

MEMORIAL NOTICES.

IT IS NOT DYING.

No! no! It is not dying To Jesus' self to go; The gloom of earth forsaking, In one's pure home awaiting, Should give no pang of woe.

No! no! It is not dying, In heaven at last to dwell; In the eternal glory, Of crown and harp and quill, Our earthly fears to quell.

No! no! It is not dying, To hear the gracious tones Of the Almighty saying: "Come, child, wherever straying, Behold me on the throne."

No! no! It is not dying, To leave this world of strife, And seek the blessed river, Where Christ shall lead for ever, His sheep 'neath trees of life.

No! no! It is not dying, To join in the thanksgiving, To Him, the everliving, With which the heavens resound.

Oh, no! It is not dying, Thou Saviour of thine own! There from the fount Eternal, Gush life and joy supreme; Here there are drops alone.

From the German of Gerhardt.

REV. ELIAS BRETTE.

The Rev. Elias Brette was born of pious parents in the village of Carleton, about two miles from Nottingham, England. The atmosphere of his home was in every respect congenial to the instincts of one who even in boyhood's days was seriously disposed. Both parents were members of the Wesleyan Methodists, among whom also Mr. Brette, Sr., labored as a local preacher. It is impossible to determine how far the hallowed associations and training of that domestic sanctuary had to do with the formation of Mr. Brette's saintly character.

Other agencies also contributed to the same end. Between Elias Brette as a boy of fourteen, and a young companion about the same age named John Healy, there sprang up an intimacy which only ripened and deepened with their growth. As both were actuated by the same desire to serve God with a zeal which only His love could prompt, their friendship proved as lasting and as beneficial as that beautiful union of spirit between Jonathan and David.

One New Year's Eve, when the subject of our sketch was about sixteen years of age, both resolved to seek the Lord and connect themselves with his people. Peace of mind was not instantly realized; the pearl of great price had yet to be earnestly and prayerfully sought. Elias availed himself of the various means of grace, his efforts concentrated on the attainment of the great object of life—a personal interest in the blood of the atonement. Two or three months passed while yet he "followed on to know the Lord." At length, while in class the leader was addressing another, his heart too was "strangely warmed." Christ revealed Himself to the youthful disciple, and peace unspeakable filled his heart.

Naturally of a diffident disposition he refrained from making known to any, not excepting his leader, the blessing he had found. This course he afterwards regretted as having been injurious. Happily this reticence was maintained for only a few days, and he soon informed his leader and also his friend, John Healy, whom now he further encouraged and assisted till he too was "made free from the law of sin and death."

The question that presented itself to Saul's awakened heart now stirred the glowing love of these new born babes in Christ,—"Lord, what wilt Thou have me to do?" Both felt impelled to consecrate their powers to the Lord.

In the village of Bassford, where these two lads now lived, the Wesleyans were a large and influential body, and the whole neighborhood was thoroughly worked by the large and efficient corps of members, teachers, leaders, etc. in the local society. With a judgment highly to be commended, these young men directed their efforts to Sabbath-school work in an adjoining village, not so highly favored in the means and appliances of religion. Cottage prayer meetings afforded further scope for their energies. Thus practically did they evidence their love for God and souls.

About this period a number of youths connected with the congregation formed what they denominated a Theological Class. Mr. Brette has smiled in later life at the somewhat pretentious title, yet, judged by some of its fruits, it proved not unworthy the name. They met once, sometimes twice, weekly. One or two would expound a passage of Scripture previously assigned, after which further and general discussion would ensue. This method of improvement compelled to a close study of the Word of Life, and the consultation of any available work that might aid in the elucidation of inspired truth. Mr. Brette found opportunity to devote to preparation of this kind. And who that has listened to his clear and definite exposition of doctrine, and application of its varied teachings to Christian life and duty can say that the basis thus early laid was loose, disjointed or unworkmanlike? Few elements of Mr. Brette's ministerial life were more conspicuous than his gift in prayer. Scripture quotations were abundant, apt, rare, and felicitous. Nor were they brought in for effect; effective indeed they were, but their force was from heaven; they were natural and in most complete harmony with the surroundings of the occasion. Like one of old "he was mighty in the Scriptures."

