The Breakfast Meeting of the Weseyan Missionary Anniversary was held in the Cannon Street Hotel, May 1st.

We give the following extract from the speech of Rev. John C. W. Gostick. Mr. Chairman, many a glorious page has been contributed to the annals of English history through our rule in India. Many a deed of daring, many a bright example of the bold and intre-pid spirit peculiar to our race has been furnished in that far-off land. They tell still of Clive and Plassy. Bengal mothers still sing their children to sleep with the story of the prowess of Warren Hastings. They tell still of the great rebellion; but, Sir, there is no grander page in the history of Anglo-Indian life in India than that of the great famine in 1877. When a few English officials stood to their posts and in that land of disease and death fought that fearful scourge day by day, lived for months in cholera camps pouring medicine down the mouths of the dying, succoring the poor Hindus in the famine camps, disputing each inch of ground with that dreadful pestilence, and when at last the famine cloud rolled away from the land that glorious band vae still them, and remained there until that land was saved. Oh! sir, long will their memory live. Long will their tale be told in village and bazar, and with their tale as part of it will be told that England, where the good Queen lives, helped, and she herself, sympathising with them in their hour of need, joined in breaking her box of precious oint-ment for their poor wounds and stretching forth her hands to wipe their tears away. These things will live forever. As long as this country can accomplish deeds like these the sun will never set upon Britain's glory, and the morning bugle of the British regiment shall herald the rosy dawn across the broad belt of the world. Oh! I hope that you will put out your hands again as you put out your hands in that great fam-ine and succor these poor Hindus. I would that you would put out your hands again in a royal manner and sweep away the opium traffic. But, Sir, whilst that great famine has passed away that other famine which has dominated Hindustan for weary ages is still there, and India's sons and India's daughters are still suffering from a total lack of those things which make life truly and essentially happy. Oh what a famine is still there of truth. and of peace, and of hope. morning I bring up before you those sculptured temples hoar with antiquity; those countless shrines on every high hill and under every green tree; those ponderous idol cars covered with pictures too obscene for description : those subtle Brahmin priests treading the whole country; those dancing girls dedicated from infancy to a life of dishonor, and those toiling, credulou ligious millions of India, and think, Sir, that this has been their food for ages. that this has been the sustenance that they have had to subsist on for generations. Why, I wonder, Mr. Chairman, that there is any life left in the land : I wonder that they have existed up to the present time, and that there is any purity there, and I wonder that we as a Christian nation can remain so passive and so tranquil while so many millions of our fellow-creatures are suffering from a dire spiritual famine. Blessed be God something has been done. You have sent your missionaries from time to time and they have broken the bread of life to these poor people, and here and there all over country there are manifold signs that the famine cloud is being broken, rifts of light are piercing it, and the day shall speedily come when the Sun of Righteousness shall shine in full splendor over the whole of

the country. Her sons have toiled for ages
In mines of deepest thought,
Yet bootless all thy sages
And mightiest men have wrought,

Immersed in gross delusion
When wisest most they seem,
Their learning is confusion,
Their knowledge is a dream-

But now heaven's light is breaking.
O Indian land, o'er thee!
And love's true voice is calling
To life and liberty.

The Congregationalists of England have sustained a great loss in the death of Dr. Raleigh. The sorrow created by this event is not limited, however, to one section of the Church of Christ. The departed minister belonged to the whole Church, In all branches of Nonconforand darmity he was specially beloved. There were few better preachers in England His sermons were the productions of gifted man. They bore marks of the most conscientious preparation' and they were delivered with all the tenderness and cheerfulness of Christian faith, Dr. Raleigh's theology was full of intellectual and spiritual sympathy. He was warm ly evangelical without being narrow. His books also have great vitality in them. He had indeed a message from God, and he delivered it well. His voice had become familiar to his countrymen. end was not anticipated. He had been declining in physical vigour for some time. His friends saw that he was "ageing" but the public anticipated from bin years of matured service. It is sad to think how soon men disappear after they become known and felt. Ripened fruit soon falls to the ground. But this brief life is not all. It is a preparation for another and a perfect life.

OBITUARY. SAAC SPICER.

Died of inflammation of the lungs, at Spencer's Island. April 18th, Isaac Spicer in the 62d year of his age.

Bro- Spicer was a consistent member of the Methodist Church for 30 years, being converted to God under the fathful ministry of the late Robert Crane : and from the time of his conversion to the day of his death he exemplified, in his every-day life, how the religion of Jesus is calculated to adorn and beautify the character of the man in whose heart it dwelleth.

The deceased was appointed a Steward of the Quarterly Board when Advocate Harbor Circuit was first organized, and he continued to discharge the duties of that fice with great dingence and success un-

Bro Spicer was truly loyal to Methodism, and a liberal supporter of our cause while, at the same time, the needy and suffering found is him a true friend.

His last sickness was brief. One weel before his death he was seized with inflammation of the lungs; and, almost before he or his family could realize that he was in a dangerous condition, he found himself face to face with death. But, al though death came suddenly and unex pectedly, he was fully prepared. When made aware that he had only a short time to live, he manifested no anxiety or con cern, but assured those who spoke to him of the near approach of death that all was well. Thus, calmly and peacefully trust ing in Jesus, he departed this life at noon April 15th. "Let me die the death of the righteous, and let my last end be like

C. SWARLOW

WILLIAM H. SMALL. William H. Small, of English Settlement. Queefis Co., N. B., died at his late

residence. Feb. 21st, 1880, aged 49 years. Bro. Small was well known by the minister and people of this circuit, to be an onest and straightforward man. Twentyfive years ago he was converted to God, and united with the Methodist Church, and about five years afterward was appointed leader, which office be held until his death, to the edification and strengthening of the church. He was very humble, yet bold and fearless in the defence of the truth of the gospel of Christ. His be felt in his family, as well as in the came again to his soul, he seemed to be glorious anticipation of the eternal future. Often would he dwell upon the 23d Psalm. which brought to him solid comfort, and many other promises were also precious to his soul. Bro. Small leaves a widow. one son, and three daughters to mourn their loss; and our prayer is that the great Head of the Church may sanctify this sad bereavement to their eternal sal-

MR. HENRA DAVIDSON.

As the grave has but just closed over the remains of Henry Davidson, of Glenville. River Phillip.—a venerable man of nearly four-score years—and as the privilege of visiting " the chamber where the good man met-his fate," and of preaching his funeral sermon, devolved upon the Wesleyan minister, he feels it to be due to his many relatives, and friends, in Nova Scotia and the United States, to pay passing tribute to his memory, especially as some of his sons are honored members of the Methodist Church, and two of his brothers belong to the M. E. Church of the United States, besides numerous frience who will desire to see some per manent record of his birth.

Mr. Davidson was himself a Baptist and as he had lived, so he died, in the communion of that church, and was bured in the cemetery where stands the old Baptist Church, in which, when there was a pastor, he was accustomed to worship. His remains now repose near the remains of Rev. Joshua Coggswell, whose name is still fragrant in River Philip, and who died on the road's side, some years ago, while engaged in pastoral duties. This good man, without doubt, left much of the impress of his spirit upon Mr. Davidson's heart; but as years and varied reading had enlarged his views of divine things, and grace had refined his heart, he realized, more and more, that he was a member of the one household, which has one living head :- in a word, that it was his privilege to claim affinity with the Holy Catholic Church throughout all the world. Indeed, this was no conjection ; for as he was almost a constant attendant upon our ministry, and as I was always welcome to his house, with as much cordi-ality as he could have accorded to his own minister, I had ample proof of the catholicity of his spirit.

During one of my last visits, he showed me "Smith's History of Methodism," TO CHRISTIANITY. which his son, Mr. Oscar Davidson, had sent him from Yarmouth, in which he was so interested that he read it twice over, and lent it to his neighbors; expressing his admiration of the grace of God, which he had seen in the lives of the eminent men it records, and how truly all good men, in all the essentials of religion, are one. It was upon this ground that I claimed a true church relationship with Mr. Davidson, and felt it a privilege to minister to him as a member of the household of faith. His death was, as his life had been, eminently peaceful. He frequently spoke of his unwavering confidence in his Redeemer, saying, he has promised to come again, and take me-and he cannot deny himself: he will come. His death took place on the 25th April His funeral sermon was from Ps. 83 G. W. T. 26-24.

River Philip, May 7, 1880. -American Methodist papers please copy.

