

CONTRIBUTED.

"THE LIGHT OF THE BODY IS THE EYE."

REV. J. V. JOST.

It is with no ordinary feelings of thankfulness that I am enabled again to take up my pen to write and, among other good things, to read the WESLEYAN, which proves itself under your editorship worthy of the commendation passed upon it by our Dr. A. W. McLeod, for it bears the marks of tact, wisdom and spirituality.

Our blessed Master has told us that to save is to lose, to lose is to find, and to suffer is to reign; and experience teaches us that appreciation of blessings is intensified by their suspension or loss. For this purpose Providence has set adversity over against prosperity, so that man may profit withal. One of heaven's choicest earthly gifts is the "seeing eye." The "hearing ear," I think, though a precious gift, cannot take the precedence. The world could move on much as it does now without the second, but how could it without the first? A good brother may say, "I would willingly exchange my seeing for hearing," but is it not because he has lived long enough to see all he wants to see? and, strange to say, a good blind man among us says, "I would rather be blind than deaf," and he has had his wish since he was six years old. Light is the first of our creation, and when God said "Let there be light," he meant to create eyes to see and enjoy it. It would be a loss indeed not to hear, but without doubt infinitely more so not to see, and if God removes the light from us, it is that we may value it the more.

For this, among other reasons, does He not alternate light with darkness and night with day and also withdraw for months together the sun from the Arctic region? We do not wonder that the Laplanders mount their highest hills to see the last rays of the sun as it sinks below the horizon, and to hail with great rejoicings its reappearance. Though they may in his absence have the light of the moon sevenfold, yet they value his light sevenfold more. When the light of the sun and moon and stars was darkened for many days, we don't wonder that they on Paul's ship "cast four anchors out of the stern and wished for the day;" and when blind Bartimeus first saw the light, it was no marvel that "he followed Jesus in the way," wondering at all he saw and wondering more at Him who said, "Receive thy sight." Paul of Tarsus must have valued light more on his way to Damascus than on ship-board, when he was struck blind for three days and had to be led by the hand. And he who now writes to you never valued so much the seeing eye and the shining sun until deprived of both. And when through mercy they were restored, he could say as never before, "Truly the light is sweet and a pleasant thing it is to see the sun."

O yes, my heart leaped with joy and my tongue was filled with praise when I again could see and read and write. "I would say to all, value your sight more and take better care of it than I did. Do you ask, are you sorry that you were afflicted? I answer No, for I found it good to be afflicted. True my heart was often overwhelmed, yet I was as often led to "the Rock that was higher than I." I always found "the Rock was cleft to hide me in. I experienced the truth of the last words the dying Punshon, that religion was a living reality, which needs only to be felt to be proved. Again, by the darkness and the light, shining more and more unto the perfect day and the twilight between, was more clearly illustrated to me, the darkness of sin and unbelief and the light of saving grace and the twilight transition from the kingdom of darkness into the marvelous light of the Gospel. O how my joy would fill up and overflow when meditating upon the blessed Redeemer as the Sun of Righteousness arising upon us with healing under His wings—as the Light of the world, the true light that lighteth every man that cometh into the world—and that they who follow Him shall not walk in darkness, but have the Light of Life—that they shall see the King in His beauty and the land that is very far off—that they shall dwell and walk in the light of the New Jerusalem of which God and the Lamb is the Light thereof—its centre and circumference—its all in all, for ever and ever. And on the other hand my sorrow was greatly stirred within me when I thought of the ungodly and the sinner that love darkness rather than light—that will not come to the light—that must finally enter into the "outer darkness" and that forever. "For they shall never see light." O to be able to meet to be partners of the saints in light, and how zealous we should be to seek to save the lost from the darkness of sin and hell into the marvelous light of the Gospel.

I trust I may be enabled to glorify my great Deliverer more the remainder

of life. I feel thankful for the kind visits of my brethren and friends, and for the sympathy of all both far and near, and last but not least by any means for the unremitting attention and medical skill that has proved so successful. To God be all the praise. I wish you and all the brethren long and usefully to enjoy "the light of the body which is the eye."

