RITCEY'S COVE, April 22nd, 1380.

Three years ago Bro. Rogers, then Superintendent of the Lunenburg Circuit, wrote of the circuit that scarce a death had happened on it during his first nine menths of labor. The Ritcey's Cove Circuit contains about a third of the number of people then on the Lunenburg Circuit. and during our first nine months of labor on it twenty-three funerals have been attended. Quite a number of deaths hap pened among our young people and children by the diphtheria scourge, but still a fair proportion have been adults most of them in life's prime. Among our members we record the following :

MR. DANIEL GERHARDT,

of LaHave Ferry, a comparatively young man, cut down by consumption. Quiet and unobtrusive in life, there was hope in his death. We trust that the Saviour in whom he believed some few years since revealed himself to him in death.

MRS. LUCY WILKIE.

of LaHave Ferry, aged 74 years, was the next to go home to God. She was faithful in her life, not allowing any thing to come between her and her God. As long as health permitted she was in her place in all the services of the sanctuary: and when sickness came, and her sufferings were extreme, she knew where to look and upon whom to lean for comfort. In her intense suffering, caused by cancer, she often prayed that her Heavenly Pather would release her from the flesh, vet never murmured at Him. She loved Him 1 ife, and in death He was not unmindful of ber.

MR. AUSTIN CORKUM.

of Feltzen South, aged 35 years, was also called upon by the great Ruler of all things to pass out of this life into the next. His life had not been faithfully spent in God's service. He was converted some years ago, but in the course of time became careless, and lost the sense of acceptance with God. His little girl was smitten with diphtheria, and that he felt was God's call to him to repent. He gave himself up to seek God, his prayer was heard, and now living or dying, said he, I will serve the Lord. His little girl died saying, "My rest is in Heaven." Then his little boy followed, saying, " Now the door is open, enter while you may"; and he followed shortly after, having taken the disease while nursing his child. He died in great peace, saying, "What is that bright light yonder? 'Tis all light ! There is glory all around!"

The last death of which I would write is the greatest loss to the church militant of them all.

MR. THOMAS RITCEY,

of Tuesday, April 13th. He was a Prince in our Israel, and always to the front in battle. As a Trustee and Steward he was faithful and diligent. He loved the Church of his choice with strong devotion. Her interests were always dear to him. If others became cold and careless in atmeetings, he mourned and was the more regular himself; and in his seat on the Sabbath day you might depend upon seeing him listening to the preached word. We shall miss him from the councils of the church. He was no idle spectator in her business meetings, but was active in speech and action to meet any difficulties which might arise. Of his religious life there can be no doubt. He was first impressed with religious convictions under the ministry of Mr. Webb, but had lost his first love. Subsequently, under the ministry of Rev. Joseph Hart, he found again his pardoning Lord; from that date he has been walking with and labouring for God. He mourned over Mr. Hart's death sincerely, but perhaps they now rejoice together. Of our brother's death we have had ample warning. For the past two years a cough has said to him and to his friends, "Consumption is doing its work here!" He met the warning voice very bravely, and though there were many things he would have lived for, yet he willingly looked at his possible end. He examined his own heart; he looked to the rock on which he was trusting, and he said, "'Tis abright." Looking onward and seeing the approach of death, he said. "I am not afraid." He believed to the end in the doctrine of conversion, and of assurance he knew the adoption of a son into the family of God, and waited patiently in that knowledge unto the end. His interest in the affairs of the church continued unabated unto the end. He felt sad at any lack of prosperity, and rejoiced in any signs of good which was hers. He was a reader of the WESLEYAN for years, and perhaps that is one reasou why his loyalty to Methodism knew no

family retired to rest feeling that he would perhaps live another summer with them. It was not to be so. At midnight the summons came. His wife awoke to find him sitting in his bed and coughing. He could just ask for something to cough in and say, I am bleeding. Then gently falling back upon his pillow, without a murmur, or even a struggle, he passed over the river. His sons hurried to his bedside, but he was gone.

O. that without a lingering groan, I may the welcome word receive; My body with my charge lay down, And cease at once to work and live.

We say of him to-day, as we look for him and miss him from our midst, "The memory of the just is blessed."

GRORGE HENDERSON, ESQ., J. P.

