

superior the most of the time to bodily weakness by the joy of his salvation. He seemed me, a man of times, that he had experienced a deeper work in his soul than he had known before. He covered freely on religion, and recommended it to several persons who came to see him. He regretted much that he had not seen to suppose as a Christian professor, and declined his determination, if God should spare him, to speak more and act more for Christ than he had done. He felt much interested in the salvation of others, and especially of his relatives and friends. He informed a friend that he felt strong desires to see a person he knew and esteemed, to warn him to give up an evil habit, which he feared would be his destruction, and to recommend him earnestly to seek an interest in Christ. During the last fortnight of his life he sank rapidly. Before this time he had occasionally walked out, but during two weeks he was completely prostrated, and evinced a strong desire to go to his better home in heaven. He seemed entirely dead to the world; his temporal affairs had been duly arranged a few weeks before, and he appeared to look for nothing more belonging to this life but his final adieu to all subsidiary good. Thus calmly and peacefully died Brother Foster, leaving a large circle of relatives and friends to remember his virtues, and regret the loss of a friend and Christian.

T. H. D. Bridgetown, N. S., 26th Jan., 1863.

MRS. JOHN M'ALEX, MARKSVILLE, N. S.

Our departed sister was brought to a saving knowledge of the truth some years since, during a season of affliction in her family. Feeling her need of supplicating grace she sought it through the Saviour's blood, obtained peace with God, and has since continued to walk in the way of life. Her end was peace. Only a few hours illness, she had no fears of death, but calling her family around her, told of the joy she felt, urged them to live to God, and was not for God took her.

J. R. H. Upham, Jan. 21, 1863.

JOHN A. WEBB OF DOUGLAS, HANTS COUNTY.

John A. Webb died December 1st, 1862—in a full hope of a glorious resurrection. We sorrow, but not as though we had no hope. He left parents, brothers and sisters to mourn the loss of a dutiful son and kind brother. He was a sufferer 14 months which he bore with Christian patience. A few days before his death, a friend said to him—'John, your race is almost run, are you near your home?' 'Yes,' he said, 'I am just waiting till my Father calls me home to my rest in heaven.'

Brother, then art gone to rest, We will not weep for thee, For thou art now, where art on earth, Thy spirit longed to be.

THE MEMORY OF THE LATE JAMES L. WOODILL.

With joyous step the New Year came, we hailed his face with glee;

For little deem'd that woe he brought, and woe so soon to be;

For former years with pleasure sweet, had fill'd his goblet up;

But now, alas, the fennel leaf is stepping in our cup!

We knew that thousands' day by day must pass their long hours;

But never fear'd that e'er a week thy summons should have come;

We thought to weep with others' woe in kindly sympathy;

But now, beloved, we sob with grief a requiem to thee.

In thy young manhood's beauty, why did the spoiler slay?

But yesterday we saw thee—has that beauty passed away?

Those hazel eyes grown lustreless, which beamed such growth of love?

That ample brow now blanched with death, with its clustering locks above?

Thy hand for ever ceasing? Shall we feel its clasp no more?

Nor hear again that pleasant voice, whose tones our memories store?

Nor list thy rippling laughter, nor hear thy gentle tread?

We only saw thee living, and we cannot make thee dead.

Together we have santed o'er the woodland glade,

Where the summer noontide voices their lay music made,

Have shot our boat across the tide, and drove the courier free,

Have climb'd the rocky headland's brow, and wander'd by the sea;

How often, oh! how often, we have knelt to thee,

Before the household altar, was heard the evening prayer;

Together to the temple walked while chimed the Sabbath bell—

My brother, oh, my sweet kind friend, how can I say farewell!

The household group mourns not alone, for thee, beloved, to-day,

For many hearts are swelling with a grief that must have way,

Of stranger-ones who sought thine aid when fortune angry frowned,

And in thy generous, frank response a brother's kindness found;

And there are those who speak to day of earnest counsel given

To them to shun the paths of sin, and meetness gain for heaven;

And thou didst seek the Saviour's poor, and gave the hungry bread,

And to their sick with kindest hand oft daily ministered.

Thy gentle lovely spirit grew weary of life's care, As if an angel's lifted wings his parting should declare;

Thy heart was like one who sighs, for Sabbath rest to come;

These trials will be o'er when we reach our heavenly home;

Thy yearning souls is satisfied, when our reunion thou hast gain'd;

For, resting on thy stoning block, faith, firm thy soul sustained;

And in the parting scene such transport fired thine eye

As if a glimpse of heaven revealed, had made it bliss to die.

