

The Wesleyan.

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NOTE AND COMMENT.

The spies of the Pope of Rome are on the School Boards which they denounce, and the same class are appointed to positions under a Government they are sworn to destroy.—*American Protestant.*

Putting a stove less in an apple barrel is the same thing as stealing a pocketful of apples out of it, yet the father who does the former thing is in the habit of whipping the son who does the latter.—*Current.*

It is a misfortune to Canada that American fugitives can mingle with her own people in the very shadow of justice, wear purple and fine linen and flaunt their ill-gotten gains in the broad light of day.—*New York Paper.*

A lady was railing against the Jews the other day and said: "I can't bear those Jews; they cheat as soon as they begin to go to school." How so, pray, madam? "It is quite simple; they pay school fees for one, and learn enough for two!"

Many men in the church are soul-sick unto death, and their disease is worldliness. They are unhappy because they cannot get more, and shiver whenever a collection is taken or subscription started. They never give.—*Northwestern Chris. Adv.*

Bishop Marvin said he could go to the mailing books of one of our Conference Advocates and tell what churches had paid up their pastors and contributed liberally to all Methodist causes. Where bone-dust is sown the yield is sure.—*Richmond Adv.*

Self-respect is the only shield against degradation, and the working girls will be aided in their endeavors to lead good lives by feeling sure that the best people in the community are taking an interest in them and ministering to their tastes and their happiness.—*Boston Transcript.*

A race of goody-goody benefactors in one generation begets a race of cheats in the next. Can society afford to have its schools taught by those who do the work "as a labor of love"? Teachers deserve better pay, and, if not better paid, they will degenerate into second-generation cheats!—*Miner. Jour. of Education.*

Rev. T. P. Hughes, a missionary among the Mohammedans at Peshawar, India, calls attention to an interesting fact: "It is a startling fact that the irony of circumstances has brought it to pass that the greatest ruler over Mohammedan people—people who have done more to lower the position of women than any other—is herself a woman, the Queen-Empress Victoria."

A New York Baptist paper—the *Watch Tower*—has suspended after a brave, though not wise, struggle to live. It was not caused by lack of ability. There were force and freshness in its editorial management. The weakness was in its business department—in the attempt to give a two-dollar paper for one dollar. All its receipts and \$18,000 more were expended on it, and yet it had to stop. The moral is plain enough.—*Intelligencer.*

Let the old give place for the young. Ruts are made by the wheels running long in one track. Church officers get rutty sometimes. The young need to feel responsibility in order to the largest development and usefulness, and the older a changing promising young men, give them a chance for evolution, even at the expense of a little innovation. Keep enough of the old officers in for conservatism, but call into the ranks a sufficiency of fresh blood for aggression.—*N. O. Adv.*

It is an important, and perhaps an unfortunate fact, that Nonconformist ministers do not now retain their pastorates over the same congregations for so long an average of years as they used to do. The English "Society for the Relief of Aged Ministers" reports that in 1818, when it was founded, "the average duration of pastorates appears to have been about twenty years. It may now be reckoned at not more than half that period; and even this average will probably continue to decrease."—*Messenger.*

A converted Chinese, speaking in a love-feast, said, "Jesus is the indispensable man." His brief experience had taught him the truth of Christ's pregnant saying: "Without Me ye can do nothing." He is so indispensable to the world's salvation, that no man can approach the Father but by His intercession; no man's sins can be forgiven but by His intercession; no man's impurity washed away but in His blood. Yes, Jesus is indeed the one indispensable man!—*Zion's Herald.*

When once the idea obtains in this country that Sunday is to be a day of amusement instead of a day of rest and devotion, Satan can afford to take a holiday.—*Nash Adv.*

The *Christian Secretary* calls attention to the fact that there are in India 124,000,000 women, who are truthfully described as "unwelcome at their birth, unsought in their childhood, enlaid in their marriage, accursed as widows, and unlamented when they die."

The *Sunday-School Times* discriminates between giving prizes and offering rewards. Winning a prize depends on the failure of others, and is therefore harmful in its tendency; but a reward is a recognition of industry and well-doing on the part of individual pupils, and can be wisely used in Sunday-school work.

They who preach the word of God should take aim at something, and hit it. And if some convinced sinner, or sore-head saint, should say to you, "Do you mean me?" let the answer be: "Of course I mean you. You don't suppose I am firing blank cartridges! I mean everybody that is within the range of the shot."—*South. Methodist Herald.*

Both Mr. Voysey and Mr. Conway have publicly confessed in their pulpits the hopeless collapse of the theistic cause. Mr. Conway has been obliged to leave London, and Mr. Voysey's church is reduced to support its expenses by appropriating its building fund. About a dozen years ago Mr. Conway wrote exultantly that the theistic church "is to be the next great home of human hearts and thoughts." Neither Mr. Conway nor Mr. Voysey's church had spiritual energy enough to start a Sunday-school.—*Chris. Leader.*

The *Teaching of the Apostles* stands singularly confirmed by quotations in other works and by what appears to be a more unanimous critical consent than has been given to any other modern literary discovery. There is not an ecclesiastical historian of high authority in England who defends apostolic succession and prelatical pretensions. This "Teaching" is the death-blow to that priestcraft which will die slowly, but must surely die. As a Church we have reason to congratulate ourselves that our wellknown position as to orders in the ministry has from the beginning been sound and safe.—*N. Y. Adv.*

Bigotry yet holds up its head in some English spots. The *East Essex Times* states that in a village, which is understood to be Great Thurlow, Suffolk, where there were plenty of untenanted houses, the Rev. J. Akins, lately appointed to work in that locality by the Suffolk Congregational Union, had not been allowed to rent a house or occupy lodgings because he was a Nonconformist minister, and he was, therefore, obliged to dwell at the public-house or give up his mission. Some of the villagers would undoubtedly have accommodated the evangelist, but it was intimated to them that a notice to quit would follow upon their daring to receive him even as a lodger.

Is it not possible to teach young women that an unworthy marriage is something from which a woman can never recover? Can they not be made to understand that secret marriages and elopements, so romantic in the eyes of love-lorn maidens, are disgraceful? If men forget such an event in a woman's career, women do not. The security of a woman's good name is in the decorum, the publicity of the marriage ceremony. Whether they would have it so or not, the marriage of a woman is the chief incident in her career; it is one of the chief incidents in a man's life. Let every girl suspect and another likings which cannot be submitted to the knowledge of the family. They pay dearly for their knowledge who forget this precept.—*N. Y. Adv.*

Of the Rev. Geo. F. Pentecost, D.D., a writer in the *Christian* says: "Dr. Pentecost claims your heart through the intense emotional nature that shines through his dark Jew-like eyes." Quoting this, the *Hebrew Christian* remarks: "It may not be generally known that in Dr. Pentecost's veins flows Jewish blood. His maternal grandmother, an intelligent and handsome Jewess of high position, married a Christian, Mr. George Flower, and their daughter, a beautiful girl with Jewish features, became the mother of this eminent and beloved minister. His maternal grandfather had lapsed into religious unbelief, until through a sainted mother of Hebrew descent this evangelist on a more extensive field of service appears."

FAITH IN A HOLY GHOST.

Belief in and communion with the Holy Spirit means the life of Christ in the thought of a living Christian from an exclusively historical way of looking at it. For the Holy Ghost perpetually fulfills Christ's promise in the Church and in souls: "He shall glorify me: for he shall receive of mine, and shall show it unto you." The Spirit forces in upon us, his children, the habitual recollection that Christ is what he was. The interest of his life is seen to consist in this, that it is the life of One with whom we have daily, hourly converse. To the living soul, the nativity, the sermon on the mount, the last discourse, the washing of the disciples' feet, the agony, the cross, the resurrection, do not belong only to a distant history, from which we are severed by the chasm of eighteen centuries of political, social, and intellectual changes.

For the pupils of the Spirit those centuries do not exist. For the children of the Spirit the eternal Christ lives now not less truly than eighteen hundred years ago. Did he not say, "Lo, I am with you always, even unto the end of the world?" And how? Politicians are present after death by the laws or dynasties which they have established. The intellectual survive by the force of the ideas to which they have given currency. The good live yet more nobly by the persuasive beauty of their examples. Was the presence of Christ to be of this description, a presence, not of his person, but of the natural effects of his historical appearance, differing in degree, but not in kind, from the posthumous presence of kings and rulers, and eminently good or bad characters? No; it was to be a real, but a spiritual, presence. The Spirit is emphatically the Spirit of Christ, because he is the minister of Christ's super-sensuous presence, and to fail to perceive this truth is to have heard to no real purpose whether there be any Holy Ghost.

