

OUR HOME CIRCLE.

LIVE WITH GOD.

Begin the day with God; Kneel down to him in prayer; Lift up thy heart to his abode; And seek his love to share.

THE TWO BIDS.

It was a glorious October Sabbath. The early frosts had tinted the maple leaves, as they hung on the old trees in the churchyard.

On the day appointed I was on hand, united the young and happy couple, and after an hour of social enjoyment took my departure.

When I arrived, he was at the barn threshing. As soon as he saw me he stopped work and came to the house. The memory of that meeting is just as fresh to-day as though it had taken place yesterday.

At the close of our conversation I read some precious promises from God's Word; then with my arm around his neck, we knelt side by side in prayer.

If the angels ever looked with intense interest upon the turning point of a life, I believe it was that afternoon. We not only prayed, but wept together. The prayer being ended, as we rose from our knees I said to him, pressing his hand, "Are you a saved man?"

"This dawn the great transaction done— I am my Lord's and He is mine, He drew me and I followed on, Charmed to confess the voice divine." Was he really a Christian? Was

this what may be termed an instantaneous conversion? Jesus said to Zaccheus, "Come down, for this day is salvation come to thy house." Zaccheus gave practical evidence of his conversion, so did my friend. That evening, to the astonishment of the entire family, workmen and all, he told his wife to hand him the Bible.

It was my privilege not long after to receive him into the Church. His confession was simple, straightforward. He immediately began to work in the prayer-meeting, and gradually became a tower of strength to our church.

Thus out of the darkness, the dust of the world's great warfare, God reaches forth his hand of infinite love, and takes here and there a soul, that it may become unto Himself a peculiar treasure.

THE MANLY MINISTER.

One of the Master's sayings is, if heeded, sure in nine cases out of ten to remove irritation and allay strife. It is that which bids an offended man talk over the matter with the offender, "between thee and him alone."

Was it Dr. Chalmers or Dr. Guthrie of whom this story is told? On entering his parsonage in Edinboro', when still quite young, a hard-headed old Scot of the Kirk took great umbrage at such a youth being set to teach him the way of the Lord.

Getting wind of it, the minister had the wit and sanctified wisdom to meet him man fashion. "I hear you are unhappy under my ministry."

"And I am told that you consider my preaching poor, and that I have no business to be standing in such a distinguished church."

The dauntless Davy not only would not deny, he avowed that just such were his views. "Then," said the minister, "you and I can well afford to shake hands and be friends, for we think exactly alike. I never thought myself the fit man for the place. And every Sunday I am ashamed of the sermons. The people have a fancy to the contrary; and until I met you there was none to sympathize with my views. Let us shake hands and stand together."

Even if this story were apocryphal, which I believe it is not, is not the method which outlines the manly and Christian course that which will surely conquer the most cross-grained and contentious?

AN ILLUSTRATION OF FAITH.

"But I don't know how to trust Christ as my Saviour," said a young girl. "I hear what is said, but I do not understand how it is; I do not see the way."

"Do you feel," said one who spoke with her, "that you are a sinner and in danger of being lost?"

"I do; I feel that I am condemned for my dreadful sins."

"And what can you do for yourself in the case?"

"Oh, I cannot do anything. I have tried and tried; but I get no better."

"Jesus says to such as you, 'Believe in Me; cast your sins upon Me.'"

"I would if I could; but when I try it does not seem as if he received me; I am always afraid he does not. Oh, I do not know how to believe and trust."

"Let me illustrate faith to you. The other day a little boy climbed a ladder to the roof of the house. It was an unsafe place, and his mother hastened to call him down. The roof was slippery and his little feet slid in the descent; so he crept to the edge, where his friends stood anxious for his safety. Mr. O— reached up his

arms, and said, 'Now, Willie, jump and I will catch you.' Willie looked at the stone pavement below and drew back. Mr. O— tried to persuade him, but the child was afraid to trust.

"Willie," said his mother, Mr. O— says he will certainly catch you; does he not always tell you the truth?"

"Oh, yes! he says true," Willie answered.

"Now obey, Willie," said his mother, "don't make him wait; he is all ready!"

"The boy trembled; but there was no other way, and he leaped from the roof. His trust in Mr. O— was faith; and when he was clasped in a pair of strong arms he did not doubt that he was there; he was not afraid to rest. Christ tell us to cast ourselves upon him just so, and believe that he receives us."

"Is that the way?" asked the young girl; "do you trust Christ so?"

"Yes, just in that way; simply and wholly as Willie threw himself into Mr. O—'s arms. Can't you do so, believing that he does His part as fully as you trust Him?"

"I never saw the way so clearly before. Yes, I can trust Him; I do believe Him. I will cast myself upon Him, sins and all. Oh, I am so glad!"

And the face that had been shadowed with doubt and discouragement, lighted up with a new found joy.—Good News.

THE SHADOW.

In a bleak land and desolate, Beyond the earth somewhere, Went a being through Death's dark gate A soul into the air.

Ah! still, as on and on it fled, A waste, a cold region through, Behind it fell the steady tread, Of one that did pursue.

At last, it paused and looked back, And then it was aware A hilted witch stood in its track, Deformed and cowering there.

"And who art thou?" he shrieked with fright, "That dost my steps pursue? Go hence thy shapeless shape from sight, Nor thus pollute my view!"

The foul form answered him: "Always Along thy path I flee, I'm thine own actions. Night and day Still must I follow thee." —Independent.

SUMMER TRAVEL.

Traveling is made much pleasanter and more enjoyable oftentimes if we are thoroughly ready and prepared for our journey. There are some little conveniences which add much to a person's comfort, although not perhaps absolutely necessary.

When ladies are traveling, trunks, as a matter of course moderate sized ones, are on many accounts most convenient, large enough to pack dresses in nicely, and still not so huge that it will require a derrick to lift them every time they are moved.

There is sold now at most hardware stores a small alcohol heater, which is perfectly safe to use if the directions are followed out. It consists of a shallow pan filled with asbestos, covered with wire, and an iron frame which closes so that the whole thing can be packed in a small compass.

The simple remedies used in every family should never be left at home; either the little pill-box or the mustard leaves, camphor, paregoric, etc., should have a place somewhere. Many mothers have a prescription from their physician put up to use in case of sudden emergency.

Next in order comes a nice, comfortable traveling bag. Every body cannot afford the expensive ones filled up with places for toilet articles, but a linen arrangement, with pockets lined with oil-silk for brushes, combs, soap, etc., will make up for the deficiency, and serve to keep these things separate from others.

A sponge bag is nice, also; this is nothing more than a piece of rubber cloth sewed into a square bag with a string at the top. A larger one of the same kind is often found useful for different things, especially if there are little children in the party. A small bag containing scissors, needles, thread, tangle, buttons, etc., should also have a place in the traveling bag.

A good, generous shawl-strap is most useful; it has unlimited capacity, and will hold all the extra wraps, pillows, and dolls. Whatever is left out of the bags, or if it is not in use, can be packed into the satchel. A large linen wrap made with flaps is one of the nicest things in use in connection with a shawl-strap. It is laid out flat, and the shawls, etc., placed on it, the flaps turned over them, and the whole rolled up. This keeps every thing clean and perfectly protected from dust.

When there is only a shawl to be carried, one of the pretty round linen covers may be utilized. These are formed of two round pieces of linen cut the desired size for the ends, and a strip of linen which joins them together. They are usually ornamented with colored braid, and have the initials of the owner embroidered on them.

If any one is going to take a sea voyage a regular shoe-bag to hang up in the stateroom will be found wonderfully convenient; there is so little room to put things that a contrivance of this kind affords a secure place for many small articles which would otherwise be greatly in the way and tossed about by the motion of the steamer.

The woman who found herself the other day on board an eastern-bound steamer, without pocket-book or money, solemnly averred that it is never safe to carry valuables and all the money one has in a purse or hand-bag. An inside pocket of some kind is almost indispensable in traveling. An easy way to make one, and perhaps as good a way as any, is to take a piece of cloth about eight inches square, of the same material as the balmyr skirt, and sew it on the sides and lower edge to the front of the skirt ten inches below the band.

To be prepared for illness in traveling is most important, especially at this season of the year, when people are liable to be taken suddenly sick. If one is away from home under such circumstances, without any way of getting needed remedies immediately, a few simple things may prove of great value. Some way of heating water, milk, etc., is most useful. In many places, especially in the country, there is no fire kept up after the work is finished, and it often requires so much time and work to get hot water or hot things that it is considered more trouble than it is worth, and so people often go without when the things are really needed.

FAITH.

God holds the key of all unknown, And I am glad, If other hands should hold the key, Or if he trusted it to me, I might be sad.

I cannot read his future plan, But this I know— I have the smiling of his face, And all the refuge of his grace, While here below.

Enough, this covers all my want, And so I rest: For what I cannot he can see, And in his care I sure shall be Forever blest.

CALIFORNIA STAGE DRIVING.

The skill of the drivers in the downward drives is something wonderful. The roads are a continuous succession of the letter S, winding in and about the heads of gulches, in many places the turn being so sharp as to let the horses form the three sides of it. They are also rough and rutty at this season of the year, and at the rapid motion the roughest places must be avoided. The driver, on his high seat, with his six lines and long whip in hand, and one foot on the brake, with the other as a brace on the footboard, appears to have as perfect control of the whole turnout as if it was a puppet. He will throw those six horses from one side of the road to the other to straddle a rut or avoid a stone as if they were one animal.

Sometimes the hub will scrape the bank on the upper side, and the next instant the wheels will be on the very verge of the down side. When approaching a sharp corner, and one's impulse is to slow down, crack will go his whip, and we dash around it like a gust of wind. The reins seem to be nerves or living tissues, conveying the driver's thoughts, and their pulses beat, and their hearts throb in unison. An accident seldom happens with those drivers, for extreme caution, coupled with absolute control of their team and vehicle, and perfect knowledge of the laws of stage motion, governs all their acts. They are compelled to make rapid progress down hill to compensate for the slower motion up, and they have learned by experience all its safeguards, and practice them. One driver will make this drive of seventy-five miles into the mountains one day, and back again the next, every day of his life, until he knows every turn and rut and stone on the line, and his sinews are as strong as the lash of his whip. From the snow and mud of the upper Sierras to the flowers of the foothills, and the ripening grain of the valley below, is only a daylight drive, and we rejoice again in the presence of early summer.—Milwaukee Sentinel.

OUR YOUNG FOLKS.

SPINNERS AND WEAVERS.

Did you know that all the silk in the world is made by very little worms? These creatures have a machine for spinning it. They wind the silk, too, as well as spin it. The curious cocoons the worms make are wound with silk. Men take them to factories, where they are unwound and made into the beautiful silks you and your mother wear.

The spider is also a spinner. His thread is much finer than the silkworm's. It is made up of a great many threads, just like a rope of many strands. This is the spider's rope, that he walks on. He often swings on it, too, to see how strong it is. Did you ever see a spider drop from some high place? How his spinning machine must work!

The wasp makes his paper nest out of fibres of wood. He picks them off with his strange little teeth, given him for the purpose, and gathers them into a neat bundle.

When he has enough, he makes them into a soft pulp in some strange way. This pulp is very much like that used by men in making our paper. Very likely the wasps taught them how, because they are the oldest paper-makers in the world.

This pulp he weaves into the paper that forms his nest. You must look for one, and see how much it is like the common brown paper we use to wrap bundles in. The wasps work together, so that it takes but very little time to build a nest.

EDDIE'S PRAYER.

Little Fannie D. was very sick, and her friends were afraid she would die. Her brother Eddie, two years younger, who had very limited ideas of death, overheard

them talking about the condition of the sick child, and expressing fears that she would die.

