to be seen. On one of the islands, the wharf was pointed out to us, in which, it is said, John Jacob Astor laid the foundation of his colossal fortune by buying furs from the Indian hunters. Our next stopping place was Washburn. This is the newest of all the new towns we have visited, the first tree having been cut down about a year ago. It now has one street laid out, a number of shops, and quite a good looking hotel. We saw a man working upon a new house in the woods, and asked him what he lost his home. He informed us that he paid \$1,500 for it; we thought this sum about sufficient to purchase the whole place. But our eloquent friend informed us that that was going to be the city of that State; the terminus of the Chicago, St. Paul, Minneapolis, Omaha, and I don't know how many more, railroads. We preferred to see them terminate. But we are reminded that it is about time we brought this letter to a termination. The next evening the old *Bellevue* steamer arrived at Duluth, Minn., at the head of Lake Superior, and the end of our journey by water. Duluth has been called the "zanzibar city of the unspoiled seas," and is situated at the head of Lake Superior. It is about 1,700 miles from the city of Quebec, and claims to have a population of 17,000, but we are disposed to doubt that as an orthodox fact. On Saturday, Aug. 2, at 3:30, we left for the Northern Pacific for our trip across the continent. For more than one hundred miles westward from Duluth, the road passes through a timbered country, with numerous charming lakes, winding streams, and romantic spots. We pass close by the beautiful Mille Lac Lake and Chippewa Indian Reservation. The following good story is told of one of these Chippewa Indians. During the survey of the Northern Pacific Road, a party of men were lost, and at last came out half starved to the Indian village of Mille Lac. They went to Shah bah stong's house and asked for food. The chief's wife prepared, at his request, an ample meal, and he then called his wife and children and sat down to eat, leaving the white men to look wistfully after the spread, and another table was invited to eat. They could do nothing but pocket the insult. After they had eaten, the chief said: "My friends, when I was in Washington, the great father told me that, if I wanted to be happy in this world and to go to the good place when I died, I must keep my eyes wide open and see how the white men did and copy their example. I noticed that a rich white man never had a poor man sit at his table, and people of another color always waited. You are poor men to the rich man now. I want to be happy in this world, and in the world to come, so I follow the example of my white brother and ask you to eat at the second table." This was certainly "turning the tables" in good style. As the traveller passes this Indian country, he may notice that the Indian mother straps her babe upon a board which has a soft covering of down or hair. Over the child's face is a hoop by which the board is lifted, and when the mother is playing on the pianoforte, or picking berries, or is engaged in some other useful and ladylike employment, she just hangs the "cradle" to the limb of a tree by this hoop. Some tourists see thousands of these little Indian innocents thus suspended. When we were passing through we did not happen to see any of them "hanging up"; but we did see a number of them running round without even a necklace of beads to screen them from the fierce rays of the sun. Some of these "red savages" are good logicians. On one occasion a Dakota Indian chief, by the name of Wabash, was rebuked by a missionary for having engaged in a scalp-dance, after he had returned from a raid upon his enemies. The Indian listened to the good man's rebuke patiently, but was apparently not convinced that he had done wrong. He said: "White men goes to war with his own brother, kills more men