MRS. STEPHEN MACK. The late Mrs. Stephen Mack, of Mill Village, the daughter of Nathan and Lydia Tupper, was born at Milton, Queens Co., N. S., in 1795. Her parents were de-voted members of the Congregational Church in Liverpool, who endeavored, by early religious instruction, to bring their shildren to Jesus; and happily their labors were not in vain in the Lord. the age of twelve years our late sister be came seriously interested in religious things, but as she did not make known the movements of the good spirit on her heart, she remained until she was twenty five years of age before she decided to join the church. But at that time united herself with the Congregational Church at Liverpool, and remained a constant and devoted member of the same until 1851, when she joined the Methodist Church in Mill Village. Not that she had aught against the church of her early choice but as there were none of that church in Mill Village, and the Methodist had an interesting and rising cause there, to which her husband had united himself, and to whose services her children tended. She thought it would be of advantage to her husband and family to join the class, and no doubt that step was a blessing to the whole, as her pious counsels and care had a tendency to give stabigoodly example and admonition will long lity to her partner, and encouraged her children to give their hearts to God; and church and in the world. During the she had the pleasure of seeing several of early part of his illness, the enemy of her children consecrate themselves to souls greatly troubled him about the real- Christ, two of whom are now active offiity of his conversion and Christian walk, cial members of our church. She answerbut through all he expressed his faith in ed the character of "one of the Lord's God and his word; and when the light inn-keepers," for her house was ever open to entertain any of the ministers of full of holy joy and peace, and with a Christ, when they were visiting or passing through Mill Village; nor was any labor or trouble begrudged to make them comfortable. Often the writer or this has received the hearty welcome and kindness under her hospitable roof; and was ever found free to converse on religious subjects. No one, indeed, could be long in her company without perceiving that she was a person of sterling good sense, of general intelligence, and earnest piety. It is true she was outspoken, but not censorious, pressing her disapprobation of what was inconsistent with a religious

For several years she was too infirm to go to the house of God then her Bible was ever by her side and the visits by her minister were specially enjoyed, upwards of four years since she was called to pass through a most painful dispensation in the death of her venerable partner. But it was wonderful to see how divinely supported she was, her language of joy and confidence, astonished all that were present, and though she felt the loss very sensible and spoke of her lonely feeling it caused, yet, she would express the utmost confidence, of a joyful meeting in a better world and ever after thus her experience might be sumed up in the language of dying Jacob. "I have waited for thy salvation O Lord." In this peaceful and happy state she passed away to her eternal rest, Those around her still unconscious of it and had no time to summon the family to hear her dying testimony but they needed none for her whole life told how she died. One of her children uttering the feeling of the who exclaimed, "Oh! we have lost a praying God fearidg mother but our loss is her gain."

Thus in the early part of April last. she fell asleep in Jesus, in the 84th year

Asleep in Jesus, blessed alleep; From which none ever wakes to weep: A calm and undisturbed repose, Unbroken by the last of foes.

JOHN S. ADDY.

The General Assembly of the Presbyterian Church, of Wisconsin, met in the Assembly Chamber, at Madison, Wis., on the 20th. Nearly 600 clergymen and lay-

BY THE LATE MARY &. HERBERT. Beside the Salwen river, I took my lonely stand Watching, with curious, wistful eyes,
A ship appr sching land.
Nearer it draw, and from it A stranger stepped on shore form so gracious, face so good, I never viewed before.

n accents sweet and gentle. In accents sweet and gentle.

He straight accosted me,—
And said. "Whe'er thou guest,
May peace abidewith thee,"
Then with a kindly gesture,
He clasped my willing hand,—
And, lo, again within the ship, I saw him sail from land.

With what a bitter yearning, I marked him pass away, Then, hastening, told my kindred, "An angel came to-day! told them of his greeting, How kind his words to me,-As I had been a man' be spake, An angel he must be

They listened, darkly scowling, Then from my husband fell. Fierce taunts and cruel scornic That I such tale should tell : And sternly spake he to me, For festal rites prepare, Hasten to Guadama's shrine, And choicest offerings bear

Then changed my spirit in me, I would no longer bow, With flashing eye, undaunted mien, I made this solemn vow; I made this solemn vow; No more to Guadama, An offering will I bring. For twenty years I've worship A vile and worthless thing

But not one answer sends he. My broken heart to cheer, Why suffers he my husband To good me to despair? But taunts and blows are us For, hear me, from this day, The God that made the white man good, To Him alone I'll pray.

Then five long years I waited,-And sent forth bitter cry, Oh Father God, oh Righteous One, O just Lord, make coply; Wherever be thy dwelling, Have pity upon me."

And lo, at last, in answer. Another stranger came, at his feet, set gladly down And heard of Jesus's name, Oh precious, precious tidings, The white man's God is mine. And for the love he shows to me, I all things can resign.