A living belief in the Holy Ghost implies a correspondent elevation of character. There is such a thing as mistaking Christian privileges for Christian attainments, and of imagining that we are what we know we ought to be simply because we know it. There is a simple truth of morals which a man might master without the teaching of the Holy Ghost. There are plenty of reasons for paying our bills, and for avoiding gambling, and for economizing time, and for being careful to state the truth, and for keeping clear of those evils, which bring, sooner or later, their own punishment. These reasons would have had weight with considerate persons if there had been no such event at all in the world as the day of Pentecost. Let us not neglect these ethical lessons of nature; but as we believe the truth of the Gospel, let us not be content with them. The eternal Spirit whispers within the soul of a deeper and purer code of morals than nature dreams of. The fruits of the Spirit are no mere negation of the vigorous forms of wickedness that make up the catalogue of the works of the flesh.

Leaning upon Nature we may as well despair of getting beyond her as of forcing water to rise above its level. But if we will we may reach a higher standard, since we are not left to our own sources. It is the Spirit that quickeneth. He does not merely prescribe. He transforms. He is perpetually asserting his presence by his spiritual transformations. He makes the feeble strong, the melancholy bright, the cold-blooded fervent, the irascible gentle, the uneducated wise, the conceited humble, and the timid unflinching. Now, as of old, "He filleth the hungry with good things, but the rich he hath sent empty away." He gives himself most fully to those who ask for him secretly and often. The soul hears him, it sees him not; the soul feels him, yet as if insensibly. And his presence is itself the peace of

God which passeth all understanding. Henceforth, enriched by his indwelling, the soul's desire is to desire nothing, its will is to will for nothing, its care to care for nothing, its wealth to possess nothing out of God, its one, its everlasting treasure.

This is not mysticism; it is the experience of those who have heard within themselves that there is a Holy Ghost. This is the subjective side of lives which have been spent in the purest and most unselfish benevolence, but the secret of whose strength has escaped the notice of ordinary lookers on.—*H. P. Liddon, D. D.*

THE FAMILY ALTAR.

One other thing gives me pain. Family altars are not as common now as they once were. In fact, my brother, there has been a general loosening and letting down of the family ties in more ways than in the ruin of family altars. Are we going to lose our families as well as our family altars? The home and family life of numbers of our people are now well-nigh things of the past. Father and mother still cling together, however none too closely in some cases; but the children, where are they? Early and late they are on the streets, anywhere and everywhere, and no matter where, so they are out of the way at home. "They are only a pest and botheration, anyhow," said a professedly Christian mother to me a few days ago. She had five children. Her baby and the next younger child claimed her attention just then. She was reclining upon the sofa at the time. She was absorbed in a late yellow-covered novel that discounted marriage and legitimate offspring at a fearful rate. "I had known her in her girlhood. I picked up the book and glanced through it, and asked her how long she had been eating these apples of Sodom." "For fifteen years," she answered; "and then she said peevishly: 'These children worry me to death. I wish I had none, so I could read and enjoy myself.'" She was well, stout and hearty. If she had been sick or feeble in health I could have condoned the remark; as it was it hurt me. They have a home there but no family—no, no home either, simply a place where they stay when they can go nowhere else. This is only a single case, a bad one I confess, but there are others like it—it is to be hoped not many. The family altar is a strong tie. The wildest boy in a far country longs to be at the family altar again. The memory of it touches the remaining tender spot in his soul. He yearns for home, and mother, and father, and the old family Bible, and his little arm chair at mother's side, and the mighty prayer of faith that goes up to God. There is a peculiar touch of tenderness in the family altar that is found in nothing else about our childhood homes. Shall we lose this tie? God forbid.—*Gil-deroy in Nashville Adv.*

A preacher should not be like a postman who delivers a letter and then goes away, as so many do who are content to let their work end there, he should rather be like a telegraph boy, who delivers a telegram, the answer to which is paid, and whose duty it is, therefore, to wait for an answer. If we realize that God has given us a message we shall not be satisfied to go without an answer. The spirit here inculcated is that once shown by an errand boy in, in delivering a letter, said, "What answer, sir, have you got for my master?"

Every morning before you see the face of men, register this prayer in heaven: "Hold thou me up and I shall have respect unto thy statutes continually." Are you going down stairs without that prayer? Then you may fall into sin at the breakfast table. You may lose your temper, and a trifle not worth noticing may put you off the trammles for the day. Therefore pray ere the car moves.—*Spurgeon.*

COREA.

Dr. Maclay has the honor to be the pioneer Christian missionary in Corea, opening communications with that Government. His own words are full of hope. "After forwarding to a prominent member of the Korean Government a letter indicating our object and proposed plans of work, I was invited by him to a personal interview, during which I was informed that our letter had been submitted to the king, and that he had cordially approved our plans. In communicating to me this decision of the king, the officer stated that while there existed strong opposition to that form of Christianity which in former years had occasioned serious trouble in Corea, the Government had no objection to Protestantism, and would not place any obstacles in the way of Protestant missionaries. You, perhaps, can imagine the joy it afforded me to receive permission and authority to commence Christian work among the Koreans in the interest of the Methodist Episcopal Church. As far as I know, our Church is the first to be recognized by the Korean Government as a helper in the career of reform and progress on which it has entered." It is the opinion of Dr. Maclay that it will probably be best only to employ Korean agents as helpers in starting this mission, as during his visit he noticed a certain dislike existing between Koreans and Japanese, which in some places amounted to an attitude of distrust and hatred.

A THOUGHT FOR TO-DAY.

The celebrated Dr. Priestly, after hearing John Hampden preach, said to him, "I am surprised, Mr. Hampden, that you can preach extempore as you do. When I lecture my pupils I can address them extempore; but when in the pulpit I am at a loss." To this Hampden replied, "Doctor, we are so odd as to think we are supernaturally assisted." Doubtless in this response John Hampden gave the key to the problem of the wondrous power of Methodist preaching in the early days of Methodism. The Holy Ghost demonstrated their word in the consciences of sinners and in the affections of believers. That demonstration is, doubtless, made in the consciences and hearts of men to-day, but intellectual unbelief being perhaps more prevalent now than then, a fuller demonstration of the Holy Spirit is necessary to marked success. But since the work of the Spirit is largely conditioned on the faith of the ministry and church, the earnest, unceasing cry of these should be, "O Lord, let the fullness of Thy Spirit's power descend on Thy church?"—*Zion's Herald.*

THE HOLY, TEMPTED.

"How about temptations of the sanctified?" When Jesus was anointed by the Holy Ghost, he was immediately assailed by the tempter, and with a persistent solicitation for forty days. He was not drawn away of his own lust, and enticed as men are, for he had none of these lusts, and so he could not be tempted thus. But he was invited, solicited, provoked, or entreated to do those things for which he had only abhorrence. And this is a form of temptation to which all sanctified persons will for ever be exposed while in probation. But "with the temptation there is a way of escape," and the value of such discipline is far greater than we can comprehend. "The servant is not greater than his master." Satan has the subtle power to inject a thought of evil so fully into the mind, that it is often difficult to distinguish it from an evil thought, having its origin in ourselves. I think it is Spurgeon who is responsible for the homely advice to a friend, "Don't be persuaded to believe yourself to be the father of the brats which the devil lays on your doorstep." It is as good and needed as it is homely.—*D. B. Underhill.*

A GREATER GIFT.

We have lost, it is true, the gift of tongues that was possessed in apostolic days, but we have what is more than its equivalent, a power unknown to those times, of multiplying copies of the Scriptures indefinitely; and we have the Bible in more tongues than they ever spoke. It was five hundred years from the Septuagint to the Vulgate version, and even at the beginning of this century there were in existence only fifty translations of the Scriptures. Now there are two hundred and fifty, and the possibilities of multiplication of this wonder-working volume are absolutely unlimited. The modern printing press can throw off 30,000 copies of the Psalms in an hour, and in the same time it can print 2,500 copies of the entire Bible. A single press can give the world 4,000,000 of Bibles in the same time that it would have taken the swiftest writer of the early Church to make one. In Wickliffe's time it would have taken five years' labor to earn a Bible; to-day one hour's wages of the humblest working man will buy one. Never was the gospel so diffused before. We are living, indeed, in the days long predicted, when the angel flies in mid-heaven, "having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people."

SCATTERED FRUITS.

When a company of native preachers were itinerating recently in the northern portion of the Madura Mission of the American Board in India, they came to some villages seldom or never visited by any Christians. The people first ran away from them; but at length they found a low-caste man who could read, and in his little thatched-roofed house they found a Christian leaflet. In answer to their inquiries as to where he obtained it, he said that previously he had been afflicted with some difficulty in his leg, and had been to the dispensary at Dinnigul, where a spectacled gentleman had kindly felt of his leg and treated him and given him the leaflet. In another village, a Christian woman was accustomed to go the houses of rich people, whose females never appeared in public. In one of these she met a woman that had been a pupil of Mrs. Capron's, in Madura. Seeing that the Bible woman did not introduce the Bible first, but after interesting them in something else, she said to her: "Mrs. Capron always used the Bible first, and other lessons afterward." So the Bible woman thenceforth always began by taking a verse of the Bible. These experiences are common in other parts of India. Several years ago, a Methodist clergyman preached for a few years in Bombay. He is now in the Madras presidency, where he received a note from Lahore, saying that a native of high position had recently died, triumphantly trusting in Jesus as his Saviour, and that when dying, he declared that his conversion was due to the preaching of that Methodist clergyman in Bombay, and that he desired to have him informed of it.

The benign influence of a hallowed Sabbath will diffuse itself along the week, will sweeten the atmosphere of your home, and tell its tale of blessing in domestic harmony and growing indoor comfort. It will send you with elastic step and a clear calm head, with peaceful conscience and unruffled temper to your Monday morning's employment. I will keep a sharp thorn out of your dying pillow; and if it leads you to the tomb of a risen Saviour, will more than reconcile you to your own.—*James Hamilton, D. D.*

Goethe made one into two, which it is possible many persons will in some of our modern congregations will sympathize with when he said: "I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own."

OUR HOME CIRCLE.

AT EVENING-TIME IT SHALL BE LIGHT.

It was the evening-time, the day had passed, and the sun had set, and the stars were shining in the sky...

II.

The mother's face fell a stain of sorrow, and her sweet flowers were beaten down, and the sun would shine no more...

CHEN LOH-TS-UEH.

Mr. Tomalin, of the China Inland Mission, has given an account of the eventful life of Chen Loh-tsun. He was driven from home at an early age during the T'ai-ping rebellion...

As we drew near to the town the good people came out some distance to receive us, and it brought the tears to my eyes to see their joy and to hear them speak of the Lord their Saviour...

DISTANCE AND SIZE OF THE MOON.

How far do you think the moon is from us? Not far, compared with the distance of the other planets and the sun. It is only about 240,000 miles.

The moon is believed to be made of a much less dense or solid material than the earth. For this reason, though her diameter is not less than one-fourth that of the earth, her weight is estimated as not more than one-eighth of the earth's weight.

A PERFECT DAY.

We went together up the side of some far hill on that fair day; Where, in the grass, clear streamlets glide; Where flickering shadows softly play— Ah me! Ah me!

A WHALE'S ADVENTURE.

Mr. R. Kendal, chairman of the West Coast of America telegraph company, contributes the following story to a London paper: "As a matter of curiosity and unique experience in connection with the working of the submarine telegraph cables, I beg leave to hand you some extracts from the letters from our managers on the west coast of South America, and also from the captain of our cable-repairing steamer."

HEARTILY, AS TO THE LORD.

Yes, that was how she did her life-work. Do you imagine that it was a pleasant sort of work? You are greatly mistaken if you do. Once it might have been. Memory would often paint, with a single stroke, as it were, of her magic brush, a charming scene—a pretty rural parsonage, an affectionate husband, a happy home, where, surrounded by kind people, the years flew by as if on wings.

LAYING DOWN OUR LIVES.

Isn't it sad about poor Mrs. Brook? said a friend to me the other day; "she is growing weaker and weaker, and the doctors say she can't live much longer."

OUR YOUNG FOLKS.

KEEP TRYING. If boys should get discouraged At lessons or at work, And say, "There's no use trying," And all hard tasks should shirk, And keep on shirking, shirking, Till the boy became a man, I wonder what the world would do To carry out its plan?

LOST WILLIE.

A poor boy, employed in Scotland to keep sheep, was overtaken in the hills by a severe snow storm. Long and bravely he kept up, and tried to drive his flock toward home by taking note of the landmarks he knew.

A TALK WITH TOM.

You want to know, Tom, what is the first quality of manhood? Well, listen, I am going to tell you in one word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. The word is "truth."

full of such shams of mankind, in every profession and occupation. There are lawyers everywhere who know that they have never had any training to fit them for their work, who yet impose upon the people, and take the money for giving them advice which they know they are unfitted to give.

There are ignorant physicians, who can and do impose upon people more ignorant than themselves. There are preachers without number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit?

As the night wore on, the fatal drowsiness began to creep over him beyond his power to resist, and without a scrap of shelter, he laid himself down among his sheep to sleep and die, for he was sure he would never more wake on earth.

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then mangled unto death. The captain of the repairing steamer writes: "Having picked up twenty-one knots of cable, and while continuing picking up an immense whale came up to the bows entangled in the cable. It seemed to be about seventy feet in length. In its struggle to get free the cable cut right into its side, the whole of its entrails coming out and great streams of blood. It its last dying struggle it parted the cable on the bow sheaves and floated to windward of the steamer. The cable was twisted up in the form of a wire rope for about two fathoms, and in six different places had the appearance of having been bitten through sufficiently to stop all communication. There is no doubt the whale has been the cause of the interruption."

My friend, though a child of God herself, looked at me in surprise as though I had spoken in an unknown tongue. And yet—why indeed is it, that so many of us fail to meet death gladly, as "the line of shadow across which we are to step into the eternal sunshine?"

Allas! It is easy to see why we fail of this high privilege. If we neglect the laws of health, we are sick; if we break the laws of our country, we are punished; and can we follow at such a distance the laws of Christ, and yet hope for all the blessings of the gospel?

It is no longer necessary to lay down our lives in the arena, fighting with wild beasts, while a cruel world looks on amused; but none the less are we to lay down our lives, our selfish ease, our stubborn wills, our ambition, our neighbors, our country, the whole human race.

All of us, thank God, know some Christians, who so live that like Paul they are able now to say, "I count not my life dear unto myself," and when they are ready to be offered, and the time of their departure is at hand, doubtless they will echo Paul's triumphant exclamation, "To die is gain."—Sunday School Times.

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You want to know, Tom, what is the first quality of manhood? Well, listen, I am going to tell you in one word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. The word is "truth."

As the night wore on, the fatal drowsiness began to creep over him beyond his power to resist, and without a scrap of shelter, he laid himself down among his sheep to sleep and die, for he was sure he would never more wake on earth.

THE WESLEYAN, THURSDAY, OCTOBER 3, 1884.

full of such shams of mankind, in every profession and occupation. There are lawyers everywhere who know that they have never had any training to fit them for their work, who yet impose upon the people, and take the money for giving them advice which they know they are unfitted to give.

There are ignorant physicians, who can and do impose upon people more ignorant than themselves. There are preachers without number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit?

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OUR YOUNG FOLKS.

KEEP TRYING. If boys should get discouraged At lessons or at work, And say, "There's no use trying," And all hard tasks should shirk, And keep on shirking, shirking, Till the boy became a man, I wonder what the world would do To carry out its plan?

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THE WESLEYAN THURSDAY, OCTOBER 2, 1884

BISHOP PIERCE.

Southern Methodist papers abound with references to the death of Bishop Pierce, the late senior bishop of their church. With a field like that of Bishop Simpson, he might have proved himself his equal. While a student at the Georgia State university, he made a profession of religion, and united with the Methodist Church. His religious convictions led him shortly afterward to abandon the legal profession, for which he had been preparing, and to enter the ministry. He joined the Georgia Conference in 1831, and rose rapidly to a foremost place in that body. As an orator he had few peers on the American continent. His celebrated Bible speech in New York was pronounced by Macaulay the finest specimen of English that he had seen from any American author or speaker. Before vast camp-meeting assemblies he was the equal of Chalmers or Whitefield. This eloquence, as one minister has remarked, he laid on the altar of God, and this attribute of consecration made it peculiar. "Whatever he said seemed to be better than the same words from any other lips. There was a soft delicious charm in his tones and looks, and movements, that moved and won the tenderest sympathies; while all along you felt the vigor of his intellectual force, and gladly yielded to be borne away through the fields of his grand conceptions."

Bishop Pierce's death took place on the 3rd ult., at Sunshine, near Sparta, Ga. For many months his throat had been so troublesome as to render it almost impossible to take any nourishment. In this enfeebled condition he was stricken with fever. Perfectly cognizant that the end was near, a few hours before he died he turned to his physician and asked: "How long will I live to wait?" Being told "not long," he settled back on his pillow, and with his face lit by a radiant and confident smile calmly awaited the inevitable. He was rational to the last, recognizing with his usual friendly courtesy all who crossed the threshold of the death chamber even up to the hour of dissolution. His final words were, "Rest, happiness and peace forevermore."

At his funeral the following telegram from Dr. Talmage, of Brooklyn, was read: "A great light is extinguished, but passed into a larger and grander orbit. They that study to righteousness shall shine as the stars forever." In simple words a fitting and a daughter of the deceased minister said to her mother on the bright morning of a September day: "Grandfather has gone to a sunshine to sunshine." A notable feature of the funeral procession was a family company of girls, dressed in white and carrying a few

These young women have been formed by the Wesleyan Missionary Society.