than I can count on my fingers. Great Spirit looks down from sky and says: 'Good white man; got my book; I love him very much, and have got good place for him by and by.' Wabash got no Great Spirit Book; go to war; kill one man; come home; have scalp dance; Great Spirit very mad. Wabash no believe that." Leaving your readers to ponder well the red man's logic, we pitch the old quill to one side for the present. W. W. P. Victoria, B. C. A TRIBUTE. DEAR MR. EDITOR:—Your ever welcome paper has been invested with more than ordinary interest to me during the last few weeks. In the number for Sept. 18th there was reference made, editorially, to the removal by death of two of my esteemed friends of former years—the Rev. J. Wesley Home and Edward E. Lloyd, Esq. The last named of these was my spiritual father. As a youth in the Centenary Sunday-school, St. John, I became a member of his Bible class, in which were found at the time several young men, some of whom have preceded him to the better land and some of whom remain until this present. Brother Lloyd was a model teacher. His originality and enthusiasm were manifest in this as in all the offices which he was called to fill. His motto appeared to be "The Class for Christ." Not satisfied with the full exegesis and application of the word of God in general terms to the class he took occasion, privately, to speak to the members about their spiritual condition. It was, doubtless, the knowledge which such interviews gave him of their desires and purposes that led him to press one and another of those young men into his Society class and the writer among the number. Never can I forget the earnestness with which he urged decision for Christ. Having elicited from me a promise that I would attend his class, as an experiment, I will remember the unmistakable, though at the time regarded as officious zeal, which he manifested by calling at my home on Saturday evening to remind me that the class would meet in his own house the next morning. That morning came, and although dark and stormy outwardly it has ever been bright on the page of memory. It was on that morning, and in that class room, that another prodigal said, "I will arise and go to my father." The intercourse with Bro. Lloyd from that time to the period of entrance upon the work of the ministry was of the most intimate and instructive character. Whatever has been accomplished for Christ in the years that have intervened is due largely, under God, to the bias given in that formative period of Christian life by the unassuming, saintly man, who has so recently fallen on sleep. Bro. Home, whose removal was so startling by sudden, was second son of my old friend, the Rev. Jas. H. Home, long and widely known both in the West Indies and Bermuda. During my first term in the latter colony, Bro. J. W. Home came home to visit his friends, after his successful sojourn as a missionary teacher in the Monrovia Institution, Liberia, Africa. Few could remain long in his company without realizing that they were in the presence of a man of good natural parts and of large mental culture. As a preacher he was clear, forcible and pathetic. His addresses on the missionary platform were full of interesting facts, and served to kindle enthusiasm in the minds of the listeners in regard to the extension and ultimate triumph of the Redeemer's kingdom. His piety was deep and fervid. I doubt not sudden death, to him, was sudden glory. "Whatever refer to that interesting memorial service held in Brunswick street church in your city recently, but time and space forbid except to add that the admirable historical paper, so graphic, so succinct, so comprehensive and on the whole so accurate would have been all but perfect had it contained a line or two respecting one whose name, fortunately, was not forgotten by His Honor Governor Richey—the late Rev. James England, of blessed memory. ROBERT DENCAN. Y. M. C. A. WORK. The seventeenth annual Convention of the Y. M. C. A. Associations of the Maritime Provinces was held last week at Pictou. At the first meeting, on Thursday afternoon, the following were unanimously elected officers:— President—Judge Hensley, of Charlottetown. Vice Presidents—W. B. McNutt, Halifax; A. H. McKay, Pictou; Dr. W. S. Morrison, St. John; D. McDonald, (Collector) Pictou; W. McCurdy, Musquodoboit. Secretaries—Geo. Bremner, Charlottetown; W. L. Teaple, Halifax. In the evening a largely attended public meeting was held in St. Andrew's church, when addresses of welcome were given to the delegates on behalf of the citizens, by the mayor, Mr. C. Dwyer; in the name of the clergy of Pictou, by Rev. J. Edgecombe, and for the local association, by Mr. A. H. McKay. Mr. J. O. Miller, of St. John, Rev. C. O. Meara, of Charlottetown, Rev. Prof. Forrest, of Halifax, and Judge Hensley, of Charlottetown, responded on behalf of the delegates. The chair was occupied by Clarence Primrose. Various speakers expressed a deep wish that this con-

