

WHAT SHALL WE DO?

We are approaching that season of the year when we especially hope to see many of our young people coming forward and seeking admission into church membership already on some of our fields of labor the good work has begun. Those just entering the Church of course want to know what are their obligations; what are the rules and discipline that bind them. This is a question which at present demands an answer. It is an easy matter to direct the enquirers to the "General Rules of our United Societies." The question still remains, how shall we interpret the General rules? Are those articles of Mr. Wesley's disciplinary or admonitory? Shall our members cleave to or depart from them at their own discretion? Methodism has necessarily undergone changes, at least externally, since its advent in the eighteenth century. It was then a thing belonging almost exclusively to the lower orders of society. Some of Mr. Wesley's rules were especially adapted for his people at that time. For example, in the matter of dress, the gay spirit of the seventeenth century had carried its men and women to a ridiculous and culpable extreme. The great revival came and there was a long rebound, to the furthest length of which the "General Rules" reach. A subsequent equipoise was inevitable. Nothing is more clear than the fact that some clauses in our Rules, for example, Nos. 33 and 45, are generally disregarded at the present day. Why not, then, strike them out, for if one rule may be broken all may be broken. Members of the Methodist Church to-day wear "gold;" members of the Methodist Church wear "costly apparel;" members of the Methodist Church "lay up treasure on earth;" members of the Methodist Church do not meet in class, and members of the Methodist Church play cards and dance. Now it is concerning these last things, cards and dancing, we make an earnest inquiry. What shall we do? The fact is beyond dispute that in our influential city churches the clause of the discipline which says "The General Rules shall be understood to forbid card-playing and dancing," is largely ignored by members who indulge in both and by officers of our churches who countenance them in their houses. Our ministers know this thing to be true; they also know that if the discipline be enforced an extensive decrease in membership will result. But not only is this the case in our Metropolitan churches. A few days ago one of the class-leaders in an out-lying part of my charge came to me and said, "What shall I do? two of my class have been dancing. There seems to be no decrease of spiritual life, but they have been dancing." Of course I pointed him to the discipline. But the truth is our members in the country know what is done in town, and think what is no harm to one is no harm to the other. If this be the case then, what shall we do? In the first place our young people must have amusement. Shall we exclude the dance, not carried to excess, from our winter-evening parties? At present many of our young folks remain out of the church because they understand we do. Is it better to let them remain out, or to take them in with admonishment against the snares of dancing? Again, what shall we do in the matter of cards? It is argued forcibly that while we exclude cards—the "Devil's cards" as they were called by our fathers—we allow many other games by which gambling may be, and is carried on. Men gamble with dice, dominoes, and bagatelle. With kinds of cards we freely admit into our families, whist, euchre and other games are played just the same as with the kind we forbid. Is there prejudice here? What is it forbid? Is it hearts and spades, kings and queens, or is it whist and euchre, etc. or, is it only gambling we forbid, whether with dice or cards or Lottery tickets. Whatever we do, let us be reasonable. We hoped to have seen this matter mooted at the late General Conference. It certainly demanded attention. But in the meantime before another general assembly meets, how shall we deal with our members in regard to these things? What shall we do?

MEMORIAL NOTICES.

HANNAH SMITH. Died at Gosben, Hannah, wife of Mr. Benjamin Smith, aged 73 years, on the 10th inst. Mrs. Smith's sickness was long and painful but was borne with patience and resignation. Her home being in the small settlement in the forest, remote from public means of grace, she felt much the need of help which she was glad others enjoyed. And although never publicly connected with any branch of the visible church, she was sure that God for Christ sake had forgiven her sins, and would help her through life and bring her to eternal rest. T. D. HART. Burlington, Dec. 19th, 1882.