And now, beyond death's chilling stream, thy future we behold

Where God's own light the city floods, whose streets are pav'd with gold,

Where scenes of gorgeous splendour strew'd, o'er all the broad champagne;

Reposing in the holy light, rich radiance flash again;

Thou gaze'st the face of Him who stooped to death for thee;

Dost bow in praise before His throne. Who tells thine ecstasy?

A crown of dazzling brilliants, now rests upon thy brow,

And all thou hop'd of Christ and heav'n is thine forever now.

Provincial Wesleyan.

WEDNESDAY, FEBRUARY 11, 1863.

In consequence of the official relation which this paper maintains to the Wesleyan Missionary Society, we require that Objections, Retractions, and other notices addressed to us from any quarter, shall pass through the hands of the Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

Contemporary Religious Successes. How we ought to view it.

We have for some time watched, with deep and prayerful interest, the progress of Presbyterianism, in its varied branches, both at home and abroad. As identified with the interests of what is designated in certain circles Dissent, we do not regret the recent painful process of litigation against the Free Church in Scotland—and which appears, by the way, to have scarcely yet culminated—with other than feelings of anxiety and solicitude. It has been the peculiar privilege of that body, on more than one occasion, to stand champion for the general immunities of dissenters, especially in independent government—total exemption from state-authority. From the first, there have not been wanting able minds to design, and eloquent lips to present, the communion which has thus been the conferring benefit so inalienable upon our common Protestantism.

It is to the religious movements in the Presbyterian Churches, however, that we now wish to direct the attention of our readers—to the Revivals and consequent Evangelical power which lately have become so general among the different departments of this branch of Christianity. We universal extension of His Kingdom—that the Gospel is the gift of God to mankind, the necessity for it being universal—that it is unlike any other system, being adapted to the entire human race—that the Gospel in its past history has amply developed all the essentials of universal conquest, and under circumstances most auspicious, affording strong ground of confidence in its ultimate triumph—and that while propagated by human instruments, the obligation of co-operating therein being laid upon every Christian, yet large assurance of success is given in the express declaration and oath of Jehovah, showing the deep interest which the Lord takes in His great work. These discourses were highly appreciated to the occasion, and were well fitted by the blessing of God to awaken, in all who were privileged to hear them, new zeal in the Missionary enterprise.

The Missionary Meeting in Brunswick Street Church on Monday evening, was an occasion of interest. The Hon. J. H. Anderson who presided, opened the proceedings with an appropriate address. An encouraging Report of the Society's operations for the year was read by the Rev. John S. Addy. The Meeting was ably addressed by Rev. Messrs. Smithson, McGregor (Presbyterian) Allison, and Stewart, and M. H. Richey, Esqr. The Meeting for Grafton Street Church on Tuesday evening, was also an occasion of interest. The Hon. J. H. Anderson who presided, opened the proceedings with an appropriate address. An encouraging Report of the Society's operations for the year was read by the Rev. John S. Addy. The Meeting was ably addressed by Rev. Messrs. Smithson, McGregor (Presbyterian) Allison, and Stewart, and M. H. Richey, Esqr. The Meeting for Grafton Street Church on Tuesday evening, was also an occasion of interest.

Progress of Scepticism.

Scepticism in its varied forms has made such advancement of late years in the New England States, as to excite the apprehensions of those who cherish an interest in the religious prosperity of that country. We notice in the *Zion's Herald* a communication headed, "What shall be done to check the progress of Heresy?" some extracts from which we copy, believing them to be worthy the consideration of the friends of Evangelical truth in these Provinces.

"With Satan, the question is now, as of old, how shall I smother the faith of the church, moral decay or weaken their belief in God, a moral government and a future retribution, or so profound truth and falsehood as to cause a delusive sleep which will lead its victims unobscured to perdition. Something must be done. Heresy is rapidly spreading. Scepticism and unbelief prevail more extensively in this country now than for many years. Heresies have crept into the church, and are this day strongly entrenched in the hearts of numbers of our people. Many of our ministers, who were at one time the pillars of the church, are now with us to partake of the supper of the Lord, whose voices are heard in our meetings for prayer and praise, are sceptical with regard to some of the essential truths of Christianity. This declaration will startle some who have been asleep while the process which has led to this result has been going on, but its truthfulness will not be questioned by those who have attentively observed the signs of the times and are acquainted with the condition of the church. It is not an uncommon event for the children of our prominent members to freely avow their scepticism, and, in the presence of their parents, advance sentiments which, if true, would overthrow the entire structure of Christianity. I need to be sceptical has come to be considered a mark of manhood, equivalent to holding broad and liberal views in opposition to the doctrines of the Bible, which are called narrow, antiquated, unreasonable and superstitious. Many of our current magazines and periodicals are full of infidelity. The writings of some of our most celebrated literary men abound with it. I instance the writings of Ralph Waldo Emerson, justly characterized by an able writer in one of our Quarters as a 'Christless heathen.' Harsh language that is not only used against false, but also of true! Thomas Carlyle exercises all his powers a potent influence against Christianity. Peter Bayne has beautifully shown what must be the result of a future state, as diametrically opposed to the religion of the Bible.

