

MEMORIAL NOTICE

JOHN HOWARD. Deported this life on the 15th of May, 1881, at New River, Cornwall Circuit, P. B. L. after two years of severe illness, aged 46 years. Some one has said that "Death loves a shining mark." I seemed to be so in regard to my dear brother whose memory we shall cherish as long as reason holds her sway. He was converted to God under Rev. F. Smallwood's ministry, and retained through a living faith in Christ, a knowledge of Divine favor to the latest moments of his earthly pilgrimage. He labored untiringly for twenty years as Sabbath-school superintendent, and many will hereafter rejoice that God called him to a work, for which he was so well qualified. His was a work of love indeed, and a manifestation of Christ-like devotion, for in the language of one of his loving daughters, "he stood at his post as long as he was able, his hands being cold even in midsummer, and obliged to wear gloves while changing the books of the S. S. Library."

I know if he were permitted to speak he would request me to say nothing in regard to himself. On the day of his funeral there was to be a sermon preached, according to his request, but not in eulogy of the dead; nothing was to be said in regard to himself, (which was strictly adhered to) but Christ was to be presented to the living, if perchance some heart might turn to a sin-pardoning Saviour. He was a man who loved and prized his home, and his children were growing up to comfort him, and all around him looked bright and promising, but his stay upon earth, for reasons best known to the Master, was not to be prolonged until the eve of age grows dim, but in the noontide of his manhood and Christian usefulness he was called to exchange mortality for life.

He was a liberal man, who gave of his substance to the cause of God, and was an unwavering friend of the minister in charge. So anxious was he in regard to the salvation of all his children, that he prayed in behalf of the writer, more than for any other preacher who had labored here, hoping to see them through his agency, all brought to Christ. These prayers were answered to some extent before he died, as an earnest of the rest to be realized by him, when rejoicing with the angels in heaven over truly repentant sinners. Not long before he died, one of several home gatherings took place, and he joined heartily in singing a favorite S. S. hymn; he sang the hymn through, beginning with, "Here we suffer grief and pain," in a clear voice, though he had not been heard to sing for two years. The hour of his departure was at hand, and as we celebrated the Lord's death our hearts were melted into Christian tenderness, a foretaste of heaven. The end came, and with it joy. When presented with a few fresh Mayflowers, by a loving child, he said, "beautiful, but I shall wave a palm of victory to-morrow." It was even so, for he went home to God the next day, repeating softly, "At eventide it shall be light," and his last words were, "Light and peace at the last of life." May we triumph so through grace Divine. S. B. A.

CORRESPONDENCE

THE GIFT OF HOLINESS.

Christ's constant teaching of the need of holiness is most significant of His estimate of its importance. I quote a few of His sayings on the subject. His pure heart ever glowed with love and good-will towards the children of men, and he would have them filled with all His fullness of the Spirit.

In His sermon on the mount, delivered early in His ministry, he strikes the keynote to all His teaching among men. Thus, "Blessed are the pure in heart; for they shall see God." That is to say, he that is cleansed from sin, and is filled with God; he shall see God and be with Him; for he is born of God. When he talked with Nicodemus, He did not answer minor questions; but spoke to him at once of the great salvation; saying, "Except a man be born of the Spirit he cannot enter into the kingdom of God. Now here, to be born of the Spirit seems to imply the same work of grace as to be baptized with the Spirit. Being filled with all the fullness of God. It was a full salvation Nicodemus needed and that Jesus preached to him.

When He met the woman at the well, and she refused him water, He said unto her, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of Him and He would have given thee the living water." And that for the asking. By this figure of a well of water the Holy Spirit is shown to be the fountain of eternal life—the source of endless good, that shall never, never fail throughout eternity.

When he addressed the multitudes gathered at Jerusalem on the great day of the feast, "He stood and cried, if any man thirst let him come unto me and drink. He that believeth in me as the Scripture hath said, out of his belly shall flow rivers of living water." Here the indwelling of the blessed Spirit is likened to the constant outward flowing of a mighty river; not to be limited to the individual; but to flow on through him to others, and through them to others again; and so on, and on, until the whole world shall be saved. Hence the rich and abundant provision of grace and mercy! And hence the promise to send upon His disciples the baptismal outpouring of the Holy Spirit. Hence also the charge not to depart from Jerusalem, but to wait until endued with power from on high. Then should they be qualified to be His witnesses, and not before.