JOHN CROSSLEY, Sop of the late Eneas Crossley of Kempt, Hants Co., was led to religious decision during the ministry of the late Rev. H. McKeown on the Avondale circuit. He then united in membership with the Methodist Church. Notwithstanding a physical constitution by no means rugged,

together with the unfavorable moral influences inseparable from seafaring life, he was enabled by divine grace to persevere in retaining his Christian integrity. Calamities, sudden and unexpected, are probably in some respects more trying to faith than when, premonished by lingering illness, we are prepared somewhat for bereavement. On the 7th of July Brother Crossley left Hantsport for New York on the Brig Lily, Capt. Davidson. When preparations were all but completed to proceed thence to Europe he was compelled to yield to a sickness under which he had labored for several days, and to request to be permitted to return home. Arrangements were accordingly made, but, alas, the end was near. Taken to one of the city hospitals, with no loved relative to watch at his bed, he lingered for several days. The Master then called for His servant, and "he was not out of God took him." In an unknown grave in a strange land his body awaits the resurrection of the just. He died Aug. 20th. R. MCA.

ELIZABETH MOSHER. Elizabeth, wife of Mr. Daniel Mosher, and third daughter of the late Nicholas Mosher, Esq., of Avondale, passed within the veil on Nov. 18th. The happy religious surroundings of her early life proved instrumental to an early decision for Christ. She sought and found the Lord at the same time as her recently departed sister, Mrs. J. W. Allison. Henceforth with unwavering fidelity she served the Lord Christ. Christ having been chosen as her portion her ceaseless aim was to yield a right loyal service. For upwards of thirty years she endured much bodily inconvenience and suffering, but as far as possible availed herself of the various means of grace, loving the habitation of God's house, and the place where his honor dwelleth. The class of reading in which she delighted, while evidencing her interest in the world-wide progress of the Redeemer's kingdom and the moral elevation of the race, indicated no less surely the culture of her heart-life. Her domestic virtues were conspicuous and her habituation a gem of neatness and order. The divine love reigned in her heart, and that heart in conjunction with a well trained judgment and willing hands was the mainspring of home; need we add that home was happy? Twice during the past few years she had submitted to severe surgical operations, nor were they unsuccess-ful. Latterly symptoms, never fully eradicated, re-appeared under graver conditions, and after several weeks of extreme suffering during which no impatient murmur escaped her lips, when the sacred Sabbath hours had all but dawned upon her, ransomed spirit she passed home to the rest that remaineth for the people of God. R. MCA.

DENIS SULLIVAN, Well known and highly esteemed as a devoted Christian and honored local preacher, in connection with Exmouth Street Church, after a comparatively brief illness died "in the Lord" on Dec. 6th, 1882, in the sixty-ninth year of his age, leaving one son and four daughters to mourn the loss of an affectionate father. He was born in Ballyneen, County of Cork, Ireland, and in his nineteenth year was brought to Christ as one of the converts of an extensive revival on the Brandon circuit under the labors of William Foxokman, a successful evangelist. Some four years subsequent to his conversion he came to St. John and identified himself with us. Methodism was then represented by the old Germain Street Church, but soon after began to enlarge its borders after the erection of the Centenary Church in 1839. At about that time William McCarty, James Sullivan and Denis Sullivan were appointed local preachers. Rev. Dr. Rice, now the worthy President of the General Conference of the Methodist Church of Canada, was the minister of the new congregation. Rev. Frederick Smallwood preached a sermon remarkable for its power and influence, which good beginning was followed up by a series of meetings held by Dr. Rice and the local preachers referred to and others, such as Thomas Thomas, David Collins and Thomas Huthings. It has been thought by some who took an active part in those services that one thousand persons were converted to God at that time. Some of those are yet to be found filling important positions in all our churches, while the greater part have gone to their reward. From that first campaign Bro. Sullivan went courageously forward as "a good soldier of Jesus Christ." He was greatly beloved as a preacher and as a worker in the various offices he filled. He knew what it was to stand in all our city pulpits, while he never wearied preaching Christ in the villages. The earnest band, of which he was one, were the means of establishing the cause in many places where it has grown strong. Fairville, and the various appointments now constituting County Bay Mission may be referred to as instances. At Gondola Point Brother Sullivan's labors resulted in the conversion of many, some of whom afterward came to this city and formed the nucleus of a society. Brother Sullivan was appointed leader, and for twenty-six years and upwards faithfully watched over that