"What is it to die, mamma?" he asked, after listening to the talk for awhile. The mother tried to explain, and the little boy finally understood that the body was buried in the ground, but he could not quite comprehend the other part of the great mystery of death.

"Who makes folks die, mamma?" he asked again.

"God!" was the only answer.

"I don't like God—he is not good then," the little fellow said quite indignantly.

"O yes, he is, Eddie. He knows best; and he is too good to do any thing wrong. We must pray to him to spare little sister Fannie."

The little fellow looked very thoughtful, and soon he was missed from the room. The fact was he went away to pray for his sister Fannie. Soon he returned with a shining face, and said, "I guess that Fannie will get well, for I asked God to not let her die."

"What did you say when you prayed, Eddie?" some one asked.

"I said, 'O God, I don't want Fannie to die, 'cause I want her to live to play with Carlo and me. Don't let her die.'" Eddie said, very soberly.

A smile came over the faces of all present, in spite of the sad fact that Fannie was very sick.

But she did not die, and Eddie thought that it was his prayer that saved her. Who will say that he was not?

HONESTY.

"They all do it." That is what Betsy is saying to herself. What does she mean? She is looking at that little bit of cherry ribbon in her hand. It is not her's, it belongs to her mistress. Still she would like to take it. She says mistress will never feel the want of it. That is true, as it was a little bit that was over. It is just the very thing, too, that Betsy herself wanted. Should she take it? Why not? It would hurt no one, and no one would ever know of it.

Betsy looked at the ribbon again. It was very pretty. Then she tried it. It was just long enough to go round her neck. So she thought to herself, there is Ben that takes home one or two turpins for his pig almost every night, and sometimes a few handfuls of corn for his fowls. Then there is Sarah the cook, who gives away plenty of things at the door, besides selling the bones and dripping. And the others take away wood for firing, or eggs, if the hens lay away from home. "They all do it," says Betsy once more, "and, after all, what is it but a little bit of ribbon?"

Why does she put it down all in a moment? Why does she clasp her hands and look upward? Her lips are moving; what can she be saying?

There has come into her mind what she had been taught in the Sunday-school when she was a little girl. She had learnt that God has a Book, and in it He notes down all that we do, whether it be good or whether it be evil. And that there will come a day when the dead, small and great, shall stand before God. Then the Books shall be opened, and the dead shall be judged out of those things which are written in the Books according to their works. (Rev. xx. 12.)

That is why she is praying earnestly that the wicked thought of her heart may be forgiven her. Though it has been written in the Book, she knows that the Blood of Jesus Christ can blot that writing out. So she prays God, for His sake to cross it out of the Book.

YOUTHFUL ASTRONOMERS.—Rev. W. F. Crafts has collected the following observations of youthful astronomers: A little child said the stars were drops of the sun. Another child thought the moon and stars were lights that God had hung in the sky for children to slide by. Another child imagined the stars were little holes or windows for heaven's light to shine through. One very bright star suggested the idea of a door to a little boy through which a baby brother had gone into heaven. An inquisitive little girl wanted to know whether the old moons were cut up into little stars. Another youthful star-gazer solved a most perplexing problem to her own satisfaction when she affirmed that the stars were little pieces left over when the moon was made.

THE

ISRAEL

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THE SUNDAY SCHOOL

AUG. 19. 1888.

ISRAEL FORSAKING GOD. JUDGES II. 6-16.

Who had seen all the great works of the Lord—These elders would be all that were old enough to take part in the wars of Canaan, according to Judges 3. 1-2. Their presence and testimony kept the Hebrew nation from degeneracy and backsliding, as the presence of the apostles, eye-witnesses of Christ's majesty, preserved the Christian Church from corruption and heresy. They buried him—The importance attached to places of sepulture breaks out in this notice of the grave of Joshua. This same feeling exists in full force in the East to this day. All that generation—There arose another generation—The transition from that low faith, grounded on the senses, to that higher faith grounded on testimony, is always a critical period. Which knew not the Lord—it had already grown up in the land which their fathers had won. It inherited from them only possession and enjoyment. It already felt itself at home in the life of abundance to which it was born.

Did evil in the sight of the Lord—This was not the first time that Israel was seduced to this worship. (See Numbers 25. 3-5), nor was it the last, for this form of pagan cultus continued up to the time of Samuel, at whose rebuke it was renounced. 1 Sam. 7. 4. It broke out again like a deadly contagion, and became the religion of the court and people under Ahab. It had the advantage of being a gorgeous ceremonial dazzling the senses of the ignorant masses. It captivated many of the Hebrews during the reign of the kings. The plural Baalim is a general term employed to denote all false deities, and is synonymous with the term "other gods" in the clause "other gods of the gods of the nations round about them." (the Israelites.) The use of the term Baalim arose from the fact that Baal was the chief male deity of the Canaanites and all the nations of Hither Asia, and was simply worshipped by the different nations with peculiar modifications, and therefore designated by various distinctive epithets. Served Baal and Ashtaroth—Ashtaroth, plural of Ashtoth, in Greek Ashtar. Side by side with these varying conceptions of Baal were corresponding ones of his consort, Ashtoreth. Where he is sun-god, she is the goddess of the moon; where he is Priapus, she is Venus; where he is Zeus, she is his royal partner, Hera. And from these multifarious representations of the two chief deities they came to be spoken of often in the plural, and instead of Baal and Ashtoreth, we have Baalim and Ashtoreth.

The anger of the Lord was hot—Anger and love are feelings of the divine as well as of the human mind, but not irregular and misdirected, as they so often appear in men. They are not evil in themselves, and can only become so by becoming uncontrolled or directed toward wrong objects. Infinite wisdom never errs in either of these ways, and God's essential antagonism against sin and sinners is one of the perfections of his holy nature. And such righteous indignation the Scriptures properly call anger. The period of the Judges is the heroic age of Hebrew history. It abounds in wild adventure and desperate feats of individual valor. Personal activity, daring and craft, were the qualifications which raised the Judges to their title and eminence. They appear in their history as gallant insurgents or guerrilla leaders rather than as grave administrators of justice, or the regular authorities of a great kingdom. The name by which they are called, Sophetim, derived from a word signifying "to judge," bears remarkable resemblance to the Suffetes of the Carthaginians. The office of Hebrew Judge was rather that of the military dictator, raised on an emergency to the command of the national forces.

HOUSE FLIES AND INFECTION

Dr. Thomas Taylor, of Washington, has published an account of some examinations he has made into the capacity of the common house fly to transmit disease by carrying the germs from place to place. Dr. Taylor's attention was called to the subject by his witnessing the sufferings of a fly afflicted with anguillula. In the direct experiments which were suggested to him by this observation, the larvae of flies confined in a receiver with rustspores ate the germs. When spores were sprinkled on sugar the insects themselves consumed both spores and sugar; but some of the spores became fastened on the legs of the flies, and were only the more clearly attached by the efforts made to get rid of them. They might, however, be brushed off by objects with which they were brought in contact, while their germinating powers would long outlast the life of the insect itself. Dr. Taylor regards it as evident from his experiments that flies are capable of conveying spores to plants and other bodies, but considers that the fact that a greater part of the spores were consumed by the flies or their larvae shows that the insect may destroy microscopic germs as well as disseminate them, and indicates that in some cases its agency in keeping down their number may more than counterbalance its action in contributing to their dissemination.

USEFUL HINTS.

Season feed for swine with salt and wood-ashes equal parts.

Young ladies of fashion in London now take lessons in dress making. A very sensible idea.

To flavor custards, beat fruit jelly with the whites of the eggs; red raspberry jelly and quince jelly are especially nice for this.

An exchange advises planting plenty of rhubarb, tomatoes, and melons as a substitute for fruits that have been injured by cold weather.

If the wall about the stove has been smoked by the stove, cover the black patches with gum shellac and they will not strike through either paint or calcimine.

To give consistency to a pie-plant pie, allow to one coffee-cupful of pulp one heaping table-spoonful of corn-starch; then mix with the yolk of three eggs, and use the whites for a meringue.

The tender, luscious mutton of the English is not attributable to their cooler climate alone, but to the turnip; and, we may add, other succulent roots on which the sheep are fed and fattened for the butcher.

Cleanliness is a virtue not appreciated. Bathe often the whole body. It conduces to health, comfort, and happiness, and whoever neglects it is not only careless, but in a sense he is wicked, neglecting his bodily health and trifling with life.

Bees winter much better when they are crowded on a few frames of comb, dying in less numbers and consuming less heat. The explanation is the economy of heat. The small space is easily warmed, and the bees are not irritated by the cold. Cold brings over-eating, dysentery, and if the bees cannot die, death.

When a finger or a toe is bruised so as to cause a blood blister under the nail, the nail should immediately be drilled with a knife or other sharp pointed instrument, and the blood allowed to escape. This affords instant relief to an injury which may otherwise become exceedingly painful.

To get rid of spiders upon house plants get a pail or tub of hot water, just hot enough to bear the hand in. Turn the pot bottom upward, holding the soil with a cloth to prevent it falling out, and dip the plant in the water, and keep it in half a minute. This will kill the spiders; sprinkle a little sulphur on the soil.

If your horses are thin skinned and very much annoyed by flies when working or driving, steep up a handful of the wild wormwood or bitter wood, wet a cloth in it and just moisten the hair, especially on ears, neck and legs, before taking them out of the stable; or a few walnut leaves will have the same effect. It will make the animal more comfortable and much more pleasant to drive.

As a general thing, says a sensible writer, all of our farm tools are too heavy. Generally speaking, the farm wagon that will bear up under a ton weight with ease, is plenty heavy enough for all practical purposes to which a farm wagon should be put. If you want to haul two tons, it is far better and cheaper in the end to make two loads of it. The saving in horseflesh and feed will, in a few years amount to enough to buy a new one and have something left for profit.

For its soothing and grateful influence on the scalp, and for the removal and prevention of dandruff, Ayer's Hair Vigor has no equal. It restores faded or gray hair to its original dark color, stimulates the growth of the hair, and gives it a beautiful soft, glossy and silken appearance.

Ayer's Sarsaparilla is designed for those who need a medicine to purify their blood, build them up, increase their appetite, and rejuvenate their whole system. No other preparation so well meets this want. It touches the exact spot. Its record of forty years is one of constant triumph over disease.

THE NEW STORY.—Not a tale of failure or disappointment; not the old story of the victim of caustic applications and the evils attending their use; but the new story of success of freedom from pain and consequently absence of spots left in the flesh. PURVIS'S FACIAL CURE EXTRACTOR gives inspiration for happier reports, and sufferers from corns need not hesitate to try it. Sold everywhere by druggists and dealers in medicine. N. C. POLSON & CO., Kingston, Proprietors.

GOV HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so and in three days was out of bed and resumed my work as well as ever.

JAS. LAWRIE, Springfield, Annapolis Co., 1882. Mar 2 1m

BELLISLE, KING'S CO., N.B., July 9th, 1886

I have used Graham's Pills myself and in fact the greater part of the spores were consumed by the flies or their larvae shows that the insect may destroy microscopic germs as well as disseminate them, and indicates that in some cases its agency in keeping down their number may more than counterbalance its action in contributing to their dissemination.

Advertising Cheats.

"It has become so common to write the beginning of an article, in an elegant, interesting manner, 'Then run it into some advertisement that we avoid all such.' 'And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible.' 'To induce people 'To give them one trial, which so proves their value that they will never use anything else.' 'THE REMEDY so favorably noticed in all the papers, 'Religious and secular, is 'Having a large sale, and is supplanting all other medicines. 'There is no denying the virtues of the Hop Plant, and the proprietors of Hop Bitters have shown great shrewdness. 'And ability 'In compounding a medicine whose virtues are so palpable to every one's observation.