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Any move in the direction of Sunday parades of our volunteers is to be regretted. Home duties must be neglected, quiet hours must be disturbed, and the streets of our city on the Lord's day may be filled with a crowd escorted by military bands. Our only look at the influence of a Sunday parade is upon certain European and American cities to feel that they are being held in a military grip. We watched with interest the parade on Monday, with a feeling of the comparison which a year's parade would make to the military parade which was most satisfactory, but we shall regret further improvement if improvement must be, in any

measure, the result of Sunday parades. And why should men be taken from their own places of worship? No officer in the regular army would order an Episcopal soldier to attend a Presbyterian church. Such an act, if represented at head-quarters, might cost him serious trouble. We should think this objection worth notice, even though, as in a certain Canadian town where occasional church parades have taken place, the officers and men were marched in, in succession to the several churches.

We fear that the proposed Sunday parade is to be regarded as the insertion of the thin edge of the wedge. The attempt is to be regretted. Even Sunday funerals have been avoided more than formerly in view of their interference with the quiet of a sacred day. While the matter is yet optional, let each man look at duty in the light of the law of God and act accordingly. The motto of the great English patriot, Hampden, is a safe one—"No step backward."

A MIRACLE OF GRACE.

A strange funeral took place in New York on the 21st ult. Broadway Tabernacle was filled, and the sidewalks and streets at Broadway and Thirty-fourth st. were blocked. The crowd was a mixed one. Wealthy women sat side by side with women of a very different class. Professional thieves and pickpockets forgot their calling for a time and knelt with bowed heads. Jerry McAuley, whose death had attracted such multitudes, was a notable character. The boyhood and early youth of this man, whose death is a serious loss to the evangelical agencies of New York, were spent in the worst sections of that city, and his companions were thieves, river pirates and their sort. He was sent to the penitentiary for fifteen years. While there he was converted. Although offered a pardon he determined to serve the whole fifteen years because he believed he deserved it. When at length he was liberated he began Christian work amongst his old companions in the lowest resort of the city. He began by turning a noted dog pit into a chapel. Friends became interested and helped him to secure a small mission house, and there Christian service was regularly held. Subsequently he opened another mission on a larger scale. The supernatural spiritual changes which have taken place in connection with these missions have afforded rare proofs of the power of the gospel. As a leader in the work, "Jerry," as everybody called him, reached a class that few can. He thoroughly knew them, for he had been one of them. He was an unanswerable apologist for the Gospel—better than logical discourse or profound volume. He was a miracle of grace; and by his steady course not only won the confidence of those for whom he labored, but also the respect and confidence of the most prominent Christian men and women in New York. He rests from his labors but his works follow him.

METHODIST SUPERINTENDENCY.

The London *Watchman*, in an editorial on the formation of a West Indian Conference, has some statements which will be viewed with interest by all who remember the warm discussion called forth by the proposal to establish an itinerant general superintendency in Canadian Methodism. It is pleasing to find that our English fathers and brethren, when forming their numerous West Indian missions into one organization, have in some measure sympathized with our difficulties and followed our course of action. It will be noted that the *Watchman* on one point is in error. Our Canadian General Conference meets once in four years and not once in three years.

The Connexional character and spirit of American Methodism is maintained in the intervals between the General Conferences by the itinerancy and the united counsel of the Board of Bishops, who are accustomed to preside at the Annual Conferences. Although the Canadian General Conference is triennial and not quadrennial, the experience of the last ten years has shown that the Connexional unity of their body could not be well maintained without the aid of itinerant general superintendents, answering in general to the American Methodist Bishops. In Australia, so far as we can learn, the want of some equivalent provision has made itself felt. In that vast and various region provincial idiosyncrasies are marked, and provincial jealousies are strong. The triennial Conference is evidently lacking in power, by means of its periodical reunions, under a succession of

changing Presidents, to preserve the Methodism of Australia in harmony and unity.

In the West Indies there will be two annual Conferences, an Eastern and Western. These two Conferences and the first General Conference will all hold their first and constitutive sessions in the early months of the next year. The Rev. George Sargeant, who goes back to the West Indies, with the great advantage of having had considerable experience as a minister in England, and as the chairman of an important district, as well as of having spent not a few years in the West Indies, there also having for several years been district chairman, is not only to be the first President of the West Indian Conference General and Annual, but to be set apart from circuit labor to act as general superintendent. He will, in fact, be the Methodist Bishop of the West Indies. We trust his life may be spared for many years. The work which he has to do will be arduous, difficult and responsible. But he will be able to give to it his undivided, undistracted energies. To develop self-reliance and intellectual gravity and responsibility among the colored people of our churches—to do full justice to the pure negro, as a Christian and as a member of the church—to help on the decay and death of mere colored prejudice and of blind and bigoted caste-pride, whilst showing no disposition to make too much of the coloring man merely because he is of a negro race—to raise and train a due proportion of negro ministers—to establish the discipline and economy of Methodism both spiritual and financial, on a sound basis of self-support and natural self-extension—such will be the task before Mr. Sargeant. It is worthy of the consecrated powers of any minister, however distinguished. Mr. Sargeant has the confidence of his brethren at home: knows fully the mind of the Conference and the Missionary Committee, and will, if spared, we doubt not, leave a name identified with one of the most important periods in West Indian Methodist history.

The Financial Meeting of the French District, held recently in Montreal, gives our excellent missionary there, the Rev. L. N. Baudry, high hopes for the future. Instead of the spirit of persecution, he observes a spirit of awakening and inquiry which is "widely manifest." He is cheered also by the fact that "our own societies which once, on account of persecution, were almost as nomadic as wandering tribes, are now forming permanent settlements, taking root in the communities where they are known, and extending their influence among their friends and relatives, and are likely to be "the nuclei of self-supporting societies in the not distant future." Of St. Theodore he says: "A good new school-house, built by the people, is ready for occupancy. And in the same place a new church or chapel is nearly ready for dedication. There is nothing else like it in the Province—at least so far as we know—a French Protestant church erected almost entirely by the generous givings of the new converts themselves. The spirit of liberality is developing rapidly over all our fields." At the close of the business an excellent evangelistic meeting was held, in which several of the missionaries took part. Not less than one hundred Roman Catholics were in attendance, and their attention was very marked from first to last.

The tolls are tightening around the liquor business. The distillers of the United States have some seventy millions of gallons on hand, subject to tax by Government, for which payment is asked. To the honor of the Canadian Government be it said, they would give no aid to the scheme to export the whiskey to Canada and reimport it in order to escape the tax, although it is said that \$60,000 were spent at Ottawa in trying to manage the press and parliament. An organ of the Distillers and Brewers' Association says:—

After bleeding us in every possible way the Canadians did nothing for us. The Cabinet was divided on the question, and at last apologized for their refusal by pleading fear of the temperance sentiment. The payment of the large sums laid out in attempts to get whiskey into Canada caused an animated discussion in the Executive Committee of the Association, the Canadians being denounced as frauds and the agents of the Association as silly duds. The investments made by the Association in newspapers and warehouses in Canada will, no doubt, be abandoned, as no return is ever expected from them.

The annual Flower Show and Sale of the South Brunswick street mission, took place last week. It was creditable alike to the managers and competitors. An effort to cultivate a little flower has often led to the introduction of air and sunlight into some degraded hovel, and to the dawning of a spiritual life of which pure air and sunshine are heaven's

types. It was a wise thought on the part of the managers to give pictures as prizes for flowers. A pretty picture on the wall will be another step toward refinement. The missionary and the Sunday-school teachers and the teachers of the sewing classes, are doing a good work. We wish that all the supporters of the mission could have been there, and many others as well. They would have learned what a degree of self-denial and patience some Christian workers have to exercise because certain citizens are licensed to make wealth by brutalizing others.

The attempt made on a recent Sunday evening to burn the property of the Rev. Dr. Pickard is the seventh or eighth effort of the kind within a year at Sackville. Two of these were successful. In this case some persons going home from church discovered a fire in a shed which a few minutes later would have been beyond control. Dr. Pickard has offered a reward of one hundred dollars for information that will lead to the conviction of the villain guilty of this outrage. Sackville is apparently having a visit from that mob-spirit which in Iowa, according to the *Chicago Advocate*, has "scared judges, intimidated towns, and threatened dire ruin to all who uphold the (prohibitory liquor) law."

On Thursday next the new Centennial Hall—one of the handsomest college buildings in Canada—is to be formally opened. We have seen no official order of exercises as yet, but learn from the *Post* that the programme consists of religious exercises and addresses to take place at the Memorial Chapel at 2 p. m., to be followed by a dinner at 6.30 p. m.; that invitations to several hundred friends of Mt. Allison, including the leading donors, the graduates and others, are being issued, and that His Honor the Lieut. Governor of Nova Scotia will be present.

