

THOMAS CARLYLE.

This leads us to notice his sympathy with all who showed themselves sincere. While hundreds applied to him for aid, they invariably found him not merely the willing listener but also the helpful friend.

This is another feature in his many-sided character we must not throw aside as impossible, or but feebly developed, in him. With all his hatred of shams and hypocrisy, he was not, by any means, the misanthropic and unqualified cynic that some seem to suppose him to have been. Those who know him best, esteemed, admired, and even loved him. Leigh Hunt, in his Autobiography, says, he was "one of the kindest and best, as well as most eloquent of men. Mr. Carlyle's antipathy to shams is highly estimable and salutary." Then speaking of the way some people may idolize a thing and yet, after all, love something better; he says, "I believe that what Mr. Carlyle loves better than his fault-finding, with all its eloquence, is the face of any human creature that looks loving, and suffering, and sincere; and I believe further, that if the fellow-creature were suffering only, and neither loving and sincere, but had come to a pass of agony in this life, which put him at the mercies of some good man for some last help and consolation towards his grave, even at the risk of loss to repute and a sure amount of pain and vexation, that man, if the groan reached him in its forlornness, would be Thomas Carlyle." Undying and unmistakable witness to Carlyle's tenderness and kindly feeling are the sentiments expressed from his deep, earnest nature, in his letters of consolation to the home of his childhood and youth. Sometimes he seemed to write in a very agony of sympathy and love. Writing to his widowed mother on the first tidings of his father's death, he says, "As yet I am in no condition to write much. The stroke, all unexpected, though not undreaded, as yet painfully crushes my heart together. I have hardly yet had a little relief from tears." "For myself, I have long continually meditated on death till by God's grace it has grown transparent for me, and, and holy and great rather than terrific; till I see that death, what mortals call death, is properly the beginning of life. Read, I especially ask, in Matthew's Gospel, that passion, and death, and farwell blessing, and see if you can understand and feel what is the divine depth of sorrow, and how even by suffering and sin man is lifted up to God and in great darkness there shines a light." And not merely is his tenderness and sympathy evidenced here, but in point of religious conviction, something of his inner life which he always held so sacred, is seen. "I have given orders that no one is to be admitted here till after the funeral on Friday. I mean to spend these hours in meditation and self-examination, and thoughts of the Eternal; such seasons of grief are sent us even for that end: God knocks at our hearts and the question is, will we open or not? ... Pray for me, my dear mother, and let us all seek consolation there." Knowing something of the earnest character of the man, we are sure there was not in this the least semblance of religious cant. He deeply felt in his great, wounded, suffering soul, all that he expressed, and with a mind and nature like his, "meditation and self-examination, and thoughts of the Eternal," would mean a thousand-fold more than they do to ordinary men. And such sentences, full of deep, earnest feeling, and profound religious conviction, not to say high moral sentiment, are found everywhere throughout his journals and letters. Need we pity such a man, and now he is gone, "hope" for him? "Pity the heaven," said a minister in Dundee, the Sabbath after his death, "that has no room for men like Carlyle. Pity the hell that got him, so far, at least as his own peace and stability were concerned. Iniquity would not find much rest there with Carlyle's eyes upon it." And this was the man who could nevertheless unbend in society and concerning those kindly nature and appreciation of a good story, Margaret Fuller wrote to Emerson, "Carlyle is worth a thousand of you for that:—he is not ashamed to laugh when amused, but goes on in a cordial human fashion." And in his connection we may mention his fondness for children—a beautiful feature in the character of any man—and the carefulness he showed always to have candy in his pocket for those who lived near his door in Cheyne Row. These things show most unmistakably his intense human feeling that he was not a proud, sour man. That he often, and perhaps generally, took gloomy views of human life and society, we would not attempt to deny or evade. But he was not by any means the only man that has done this. The seers and prophets of antiquity keep him in countenance here. Elijah, away off in the wilderness, stretched at nightfall beneath a scrawny tree, far from