Before the baptism of Pentecost "they were but carnal, and walked as men." One of them could betray him; another could deny that he knew Him; all could forsake Him, and leave Him to the will of His enemies. But see! After the baptism all this is changed. The Spirit that dwelt in Christ dwells in them now. Yes, Jehovah's of the burning bush has descended on them, and fire like unto the "live coals from the altar has touched their lips." "And they are all filled with the Holy Ghost."

Their inward spiritual nature "is renewed after the image of Him that created them. Their old nature is purged by the quickening power of the baptism of fire, "even as gold and silver is purged, that they may offer unto God an offering in righteousness."

Thus we find from the promised, baptism was not designed so much to confer miraculous power on the disciples, for they already possessed that power. But it was designed, first of all, and above all, to bestow on them "the image and likeness of God," which was lost by the fall; and which, next to the divine atonement for sin, should become the regeneration of the world.

And we see, also, how much importance Christ attached to the gift of holiness. How he pressed the precious truth home to the conscience of every one, high and low, male and female. And how eagerly He looked forward to the day when the unspeakable gift should be actually bestowed; saying, "I have a baptism to be baptized with, and how am I straightened till it be accomplished."

ROBT. BOWSER.

Sackville, N. B.

MISCELLANEOUS

THE SUPERANNUATE.

Bishop Paine, in "Notes of Life," in a Southern Methodist paper, gives some touching reminiscences of a minister, who with Coke and Asbury was present at the celebrated "Christmas" Conference in 1784.

When the name of Philip Bruce was called in the examination of character before the Virginia Conference in 1817, a tall, frail-looking old man rose up, and upon the challenge, "Is there any complaint against him?" being answered by an unanimous negative by all the preachers of the Roanoke District, where he had served as presiding elder the last year, in a husky voice and a few simple words asked for a superannuated relation for the ensuing year; and then slowly left the Conference room. Then there came a shade over every face and tears in every eye. He betrayed no weakness—no emotional parade—expressed no regrets. That the ties which bound him to his brethren through over fifty years of hard labor and loving fellowship on the rough field of early Methodist itinerancy could be sundered without deep and tender feeling was impossible, but he had expected it, and was ready. He can scarcely conceive the feelings of loneliness, which like an ague, must have crept over his great and sensitive soul. Poor, literally broken down in health and constitution, homeless, too proud to be dependent, and without the means of traveling to his distant kindred, if able to bear the fatigue, he was obliged to accept for a while, the hospitalities of a few of the hundreds of his old warm-hearted Virginia and Carolina friends whose fathers and mothers had known and loved him half a century ago. Lingered around among them, trying to regain a little strength for a long trip, he was enabled to be present at the Norfolk Conference of 1818, where his final farewell was heard by his old comrades. Thence might have been seen a solitary, haggard-looking man in an old fashioned salky, drawn by a single horse, wending his weary way over the Allegheny and Cumberland Mountains in quest of his brother Joel's cabin in one of the least accessible gorges of the Western canoe-trade frontiers. He received a hearty back-woods welcome, and was happy. His family were the direct descendants of the French Huguenots expelled by Louis XIV. in 1685 by the "revocation of the Edict of Nantes," which Edict had protected them as Protestants in their civil rights against Catholic persecution. This cruel revocation banished 500,000 of the best citizens of France—many of whom came to South Carolina and other Southern Colonies—among whom came the family "De Brins"—anglicized Bruce. This branch of the family ultimately settled near King's Mountain, North Carolina, where Philip was born and grew to manhood. Under the influence of his pious mother he was trained in the path of virtue, and was converted in early life. When the War of the Revolution began he had received a fair education, was teaching a school, had received license as a Methodist preacher, and, having rallied a company of rebel soldiers, was a fighting chaplain in the memorable battle of King's Mountain. During that war he was repeatedly taken prisoner, and narrowly escaped execution by the British and their Tory allies. In 1783 he was regularly admitted into Conference, and with Jesse Lee was received on trial. In 1804 he is put down with Asbury, Garretson, and others, as an "assistant to Mr. Wesley in America," and henceforth and to the end his name stands prominent. It will be borne in mind that while the Virginia Conference was held in May, 1784, the first General Conference began in Baltimore on the 24th of December following. Here and then "The Methodist Episcopal Church" was fully organized.