B. McA.

(To be continued.)

A TRIBUTE TO A SISTER'S MEMOIR.

Died suddenly in Saint John, N.B., Jan'y. 18th, of hemorrhage from the lungs, Emma Branwell, eldest daughter of Rev. Henry Daniel.

It was a most unexpected message which summoned the writer of this notice to attend the funeral of a loved sister who had passed so suddenly from earth as to render it impossible for some time to realize that this break had really occurred in our family circle.

It is with mingled feelings of sadness and pleasure that I attempt to put into form the thoughts of affection and esteem ever entertained for the dear departed; sadness because she is no more with us here—pleasure because to recall her excellencies of character is to find inspiration for nobler action.

My sister was brought to God early in life. The religious instruction of her home was received by a mind predisposed to reverence that which was good and to think upon "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." The sense of Divine favor was given during a visit to friends in England and in connection with the faithful preaching of the Word. This sense of forgiveness and acceptance through the blood of Christ was renewed with reassuring power and increased joy after coming to this country, and while residing in St. John's, Newfoundland. Her love for her own Church was strong as was her nature. Her belief in Methodism was as pronounced as it was intelligent. She admired the piety of that class of religious character which is a product of Wesleyan teaching with as much earnestness as she despised the cult of those who substitute stereotyped forms of expression for a living faith and the semblance of feeling for divine union. She had great respect for the ministers of religion of all the churches who Christ is preached, and her ideal of ministerial fidelity and parity was an exalted one. She loved the Gospel of Christ, and the sermon that was most spiritual in its influence was most highly prized.

She loved these authors whose polished sentences radiated the glancing beams of truth divine and spiritual. She loved the written Word of God, but believed also in that revelation older still, written by a Divine finger in the human spirit. She had her own ideas and convictions, and earnest in everything, was as pronounced in her likes as in her dislikes. She had her faults, who has not; but as a Christian none could be more simple and sincere in faith; as a sister none could be more sensitively alive to the interests of brothers and sisters; as a daughter none could possess a more intense filial regard.

Her illness was somewhat protracted, yet hopes were entertained that at least partial restoration to health might be brought about by change of air and scene. With this object in view she visited friends in this Province and seemed to improve in health. On her return home, however, a slight cold brought on inflammation of the lungs which prostrated her for several weeks. Yet we had no thought her end was so near. The last few days she appeared better and conversed with such cheerfulness as to remove from their minds any thought of immediate dissolution. On the morning of the 18th, without any premonition, she was seized with violent hemorrhage which terminated her life.

Thus has she been taken from our companionship here who was ever, not only the loving sister, but the teacher opening new realms of truth and feeling. Her self-sacrificing love to those most dear to her will prove we trust both a precious memory and a helpful lesson.

The suddenness of my sister's departure, while we believe it was for her a transition from the shadows of earthly weakness and pain to the light of the society of the sainted dead and the Redeemer's more immediate presence, leaves us the more painfully conscious of the loss we have suffered. "The secret things belong unto the Lord our God." "Verily thou art a God who hidest thyself," we are constrained to cry out. Yet we can believe if we are His that this hiding is not the averted gaze of displeasure but the concealment of a love whose temporary shadow will but result in full tides of light when this human life has passed like a cloud between sun and sea. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

H. A. D.

London Watchman please copy.

Two distinguished men have just died in Paris from a singular cause. Colonel Aden, Director of the Institut Cartographique, thought he had a chair behind him, and in sitting down fell with all his weight on the floor. He died within a short time from the effects of the accident. About ten days before Mr. Pison, Governor of the Banque Nationale, went to a dinner party at the Spanish Legation and sat beside the hostess. She rose from the table and, then continuing a conversation, resumed her seat. Mr. Pison followed her example, but a footman had meanwhile removed his chair, and in his fall he injured his spine and survived only a few days.