human society and aid, praying, that his life might be taken away; Jeremiah, with his bitter tears and loud complaint; Ezekiel, face to face with the "people of stubborn front and hard heart;" and Socrates, in his cell, drinking the deadly hemlock; tell how gloomy and difficult a path some of this world's heroes have had to tread; and how clearly they saw, how deeply they felt, and how loudly and faithfully they uttered their protests against the sins of the age in which lived. Carlyle, casting the eye of his vivid imagination over the millions of our race, or sometimes looking up to the still, limitless depths of heaven, would sigh, and say, "Eh, it is a sad sight!" But who, with half his depth of feeling and earnest nature and grasp of thought, has not done the same? It may seem a strange thing to some, that men so strong should sink into despondency and almost wretchedness through depth of feeling. But who ever studied the great problem of life with a reasoning mind and sensitive heart; who ever surveyed and sounded the great ocean of human guilt, listening to its melancholy moan as it comes down from far distant ages, and rolls round the continents and islands of this peopled earth, and heaves its dark waves of living wretchedness on the shores of eternity; who ever stood face to face with these dark realities without shrinking for a moment from a share in such a mysterious and awful thing as life? To those who have little thought and less feeling, the order of things in this world, and the prospect of another may seem all plain. But to great, generous, deeply sensitive soul, there will come hours in which he will cease to wonder at the words which affliction and darkness wrung from the lips of the great patriarch of old, "Let the day perish wherein I was born." To think well, labor hard, feel keenly, and speak wisely, is what Carlyle sought; and in which he becomes a help and an example to us. R. S. C. Sheffield Academy, N. B.

MEMORIAL NOTICES.

HANNAH BARTER. On the evening of the 6th of May 1883, sister Barter sweetly fell asleep in Jesus, at the residence of her son-in-law, Mr. William Turner, St. John's, Newfoundland. For sixty years she was a consistent member of the Methodist Church, and during that long period she continued to meet regularly in one class, with the exception of twelve months, when she lived in Carbonear. She carefully preserved and highly prized all her Quarterly tickets during the whole of her connection with the Church. It may be truthfully said of her that she was always a humble follower of the Lord Jesus. It was her supreme desire always to please God, and live in peace and harmony with every one. On her lips was the law of kindness. If he who ruled his own spirit is greater than he who taketh a city—then she was pre-eminently heroic. She was always slow to believe anything bad of any one, and was never known to speak an ill or unkind word, always preferring to say nothing when she had nothing good to say. Being of a loving spirit, she was always loved. In 1850, she was left a widow with four children, three girls and one boy—the youngest being only five months old. By her own industry she brought up her children carefully and tenderly, giving them all the benefit of a fair education, but especially her only son John, whom she loved with all the love a mother could possess. She fondly hoped that he would have been her stay and comfort in the time of her old age, but in this respect she was doomed to disappointment. As he grew up, he failed to enquire for the old path, and walk therein, but preferred to follow the vain desires of his own heart. He resolved to leave home. As he started for Boston, the widowed mother placed his father's Bible in his hand and said: "My dear boy, as long as the Lord gives me breath, I will continue to pray for you!" This vow she faithfully performed, although she was never permitted to have any evidence that her prayer was answered in this particular. These things which to us appear to be wrapt in profound mystery, she now no doubt fully understands. In 1881, sister Barter had a very severe illness. She was then very near the kingdom, but contrary to the expectation of all, the number of her days was prolonged. She continued to attend to her duties, and her place was seldom vacant in the sanctuary, up to the 29th of April last, when for the last time she visited on Sabbath afternoon the Gower St. Church. During her brief illness she was wonderfully cheered and comforted with the presence of the Master, and his supporting grace. She would frequently join her daughters in singing the praises of God. A little before she died, she repeated distinctly the Lord's Prayer, and then with her last breath pleaded for her long lost

boy—that God would in His infinite mercy save her John. Perhaps these lines may meet the eye of the wanderer in a foreign land—if so, he will know that he was remembered by that loving mother to the last. Then like a wearied and tired child, she peacefully slept. "Asleep in Jesus far from these Thy kindred and their graves may be, But thine is still a blessed sleep, From which none ever wake to weep." W. W. P. St. John's, June 12.