class. Near the same locality D. McLauchlan and Edward Lloyd had organized a Sunday-school and were doing good work for the Master. Mr. Simonds, an Episcopalian, gave a lot of land for a Methodist church and parsonage, and some zealous brethren, among whom were Aaron Eaton and John McMorran, were encouraged to attempt the erection of a house of worship.—The present Exmouth Street Church, into which came the little society and the Sunday-school, and now we have the flourishing congregation and the large school going on "from strength to strength." Through the whole progress of this church no one has evinced a deeper interest than our lamented brother. His talents were consecrated to the Master's service, and he was faithful to his Church. By his discourses, exhortations, counsels, prayers and liberal gifts, he helped forward the cause he loved well, and by his genial spirit he endeared himself greatly to every pastor of the church. Walking out as the first snow was falling, he slipped and fell upon the sidewalk, sustaining such injuries as proved fatal. The sympathies of all classes of citizens were expressed by the large and respectable character of the attendance at his funeral. He lived well, he died well. Sorrowing friends can look back over that beautiful life, and strive to follow him as he followed the Master. J. R. St. John, N.B. Irish Evangelist please copy.

A NOTED NEGRO. In the London Echo there appears a sketch of Onumah the African, so well known to readers of "Livingstone's Life and Travels," and who has lately died at Zanzibar. Onumah's life was one of singular adventure. He was one of the slave boys whom Dr. Livingstone rescued toward the end of his Zambesi and Nyassa expedition. Livingstone took him and Susi with him to Bombay in his adventurous cruise across the Indian Ocean in the Lady Nyassa. Leaving them at Bombay under the charge of Dr. Wilson, he picked them up again on setting out on his last journey through Africa, and they were with him till his death in 1873. Their fidelity to him during all these years was remarkable, and the two headed the expedition that carried his remains from Luala to the coast. Latterly Chumah has been employed chiefly as head man in various African expeditions in which capacity his long experience and his great ability made his services of high value. He had a great gift of eloquence, and was often employed successfully when difficult negotiations had to be carried on with unreasonable chiefs. He was not quite free of the weaknesses characteristic of Africans who have been much taken notice of; but, in exploring Africa, and aiding in many ways the heads of the expeditions with which he was connected, he did no little service to his countrymen, by whom his memory deserves to be cherished with much appreciation.

SKIN GRAFTING. The Paris papers contain detailed accounts of the really remarkable operation of skin grafting performed by M. Lamalere of that city, in which case grafts were employed obtained from two different sources, a human being and a rabbit—those from the latter evincing a superior amount of vitality. In this case, the patient, a man thirty-seven years old, had suffered for six years from a varicose ulcer of the left thigh, which resisted every form of treatment; the ulcer was fourteen centimeters long and eight deep. At the request of the patient, Dr. Lamalere resorted to skin grafting, procuring, for the purpose, six grafts from the shaven abdomen of a rabbit and two from the forearm of a man. The shavings were placed in position, a Lister dressing was applied; after the lapse of eight days this was removed, and it was found that those furnished by the rabbit had become adherent and that new skin was forming rapidly in their immediate neighborhood; while, on the other hand, the two human pieces had not adhered. The dressing was continued eight days longer, and when removed, an islet of skin, ten centimeters long and seven wide, was seen to have established itself upon the centre of the ulcer. The dressing was again reapplied and maintained in place for eight days, at the completion of which it was taken off and the sore was found completely cicatrized. Two months later the healing was progressing favorably, the newly formed skin showing no trace of its origin.