vention might bear as abundant a harvest as previous ones held in Pictou. On Friday morning a feeling of sadness was caused by the announcement by the chairman that Mr. Tupper, a delegate from Charlottetown, had been telegraphed for, his mother having died suddenly. Prayer was offered for the bereaved brother. Much of the time of the sessions was occupied in hearing reports from the associations. Papers were also read on the past history, present position and prospects of the work. The reading of these drew forth some earnest and effective speeches. On Friday evening a large meeting was held in the Prince street hall. Judge Hensley presided. Mr. T. K. Cree, agent of the International Executive, was introduced. He had just returned from the World's Convention in Berlin. He referred to the wonderful progress made since 1844. He had stood in the small bedroom in St. Paul's Church, in the Old Dominion immediately after the close of the war, written by Lydia W. Baldwin. The author has drawn largely upon her personal experience, and her work has all the value of truth and all the interest of fiction. Life among the negroes of the South is portrayed with evidences of intimate knowledge of their habits, beliefs, superstitions and modes of every day life. The book fills a most important niche, and does it in a manner eminently satisfactory. While it evokes hearty laughs at the absurdities related, it presents much that is pathetic as well as ludicrous. Price 25 cents. S. F. Huestis, General Agent for the Maritime Provinces. MISSIONARY MEETINGS. LIVERPOOL DISTRICT. Liverpool, Local arrangements. Caladonia, Oct. 21, 22, 23, Dep. Hockin and Scott. Port Mouton, Nov. 24, 25, 26, 27, Dep. Lockhart and Shepherson. Mills Village, Dec. 1, 2, 3, 4, Dep. Huestis, Brown, Borden and Scott. Petite Riviere, Local arrangements. Lunenburg, Dec. 1, 2, 3, 4, Dep. Huestis, Richey's Cove, Jan. 28, 29, Dep. Borden, Hockin, Chesley. New Germany, Nov. 24, 25, 26, Dep. Borden and Hockin. Bridgewater, Local arrangements. J. R. BORDEN, Fin. Sec. METHODIST NOTES. On Sunday last the new church at Centreville, Carleton Co., was dedicated. Work was begun on the building in June last. The Rev. J. R. King is pastor.—Thirty dollars was collected at a tea-meeting last week at Red Head in aid of the Courtenay Bay parsonage.—The sum raised at the recent tea-meeting at Meander, Newport, will be nearly sufficient to pay off the debt on the church there.—The Kaye street excursion to Hantsport on Tuesday next affords a pleasant and successful undertaking. ABROAD. The Southern Christian Advocate says: "Revel news from all sections of our work indicate that the current year is likely to be the most prosperous and successful of our history as a Church." The citizens of Fort Worth, Texas, offer the Methodist Episcopal Church the sum of \$25,000, in property and money on condition that the general Church gives the sum of \$10,000, towards founding a college in Fort Worth. The work of the Wesleyan missionaries in the Bahama Islands meets with much opposition. Under the orders of the priest the people refuse to trade with or rent houses to those who attend Protestant services. The candidates from the several English Wesleyan schools have won marked distinction this year. At the recent Oxford and Cambridge Higher Certificate Examination all the candidates sent in from the Leys School four in number, passed and obtained certificates. James Calvert writes to the Methodist Recorder that tens of thousands of the Second Conference Catechism, with Scripture proofs, have been printed in Fiji and in England, and purchased and diligently used. Mr. Calvert has completed a reprint of the New Testament, translated by the late Rev. W. Fletcher, B. A., into the language of Rotumah—an island 300 miles north of Fiji, which forms part of the Fiji District. GENERAL CHURCH NOTES. Ninety-one cents out of every dollar received by the Northern Baptist Foreign Mission Society last year went directly to the work abroad. The Salvation Army claims that its colours are flying in nineteen countries, and that it prints eighteen journals in six different languages. The London Sunday School Union has issued a call for a season of prayer throughout the world, for Sunday schools, on October 19 and 20. The Reformed Presbyterian Congregation of Sackville, N. B., have agreed to unite with the Presbyterian Church in Canada and are about to ask for admission into the St. John Presbytery. Extensive preparations are being made for a Church mission, which is to be held throughout the East of London during November. Already 400 men have volunteered for the work, and steps are being taken to secure the co-operation of an equally large body of female helpers.