Did She Die? "No! 'She lingered and suffered along, pining away all the time for years, 'The doctors doing her no good, 'And at last was cured by this Hop Bitters, the papers say so much about.' 'Indeed, 'How thankful we should be for that medicine.'

A Daughter's Misery. "Eleven years our daughter has suffered on a bed of misery, 'From a complication of kidney, liver, rheumatic trouble and a nervous debility, 'Under the care of the best physicians, 'Who gave her disease various names, 'But no relief, 'And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it.'—THE PATENTS.

Father is Getting Well. "My daughters say: 'How much better father is since he used Hop Bitters.' 'He is getting well after his long suffering from a disease declared incurable.' 'And we are so glad that he used our Bitters.'—A LADY OF Utica, N.Y. Je 1m

MOTHERS! MOTHERS! MOTHERS! Are you distressed at night and wakened of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it, there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best medical physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. Feb 1y

For toothache, burns, cuts and rheumatism use Perry Davis Pain Killer. See adv. in another column.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowls, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. "It would not surely quench the Blood and Heat, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Feb 10.

One of the greatest trials that housekeepers have to undergo during the hot weather, is that of washing day. Happily there is practical relief for them in the use of James Pyle's Pearlina.

For Cramps, Pains in the Stomach, Bowels Compliant or Chills, use Perry Davis' Pain Killer. See adv. in another column.

CARD.—Being in possession of a valuable remedy for Asthma, Hay Fever, Phthisis, Bronchitis, and all difficulty in breathing, I have consented after numerous solicitations to make it known. Any individual so suffering can get valuable information by addressing

REV. G. FRED. DAY, Musquodoboit Harbor, Nova Scotia. May 4 1y

EXTRACTS FROM A LETTER FROM C. H. S. CROOKHITE, Esq. Canterbury Station, York Co., N.B., October 10th, 1876.

Mr. J. H. Robinson, Dear Sir,—In reply to your letter of enquiry, I would say that your Phosphorized Emulsion of Cod Liver Oil with Lactophosphate of Lime is the best preparation of the kind I have ever seen or taken. I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify. I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first rate at night, and eat as much as any lumberman. I have not bid any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs, and now it is nearly 190 lbs, which is pretty well up to my former weight. This foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in any name.

I am, dear sir, yours truly, (Signed) C. H. S. CROOKHITE, We, the undersigned, hereby consent to have our names published as witnesses to the effects of Robinson's Phosphorized Emulsion on the person of Mr. C. H. S. Crookhite, and do assert that the foregoing statement is correct in every particular.

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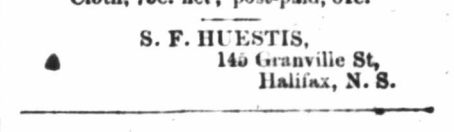
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THE WESLEYAN

FRIDAY, AUGUST 10, 1883.

THE ENGLISH CONFERENCE.

Among the ministry of Provincial Methodism the word "home" is yet applied to Britain and British institutions. By some the term has been accepted from parental lips; by others it is uttered with all the significance, domestic, national, denominational which can be concentrated in that important monosyllable. It is true that we may not in our Connexional arrangements pay precisely the same attention to English precedent as formerly—we sometimes found that we were trying to wear clothes too large for us—but we are yet deeply interested in the prosperity and plans of the parent Church.

Precisely at the appointed hour on the 24th ult., for President Garrett remarked that he had never been one moment late in Conference or out of it—the 140th Wesleyan Methodist Conference was opened in the Great Thornton Street Chapel, Hull. Tickets had been issued to more than eight hundred and fifty ministers, and but few of them were absent. To accommodate these and the many visiting ministers must have strained the resources of Hull Methodism, but in no English town has Methodism a firmer hold. The surrounding district, indeed, may be said to be permeated with its influence. Seats in the Conference chapel are allocated according to seniority, and to his seat the English minister clings as to his home, as now and then a Provincial intruder may have found to his temporary discomfort. Some well-known ministers were absent. Dr. Moulton, the scholarly Principal of the Leys School, Cambridge, whose name was freely mentioned through the year for President, was suffering from overwork to such an extent as to be unable to be present. The same cause detained at home John D. Geden, another of the most highly cultured of English Methodist ministers. It was also understood that William Arthur and Dr. Rigg would be obliged by health to limit their attendance. The former of the two hoped to be able by retirement to preserve his voice for the Fernley Lecture, this year committed to him. And, as if to remind the assembled ministers of the necessity of earnest work, the President read a few minutes after all had sung "And are we yet alive," a telegram announcing the death of Rev. Benjamin Ridsdale, a former South African missionary, whose recent volume on mission life forms an interesting addition to mission literature.

At "home," as with us, the first business when the Conference has been constituted is the election of the President. Candidates there, however, must be members of the Legal Hundred, and voting is limited to men who have travelled ten years. The vote was announced as follows: Rev. J. Kilner, 4; Rev. M. Randles 6; Rev. G. W. Oliver, 2. A. S.; Rev. J. Bush 8; Rev. M. C. Osborn 10; Rev. B. Hellier 12; Rev. Dr. Moulton 17; Rev. R. N. Young 25; Rev. R. Roberts 61; Rev. Dr. F. Greeves 65; Rev. T. McCullagh 223; Mr. McCullagh was at once confirmed by the necessary vote of the Legal Hundred as President of the Conference. By 357 votes out of 390. Rev. R. M. Young, a son of a deceased President, and a native of Windsor, in this Province, was re-elected Secretary.

Mr. McCullagh is the sixth Irishman who has occupied the position of President since Wesley died. Mr. Thompson, the President after the death of the Founder of Methodism, was an Irishman. The next Irishman was Henry Moore, who was Wesley's first official biographer; the next Adam Clark, who occupied the chair several times, as did Mr. Moore; the next was Walter Griffiths; the next Wm. Arthur. In the President elect the Conference honors one who for nearly forty years has faithfully worked in the ranks of the itinerancy, and in whom it recognizes a man of great weight and of safe administrative ability. As pastor, preacher, superintendent and District chairman he has been very successful, and as a contributor to the literature of the Church he has become well known. His utterances will carry weight in the Connexion, and his office will secure him honor from other Churches. To his new duties he brings vigorous health, a special qualification for the continuance of the work so steadily pursued

by his immediate predecessor, Chas. Garrett.

Very simple and thoroughly in keeping with the traditions of Methodism and the spirit of the age, is the investiture with office of the chosen leader of the English Methodist host for the year. He steps to the platform, listens to a few thoughtful words from his predecessor, takes the chair to which he is introduced, and receives as the only insignia of his office John Wesley's Bible and the Conference seal. "The world," says a Methodist contemporary, "has grown old enough to laugh at the effeminacy and childishness of ecclesiastical shows. They may be fitting at the inauguration of the Lord Mayor, but are scarcely consistent in those who profess to have abandoned the pomps and vanities of this mundane state, and to have set the whole heart on things spiritual and divine. Peter's alleged successor may wear trappings that Peter would himself have cast from him in scorn, but it is to be hoped that Spartan simplicity will ever characterize the warriors of the Methodist regiment of the sacramental host of God's elect."

The President's speech on this occasion was mainly in tone and marked by broad Christian charity. Self-depreciation was avoided while his consciousness of the honor conferred upon him was not disguised. The Providential development of our Church, "in which the shaping hand of God is more conspicuously seen than the meddling hand of man" was forcefully asserted, the connection of Methodism with the Established and Non-conformist Churches of the country was lovingly traced, and their acceptance of our distinguishing doctrines and the adoption of our peculiar methods, though under other names, gladly recognised. Further remarks upon some who have adopted certain Methodist methods of evangelization "with exaggerations," were followed by counsels to keep to "the copy originally set," and to seek strength by labor "within Scriptural limits."

While to Ex-President Garrett was given the privilege of welcoming the coming President, to the venerable Dr. Osborn was given the duty of recognizing the faithful services of the previous occupant of the chair. The services of no President have been more popular; no year of late has been more fruitful in accessions to the membership. The venerable Doctor remarked, in reviewing Mr. Garrett's year of office, "I cannot say that I have always agreed either with what he has said or what he has done. I never expected to do it. He never expected that I should"—a statement which only lent emphasis to his previous statement that Mr. Garrett had "gone about like a sunbeam, shedding light and sweetness over the Connexion and cheering the hearts of our people east, west, north and south." With equal eloquence Ebenezer Jenkins spoke of a year which had "brought glory to God," having been of "advantage not merely to Methodism, but to Churches outside our own, and to the philanthropy of the world."

The election of the Revs. H. W. Jackson and W. L. Watkinson, and the appointment of others by seniority, to fill vacancies in the Legal Hundred, with the reading of Conference obituaries, furnished a forcible comment upon the question, "Our fathers where are they, and the prophets do they live for ever? Other vacancies are noted. The Methodist says: "The list of ministerial resignations is longer than usual. Various causes have operated to lead men to retire from our Church. These causes in nearly all cases are doctrinal or administrative, and not moral. One has been influenced by the rationalism of the day, and has felt we presume, that he could no longer subscribe to the doctrines of Methodism. It is reported that he intends to exchange the gospel ministry for the law. Two others have been touched by High Church views, and they have resigned because they cannot accept the form of Baptism as revised by the Conference of 1882. They are men of ability, culture, and experience, and we regret their loss. Several young men have resigned because the prospect of employment is uncertain. We regret the circumstances in which they have been placed. When men have been accepted, and trained for the ministry, waiting is hard work. In addition to the natural longing for duty, some of them cannot afford to wait. Unless

the Conference is careful, we shall lose a number of our students and young ministers. Everything should be done to retain them." Losses of the latter kind are much to be regretted. So are those of the former class. Nevertheless they prove the doctrinal purity and unity of Methodism. Few churches at the present day have such vitality as to produce more ministers than are needed for their own pulpits.

A new feature of the first day's proceedings of the Conference, says the writer of "Conference Sketches" in the Recorder, was a "letter from the Vicar of Hull requesting the Conference to receive a deputation of the clergy who wish to present greetings to their Wesleyan friends. Apparently bigotry is dying, if not already dead, among the different sections of evangelical Protestantism. May no one erect a monument over the deserted grave! In a similar spirit to that of the Vicar, the Church of England Institute has freely offered the use of all its premises to the members of the Conference, and sets aside a special room in which ministers may write letters." It was resolved that the Conference should receive the deputation at 12 o'clock on Saturday, July 28.

A STRANGE ASSERTION.

Certain statements from the pulpit of Brunswick St. Church, by the Rev. W. G. Lane on Sunday evening, have called forth considerable comment from the daily press. It seems that Mr. Lane in the course of his sermon, from John 1: 26, aimed to lead his hearers to a more outspoken defence of right and purity, and from the prevalence of evil sought to present a stimulus to more active service. In this laudable effort the words were used to which serious exception has been taken. According to Mr. Lane's own admission he assured his hearers:

The world would soon reform if we did our duty. It is sorely needed, for the Local Parliament and all ranks of society, until you step into the Poor House, are soaked through and through with profligacy and shame.

In a letter which Mr. Lane has published in the Chronicle, he claims that the force of this strong statement is qualified by the use in a previous sentence of the word "majority." We regret that we cannot see the logical connection between this word and the sentence just quoted, especially in relation to the Legislature. The public in the meantime insists upon a literal interpretation of the statement, and Mr. Lane, in his letter to the Chronicle, even with his qualification by the word "majority," certainly gives them some reason to maintain their view. It would have been better to give more definite expression to the real regard which we know that he feels for many of our representatives in the Local Parliament. He has certainly failed to distinguish between men who differ. If, taking our Provincial representatives man by man, one might wonder that any county should so far lack self-respect as to make choice of men bankrupt in character or connected with the deadly, yet legalized, liquor traffic, he would also find that other men had been chosen who are second to none in purity of character and integrity of purpose, some of whom hold honored and important positions in our Churches. Such men may readily be found in both branches of the Legislature.