N. B. For the comfort of any hopelessly blind can you publish Milton's comforting lines?

CHRISTIAN UNITY. REV. S. H. RICE.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Such was the testimony of the royal Psalmist under the old dispensation. "Endeavoring to keep the unity of the spirit in the bond of peace." This was the injunction of the apostle under the new and better covenant. Mighty and sweeping changes had taken place in the order of worship and constitution between the time of David and that of Paul. Types and shadows had received their fulfilment in the death of Christ, "an offering once for all." The priesthood of Aaron had been superseded by that of the Great High Priest who had "passed into the heavens," yet both writers bore the same testimony to the desirability and hallowing influences of unity. It still remains, and down to the end of time must of necessity remain, an essential element of the Christian Church. That church is Christian only in name where disorder reigns supreme and where everything like brotherly affection is trailed in the dust.

Were it necessary, examples without number might be advanced to prove the almost unlimited power of unity in matters of a secular character, but this we refrain from doing, as we now write of Christian unity. By this union we do not mean identity of opinion on every point; this can never be, as every man has his idiosyncrasies and peculiarities, but we do mean catholicity of feeling, a sacrifice of pet schemes for the general welfare of the church, with a concentration of effort to save our fellow men and glorify the name of God. Union is strength; disunion is a rope of sand. Union will do much to build up the church; disagreement will raze it to its foundations. Union presents an impenetrable phalanx to the fiery onsets of the foe: the reverse of this invites the attacks of earth and hell and give them an easy victory.

"When all are sweetly joined, True followers of the Lamb; The same in heart and mind; And thank and speak the same; And all in love together dwell The comfort is unspeakable."

Among the members of a church occupying different positions there should be perfect sympathy. The human body is composed of different members, but if one member is injured all the others suffer, so intimate is the connection between them. True Christians are one body in Christ, so that the sufferings of one should strike the chord of sympathy in the breasts of all the others. "Bear ye one another's burdens and so fulfill the law of Christ." "Rejoice with them that do rejoice and weep with them that weep."

It sometimes happens that in the transaction of business between members of the same society a slight misunderstanding arises; a little explanation and forbearance would set matters right; but it too often happens that a feeling of coldness is cherished, the breach becomes widened and a separation is the inevitable result. "Behold how great a matter a little fire kindleth."

It would be wrong to ignore the fact that one of the most prolific causes of disunion is the indulgence of a spirit for which Christ sharply rebuked His disciples, viz., a desire to be the greatest. When this spirit is cherished a church cannot prosper. Think of what confusion would prevail among a ship's crew if each of the sailors wanted to be captain. How foolish it would be for every soldier in an army to want the position of commanding officer. What saith the Scripture on this matter? "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "Be ye kindly affectioned one to another with brotherly love; in honor preferring one another."

There should also be unity between the members of a church and the minister. Their hopes, their aims, their efforts, must be one in order to realize extensive prosperity. There should be perfect agreement between the pulpit and the pew. That minister does violence to his prerogatives who seeks to lord it over God's heritage; who in his pompousness and self-satisfied dignity looks down on his hearers as an inferior race of beings. He is a servant, entitled to his rights as a man and a citizen, yet for Jesus' sake a servant. We abhor priestcraft and sacerdotalism in all their forms, believing them to be an intolerable burden under which some so-called Christian Churches groan and are in pain to be delivered.

On the other hand a faithful minister should be highly esteemed in love for his work's sake. No minister can be abundantly useful unless he lives in the sympathies and affections of his flock. As an ambassador of the King of Kings, as a watchman on the walls of Zion, as a shepherd watching over his sheep with the tenderest care, knowing that he must render an account, he should be the object of a holy regard, and his hands strengthened by the prayers of his people.

In those churches where the energies of minister and people are blended, where there is a readiness to forgive, where each esteems others better than himself, Christian unity sits enthroned, God delights to dwell, and heaven is indeed begun below. May their number be greatly augmented. Charlottetown, April, 1884.

ROSLIN, CUMB. CO.

DEAR SIR:—ROSLIN is an appointment on the Oxford circuit to which a week evening service is given once in two weeks. The minister cannot give Sunday service, because on each Sabbath he preaches three times in other places. Then, Roslin is not able to pay for the labor, and therefore does not complain, though we would rejoice could such service be given.

The present year has been peculiarly trying. Several of our people were working on the *Short Line Railway*, and when the work stopped last fall and the arrears of wages not paid, it left very many in sad circumstances—a long winter coming and little to prepare for it. The promise of being paid gives us hope, but the payment itself would be far better, as it would give relief much needed.