In announcing the death of Bishop Pierce, the *Wesleyan Advocate*, of Georgia, remarks with much reason:

The custom of blurring with heavy black lines a newspaper containing an account of the death of a good man, has always seemed to us out of harmony with the best Christian sentiment. The record of such cheerful piety, such triumphant faith, such heavenly calm and peace as this issue of the paper contains, in the death notice of Bishop Pierce, must not be marred by any unusual display of black. We would, if we could, rather gild the record with the light of the sun.

Almost every mail brings complaints of the non-arrival of the *Wesleyan* at the address of some of its subscribers. A few weeks since, upon a suggestion from the post-office that a change in the sorting of parcels would be likely to ensure their more direct and speedy transmission, our mailing sheets were carefully re-arranged. The result has not been what was expected, though representations have been made and repeated to the authorities. Any further confusion will have to be followed by a return to our former methods.

SUNDAY-SCHOOL CONVENTION.

The sessions of the fourteenth Sunday-school Convention of the Maritime Provinces, began at Yarmouth on Thursday of last week, and occupied three days. The welcome given by the delegates in the pleasant homes of Yarmouth was not less cordial than the verbal welcome offered through the local spokesman, the Rev. C. Goodspeed.

Officers as follows were chosen: President—S. J. Parsons, Stonington, N. B.; Vice-President—A. F. Stoneham, Yarmouth; T. S. Simms, St. John; W. Heard, Charlottetown; Corresponding Secretary—Jas. Forrest, Halifax; Recording Secretaries—J. T. Fletcher, Woodstock; Chas. H. Longard, Halifax; Treasurer—T. B. Crosby, Yarmouth.

The discussion on County and Provincial organization, which called forth some conflict of opinion on denominational grounds, was a well sustained and vigorous affair. In the evening, after the address of welcome had been given and responded to, the Rev. J. Stothard gave a masterly address on "The Sunday-school and the Home." Mr. Grierson also spoke fervently on the same topic. Eighty-one delegates were present on Friday morning. The denominations were thus represented: Methodists 19; Baptists, 38; Presbyterians, 18; Union, 3; Congregational, 3. The Rev. E. Goucher, of Truro, read an admirable paper on the "Promise of the Holy Spirit in Sunday-school Work," and the Rev. I. M. Mellish, Hebron, delivered a short, eloquent address on "The Sunday-school in its relation to the Pastor, Superintendent, Teacher and Scholar." Mr. W. Heard, of Charlottetown, also gave an interesting account of a Bible-class of young men in operation in his city and doing an admirable work, after which

Mr. W. H. G. Temple made a short and pithy speech, taking the circulation of the blood in the physical system as typifying healthy Sunday-school work. Several other speeches were made by delegates. In the evening a large public meeting, at which earnest addresses were delivered by several speakers, gave good proof that Yarmouth is deeply interested in Sunday-school work.

An infant class lecture, given on Saturday morning by Miss Sarah Robinson, of Halifax, was one of the best features of the convention. The class of thirty was selected from the Sunday-schools of the town, and the lesson was the 103rd Psalm. At the same session, Mr. C. H. Lofgard, of Halifax, gave an interesting description of the recent Sunday-school Anniversary at Framingham, Mass. After an "animated discussion" where a discussion seems hardly to have been a necessity—it was resolved "that the convention believe the use of liquors and tobacco inconsistent for Sunday-school workers." The presence of a number of delegates added much to the interest of the Lord's day. Several visiting ministers occupied pulpits, and ten minute addresses were given by several ministers and laymen to nearly ten thousand people assembled in the Phoenix rink. Mr. C. H. Longard conducted a Chataqua vesper service in the Central Baptist vestry at five o'clock. A farwell prayer meeting, held in the Central church after the usual evening services, concluded the day.

The Convention was favored with efficient officers. The President, a resident of Carleton Co., N. B., is a well-known enthusiastic Sunday-school worker, and his experience and counsels were of no small value. The Sunday-school record of the other officers is also well established. Messrs. E. D. King, J. C. Mackintosh, and Herbert Harris, of Halifax; D. Stewart, of Summerside; John Stewart, J. W. Smith, and William Peters, of St. John, form the Executive Committee for the year. It is probable that next convention will be held in St. John.

PICTOU, N. S.

A few words from the Pictou circuit may not be uninteresting to the readers of the *Wesleyan*. We have here a small, compact circuit, and a kind and generous people. We have so far pursued our work in comfort and with some measure of success. We have a pleasant parsonage and grounds, but encumbered with a very doubtful ornament, a heavy debt. During the past year, through the united and generous efforts of our people, aided by a grant from Toronto in lieu of rent, \$1200 of this debt has been paid, leaving \$700 to be provided for. Of this sum, \$400 has been procured from the Parsonage Aid Fund, payable in ten annual instalments, and the remaining \$300 we hope to pay off in the near future. So that in this enterprise we have managed to struggle into the daylight.

During the past year several families at West River brought credentials from a neighboring church, and became connected with our congregation. This led to a preaching service in that locality, and has finally resulted in the erection of a church. A neat church, seating fully 200 persons, has been so far completed, that we began to preach in it on Sunday, August 24th. The outside has been finished and the floor seated for the present with benches. We hope to complete the inside next summer. The best of all is we have proceeded so far without any debt; this is due largely to the energy and kindness of our friends at the West River.

We expect this circuit to come off the list of missions this year, and strike out for independence. We are carrying through these enterprises at a time of great financial depression, when many of our dear people have lost heavily. Yet in the midst of it all our congregations are doing nobly for Christ and his cause. We are working and praying for a gracious revival of religion.

THOMAS RODGERS.

A MISSIONARY PARTY.

On Thursday week, says the *Methodist Recorder*, the Rev. W. F. Slater, M. A. (Methodist), presided at the Wesleyan Chapel, Midway-park, London, at a valedictory service on the occasion of the departure of a party of missionaries for China, to work in connection with the China Inland Mission, which was established some years ago by the Rev. J. Hudson Taylor. The missionaries present, and who sail on the 24th inst., comprised the following: Miss Mary Black, Miss Annie R. Taylor, Miss Ellen M. Barclay, Miss Berta Bromann, Miss Caroline Matthewson, Miss A. Gertrude Bromhall, and Messrs. Herbert Parry, L. E. C. P., M. R. C. S., and A. Hudson Bromhall. Miss Henrietta Greene, the first agent of the Friends' Foreign Missionary Society, will leave with this party, and will work in association with the China Inland Mission at Chen-tu-fu, the capital of Szechuen. Other missionaries from the Free and Established Churches of Scotland will sail during next month. Mr. Bromhall, secretary to the Mission, said there was no sacrificing of denominational preferences in connection with the Mission, so that they had much claim upon the confidence of the Churches at home. The Revs. J. Hudson Taylor and R. P. Downes also took part in the proceedings, which included brief addresses by the missionaries.

THE WORLD'S Y. M. C. A. CONFERENCE.

The tenth World's Conference of Young Men's Christian Associations was held in Berlin, Aug. 20-24th. Nearly two hundred and fifty delegates were in attendance; Great Britain and Ireland sending 90; America 46; Germany 70; and Switzerland 18, while France, Italy, Belgium, Austria, Russia, Sweden, Denmark and Holland were represented. The presiding officer was Count Von Bernstorff, of Berlin. A sermon was preached by Dr. Quandt, one of the most popular preachers of Berlin. Addresses were also made by Court Chaplain Frommel, Court Chaplain Stocker, and Baron Von Oertzen, of Hamburg. At the opening meeting there was read a letter from the Emperor, expressing his interest in the Conference. Reports were made from England, by Mr. George Williams; Germany, by Pastor Klug; Switzerland, by Mr. Eidenbenz; Sweden, by Captain Lagerorantz; Norway, by Pastor Eekhoff; France and Algiers, by M. de Rougemont; Russia, by Pastor Duerkowitz; Denmark, by Mr. Poulsen; Belgium, by Mr. Lauffer; Italy, by Pastore Ro. Davio. The American paper was prepared jointly by the President of the Chicago Association, Mr. Houghtaling, and the State Secretary of Massachusetts, Mr. Ober, and was read by Mr. Wells, of Cleveland. Great Britain and Ireland reported 441 associations; Italy, 17, with 1,000 members; Russia, 6; Switzerland, 171, with 3,000 members; Denmark, 30; and America, 858; a number almost equal to that of all Europe. The Conference showed a growing interest in Association enterprise.

THE EVANGELICAL ALLIANCE.

Of the preliminary meeting of the Alliance, on the 30th August, at Copenhagen, an account has already been given. The real work of the Conference opened on Monday morning, Sept. 1st.

Devotional exercises, with a great deal of singing (of which the Danes are remarkably fond), occupied nearly an hour and a half. In the afternoon a sectional meeting, in English, was held in one of the lower halls, Dr. John Hall, of New York, presiding. Here the reports read in the morning were interpreted into English.

In the course of a brief discussion that followed, Dr. Underhill, as honorary secretary of the Baptist Missionary Society, moved a resolution, seconded by the Rev. Murray Mitchell, which was carried with great cordiality and unanimity. This resolution expressed the gratitude the several Christian denominations in Britain and America feel to Frederick IV, ancestor of the present King of Denmark, for his gracious interposition on behalf of the Christian mission of Great Britain in Hindustan.

They cannot forget the eminent services of such men as Ziegenbalg and Schwartz in Southern India, who were the first to introduce the Gospel into that vast dependency of Great Britain; but they especially to signify the generous service, rendered with the sanction of his sovereign, by the representatives of the Danish Crown, at Serampore, in the province of Bengal, when, by the action of the East India Company, the Missionaries of the Baptist Missionary Society were threatened with deportation from the country. On that occasion protection was given to the persecuted missionaries, and, in the face of threats from the Indian Government, the Governor of Serampore, General Bux, persisted in shielding the missionaries, who had taken refuge under the Danish flag, from further persecution, and in giving opportunity for the planting of the Gospel in India, which has now, under more auspicious circumstances, attained to vast and increasing magnitude. The Christians of Great Britain, and of all lands, cannot but remember with the deepest gratitude the services thus rendered by the Crown of Denmark, and beg to express their profoundest wishes and prayers for the prosperity and progress of the Danish Monarchy and people under the reign of its present gracious sovereign, to whose family the Crown of Great Britain and its people are so closely allied."

Over the evening meeting the Lord Mayor of London presided. There was read an address prepared by the Rev. T. McCulloch, ex-President of the Wesleyan Methodist Conference, on "Christian Life in Relation to Domestic and Social Conduct," and one by the Rev. W. F. Watkins, D.D., of New York, on "The Power of Prayer."

On Tuesday morning many of the delegates visited the Palace of Rosenborg, which was thrown open for their entertainment. At the Conference there were reports on the state of religion in France, Switzerland and Germany. In the German section there was some excitement at the introduction of the question of religious liberty as violated by the treatment given the Salvation Army in Switzerland. "Colonel" Chibson spoke strongly of the persecuting conduct of the Swiss Government, the Swiss delegation not being pleased with his remarks.

The great hall, on Tuesday evening, was crowded to excess, and many were unable to find admission. At seven o'clock the King and Queen of Greece, the King and Queen of Denmark, the King and Queen of Prussia, with their suites, attended, and were received with cheers. They were seated on the right of the chair. The King and Court were in evening dress. After singing the "Grand Dieu," as a hymn of praise, to one of Haydn's highest compositions, in which the whole assembly joined, Sir William McArthur, M. P., as appointed by the Council of the Alliance, took the chair. The chairman made an address, and then introduced Dr. Philip Schaff, who spoke on "The

Discord He was od. of H. Hopes of the e THE Havi misapp require which, general demand, ront exence, a formal needed the ub and urtion the of the Adep tee on Confer estimat the fut Transf Court of Delega Genera Legiala Travel to G Besi salarie Charge change the Ge require thousa Bret little this cae people, necessa Walker aurers and we have m interest legisla ness of The At cipline that collect August in han Rose, T Confer of this intend their of Confer ectly to Dr. H whose at the Septe A m branched Musio wio: st The auxilia to be i substa of laa c male of fornc is dia assure provat had m The in offe -the ex felt of a electe hope t make i by the whose "be give -import Thone Mon the Canad ladies, ex- propo lady w missionary girl is a fall of our beginn lack of Ladies ly in T was app the mg Mrs. H. Manage The l and je of typi he 10th Bishop Church speak of M. lished. The safe Dr. Co writes to state, as College use at th

BRIEF MEMOIR OF THE LATE E. LLOYD, ESQ., R. E., C. S.

The following was read by the Rev. R. Brecken, A. M., in the Grafton street church on Sunday evening, the 21st inst:—

Our late esteemed brother Lloyd was born at London, Eng., in the year 1815. He was adopted when young by an uncle, Capt. Clark, of the Royal Navy, and was at first intended for the profession of the law. Not finding this pursuit congenial, he abandoned it and entered the civil service department of the Royal Engineers. In connection with this branch of the service he was soon stationed at Montreal, where in 1840 his marriage with his now bereaved wife took place. In less than five years more he was transferred to St. John, N.B., at that time a station for British troops. It was during the first year of his sojourn in that city that the great event of his life transpired—his conversion to God. He was first awakened by reading a work on the "Creation." This aroused his mind to a sense of his personal responsibility to God. At this juncture an old Methodist lady, Mrs. Marshall, who enjoyed the perfect love of God, and whose daughters were employed by the family, made a great blessing to him. Through her instrumentality, the Rev. Henry Daniel was brought to see him, and by his faithful and clear conversations he was enabled to lead him to a decided and happy experience of justification. He then joined the society-class led by Mr. Edward Knowles, and became a member of the Centenary church.

He wrote to his English friends informing them of his conversion and union with the Methodist Church. His becoming a Methodist was an offence to many of his relations, whose minds were prejudiced by their social and church connections, especially to Captain Clark, but afterwards this uncle became converted through his nephew's earnest letters to him. Mr. Lloyd took opportunities of speaking to all the officers of the army with whom he came in contact, on the subject of personal salvation. Many were benefited, and all respected his sincerity. He kept up Christian correspondence with several. The last letter he was able to write during his illness, was in reply to one of sympathy from General Cox.

From the time of his union with the Methodist Church, he became an active and earnest worker for God. In the Centenary church he became class-leader, prayer-leader, trustee and steward. It was in 1845 that he was converted, and as early as least as 1848 he led three classes of young persons—two on Sabbath and one on a Tuesday evening. The week evening class so overflowed that it was necessary to subdivide it and give a portion to another leader.

Among those who have gone out from his class, are several ministers of our Church. The Revs. Robert Wasson, Robert Duncan and John Cassidy, also Rev. Thos. B. Smith, now of the United States, and Rev. G. Dixon, now of Ontario. From one of these, the Rev. John Cassidy, I have received a long letter, written in terms of the highest esteem and Christian regard for his former leader and counselor. To quote the words of a former member of one of these classes, now residing in Halifax: "He was always seeking out new fields of labor for those who came under his care. Cottage prayer-meetings, with exhortation and reading of God's word, were one of these special fields of labor. Strongly none will reveal the good thus accomplished. He was never satisfied until these with whom he came in contact intimately became decided Christians, and had a clear manifestation of sin pardoned. His kindness and winning manners with the young were proverbially characteristic, and he kept up a large correspondence with those who had formerly belonged to his class."

There was formed in connection with the Centenary church, a Ladies' Benevolent Society, of which Mrs. Lloyd was an active and leading member, and thus her husband was led to deep interest in their work among the poor and spiritually destitute. This society worked nobly through the cholera year, when the dying and dead crowded the localities in which they were wont to visit. Mr. Lloyd afterwards suggested to Mr. Daniel McLaughlin, the husband of another active member, that there were many neglected children in the district. Could they not have a room and establish a Sunday-school? Mr. McLaughlin immediately offered to build a hall if Mr. Lloyd would take charge of the school; this was agreed upon. What was known as the "Benevolent Hall" was built in Waterloo St. Soon it had to be enlarged, and the school grew till it numbered four hundred scholars. It is said that Bro. Lloyd knew every scholar in his school, and himself visited every week all who were absent on the previous Sabbath. This school was never united with the Centenary school, because there were many in it that were not Methodists, but the Methodists thus gathered in became the foundation of the future Exmouth street school and church. Bro. Lloyd was more than once or twice away from the St. John station, but his love for the work in which he was engaged led him to pursue his influential friends to intercede for him. Let no one sup-

pose that he found no cross in the work. He used to say at first, "I could enjoy the prayer-meetings if they would let me be silent. Gradually that shrinking was removed. In 1850, he was removed to Halifax. During these fifteen years his life and work are familiar to most whom I address. He has remarked that he never found the field for labor in Halifax that he did in St. John. Yet he has been most active in and out of the Methodist Church. His large Bible-class he tenaciously held to as long as strength could permit. The Evangelical Alliance, of which he was the painstaking leader, must miss his constant zeal. The South Brunswick street mission work was congenial to his heart and revived memories of happy toil in the old Benevolent Hall of St. John. Of this he was a trustee, renouncing similar offices in the church as he fully expected to spend his last years in England. The soldierly discipline in which he had been trained, manifested itself in his Christian service. No matter what the occasion, whoever else might be absent from their post, Mr. Lloyd was always there and always there in time. As a Methodist in Halifax we have often greatly indebted all through our history for earnest workers out of the British Army and Navy. We trust the bright succession may not cease.