We do not say that there might not be circumstances in which the character and actions of a Local Legislator would justify call for comment in the pulpit. If the preacher of to-day has any right, however limited, to imitate the Great Preacher, if the copy set him by St. Paul, the Apostle to the Gentiles, be worth anything, plain-speaking from the pulpit is not to be too readily condemned. "Dumb dogs that cannot bark" are not meet illustrations of the Gospel preacher. Truth, the most plain in its statement and the most direct in its application, will seldom awaken bitterness, when men discern behind it the Christian spirit. It is because Mr. Lane's statement is a sweeping one, doing we believe great injustice to not a few men who are worthy of real respect and esteem, that we take this opportunity of expressing our deep regret at the course he has pursued—a regret which we believe the Methodist public shares with us. We dismiss an unpleasant subject with the earnest hope that our people may never grow less sensitive about the moral purity of the men selected to be their representatives.

THAT DISCUSSION.

The public has watched with much interest the discussion in our daily press called forth by the introduction of a "notorious" catechism into one at least of the Episcopal Sunday-schools of this city. So close are the relations of members of the various churches, that if one member suffers all the members suffer with it. The Episcopal Church of England cannot prove untrue to its noble traditions, nor nurture in its bosom men who substitute the commandments of men for the truth as it is in Jesus, without inflicting injury upon all those branches of the Church Universal whose interests are in many ways linked with it. The man who for the sake of peace submits to the propagation of doctrines which he knows to be at once in thorough antagonism to the teachings of his Bible and the spirit of his Book of Common Prayer, imperils the interests of his own children, but he does more, he imperils the eternal interests of all those with whom they, throughout their life-journey, may be associated. For this reason, we believe, an interest has been felt in this discussion beyond the limits of the Church most immediately concerned. Far be it from us to even seem to offer counsel to men who have shown in their letters such a keen appreciation of the truth for which the Reformers died, and an equal ability to state their views upon the subject. We take the liberty only of expressing again our pleasure at the evidence given that there is yet true life in that section of the Church. May the Great Head of the Church kindle it into a vigorous, active flame, such as "in the martyrs glowed."

On Sunday last one of our Methodist ladies, engaged in tract distribution on one of the upper streets of the city, found herself suddenly in the neighborhood of a fight between some man-of-war sailors. Without a moment's delay she stepped in among them and by her presence and words kept them at bay for some twenty minutes, when a policeman arrived. Some men who were near gave as a reason for non-interference that they would have been "mashed."

The Economy correspondent of the Sackville Post says:

An amusing episode occurred the other day in Cumberland. A Methodist minister arriving in a new circuit with his family was driven to the house of the English Church parson; their luggage and household effects were landed in the hallway and front yard, and the new arrivals had about half completed a survey of the interior, when the occupants woke up to the fact that they were about being ousted. Explanations were made satisfactory to all but the driver of the team.

The Secretary of the Centennial Fund, Rev. J. Lathern, asks us to call attention to the importance of definite arrangement at the Financial District Meetings, for the continuation and completion of the canvass in behalf of the Centennial Memorial Fund. It has been thought expedient to delay the publication of contributions until all the circuits of the Conference have been heard from.

Is there any law against lotteries, or are laws "like spiders' webs, which hold small flies and let larger ones loose?" We are sorry that our Roman Catholic citizens have seen fit to lend their strong influence to sanction a practice so injurious to the public in general. The getting of money is important, but the mode of getting it will be seen one day to be infinitely more important.

We note a new venture in the newspaper line. Mr. James A. Halliday, publisher of the Watchman, has removed to Dartmouth and commenced the publication of a weekly paper in the town, called the Dartmouth Times and East Halifax Advocate. It is a neat paper. We wish Mr. H. success.

We have not space to notice at length the Alliance Year Book, for 1883, for which we are indebted to Mr. P. Monaghan. A glance at it, however, shows that no one, in its absence, can get a satisfactory knowledge of Temperance effort and growth in this Dominion.

The members of our Financial District meetings, clerical and lay, will keep in mind the religious services announced for several circuits in which the meetings are held. In participation in these they should be blessed and made a blessing.

The first meeting of the Manitoba Conference began in Winnipeg, on Wednesday, Aug 1st. Rev. Dr. Young presiding. Upwards of fifty ministers were present at the calling of the roll. Rev. John Semmens was elected Secretary. We observe with pleasure that Rev. W. W. Colpitts was appointed reporter for the Wesleyan.

We learn with sorrow of the death, on Sunday last, of the Rev. H. J. Nott, pastor of the Bible Christian Church, Bowmanville, Ont., and editor of the Observer. Mr. Nott was a member of the Union Committee of last November.

The Calendar of the Halifax Medical College has been issued. The 17th annual session will commence on the 25th of October next, and the regular order of lectures on Monday, October 29th.

DEATH OF DR. PALMER.

Last week we noticed the death of Dr. Walter C. Palmer, editor and proprietor of the Guide to Holiness. Dr. Palmer's death took place suddenly at Ocean Grove, N. J., on the 20th ult. He was in his 80th year. In early manhood he began the practice of medicine. Having amassed a competency he retired from practice in 1853. In 1827 he was married to his first wife, Mrs. Phebe Palmer, who, until her death in 1874, led a most remarkable life of devotion and usefulness. Their house in New York City was open once a week for nearly fifty years for a service for the promotion of holiness, which was attended by representative Christians of all lands. Together they travelled as evangelists in Canada, Great Britain, and the United States, and were instrumental in leading many to a higher life. Dr. Palmer had been a member of the Methodist Church for over sixty years, and ever exemplified by a pure life, the doctrine of sanctification which he taught to others. After the death of his first wife he was married to her sister, Mrs. Langford, a most saintly woman who united with him in his evangelistic and literary work, and who now survives.

From the Guide to Holiness, for August, we copy the account of Dr. Palmer's death:—

The sad event has come upon us with great unexpectedness. He had come with his dear wife to Ocean Grove to enter upon the work of Jesus, the holding of daily meetings for the promotion of Holiness, as in former years, in the "Janes' Memorial Tabernacle." To this blessed employ he had been called by the Rev. Dr. Stokes, the President of the Ocean Grove Association, for the sixth consecutive year. The new series of morning services had opened most auspiciously. The bright mercy-tokens were in the heavens. The Lord's presence had been signally manifested. Already had inquiring souls been directed to the "Fountain of Cleansing." The promise of the period was full of brightness. The large companies of the saints, assembling daily, were expectant of glorious saving manifestations during the summer.

At this juncture the able leader of the sacramental host was suddenly stricken. A malady to which he had been more or less subject for a number of years, and under which he was so severely prostrated at the close of the season at Ocean Grove last year, re-appeared. For two weeks he was confined to his room, suffering greatly, so that his physical resources were drawn upon to the last degree. His spirit, throughout this period of suffering, was buoyant and strongly marked with Christian hope. Under the blessing of God, the careful treatment of his beloved brother, Dr. Miles W. Palmer, of New York, brought him to a point of happy convalescence. His friends were full of joy at this consummation.

On Friday, July 20th, the dear servant of God was privileged to rise from his couch of pain, and in an easy chair was placed on the upper piazza, looking out once more upon the great ocean, his brow being fanned by the refreshing breeze. It was a glorious privilege. He was filled with praise and gratitude to his Heavenly Father for His merciful kindness toward him. Returning to his room, he sat for some time in his chair, conversed freely with his friends, and wrote a letter to his son-in-law, Mr. Jos. F. Knapp, of Brooklyn. About 5 p. m. he asked to lie down, feeling somewhat weary. His head had scarcely reached the pillow when those large blue eyes were widely opened, heavenward, with peculiar expressiveness. A few struggles for breath, and then a moment's quiet followed. His dear companion said, "My precious darling, it is passing over." Placing his finger on his own pulse, he replied "Not over yet." Then in a louder tone he said, "I fear no evil, for Thou art with me." The blessed Jesus must have whispered it, for the precious one's voice repeated, "I have redeemed thee, thou art mine!... When thou passest—" Here his voice failed. All day long the "Silent Comforter" had been suspended at the foot of his

couch, opened at the significant passage in which these words occur.

At two o'clock in the afternoon of the 24th, the funeral services were conducted in the Seventeenth Street Methodist Episcopal Church, N. Y., near the Doctor's late residence. Despite the copious rain which was descending, a large congregation was present. Many ministers, from various places, were in attendance. A few venerable men, life-long friends, were in the assembly. Bishop Harris conducted the services. After the singing, reading the Scriptures, and prayer, addresses were made by Rev. Bishop Harris, Rev. E. H. Stokes, D. D., of Ocean Grove, Rev. B. M. Adams, Rev. E. R. Young, of Canada, and Rev. L. R. Dunn, D. D. The Church choir led the congregation in appropriate selections of hymns, adding greatly to the interest of the occasion. After the congregation had passed in solemn and tearful procession past the casket containing the sleeping form of this beloved saint, it was conveyed to Greenwood. A more beautiful form was never seen to be sleeping in Jesus.

LIES IN COURT.

In view of certain statements recently made in our daily press, some timely remarks by Judge Allison, of Philadelphia, as reported in the Inquirer of that city, may be read with interest:

"It is amazing how many persons have not the least regard for the sanctity of an oath. They will come on the witness-stand, and swear to the most flagrant falsehoods. They do not seem to have the least appreciation of the enormity of the offence which they commit. We had an illustration of that to-day. A defendant was alleged to be the owner of a valise in which had been found a number of burglar's tools. He went on the witness-stand, and solemnly swore he knew nothing whatever of the valise. Witnesses for the commonwealth were emphatic, however, in their declaration that the article belonged to him. After the defendant had been convicted, and when the fact of his ownership could no longer injure him, he had the impudence to claim the valise as his property. A jury must use their judgment in determining whether or not a witness is to be believed."

"The Judge has only expressed a fact that is as clear as the day to every practitioner in the courts," said an old criminal lawyer who had heard the charge. The amount of truth unconsciously told, or of downright perjury committed on the witness-stand is frightful. A lawyer, as a rule, in the criminal courts particularly, proceeds on the assumption that every witness against him is withholding something, unwittingly telling what is untrue, or is willfully lying. No one is surprised or moved any more by seeing a witness tangled in a lie. Perhaps three-fourths of the persons tried in the criminal courts commit unblushing perjury when they take the stand in their own defence. The bench and bar, I am afraid, rather look for that as the ordinary thing. The man who swore that he had never seen the valise, and afterwards claimed it as his property, is only a type. Many people who would not steal or cheat, don't hesitate to twist the truth when under oath. I don't speak now of those who are so agitated by their feelings or regard for their interests that they perhaps unconsciously prevaricate. They make up another class. Perhaps if more care were taken to impress witnesses with the importance of telling the exact truth, and if court-officers would administer oaths in a befitting manner, and not run them off like an auctioneer knocking down an old stove, we should have less falsehood on the witness-stand. Most of all, clear cases of perjury ought to be visited with swift and severe punishment."

PERSONAL.

Friends of the Rev. James Taylor will please bear in mind that his Post office address is Kingston Station, N. S., and not Aylesford.

We are glad to learn that Rev. I. M. Mellish is able to be about again. No bones were broken and it is hoped that he will suffer no permanent injury.

The voyage across the ocean by Rev. S. B. Dunn and Mrs. Dunn was a remarkably fine and rapid one—the best ever made by the good ship Polygesian.

A. A. Stockton, Esq., has been nominated as the candidate of the local government to fill the vacancy caused by the death of the Hon. Wm. Elder.

Miss Angwin, M. D., is visiting friends in Dartmouth. Miss Angwin intends crossing the ocean to add some months of English hospital practice to the already extended preparation she has been making in New York for entrance upon the duties of her profession.

Dr. Sprague is probably in England by this time. A few days before his departure he was visited upon by Mr. J. J. Weddall, Circuit Steward, and Dr. Atherton, who, on behalf of several members of the Methodist Church, handed him a purse containing three hundred dollars. The same evening he received by mail a cheque for one hundred dollars from some of his friends in St. Stephen.—Frederickton Rep.

My De... brought u... far away... Dominion... a neat... debt... The... a well-pr... ornament... the missi... The con... larger than... residents... stances... school, an... the paucit... herhood... be a mod... however... "Catechis... dist's" are... find that... introduced... been mad... have no k... Catechism... The dis... suggested... note of m... like case... not, but... regretted... technicians... the writer... difficult... adequate a... lies, and... these Cate... be feared... and youth... stances will... a world full... delicate... glorious G... and painfu... foundation... truth, the G... It does... may be sub... their quar... reference to... Catechism... bath school... quently one... to have no... stands thro... One would... satisfactory... subject... Theistic info... latest Distr... ences, it can... and sufficient... home and sch... thodist youth... there is no... cause of sor... this, let it be... that soon... much encour... ful friends w... The Cate... Methodism... by some of... and zealous... those who ha... by cultivat... Catechism... they are now... mentary bo... those many... died them... saying that... Christian do... tory, at once... prohibitive... so faithful a... be found el... tongue." T... ed through... or directly fr... Halifax, M... prices are v... school schol... should think... own copy... If difficulty... scholars to c... techisms to... fitably be re... made the sub... discussion an... to the deligh... profit of the... Catechism... would soon... ready, useful... leading their... derstanding a... honson" of t... This admitted... parties conc... er to promote... precious little... By a great... already know... and highly v... not to be v... mend them... other Metho... day-schools... tions for the... ment. No to... evil would th... how much... do. If he... become unive... and by judic... even this mi... moral and spi... sands would... The goodnes... widely, on th... tered by the... it would soon... blade, then th... the full corn... thirty-fold, in... in not a few... fidently expect... fold. Who the... Lord, the grea... will at once r... good work; w... ance? Please allow... mark more... give a copy of

CORRESPONDENCE.

A WORD FOR THE CATECHISMS.

To the Editor of the Wesleyan.

MY DEAR SIR,—My recent travels brought me to a Methodist mission, far away from any of the cities of the Dominion. On the mission there is a neat, commodious church, free of debt. The church is surrounded by a well-proportioned steeple, and is an ornament to the settlement. Neither the mission or the settlement is new. The congregation in the summer is larger than in winter. Many of the residents are in comfortable circumstances. Of course there is a Sabbath-school, and being but small, owing to the paucity of the people of the neighborhood, one would think it should be a model school. In my opinion, however, it is not, inasmuch as the "Catechisms of the Wesleyan Methodists" are not used in it. I cannot find that they have even yet been introduced to the mission. Enquiry has been made among the people, who have no knowledge whatever of our Catechisms.

The discovery made as above has suggested the possibility that other remote or minor missions may be in a like case, though one fervently hopes not, but if so it is not to be greatly regretted. No substitute for our Catechisms has ever been pretended that the writer has heard of. It would be difficult, if not impossible, to find any adequate substitute. From the families, and the Sunday-schools in which these Catechisms are not found, it may be feared that the loved children and youth in sadly too many instances will grow up and go forth into a world full of temptations, dangerously deficient in the knowledge of "the glorious Gospel of the blessed God," and painfully unfamiliar with the foundation verities of "the word of truth, the Gospel of our salvation."

It does not appear what enquiry may be substituted by our ministers in their quarterly and annual meetings in reference to the employment of the Catechisms in the families and Sabbath-schools of our people. Consequently one may innocently confess to have no knowledge how this matter stands throughout our Connexion. One would like to be supplied with satisfactory information on this vital subject. If, as the result of authentic information obtained at the latest District meetings and Conferences, it can be shown that serious and sufficient attention is given to the home and school teaching of the Methodist youth and children, and that there is no ground of complaint nor cause of sorrow or fear in regard to this, let it by all means be done, and that soon. Hereby many will be much encouraged, and some thoughtful friends will be comforted.

The Catechisms of the Wesleyan Methodists have lately been revised by some of the most learned, godly and zealous men of the Church. To those who have enriched their minds by cultivating acquaintance with our Catechisms it need not be said that they are now second to no other elementary books of their kind. To those many persons who have not studied them, nothing is hazarded by saying that "such a compendium of Christian doctrine and Scripture history, at once so compact and so comprehensive, so simple and so accurate, so faithful and so charitable, is not to be found elsewhere in the English tongue." They may be easily obtained through any Methodist minister, or directly from our Book Rooms in Halifax, Montreal or Toronto. The prices are very moderate. Sunday-school scholars in most cases, one should think, could pay each for his own copy.

If difficulty be found in getting the scholars to commit portions of the Catechisms to memory, they might profitably be read in the classes, and be made the subject of mild, appropriate discussion and attractive illustration, to the delight of the pupils and the profit of the teachers. Were these Catechisms used in families, parents would soon find there is not a more ready, useful and pleasing method of leading their children into a clear understanding and an impressive apprehension of the truth as it is in Jesus. This admitted, why should not all parties concerned strenuously endeavor to promote the use of these most precious little books?

By a great many persons they are already known, constantly employed and highly valued. Surely it ought not to be very difficult to recommend them successfully to all other Methodist families and Sunday-schools with helpful suggestions for their profitable employment. No tongue can tell how much evil would thereby be prevented, nor how much good would thereby be done. If the use of the Catechisms become universal in the Connexion, and by judicious and sustained effort even this might be accomplished, the moral and spiritual benefits to thousands would be incalculably great. The good seed would thus be sown most widely, on the best ground. Watered by the grace of the Holy Spirit it would soon spring up, "first the blade, then the ear, and after that the full corn in the ear," in some not a few instances, one might confidently expect as many as a hundred-fold. Who then in the name of the Lord, the greatest lover of children, will at once resolve to prosecute this good work with prayerful perseverance?

Please allow me to make one remark more. It is usual, is it not? to give a copy of the General Rules of

our Church to those who are received on trial? The great majority of these are young persons. Why should they not be gently asked if they have our Second Catechism in their possession. If it appear they have not would it not be well to recommend them to procure copy, to read therein, and to exhort them to study it carefully before the time shall arrive when they will be publicly admitted into the church? Thus they would be better able than otherwise to give any that might ask them a reason for the hope that is in them. In this way their knowledge would be increased as they grow in grace, which would be an additional ground for confidence that their subsequent religious profession will be intelligent, consistent and durable.

Enough is here said on this subject for the present. If some one who is favorably situated (which the writer is not) for ascertaining what the facts are in the current practice of our Church relating to the employment of our Catechisms, and finding them worthy, will be so good as to make public his information, accompanied by appropriate counsels to adults and youth, he may rely upon it that his labor will be well received—be abundantly useful and his work will be rewarded.

A METHODIST. Aug. 1883.

THE CARDIGAN CHURCH.

MR. EDITOR.—Sunday, the 29th ult., was, with us, "a high day." Nearly two years ago, during the pastorate of the Rev. James Crisp, the Methodists of Cardigan resolved to build a new church. They gave liberally themselves, both in money and labor, and the friends at Fredericton, Marysville and other places, generously came to their help, so that, with the proceeds of a tea-meeting held last fall, when the building was completed this summer, it stood free of debt.

Then came the consideration of time, and who should conduct the services of dedication. Four brethren were invited: Revs. E. Evans, Chairman of the Fredericton District, Jas. Crisp, T. Marshall and J. K. King. Bro. Marshall was unable to be with us. The day was decided upon and the people prepared abundantly for all who should come. But, alas, for human foresight, when the day came it rained and rained and continued to rain, and rained the hardest in the evening, when the people were going home. Nevertheless it was "a high day." Notwithstanding the physical discomfort, and a smaller attendance than was expected, the day in its true enjoyment was a recompense for all the previous preparation. The morning service was one to be remembered. The church was comfortably filled. Bro. Evans preached to us from Psalm 132: 14. "This is my rest for ever: here will I dwell, for I have desired it," and 1 Kings 9: 3, "And mine eyes and mine heart shall be there perpetually." And our hearts said, "Master, it is good for us to be here." When the trustees stood up, there was a tone of satisfaction and thankfulness in Bro. Griffith's voice as he said: "We present unto you this building, to be dedicated as a church for the worship and service of Almighty God." The work was completed, the offering given to God. In the afternoon the congregation was larger. Bro. Crisp preached a very appropriate and profitable sermon from, "The earth shall be full of the knowledge of God, as the waters cover the sea." In the evening, while Bro. King preached from Rev. 2: 16-17, the great Head of the Church spoke to our hearts, "He that hath an ear, let him hear what the Spirit saith unto the Churches. The building is 40 ft. by 26 ft. with a neat spire. The pews are ash, trimmed with walnut, reading desk the same. May it be, "a house of prayer."

"And in the great decisive day, When God the nations shall survey, May it before the world appear, That crowds were born to glory there." Keswick, N. B. August 2nd. 1883. T. A.

GENERAL RELIGIOUS NOTES.

The London Missionary Society has two mission ships that sail between its stations in New Guinea, two in Africa and one in the South Seas. The missions in South Africa, of the Free and United Presbyterian Churches of Scotland, have voted unanimously to form a union as one ecclesiastical body, if the home Churches consent. The Mission of the English Baptists on the Congo now occupies five stations upward from the coast. They have lately occupied Stanley Pool, a goal ardently sought for three years past. There are various nationalities gathered at the Pool, which is evidently a great centre of native trade. Earl Cairns, in a missionary meeting held in London under the auspices of the English Church, said that \$1,126,000 was a large sum to be paid by them in one year for missionary purposes, and yet it was small compared with the \$600,000,000 paid out by Englishmen for intoxicating drinks.

Through the effort of Mrs. Martha R. Morris about \$15,000 has been raised towards erecting a home for the girls of the Dakota tribe of Indians, at Sisseton Agency, Dakota. The object of the home is to teach them the principles of Christianity, the ordinary branches of study, and practical housekeeping.

Methodist Church of Canada—Adjourned Session of the General Conference. In accordance with certain resolutions passed by the General Conference of the Methodist Church of Canada, at its Sessions in the City of Hamilton in September, 1882, the said Conference will meet pursuant to adjournment, in the Bridge St Church, in the City of Belleville, Ontario, on WEDNESDAY, the TWENTY-NINTH day of AUGUST, 1883, at seven o'clock in the Evening. SAMUEL D. RICE, President. July 21st 1883.

METHODIST CHURCH OF CANADA—ADJOURNED SESSION OF THE GENERAL CONFERENCE.

NOVA SCOTIA CONFERENCE. The following recommendation of the Centennial Fund Committee, which received the approval of the Nova Scotia Conference at its last session, is published for general information: It is recommended that the following brethren be appointed delegates to canvass the respective Districts on behalf of the Fund: Halifax District, Dr. McMurray, J. Lathern, S. F. Huestis. Truro Dist., Thos. Rogers, A. M., R. Brecken, A. M., Cumberland Dist., A. D. Morton, A. M., R. Brecken, A. M., Guysboro' and C. B. Dist., W. H. Evans, W. Purvis, C. W. Swallow. Annapolis District, Jas. Taylor, A. W. Nicolson. Liverpool Dist., C. Lockhart, J. M. Fisher. Yarmouth Dist., W. H. Heartz, J. A. Rogers, J. L. Dawson, A. E. W. H. HEARTZ, President. August 3, 1883.