THE WORK OF THE QUEEN.—The Queen has her own Parliamentary reporter, and whether she is in the far North or at the Isle of Wight, she is acquainted with the proceedings of a North House long before any of her subjects. On ordinary occasions brief abstracts of the debate are telegraphed to be Majesty; but should the discussion be of exceptional importance fuller reports are sent, and continued to the close of the debate and the taking of the division. Besides the telegrams received by Her Majesty from both Houses, the leader of the House of Lords and the Prime Minister in the House of Commons write her a short account of the debate. Outside the walls of Parliament the Queen is probably the first to know that Ministers have

gained a victory or suffered a defeat. In time of war, too, the Queen is kept fully informed of the progress of events day by day, and hour by hour, and every despatch from the Commander-in-Chief to the War-office is forwarded direct to her Majesty by special messenger.—Cassell's Family Magazine.

BREVITIES. "Sleeping out loud," is the latest child definition of snoring.

Love, like a creeper, withers and dies, if it has nothing to embrace.

So long as political reform consists in exposing and defeating only the rascals in the other party, it will not amount to much.

This country is the refuge of all nations, and the Chinese are the exception that proves the rule.—Boston Transcript.

Why is the tolling of a bell like the prayers of a hypocrite? Because it is a solemn sound by a thoughtless tongue.

It rains alike on the just and the unjust—and on the just mainly because the unjust have borrowed their umbrellas.

Jacob Abbott's literary industry was extraordinary. He wrote 180 volumes, besides a vast amount of periodical writing.

Faith, like light, should ever be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren.

Women somehow get over childish notions that men never outgrow. Some men celebrate the anniversary of every birthday as long as they live, while women quit doing so almost as soon as they grow up.

Four barrels of the water of the Great Salt Lake will leave, after evaporation nearly a barrel of salt. The lake was discovered in the year 1820, and no outlet from it has yet been ascertained.

There are two ways of being happy—we may either diminish our wants or augment our means. The result is the same; and it is for each man to decide for himself, and to do that which may happen to be the easier.

"Yes sir," said the irate man, "I got even with that clergyman. I slurred him. Why, I hired one hundred people to attend his church and go to sleep before he had preached five minutes."—Boston Post.

Jumbo is the largest elephant in the civilized world. He is 11 feet 6 inches in height. The measurement of his ears when outspread is 15 feet, and he can reach upward 26 feet with his trunk.

Bulwer, Dickens, Thackeray, as well as Byron, were alike unhappy in their marriages. Thackeray's wife was insane nearly all her married life. In all the above cases the wives survived the husbands.

A good farm in Indian is been allowed to run to weeds for five years, because of a belief that it is under the curse of a former owner, whose ghost walks the fields at night, and would make it unpleasant for a tenant.

"No woman is worth looking at after thirty," said young Mrs. A., a bride with all the arrogant youthfulness of twenty-one summers. "Quite true, my dear," answered Lady D., a very pretty woman some ten or fifteen years older, "nor worth listening to before."

Figaro represents a little boy as asking, "Papa, what then is that distinguishes civilization from barbarism?" "Oh! it is quite simple," replies the parent; "civilization kills its enemy at six thousand meters, with a cannon-ball, and barbarism chops off his head with a sabre."

A certain clergyman who left a notice in his pulpit to be read by the preacher who exchanged with him, neglected to denote carefully a private postscript, and the congregation were astonished to hear the stranger wind up by saying, "You will please come to dine with me at the parsonage."

The chaplain of the Auburn State Prison says: "There are in the United States 44 prisons with an average of 1,000 prisoners, making 44,000 criminals, with an average of ten relatives afflicted by each; making 440,000 who suffer from this source. The long line of sorrow could be traced to one of three causes; viz, idleness, licentiousness and intemperance."

The story of the origin of the word "schooner" is well known, the first schooner having been built in Gloucester, Mass., for Mr. Ebenezer Parsons, elder brother of Chief Justice Parsons. When the vessel was launched the wife exclaimed, "See how she scoons along!" and Mr. Parsons said, "So she does, and schooner she shall be." It is said that this vessel was named the "Lovely Mary" in honor of Mrs. Parsons. By degrees it came to be known as the "Polly" and finally as the "Old Moll," much to the disgust of Mrs. Parsons, who chose to draw a parallel between the age of the vessel as thus indicated and her own advancing years.

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