We have a Methodist Sunday school in Roslin, which has over forty children's names on the roll. The school is kept open all winter, and yet our settlement is as scattered and our roads as bad, as the generality of settlements where the Sunday school is closed six months of the year. The children manifest great interest in the Sunday school, and are regular in attendance. Some come fully two miles distance—crossing the River Philip on the ice in winter, and by canoe in summer. Three scholars and one teacher have died. Frances McDougall, the teacher, died about the first of March last, aged 18 years. She was an amiable girl, and gave promise of becoming a good, useful woman. She is greatly missed; but we believe that she, and the other children taken from our school, where they learned of Jesus, have been safely gathered into the heavenly fold by the Good Shepherd. They died happy, trusting in Jesus; and those tender plants have been removed from the seminary below, to bloom for ever in the paradise above.

We wish to publicly acknowledge and thank the kind friends of Grafton St. Methodist Sunday school, Halifax, for the box of books which they sent. These books have been a great help and blessing to us. They are a better class of books than we could have found means to purchase. Not often have books been more prized and read. Old and young, parents and children read them with delight and profit. God bless the givers, for their gift brought encouragement and blessing more than they can know.

We are also under obligation to Rev. Dr. Withrow, of Toronto, who has sent us for some months past—and continues to send—a parcel of the unequalled Sunday-school papers published by our Church. These are eagerly welcomed. We have sent a small collection to the General S. F. fund, and hope to be in circumstances to do better next time. This fund—to help Sunday-schools in poor districts—is a wise and necessary provision, and commends itself to the practical sympathy of all from whom support is asked.

Com.

EGYPTIAN PRISONS.

The following extract in reference to Egyptian prisons is from a letter received by Mr. Charles Cook from Mr. Clifford Lloyd, dated Cairo, April 4: "Prisoners are being released as quickly as possible, though it has been with great difficulty that any lists of them have been procured showing the charges. I found some prisoners in goal charged with theft, pending trial, for six years and nine months, many for over five years also. Believe me, that all my sympathies are with this down-trodden and oppressed people. We have already done a great deal for them. They are not liable now to be imprisoned at the will of the Mufti, and are not subject, as before, to the extortion of older days. There is much yet to be done. I need not say, and our difficulties are many and great, but with patience I have no doubt all these will be overcome." Mr. Cook, who has just returned from a visit to the prisons of Egypt, states: "It was no uncommon thing to find the water used for drinking purposes kept in the latrine and a

cesspool under the room where the prisoners slept. At Zagazig, in a prison seventy-two yards square, there were seventy-two men sleeping; and at Benha there had been an epidemic of typhoid fever. But this is not the worst. Over 1,400 prisoners we found in prison who were untried. On my return to Cairo I wrote to the authorities and to his Highness the Khedive, praying that the cases of these men might be seen into at once or else discharged, as Dr. Cruickshanks had informed me that most of them had served the maximum term of their imprisonment had they been tried and found guilty; but, as he declared, 'very many of them have been falsely accused.' I am glad to say that, three days after our petition was sent in, 120 were released, and this was to continue till all were set at liberty."

The drunkard maker always hates his oldest and most reliable customers, and is proud of crushing them and kicking them out. How we should be surprised to hear the shoemaker slam the door against an old customer, and say: "You villainous old scamp, I have made boots and shoes for you and your family for twenty years, and you have paid for them, and here you are for more shoes! Get out, and don't let me see your face again." How funny it would look to see a tailor blasting an old schoolmate into a gutter because, after getting his clothes there for fifteen years, he wants to buy an overcoat. Or a minister assaulting an old stand-by because he has been twenty-five years a communicant and elder in his church, and therefore must be unfit company. Isn't it time for drunkards to be ashamed of drunkard-makers?—*Broad Axe.*

BREVITIUS.

Whenever a man says he thanks the Lord that he hasn't a wife, every woman in the land should respond with a hearty amen.—*Merchant Traveler.*

It was a grand thought of Kepler, when he said of his favorite study of astronomy, "In this work I am thinking God's thoughts over again."

"De reason dat we think dat our mudders could beat anybody cookin' is because we kaint carry de boy's appetite into old age."

It tends to narrowness to read too exclusively the writings of one author or one age. Some worshippers of Charles Dickens would do well to remember this.

Mr. Spurgeon says that luck generally comes to those who look after it and his notion is that it taps, once in a lifetime, at everybody's door, but if industry does not open it, away it goes.

Little Sadie, while out walking with her mamma one day, passed a blacksmith shop, at which a horse was being shod; some minutes afterwards Sadie suddenly said: "I wonder if that horse is mended yet."

A mad princess of the house of Bourbon on being asked why the reigns of queens were in general more prosperous than the reigns of kings replied:—"Because under kings, women govern—under queens, men."

The United States Senate declines to prohibit employes of the Government accepting thanks or decorations from foreign Powers.

There is nothing so dear as cheap medicine; it is dear at any price. This is true of the large packs of condition powders now sold. Buy *Sheridan's Cavalry Condition Powders* and you can't make a mistake. The large packs are utterly worthless.

One in seven of the people in Scotland are engaged in fishing, and the Scottish fisheries alone are worth three millions sterling annually.

Every day seems to witness the introduction of a new panacea for human ills, but in the case of most of them their career is brief. GRAHAM'S PAIN ERADICATOR has now been before the public for a quarter of a century, and to-day is more firmly fixed in the popular esteem than at any previous period in its history. For Rheumatism, Neuralgia and all forms of PAIN it has no rival.

In the University of Kansas any student that secures an average of ninety in his class is excused from examination.

"Do you preach without notes?" casually asked a new minister from the East of an old preacher in an Arkansas Conference. "Preach without notes?" echoed the brother, "I should say I did. Why, my dear brother, I have scarcely seen a greenback in six months!" The subject was dropped.

The Summer is Come.

The birds with us once more. Nature garbed in the brightest green brings joy to those who hate the cold and dreariness of winter. But summer brings with her many other things besides green fields and singing birds. Corns sprout and grow just as if mother earth had a share in nurturing them, and no person wants them. Go, then, to the nearest drug store and buy a bottle of the great and only sure corn cure—PUTNAM'S PAINLESS CORN EXTRACTOR. A few days will relieve you of them. N. C. Polson & Co., proprietors, Kingston.

It is claimed that the cattle disease pleuropneumonia may be avoided by inoculation.

Croup and Throat and Lung troubles are treated successfully with Allen's Lung Balsam. See adv.

A wonderful tea set, cut from blocks of amber, and worth its weight in gold, is owned by the Czar of Russia.

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The cost of dogs in the State of Iowa is estimated at \$900,000 per annum. The amount appropriated to school purposes is less than \$450,000.

MURRAY & LANMAN'S FLORIDA WATER.—We earnestly urge every purchaser to ask for that which is prepared by Messrs. Lanman & Kemp, New York, who are the sole proprietors of the true perfume. All other so-called Florida Waters are only ordinary Colognes.

Gannie Jeffers, the late Queen of the gypsies in the United States, was buried at Dayton, Ohio, April 15; 1,500 gypsies were present.

A PAINFUL OCCURRENCE.—Some of the most painful sufferings that afflict mortals occur from rheumatism. Either the acute or chronic form may be eradicated from the blood by an early use of the grand purifying system renovator, *Burdock Blood Bitters*.

Of the present House of Representatives, United States, one hundred and four are college graduates. Harvard heads the list with seven.

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Ohio stands first in regard to the number of colleges, having thirty-six to her credit, while Illinois comes second with twenty-eight.

Charles M. Wilson, of Oregon, writes: "The half dozen Minard's Linctus came to hand all right and has cured me of my neuralgia, while not a few of my rheumatic neighbors have been cured and pronounce it the best medicine ever used by them. I shall anxiously ever for the 15 gross ordered as customers are waiting for it."

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THE ANDOVER REVIEW FOR MAY, 1884.

Contains an article by Prof. Smyth, on Baptism in the "Teaching," and in the Early Christian Art.

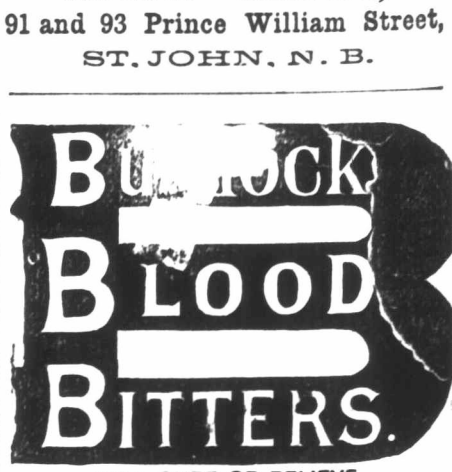
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