COMMUNICATED.

SOCIAL VIRTUES.

ECONOMY.

A casual glance at the career of many successful men would convey the idea that with them the flood tide of prosperity never reaches high water mark; but that, in violation of nature's law, has been granted a special dispensation to enrich or ennoble the fortunate individuals who are carried along in an irresistible course; while their competitors, alternately taking the ebbs and flows of fortune are carried forward toward the coveted haven, and when perhaps in full view of its welcome beacon light, are swept back by the ebb tide of misfortune upon the rocks and quicksands of ruin and despair.

The elements of success, however, as combined in the life of an individual, cannot be correctly judged by casual observation; and disappointed envy is but too ready to discredit virtues which are the direct though often unrecognized means of rewarding well directed efforts.

It occasionally happens that circumstances so arrange themselves as to give success, without a compensating demand for either brain power or physical force. So there are examples of people possessing apparently every qualification which should enable them to attain the highest positions in religion, political or business life, who finish their days without securing the measurable consummation.

The present generation is intensely eager for success, whatever is the calling, trade or profession. Inherent ambition prompts this feeling, which is encouraged by education, and the development of social virtues. Religion, temperance, morality, incite a desire for the attainment of a higher social or moral existence. It is therefore essential that every virtue should be trained to promote the qualification of laudable ambition.

One most important component in the combination which should produce a successful man is the element of economy, without which perseverance, energy, application, honesty, sobriety, frugality, and the rest, but "waste the saltiness on the desert air." Economy may be called the Savings Bank for their accumulations, and its value is most appreciable when the cold breath of reverses chills the heart, and paralyzes action. Without its regulating influence, success, except through force of circumstances, may be looked upon as almost impossible.

It is not long since gigantic fortunes were rolled up in trade during a few prosperous years in America. The discovery of petroleum, produced Aladdin-like transformations from comparative paupers into millionaires, while the more recent development of Bonanza silver mines has created a race of American Rothschilds. This rapid accumulation of wealth stimulated a desire for lavish expenditure, and to this cause may be traced many of the disastrous failures which crippled the commerce of America and Canada; and many a victim of ostentatious display discovered when too late that by ignoring the power of economy he was stranded upon the tender mercies of unpaid creditors.

To young men the importance of cultivating economical habits cannot be overrated. Economy brings in its immediate train dependence, self-confidence, and peace of mind. The practical usefulness of a well-formed habit has a life long influence. Measure then your expenses by your income, and whatever the sacrifice may be, keep the balance to your credit. Do not run in debt, and trust to Providence for means of paying. Better wear a shabby coat with the bill receipted, than be compelled to go a-bloot out of your way to avoid meeting your tailor. You will never regret any action that is in the interest of genuine economy.

"The man who builds, and wants wherewith to pay, Provides a home from which to run away." R. R.

DANCING.

Mr. Heber Donaldson, a lawyer of Enonston, Pennsylvania, was recently expelled from the Presbyterian Church to which he belonged for dancing. The statement of the defender was that while at a private party he "attempted to walk through a quadrille—something he had never before attempted." He appealed, but the Ontario Presbytery refused to sustain his appeal. Consequently he appealed to the Synod, which recently met at Erie. Mr. Donaldson argued his own case through a whole day, maintaining that the Bible did not prohibit dancing. The amusement was not condemned by the laws of the Church, and there was no precedent for his expulsion. A reporter stated that "his oration was an able and eloquent resume of the case, and was listened to with the closest attention by a congregation that filled the church to overflowing." On the second day Mr. David Lawson, speaking for the prosecution on behalf of the Ontario Presbytery, held that conscience was not always a safe guide. No line could be drawn between "promiscuous and social dancing." Mr. Donaldson had committed an offence against the Church, because his example was liable to lead others to the depths of vice. Hence his act was calculated to bring discredit upon the Church. Mr. Lawson also claimed that "in no place did the Bible sanction the dancing of both sexes together." On the question being put all the clergymen present adduced reasons for the vote they were about to give. Only a few maintained that dancing was not a sin against the laws

of the Church. Mr. Donaldson lost his appeal by a great majority, the votes being seventy-three against him to twenty in his favor. The defendant however, announced his intention of appealing to the General Assembly of the Presbyterian Church, which assembles at Springfield, Illinois, next spring.