The influence which Theodore Parker has wielded for years, so fearful in its power, so terrible in its character, is known to all. No man since the days of Mr. Wesley has been instrumental in leading as many to Christ as Mr. Parker has led to the world of woe, as sheep to the slaughter; and every strong man, still lives and continues its effects. I will mention as a periodical which directly promotes scepticism, the *Atlantic Monthly*, now our most popular magazine. A careful perusal of its leading articles has convinced me that its influence is most deleterious to the cause of the truth. A solitary suppliant at one time, a praying band, or imploring congregation, at another have been found to be at the foundation of the most prosperous works of grace. Thus far the fulfilment of the promise—"Them that honour me I will honour."

These facts ought to convey their forcible impressions to the minds of all true Wesleyans. While God is training scores to bear the crosses of faith, during an eventful century, we have borne opposition and opposition,—how are our fillings our early vows and carrying out the designs of our forefathers? "Hold fast that which thou hast, that no man take thy crown." While the means which we have long employed, and by the use of which we have long been recognised

in contradiction to other religious bodies, are passing into almost universal adoption, do we still cling to them tenaciously and hopefully? It affords us real pleasure to hear from different circles of a deepening interest in religion among the people, and to see the evidences of the Divine approbation may become more common until they become universal, is our earnest prayer.

Halifax Missionary Anniversary.

According to previous announcement the Anniversary Missionary Services were preached in the Wesleyan Churches in this city on Sabbath last, to large and deeply interested congregations, by the Rev. John Allison, A.M., of Sackville, N. B., and the Rev. A. M. Latham, of this city. Mr. Latham's Sermon in the forenoon in Brunswick Street Church was founded upon John ii. 35, 36. "Say not ye, we have seen four months and then cometh the harvest? No. From this passage the preacher eloquently treated of the sphere of Missionary labour—in its extent and which appears, by the way, to have scarcely yet culminated—with other than feelings of anxiety and solicitude. It has been the peculiar privilege of that body, on more than one occasion, to stand champion for the general immunities of dissenters, especially in independent government—total exemption from state-authority. From the first, there have not been wanting able minds to design, and eloquent lips to present, the communion which has thus been the conferring benefit so inalienable upon our common Protestantism.

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Scriptural Education in the Church.

That Church, or congregation of Christians, may be considered well educated or instructed in the Scriptures has attained to a general knowledge of the contents of the sacred book—inhabited its spirit and cultivates the practice of its moral and devotional precepts. This would imply a general knowledge of the history of the Bible, of its doctrinal teachings, its moral and religious inculcations, promises, threatenings, and all of these are more or less intimately blended together.

In order to such an education of a Church or congregation, the first requisite is a capable and efficient ministry of the Word. To the pulpit the masses look—always have looked, and always will look—for their instruction in Biblical truth. The ministry of the Sabbath and of the weekly lectures in their common schools, to which they go for instruction in Divine things. Thousands upon thousands in this enlightened Christian land know little more of Christianity, or Judaism, or the Bible, than they get from the pulpit on the Sabbath. How important, then, that this source of knowledge should be pure, constant and sufficient; that there should be no other teacher than the Holy Spirit, and that the great truths of the Bible; not merely portions of them—segments of the circle—but the whole of that circle of truth, as far as this mode of exhibition is adapted to it!

It has been sometimes objected that the short term of ministerial service in the Methodist Church leads to a rather superficial, or at least elementary pulpit teaching, suitable rather to the ingathering of a crowd of converts than the subsequent instruction and drilling of the members in the knowledge and practice of piety. Perhaps there may be something in this objection. If so, we should seek to remedy the defect. It is no part of wisdom to close our eyes against our own faults when pointed out to us, even by an adversary.