Bro. Henderson was born January 181 6 His parents were both God-fearing and deeply pious. They were devotedly attached to Methodism. In their early youth, in Ireland, they became partakers of the grace of our Lord and Saviour, and through the high noon of years of strength and usefulness they stood by our growing church in the Annapolis Valley; and down to hoary hairs their early preference and deep love for our church never for a moment waned. The dear mother, who still survives her son, had the high honor and privilege of hearing that prince of Methodist evangelists, Gideon Ouseley, and with almost rapturous delight she refers to that halcyon period to this day.

The childhood of our brother was marked by unusual quietness and obedience to his parents. The testimony of his mother is that she never knew him to use an improper word in all his life but once, and that when he was but a child. He was a very studious and thoughtful boy. In this respect he had most excellent home example, which did not lose its effect upon him, but, no doubt, had very much to do with all his subsequent life. At the early age of fifteen he began the work of public teaching, and this vocation he pursued for a good many years.

In 1841, or 39 years ago, he came from Annapolis and settled in Digby. He was then a young man, full of a laudible ambition and great perseverance. He seemed admirably fitted for educational work, and this work he faithfully pursued for about 14 years, but his health utterly failed, and it seemed for a time that leaven would claim him; but a change in business was followed by greatly restored health. He now entered upon commercial life, and for 15 years was fully engaged in this department of work. As a business man he was diligent, practical any of the artifices of trade, but by honest, earnest and persevering toil. "The hand of the diligent maketh rich." is a maxim of Bitcey's Cove, aged 55 years. He ex- of Heaven-inspired ethics, and we have changed mortality for life about midnight | ample proofs of its truthfulness. He thoroughly attended to all the details of his business, and by carefulness and prudence and good habits of economy, and, above all, God's blessing on the labor of both his head and his hands, he reached a very comfortable temporal position.

He was a man not only well-informed, tendance at class meetings or prayer- but, we may say, critically informed. He was endowed with a clear intellect, and he was a close student and a keen observer of men and things. As a citizen he was highly respected, and commanded, by his sterling integrity and unswerving uprightness, the esteem and confidence of all good men who had the pleasure of knowing him. But to know our brother fully and appreciate him, he had to be met at his home—this was his earthly paradise-not for its affluence and superb appointments, but what is infinitely better, its real, true and uniform kindness. His urbanity here could not well be excelled; and in this he was right nobly helped by her whom he has left a little while behind him. The long line of ministers who have preceded me on this station will bear ample testimony to this

He never sought public honors, still they were given to him. In 1864 he was appointed County Assignee, which office he held till the law in relation to this matter was abrogated a short time since. He was agent for the Branch Bank of the N. S. Bank for something near three years, or since the Branch was introduced to this town. This responsible position he filled most honorably and to the perfect sstisfaction of the General Directors.

But we come to speak of him in a higher relation of life than any of those indicated above. He was born again, born of the Spirit of God, when he was about nineteen years old. This was the grandest factor and the most important epoch in all his life. His own testimony on this point was that he was "made unspeakably happy." He was filled with peace and joy in the Holy Ghost. He united with the Methodist Church, and remained her swerving. His end came very suddenly. devoted supporter to the last hour of his On Tuesday evening he sat up between life. For many years he held the office two and three hours conversing cheerfully of Recording Steward, Trustee Steward.

The duties of these several offices he faithfully and honorably discharged.

He was a systematically benerolen t man. No one will ever know the extent of his doing in this direction. Towards the Methodist Church his hand was ever open-largely, freely, liberally. He certainly belonged to that class of whom the sweet and comforting words have been spoken, "The Lord loves a cheerful giver." Taking his whole life into ac count, perhaps the Dominion of Canada does not furnish another man who, a ccording to his means, has been more liberal in supporting the church and her institutions. In very many respects the loss to our church especially, and then, in a wider sense, to the community at large, will be deeply felt for a long time to

