

The Wesleyan.

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No. 5

A WELCOME TO THE PRINCESS LOUISE

WELCOME! twice welcome! thrice welcome!!!
To joyful hearts, and waiting homes;
And we will raise a joyous song,
For our beloved Princess comes.

Once more to shed her radiant mild
Around our path, a brilliant star,
Our gracious Queen's own royal child,
Again she cometh from afar.

Our darkened sky once more will gleam
With pure soft light, o'er land and sea;
And in the cheering, genial beam,
We'll bask again exulting.

Sad, tender meeting hath it been,
To hearts linked by the tenderest ties;
To the increased and widowed Queen,
How fraught with chastened memories!

Together they have sought the place
Where lies enshrouded, Albert the Good.
Tears have bedewed each royal face
To mark where once sweet Alice stood.

As joy is ever mixed with grief,
Flowers strewn with thorns along our way;
So light, with shadow in relief,
Dawned on Prince Arthur's bridal day.

But, far from home, she could not hear
Her saintly sister's funeral knell;
Nor those resounding notes of cheer,
Her soldier-brother's wedding bell.

Yet, where the voice of duty calls,
Should England's sons and daughters be;
Therefore she leaves ancestral halls
To come to us across the sea:—

That deep, dark sea!—Atlantic's wave
Most precious freight again doth bear;—
May heaven from lurking danger save,
And wait her to the one most dear!

Our meeting will have less of form,
Have more of feeling, less of show;
Our greeting more subdued, yet warm,
More heartfelt than one year ago.

Deep bayonet from the cannon's throat
Again will echo on our shore,
The gladsome cheer, with music's note,
Will rise and mingle with the roar.

The incense of a people's heart
Again will rise, will grateful swell;
It grieves us so with her to part
How can we say a last "farewell!"

January 24th, 1880.

Thou shalt come to thy grave in a full age, like
as a shock of corn cometh in his season.
Not broken by the sudden blast,
Nor on the bare soil roughly cast.

By torrent rushing by;
Not bending down with sickly head,
Surrounded by the drooping dead,
Stagnant by the Sun in night.

But safely gathered where no blight
Or heat by day, or frost by night,
Can ever reach it more,
Lying by loving, tender hands,
Ere from an altar—should it stand
On heaven's own garden floor!

Who would not be that sheaf of corn?
Though in the lowly threshing barn,
And nursed by wind and sun,
Since every flock of swarming grain
Is tempered by the Sovereign Will,
To form the golden ear.

And though it grew on earth below,
It ripened with each morning glow,
And left the King enthroned,
From out its depth on quivering wing
The flock at rest, and singing,
His carol long and loud.

When every seed, and every stalk,
The corn's life, or the wheat's stalk,
Across the sounding gourd,
While whispers, silvery, sweet, and clear,
Tell softly on the harvest ear,
And charmed away his pain.

Who would not live the good man's life,
With all its joys, and sorrows, and strife,
And have his hidden peace?
Who would not die the good man's death,
And know that with his latest breath,
This sighs for ever cease?

When the wickedness of the wicked
grieves, and humbles and distresses
Christians. Sometimes Christians do
not seem to mind any thing about the
wickedness around them. Or if they
talk about it, it is in a cold, and cal-
lous, and unfeeling way, as if they des-
paired of a reformation; they are dis-
posed to scold at sinners—not to feel
the compassion of the Son of God for
them.—But sometimes the conduct of
the wicked drives Christians to prayer,
and breaks them down, and makes
them sorrowful and tender-hearted,
so that they can weep day and night,
and instead of scolding and reproach-
ing them, they pray earnestly for them.
Then you may expect a revival. Some-
times the wicked will get up an oppo-
sition to religion. And when this drives
Christians to their knees in prayer to
God, with strong crying and tears, you
may be certain there is going to be a
revival. The prevalence of wickedness
is no evidence at all that there is not
going to be a revival. That is often
God's time to work. When the enemy
cometh in like a flood, the Spirit of the
Lord lifts up a standard against him.
Often the first indication of a revival,
is the devil's getting up something new
in opposition. It will invariably have
one of two effects. It will either drive
Christians to God, or it will drive them
farther away from God, to some carnal
policy or other that will only make
things worse. Frequently the most out-
rageous wickedness of the ungodly is

followed by a revival. If Christians are
made to feel that they have no hope
but in God, and if they have sufficient
feeling left to care for the honour of
God, and the salvation of the souls of
the impenitent, there will certainly be
a revival. Let hell boil over if it will,
and spew out as many devils as there
are stones in the pavement, if it only
drives Christians to God in prayer, they
cannot hinder a revival. Let Satan get
up a row, and sound his horn as loud
as he pleases; if Christians will only be
humbled and pray, they shall soon see
God's naked arm in a revival of religion.
I have known instances where a revival
has broken in upon the ranks of the
enemy, almost as suddenly as a clap
of thunder, and scattered them, taking the
ring-leaders as trophies, and broken up
their party in an instant.

A revival may be expected when
Christians have a spirit of prayer for a
revival. That is, when they pray as if
their hearts were set upon a revival.
Sometimes Christians are not engaged
in prayer for a revival, not even when
they are warm in prayer. Their minds
are upon something else; they are
praying for something else—the salva-
tion of the heathen and the like—and
not for a revival among themselves.
But when they feel the want of a re-
vival they pray for it; they feel for their
own families and neighborhoods; they
pray for them as if they could not be
denied. What constitutes a spirit of
prayer? Is it many prayers and warm
words? No. Prayer is the state of
the heart. The spirit of prayer is a
state of continual desire and anxiety of
mind for the salvation of sinners. It
is something that weighs them down.
It is the same, so far as the philosophy
of mind is concerned, as when a man is
anxious for some worldly interest. A
Christian who has this spirit of prayer
feels anxious for souls. It is the sub-
ject of his thoughts all the time, and
makes him look and act as if he had a
load on his mind. He thinks of it by
day, and dreams of it by night. This
is properly praying without ceasing.
His prayers seem to flow from his heart
like liquid as water—"O Lord, revive thy
work." Sometimes this feeling is very
deep; persons have been bowed down,
so that they could neither stand nor sit.
I can name men in this state, of firm
nerves, who stand high in character,
who have been absolutely crushed with
grief for the state of sinners. They
have had an actual travail of soul for
sinners, till they were as helpless as
sinners. The feeling if not always so
great as this, but such things are much
more common than is supposed. In
the great revival in 1829, they were
common. This is by no means enthusi-
asm. It is just what Paul felt when he
said, "My little children, of whom I
travail in birth." I heard of a person
in this state, who prayed for sinners,
and finally got into such a state of mind
that she could not rest day or night, unless
there was somebody praying. Then she
would be at ease; but if they ceased,
she would shriek in agony till there
was praying again. And this continued
for two days, until she prevailed in
prayer, and her soul was relieved. This
travail of soul is that deep agony which
persons feel when they lay hold on God
for such a blessing, and will not let him
go till they receive it. I do not mean
to be understood that it is essential to
a spirit of prayer, that the distress
should be so great as this. But this
deep, continual, earnest desire for the
salvation of sinners, is what constitutes
the spirit of prayer for a revival.—
C. G. Finney.

ALL IN THE BIBLE.
"What is the use of taking a religious
paper?—it's matter is all in the
Bible." So argued a good old Metho-
dist lady last summer. True, all the
doctrinal lessons of a good religious
paper are in the Bible. If they were
not, the paper would be mischievous.
But what is the use of bees?—their
honey was all in the flowers. What is
the use of a farmer?—the elements of
the wheat and corn were all in the air
or ground. What is the use of the
loom, the seamstress, or the tailor?—
the cotton or wool of the dress was all
in the ball or on the sheep's back.—
There is use in the bees and farmers,
in millers and weavers and tailors, to
convert the pollen and the elements of
the ground into honey and bread that
can be eaten, or to change the raw cot-
ton or wool into well-fitting garments.
This is just what the religious news-
paper does for the Bible.

OUR NEW HYMNAL.
[Incidents respecting the origin and
power of some of our hymns in the New
Hymnal.]

In praise meetings, in regular church
services, in Sunday schools and in other
meetings, fresh interest is often given
to an old hymn and a deeper impressiveness
added to a new one by some incident
connected with its origin or use,
before giving it out for singing.
I have arranged a few such incidents
connected with hymns found in the new
Methodist Hymnal, to develop if possi-
ble a deeper appreciation of these grand
hymns in all who read or hear these
incidents.

"O FOR A THOUSAND TONGUES TO
SING."—Charles Wesley.

Charles Wesley, when speaking of
Peter Bohler of the sense of pardon
sealed on his conscience, said: "I sup-
pose I had better keep silent about it."
The good Moravian sinned him by the
hand and replied, "Oh! no brother;
if you had a thousand tongues, go and
use them all for Jesus;" and he went
home and wrote:—

"O for a thousand tongues to sing,
My great Redeemer's praise;
The glories of my God and King,
The triumphs of his grace."

The day on which the hymn was
written was the first anniversary of his
and his brother John's conversion. It
originally contained eight verses, and
was entitled "For the Anniversary of
One's Conversion." It was first pub-
lished in the year 1735. In the great
fire in Chicago, Grace Methodist Epis-
copal church, with many others, was
burned. The pastor, Rev. M. M. Park-
hurst, after toiling all night among the
sufferers pointing them to the many
mansions on high, and the temple not
made with hands, where no fire shall
consume, met hundreds of his homeless
people the next day on the ruins of their
late beautiful house of worship, and all
sang together:

"O for a thousand tongues to sing,
My great Redeemer's praise;
"COME, THOU ALMIGHTY KING."
—Charles Wesley.

During the Revolution, while the
British had possession of Long Island,
a body of troops went to church on a
Sabbath morning, and demanded of the
congregation that they should sing
"God save the King;" and in reply the
people sang with earnestness:—

"Come, thou Almighty King,
Help us Thy name to sing,
Help us to praise
Father all-glorious,
Come and reign over us,
Ancient of Days."

"OLD HUNDRED."
A remarkable incident is that of a
Scottish youth, who learned with a pious
mother to sing the old psalms that were
as household words to them in the kirk
and by the fireside. When he grew up
he wandered away from his native
country, was taken captive by the Turks,
and made a slave in one of the Barbary
states. But he never forgot the songs
of Zion, although he sang them in a
strange land and to heathen ears. One
night he was solacing himself in this
manner, when the attention of some
sailors on board of an English man-of-
war directed to the familiar tune of
"Old Hundred," as it came floating
over the moon-lit waves. At once they
surmised the truth, that one of their
countrymen was languishing away his
life as a captive. Quickly arming them-
selves, they manned a boat, and lost no
time in effecting his release. The grand
old tune has caused the release of many
a soul from the more terrible captivity
of sin.

"THE SPACIOUS FIRMAMENT OF HIGH."
Addison is not the author of the hymn,
though from its appearance in the
Spectator very many have supposed him
to be. The hymn is also erroneously
credited to him in very many hymn-
books. Andrew Marvell is the author.
And who is Andrew Marvell? A law-
yer who would never try a case oppo-
sed to his conscience. He was called
"the man who dared to be honest in the
worst of times." He occupied a mean
lodging in the Strand—

There lived he jocund,
And his thoughts were roses all.
When Charles II. attempted to bribe
him through Lord Danby, he replied
that he "could not accept the offer
without being unjust to his country by
betraying its interests." He refused
a gift from his majesty of one thousand

they do towards sinners. Merely know-
ing that they belong to the church, or
seeing them occasionally at the com-
munion table, will not produce Chris-
tian love unless they see the image of
Christ.

When there are dissensions, and jea-
lousies, and evil speakings among pro-
fessors of religion, then there is great
need of a revival. These things show
that Christians have got far from God,
and it is time to think earnestly of a
revival. Religion cannot prosper with
such things in the church, and nothing
can put an end to them like a revival.

When there is a worldly spirit in the
church. It is manifest that the church
is sunk down into a low and backslid-
den state, when you see Christians con-
form to the world in dress, equipage,
parties, seeking worldly amusements,
reading novels, and other books, such
as the world read. It shows that they
are far from God, and that there is a
great need of a revival of religion.

When the church finds its members
falling into gross and scandalous sins,
then it is time for the church to awake
and cry to God for a revival of religion.
When such things are taking place as
give the enemies of religion an occasion
for reproach, it is time for the church
to ask of God, "What will become of
the great name?"

When the wicked triumph over the
church, and revile them, it is time to
seek for a revival of religion.

When sinners are careless and stup-
id, and sinking into hell unconcerned,
it is time the church should bestir
themselves. It is as much the duty of
the church to awake when a fire breaks
out in the night in a great city. The
church ought to put out the fires of
hell which are laying hold of the wick-
ed. Sleep! Should the firemen sleep,
and let the whole city burn down, what
would be thought of such firemen? And
yet their guilt would not compare with
the guilt of Christians who sleep
while sinners around them are sinking
stupid into the fires of hell.—C. G.
Finney.

WHEN A REVIVAL OF RELIGION MAY BE
EXPECTED.

When the providence of God indi-
cates that a revival is at hand. The
indications of God's providence are
sometimes so plain as to amount to a
revelation of his will. There is a con-
sisting of events to open the way, a
preparation of circumstances to favour
a revival, so that those who are looking
out can see that a revival is at hand,
just as plainly as if it had been reveal-
ed from heaven. Cases have occurred
in this country, where the providential
manifestations were so plain, that those
who were careful observers, felt no hesi-
tation in saying, that God was coming
to pour out his Spirit, and grant a re-
vival of religion. There are various
ways for God to indicate his will to a
people; sometimes by giving them pec-
uliar means, sometimes by peculiar
and alarming events, sometimes by re-
markably favouring the employment of
means, by the weather, health, &c.

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writing on it and can also be made a
cutter, ink, Wood, etc.

TO GREATLY SERVE THE
PREACHER.

Send ways in which a clergyman
can be of the greatest service to
his flock. The annual report of his
congregation, or secretary's report,
some account to be placed in the
hands of five minutes—a child can
prepare from the original writing,
in five minutes. This saves the
preacher's bill. Often a pastor
of value to address personal let-
ters to his flock. Also pro-
duce of monthly concerts or other
events for prayer meetings, etc.
(to be sent or not if desired) of
any article which he wishes to
reprint through his neighbor-
hood and has no work, all can be
made through this wonderful

method is simplicity itself. We deem
it examination and use in our
able to together the PAPERGRAPH
or any other of this class of
inventions. Its weight is less than 4
ounces, and it is so light that it
can be carried about in a pocket. The
whole process is perfectly

PAPER OFFER WITHDRAWN.

As a result of the simplicity,
economy of this new invention, and
with one-fourth the trouble,
expense of the work of the Paper-
graph offer, made last month, in
invention.

PRICE, AS THE PRICE WILL
BE ADVANCED.

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IMITATIONS ALREADY
ON THE MARKET.

Not broken by the sudden blast,
Nor on the bare soil roughly cast.

By torrent rushing by;
Not bending down with sickly head,
Surrounded by the drooping dead,
Stagnant by the Sun in night.

But safely gathered where no blight
Or heat by day, or frost by night,
Can ever reach it more,
Lying by loving, tender hands,
Ere from an altar—should it stand
On heaven's own garden floor!

Who would not be that sheaf of corn?
Though in the lowly threshing barn,
And nursed by wind and sun,
Since every flock of swarming grain
Is tempered by the Sovereign Will,
To form the golden ear.

And though it grew on earth below,
It ripened with each morning glow,
And left the King enthroned,
From out its depth on quivering wing
The flock at rest, and singing,
His carol long and loud.

When every seed, and every stalk,
The corn's life, or the wheat's stalk,
Across the sounding gourd,
While whispers, silvery, sweet, and clear,
Tell softly on the harvest ear,
And charmed away his pain.

Who would not live the good man's life,
With all its joys, and sorrows, and strife,
And have his hidden peace?
Who would not die the good man's death,
And know that with his latest breath,
This sighs for ever cease?

When the wickedness of the wicked
grieves, and humbles and distresses
Christians. Sometimes Christians do
not seem to mind any thing about the
wickedness around them. Or if they
talk about it, it is in a cold, and cal-
lous, and unfeeling way, as if they des-
paired of a reformation; they are dis-
posed to scold at sinners—not to feel
the compassion of the Son of God for
them.—But sometimes the conduct of
the wicked drives Christians to prayer,
and breaks them down, and makes
them sorrowful and tender-hearted,
so that they can weep day and night,
and instead of scolding and reproach-
ing them, they pray earnestly for them.
Then you may expect a revival. Some-
times the wicked will get up an oppo-
sition to religion. And when this drives
Christians to their knees in prayer to
God, with strong crying and tears, you
may be certain there is going to be a
revival. The prevalence of wickedness
is no evidence at all that there is not
going to be a revival. That is often
God's time to work. When the enemy
cometh in like a flood, the Spirit of the
Lord lifts up a standard against him.
Often the first indication of a revival,
is the devil's getting up something new
in opposition. It will invariably have
one of two effects. It will either drive
Christians to God, or it will drive them
farther away from God, to some carnal
policy or other that will only make
things worse. Frequently the most out-
rageous wickedness of the ungodly is

followed by a revival. If Christians are
made to feel that they have no hope
but in God, and if they have sufficient
feeling left to care for the honour of
God, and the salvation of the souls of
the impenitent, there will certainly be
a revival. Let hell boil over if it will,
and spew out as many devils as there
are stones in the pavement, if it only
drives Christians to God in prayer, they
cannot hinder a revival. Let Satan get
up a row, and sound his horn as loud
as he pleases; if Christians will only be
humbled and pray, they shall soon see
God's naked arm in a revival of religion.
I have known instances where a revival
has broken in upon the ranks of the
enemy, almost as suddenly as a clap
of thunder, and scattered them, taking the
ring-leaders as trophies, and broken up
their party in an instant.

A revival may be expected when
Christians have a spirit of prayer for a
revival. That is, when they pray as if
their hearts were set upon a revival.
Sometimes Christians are not engaged
in prayer for a revival, not even when
they are warm in prayer. Their minds
are upon something else; they are
praying for something else—the salva-
tion of the heathen and the like—and
not for a revival among themselves.
But when they feel the want of a re-
vival they pray for it; they feel for their
own families and neighborhoods; they
pray for them as if they could not be
denied. What constitutes a spirit of
prayer? Is it many prayers and warm
words? No. Prayer is the state of
the heart. The spirit of prayer is a
state of continual desire and anxiety of
mind for the salvation of sinners. It
is something that weighs them down.
It is the same, so far as the philosophy
of mind is concerned, as when a man is
anxious for some worldly interest. A
Christian who has this spirit of prayer
feels anxious for souls. It is the sub-
ject of his thoughts all the time, and
makes him look and act as if he had a
load on his mind. He thinks of it by
day, and dreams of it by night. This
is properly praying without ceasing.
His prayers seem to flow from his heart
like liquid as water—"O Lord, revive thy
work." Sometimes this feeling is very
deep; persons have been bowed down,
so that they could neither stand nor sit.
I can name men in this state, of firm
nerves, who stand high in character,
who have been absolutely crushed with
grief for the state of sinners. They
have had an actual travail of soul for
sinners, till they were as helpless as
sinners. The feeling if not always so
great as this, but such things are much
more common than is supposed. In
the great revival in 1829, they were
common. This is by no means enthusi-
asm. It is just what Paul felt when he
said, "My little children, of whom I
travail in birth." I heard of a person
in this state, who prayed for sinners,
and finally got into such a state of mind
that she could not rest day or night, unless
there was somebody praying. Then she
would be at ease; but if they ceased,
she would shriek in agony till there
was praying again. And this continued
for two days, until she prevailed in
prayer, and her soul was relieved. This
travail of soul is that deep agony which
persons feel when they lay hold on God
for such a blessing, and will not let him
go till they receive it. I do not mean
to be understood that it is essential to
a spirit of prayer, that the distress
should be so great as this. But this
deep, continual, earnest desire for the
salvation of sinners, is what constitutes

CHRISTIAN EDIFICATION. A SERMON BY REV. BENJAMIN GILL, PROFESSOR OF GREEK IN WESLEYAN ACADEMY, WILBRAHAM, MASS.

"Edify one another."—1 Thess. v. 11. Some one has styled the universe a web of matchless splendor woven with figures of endless variety, yet of such magnitude, that we who see but isolated strands can form no fair conception of the design and expanse of the whole.

A somewhat similar idea runs through the New Testament in reference to Christ and his church. They are spoken of as "built together"—are exhorted to "build each other up"—are warned against those things which, though lawful, are "not edifying," do not build up—and one passage is particularly full and clear on this point, "ye are fellow citizens with the saints and of the household of God, and are built upon the foundations of the Apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord."—Eph. ii: 19, 22.

You have seen the confused mass of stone and timber drawn to the site of some proposed building. These are and are not the building. They will become such only as they are built together so as to embody the original design and serve the purpose proposed. The most finely fashioned stone in all the pile will be quite useless unless it takes its proper place in the structure; the stoutest timber will be but the subject for fire or decay; while beauty and grace even, may be added to what now seems only very ordinary and quite unfinished. To illustrate this, we stood on the park at Hartford the other day gazing up at the new capitol. The figures that surround the dome and the "genius of Connecticut," which crowns seemed, each to harmonize with the whole vast building and yet to be delicately graceful and perfect in themselves. But afterwards in one of the lower rooms of the capitol we saw the plaster model of the latter figure and there was nothing finished or graceful or delicate about. In other words it was out of place and the delicate touches that would not have been missed at the top of the dome were now very clearly lacking, and coarseness produced the impression of coarseness.

Now we may look upon the mass of christianity in two ways. We may say as the tables do, of the world's population 394,000,000 are Christians. Of these so many thousands are Catholic, Episcopalian, Baptist or what not. But what a low view would this be if it were all. Or laying hold of the grand idea of the christianization of the world, comparing the present magnitude of Christ's church with the smallness of its beginning, finding the ratio of its increase and judging from that when we may look for the gathering in of the whole world—thus might we catch the spirit of its Founder and the scope of his design. For as every structure contains both a purpose and a type, so every christian, every christian church, yea the whole body of christians have a historic type and a prospective purpose. If we speak of a building as Gothic, Romanesque, or Greek in its general style we are looking at it historically. Our eye is thrown back to the origin and the author of its peculiar type. Its Doric columns carry us to the Parthenon—that gem of perfect architecture white as snow and set in the clear blue of an Athenian sky. Its Gothic nave and transepts overshadowed with interlacing arches and lighted by rich light streaming through mullioned windows seem almost like the petrified wild woods from which those old Goths issued to destroy the old civilization and to become the backbone of the new. And does not every christian thus stand as an historical embodiment of the good that God intended to mankind from all eternity? And is he not a proof of the fact that all men are to be co-laborers with Jesus Christ in the world's redemption?

How thoroughly christian is this word "edify," you will look in vain for it before Christ's time—I mean of course in its metaphorical sense. It was too magnificent too unselfish a word to serve as a name for any purpose that was at work under the old religions. Their master minds loved to wrestle with the question, "What is man's highest good?" of course. But they settled that question by saying, "Happiness is man's highest good," or fortitude; under suffering "is man's highest good." But the pursuit of goodness for its own sake—and this is christian edification—the building up of ourselves and others in righteousness,—this high purpose they never knew, much less pursued. They exalted circumstances; christianity subordinates them. Goodness is the multiple of which they are the factors; the high end is righteousness and other things are only insignificant, yet necessary, means. All things work together for goodness in this new order; we seek first the kingdom of God and his right-

eousness all things else are a mere addenda, accessories, things that can be dispensed with. We are edifying ourselves and others then, when we are teaching them obedience to God, holiness of purpose. I know how stale these assertions are. I flatter myself, however, with the thought, that the staled truths are the stablest; that obedience to God includes all else; that obedience to God is the lesson so repeatedly taught and so seldom learned all through the word of God; that this thought is the key that unlocks the hidden treasures of sacred history—a talisman whose value was not overestimated by one of old when he said, "Behold, to obey is better than sacrifice and to hearken, than the fat of rams."

In edifying one another we learn

I. The substantial purpose of God underlying all our affairs. Not that they may be happy has God placed his children here; nor that they may be well; nor free from very burdensome responsibilities; nor that they may be suited; but that they may early learn to hear and obey his voice and to appreciate the value of righteousness. It seems to be the philosophy of Hebrew history and we may open where we will—that "the willing and obedient shall eat the good of the land." Was Abraham a happy man? One has said, that no man ever struggled in harder circumstances than he to maintain a growing conviction among the heathen in Ur of the Chaldees when this principle of faith in God first dawned upon him. But he wrestled for the principle successfully and became the father of the faithful and the friend of God. Was Moses without responsibility? Doubtless no man ever wrestled so successfully with great legislative problems. But Moses endured all this as seeing him who is invisible. And think how after a life faithfully spent in trying to reform the vices of Israel the prophet Elijah stood in voluntary banishment on Horeb the mount of God while from his wrung heart broke forth the words,—"It is enough Lord, take away my life, I am not better than my fathers. I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets, with the sword and I, even I, only am left and they seek my life to take it away?" What are our griefs in comparison to such men's? We may, like them, be permitted to see only discouragement and apparent failure and yet if we grow not in any spiritual triumphs over death and the grave shall crown our labors. It is useless to specify farther examples of the working of this law of righteousness. The catalogue of names was so full that one of old was brought to a dead pause and broke off in the midst of his utterances by saying that the time "would fail" him to tell them all. Brief though it be, however it might have been enlarged; as it is, its names excel the catalogue of other names. The empty votaries of power and honor, the Cæsars and Napoleons pale into mere shadows before the might of Moses and of Joshua of Daniel and of Paul. While this mighty principle is having its way among men, they will not usually win renown from their co-temporaries but they will win the favor of God and the reverence of them that follow. Some phases of national and individual Hebrew history are grand beyond conception for the very reason that they recognize this principle and are based upon it; while however much odium may be cast upon the Jews for their baseness in later days the world must always honor them as having been the first to reach the conception of this high principle—God at work in human affairs to bring men to love righteousness. The Egyptians, Assyrians, Greeks, Romans, all fell short of it; the Jews even in the mass, had not depth of conviction enough to save them from idolatrous practices—they may be classed as a whole among idolaters, at least until the captivity with just a few intervals of true religious life. But thank God, the principle was at work among them shining in the examples I have mentioned, in the wonderful book of Job, in the Psalms, in the Proverbs, in the prophets. What other literatures save those which have been based on the Hebrew—make the edification of men in righteousness their theme? What other people saw this as the purpose of God in human life—that men should be made good, pure, holy? How far inferior are the gods who figure on the pages of Homer with the God of the Psalms of David! How low are the passions which actuate them in comparison with the sublime design of God as shown on every page of his holy word.

II.—This up-building of ourselves and others in righteousness is the only adequate inspiration we can receive for our souls. Life must have its inspirations, without them our actions have no force in the performance, no significance in the result. Sometimes a motto deep moral significance is the inspiration of a lifetime; sometimes a happy utterance or timely act become, for the moment, an impetus to action, as when Nelson said "England expects every man to do his duty," as when Sheridan riding down from Winchester to Cedar Creek falling upon his flying troops said "Turn boys, turn we're going back" and back they went to victory.

Such motives and utterances at work sometimes for a moment only enoble lives that are otherwise far from blameless. As when Nelson a profane man and not over religious, covered himself with glory by his death at Trafalgar. He wore his stars of honor on his breast all that day, resolved to do his duty and to stand on an equality of danger with the other men on his fleet. A shot from the Redoubtable struck the epaulette upon his left shoulder and immediately they proceeded to take him below. His presence of mind did not leave him, he noticed that tiller ropes had been shot away and ordered new ones to be brought to take their place, then that he might not be seen by his men and discourage them he took out his handkerchief covered his face and his badges on his breast and they carried him below. Three hours he lingered and ever and anon he said, "Thank God I've done my duty. Thank God I've done my duty" and these words were his last. What a high motive truly is that of duty; among the noblest of our inspirations! But there is a higher motive still. Herodotus says of three hundred Spartans who went to Thermopylae, two suffered from eye disease and Leonidas had sent them off to Alpeni with the privilege of going home to Sparta, if they wished. But one of them named Eurystus learning that the enemy had closed up the pass called for his arms and put them on, then ordered his helot slave to lead him out into the midst of the fighting, which he did, and then ran away, while the blind hero hacked down his enemies at random and fell, sword in hand.

What a motive it is to die for one's country one's national honor! But there is a nobler motive even than this. It is related of Cleobis and Biton that, on the day of the festival to Juno at Argos where their mother was unable to get the oxen from the field to draw her cart to the feast in time, they yoked themselves in and drew her six miles arriving in time. But they fell exhausted; the crowd of lookers on, however, were then permitted to see that sometimes it is better to die than to live. They counted the young men happy in their strength; the women praised their mother that she had borne such sons. But she standing by the altar of the goddess, prayed that the best things might happen to her boys that might happen to men. And while the vows were being offered and sacrifices slain the boys died by the altar of the goddess where they had fallen asleep. And the Argives made their statues and they set them up at Delphi as offerings of honor to men who were most noble. And truly noble are the motives of filial affection. But there is a higher still. It is the motive of doing good—of teaching men to love righteousness. You cannot see this? But tell me, you who object to each of the part? And will not the principle I have mentioned include in its operations, filial affection, self sacrifice, patriotism, devotion to duty? The Decie on the eve of battle called for the priest that they might formally devote themselves to destruction; his whole life however in whom this principle is at work is one of constant devotion. Deeds of glory usually require illustrious fields either to call them forth or give them a name; but the quiet operation of this principle makes hundreds of heroes in every day life. Fame that product patriotism or heroic devotion requires many months to spend itself but the quiet self-consciousness of having done what we could for God, is a more ennobling, a more satisfactory emotion.

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CORRESPONDENCE.

MR. EDITOR.—The Christian Messenger of January 7th, contains an article from the pen of Rev. J. H. Robbins, Baptist minister, who visits Port George occasionally, to which we are in duty bound to call the attention of your readers.

The article consists, chiefly, of implied, and half uttered charges, and reflections upon the Methodist denomination, at Port George, and elsewhere, for Mr. Robbins says "there are several of such cases."

Hence he proceeds to charge the Methodists with sophistry in obtaining deeds of churches, with violating pledges, in reference to church privileges. With shutting Baptists out of Methodist meeting-houses, as soon as God gives them (Baptists) converts. Of a "sister of another denomination (from the Baptist) hoisting a mill-gate, and draining off the mill-pond just before the hour of baptism, &c. &c."

Now, sir, will you oblige your readers, who, doubtless, desire to form a correct judgment in the case, by publishing in your paper the following facts, in evidence that the above insinuated charges are utterly unfounded, so far as Methodism in Port George is concerned.

1st.—Mr. Robbins, after attempting to describe how "deeds" are obtained, says, in cautioning Baptists, "be not deceived by such sophistry." Does Mr. Robbins mean to say that the Port George Methodist deed, was obtained by sophistry? you would suppose he did mean it, from reading his "Caution to Baptists." Now, sir, this charge is certainly false.

The said deed was given by Mr. Alexander McInnis, and Jane, his wife, who personally appeared before G. B. Reed (J. P., of Port George), and solemnly swore, that they "did voluntarily"—(that is, by choice, willing, spontaneously, and of their own accord)—execute the said deed, of the church ground of Port George. These honored members of the Methodist Church are still living, we believe, in K-nville, Kings Co., N. S. If Mr. Robbins means that Mr. McInnis was overcome by sophistry, in giving said deed, it would greatly enlighten, and improve, his mind, on the question, were he to call upon and question that Christian gentleman on the subject. We will ensure the Rev. Mr. Robbins a kind and brotherly reception, and a very warm dismissal.

Now, in view of the honorable and upright manner in which deeds are obtained by the Methodists, we challenge Rev. Mr. Robbins to prove his charge, in reference to the Port George deed, or stand reproved for misrepresentation in the case.

2nd.—Rev. Mr. Robbins charges the presiding minister and trustees, with the violation of an original pledge, given to the Baptists, in reference to the Methodist Church at said place.

Now, Sir, the paragraph of Mr. Robbins containing the charge of violation of such pledge, is false throughout. It implies—

1st.—That the Trustees excluded the Baptists to the house.

2nd.—That a new board of Trustees was necessarily "constructed."

3rd.—That the "newly constructed Board" duly deliberated upon the Baptist exclusion.

4th.—That after due deliberation, the Trustees "partially" recalled their excluding act.

Allow me to assure your readers that from the day the church was opened, till this day, the Baptists have never been excluded the church by either ministers or trustees. Nor had there been, up to the time to which Rev. Mr. Robbins refers, any change in the Board of Trustees; any exclusion of Baptists, or any reconsideration, or recalling of any act, in reference to the Baptists. But to the contrary. The Baptists have had the use of said church, with full consent of ministers and trustees, for the past eight or ten years, or since it has been finished.

We leave your readers, therefore, to judge of the character of the above implied charges. We feel they are unwarranted and untrue.

3rd.—Rev. Mr. Robbins charges the Methodists with shutting him out of the Methodist Church. "as soon as God gave him converts." We are sorry to be forced to say that this charge is as groundless as the former.

Please note the following facts: 1st.—The late lamented Rev. Willard Parker preached regularly in the Methodist Church, and God gave him converts, and he baptized them, as Mr. Robbins says, "in the right way," and Rev. Willard Parker was never shut out. No, nor any other Baptist minister who preceded him, but all went on in peace and harmony, till the said Rev. J. H. Robbins came to take the place of the late Rev. Mr. Parker.

2nd.—Shortly after the induction of Rev. Mr. Robbins, he broke up the Port George "Union Sunday School," which had been collected, supported, and taught, chiefly by Elder Stephen Wordworth; and out of this Union School of Mr. Wordworth's, Rev. Mr. Robbins organized a Baptist Sunday School in the Methodist Church.

3rd.—He (Rev. Mr. R.) withdrew his regular appointment from his own church, about a mile off, and brought it into the Methodist Church.

4th.—He, a short time ago, appointed a Baptist Bible-class, or a "new version" Bible class, as we are informed, in the Methodist Church; and then,

5th.—As he makes his discourteous boast, without consulting Rev. Mr. S., trustees, or any other person, "he went out to battle."

Now, all this unwarrantable liberty with the Methodist Church, congregation, and society, was borne by our minister, and people, in comparative silence.

Your correspondent, Rev. Mr. R. tells us, that he found, "before he went out to battle," three young women, having an earnest desire for salvation; and though he finds this hopeful state of things in a Methodist Church—and mixed congregation—where there are regular Sabbath services, by the Methodist ministers on the circuit, yet he does not think well to advise with the ministers on the circuit,

the trustees, or any other person, about union services, but committing himself to the fatal blunder of mistaking the deceptive "water for blood," 2 Kings, 31 chapter, cries, "Moab to the spoil," as if repeating, "We tried union services once, and took the smaller share without molestation," but now we will have the whole, and molestation besides, and on he goes to battle.

The three young persons whom Rev. Mr. R. found earnestly seeking salvation, before he went to battle, were soon baptized; at which time Rev. Mr. R. in the Methodist Church, gave one of his characteristic sermons on immersion, as the only Scriptural mode of baptism.

The meetings went on from October till the last of December; and up to the closing of his battle the Methodist Church was comfortably prepared for him and his congregations.

And though he baptized the three young persons in the early part of his meetings, and preached his views on what he calls "the right way of baptism," he adds as soon as God gave us converts "we were shut out" of the Methodist meeting-house.

Now what about this "shutting out?" Permit us to say that during the meetings Mr. Robbins had two occasions of baptism, and of preaching his views of the "right way."

On both occasions his remarks on the mode of baptism were, according to the judgment of other denominations, exceedingly uncharitable and severe. Charging others with disobedience as to the great command, applying to them Jas. 2, 10, "For whosoever shall keep the whole law, and yet offend in one point of immorality, he is guilty of all—that is guilty of every sin of omission and commission—'Guilty of all'."

We need not say that under these uncharitable attacks many good people went home from their own place of worship pitying the preacher and grieved in spirit, whereupon the sexton, when he closed the church doors the night Rev. Mr. Robbins closed his special services, declared he would not open them again for Mr. Robbins till authorized by the trustees.

On the following Friday evening Mr. Robbins found the church closed against his service, but, remember, on the sole authority of the sexton; and when Rev. Mr. Robbins questioned him upon his authority for closing the door, the sexton told him "he had the highest authority for doing it"—the sexton meaning the qualifying clause in the "Deed," and Rev. Mr. Robbins understanding him to mean either the Minister of the Circuit or the Trustees of the Church.

This took place on Friday evening. The following Saturday evening Rev. Mr. Robbins had a conversation with our Superintendent Minister on the subject, our minister assuring Mr. Robbins that he knew nothing of the matter whatever, and also assured Mr. R. that he would call a trustee meeting in the early part of the next week, and let him (Rev. Mr. Robbins) know the decision of the trustees.

The said meeting was called on the following Tuesday in the church, but some of the trustees not being able to attend through infirmity and age, a second meeting was called on Friday, where all could attend, which they did. After the business of the year had been adjusted, the question of "closing the door," on the last Friday evening was introduced, whereupon the sexton defended his act upon the qualifying clause in the deed, &c.

The trustees (the old Board, not a newly-constructed Board, as Rev. Mr. Robbins is pleased to state) passed a unanimous Resolution, granting to Rev. Mr. R., and his Baptist friends all the privileges desired by his pious and peaceful predecessor, the late Revd. Willard Parker, viz:

1st. The Methodist Church may be used by the Baptists for Conference Meetings once a month.

2nd. For preaching the Gospel in on the Sabbath once a month.

3rd. For funeral services as often as required; and

4th. That these arrangements would continue till further notice.

And yet, good people, in the face of these facts, your correspondent, Rev. J. H. Robbins, has the affrontery to publish broadcast, through the columns of the Christian Messenger, the shameful untruth, namely: That as soon as God gave him converts, &c., he was shut out of the church. And what makes it worse on his part, he makes this statement after he is assured that neither ministers nor trustees had authorized the sexton to do as he had done, and the above Resolution had been placed in the hands of Mr. Robbins by our minister. Do you, as christian men, accept and defend the statements of Rev. Mr. Robbins in the case? We believe you cannot, and will not.

Nor can your correspondent close his memorable article without "mistaking" the christian reputation of a female church member, and says, "but just before the hour of the second occasion of immersion a good sister of another society hoisted the gate and drained the pond."

It is well for Rev. Mr. Robbins that he does not presume to mention the good sisters name—he would not probably find her good husband as long-suffering as the Trustees, but might have to pay a price, for such liberty with christian character. Your readers are hereby assured that the said gate was hoisted by a workman who was repairing the mill—and that it was hoisted, he thinks, the Friday or Saturday, previous to the Sabbath, the ordinance was to be performed—and without any knowledge the "well filled pond" would be required for the Sacrament of Baptism. Yet Mr. Robbins declares, it was done by a sister of another society just before the hour of Baptism. Come forward Mr. Robbins, for your own sake, and prove your statement—or beg the Lady's pardon.

In conclusion, have not the readers of the column "of Caution to Baptists" inferred that the Baptist denomination had paid one half or two thirds of the cost of said meeting-house—but what are the facts in

the case?—bought by... would have... eight dollars... Christ... Rev. Mr. R... legs, and... Methodist... Robbins, he... and untruth... Baptists,"... Hence we... with bearing... neighbors... article of... to Baptists... if he apply... namely... 1st.—As t... "Deeds,"... 2nd.—As t... other depou... 3rd.—As t... out of Met... God gives th... 4th.—As t... ation drain... bath day to... Baptism... In behalf... Port Geor... Handley M... Jan. 2... UNCLE DIC... A STORY OF... BY THE... IN WHICH... The adver... means with... guard. The... ter's day w... young giant... with all its... was gone, a... dreadful pain... or foot... The bustle... strong big w... rough kind... him speaking... as the child... and the prid... life was in... When he cam... ter, bruised... nobody welc... triumph as his... hands with de... arms, she no... and claimed... tory. "Me a... to do it, an' u... Yet clean, h... as well as he... there was not... ish who could... side, or lay u... did young D... Now as he... thing for him... him with the... and holding... thirsty lips, D... "Mother,"... "just like bein... it?" "Little chie... ever else was... Poor Dick su... big, strong D... hope that he... Then as the m... she was one of... not a gift for... nothing—she... moaning and... strange. At f... dreaming, or h... his head. An... words that Dic... tainly would h... suspicion... "Please, Lo... Curnow was n... just a little ch... me all gentle... Amen." But coming... him once, in... his mother as... talkin' too, the... "I was a tal... pered Dick... To the moth... was the surest... death. To pray... was not learn... was what she... driven to when... to be done... grief, and she... "La, my dear... to die yet, yo... haven't a give... go doin' such... Thinking of... ever, to be pre... mother propos... send for the p... Dick startle... he would soon... At once the r... fierceness came... "The old Ja... 'ee mean, cha... amazed and me... could Jan Trelo... he's cutting up... an' mendin' em... to know any... brought up to... any eddycatin'... voice and man... "No child; I

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ROYAL ARCANUM.

The Order of the Royal Arcanum more than doubled its membership in the year 1879. The membership on the 1st day of January, 1880, was about 17,500. The growth of the Order financially has been with equal rapidity. The affairs of the Widows and Orphans' Benefit Fund have been conducted with great care and fidelity. Fifty-four deaths occurred in the Order during the year, and EIGHT ASSESSMENTS were called to pay the benefits accruing upon them. In every case where the benefit certificates were in proper form, the money was promptly paid upon them. In a very few instances the Supreme Officers delayed payments to properly protect the Order, by the payment to the proper legal beneficiaries. The membership is believed to be composed of such material—mentally, morally, and physically—as will challenge comparison with any similar society in the world. Besides the insurance feature of the Order, which is a business transaction, conducted upon purely business principles, it has its social and fraternal side. These two branches of the organization go hand in hand. The Order has not only attained unto great growth, considering its age, in the Northern States, but is growing considerably in the Province of Ontario. It is probably destined to a long and useful career in many parts of our Dominion.

FROM THE MISSION ROOMS.

RELIEF AND EXTENSION FUND. The returns are coming in with encouraging steadiness, and we now report \$43,000 actually paid in. From nearly half the circuits, however the lists have not yet come to hand. We hope the next week may see them come with a rush, so that the special fund may be got out of the way of the ordinary. Please, brethren let us have the lists.

Table with columns for location, amount, and date. Includes Yarmouth District, St. John's Newfoundland, Eastern Conferences, Nova Scotia Conference, New Brunswick and P. E. I. Conference, Newfoundland Conference, and Returns from Circuits to Date.

Table with columns for location, amount, and date. Includes Toronto Conference, London, Montreal, Nova Scotia, N. B. & P. E. I., and Newfoundland.

Table with columns for location, amount, and date. Includes CASH RECEIPTS, Eastern Conferences, and various individual contributions.

Table with columns for location, amount, and date. Includes various individual contributions and totals.

Table with columns for location, amount, and date. Includes various individual contributions and totals.

Table with columns for location, amount, and date. Includes various individual contributions and totals.

MANCHESTER, N. S. Jan. 27. The services in connection with the week of prayer, held in our new church at Guysboro', have been blessed with a gracious outpouring of the Holy Spirit. The church has been quickened and souls have been saved. E. E. E.

MIDDLE MUSQUODOBOIE, Jan. 17, 1880. Mr. Editor.—In the acknowledgments of amounts received from the various circuits for the "Extension Fund," the amount from Musquodoboie was not stated, owing, no doubt, to a typographical error. Will you please note that Musquodoboie (Middle) raised \$36, exclusive of ministerial subscriptions; and that the first instalment of \$31 has been duly forwarded, according to the request of the Missionary Secretary.

Mr. Editor.—We have held two of the annual Missionary Meetings, and shall not fall below last year. We hope to go "ahead." Spiritually, the society is at "par" with former years. We have commenced a series of cottage prayer-meetings and Bible readings, which we trust will be blessed by God. We also held protracted services at Meagher's Grant. And thus we labor on, sometimes discouraged, at other times despondent; but our trust is in Israel's God. W. G. LANE, Treasurer.

RIVER PHILIP, Jan. 22, '80. Mr. Editor.—A large and pleasant party met at the house of R. L. Black, Esq., Recording Steward of the River Philip circuit, on Thursday, the 20th inst., to aid in raising the receipts of the circuit by means of a donation. After spending a very enjoyable evening, enlivened by music and conversation, addresses were delivered by Messrs. Black, J. Dorkin, and the resident minister; after which the company withdrew, leaving \$50.74 in cash.

LUMBER MISSION. NASHWAAK VILLAGE, Jan. 1880. DEAR EDITOR.—I have just returned from a ten days trip to the lumber camps and have had a splendid time; fine weather, good roads and plenty to do. I visited twelve camps, preached every evening and five times on the Sabbath in as many different camps. Through the kindness of Bros. Evans, Brewer, and A. Gibson, Esq., I was supplied with a quantity of good reading matter in the shape of papers, tracts, and magazines which were highly appreciated by the hardy sons of toil. The men were very kindly disposed towards me, and the word preached was received with marked attention and we trust spiritual profit. L. S. JOHNSON.

MOUNT STEWART, Jan. 20, 1880. DEAR EDITOR.—We have just been surprised at the passage by a visit from some of our people, who left a small purse and many other tokens of esteem behind them. Some time since we were made the recipient of a very fine Buffalo Robe. We are improving in this circuit even socially as well as spiritually. Our missionary meeting was a success through the influence of Bro. Cowperthwaite, the only one of the "Deputation" present. Yours, &c., W. LAWSON.

DORCHESTER, N.B., Jan. 21, '80. For the past three weeks we have been holding special services at Taylor Village. We received during part of the services very welcome assistance from Rev. J. F. Estey. The meetings have been of an interesting character, and were well attended. Souls were enquiring their "way to Zion, with their faces thitherward." The services closed last Friday. At our first class meeting, held on Monday evening, we received twelve persons on trial, besides several who will join the society in Dorchester. Last evening we commenced services in the Dorchester church, with good prospects of success; a number coming forward for prayers in our first service. S. M.

CORRESPONDENCE.

BEDEQUE CIRCUIT. Mr. Editor.—Last fall we held a meeting for the advocacy of the claims of the "Relief and Extension Fund," upon the liberality of our people. Upon that occasion we were favoured with the presence and valuable assistance of the Rev. H. McKeown, President of the Conference. A subscription list was opened, and the following amounts subscribed:

Table listing names and amounts for the Bedeque Circuit subscription. Includes Henry Secord, Nelson Inman, Mrs. Calbeck, Jesse Sherman, Colin Wright, Win Cook, W.A. Leard, A.M. Wright, Major Wright, H.E.V., Mrs. Robt Inman, David Rogers, Jesse Wright, and total \$40.00.

The list should have been much larger than it is, but money is scarce, and besides we give a respectable sum annually to the Missionary Society. We are hopeful that we shall never hear again of such a thing as a missionary debt. Many of our people, on this Island, at least, doubt the wisdom of conducting the missionary enterprise on borrowed capital. We hope that in the future, the expenditure will be kept within the income. Should another debt be incurred, however, it will, I think, be useless to start another "Relief and Extension Fund," down East, at all accounts.

DEATH. Mrs. Jesse Wright, Esq. The beloved wife of Jesse Wright, Esq. Mrs. Wright was a woman of far more than ordinary intelligence. Very quiet and unobtrusive in her habits, yet possessed of sterling worth. She only needed to be known in order to be loved. Many years ago, she united with the Presbyterian branch of Christ's Church, and retained her connection with it until the end. But as her husband and family were members of our church, and as it was much nearer her residence than her own, she was a constant attendant upon our ministry, and with her family regularly communed with us. During her last illness, which was of a very severe and protracted nature, it was the privilege of the writer frequently to visit her. Although her body was always tormented with cruel pain, her mind was kept in "perfect peace," being stayed on God. The word of God, many portions of which she held in her retentive memory, was a source of much comfort to her, all through her illness. In the possession of this "peace" which the Psalmist assures us is the end of all the "upright," she passed on to the enjoyment of the better land, leaving behind her an affectionate husband, and only son (our Recording Steward), three daughters (one of whom is the wife of the Rev. F. Goff, of the Toronto Conference), and a blessed memory, which shall continue to be as "ointment poured forth."

MRS. BOYD. widow of the late Adam Boyd, of Cook's Road, near Moncton, N. B., has recently been called to her rest. In the house of the late Mr. and Mrs. Boyd many of our old ministers have found a warm welcome. Some years ago, Mrs. B. removed to Bedeque, to live with her daughter, Mrs. Wm. Cook. Ever since her removal to the Island, she has been an invalid, and could not enjoy the service of the sanctuary. She has entered, we trust, the "house not made with hands," to praise God for ever.

GEORGE CROSBY. Bro. Crosby was savingly converted to God in the old School House in Sarnilton, in the year 1843, during the ministry of the Rev. Dr. Alexander W. McLeod, now of Baltimore. From the time of his conversion until his death, he maintained his connection with the Methodist Church. Bro. C. was a steady adherent to the doctrines and discipline of the church of his choice. He was a liberal supporter of the church, and manifested a deep interest in all its affairs. His last illness was protracted and peculiarly afflictive. His disease went to his brain, and for some time he was not like himself, except in matters of religion. Through all the mists and clouds, he looked with undimmed eye upon the glory revealed to the saints, and has now entered upon the full realization of it.

Many of our members are crossing the river. Who will take their places? Who will fill up the ranks? In our congregation there are many mourners, but they mourn not as those who have no hope. W. W. PERCIVAL.

MONCTON, N. B., JAN. 26th, 1880. Mr. Editor.—I noticed in the columns of the WESLEYAN, some time previous, a notice about the Young People's Institute organized here in connection with our church.

I am glad to say that our membership has been increasing every week since its formation, two or three months ago; and at the present time numbers between one hundred and two hundred persons. The meetings are held on every Tuesday evening, and are very interesting, and no doubt will prove a lasting benefit to all who attend.

Our literary part is divided under three heads: 1st. Reading, dialogues, recitations. 2nd. Lectures, and essays. 3rd. Biblical discussions. These are taken up alternately. Our Sabbath Schools, for we now have four, numbering about three hundred children, in connection with the Methodist cause here, are flourishing, and we are looking forward to a revival of religion amongst our scholars. I pray that God may abundantly bless us in this department of the church.

Our week-night prayer-meetings are generally well attended, and a deep interest is manifested in them; and our earnest prayer to God is that he will pour down upon us the rich influences of his Spirit, and that souls may be held to Christ. Special services have been held at Harrisville for the past two weeks, and we believe with encouragement. Special services will be held at Cherryville this week, and we trust, with success.

The Methodist Church at Painswick, will be dedicated on Sunday next. Too much praise cannot be accorded to our people there, for the neat and commodious church they have built; and at the same time Bro. Thomas, under whose jurisdiction this section of the country comes, deserves a word of praise for his indefatigable efforts to get this building erected. G. A.

ROTHESAY, N. B., Jan. 23, 1880. EDITOR WESLEYAN.—Dear Sir,—As you are pleased to invite communications from the different and widely extended localities in which the WESLEYAN circulates, I send you the following which if you think worthy of a place in its columns, you will please insert.

Some time ago Mr. D. Sullivan, one of our respected local preachers, was invited to pay us a visit, which invitation he promptly complied with. This visit resulted in this vicinity being put on the local preacher's plan in connection with the Exmouth Street Church, the brethren from which visited us at stated periods during the last two summers, resulting in the establishment of weekly prayer-meetings, and the formation of a class.

Yesterday we had the pleasure of a visit from Rev. H. McKeown, President of Conference, who met the class in the afternoon, gave tickets, and in the evening preached a very impressive and appropriate sermon, after which the members, numbering eleven, were publicly recognized, as a branch of the Methodist Church of Canada, and received the right hand of fellowship. May "The little one become a thousand, and the small one a strong nation." P.

AUGUSTA, ME., Jan. 20, 1880. Mr. Editor.—Our political situation is improved wonderfully since Saturday last. We had a Governor (D. F. Davis) legally elected on Saturday evening, and everybody but Fusionists have been exceedingly happy since. The Republican Legislature is moving on quietly, doing its work in a way that only a legal body can without fear of contradiction. The fusionists are mad of course. They were denied admittance to the State House yesterday. It is rumored they have hired a hall and intend to run an opposition Legislature. What they can do in that way is difficult to determine. They must love the State terribly to be willing to "work for nothing and board themselves" which of course they must do. In the turn things have taken many throughout the State, may thank the Lord for it. Much prayer has been offered that the "right might rule." The answer is.—The excitement has affected the spirituality of the churches in Augusta very much indeed, but now that peace hath spread her wings over us again, we hope for the coming of the Divine Spirit. We need to pray earnestly "Come Holy Spirit, Heavenly Dove with all thy quickening power." S.

BARTON, DIGBY CO., N. S., 26th of Jan., 1880. DEAR MR. EDITOR.—I have for some time contemplated a communication of general information respecting this mission to the columns of the WESLEYAN, but one event after another has loomed up for the passing of which I have delayed.

On our arrival here in July we met with a most cordial reception, which gave us a very satisfied feeling with regard to the attachment of our people to their minister, whoever he might be; that feeling has increased, so that we are settled down to (I hope) three years of successful labour for our blessed Master.

Since coming here there has been a good deal of work done in which we have co-operated with our people. Some alterations in the church here which were commenced under the direction of my predecessor (Bro. Evans) have been completed; our parsonage has been made much more comfortable, towards which improvement the mission generally has contributed.

At Weymouth, in the month of October they held a hot supper, by which they realized forty dollars, \$50 ten of which they gave towards furnishing the parsonage, and the balance was used for church purposes there; some repairs have been attended to, and others will be in the spring. About six or seven weeks ago we had a Sabbath school concert here, at which I spoke at length in my last communication.

Some three or four weeks ago we inaugurated "a winter's course of lectures," which we trust will form the nucleus for a parsonage or church improvement fund.

On Christmas eve we had our annual Christmas Tree, in connection with which fancy articles were sold, also a tea, hot supper, and oyster stew were provided; for this ladies had been working most industriously in the sewing circle for some months, and their labours they felt to be rewarded by the receipts which amounted to ninety-eight dollars (\$98). And the last but not the least important financial items were two donations, one at Plymton on the 12th, and the other here (at Barton) on the 16th inst., by which we were made about forty-five dollars (\$45) better off.

We have had three consecutive weeks of spiritual services here with beneficial results, believers have been quickened, and some have I trust decided for God. May God grant us yet richer blessings and crown our labours with greater and more glorious results. Yours truly, WM. AINLEY.

NEWS OF THE WEEK.

Special services are being held at Granville Ferry, N. S., with encouraging results. Services are being held each evening this week by Rev. Mr. Betts, at Sussex, N. B. He is assisted by Rev. Robt Tweedy. An encouraging work is in progress in the Charles St. Church, Halifax. The Archbishop Purcell case, Cincinnati, Ohio, takes a new phase. The plea has been made in the courts on behalf of the creditors that they loaned their money to the Archbishop upon the universal understanding that he held in his own name the title to all the Roman Catholic property in Cincinnati, including the cathedral. They claim therefore as their money was expended on the church property their claims should be satisfied now by the sale of the property and its proceeds division among the creditors. This bids fair to become a very interesting case, and the creditors may at last obtain justice. So far they have been treated rather shabbily.

The failure of George Stuart, of Philadelphia, whose name as President of the Christian Commission during the late war became known from one end of the Union to the other, has called out many expressions of regret and sympathy. It was brought about by endorsing the notes of a friend; and it is said he bears his adversity cheerfully, but the loss of fortune by a man of his abounding charity is a public misfortune. We have seen so many men stripped of the accumulations of years of honest toil and economy, and their last years spent in poverty, that we are justified in saying that the practice is indefensible when one's fortune and the comfort of his family is in peril. The only safe rule is not to endorse.

ADAM WALKER, of Tavistock, Ontario, writes, in February, 1868, that after trying many Cough and Lung Remedies for a severe cold which he has suffered with for three years, he procured Allen's LUNG BALSAM and was being much benefited by it. In a letter still later, he said his night sweats were all gone and he was rapidly recovering—his appetite was much better and he felt like a new man.

THE GENTLEMEN'S TURN.—The members of the Young Men's Wesleyan Institute gave a literary and musical entertainment last evening in the basement of the Brunswick Street Church. The ladies assisting only by their presence. One of the best features of the programme, which was good throughout, was the reading of the Institute paper. Some of the pieces notably the editorial, which the editor had not time to write, but delivered extempore, and the notes received from the reporter who had been deputed on a search for the good old times, which proved unavailing, were particularly good and elicited much laughter. "Red Letter Days," a more serious paper, was finely written. A duet for piano and violin, by Messrs. Ronald and Wright, and a piano solo by Mr. Wright, were nicely performed. The closing quartette, "Basso Profundo" was well sung, and encored. On the whole the entertainment was quite a success.—Chron, Jan 27. Mr. Paul R. Seavey, of Bangor, is delivering a series of lectures on temperance in Halifax.

Dr. Joseph Clarke, of Pugwash, was accidentally poisoned on Sunday night last, by taking carbolic acid, and died in about an hour.

A fire occurred at Yarmouth on Sunday night last, destroying a building owned by Mr. Lawson and occupied by the Herald newspaper and by the Western Union Telegraph Company. Cause of fire unknown.

ELOQUENCE AND ORATORS.—The Methodist Church in Sussex, of which the Rev. Mr. Betts is pastor, was filled last night (Jan'y. 24) to its utmost capacity by a very respectable audience, which had assembled to hear Rev. D. D. Currie, of Halifax, deliver his celebrated lecture entitled Eloquence and Orators; and to listen to it was a treat which rarely falls to the lot of going people of this place. To say it was instructive and pleasing would be saying too little; it was indeed indescribably grand, and no doubt left impressions which certainly will not soon be effaced. In his discourse he made reference to the press, saying that he had read in one paper (the Daily Telegraph of course) that Sussex had been named a little town of many churches, and it gave him a great deal of pleasure to know it. He had been stationed on the Sussex circuit "many years ago," and always read of its progress with much pleasure. The lecture occupied about one hour and three quarters, and was very attentively listened to and frequently applauded. At the conclusion of the lecture, Mr. Currie desired the audience to keep their seats. He said he had been given to understand there were about \$1,200 of debt on the parsonage which had just been built. He was sorry to learn this; it ought to be wiped out. He submitted a scheme for paying it off by four yearly instalments, by subscription. On the spot \$300 was subscribed, and the balance assumed by the outside districts of the circuit. Who will say that Sussex knows aught of hard times, or that Sussex is unmindful of its religious interests?—St. John Telegraph.

PREACHERS' PLAN HALIFAX.

Table listing preaching times and locations in Halifax. Includes Brunswick St., Grafton St., Kaye St., Charles St., Cobourg Road, Dartmouth, and Beech Street.

WEEKLY CALENDAR.

Table showing sunrise, sunset, moon, high water, and day length for the week of Feb 1-7, 1880.

PHASES OF THE MOON.

Last Quarter, 3rd day Feb'y. 3h. 11m. a.m. New Moon, 10th day Feb'y. 2h. 3m. a.m. First Quarter, 17th day, 11h. 31m. p.m. Full Moon, 25th day, 9h. 7m. p.m.

MARRIED.

At Charlottetown, on the 21st inst., by the Rev. H. P. Cowperthwaite, James Patton, of the firm of W. A. Weeks & Co., to Malcora, third daughter of John Anderson, Esq., of Seckville, N. B. At West Green Harbour, Jan. 19th, by Rev. Wm. Brown, Mr. Robert S. Burke, to Miss Hannah Muskins, all of Green Harbour. At Lockport, Jan. 13th, by the same, Mr. Wm. Gaves, of Hampshire, England, to Mrs. Anna Jones, of Lockport. At the Parsonage, Port Mouton, on the 17th, by the Rev. J. W. Shepherdson, Mr. Joseph T. Blowers, to Miss Reesie Mathers, both of Port Mouton. At the Methodist Parsonage, Southampton by the Rev. J. Craig, on the 21st, inst. James B. Fife, to Pamela F. Weston, both of New Canada, Camb. Co. N. B. On the 22nd ult., at the residence of the bride's father by the Rev. J. E. Thibault, Mr. Joseph McKim, to Maggie E. eldest daughter of Mr. Wm. Piers, all of Wallace Bay. At the Methodist Parsonage, White's Cove, on the 20th inst., by Rev. S. James, assisted by Rev. Wm. Dobson, Mr. Thomas A. Muir, to Miss Violet Steele; both of Johnston, Queen's Co., N.B. At the Methodist Church, Barton, Digby Co., on the 26th inst., by Rev. Wm. Amherst, Maria B., daughter of the late Mr. Edward Vroom, of Bear River, to Elsie Van Buskirk, of Bloomfield, Digby Co. By Rev. R. B. Mack, at the Parsonage, Acadia Mines, 26th inst., Mr. Harrison Phillips to Isabella Gilbert, all of Millford, Hants, N.S.

DIED.

At Mapleton, Cumberland Co., on the 18th, inst. Mrs. Henry Mills, aged 80 years. Dec. 30th, 1879, at Port Hawkesbury, Daniel Embree, in the 46th year of his age. After a long affliction, borne with Christian fortitude, he departed in great peace. At Jolicoeur, on the 23rd Dec., 1879. Mrs. Nath. Smith, aged 61 years. At Jolicoeur, Westmorland Co., on Dec. 7, 1879, Mrs. James Wells. At Upper Point de Bute, Westmorland Co., N.B. on Jan'y. 12th, Mrs. Benj. Wells, aged 28 years. At Point de Bute, Westmorland Co., on Jan'y 19th, Mrs. Joseph Chapman, aged 81 years. For many years a member of the Methodist Church. