## THE LAST HYMN.

## BY MARIANNE PARNINGHAM.

The Sabbath-day was ending, in a village by the sea And they rose to face the sun-set in the glowing lighted west,
And then bastened to their dwellings for God's

blessed buon of rest.

But they looked across the waters, and a storm was raging there;
A fierce spirit moved above them—the wild spirit

of the air-And it lashed, and shook, and tore them, till they thundered, groaned and boomed, And alas! for any vessel in their yawning gulfs

Very anxious were the people on that rocky coast of Wales Lest the dawns of coming morrows should be telling awful tales, When the sea had spent its passion, and should

cast upon the shore

Bits of wreck and swollen victims, as it had done

With the rough wind, blowing round her, a brave

woman strained her eyes, And she saw along the billows a large vessel fall and rise.

Oh! it did not need a prophet to tell what the end

mu-t be, For no ship could ride in safety near that shore on

Then the pitying people hurried from their homes and thronged the beacon.

Oh! for power to cross the waters and the perish-

ing to reach!
Helpless hands were wrung for sorrow, tender hearts grew cold with dread.

And the ship urged by the tempest, to the fatal

rock shore sped. "She has parted in the middle! Oh, the half of

her goes down! God have mercy! is His heaven far to seek for Lo! when next the white, shocked faces, looked with terror on the sea.

Only one last clinging figure on aspar was seen to be Nearer the trembling watchers came the wreck, tossed by the wave,
And the man still clung and floated, though no

power on earth could save.
"Could we send him a short message? Here's a trumpet! Shout away!

Twas the preacher's hand that took it, and he wondered what to say. Any memory of his sermon? Firstly? Secondly! Ah, no.

There was but one thing to utter in the awtul

hour of woe; So he shouted through the trumpet, "Look to Jesus! Can you hear?"
And "Aye, ave, sir!" rang the answer o'er the waters loud and clear.

Then they listened, "He is singing! 'Jesus, lover of my soul,""
And the winds brought back the ocho, "While

the nearer waters roll;'
Strange indeed, it was to hear him, till the storm of life was past,
Singing bravely from the waters, "O receive my He could have no other refuge! "Hangs my help-

less soul on Thee : "- The singer dropped Leave, ah leave me not ' at last into the sea.

And the watchers looking homeward through their eyes by tears made dim, Said "He passed to be with Jesus in the singing of that hymn."

## SUNDAY SCHOOL LESSON. SECOND QUARTER.-FROM APRIL 4, TO JUNE 27.

LESSON III:-APRIL 18, 1880.

THE WHEAT AND THE TARES .- Matt. 13 24-30, 37-43.

TIME.-Autumn of A. D. 28, just before the incidents of Lesson 1., during the second tour through Galilee

PLACE.—Shores of the Sea of Galilee, near Capernaum (?). On account of the fishing-boat by the shore, from which be

RULERS.-Tiberius Casar, emperor of Rome. Pontius Pilate, Governor of Judea; Herod Antipas, governor of Galilee; Herod Philip, governor of other parts.

CIRCUMSTANCES .- Christ is now going with his disciples on his second tour among the towns and villages of Galilee, teaching and preaching, and healing the people. He now begins a new method of teaching; and by parables he shows more clearly the great truths of his kingdom. INTRODUCTION.

The seven parables related in this chapter are clearly indicated by verse 53 to have been all spoken on one and the same oc-The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three, to the disciples in the house.

EXPLANATORY.

24. Another parable. What is a parable The original Greek word signifies, literal ly, placing side by side—nence, a company son. A parable is "a fictitious harrative, true to nature, yet undeceptive, veiling a spiritual truth, under a symbol, for the purpose of conveying it to minds reluctant or indifferent." It differs from the proverb in being a narrative, from the fable in being true to nature, from the myth in being undeceptive, from the allegory, in that it veils the spiritual truth The kingdom of heaven. That new order of things which Christ came to establish.

25. While men slept, his enemy came. Sowed tares. The tare abounds all over the East, and is a great nuisance to the farmer. It resembles the American cheat but the head does not droop like cheat, nor does it branch out like oats.

28. An enemy hath done this. In the householder's reply the misch et is traced up to its origin: An enemy hath done this. It is attributed not to the imperfection, ignorance, weakness, which cling to every thing human, but to the distinct counter working of the great spiritual enemy.

29. But he said, Nay. The householder of the parable is clearly intended to be a pattern of patient wisdom. He knows that he can defeat the marice of his foe, but he will choose his own time and plan

30. Let both grow together until the harvest. They would not spoil the true wheat; and in time of harvest it would be easy to separate them. Our Saviour teaches us here: 1st. That hypocrites and deceived persons must be expected in the the tares are burned before the wheat is housed; in the exposition of the parable (vers. 41, 43) the same order is observed : and the same in chap. 25: 46-as if in some literal sense, " with thine eyes shalt thou behold and see the reward of the wicked" (Ps. 91: 8). And burn them, to keep the tares from spreading.

37. He answered. In reply to the request of his disciples for the meaning of the parable. He that sow th the good seed is the Son of man; i. e., Jesus Christ. Observe that all sowing, whether done by prophet, apostle, preacher, teacher, or parept. is done by Christ in him.

38. The field is the world. Not the church; the word world never represents the church in the New Testament, but the whole world of humanity. The whole world of humanity is the kingdom of Christ, though only a part recognizes its duty of allegiance to him; much of it is a kingdom in rebeliion. The good seed are the children of the kingdom 1 be true membership, such as ready belong to the king four, in distinction from those who are but nominally such. In the last parable the go, seed was the tin h; but here, in the progress of the sentiment, the seed is regarded as having entered into the person, and having become i entical with him. The tares .... the children of the wicked one. Tooso partaking of his nature, and belonging to him, and destined to be sharers in his punishment.

elsewhere, the personality of the devil is recogniz d by our Lord in unmistakable terms. The harvest is the end of the world. Or time. It is an entirely different word from that translated "world' 33, "The field is the world." It is the end of the present dispensation; strictly speaking, the end of the age; i. e., of the period that precedes the "coming" of the of the Son of man as Judge, which is to usber in the "world," or the "age" to come. The reapers are the angels. The angels are often spoken of as accompanying the Lord when he comes at the day of judgment.

41 The Son of man. Christ himself is Lord of angels, and ruler in this kingdom. Out of his kingdom. The angels sent forth by Christ will accomplish what men could not do, ought not to attempt to do. namely, remove all evil from the church and from the world, which will stand only so long as the purposes of the kingdom requires it. All things that offend. Or, cause to stumble. All those who have proved a stumbling-block to others. And them which do iniquity. The former class as the worst, are mentioned first. It is worse to lead others to do wrong than to do wrong ourselves.

42. Cast them into a furnace of fire. Fire was employed as a punisument by the Chaldmans. Herod the Great burned to death certain who had opposed his authority in his last days (Wars of the Jews, i., 33, § 4). Wee is also were used among the Jews as a fuel, especially for heating their ovens; a fire was kindled inside, and subsequently removed to make room for the bread (Matt. 6: 30). From this double use comes the employment of fire in the Bible as a metaphor of the punishment of the ungodly. Here and elsewhere it is adopted by Christ for the same purpose, and assuredly with a full sense of the terrible significance which the Jewish mind would attach to the metaphor. As the tares were burned, this may be figurative; but it undoubtedly refers to intolerable suffering, resulting not multitudes of the people, and better to simply from the circumstances of the command attention. Jesus steps into a evil doers in a future state, but from their

43. Then shall the righteous shine forth. as the sun. Fire was the element of the dark and cruel kingdom of hell, so is light of the pure heavenly kingdom. when the dark hindering element is removed, shall this element of light, which was before struggling with and obstruct. ed by it, come forth in its full brightness.

## CORRESPONDENCE.

GENUINE AND COUNTERFEIT.

They look alike. In some respects are alke, but in reality they differ greatly. The counterfeit never would have been known, but for the genuine. But the genuine is known, and can be tested without the counterfeit. The genuine is necessary, the spurious is not. Both kinds are represented, not only in money, but among christians.

A genuine christian is the most valuable and useful article on this planet. And we rejoice to believe that such are more numerous now than at any former period of earth's history. Their presence and influence are essential to the well-being, of our world. Without them human society would be a curse rather than a blessing. Their sudden removal, would be a greater calamity, than the loss of all the gold in creation.

Christianity is a genuine system of religion, all others are less or more spurious. A christian is the best representative of Christianity on earth. Hence the Church of Christ, in the probationary state, is defective. Its manhood is anticipated, when that which is perfect shall come, but at present all childish things are not put away. Our most precious metal; though containing much alloy, represents the genuine article. It is so with Christians in reference to the excellencies of Christianity. They are Christ's representatives. The world judges christianity by them. If the genuine article, religion, is more prominent in their lives than the alloy, heir influence is for good, but if otherwise, it is exceedingly injurious. The world does not need a better christianity, but better representatives of it.

church. 2d. That this is the work of the allel between money and christians, in turn a third year, and, with one dissenting the innumerable ages revuired for its church. 2d. That this is the work of the enemy of man. Gather together first the respect to value. Money only repretares. Christ, as the Judge, will separate sents value, Christians have the value present system of invitations. the two classes. It will be observed that in themselves. And if there was no money in the world, christians would be as valuable as ever I know that the opinion prevails in the present avaricious, age, that money is a marketable article, and therefore men may take for its temporary use, whatever it will bring. This is a fallacious idea. And here is the error: money, as already intimated is a representative value. Articles required for our use are not representative value, but intrinsically valuable. A loaf of bread is more valuable to a man perishing by hunger, than a sovereign. Money is valuable, only as a medium to obtain the supply of our real wants. We fear that the monetary system of our country, is not based upon sound principles. The verse and says, "There is no God," is a present working of the system is evidently adapted to make a few men very rich, at the expense of the poorer, men. As the increase of interest by banking institutions any other money lenders, so is the decrease in value of personal property and real estate.

We want senuine principles in monev matters as well as in religion. But we have much that is wrong ir both. Genuine Christianity experimentally of God. In this secondary sense of the enjoyed, and practically carried out. would correct all the evils of our world. 39. The enemy .... is the devil. Here, as It would make us holy in heart, and thus prompt to honesty, economy and

The genuine abounds in our day as as well as the false. We meet with it, in men and women, in books, in com merce, in churches, in pulpits, in temperance organizations, and in all the walks of lite. And we occasionally come in contact with the spurious—the false. | not called " carth" till the third day, and human lite. The food we eat, and the garments we wear often show it. Nor are the churches free from it. Hypocracy is a possibility and a reality. Shakespeare says: "He is but the counterfeit of a man, who hath not the life of a man," Yet, the world is improv-G. O. H.

ACADIA MINE WITH AN AP-FEAL.

DEAR EDITOR - We are slowly moving onward in this romantic little corner of our Zion. " The Works" have been in full blast since the autumn, and are doing excellently under the skillful superintendance of our able and popular manager, George Jamme. E-q.

We have recently received a most acceptable addition to our little Society, in the person of Enoch Price, E q., who has been residing for a few months among us, and who is now about removing his family hither, from Mozeton. He is a noble nearted brother-always ready for every good word and work. Our Methodist ranks have been greatly reduced by emigration, however, and sometime must elapse before the vacancies are refilled. we want to do is to gat cruits from the unconverted masses around us. But the great hinderance to this work is the want of a church of our own. The Roman Catholics have a church and neat house for their priest. The Episcopalians have a fine charch and are building a parsonage. The Presbyterians, who are very numerous in this locality, will shortly have full possession of the Union Church in which we now worship, aud are about erecting a large manse. The Methodists will be left out in the cold We must have a church or our cause will perish here! O, that God would graciously move the heart of some faituful steward of his bounty to present us with a handsome donation towards this important object! Money for this purpose may be sent to Captain Nicholas B. yant, Edward Huestis, W. B. Huestis or the writer, and will be duly acknowledged in the WESLEYAN and registered in heaven! O, will not some large-hearted brother or

behalf of our beloved Methodisa ! Our officials are striving hard to bring up the receipts of the circuit to the esti mated amount. A "Donation" was held on Thursday last which proved a grand success! The friends of all denominations attended en masse. An excellent tea was provided in Temperance Hall in the very best style of the good Londonderry ladies, followed by an enjoyable entertainment in Urange Hall, consisting of addresses, readings, recitations and music. Brother Dunn of Halifax, and Miss Temple and her brother from Truro did us good service. The well-trained choir of Union Church under the direction of S. Smith, Esq.-together with our admirable Philharmonic Society in charge of Prof. Esau added largely to the enjoyment of the occasion. The purse presented at the conclusion of the entertainment was announced to contain the unexpected amount of \$115.

sister respond to this earnest appeal on

Brother Dunn's lecture on Saturday evening was a masterly effort. The changes he wrung on that "Wonderful Bell," were vigorous and brilliant, indeed. The music furnished by Prof. Esan and his harmony-loving choir on this occasion added immensely to the pleasure of the evening. Bro. Dunn a'so preached an admirable discourse, to a full house, on Sabbath. He leaves us again to-day with many thanks and best wishes.