NEW BRUNSWICK AND P. E. ISLAND CONFERENCE.

THE TENTH ANNUAL SESSION OF THE N. B. & P. E. CONFERENCE OF THE Methodist Church of Canada, will be held in the Methodist Church, St. Stephen, beginning on WEDNESDAY, 27th June, 1883.

Tuesday, June 26th. Stationing Committee will meet at 2.30 p.m. Committee on Conference Statistics at 1.30 p.m. Committee of Educational Society at 7 p.m. Missionary Committee at 7 p.m. Other Committees will meet as indicated in printed Minutes.

JOHN S. PHINNEY, President. PROGRAMME OF PUBLIC SERVICES.

Tuesday, June 26th. 8 p.m.—Preaching by Rev H R Baker, A B

Wednesday, June 27. 7 a.m.—Preaching by Rev E C Turner. 9 a.m.—Opening of Conference. Noon—Conference Prayer Meeting. 7.30 p.m.—2nd-Afternoon Missionary Meeting. Addresses by Revs T Marshall, R W Weddall, A B, and Edwin Evans.

Thursday, June 28th. 7 a.m.—Preaching by Rev Cyrus S Wells. 7.30 p.m.—Conference Educational Meeting. Addresses by Revs C Stewart, D D, J Shepton and John Burwash, A M.

Friday, June 29th. 7 a.m.—Preaching by Rev James Crisp. 7.30 p.m.—2nd-Afternoon Sunday School Anniversary Meeting—Addresses by Revs. W. W. P. and J. S. Phinney.

Saturday, June 30th. 7 a.m.—Preaching by Rev Wm Penna. 7.30 p.m.—Meeting for Promotion of Holiness, to be conducted by Rev. John Prince.

Sunday July 1st—St. Stephen. 7 a.m.—Preaching by Rev A D McCully, A B. 9 a.m.—Conference Breakfast, to be conducted by Rev H R Baker, A B. 11 a.m.—Preaching by President of Conference.

2.30 p.m.—Sunday School Service—Addresses by Revs John Weddall, C M Campbell, and T J Dinwiddie.

7 p.m.—Preaching by Rev C Stewart, D D, after which sacrament of Lord's Supper.—President.

2.30 p.m.—(Old Ridge).—Preaching by Rev Geo W. Fisher. Milton.

11 a.m.—Preaching by Rev Wm Harrison. 2.30 p.m.—(Landing).—Preaching by Rev Silas James.

7 p.m.—Preaching by Rev Geo Steel, St. David's. 10.30 a.m.—Preaching by the Rev. G. B Payson. 3 p.m.—(Moore's Mills).—Preaching by Rev D (Cowan).

(By) Preaching by Rev Geo Harrison (Lodge).—Wm Tippett. St. Jones.

11 a.m.—(Pembrey Ridge).—Preaching by Rev H R Baker, A B. 2.30 p.m.—(Lyndoch).—Preaching by Rev R W Weddall, A B. 3 p.m.—(Oak Hill).—Preaching by Rev Wm Lawson.

Bocals. 11 a.m.—Preaching by Rev William Wast. Monday, July 2nd.—St. Stephen. 7 a.m.—Preaching by Rev W J Kirby. 7.30 p.m.—Ordination Service.—Charge to be given by the Ex-President.

Tuesday, July 3rd. 7 a.m.—Preaching by Rev John Goldsmith. 7.30 p.m.—Conference Temperance Meeting. Addresses by Revs Wm Dolson, W W Brewer, H P Cowperthwaite and Isaac N Parker.

Wednesday, July 4th. 7 a.m.—Preaching by Rev T L Williams. 7.30 p.m.—"Chas Comben. JOHN S. PHINNEY, President of Conference. ROBERT DUNCAN, Superintendent of St. Stephen Circuit.

The following is a list of the Ministers and their Homes during the Conference to be held at St. Stephen, N.B., commencing June 27, 1883.

- Ackman, S. R., Josephus Marchie, King st Calais. Allen, Thos. W. H., Nichols, Main street, Calais. Baker, H. R., A. B., Josiah Bridges, Union st Hill, Edward, Geo. James, Prince Wm st. Berrie, J. C., Josephus Marchie, King st. Brewer, W. W., Judge Stevens, Union st Burwash, J. A. M., Elisha Broad, Prince Wm st. Campbell, G. M., Robt Stevenson, Water st Chapman D, Julius Whitlock, Mark st. Cowperthwaite, H. P., A. M., W. W. Brown, Prince Wm st. Colpitts, W. W., John Vezev, Water st Comben, Chas, Mr. Edwards, Union st Colter, J. J., Frank Ngar, Union st. Gower, Geo. W., F. W. A. M., W. W. Brown, Prince Wm st. Crisp, R. S., Wm Thompson, Union st. Crisp, Jas, Mrs. H. Thompson, Union st. Currie, D. D., Angus Whitlock, Mark st. Daniel, Henry, C. B., Eaton, Prince Wm st. Dinwiddie, T. J., Dr. Di-nstadt, Union st. Dolson, Wm., L. Spring, Prince Wm st. Duke, J. A., Foster Tracy, King st. Dunlop, Robert, Parsonage, King st. Dutech, C. W., Capt. Smith, Water st. Eves, J. F. T. C., Stevenson, Water st. Evans, Edwin, Henry E. Hill, King st. Fisher, Geo. W., F. W. A. M., Union st. Goldsmith, J. J. P., Estey, North Mill'a st Calais. Hamilton, C. W., Mrs. Frazer, Frazer st Harrison, F. W., Mrs. King, Union street Milltown. Harrison, Geo. F. M., Murchie, King st Harrison, Wm., Robt Stevenson, Water st Hicks, Thos., Wm. Thompson, Union st James, Stas., Mr. Hill, Milltown. Johnson, L. S., John Grimmer, King st Johnson, Wm., E. Mr. Perrington, North Mill'a st, Calais. Jost, J. V., Thomas Hardy, Market Kennedy, D. S., D. C., H. Clarke, Water st King, J. K., Jos. Hattersly, High st, Calais Kirby, Wm. J., Mrs. Moore, King st. Knight, M. K., A. B., Mr. Perrington, North Mill'a st, Calais.

Lawson, Wm., Alex Nicholson, King st LePage, A. E., Ira Wool, Water st Lodge, W. W., Rev. J. W. Day, Calais, Me Lodge D, J. P., Estey, North Mill'a street Calais.

Lucas, Aquila, Parsonage, Milltown Manaton, C. H., Parsonage, King st McCully, A. B., D., Isiah Bridges, Union st Maggs, Wm., John Vezev, Water st Marshall, Thomas, David Maxwell, Prince Wm st. Mills, Edwin, Hiram Williams, King Moore, D. D., A. B., W. H. Nichols, Mainst, Calais.

Narravay, J. R., A. M., F. M. Murchie, King st Opie, R., Rev. J. W. Day, Calais, Me Paisley, C. H., A. M., Elisha Broad, Prince Wm st. Parker, I. N., Thomas Hardy, Mark st Pa-coe, Joseph, Thomas Toal, Dow st Pavson, G. B., N. W. Toal, Dow st Peana, Wm., Edward Price, Mark st Penna, H., Mr. Hill, Milltown, Union st Phinney, J. S., (President), A. D. Taylor, King st. Pickett, H. D., W. H. Stevens, Prince Wm st. Pope, Henry, D., Z. Chipman, Prince Wm Prince, J. Z. Chipman, Prince Wm st Row, John, C. B., Eaton Seiler, Joseph, Mrs. Frazer, Frazer st Shenton, J. B., D., Maxwell, Prince Wm st Shewsbury, A. B., B. M., Holt, Mark st Slackford, E. A. D., Taylor, King st Smallwood, F. W., Mrs. J. Bolton, Union st Sprague, S. W., Mrs. Porter, Union st Sprague, H., D., Dr. Toal, Prince Wm st Stebbins, Thos., Alex. Nicholson, King st Steel, George, Parsonage, Milltown Stewart, C. D., Z. Chipman, Prince Wm st Teed, S. T., E. Grant, Mark st Tippett, Wm., E. Yroom, King st Turner, Edwin, J. Halliday, Central Ave Tweedie, Wm., T. C., Stevenson, Water st Thomas, W. J., J. Halliday, Central Avenue Wast, Wm., George Pitt, Prince Wm st Wadman, J. W., A. B., John D. Chipman, Kirk st. Weddall, R. W., A. B., Z. Chipman, Prince Wm st.