Philip Bruce was a member of that General Conference, and by his remarkable organizing ability, his strong common sense, and his practical knowledge

of the condition and wants of the Church, largely contributed to settle the foundation and assure the future success of Methodism in these lands. In two or three instances he came within a few votes of being elected to the Episcopacy—and especially in 1816, upon the death of Bishop Asbury, nothing prevented it but his age and physical infirmities. In no other respect was he inferior to any other member of that body which abounded in giants. In preachers he combined simplicity and dignity, in mind clearness and comprehensiveness; the Greek Testament was his *vade mecum*, quoting and commenting upon the original as to the coming of Christ even at his last day, and while in the article of death. And then there stood out to the gaze of all, his long and consistent life of holiness and usefulness—a monument more enduring, sublime, and more truly illustrative of the character and glory of the great Creator than Mount Blanc glittering in the cloudless splendor of an Alpine sunrise.

Upon a visit to my father, I learned that Mr. Bruce had arrived, and was living at his brother Joel's, and not far from our home. I had learned his history and gladly sought his acquaintance. No one ever impressed me more strongly. Suffice to say, he agreed to regard our house as one of his homes in the little circle he made in the summer, and he kept his promise while he lived. He was a benediction to us all. He baptized, married, and buried some of our family. He instructed and guided me in the history, doctrines, and polity of the Church, and illustrated and beautified religion by a sanctified and cheerful example.

He died at Joel's, May 10, 1826, from mortification of a leg broken by the upsetting of his skully. On the night immediately preceding his decease he required every one to leave the room. "I want to spend my last night alone with God." They did so. Early next morning the doctor, who had silently watched at his door all night, found him dying. "O doctor," he said, "the happiest night of my life. I never had such clear and glorious views of God and heaven. My whole soul is full of God!" Then sending messages and farewells to his old comrades and friends, he uttered, "Glory! glory!" and the superannuate passed the thin veil and was safe forever.

VANDEBILT'S VILLA.

A correspondent of the *Belfast News Letter* writing from New York thus describes the residence of Vanderbilt the millionaire: "The interior, when complete, will leave absolutely nothing to be desired. No door is hung yet except a bronze one, which cost 20,000 dollars. The windows, floors, landing, staircases, &c., are at present temporary; the permanent ones will not be put in until the decorations approach completion. There are about a score of artists at work painting the various rooms. Wealth is being lavished, most people say squandered, not only on the building but on the painting and gilding. Not an inch of fresco or any kind of ornamentation but is done by hand. Though the decoration has been in hand a long time, months must elapse before it even approaches completion. Marble from Africa, Italy, and elsewhere of the most varied and beautiful colours lines the courtyard, corridors, and grand central hall, which covers a large space, and extends from the ground-floor to the top of the building, broad balconies on each floor extending round it, lined for a few feet up with choice variegated marble, and supported by massive marble columns. In the outer portion of each balcony beneath where the railings will be fixed a variety of subjects in bas-relief have been splendidly executed in stucco as well as the drawing-room ceiling and other places. All these are being gorgeously, yet exquisitely painted and gilded. The library ceiling, mounted book shelves, windows, and door are solid mahogany, beautifully carved. The billiard, dining, and several other rooms were closed up. The woodwork of one bedroom is a beautiful mixture of polished maple and rosewood, of another walnut and butternut, of another black walnut and light maple and so on. All the ceilings right up to the top of the house were being frescoed by hand. The house unites by a covered courtyard with two for the sons-in-law, so that all three can be used *en suite* in case of balls and parties.

THE JAPANESE LANGUAGE.

Of the difficulties of acquiring a conversational knowledge of Japanese, *The Japanese Mail* says, in commenting on an aid to the study of the language by Mr. Eby: "The great obstacle to a successful study of colloquial Japanese is the difficulty of obtaining access to anything written. Perhaps it is for this reason that most of us never get beyond the halting jargon celebrated under the title of *Yokohama pidgin*." We expect to pick up some tolerably perfect fragments by the aid of the ear alone, as is certainly possible with most European languages. But here the attempt almost invariably proves abortive. We detect the salient points only of a dialogue and miss the padding, so that our reproduction no more portrays the original than a stray fossil recalls the exact conditions under which it once existed. Most discouraging of all is the discovery that when one has laboriously mastered the nominal half-hundred *Hiragana* hieroglyphics, a book written in this character is still well nigh utterly illegible. But this is purely a matter of patience. Two or three hours a day devoted to the perusal of a Japanese novel will find us reading with tolerable facility at the end of a month. An acquaintance with some 400 or 500 of the commonest Chinese characters

is, of course an immense help; but even without these there is no obstacle that the commonest industry cannot overcome. Still, from some cause or other, industry is not forthcoming, and people who are on the verge of emerging from the 'pidgin' stage, drift irrevocably back after one or two futile struggles."

UNDER DIFFICULTIES.

Seldom in the history of journalism has a newspaper been issued under greater difficulties amid less congenial surroundings, than the *News of the Camp*, which was published during the 100 days siege of Pretoria. The editor thus describes the conditions under which the feat was accomplished: "A bungalow for a printing office, with canvas thrown over its unfinished roof, through which the rain freely penetrated, a gentle water-pump running down the compositor's back as he stood with a bondlifer of Martini-Henry cartridges over his shoulder, his white apron for a uniform his composing stick in hand and his rifle lying suggestively near his printing frame; the editor's quarters an army bell tent and a transport wagon, the space between ingeniously roofed in with a tattered sail stretched on telegraph poles; their work, editing a paper by day and on guard up to the knees in mud at night, or sleeping in a pair of leather breeches, long boots and jack-boots." The forty numbers of four pages each, folio-size, have recently appeared in bound form embellished with fourteen photographic illustrations of the siege.

A BISHOP'S BED.

A California paper says: "The venerable and distinguished Bishop Kavanaugh, of the Methodist Episcopal Church, South, with his wife and other ladies, visited the Geysers, during the present crowded season. In assigning them their rooms the person in charge said, addressing Mrs. Kavanaugh, 'I am sorry, but you and the ladies with you will have to occupy the same room; but for the gentleman'—at the same time taking in the proportions of the Bishop, (and this all who have seen him will appreciate)—but for the gentleman I can make a very comfortable bed on the billiard table.' 'On the billiard table!' exclaimed Mrs. Kavanaugh, while her companions looked on in mute amazement, 'such a thing was never heard of as a Methodist Bishop sleeping on a billiard table.' 'Is the gentleman a bishop was the next inquiry. 'Yes a Southern bishop,' was the answer. 'Well, I will see again,' said the person in charge, 'it is possible I may find an unoccupied room.' An unoccupied room was found, and though other guests may have been taken for the night, the Bishop was not."

A SEVENFOLD BRIDEGROOM.—It is announced in the columns of the *Anglo-Indian press* that His Highness the Nawab of Gondal contemplates entering the holy state of matrimony no fewer than seven distinct times in the course of the present month. He has chosen seven youthful brides from among the daughters of the Gondal aristocracy, and has made arrangements to lead them to the altar one after another upon seven successive days. It will be the duty of each bride to attend the wedding subsequently to her own. The bridegroom has bestowed upon all his brides wedding dresses and ornaments of identical material, design, and value. The rooms they are designed to occupy in his palace are all furnished exactly alike, and the accident of seniority as regards the mere state of their respective marriage ceremonies is not to carry with it any precedence at court.

BREVITIES.

It is not easy to be a widow; one must re-assume all the modesty of girlhood, without being allowed to feign its ignorance.—*Madame de Girardin*.

Cucumbers are only five cents each.—*Yonkers Gazette*. That's cheap enough for the cucumber, but it's the funeral that costs the money.—*Boston Times*.

An old man was passing the house, Sunday, taking exceedingly short steps. The little ones looked at him for several minutes and then cried out: "Mamma, don't he walk stinky?"

At a convention of journalists, to take place at Philadelphia, the advisability of paying for poetry by the yard instead of by the pound will be considered.

"There's some things as old as the hills anyhow," said old Reuben. "What are they?" asked his niece. "They're the valleys between 'em, solemnly answered the old man."

The original old lady who said that she "did not intend going on any excursions this year" made a closer bid at the excursion business than she received credit for.

Do your duty in an obscure position if you would rise to a prominent one; like Epaminondas the Theban, who being twitted for being placed in an obscure position, replied; "I will fill it so well that hereafter it shall be honorable."

Dean Stanley is described as never forgetting in the midst of all his occupations the young men who had once been brought under his notice; he was always ready to give them not only such practical help as they might need, but the genial sympathy of a friend and an equal—a friend who spoke to them as on their own level, and who seemed to care for them not merely because they were smart writers or promising teachers, but because they were human creatures, toward whom his heart was drawn.

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The Subscription List has largely increased. A few copies of the back numbers, from January, 1881, can still be supplied at full price, viz: \$1 for six numbers. Back numbers for 1879 and 1880 will be sent for half price, \$1 for each year. Our \$1.20 Premium is still offered for 30 cents. Now is the time to subscribe. Send 20 cents for July number, which will be credited on a longer subscription if desired.

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