SUPERNUMERARY FUND. The Annual Meeting of the Supernumerary Ministers' and Ministers' Widows' Fund of the Eastern section of the Methodist Church of Canada is hereby called to be held in Sackville, N. B., Thursday, the 23rd inst., at 7 o'clock, p. m. H. PICKARD, J. R. INCH, Treasurers. Sackville, N. B., Aug. 6, 1883.

FINANCIAL DISTRICT MEETINGS.

GUYSBORO' AND CAPE BRETON. The financial meeting of the Guysboro and Cape Breton District will be held at Sydney, on Wednesday, August 22nd, at 9 o'clock, a. m. Lay representatives are cordially invited to be present. By order of Chairman, F. H. WRIGHT, Fin. Sec. North Sydney, Aug. 1, 1883.

PRINCE EDWARD ISLAND.

The financial meeting of the Prince Edward Island District will be held in the basement of the Prince Street Methodist church, Charlottetown, on Tuesday, 21st August, 1883, commencing at 9 o'clock, a. m. S. T. TRURO, Chairman. Tryon, P. E. I., August 1, 1883.

TRURO.

The financial meeting of this District will be held on Tuesday and Wednesday, August 21, 22, at Middle Musquodoboit. Tuesday, at 7.30 p. m.—Sermon by one of the members of the District, followed by evangelistic service. Wednesday, from 9 a. m. to 12 noon Financial business. From 2.30 to 5 p. m., a special session to consider the best means of promoting the work of God in the District. 7.30 p. m. Centennial Service. THOMAS ROGERS, Chairman.

YARMOUTH.

The Financial District Meeting and District Convention will be held at Shelburne, Tuesday and Wednesday, 14th and 15th August.

ANNAPOLIS.

The Financial meeting will be held (D. V.) at Bear River, commencing at 9 a. m. on Wednesday, the 15th August.

MIRAMICHI.

The Financial meeting will be held in the Methodist church, Chatham, on Thursday, August 23rd, at 9 a. m.

LIVERPOOL.

The Financial meeting will be held (D. V.) at Bridgewater, on Wednesday, 15th August, opening at 10 o'clock, a. m.

ST. STEPHEN.

The Financial meeting of the St. Stephen District will be held (D. V.) in the Oak Bay Methodist church, St. David's circuit, on Tuesday, August 21st, commencing at 3 p. m.

SACKVILLE, N. B.

The Financial meeting will be held (D. V.) in Dorchester, to commence Tuesday, Aug. 14th, at 3 p. m. A steward from each circuit is urgently requested to be present.

ST. JOHN, N. B.

The Financial meeting will be held in the Methodist church, Portland, St. John, on Wednesday, Aug. 15th, commencing at 9 a. m.

HALIFAX. The Financial meeting will be held (D. V.) in the Vestry Room of Grafton Street church, on Wednesday, August 15th, to commence at 9 o'clock, a. m.

FREDERICTON.

In the church, at Sheffield, on Wednesday, August 22nd.

CUMBERLAND.

In the church, East Leicester, Oxford circuit, Wednesday, August 15th, at 9 a. m.

METHODIST NOTES.

At Dorchester a week or two ago \$250 was raised by a Strawberry festival in aid of the Parsonage fund.

The Methodists at New Brandon are erecting a new church, the frame of which is just about completed. A tea meeting was held last Wednesday in aid of the new building, at which the sum of \$85 was realized.—Union Advocate.

The Charlottetown Examiner states that "after the usual service in the new Covehead church, on Saturday, the Rev. G. Steel spoke about the debt. In a few minutes over \$100 were most cheerfully subscribed. This amount, with some unpaid subscriptions, and a little help which is relied upon from a few friends at a distance, practically provides for the debt."

The anniversary sermon of the Prince St. Sunday-school, Charlottetown, was preached on the evening of the 29th ult. by Rev. J. W. Wadman, A. B., the children occupying the galleries of the church and conducting the singing. The Examiner says: "We are proud of Mr. Wadman as a native of the Island, and welcome him as a valuable acquisition to our staff of city clergymen."

Mr. Atkinson, treasurer of the Leys School, Cambridge, announces that nearly £13,000 out of the £20,000 required for endowment has been raised by the Wesleyan Connexion.

The Bishops of the Southern Methodist Church have invited the whole Church to a special season of prayer for revival, commencing on the second and ending on the third Sunday in August.

The Indian Witness says: There are now two Methodist congregations of native Christians in Cawnpore, and the prospects of the work are very encouraging. In the same station Henry Martyn used to hold up the banner for his Master, and the house is still pointed out in which he used to live.

The memorial stone of a new Wesleyan chapel has just been laid at Englishbath, near Bath. The difficulty of obtaining a suitable piece of land was overcome by the kindness of the Prince of Wales in leasing an excellent site on merely nominal terms. The land belongs to the Somerset portion of the Duchy of Cornwall. Several speakers gratefully referred to the obligation felt to his Royal Highness, and the proceedings were enthusiastic throughout.

The new building for the Centennial Boys School, Lucknow, India, in charge of Rev. Dr. Waugh, of the M. E. Church, will be 100 ft. long by 64 wide, and will contain 12 good-sized class-rooms, together with a large examination hall. It is to have a tower, with clock and bell. It will cost not less than 20,000 rupees, to which sum the Government of the North-West Provinces and Oudh, as well as the Municipal Committee of Lucknow, have liberally contributed.

LITERARY, &c.

The latest issue in Funk & Wagnall's "Standard Library" is Paxton Hood's "Scottish Characteristics." This book is not a reprint but a new one. Paxton Hood knows Scotchmen well. He was near enough to them to know them intimately; he was far enough away to be able to take in their grand proportions of character. This book will be read. Price 25 cents. S. F. Huestis, Agent for Maritime Provinces.

Probably few of our readers are aware that for some years the Methodist Temperance Magazine has been published for the proprietors at our English Methodist Book-Room. The editors of this cheap and excellent periodical are Revs. Chas. Garrett, T. B. Stephenson, L. L. B., and T. F. Maunder. It ought to find its way into many of our homes and Sunday-schools.

Attached to the Guide to Holiness for August is a black-bordered leaf or two, giving an account of the death and funeral of its editor, Dr. W. C. Palmer. The next number will be a "Memorial number," which will allow of fuller reference to this trying event. Ample provision had been made by him for the perpetuity of the Publishing interest and for the continuation of the "Tuesday meeting." A notice of the latter appears in each number of the Guide.

In the Canadian Methodist Magazine for August are three illustrated articles:—Dent's Last Forty Years in Canada; Stanley's Dark Continent; At Home in Fiji—with twenty-one engravings in all. A Canadian lady describes "A Day in the Trossachs" of the Rev. Henry Lewis contributes an interesting paper on Mission Work on the French Shore of Newfoundland; and the Rev. W. Blackstock discusses with much vigor the Sabbath Question. The lighter articles are a Sketch of Jerry McAuley's Mission Work in New York; and "At Last" which is now reaching completion. There are seven pages of discriminative notices of recent books.

The meetings of the Salvation Army have been interdicted by the authority of the Council of State, of Neuchâtel, upon the petition of 10,000 persons. But at Geneva a lawyer has resolved to test the legality of Governmental interference with religious meetings.

GLEANINGS, Etc.

THE DOMINION.

The Lunenburg election trial has resulted in a decision declaring the election void.

The Montreal manufacturers have resolved to send extensive exhibits of their products to the St. John, N. B., Exhibition.

The press of Ontario seems to be unanimous in the opinion that the government should assume control of the telegraph system.

During a recent cyclone at Exeter, Ont., the Canada Methodist church was unroofed and several other buildings suffered.

Nearly a thousand Icelanders lately passed through the Upper Provinces to the North West. They are the settlers needed for the colder inhabitable portions of the North West.

Lord Darnmore, who has just left for England, has purchased thirty-two townships in the North West, and intends settling them with Highland Scotch.

The Marco Polo, recently lost at Cavendish, P. E. I., was, twenty-five years ago, considered the fastest vessel on the passenger line between England and Australia. She was built in St. John in 1851.

Sir Charles Tupper has forwarded to the Department of Agriculture a circular on the subject of precaution against the infection of cholera issued last month by the medical department of the local government.

Two Montreal jewellery firms are reported to have made a compromise with the customs for the seizure on smuggled goods in their possession, by paying the government \$12,000 duty, and fine for a clear receipt.

The first sod of the Souris and Rocky Mountain railway was turned at Melbourne on the 1st inst. The proposed line is one of the most important in the North West and will be 1600 miles in length.

Speaking of the Scott Act prosecutions in Moncton the Transcript says: "The facility with which convictions are obtained seems to be equalled only by that with which rules are granted to stay their operation by the learned judge at Dorchester."

The strike of the telegraph operators in Halifax has collapsed. Five of the strikers have made application to be restored to employment, but so far only one has been taken back, the places of the others being for the present filled.—Chronicle.

This sad notice appears in the death list of a morning paper: "Of diphtheria, the first week of July, Allan, aged 18; Johnny, 16; Mary Jane, 11; Christy, 6; and Willie, 4; children of Mr. Donald McDonald and Ann McDonald, River Dennis Road, Inverness. Only one little one left."

Young Bowie, the murderer at Tracadie of Ronald McDonald, has not yet been found. Tracadie island contains about six hundred acres, and is so densely wooded in many parts that it is very easy for a man to conceal himself. The sheriff has offered a reward of \$150 for his capture.

Prince George, of Wales, is one of the young midshipmen on board H. M. S. Canada, now in this port. He has his quarters with the other midshipmen, and dresses in all respects like them. He is described as a slender youth, in height one or two inches over five feet, with light colored hair and fair complexion.

A despatch to the Chronicle says that the body of the unknown man found dead on the Intercolonial railway near Riverside on the 1st inst. has been identified by Captain Isaac Fulton, of Londonderry, N. S., as that of his father, who had left home the morning of his death for St. John and had fallen from the train and been crushed under the wheels.

Thirty Californians have died in ten years, possessed each of over a million, and some of them many millions.

Lord Chief Justice Coleridge was strictly guarded during the sitting of the Bristol assize, owing to threats made against his life by Fenians.

A message from Gibraltar states that since the beginning of April forty-two persons have been publicly sold as slaves in Tangier.

A bill to centralize hospital management in the event of an outbreak of cholera in London passed its first reading in the House of Commons, last week.

John Hanson, a New Brunswicker, was recently shot dead by his brother-in-law, at Preque Isle, Maine. It was all about line fences, their farms adjoining each other.

A professorship is to be established in Hebrew Union College, in Cincinnati, in honor of Sir Moses Montefiore, whose Centennial year begins in October next.

Arestide Mare, of New Orleans, is probably the richest man in America. His income from real estate rentals is not less than \$50,000 per year, besides which he has a large sum of money invested in first class securities.

Bishop Loughlin, of Brooklyn, N. Y.,

has forbidden excursions because of the moral ruin that comes to so many young people through the sale of intoxicating beverages on those occasions.

The starboard watch of H. M. S. "Canada" had 48 hours leave from Monday to Wednesday evening. Eighteen of them slept and boarded at the Sailors' Home, and the superintendent speaks highly of their conduct.

Another earthquake was felt at the towns of Forio and Ischia, on the island of Ischia, Saturday afternoon. Several houses at Forio collapsed. Three persons buried in the ruins were extricated alive.