LITERARY, Etc. A Narragansett Christmas is the title of a book of stories which the Rev. E. Hale is preparing, and Messrs. Funk & Wagnalls are publishing, for the coming holidays. We are indebted to the Hon. Jas. Ferrier, of Montreal, for a copy of the Sermon and Lecture, delivered in the St. James St. Church and James Ferrier Hall, during the session of the British Association at Montreal, by the Rev. W. H. Dallinger, LL.D., F.R.S., F. L. S. The publication of this Sermon and Lecture will confer a great benefit on many readers. The Prussian government has decided to publish an edition of the best religious songs and hymns in raised letters, for the use of the blind. Copies are to be given to the pupils who complete the course presented in the various asylums. The Missionary Link, quoting from an English paper, says: "Where no male missionary can go, where girls' schools will not be patronized nor tolerated, where *zoozia* visitation is impossible, there the female physician can go and be welcomed." The policy of self support in mission work which has been so well illustrated by William Taylor in South American and India, is also carried out to a very considerable extent by the successors of Dr. Judson in Burma. Of the 491 stations there, 296 are self supporting and 193 partly so. There are no fewer than 146 bequests for preaching special sermons in the City of London churches. The payments range from 6s. 8d. to £5, and the events to be commemorated include the accession of Queen Elizabeth, the destruction of the Spanish Armada, the death of Charles I., the Restoration of Charles II., and the deliverance of London-bridge from fire. The Episcopal Church has not waited until Assiniboia had a number of clergy before appointing a bishop. Last autumn, when the district was set apart as a separate diocese, only three clergy were within its borders; to-day there are only seven; but a considerable addition will be made when the new bishop comes. In less than a year one-half of the endowment has been raised, and the Society for the Propagation of the Gospel has now promised for the present a yearly amount equal to the interest on the remainder until that remainder is raised. GLEANINGS, Etc. THE DOMINION. Counterfeit half-dollars are in circulation in Ontario. The *Truro Guardian* reports a deposit of copper ore at Folly Mountain, Colchester, and also another at Antigonish. Carleton County alone produces more butter and potatoes than both the provinces of Manitoba and British Columbia. The Ottawa *Citizen* states that the next session of parliament will probably open about the third week in January. The New Brunswick Lumber and Lumber company has been awarded a silver medal and received special commendation for its exhibit at the Forestry Exhibition, Edinburgh. Under the amended Ontario franchise law, about two hundred women are entitled in Ottawa to vote for the Dominion and Provincial members of parliament. The Oxford Woolen Manufacturing Co. have received two requests from the Belgian commissioners to exhibit their manufactures at the great exposition to be held at Antwerp next year. Another body was recovered last week near Senno from the wreck of the *Daniel Stoinon*, and decently interred with the others. It was that of a rather respectably dressed woman, about thirty years of age. Sir John A. Macdonald has started for England. His sudden departure has required him to cancel all appointments he had made in Canada. This news causes considerable comment. The Dartmouth Exhibition last week created a good deal of interest, though less was received in the way of exhibit from the fine farms and homes of Lunenburg county. Perhaps our county exhibitions are held rather too frequently. The next session of the Normal School, Truro, will begin on Wednesday, Nov. 5th. The revised regulations provide a six months' course for second and third classes, with special examination for licenses in April. For particulars apply to the Principal. Messrs. James Harris & Co., of St. John, have a contract to build three hundred coal cars for the Intercolonial, the total value being about \$90,000. They have also received an order from J. B. Snowball to build about \$10,000 worth of cars for the road being constructed by him. The *Summerside Journal* says of the canning business of P. E. Island: "In addition to the extensive lobster and mackerel trade, strawberries, raspberries and blueberries have been very largely put up at the different canning establishments. Of the latter, we understand, one concern alone at the west end of the Island has handled no less than forty tons, while many others are not a very great way behind." A package of 2,000 five pound notes of the Commercial Bank of Newfoundland which were lost in a wrecked steamer, was subsequently recovered by parties who put them in circulation. They are genuine, with the exception of the signatures, which have been so cleverly executed that experts cannot detect the difference between them and the genuine signatures. They can be readily known, however, by the numbers, all the numbers being between 6,000 and 8,000. The *North Sydney Herald* says that one of these was offered at the Intercolonial Railway office there a few days ago.