His last illness came. It was short, only about eight days. He suffered considerable pain of body, but the Lord kept him in great peace. Every thing that medical skill and loving ministrations could do was done for him. No murmur, no complaining, but trusting the Divine Saviour fully. It was my great privilege to be with him during a good portion of his illness. Shortly before his spirit left the body the last words he spoke, and he spoke with very unusual emphasis and unction-three times were the words uttered-"I am saved; I am saved; I am saved." This was enough. Soon the calm of the "sleep in Jesus" followed, as wife, mother and friends kneeled before our God to give thanks for sustaining, saving and comforting grace, and ask help for time to come. Thus our dear brother died on the 9th inst., aged 64 years. His funeral took place on the following Tuesday, and was attended by a large cencourse of friends and acquaintances. The clergymen of the town were mostly all present. The Rev's Jas. Taylor. of Arcadia, C. Jost, of Bear River, Wm. Ainley, of Barton, and P. H. Robinson, of Digby Neck, with the writer, took part in the services held in our church. The memorial service held in our church was most solemn and affecting. Our prayer for the widow, the aged mother, and other relatives of the deceased, is that our loving Father in Heaven may abundantly comfort their hearts, and bring them bye-and-bye to the precious rest of glory.

R. WASSON. Digby, April 26th, 1880.

CORRESPONDENCE MR. EDITOR,—I have been a careful read for the purpose of ascertaining the results of the Quarterly meetings, with regard to the Resolution of Conference respecting "Invitation," and I find with one or two exceptions, the resolution has been ignored altogther, and the usual practice of inviting has been adherred to, and will be carried out with even greater tenacity than ever: I find also, that several of the ministers have been invited to circuits, for the next year, and have accepted, with the the fullest expectation of going to those circuits. Now, Mr. Editor I wish to know whether the Stationing Committee have the power to say, that one minister invited to a circuit shall go, and another minister invited to another circuit shall not go, because they (the Stationing Comm ittee) want to make room for a minister who has not received an invitation, but who they think for some reason or other ought to be sent, rather than the minister who has been invited, and so they ignore his invitation altogether and send the minister who they think ought to go; I know this been done in several instance s heretofore, and I say that it is not right, for, if the Stationing Committee regard one invitation with favour, for instance. the invitation from the Quarterly Meeting of a circuit that may be considered the best circuit in the Conference, then I say, that they ought to respect all the other invitations, no matter who from and not to, use a common expression. " make fish of one and flesh of the other." Whilst on this subject, I will give my candid opinion that I think it would be far better if the Stationing Committee were composof half laymen, then I think the system of invitations would be done away with, as the Quarterly meetings would then be better satisfied to bear the selection of their minister in the Stationing Committee and they would have more confidence in that august body, aud for various reasons which need not be mentioned here.

A LAYMAN. THE ORIGIN OF SUNDAY SCHOOL'S.

DEAR SIE,-The following letter may possibly throw some new light on the above subject about which everything is generally supposed to be well and widely known. The original establishment of the Sunday school is almost unanimously attributed to the noble philanthropic

was Superintendent of the Sabbath School. | year is therefore regarded as the Sunday school Centennial, and appropriate services are being held in different parts in commemoration of that important event. Toe writer, Rov. Wm. Corke is a prominent minister in the Methodist New Connexion, England, and the author of several well known and valuable works.

From the historic facts referred to in this letter it would appear that the modern Sunday school can be traced to Methodist origin, and was in existence some years before the idea of such an institution suggested itself to Mr. Raikes.

Yours, &c. WM. HARRISON.

Richmond, N. B., April 20, 1880.

MR. W. C. O.,-MY DEAR SIR.-You have a perfect right to request me to suh stantiate my statement as to the origin of Sunday schools, and I feel it a duty to supply you with an answer. The facts are these: Miss Hannah Ball, a pious and benevolent young lady, and a member of the Methodist Society at High Wycombe, commenced a Sunday-school in which without any earthly remuneration, she instructed many rude and ignorant children in theknowledge of God and the Holy Scriptures. Her pious and benevolent effort began in 1769; and in the following year (1770), writing to the Rev. John Wesley, she says: "The children meet twice a week, every Sunday and Monday. They are a wild little company, but seem willing to be instructed. I labor amongst them, earnestly desiring to promote the interests of the Church of Christ."* At Little Lever, near Bolton, in Lancashire, about five years after the above date, a poor man named James Hey assembled boys and girls together in a cottage to teach them reading and instruct them in Divine truth; and from this three branch Sunday-schools were formed for the same purpose. One Mr. Adam Crompton, a paper manufacturer, supplied books, and subscriptions were obtained to pay each teacher one shilling per day for the service thus rendered. This was in 1775. The Rev. David Simpson, of Macclesfield is also said to have commenced Sundayschools as early as 1778.1 Here, then, we have in operation Sunday-schools in three Counties from three to I2 or 12 years before the benevolent efforts of Mr. Raikes. Many years ago I heard of a Sundayschool near Ashton-under-Lyne which was begun at a period earlier than that originated by Mr. Raikes; and in the month of October last, the Rev. J. O. Clarke, D. D, of Macon, in the U. States of America informed me personally, in my own house of the fact that Mr. Wesley himself had a Sunday-school in Savannah. in the State of Georgia, and this must have been forty years prior to that period assigned to the school originated by Mr. Raikes, of Glou-