It was my great privilege, when appointed pastor of this church, to visit our late brother in Christ in the last stages of his painful and lingering illness. I greatly esteem the opportunity I then had of witnessing the soothing and comforting influence of the refining power of grace. It greatly strengthened my faith in God to witness his patience. On my first visit he said, "We are in a world of sorrow, and troubles come to every one, but God overrules them for good. I am resigned to His will. I would like to have been spared a little longer for work, but I am prepared for the change. To live is Christ, but to die is gain. I shall enter in glory. Then he gave me a charge for the congregation. "Lead the people to take higher ground. Believers are too superficial; they need to be sanctified wholly." Then he added, "I needed to be put in the furnace; there was much in my motives and all my work that needed the cleansing of the atonement. Sorrow is a needed discipline." His faith never wavered under the sorest trial. He often said, "Though he slay me yet will I trust Him." On his last Sabbath he tried to express his hopes and peace, but was unable to continue a sentence. Then he said, "Whitfield died silent"—referring to Whitfield's words, "I shall die silent. It has pleased God to enable me to bear so many testimonies for him during my life that he will require none from me when I die."

Mr. George A. Henderson, the trustee steward of the Centenary church, St. John, N. B., has kindly sent the following: "Mr. P. Lesieur, now the trustee steward of Dominion church at Ottawa, having resigned the position of chapel steward of Centenary church, Mr. Lloyd was appointed to the vacancy and discharged with the much ability the duties of his office from the 1st June, 1879, until his removal from Saint John to Halifax in 1880. The neatness with which he recorded the minutes and made all entries in his books, his regular attendance at business meetings, his energy and the pains-taking care with which he did every thing connected with his office, testify of his zeal in and his qualifications for his position. Previous to his departure a meeting of trustees was held, and the records show that a deputation of ladies—Mrs. Thomas, Mrs. Lathern, Mrs. Freeman and Mrs. Lechart, representing the society, was admitted to the session, when an address was read and a presentation of a gold chain and suit made to Mr. Lloyd. Mr. Knowles spoke of the long and pleasant associations he had had with Mr. Lloyd in the class meeting as well as at the trust board, and after remarks from Mr. Lathern and others the following resolution was adopted:— "Resolved, that in accepting the resignation of the chapel steward, E. E. Lloyd, Esq., whose administration has been marked by ability and financial success as shown in the reduction of the church debt from some £2370 to £300, we do cordially unite in expressing our deep sense of the obligation to brother Lloyd for long continued, cautious and most efficient services and, while regretting his departure from us and that of his family, we do earnestly trust that the richest blessings of Divine Providence may attend all the future of their lives." I did not have the pleasure of a personal acquaintance with Mr. Lloyd, but have heard so many speak of him with so much kindness that I am sure there is much regret here for his loss to Halifax, and much sympathy for his family in their affliction.

AN ITINERANT'S JOURNEY. No. 3.

In our last, we promised to let your readers know if we concluded to purchase, as we intend saying no more about it, they will be enabled

to draw their own conclusion. In Toronto we had to get all our extra trunks enclosed in cases, otherwise the nabobs who manage the Grand Trunk and Northern Pacific Railroad will refuse to carry them as freight. The next thing in order is to prepay the freight bill, and sign a document releasing the company from all responsibility with regard to it. Should the said company, either with "malice aforethought" or otherwise "think proper to dump your goods into the Missouri River, all that is left for you to do is to bow your head in humble submission to the will of the supreme ruler of this huge monopoly. In looking the document over, we observed that it began something like this: "I, the undersigned, on account of certain reduction from regular freight rates, agree," etc., etc. We quietly remarked to the Grand Moral who had charge of this particular branch of the business, that we would prefer paying the full rate of freight, and refrain from appending our unique signature to the document in question. We found that the rates we were paying was about as "full" as they could well make it. His highness blandly smiled, and informed me that their regulations and laws, like those of the ancient Modes and Persians never varied—we could either sign or refuse to do so, in the event of the latter, they would then refuse to handle the goods. As there was nothing else to be done in the case, we dumped down the cash, and quietly bowed to the reign of absolute monarchy. Having completed our business with railroad royalty, we prepared for our departure.

In order to have as little to do with the mozzus as possible, we decided to go by way of the lakes. On Tuesday morning, at 11.30, July 29th, we left Toronto for the Canadian Pacific Road for Owen Sound, and arrived there safely about five p. m., same day. Here we embarked on board the Athabaska, one of the three new magnificent boats belonging to the C. P. R. We were not a little surprised at the size, elegance, and speed of these boats. They are large, iron screw boats built on the Clyde, lead up in grand style, brilliantly lighted with electricity, and make their sixteen or eighteen miles an hour without any trouble. They were built in sections, taken apart and towed through the canals and then put together again when they entered the lakes.

Among our passengers were several members of the British Society, including the Professors of Divinity and Chemistry of Cambridge, and Professor Fitzgerald of T. C. D. They were on their way to Manitoba, and expressed themselves in very complimentary terms of the Dominion. When we left Owen Sound, we sailed over a beautiful sheet of water, known as the Georgian Bay. On the following morning, we entered St. Mary's River. This river connects Lake Huron with Lake Superior, and is sixty-two miles long, and forms the boundary between the United States and Canada. The shore of Michigan lies on the west side of the river. About eight miles from the entrance you pass St. Joseph's Island, with its old fort, which belongs to Canada. You then enter Potagamisning Bay, which is dotted with a number of small but beautiful islands. The sail among these islands is very beautiful. The following day at noon we arrived at Sault Ste. Marie, a commonly known as the "Sault." Here we gathered up our "binoculars" and land, and the Athabaska continues on to Port Arthur. But as this letter is sufficiently long, we must for the present cease writing.

W. W. P. Victoria, B. C.

MILBURN, P. E. I.

On Sabbath, August 31, our new church at Milburn, Lot 8, P. E. I., was dedicated to the worship of Almighty God. After the reading of the lessons, and the offering of prayer, in which three ministers took part, a sermon was preached by the Rev. M. R. Knight, of Alberton, who took for his text 11 Cor. vi. 10. This discourse was of more than ordinary interest, thoughtful and eloquent, well suited to time and place. The sermon in the afternoon was delivered by the Rev. L. W. Wicket, one of our ministers from London, Ont. His sermon on Gal. vi. 14, was listened to with pleasure by all. In the evening the Rev. A. B. McLean, of the Presbyterian Church, conducted the service, taking for his text 1 Cor. ii. 2. This was an earnest appeal to the people to know and love Christ. The impression was deep—we hope lasting.

The people of Milburn feel proud of their church. They have erected one of the finest country churches on this end of the Island. It will seat between two and three hundred persons, and is finished inside and out as well. Best of all it is free from debt. This work has been carried on by the people with but little help from other places. Many of the faithful ones here rejoice that God has blessed their labors, and that they have lived to see their work completed.

West Cape circuit no doubt to many is "little and unknown," as this is the first year of its existence as a circuit in connection with our church. Previous to the Union the people were about half Canada Methodists and about one half Bible Christians; almost all will fall in line with union and in time this will be a very

pleasant field of labor. There are four nice churches on this mission, the drives are short, the people all appear kind and willing to help on the cause. But the one thing needful, so far as the comfort of the minister and his family is concerned, is a parsonage. We are in hopes that at an early day the circuit will build one, but as many have already been taxed heavily for parsonage and church building they are anxious to have a rest. D. H. L.

GOSPEL STUDIES. Mark i; 22-45.

In these verses there is a record of mighty works done by our Lord in His own name. Thus He gives a demonstration of His divine power. We get a glimpse into His heart and find it full of compassion, deep and strong. His fame spread through Galilee, from His curing the man with the unclean spirit in the synagogue (23:28). This was a miracle that amazed the people—they were all astonished. But Christ before this had turned the water into wine at the marriage in Cana (John 2:1-11), and throughout His ministry He wrought many miracles, confirming the heavenly doctrines that He taught. A miracle is a supernatural operation performed by the power of God (John 3:2; Acts 2:22). The miracles of Christ were so great, so real, so solid and holy, that none without the omnipotent hand of God could do them. Isaiah predicted them in 35:4-6. See Matt. 11:4-6, how verily fulfilled.

When they left the synagogue they went to Peter's house, and, his mother-in-law being sick of a fever, Christ immediately healed her (Matt. 8:14). At the close of the Sabbath, a great crowd of applicants came to Him, and he healed them all. Before daybreak, Christ went to a solitary place and prayed; and when His disciples found Him, He told them that He must go forth and preach, which He did throughout Galilee.