Earl Granville has instructed the British Minister at Morocco to appeal to the Sultan of Morocco whether it is not time to place his empire on a level with other civilized powers by abolishing slavery.

A recent attempt to murder was made in the carriage of a train near Paris. A young gentleman was found insensible in a compartment of a first class carriage, having been stabbed in several places and robbed. The criminal escaped.

Persistent reports are current that Cetewayo is alive. The son of the late Bishop Celso telegraphs from Maritzburg that Cetewayo demands inquiry into his treatment by the Government. The British agent at Maritzburg discredits the report.

Gloomy reports of yellow fever are being received from Vera Cruz, Mexico. All the officers and crews of three Norwegian vessels in port there have died. The epidemic raging there at present is the worst that has visited the place for many years.

The Northern Pacific and the Oregon Railway and Navigation Companies, it is announced, have issued orders forbidding agents to receive for transportation ardent spirits, wines or beer consigned to places within an Indian reservation.

The Linen Company of Willimantic, Conn., established schools for the purpose of teaching its illiterate operatives, and then gave them one year to learn to read. That year has now expired, and the illiterate portion of the employes are being discharged.

A gathering of the members of University College, called to consider the action of the council in refusing admission to a science class to Mrs. Annie Besant and Miss Annie Bradlaugh, resulted in passing a resolution approving of the conduct of the council.

In the House of Commons on Monday Mr. Gladstone stated that cholera had greatly delayed the re-organization of Egypt, and that an early withdrawal of the British troops from that country was not likely, as a stable Government must be established in Egypt before they are recalled.

The quiet village of Saratoga, N. Y., with its 12,000 inhabitants during the nine cooler months of the year, becomes the bustling city of 30,000 during the warmer three. It is estimated that 60,000 come and go between the 1st of July and mid-September. The United States Hotel cleared \$60,000 last season.

General Lord Alexander Russell has ordered that the military bands shall in future play on the way to church on Sunday morning. Twenty-two years ago, at the request of the inhabitants, General Doyle relieved the bands of this duty. General Russell however has given instructions that the bands are not to play while passing places of worship.

The Baltimore and Ohio Railroad Company is about to establish in the mountains, through which the road passes, a sanitarium for sick and disabled employes, where they will receive good food and careful attention at a nominal cost. Cottages will be erected which may be occupied by the families of the patients, the only charge for which will be for food and attendance.

A Pullman coach costs from \$14,000 to \$20,000, and will last twelve or fourteen years with ordinary wear. During this time it must be run in and thoroughly repaired every three or four years, and about once a year repainted and varnished. The wheels alone cost \$600. Then the outside painting costs another \$600. Painting and varnishing the interior of the car costs \$1,000. Again the Marquetric ornamentation of the interior costs about \$200.—St. John News.

A great demonstration took place on Monday in Trafalgar-Square, the object of which was to protest against the exclusion of Bradlaugh from the House of Commons. Thirty thousand persons were present. The meeting passed a resolution favoring resistance by Bradlaugh of the mandate of the House of Commons. Copies of the resolution were forwarded to the Queen, Mr. Gladstone and to the Speaker of the House.

Rev. A. W. Nicolson, writing of Bermuda, in Zion's Herald, says: "This has been a disastrous year commercially. It is estimated that 50,000 boxes of onions must have been ploughed under, and as many more sacrificed at a loss to the farmers, if not also to the merchants. So rapid was the decline in prices, caused in part by a glut in the American market, that wide-spread disaster fell upon the previously hopeful Bermudians. Mortgages, forbidden credit, mutual suspicion and despair, followed in the train of financial losses."

WOMAN IN THE EAST.

In a review of a recent publication the Watchman says: Zenana is a Persian word derived from zen, meaning woman. "In North India the inmates of the Zenana are called purdahashin, or curtain-women, i. e., sitters behind the curtain. The Turkish equivalent is harem, or seraglio. It appears that many years ago Hindu women were comparatively free, but seclusion was forced upon them by the perils of Musulman rule. All ladies of caste are kept in absolute retirement; only the lowest class of Hindu women is free to go out. The condition of these "sitters behind the curtain" is most deplorable, and we sympathize with all the efforts made to ameliorate it. The Hindu widows look upon the abolishing of suttee as a questionable boon, as they are still treated with such indignity and barbarity that many of them end their wretched lives by a large dose of opium. A Bengali lady has written the following lines:—

On like purchased slaves we go; Ah! dost Thou then mean it so? Still although the heart is broken, Must the pang remain unspoken? Veil the face and hide the woe, Ah! dost Thou then mean it so? Wretched custom's helpless slaves, Whelm'd in superstitions' waves, Thus our precious life doth go; Ah! dost Thou then mean it so?

Truly this is the cry of a sorrowful heart. The chapter on Egypt is especially worthy of notice. There are in this land about 30,000 Copts and 4,250,000 other natives who speak Arabic, besides thousands of Jews and Syrians; and these, until a little over fifty years since, had been neglected by Christian nations; some few, it is true, had learned a little about the Saviour from travellers. Miss Alice Holiday and Miss Rodgers were the first English ladies who left their homes for missionary work in Egypt. Miss Holiday had prepared herself for her labours by years of severe study. She had acquired a considerable knowledge of science, Egyptian antiquities, and the Arabic and Coptic languages, and then consecrated her life to the intellectual, moral, and religious elevation of the people of Egypt through the medium of the women of the country; that her toil was successful is shown by a letter from the ladies of the harem at Cairo to her Majesty Queen Victoria, concluding with these words: "We pray God, the Most High, that you may receive eternal rewards for your benevolent labours to augment happiness among the females of the East, and we take this opportunity to inform you that your delegate, the gentlewoman Holiday, employed in your service, has pleased us with her rare knowledge, and her exemplary conduct has laid the foundation of affection. Signed by eight of the princesses, 13th day of Ramazan, 1254." When Miss Holiday entered Egypt scarcely a woman was to be found who could read, and after ten years hundreds possessed the power.

Miss Holiday was succeeded by Miss Whatley, daughter of the well-known Archbishop of Dublin, and she had worked with marked success until the late war drove her from Egypt. She is once more in Cairo, and last December wrote: "Scholars are beginning to pour in already, more Christians at first than Moslems, but they will soon follow."

In the eleventh chapter we have an account of the devoted niece of the American missionary to Persia, Dr. Fiske. When Fedelia Fiske reached Oromish only one woman in that sacred city of fire-worshippers could read. She was Helena, sister of the Nestorian patriarch. This was in 1843; in 1849 so many children had come to Miss Fiske's school that she could not receive them all, and those who had been favored by admittance passed creditably this year in an examination in ancient and modern Syriac, Bible history, geography, and natural philosophy. They also made their own clothing, and earned money by sewing and knitting for charitable purposes. Just before Fedelia left Persia she had the joy of seeing four of her earliest pupils, with their husbands, depart as missionaries to the gloomy mountains of Koordistan. The chapter closes with a touching account of the death of this devoted teacher.

The narration of the Female Mission in Syria and Palestine is equally interesting.

THE EARTHQUAKE.

The picturesque and beautiful island of Ischia, at the northern entrance of the Bay of Naples, has been again shaken with earthquake. Several towns have been ruined. Casamicciola is said to have ceased to exist, and the loss of life is supposed to have reached the awful total of 3,000 persons. Ischia has been, since the Roman times, in great repute as a resort for invalids and bathers, especially from June to September. At this season of the year it was crowded with visitors and with summer inhabitants of the higher class, especially from Rome. The thermal springs, which are among the chief

sources of its wealth, had in the heat which warmed them an indication of the perilous footing on which the island stood, and were the fatal attraction which lured the ill-fated sufferers to the spot and congregated them around the baths where the danger and the fatality were greatest. The center of the shock appears to have been the same as in that of March, 1881, but the radius was much longer and the fatal results have in this case reached a magnitude which will make the catastrophe historic. Three thousand lives lost, one broke out of a population of about 25,000, and a town thriving with celebrated potteries and various industries is a disaster to strike the whole world with awe. The island has suffered even more severely before. The Greek colony which came from Chalcis, and rose to prosperity, was driven from it by repeated earthquakes, and similar fate befell the attempt of the Syracusans to plant a colony upon it. This present catastrophe is great enough to remind us of others yet greater. At I-sbon, Nov. 1st, 1755, thirty thousand people perished in this way. Three thousand who had fled to a broad marble quay on the Tagus were there overwhelmed by a wave from the sea, which rolled in on them, forty feet high. The result was more fatal as the disaster occurred at the hour of public worship when the churches were crowded. This fact made a powerful impression on the public imagination and led to innumerable discussions of the divine justice and goodness as seen in Providence, especially by Voltaire. Even this catastrophe drops into insignificance beside those which have overwhelmed other countries. In 1693 it is said that an earthquake, in Sicily, destroyed sixty thousand lives. If the history can be trusted the memorable earthquake in the reign of Tiberius, A. D. 19, overwhelmed one hundred and twenty thousand persons; and that which occurred about five hundred years later, swallowed up two hundred thousand people their lives.—Independent.

THE HYMN BOOK.

The Christian World has some notes on Mr. George J. Stevenson's "Methodist Hymn Book and its associations: The "generous kindness" of the late Dean Stanley receives fitting recognition, and in reference to him we have the following record: "He had a mind favorable to the Wesleyans; he longed to preach in Wesley's chapel in the City-road; he did, one Saturday afternoon, stand in Wesley's pulpit there, and read a portion of the Scripture to an audience of a half-a-dozen who were present, including a Government minister."

A curious fact is recorded in reference to the hymn "Hark! the herald angels sing;" this being "the only one of Charles Wesley's hymns which has found its way into the Book of Common Prayer. Effort have been made by Ritualistic clergymen to get the hymn excluded from the Prayer Book, but hitherto in vain; no one knows how it got there, and no one has authority to exclude it."

"Come, Thou fount of every blessing," is ascribed to the Countess of Huntingdon, the claim set up on behalf of Robert Robinson being considered to be inadequately sustained. In the fourth verse of "Come ye sinners, poor and wretched," Joseph Hart originally wrote, "Bruised and mangled by the fall," and Mr. Stevenson suggests that "such 'mangling' would have been better left undone." The most interesting occasion on which the hymn, "Great God, whose universal sway," was ever sung, it is suggested, was on Whit-Sunday, 1862, when five thousand natives from Tonga, Fiji, and Samoa, assembled under the spreading branches of the banyan trees, after the concession of a new constitution by the able monarch of the South Sea Islands. Charles Wesley's hymn, "Worship and thanks and blessing," was written after one of those attacks by infuriated mobs which were not un-frequent incidents in the evangelistic career of the founders of Methodism. At Devizes, in 1747, two bull-dogs, hounded on by greater savages, furiously attacked the horse on which a companion of Mr. Charles Wesley rode; but the evangelists escaped without personal injury. In connection with Dr. Watts's hymn, "There is a land of pure delight," a singular coincidence is recorded, in the deaths of Miss Harriet South and Miss Harriet Reid, "both of whom were converted to God in early life, both lost sisters at the age of seventeen, both died in the town of Leicester on the same day, 20th June, 1851, both were aged twenty years, and both died repeating" the first verse of this hymn.

OCEAN ETIQUETTE.

Eighty thousand Americans annually visit Europe. They spend upon an average while abroad \$2,500 apiece. The greater number are ladies. Such is the statement made by a Broadway travelling commission firm to a journal-

ier. The importance of these annual pilgrimages, which are increasing year by year, has developed a system of ocean etiquette that governs the conduct of what may be termed the best circles of "maritime society." Nowadays the captain of a crack ocean steamer must not only be a first-class sailor, but he must also be a man of infinite tact and method, with a thorough knowledge of what "society" requires at his hands. To sit at the "right of the captain" at table at once accords to the occupants of that distinguished honor the highest place in the social scale on board ship, and the position is competed for with an amount of anxiety that is very amusing. The senior surgeon and his assistant (when two are carried) act as deputies, and rank socially next in importance to the captain himself. How to accommodate the various claims for this coveted distinction is a matter of serious moment. The personnel of the passenger-list is closely searched at least forty-eight hours before the vessel sails. Very often the purser is called into consultation, and the difficulty is finally settled by placing a card bearing the passenger's name upon his or her plate. From the decision there is no appeal. It frequently happens, however, that one or more persons feel themselves slighted, and where it is probable that the imaginary slight will disturb the social harmony the captain escapes by taking his meals in his own room.

A CHURCH CASE.

The Hanson Place Baptist Church, of Brooklyn, N. Y., has recently been defendant in a suit involving the right of the church authorities to discipline its members, and again the civil court has refused to interfere. The case is a curious illustration of the distorted views of Church membership that some entertain. The Church, by resolution, withdrew from one of its members, Dudley H. Norris, the right hand of fellowship, for cause, and Mr. Norris thereupon appealed to the New York Supreme Court for redress, alleging that he had been disfranchised. His petition asked for a mandamus to compel the Church authorities to re-instate him.

Justice Cullen, in a very sensible decision holds that Mr. Norris had not been disfranchised in fact, for he may still attend the services of the Church, and vote at elections. He suffers by the Church's resolution, in the opinion of the Court, not temporal punishment, but spiritual censure, which a Court cannot by mandamus remove. What can be so utterly foreign to the rules of Christian brotherhood and the principles which govern Christian organizations as an appeal to the courts from a member under discipline for the purpose of nullifying the disciplinary act and of compelling his fellow-members to exhibit toward him that fellowship and love which he has forfeited by his conduct? There was one way, and only one way, in which Mr. Norris could have regained, in accordance with the spiritual teachings of Christianity, the privileges of the right hand of fellowship, not by a suit of law, but by sincere repentance, and by an exhibition of repentance, and by prayerful solicitation. We cannot suppose that those privileges would have been withheld from him if he had taken such a course.—N. Y. Adv.

HIS MEMORY.

A story is told of a very eminent lawyer in New York receiving a severe reprimand from a witness on the stand whom he was trying to brow-beat. It was an important issue, and in order to save his cause from defeat it was necessary that Mr. A. should impeach the witness. He endeavored to do it on the ground of age. The following dialogue ensued:

Lawyer—How old are you? Witness—Seventy-two years. Lawyer—Your memory, of course, is not so brilliant and vivid as it was twenty years ago, is it? Witness—I do not know but it is. Lawyer—State some circumstance which occurred, say twelve years ago, and we shall be able to see how well you can remember. Witness—I appeal to your honor if I am to be interrogated in this manner; it is insolent. Judge—You had better answer the question. Lawyer—Yes, sir, I will! Witness—Well, sir, you compel me to do it, I will. About twelve years ago you studied in Judge B's office, did you not? Lawyer—Yes. Witness—Well, sir, I remember your father coming to my office and saying to me: "Mr. A., my son is to be examined to-morrow, and I wish you would lend me fifteen dollars to buy him a new suit of clothes." I remember, also, from that day to this he has not paid me that sum. That, sir, I remember as though it was but yesterday.

BREVITIES.

Never chase a bullet that has gone by you!

No man will assume the character of another unless he is ashamed of his own!

Sunday-religion is good as far as it goes, but suppose a man dies on a week-day!

Poor memories usually come from indifferent attention. You never forget the man who spits in your face.

The difference between a country and a city greenhorn is, that one would like to know every thing, and the other thinks he can tell him.

A small child being asked by her Sunday-school teacher, "What did the Israelites do after crossing the Red Sea," answered, "I don't know, ma'am, but I guess they dried themselves."

An Ohio farmer who has barbed wire fences all through his farm says that he gets one fourth more work out of his hired man than he used to when he furnished a top-rail to sit on.

It is only the rich that can stay at home and enjoy their lawn dresses, cool verandas, and pleasant rooms. The poor must go away every summer, or some one will think they haven't any money.

If the sense of the ridiculous is one side of an irresistible nature, it is very well; but if that is all there is in a man, he had better have been an ape, and stood at the head of his profession at once.

When you go into an editorial room and see the editor using the shears, you say: "Oh, that's the way you make a paper, is it?" He expects you to say this, and is all braced for the shock. If you omit it, just so much vital force is wasted.

The ruin of most men dates from some vacant hour. Occupation is the armor of the soul. I remember a satirical poem, in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

"Sarah, this going out nakedly I cannot have; next Sunday you must stay at home all day." "But, ma'am, I have promised my aunt to spend the afternoon with her." "Sonny, interceding: "Do let her go, ma'am; her aunt has been made a sergeant, and has got a new coat with stripes on it, and a great long sword."

O. B. Frothingham once said there were two kinds of radicals—those who pull things up by the roots, and those who go down to the roots of things. He was for going up to the root, and digging about it, and making it grow. He rejoiced in the name radical, in the meant root-man, not twig, or trunk, or tree-man.

Except a living man, there is nothing more wonderful than a book; a message to us from the dead, from human souls we never saw, who lived, perhaps, thousands of miles away. And yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.—Charles Kingsley.

A practical philosopher says that a great many men seem to go through life in a sort of snore, midway between sleep and wakefulness. They are too drowsy to do anything, too stupid to enjoy anything, and too sleepy to love anything in particular. The greatest good that could be done for many men in this world would be simply to wake them up.

Dr. Johnson laughed at Lord Kames's opinion that war was a good thing occasionally, as so much valour and virtue were exhibited in it. "A fire," said the Doctor, "might as well be considered a good thing. There are the houses and address of the firemen in extinguishing it; there is much humanity exerted in saving the lives and properties of the poor sufferers; yet, after all this, who can say that a fire is a good thing."

A patent medicine advertisement reads thus: "When a lethargic feeling prevades your system; when you have a disinclination to move about; when you have an abhorrence to exercise, your liver is inactive." This will be glad tidings to many people who have always thought they were lazy when they felt that way. Now they will know that it was only their liver that was lazy.—Middletown Transcript.

A Committee of the Maryland Legislature recently presented a report as the meaning of the phrase, to "wind up," about which there existed some doubt in the minds of members, when used in a report respecting some institutions whose affairs were to be "wound up." After citing Webster and others, the Committee conclude—"Henceforth, when in the laws of Maryland, individuals or companies are authorized to "wind up" their business, they are not to suppose that they are wound up for a fresh start, but that they are to understand that when they are "wound up" they are actually wound down.

It is not always safe to rely on the honesty of eminent men of letters in their dealings with younger brethren of the craft. When M. Maxime du Camp (who has since achieved an admirable reputation) was but a young scribbler versé—a poetling, as it were—he sent a volume of his lyrics to Victor Hugo. He received a reply, expressing the great French author's appreciation of his "belles versées." Soon after, Du Camp perceived what sad stuff he had been guilty of printing, and was not a little disconcerted to think of the Hugo encomium. A friend kindly solved the difficulty by informing him that Hugo kept a regular stock of these gratifying epistles on hand, to mail right and left as occasion demanded. He had not time to read the books; he liked to conciliate rather than offend; and he always was glad to secure another pair of hands for his next paper.

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Minutes of Conference

The Minutes of the Nova Scotia Conference are published and have been forwarded by mail to all the circuits. NB & P E I Conference Minutes will be ready this week. Newfoundland Conference shortly. Single copies may be obtained at the Book Room at 10 cents. Orders will be received for bound copies of the minutes of the three Eastern Conferences. Price postpaid 60 cents.

MARRIED

At the Parsonage, Boiestown, on the 26th ult., by the Rev. H. Penna, Mr. David M. Archibald to Miss Maggie P. Hovey, all of Ludlow, Northumberland Co. At Montague, on the 1st inst., by the Rev. Wm. Wase, Mr. David Shaw to Miss Hannah W. Wilson, both of Roseneath, P. E. I. At the residence of the bride's father, July 31st, by the Rev. R. O. Johnson, William W. Hayden, of Digby, to Emma J. Cary, daughter of Mr. David Cary, of Sandy Cove. On the 25th ult., by the Rev. E. B. Moore, Mr. William P. Hazlewood, of Canning, Kings Co, to Miss Annie, daughter of Mr. Weston Miller, of Annapolis. On the 14th ult., by the same, Mr. Ambrose Ruggles to Miss Ellen Lent, daughter of the late Abraham Lent, all of Upper Clements. July 31st, by Rev. John Lathern, Mr. Harry I. Smith, of Sambro, to Miss Ellen B. Dunford, of Windsor. On the 26th ult., at the residence of Capt. Maloney, St. Stephen, by the Rev. C. W. Dyer, Mr. Walter Shaw to Emma, daughter of the late Edward DeWolfe. At the residence of the bride's father, on the 31st, July, by Rev. Robert Duncan, Mr. Perez Stevenson to Evelina J., daughter of Mr. James Coffan, all of St. Stephen.

DIED

At Parrboro, on the 18th July, of diphtheria, Alice E., daughter of William and Ina Hatfield, aged 10 years and three months. At Riverside, Burlington, July 31st, Mrs. Maria A. Harvie, aged 62 years, relict of the late Edward Harvie. At Caledonia, Queen's Co., on the 15th of July, Mr. John Middlemas, in the 66th year of his age. At Lower Belem, P. E. Island, of consumption, on Wednesday, 18th of July, Helen P., the beloved wife of William A. Leard, aged 23 years and 4 months. Her death was peaceful and triumphant. At her residence, Nashua, York Co., N. B., on the 2nd inst., Martha Hatheway, widow of the late Hon. George L. Hatheway. At Lockport, on the 22nd ult., Josephine, beloved wife of John Turner, aged 20 years.



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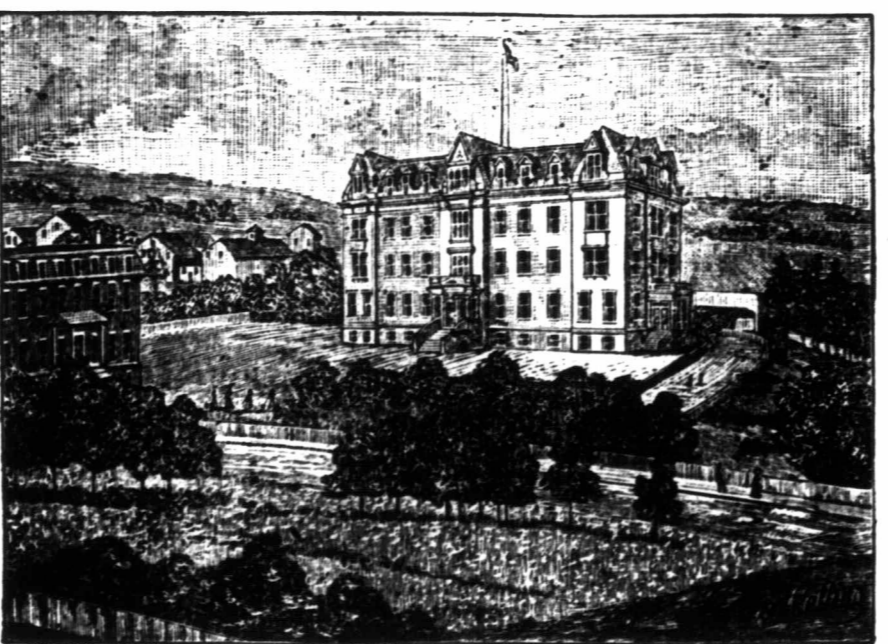
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