On Tuesday last the Martin's Brook Sabbath School gave an entertainment, which proved highly creditable. The little ones managed their recitations and dialogues nobly, whilst our Union Choir very kindly supplied the musical part of the programme. Thus, Mr. Editor, we are plodding

and the ingathering of souls.

Yours truly, R. B. M. Acadian Mines, March 15. '80.

>-CREATION. MR. EDITOR,-Suffer me to give my opinion, also, concerning the Mosaic history of our world. Creation must, necessarily, imply a creator, and consequently a beginning; just as the house I live in must have had a builder, and a beginning. This is how Paul reasons: " Every house is builded by some man, but he hat built all things is God." taught that God and matter are not coexistant; that the Creator existed before creation. " He is before all things, and by him all things consist, and without hi ... was nothing made that is made;" and the man who surveys this wondrous unifool. It ink creation must be considered in a two-fold sense, viz: a creation out of nothing, and a creation out of something. Thus God created the material out of nothing, by his alanghty word, and then out of the materials, d ffment forms of ex stences. This is true with regard to Adam's body; our of the dust already made, God made the first man, while the greation of bis soul was not of pre- Xisting matter, but was breathed into him by the Spirit word creation, it appears that our world was made M ses tells us that this world was made out of the earth, which (in its chaotic state) was without form and void, and darkness was upon the face of the deep; and that the six days begin, not from the creation of the material itself, but from the creation out of the materials, when God said, " Let there be light, and there was light." The first verse, " In the beginning God created the neavens and the earth," was not true in fact till the sixth day. For the "dry land" was Yes, it is seen in every department of the firmament dividing the upper and lower waters, was not called " heaven" till the second day. In the first verse Moses tells us that God made the heavens and the earth, and then in the following verses how and when they were made, concluding with: "Thus the beavens and the earth were finished," just as an architect would say, I built this house for Mr. A., and then describes the various parts of the building and their course of ere tion. This earth, in its chaotic state, seems more like a destruction than a creation, as it was "without form, and void," &c., and Peter in his Epistles is supposed to refer to this destroyed world in these words: "By the word of God were the heavens were of old, and the earth standing in the water and out of the water, whereby the world that then was being overflowed with water perished," &c. This appears to agree exactly with what Moses says of chaos in the beginning. I know Peter is, by some, supposed, in the above words, to refer to the deluge, but it appears not so, for the following reasons: lst. Hedoes refer to the flood in other parts of his writings, but in this he concrasts the heavens which are of old with the Beavens and the earth which are now; the heavens and earth which are now, are certainly the same substantially as they were before the flood, even from the beginning. 2. He contrasts the perished heavens and earth which were of old, with the destruction of the present heavens and earth with fire. Now the flood did not destroy the heavens and the earth, and was not sent to destroy them, but to destroy every living thing of the earth.' save those in the ark; and that when the waters subsided, the earth seemed to be as it was from the beginning, minus every living thing outside the ark. The floods did not even change the channels of the four rivers which divided off from the Edenic river, they flowed in Moses' daywho wrote several hundreds of years after the flood—as they did from the beginning; therefore we infer that the future destructions of the heavens and the earth, which are now, agrees better with the destruc-

tion of the heavens and earth which were of old, or the Mosaic chaos, than with the Noahic floods; if so, then the Mosaic chaos was the perished state of a previous world, and as out of that God made this habitable world, wherein dwelleth the good and the bad till the end come, so God may, out of this world, when destroy ed by fire, create a new heaven and a new earth, wherein dwelleth righteousness. And moreover, this view of the Mosaic chaos is a beautiful type of our spiritual creation, wherein God creates, out of our fallen chaotic perishing state, a new creature or creation in Christ Jesus. This seems a long degression, but you must bear with it. We observe again that creation in its secondary sense is illustrated by the Providence of God: "Thou sendest forth thy spirit, and they are created, and thou renewest the face of the earth." Here is creation, not out of nothing, but a creation out of something, whereby the spirit preserves the generations of earth, for by God all things consist or are upheld. Further, it is illustrated by the new spiritual creation: "Behold, I create such a sacrifice is at a tremendous cost, new heavens, and a new earth, for behold and the N. Y. Metholist well points out I create Jernsalem a joy, and her people that it should teach the M. Epis. Church a rejoicing," and, "If any man be in that the African Conferences ought to be Christ, he is a new creature or creation." Now, how is this done? Certainly not of such men as Haven and Scott being by a new physical creation, but by the agency of the Holy Spirit, taking hold of the chaos of our fallen nature, and forming the contrite soul anew; "bringing a clean thing out of an anclean,"-commanding light to shine out of darkness, and purity and beauty out of sin and confusion; no new soul is created, but it is ous record! What evidence for the truth made new or renewed by the spirit of of Christianity does such a death-scene Now, in this secondary sense of crea-

tion, a creation out of something already existing, there is a striking analogy between the creation of our world, at the beginning, and its re-creation at the end of the world, and the personal and collecto God for such a salvation." along: all the while longing, praying, tive creation of the new heavens and the no river here; it is all beautiful." "
looking for the outpouring of the Spirit new earth, wherein dwelleth righteous- am borne up; I am floating; I am su new earth, wherein dwelleth righteous- am borne up; I am floating; I am surness: and moreover, there is some ground rounded with angels." So he was carried Our Quarterly Meeting, held a short for the theory of geologist, iy reference to home. We would not attempt to draw a par- time since, unanimously invited us to re- a pre-Adamite state of our earth, and of In 1874-5, a little book was issued from

which theory, they say, is in perfect ac cord with the M saic cosm giny, in which Moses does not state how long the earth remained in its chaotic state, nor how long the Spirit moved upon the face of the great deep, before God said, " Let there be light.

Leaving this part of our sulfect to your consideration, and to judge whether it be true or not, we would like to enquire about the days of creation. That they are six daily revolutions of our earth on its own axis, giving us day and night, morning and evening. I offer the following reasons: 1st. Admitting that a day sometimes is used for a longer period in history, and f r eternity itself, in poetry, yet certainly Moses must be understood o mean six twenty-four hour days, because in the Decalogue be commands us to labor six days b fore the Sabbath rest, as God did in the creation of the world: otherwise, i day means an indefinite period, then the command would be, labour six indefinite periods before you keep a Sanbath; and, therefore, there could be no Sabhath day as is now observed, for no one would know how long these periods were. 2. If the six days are indefinite periods, why not the forty days rain in the d luge be forty indefinite periods? and thus you may extend all the days mentioned in the Bible. 31. If the evening and the morning were one day, then the day must be twenty-four hours-for in an indefinite day, there would be many evenings and mornings. 4th. On the third day God made the grass and berb, and frun-bearing trees, and on the sixth day God made man and animals to eat them. Is it reasonable to suppose that from the third to the sixth day, an indefinite number of years existed before God made the mouths to eat them? Or that the light, and the sun, and moon, and stars, which were nade on the first and on the fourth day, had been shining for an innumerable number of years before there was created an eye to see or a heart to feel on the s xth day. 5th. If the sixth day on which Adam was created, was a long, indefinite period, he must have been very much older than 130 years when Seth was born. 6th. We must distinguish between creation and generation. Creation brings things into immediate and matured existence, while generation brings them into existence med ately and gradually, and by gradual growth or deve opment becomes matured; thus we read: " God made every plant of the field before it was in the earth, and every herb of the field bef re it grew." After their creation, they were to multiply and produce their respective kinds. Thus it was with all the animals in the sea, and land, and air; and thus it was with Adam, not made to grow from a child, as all his posterity must, by generations, but created a man.

The creation of the world and all things therein, was completed in six days, while generation has continued from that time till now, and will till the end. When this Divine Creator came in the flesh, he showed by his miraeles how easy it was for him to create a world in six days, by the word of his power. He-had only to speak the word, and these miracles were wrought, and when, at the end of the world, he shall destroy it, and raise the dead (a work as great as creation), and perhaps create this world anew and right eous, will it not be done as immediately as was creation at the beginning?

1 must stop. as I have already trespassed, and if you, Mr. Editor, think well, you can insert in the WESLEYAN what I have written, and oblige

Charlottetown, March, 1880.

LETTER FROM THE U. STATES In the opinion of some, Bishop Haven was the man of the widest reading and most liberal culture of any in the Methodist Church in the United States. He was a bewitching writer. Yet the books he wrote were few. Some think his " Pilgrim's wallet or Sketches of Travel in Europe," (1867) is his best. His Life of Father Taylor has delighted many in the Maritime Provinces. (Boston, 1872, pp. 445.) His other works were " National Sermons, (Buston, 1869, 12 mo.,) Mexico, (N. Y., 1875, pp. 467, plates and 2 maps.) He was a frequent contributor to the Methodist Quarterly. A somewhat remarks-ble article on "Wesley and Modern Philosophy," Jan. and April, 1879, attracted the attention and criticism of some peri odicals outside of Methodism. His contributions to the periodical press were almost innumerable. He was a prodigious worker. The way he economized time is

a wonder and is a lesson for us ail. The seeds of death were sown in his frame when visiting Liberia during his Episcopal tour in 1876-7. No slight and hasty inspection of the mission would suffice. Bishop Haven was really a marter to the great love of his soul-the gospe and civilization for the negro, and it will be in this tragic aspect the church will love to think of him. It will keep his mem ry green forever. At the same time that the African Conferences ought to be supervised by a native Bishop, the lives worth too much to be unnecessarily jeopardized in the death-laden exhalations of that land of the white man's grave. Who can read unmoved of Bishop Haven's triumphant death? How the unveliering doubts and questions-born of the study-are put to shame by such a gloriafford! "When that agony was upon me at the beginning of this illness I feared it and served so long will not desert me now. He is a whole Christ, a full Saviour. Glory

the Methodist "Holiness the children" Wi spirit and believ sent the true We it was-on accou ture from the ti trine-ittacked w that spoke not v true exponents of thor and the edit Concern-that her ed veteran who so Quarterly-were this not to enter discussion, but to Dr. Jonathan T. writer, saccessfu Christian, the his home in Port ting in his stu M . day morning, ly of some beat first year. He wa entage, graduited Jersey in 1843; an Conference in 18 he was Principal inary at Penning rate at Mouristus for a short time t the Drew Theolog the temporary ill Professor of New Dr. Crane was a n symmetrical chara home relations. souls for Christ. Methodism, and b surprise and grief

The following hy lections of Church vorite of the illustr See "-R binson's la ber," page 133-one noblest productions New Hymn Book :

FOR TIMES Head of the Church We joyfully adore Till thou appear, the Shall sing like the We lift our hearts a With blest antico And cry aloud, and The praise of our Thou dost conduct t

Through torrents The fire of tribula The world with sin By thee we shall bre And sing the soug By faith we see the g

The cross despise for Which thou hast se And if thou count us We each, as dying Shall see thee stand at To take us up to h

MR EDITOR-Death

of late. Among tho away from us, mentio two aged members of MRS. CHRISTIA

widow of the late W. ter Tuplin was born Devenshire, England E. I., with her Musban tled in Margale, where reside till her death, years. Brought to G she was enabled to " wa for the space of 51 ye sing away was enabled all-sufficiency of Chris unobtrusive, yet firm her Christian deportme to "Adorn the doctri viour." While firm in the Methodist Church agencies she was broument of personal reli

every name found a wa A large concourse friends at her funeral, teem in which she was

MRS. HANNAH

On the 30th January nah, relict of the late aged 80 years and 7 m came to this Island wi 1799-naving been bor from England. The in Cavendish, but shor ed to Margate. The ti ley's conversion is not have been at a very e membership in the Ch a period beyond the r present members. Or family, was closely co progress of Methodism island, and always m interest in the material sperity of the Church. years proceeding her de the most part confine through the infirmitie was a pleasure to conver experience has often heart. At times the e with his fiery darts but fuge. The Bible was panion. Its promises heart, and "for her to d Sunday Feb. 1st, we faid mains in the grave, in large company of friend tances, "Them also th with God bring with him We miss those age

The local preacher preach, dries up as a ! often spoiled as a la man in the local muniing. If Got has called Place for him, and he y will look for it. His ca means work.

influence of their said

prayers, their faith, have

to the church. The La

Margate, March, 1880.

to take their places.