He cleansed a leper (Leviticus, a scale), Matt. 8:2. Christ told him to be silent, as He did not wish the multitude to gather around him. The joy of the healed man was so great, however, that he could not keep silence, but blazed it abroad, and Jesus was obliged to avoid the city and remain in desert places. Even there the people came to Him from every quarter.

These miracles were ENACTED FIGURES OF THE HEALING OF THE SOUL. Let every reader humbly and constantly apply to Christ and learn of Him. Then all shall be well, and everything shall work together for good! Rom. 8:28.—Hon. Judge Young, LL. D.

BREVITIES.

"No," said a druggist, "there is not such an awful profit on a glass of soda. You see, the sweat and tear on the glass amounts to something."

If you are moving onward, some things must be left behind. What are the things which are left behind in your life?

What is a garden party? A garden party is the old Shanghai that gets over the fence and rakes up all the wigwag-ette and other bows.

Tactless people always inspire respect. It is difficult to believe that one has no secret to keep out that of his own insignificance.

"Siam is the place where there are neither Jews nor swine, and a person to kick a child once." "Indeed," was the reply. "Let us go and exhibit ourselves there."—*Jewish Messenger*.

A Parsee girl has astonished her race in India by bringing suit for breach of promise of marriage. It is the first instance of the kind known in that land, and it has created a great scandal.

A Scotch preacher had preached his audience out of the church, when one of the weary ones asked another if the sermon was done yet. The reply was, "His tow's done lang syne, but he's spinnin' awa' yet."

A man very earnestly looking in the bangle of a whiskey-barrel, as if in search of something he could not find. "What are you doing?" asked a bystander. "Why, I'm seeking my reputation in the place I lost it," was the mournful reply.

Little Ruthie, with her brother Erastus, had found a bird's nest one day with several young birds in it, and she came running into the house, calling, "O mamma, we found a nest with a whole lot of little birds in that didn't have any leaves on 'em!"

An old New England fashion, happily nearly extinct now—is recalled by the following advertisement, said to be posted in a Prussian village: "Bills will be received by the selectmen regarding the orphan girl, Elizabeth Krouzke, who, for purposes of education, clothing and general care, is to be adjudged to the lowest bidder. All persons desirous of competing are hereby invited to appear."

FROM DEATH'S DOOR. M. M. Devereaux of Ionia, Mich., was a sight to behold. He says: "I had no action of the kidneys and suffered terribly. My legs were as big as my body and my body as big as a barrel. The best doctors gave me up. Finally I tried Kidney-Wort. In four or five days a change came, in eight or ten days I was on my feet, and now I am completely cured. It was certainly a miracle." All druggists keep Kidney-Wort which is put up both in liquid and dry form.

"The top of my head was bald for several years. I used Minard's Liniment and now have as good a growth of hair as I ever had. It is a positive hair restorer, makes the hair soft and glossy, and will not stain the finest fabric.—Mrs. ALBERT MCKAY, Wheatley River, P. E. Island.

Boston's Inspector of Provisions rejected 4,000 over-ripe watermelons in one day; also large quantities of vegetables.

John Mader, Mahone Bay, informs us that he was cured of a very severe attack of Rheumatism by using Minard's Liniment internal and external.

Japanese coin, called "cash," is wonderfully varied and sometimes it takes 1,000 pieces to make \$1.

In France wood sells at the rate of a third of a cent a pound, or as much as corn in Kansas.

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The Australian government has prohibited the importation of dynamite or nitro-glycerine for six months.

For the benefit of our readers we give this weeks sure cure for colic or belly ache in horses. To one bottle Johnson's Anodyne Liniment add same quantity of molasses and same quantity of water, and pour down the horse's throat.

Fort Sumter has literally fallen. It is now only one story high, and has but half a dozen guns, not one of which could be used.

A man recently asked in a drug store for a box of rough diamonds but the druggist knew no such remedy. After much parley the druggist found that his customer wanted Parsons' Purgative Pills. He says, "That's the only fit name for 'em."

NO LADY WHO DELIGHTS IN FLOWERS, and likes to see them do well and bloom abundantly, should be without Hannington's Food for Flowers. Ordinary packages 30c.—sufficient for 20 plants for one year.

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A railroad in which the cars run astride a single rail has been so successful in Africa that one like it is to be built in France.

IRON IS KING.—and Estey's Iron and Quinine Tonic is called the King of Blood Purifiers.

The sugar consumption of the United States averages forty-five pounds a year to each inhabitant.

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Italy has 4,800,000 lemon trees, which produce 1,260,000,000 lemons annually.

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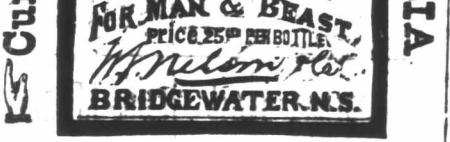
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PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, OCTOBER, 5, 1884. 11 a.m. BRUNSWICK ST. 7 p.m. J. J. Teasdale. F. H. W. Pickles. 11 a.m. GRAFTON ST. 7 p.m. R. Brecken. R. A. Temple. 11 a.m. CHARLES ST. 7 p.m. F. H. W. Pickles. S. F. Huestis. 11 a.m. KAYE ST. 7 p.m. L. Daniel. J. J. Teasdale. 11 a.m. BEECH ST. 7 p.m. S. F. Huestis. L. Daniel. 11 a.m. COBURG ROAD 7 p.m. T. W. Smith. R. Brecken. 11 a.m. DARTMOUTH. 7 p.m. J. L. Sponagle. J. L. Sponagle.

MARRIAGES.

At the Methodist Church, Acadia, Sept. 30th, by Rev. P. H. Robinson, Mr. Israel G. Pitman, of Brooklyn, and Miss Annie C. youngest daughter of the late Capt. T. H. Hatfield, of Acadia. At the residence of the bride's father, by the Rev. W. Lawson, Sept. 24th, Lizzie A. Johnson, to John L. Hensy. Bay Pilot please copy. On the 18th ult., by the Rev. D. D. Moore, A. M., in the Methodist Church, Hampton, Mr. George Wilson, of St. John, N. B., to Miss Bella W. Barnes, eldest daughter of George Barnes, Esq., Registrar of Deeds, Hampton. On the 24th ult., by the Rev. E. Bell, at the bride's father's, Mr. Jas. Edwin Sterns, of Dartmouth, N. S., to Carrie Emily, daughter of Mr. Wm. Sterns, merchant, Montreal, Kings Co., P. E. I. At the residence of J. M. Cropley, Esq., Marblehead, Mass., Sept. 24th, by the Rev. J. Candlin, Mr. C. G. Wilson, of Modoc, Ont., and Miss Annie E. Miller, daughter of Francis Miller, Esq., of Mount Hanley, Annapolis Co., N. S. Christian Messenger please copy. On the 12th of Aug., by Rev. W. Alcorn, George James Headley, of Oyster Ponds, to Esther Stropely, of Intervall. On the 26th ult., by Rev. W. Alcorn, John Bruce Headley to Matilda Carter, all of Oyster Ponds. At the residence of the bride's father, on the 17th Sept., by the Rev. B. Chappell, A. M., Mr. Henry Coates, of Coatesville, Kent Co., to Ida, daughter of Mr. Matthew Tait, of Dorchester Road, Westmorland Co., N. B. In the Methodist Church, Amherst, Sept. 30th, by the Rev. Joseph Gaste, the Rev. G. W. P. Glendinning, A. M., Methodist minister of Gabarus, C. B., to Miss Ellen M. Bent, of Leicester, Cumberland Co., N. S. At the residence of the bride's father, Aug. 26th, by the Rev. J. Johnson, Mr. Alfred C. Adlar, of Waltham, Mass., to Miss Bessie T. Fuller.

DEATHS.

At Acadia Mines, Col. Co., Sept. 21st, Mary, wife of Henry Pearce, and daughter of John May, of St. Blaise, Cornwall, Eng., who after great suffering, borne with Christian fortitude, died resting upon Christ Saviour, aged 38 years. At Ingonish, Sept. 26th, Mary Alice, beloved wife of Henry Smith. "It is not hard to die." In St. John, on the 27th ult., Margaret, relict of the late John Jenkins, in the 66th year of her age. At 6.30, Sept. 1st, George Perrin, of River John, in the 71st year of his age. His illness was protracted and painful, but he bore it with Christian resignation, and passed quietly away from home and friends on earth, to home and friends in heaven. On the 18th ult., at River John, after slow fever, Eliza Henry, beloved wife of Frank Henry, Esq., in the 22nd year of her age. She was dearly loved by many, and is sadly missed; we however, "sorrow not as those without hope, for she died contentedly trusting in the Lord."

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