No more to Guadama. My kindred homage pay, But, bowing to Jehovah, They own his sovereign sway. And by Christ's love united. The beavenly race we run, Still working, till our Master, Shall say to each, " Well done."

The above parrative, rendered into verse by the writer, was related to the wife of a Methodist Missionary in Burmah, by a Karen woman, who has been the instrument of tue conversion of her husband and family, and of raising three churches; a wonderful exemplification of the saving power of the glorious Gospel.

THE ARCHDEACON OF MEATH ON M. RENAN'S "EARLY CHRISTIANITY.

The Venerable Archdeacon of Meath in preaching the anniversary sermon the Female Orphan House, North Circular road, Dublin, on Sunday weekgave an able reply to the theories propounded in London by M. Renan, oa the subject of "Early Christianity." Archdeacon Reichel selected as his text James i. 27, " Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted before the world." He pointed what he considered the enormous improbabilities and the absolutely entire historic baselessness of M. Renan's theory of early Christianity. The difference according to M. Renan, between St. Paul and the Apostle of the Circumcism was that of two hostile Churches, and vet marvellous to state, within forty years mind but the machine that needs reof the death of the two great A postles Peter and Paul-all trace of enormous difference had disapeared. the first Epistle to Peter, was there visible any trace of the sacerdotal or hierarchical spirit which M. Renau said the Church of Rome inherited from that Apostle? Was it not an exhortation to act as examples to the flock, and not as dicators? Dr. Reichel argued with great clearness and force from the history of the causes which led to the splitting up of the Eastern and Western Churches, and of the Latin Church at the Reformation, that the great difference which M. Renan contended existed between the teaching of St. Peter and St. Paul could not have disappeared from the church in the small period of forty years, and that the churches impersonated in two hos tile bishops could not have been so completely fused in so brief a period, or at all, when the history of all churches pointed to the constant widening of the smallest differences, until they became utterly insurmountable. A powerful argument against M. Renan's theory of the extraordinary change which took place in St. Paul's convictions from the

occurrence of some merely natural phenomena (if M. Renan's hypothesis be true) was that so incapable of distinguishing between impressions from without and impressions from within, a mind so unable to trace the course of its own thoughts as to ascribe to such a cause a change which had been gradually stealing over it from within it-self, should still be a mind so original as to be the first to prophesy the ne. cessity of opening the church to all the world, utterly resigning all the ancestral theocratic feelings of the proudborn Jew, a mind at the time so powerful as to impose that novel system on the whole world a mind, that, in a word, combined the most childish fanat. aticism and the most absolute small-ness with the highest speculative and highest governing power. Such a mind had not even existed in the distempered brain of the modern French novelist, much less in the brain of the masters of thought and history. What was the foundation on which M. Renan following the steps of the antiquated school of criticism in Germany, had built a superstructure so strange and so different from previous conceptions of the rise and early progress of Chris-tianity? That foundation, it was surprising to learn, consisted simply in two religious romanees, which, according to internal indications appeared to have been written about the century. The conception given of St. Paul in these works was monstrous.

NERVES IN THE HOUSEHOLD There is hardly an American family

in which some member is not a victin

to some sort of nervous disease- neu-

ralgia, hysteria, the extreme of epilopsy, or the mild form of constant "tire."

Women, oftner young than old, are frequently mere bundles of nerves: thin

and bloodless. living on morphine and

valerian, known only in their homes or social lives by their sufferings, which are real enough to carry them to the

edge of the grave, if too vague for any ordinary medicine to touch. An eminent physician has hit upon a system of treatment for this class of invalids, which is said to be successful. He removes them from home, changes the whole material and moral atmos about them, puts them to bed, and forbids them to move hand or foot. Ther are overfed five times a day. The lac of exercise is supplied by kneading the entire body, and by electricity. The patient goes to bed a skeleton, and comes out, it is said, fat and rosy. The secret in this treatment is absolute rest, and the reduction of the patient to the condition of a mere animal. If this principle be correct, there is no reason why every mother should not apply it in the treatment of her nervous patient (for she is sure to have one). Her busband is overworked in the office or shop; he grows thinner, more irritable: every month his appetite fails; he cannot sleep, complains of dull vacuity at the base of the brain, of a stricture like an iron band about his jaws. There is no time to lose. If possible lift the weight a little. Adopt a cheaper, simpler style of living, let the floors go uncarpeted, or take out the money in the savings-bank. There will come no rainier day than this. Give him a month's absolute holiday free from worry and work, feed him well, amuse him. Let this holiday be taken in the country, or somewhere on the water, out of sight or hearing of his daily work and cares. Nine chances out of ten he will come back a new man. Or it is one of the boys who is pale, who has constant headaches, whose face jerks strangely in the spring, who has moody fancies, complains of injustice, has donbts of the Bible. It is the boy who is head of his class, too. The lad does not need moral discipline, or appeals to his feelings or his faith. Take him from school, and from home; turn him into a farm for a year. He will learn some things there as useful in his future life as Greek or geometry, Make him bathe regularly, eat heartily, drink milk and beef tea, sleep early at night pairing. Or it is the mother's own arm or head that tortures her with neuralgia. At any cost give the suffering part heat and absolute rest; wrap it in cotton and flannels to exclude the air. Let the arm stop its working and the brain its thinking. In short, the home treatment of all nervous disorders should be based on three words: change, warmth, and rest.

The Eighty fifth Annual Council of the Protestant Episcopal Church, Diocese of Virginia, was held at Petersburg, Va., May 20th. Bishop F. M. Whittle presiding. In his annual address Bishop Whittle gave a flattering account of the work done throughout the diocese during the past year.

The General Assembly of the Presby terian Church in the United States, con vened in the Second Presbyterian Church. Charlestown, South Carolina, May 20th. The Rev. J. A. Hoyt, D.D., of Nashville, Tenn., was elected Moderator over the Rev. James Woodrow, D. D., a vote of 59

The anniversary exercises of Acadia College will be held at Wolfville, in the Assembly Hall, on Thursday, June 5th, HOME AND FOI

Mr. Joseph North Ont., has been calle

Montreal has had s ship laborers, striking The different lines ha 20 and no further tro

At Springfield, Ill the Republican State declaring Grant the e

Mrs. Weldon, wife has presented a value china, numbering 353 eum of King's Colle collection is worth s lars. Many of the ar brought to St. John several of the bowls w baptismal fonts,

Another Ohicago ter is wandering awa minister Catechisms Christ, and he is ac ignorance. Dr. Kitt died for the salvation are some who tell us sires the salvation of blood was shed only o us be careful to sha doctrine of election by ry, rather than contra get it into our narroy trine." And just wh that through ignoran

The Imperial Parlis on Thursday last. Therefore to the cordial repowers, and hopes for tion of the whole Tre says the efforts to pac establish a strong an f.iendly Government ing. A policy of contaction is advised, but be retained. Imports other signs indicate the The Peace Preservation will expire in June, and ed. The loyalty and frish people will justif provisions of ordinary istered, for the mainter -eiter odt

The "Congregations right to provide for a service in the Sunday notwithstanding the at done, for no close community to be compelled to be pre-be considered that us stances, the proposed be an act not of fellows ship; not of unity but the circumstances, it ap bit of reproof for their present" but that is no them where they would

What an Englishma depends somewhat on what where he goes. the London Times latel from Boston to New Yo that the New England washed over every yea painted with the best of bably a search throug would hardly discover a tentious than an Irish that was whitewashed. ber of Parliament for R after coming home from ca, he only saw four dr in the country. But M.P., who was here for into our agricultural p that he: "Saw six mer carried pistols!", We witnesses. But we sure went to the very confine N. Y. Independent.

The Presbyteriau Ch street, Piccadilly, Lond time was largely attende of the National Scotch to be closed about a year lack of worshippers. £1,600, and will, it is und with converted into the one of the Metropolitan

GENEROUS LIVING-

vears ago, and a few we

who made a strong ma erature. Each feil sud barness, as is said, at a what should have been Both lived generously, stimulants, both ate an -far more than was goo ed with powerful consti vitality, both as a physimight have lived 50 years of useful, honorab The just published l Dickens show how his away. We see how he a worked up to the last m be was in many things, erous as we knew him to ant of the science of life a valuable life more reck destroyed. The world amples; and though the medical men like Sir V Henry Thompson, Dr. Dr. Kerr, who see the ev and have some proper no great mass of the medical scribes beef and brandy and continual stimulati sults which we see aroun

Stimulants may quicke ment, but they do not stimulation is a waste There is no one who use any kind who would not ing equal, live longer wit law applies to tea, coffer hasheesh, as well as to lants.—Phrenological Jou