Well, S. S., Mr. Parks, Union, Milltown Williams, T. L., Foster Tracy, King st Wilson, Robert, Thomas Toal, Rev S F Huestis, Book Steward, will be the guest of W. W. Brown, Prince Wm st.

NOTE.—Brethren who do not intend being at Conference will greatly oblige by notifying the undersigned at the earliest possible date. ROBERT DUNCAN.

BREVITIES.

The world owes me a living provided I earn it.

Never talk in a mild, gentle, and musical voice, but tout up high and loud. Drawn other people's voices if you can't draw their ideas.

A man's curiosity never reaches the female standard until some one tells him that his name was in yesterday's paper.

Modesty is a grace which fine-looking young men of large wealth are often taught by some severe experience, if it is ever learned.

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

Often when our most strenuous exertions have fallen short of our desires, they are found, perhaps a little after, to come into our possession by an easy and harmonious combination of circumstances, in which we have had no hand.—Rev. S. P. Herron.

Did you ever notice the warning, "Paint" posted on a door, that you did not feel the matter with your finger just to find out if it wasn't dry enough to take down the sign? You probably never did. It would be contrary to human nature.

Little George, age four, saw and heard a violin for the first time. He thought it very funny, and this is the way he described it: "Why, mamma, I couldn't help laughing. The man had the funniest little piano you ever saw, and he held it up to his neck and pulled the music out with a stick."

A clergyman in Cincinnati objects to people going to church in carriages. "The family are inside shouting 'Hallelujah!'" leaving the coachman outside fifty-two Sabbaths in a year, and thought, as far as possible, that men and horses ought to rest. Before street cars men and women walked, and could do it again.

Letters, or at least the letters of most people, are unsatisfactory after long absence. The mystery that we want to penetrate, the soul that we want to reach with our soul, cannot unveil itself to us on a sheet of paper, even if it years to do so, and is willing to let us know as much as we can understand.—Jean Ingelow.

"I cannot call riches better than the baggage of virtue," says Lord Bacon; "the Roman word is better: impedimenta—for as the baggage is to an army, so riches to virtue; it hinders the march, yea, and the care of it sometimes loseth the victory." A consoling bit of philosophy to those who are in light marching order, and subsist on the country.

A Boston merchant relates the following conversation between two bell boys at the Fifth Avenue Hotel, New York: Pat asks Mike, "what's this suspension of the banks?" "Hist ye!" Mike replies, "I'll tell ye. Suppose ye have five cents." "Yis." "Leave it wid me." "Yis." "Next day ye want it, and ye ask for it." "Yis." "I'll tell ye. 'No sir, I've used it meefit.'"

"A young city fellow, dressed in a faultless suit and a pair of shoes that tapered into a point in the most modern style, was visiting in a rural district. A bright little boy looked him all over until his eyes rested on those shoes. He looked at his own chubby feet and then at his visitor's, and then looking up, said: "Mister, is all your toes cutted off but one?"

The Czar of Russia once met by accident Colonel Galesin in a state of inebriety. "Look here, sir," said the Czar, "what would you do if you met a colonel of the guard in the condition in which I find you?" The colonel drew him up, gave the military salute, and replied with great gravity:—"I would not condescend to say a word to the brute." His wit saved him his commission.

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