GENERAL. Friday, Sept. 19, according to the Jewish reckoning, closed the 5,644th year since the creation of Adam, and the year of the world—A.M. 5646—began at sunset of that day. The French are reported to have occupied another bay in the island of Madagascar; and to have landed troops to construct a fort. They contemplate occupying another point this month. The fact was brought out in the late council at Belfast that most valuable writings of the great reformer before the Reformation, John Wycliffe, now lie in manuscript in the universities of Prague and Vienna. The Castle Island Branch of the Irish National League, by a vote of 70 to 3, has finally expelled Mr. Kenney, the president, because he shook hands with Earl Spencer, Lord Lieutenant of Ireland. Mr. Gladstone has issued a circular notifying his supporters that at the opening of Parliament, he will propose at the earliest moment to submit important and pressing business for the consideration of that body. The negotiations in relation to the English Franchise Bill terminated in a rupture. Gladstone absolutely refused to entertain the proposition to introduce the Redistribution Bill in the House of Commons before the House of Lords should pass the Franchise Bill. Intelligence has been received of a terrible and disastrous hurricane in Iceland on the 11th ult. Accounts show that 19 trading vessels and 60 fishing boats were lost and 32 vessels disabled. The number of those who perished is known to have been very great. The number of sentences of penal servitude passed in England and Wales and Scotland in the year 1883 was lower than in any previous year on record, except 1882, which it slightly exceeded. The steady decrease during 24 years is remarkable, seeing that the population has, during the same period, increased from 19 to 26 millions. The corporation of Dublin have voted to substitute Irish national for the present English and foreign names of the streets of the city. Earl Spencer gives gloomy reports relative to the prospects for the coming winter in Ireland. The harvest is reported good, but the low prices of produce prevent the farmers from meeting the payment of rents. The French forces in China after an attack upon Tamsui have occupied that town, and Admiral Lespes has sent three battalions to effect a junction with Admiral Courbet at Kelung. The *Telegraph's* Paris correspondent has reason to believe that the United States Government is continuing vigorous offers for mediation in the difficulty between France and China. The correspondent adds that the United States, not Germany, will have the last word in the Chinese question. The remains of a priest were cremated the other day in Milan. He had left instructions by his will that his body should be burned, and had disposed that in case of non-compliance with his wishes the heirs should forfeit the inheritance. As soon as this became known the eleven priests who had been retained to perform the funeral service returned their fees, and the remains were committed to the flames unaccompanied by any Christian rite. It was sixteen weeks Saturday since the first death by cholera was recorded in France, making about 376 deaths weekly in that country. The mortality in Naples among the better classes has been greater than at any other visitation of recent times. It includes eleven priests, a score of nuns and as many doctors. A temporary orphan's asylum at Naples is crowded with children, and hundreds of others are privately cared for. There have been 9,512 deaths in Italy, but a Roman paper estimates the total deaths up to Wednesday last week at 10,800. The cholera seems now to be everywhere dying out. Business in Italy is in a terrible condition. Large failures are reported in Turin and elsewhere. On Saturday bands began playing in public places in Naples and the theatres of the town reopened on Saturday night. General Gordon, after having bombarded Berber for some time, effected an entry into the place and recaptured it. The rebels and the hostile inhabitants fled when the bombardment ceased. It is possible that the Nile expedition may be abandoned. Major Kitchen telegraphs that the whole of Colonel Stewart's party, who were stranded on the rocks in the cataract at Wady Garna, have been murdered. A bargain was made with Arabs to provide camel and conduct the party through the desert to Merawi. The Arabs proved treacherous, however, and murdered the whole party. M. Herbin, the French consul at Kartoum, was killed at the same time. Gen. Gordon has had medals struck off to commemorate the siege of Kartoum. They have been bestowed on the troops and also upon the women and children who shared in the hardships of the siege—upon the latter because they merited them by their sufferings. Lord N. Lubbock, the British High Commissioner, proposes the abolition of the Egyptian army and the substitution of some thousand police in its stead. The Egyptian ministry opposes this plan. The cost of the expedition is estimated at \$150,000 per day.

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MARRIAGES.

In the Methodist Church, Port Hawkesbury, by the Rev. C. W. Swallow, Matthew L. Lachour, of Marquette, P. E., to Louisa J. Grant, of River Labitants, Richmond Co. This being the first marriage celebrated in the church, the bride was presented with a Bible by the trustees of the Church. At the residence of the bride's father, on the 25th ult., by the Rev. F. L. Williams, Thomas Elliot to Dorothy A. Barland, only daughter of John Barland, Esq., of Hastings, Alma. On Monday, September 30, at the residence of the bride's father, by the Rev. E. Sponagle, Samuel F. Moore to Mary E., daughter of James Kearney, Esq., of Middle Kent. At Monagau, on the 30th Sept., by the Rev. Wm. Wass, Donald M. Eichen, to Miss Christy Ann McLeod, both of Milltown, P. E. I. At Dartmouth, Oct. 2nd, by the Rev. J. L. Sponagle, Mr. John Bauld, of Lawrenceville, Halifax County, to Miss Emma Corkum of the same place.

DEATHS.

At Patterson Settlement, Sunbury County, on the 10th ult., Susannah, wife of James Kirkpatrick, Esq., aged 70 years, a native of Donegal, Ireland, and a resident of Patterson Settlement for 69 years. At Charlottetown, on Sunday morning, Sept. 25th, Maggie, beloved wife of E. Herbert Berr, aged 31 years. Drowned at sea, Aug. 20th, Eugenia, wife of Capt. J. T. Smith, of Barque, Frank Stafford, and daughter of James and Martha Davis, of Mount Denison, aged 25 years. At the same time their infant son, Frank Stafford, aged 7 months.

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VOL. XX

NOTE

The Saturday on the late first Bishop of "Dean Van knack of hitted exclaims, in of for a few gra in their Dioc

In our e Baptist at the uncommon t members wh or six politic paper. This No wonder t low in the he Baptist.

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