But there is one thing to be remembered, that all advantages do not go in groups by themselves, and all disadvantages in others by themselves. The natural good and evil of this life is wondrously blended in the human constitution. The natural good and evil of this life is wondrously blended in the human constitution. The natural good and evil of this life is wondrously blended in the human constitution. The natural good and evil of this life is wondrously blended in the human constitution.

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reference to the Bible and the culture of the religious life. It will be Biblical in its spirit and aims. Its inspiration will be drawn from the Bible, and its tendency will be toward the Bible. Some of it will be directly Biblical—illustrating, explaining, enforcing the sacred text—commentaries, sermons, annotations, Biblical dictionaries and cyclopedias, sermons, essays, dissertations, etc., bearing on Biblical and theological subjects. Others will be indirectly so, or partly direct and partly indirect—such as religious periodicals, the monthly literary and religious magazine, or the more strictly quarterly review. Then there is now the productive field of Sunday school literature, in a greater or less degree Biblical in its character, and tending to the Scriptural education of the masses.

The Press! The Press is a gigantic engine placed in the hands of the Church. Let it be worked up to its full power, and grand will be the result. Scriptural education among the masses will thus attain to a higher standard than it has ever yet reached. Then shall come the day when the children of the Church shall all be taught of God.

There may also be named in this connection the Sunday school itself, the Bible class, and catechetical instruction. Concerning this last, it has unfortunately become almost obsolete in the Church. We are not certain but it would be a good plan to revive it, not only in the Sunday school, but in the Church itself. How would it do to put all our probationers, old and young, through a course in our excellent Catechisms before being received into full membership? Would it not be for their future stability and Christian character? The primitive Church had its catechumens and catechists. Could we do better than to return to the ancient methods? The storing up in memory of "the form of sound words" is no vain work; and if all our young converts were thus thoroughly drilled in these elementary works and studies by the pastor, or some other qualified person, once a week during their probation, it would probably give them a more enlarged and definite conception of Christian doctrine, and of the obligations of Church membership, and do much for their growth in knowledge and piety.

It may be said, perhaps, that the class does, in our Church all that is necessary in this regard. We answer: Perhaps the class should do so, but does not ordinarily. We trust we shall not be thought heretical, if we say that the class is doing all that was originally intended or claimed for it—that it is not worked up to the full measure of its capability, and needs a good deal of remodeling to make it what the Church requires in these latter days. It answers a good purpose in comforting and strengthening pious people with its experiences, hymns, exhortations, and prayers. But solid instruction on the duties of life and in Biblical truth is not very prevalent in class meetings, as at present constituted. The attendance upon class is the stimulus of the emotions rather than the instruction of the understanding—exhilaration rather than edification. Class meetings are doubtless useful, but they might be made vastly more so.—W. Advocate.

Summerfield as a Preacher.

The best judges, who are familiar with Summerfield's preaching, find it impossible to tell precisely in what his interest consisted. We venture to repeat that the solution of the problem is to be found mostly, if not wholly, in what the French would call the *nature* of the man—the beautiful compatibility between the preacher and his preaching—his harmony that revealed itself in his looks, his tones, his gestures, and all the subtle indications of verbal style, mental aptitudes, and moral dispositions. You may find other traits than those mentioned, to perceive at once that he must have been an entirely different preacher. Had he possessed the same intellectual faculties, but been *bravure*, or demagogic, or satirical—had he been tinged strongly with moroseness, misanthropy, or self-conceit, his pulpit characteristics would have been different; he never could have won the peculiar fame which attaches to his memory; he would probably have gone down to the grave without public distinction. With a mind susceptible of all graceful impressions, a heart whose sensibility was feminine—yet, with such femininity as we ascribe to angels, and think of as consistent with mighty though serene strength—he united the very sanctity of religion and a simplicity of purpose which saved him utterly from the affectations or artifices that might have marred his character, and quite changed the effect of his preaching to the grave the thorn in the flesh.

The youthful hero, wounded in the well-remembered conflict, retired, at last, to his tent in die. "Well—yes—well—all is well! I want a change—a change of form—a change of everything," he said, feebly, as the last struggle approached. "Al—though—sin—has—entered"—but his utterance failed in the quotation. Night came on; with increased energy he exclaimed, "All's perfection!" "Good night!" were his last words.—Irish Evangelist.

Duty to Ministers.

Ministers of the Gospel have a great and difficult work. They need all the encouragement and help that their people can give them. Their ability to work depends much upon it, as well as their comfort in the work; their continuance in their fields of labor depends much upon it, and not less does the good of the people themselves depend upon it. What then can the people do? What must they do in order to promote the greatest efficiency of the ministry? They must pray for the ministers. In all their qualifications and labors they are dependent on Christ. He himself says in the Word that the Spirit, whom he sends, "distributes to every man severally as he will." "He breathed" on the apostles after the resurrection, saying, "Receive ye the Holy Ghost;" and on the day of Pentecost, according to his promise, gave the Spirit abundantly to qualify them for their work. And again he says, "Without me ye can do nothing." If, then, prayer should be offered by the Church that spiritual gifts may be granted them, and also prayer that they may be assisted in the exercise of these gifts. "Brethren, pray for us," says Paul, "ye also helping together with prayer." And further pray that they have bread to eat, so that they may live, and be in good condition to preach.

If they thus pray for them in the closet, in the family, in the prayer-meetings—pray sincerely and with feelings—they may expect that Christ will furnish such ministers and bless their labors. And if they thus pray, they themselves will be prepared to do other duties toward them. But if they neglect to pray for them except now and then, how can they expect their ministers to preach well or have much success? "I lost my prayer book," said one minister when complained of for his poor preaching at a meeting. "The people should always be at meeting. What encouragement can a minister have to study and preach well if the people are not there? A little rain, snow, mud, cold; if these

series of good ideas, good enough to command the respect of his audience, though he should fail of any very important impromptu thoughts. This rule we deem the most essential condition of success in extemporaneous preaching. It is the best guarantee of that confidence and self-possession upon which depends the command of both thought and language. Summerfield followed it even in his platform speeches. Montgomery noticed the minuteness of his preparations in nearly two hundred manuscript sketches.

There was one respect in which Summerfield was a model for all public speakers; namely, in the ease, as we have described it, with which he undertook his pulpit task. Doubtless he felt the usual anxieties of preparation in the study; but, having made his preparations and committed them and himself to God in prayer, he seemed to enter upon his public duties disburdened of all care. There was no elaborate effect of thought or language—no fluttering after lofty flights. If, as we have said, preparation is the most essential condition of success in extemporaneous discourse, this facility, this self-possession, the result of preparation and of the absence of all egotistical aims, is assuredly the second. It may be affirmed that failure is next to impossible to him who acquires it as a habit. Why will he have a suitable supply of thought on a given subject would expect to fail of an easy communication of them in his family circle at the fireside? The right language will come to him "of itself," and the right modulation, and if the subject demands it, pathos, solemnity, or denunciation. How naturally does he assume the appropriate expression both of voice and gesture. Why, can we not have equal facility in the pulpit? Mostly because of the restraints which our powers suffer from our egotistical anxieties, our attempts to do something great. Simplicity is an element of all true greatness. He that would be successful, especially in public speaking, should study his subject ill, as we have above stated, he feels that he has provided lessons which his hearers will respect; and then, untroubled about himself, simply intent on the task before him, enter directly and calmly into it. He will soon lose himself in his subject; language better than he could ever have elaborated in his study will flow from his lips; his sinners and self-possessed spirit will be susceptible to the pathos, the severity, or the dignity which the different phases of his theme inspire; a natural and therefore beautiful compatibility will usually exist between his subject and his own mood, and not unfrequently the latter will be excited by the former to the loftiest elevation of thought. This, we again affirm, was Summerfield's great pulpit characteristic.

An incurable malady reminded him that he must work while the day lasted, for the night cometh. He was incessant in his labors, preaching often from five to ten discourses a week, besides frequent addresses, in which he was remarkably happy. He delivered about four hundred sermons in the first year and a half of his ministry. Throughout his brief but laborious career, he was ever about with his "morning feelings," of which Montgomery speaks, and which seems, indeed, a usual pathological accompaniment of genius. His conversion was clear and decided; yet, in his subsequent religious experience, he was subject to severe inward conflicts, and Holland has justly remarked that "the light of spiritual illumination in him—whatever may have been the case in *others*—did not unaccountably shine brighter and brighter into the perfect day; but clouds and darkness frequently intercepted the rays of that Sun of Righteousness which had so evidently arisen on his soul. Indeed, the Lord seems to have led his servant, not with the shadow by day, and the glory by night of the pillar, and cloud, and fire, but alternately, amidst perpetual natural gloom, presenting to him the light of the flame that shined on the Israelites on the verge of the Red Sea, and the darkness behind that formed upon the Egyptians, their pursuers. But God, who is 'love,' was equally present to him in the splendor and the terror—in the hidings as in the revealings of his face—and by that mysterious dispensation, we can not doubt, led him, as the best mode of guidance, through the sea, and the wilderness over Jordan to Canaan, and Jerusalem, which is above."

This was his discipline—he needed it amidst the perilous fatigues of his success. It was probably one of the most effectual causes of that profound humility which was at once the protection and charm of his saintly character. Could we read the inner history of most of the mighty men of God in the earth we should find that they had been summoned by him to confront, like Moses, the fiery terrors of Sinai, or, like Daniel, call upon him from the lions' den, or, like Paul, to bear with them to the grave the thorn in the flesh.

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A Leader's Experience.

My experience as a leader, both in my native country and in my adopted, has satisfied me that the vital best of Methodism quartered in the classroom. In Ireland the quarterly visitation of the classes by the preachers was regular, and any one who had been absent from class three months without sufficient excuse forfeited his quarterly privilege, which was the evidence of membership. I think this worked very much to the benefit of the Church.

I have met with conversions in the classroom, and have often known of instances where a temptation has been broken, a dark cloud dispelled, a drooping soul encouraged and revived, and a feeble one strengthened; but I have not known of any case of backsliding while attendance on class was regular. In all cases which have come under my personal observation, I have remarked that those who were regular in their attendance grew in grace, while those who fell were those who neglected the class-meeting. I have therefore come to the conclusion that Methodism without class-meeting would be "aborn of its strength."

I commenced meeting in class when about sixteen years old, and have now been over thirty years enjoying that privilege. For nearly twenty years I have been a class-leader, and during that time have met with a great variety of characters. In some cases much ignorance, but in no case a character to whom the meeting was without more or less benefit. In Ireland I met very many, and not a few in this country, whose ignorance of Bible truth was lamentable, and I have become satisfied that the instruction so much needed by young converts, or the less intelligent and restless, cannot be given without such instrumentalities as the class-meeting. An old man, who had been for sixty years a bold and fearless sinner, came into my class one, and, when spoken to, said he thought he must have felt as Satan did when he came among the sons of God—he had no business to be there. When next he came he told me he felt like a man who was walking in a bad road, full of stumps and stones, and holes, with just light enough to know they were there, but not enough to shun them. He soon found more light, and has never been willingly absent from the class from that time to the present. To him the class is a necessity, and always a blessing. I really believe that that old man could not have been led into the light, and kept walking in it with the steadfastness which has marked his course, without class-meeting.

In Ireland many classes are without regular preaching, or have it only once in two or three weeks; but they are kept alive through class-meeting. It is here, as there, the foundation of every year's glory. Round my present residence of five years ago I could not find a dozen Methodist, and no M. E. Church was nearer than a mile, although in the City of Brooklyn. I have seen within five years three Churches grow up, and in each case the beginning was the class. Now I can reckon up more than one hundred and fifty members close round me, and they all meet in class.

The plain and pointed remarks of a faithful leader may sometimes drive persons away; but I find it works well to make the class-room hot enough to thaw the cold, and clear enough to freeze the blind and willful wrong-doer out—Christian Aid.

The Approaching Marriage.

(London Letter in Edinburgh Witness.) The announcement respecting the arrangements for the arrival of the future Princess of Wales in this country, has ever since been the subject of general comment and approval. The Londoners, let it be said, were not at all pleased with the resolution taken to have the royal marriages celebrated at Windsor. All former royal marriages had taken place at St. James's Chapel; and the removal of the wedding of the Prince of Wales, the most interesting of them all, looked like a piece of malicious spite, to deprive the citizens of two things they dearly love,—a holiday day and a spectacle. What the reasons are for preferring Windsor have never been told, though they may be easily guessed at. Half the Government potentates are coming over for the wedding, and there is no accommodation for so many of them but at Windsor; and at Windsor, therefore, to suit their convenience, the wedding must be. But the Queen, in her forethought, has provided a treat for the Londoners, which will be far more worth having than the Londoner's view of the wedding. At the best, that would only have allowed the royal parties to be seen as they passed in the confined space between Buckingham Palace and St. James's. It is now settled that, in place of this, the Prince and Princess are to pass in public procession through the streets of London on the day of the Princess's arrival. This will be a sight such as has not gladdened the eyes of Londoners for generations. When the last Danish Princess was bringing home the late Danish Princess that married into our royal family, the notes to the magistrates of Buckingham Palace, all fitting preparations for her reception, adding, in quiet phrase, that a King of Scotland did not bring home a wife every day. It is not said that the Edinburgh people stood in need of any