BREVITIES.

"No lady with any refinement will use her husband's meerschaum pipe to drive nails in the wall." True, for she wouldn't want to mar the wall.

If you will follow this rule you will save yourself many a headache:—"Never bite till you find out whether it is bread or stone."

I would have every minister of the gospel address an audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother.—Fenelon.

In an album of autographs Alphonse Karr has written: "The first half of our lives we pass in deriding the second and the second in regretting the first." In the same album Alexandre Dumas has written: "What is duty? It is what we exact of others."

The best part of one's life is the performance of one's daily duties. All higher motives, ideals, conceptions, sentiments, in a man, are of no account if they do not come and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

There is no kind of achievement you could make in the world that is equal to perfect health. What to it are nuggets and millions? The French financier said: "Why is there no sleep to be sold?" Sleep was not in the market at any quotation.—Thomas Carlyle.

Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast, or a fanatic; the intellectual only, and you have a diseased oddity; it may be a monster. It is only by wisely training all of them together that the complete man can be found.—Samuel Smiles.

A boy who had always refused to eat oatmeal, in spite of his mother's urgings that it was a strengthening diet, suddenly surprised her one morning by eating a liberal plateful and calling for more. Upon his mother asking for an explanation, he replied: "I am bound to eat oatmeal till I am strong enough to whip Johnny Scott."

Chinese table etiquette is very peculiar. According to its rules no conversation must be carried on at the table; all begin to eat at the same moment, each person exclaiming, "Let us begin," and accompanying the remark with a flourish of the chop-stick; it is rude for any one person to finish before the others; all must keep together; but remarks on the food are always in order.

Bishop Bloomfield had been a widower and had several children. He married a second time a widow with a family. One day he asked a country clergyman to dine with him, telling him, "You will only meet our family party." The clergyman found a much larger number assembled in the drawing-room than he had anticipated, and was introduced by the Bishop thus: "These are mine, those are hers, and those are ours."

It is said that on the day of the inauguration of the Boulevard du Prince Eugene the Empress Eugenie said to the Prefect of the Seine: "Why did you make this boulevard so long and so straight. One finds it tiresome." He replied: "Madame I made this Boulevard very long and very straight because generals of artillery (whom I thoroughly questioned on the subject) assured me it was impossible to teach cannon-balls to take the first street to the left."

Squire Wells, of Millville, N. J., has condemned an uncleanly youngster of that village to pay a fine of \$13.50 or submit to ten days' imprisonment for discharging tobacco juice upon the floor of the Methodist church during a revival service. The boy committed various misdemeanors within the sacred edifice, but profuse expectation was the gravamen of the charge. Squire Wells found a precedent for his righteous anger in an identical decision by Squire Stratton, who administered justice from the same bench twenty years ago.

Some idea of the immense amounts of money spent in advertising in the newspapers may be gained from a few facts like these. The Chicago Tribune receives \$26,000 for a column a year. The New York Herald and Sun each receive \$39,728 for their cheapest column, and the price for a preferred position is \$100,000. The New York daily Tribune receives for its lowest column, \$27,794, and for its highest \$45,948, and these papers are never at a loss for an advertisement to fill their columns.

A Boston tramp appealed to a man of generous instincts the other day for 10 cents to save him from starving. He had not had a mouthful to eat since before the war, and the memory of the man did not run back to the time when he last enjoyed a night's sleep. "My friend, I am sorry," said the person accosted, taking from his pocket a silver dollar, but this is the smallest piece I have. "Oh, never mind," said the tramp, nonchalantly possessing himself of the coin. "I can change it," whereupon he counted out 90 cents from a handful of silver which he took from his pocket, and went on his way rejoicing.

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