In my address before the Conference in Birmingham I said further, that the first idea of a Sunday-school that entered the mind of Mr. Raikes was suggested by Miss Sophia Cooke, a pious Methodist lady, who became the wife of Samuel Bradburn, the most eloquent Methodist preacher of that day. The fact was this Miss Cooke, was lamenting the ignorance and wickedness of the neglected children in the streets of Gloucester, and asked, What could be done for them? Then the above lady replied. "Let us teach them to read and take them to church." idea was at once adopted. Miss Cooke herself assisted Mr. Raikes in the organisation of the schools and attended with him in the first instance when the scholars passed through the streets of Gloucester as a ragged procession on their way to the church.'

I thus present my unknown friend with the facts on which my remarks were based, not with any view to detract from the honour due to Mr. Raikes, but to show the historic truth so far as is known. As for Mr. Raikes, all honour to him for the work he did. My own Sunday-school has a picture of the good man on its walls. and checrfully contributes towards the coming celebration of his honoured name.

Yours most truly, WILLIAM COOKE. London, April 4, 1889.

*"Life of Hannah Ball," by Jackson. Preface

† "Life and Times of Wesley," by the Rev. Luke † Evangelical Magazine, 1842, p. 84. Quoted by Mr. Tyerman in his "Life of Wesley," vol. iii.

§ "History of Methodism," by Dr. Stevens.

RESOLUTION OF THE QUARTERLY MEETING HELD AT GUYSBOR-OUGH, MARCH 29th, 1880.

Resolved That, as the late Rev. Joseph Hart was a native of this place, this Quarterly Board cannot allow his death to pass without expressing deep sympathy with the widow, parents, and other relations of the deceased, and also acknow. ledging with gratitude the grace God bestowed on him while pursuing such an honorable and useful course.

JAMES H. BUCKLEY.

Recording Steward. While our Quarterly Board is lamenting the death of that valient "Soldier of the Cross," the late Rev. Joseph Hart, it recommends a youth, as a candidate, to fill the broken ranks. Thus it is, while the "Lord buries his workmen he carries on his work." The Board also unanimously eternal truth. A privilege never call expressed its disapprobation of the "Invitation System," stating, that in its judgment, the Stationing Committe should be untrammelled, in appointing the minis- God." The Jews have said so, and ters to their spheres of labor.

We are sorry, that we have nothing dust. Our Saviour taught all humanity special of a religious nature to report to say-" Our Father in heaven," from this mission, yet we labor in hope with his neighbours and family. His and for the long term of nearly 30 years Robert Raikes, it 1780. The present Financially we are trying to rise above days.

our difficulties, and it may be, that by the blessing of God we shall bye and bye, stand in a better position than that which we now occupy.

Permit a reference to Bro. McArthur's representation of the Port Clyde Church debt, given in the WESLYYAN of the 19th ult. He says "we paid \$162 during the first six months of our pastorate here" Taking this as an evidence of the disposition, and the ability of the community to handle the debt, we evidently used appropriate words when we represented it as comparatively light." Again he save. "And within almost the same time Port Clyde paid its full apportionment of the ministers salary \$96." This being \$16 above what it contributed the whole of the previous year for the same purpose This plainly shows, that when we represented the greater part of the pew rent (\$160) as available for salary, we were strictly in keeping with facts. And further he says, "and all this in the face of local and commercial difficulties, of which Bro. Tweedie knew nothing, while he was on the Circuit." If in the face of these "difficulties," previous arrangements worked out so admirably, it must be evident, that our representation was not in the least overdrawn, nor is our position likely to be shaken by such "samples." We do think when that imaginary Shadow" vanishes from Bro. McArthur mind, he must see that we did not in sinuate, nor say, neither is it the point at issue, that the "Port La Tour Circuit" was declining financially under his pas-toral oversight, nor do we see any reason that it should, the pastor having "atteined to that maturity of youth distinguished by its extention of all the energy and none of the rashuess of earlier stage

April 26th.

Exordium of a Speech of Logn Kossuth. Governor of Hungary, delivered in Fancuil Hall, Boston, Dec. 1851.

JAMES TWEEDY.

Ladies and Gentlemen,-Do me the instice to believe that I rise not with any pretension to eloquence, within the cradle of American liberty. If I were standing on the ruins of Prytanaum. and had to speak whence Demosthenes spoke, my tongue would refuse to ober my words would die away upon my lips. and I would listen to the winds, fraught with the dreadful realization of his unheeded prophesies.

Spirit of American eloquence from not at my boldness, that I dare abuse Shakspeare's language in Fancuil Hall! It is a stange fate, and not my choice. My tongue is fraught with a down-

trodden nation's wrongs. The justice of my cause, is my eloquence; but my fortune may approach the altar whence the flame arose which roused your fathers from degradation to inder ence. I claim my people's share in the benefit of the laws of nature and of nature's God. I will nothing add to the historical reputation of these walls, but I dare hope not to sully them, by appealing to those maxims of political truth, the promulgation of which made often tremble these walls, from the thundering cheers, of freemen, roused by the ciarion sound of inspired oratory.

"Cradle of American liberty!"-it is

a great name, but there is something in it which saddens my heart. You should not say, "American Liberty." You should say, "Liberty in America." Liberty should not be either American or European-it should be just "Liberty." God is God. He is neither America's God, nor Europe's God; he is God. So should Liberty be, "American Liberty" has much the sound as if you would say "American privilege." And there is the rub. Look to History, and when your heart saddens at the fact that Liberty never yet was lasting in any corner of the world, and in any age, you will find the key of it in the gloomy truth, that all who yet were free, regarded Liberty as their privilege, instead of regarding it as a principl The nature of every privilege is exclu siveness-that of a principle is communicative. Liberty is a principle-its community is its security-exclusive ness is its doom.

What is aristocracy? It is exclusive liberty; it is privilege; and aristo cracy is doomed, because it is contrary to the destiny of men. Aristocracy should vanish, not in the nations, but also from amongst the nations. So long as that is not done, liberty will no where be lasting on the earth. It is equally fatal to individuals as to nations, to believe themselves beyond the reach of vicissitudes. To this proud reliance, and the isolation resulting therefrom, more victims have fallen than to oppression by immediate adversities You have predigiously grown by your freedom of seventy-five years; what is seventy-five years to take for charter of immortality? No, no! my humble tongue tells the records be lasting. Liberty restricted to one nation never can be sure. You may say, "We are the prophets of God; but you shall not say, "God is only off their pride of Jerusalem lies in the his Jerusalem is lasting to the end of

When we wall

THE THIN

machinery, we misstep, and th would tear us t flying wheels, or their ponderous are thundering a railear, and there an inch of iron flar the track. So, wh ship, and there thickness of a pl eternity. We im see how close we a precipice. But Whether on the sea partition that divid is something thin plank or half an The machinery of within us. The tiss beating powers in th not thicker than a p if that thin partiti ruptured, it would with us as if a canno us. Death is inse with life in the very bodies. Struggle a the space, no man c further from death of a sheet of paper.

Mr. Wesley says o "Our preachers, ma fa!len. They are no are not alive to God enervated, fearful of ship. They have no God gave to Thom Bridge, or to you (M ton. Give me one h who fear nothing be nothing but God, and whether they be cle-Such alone will shake and set up the kingd earth."

We see in a jewele there are pearls, and other precious stone cutting instruments. tools for their polishing are in the work-house, neighbors to them. God's jewel; his work jewels are polishing for house ; and those he e and means to make n be hath oftenest his to

The pulpit without secularized, and sink common things. It los the minds of men. A ly ceases, and it only of preference, from n fortuitous circumstant less pulpit is like E river to water the garde the intellect, but canno To change and control there must be Christ in

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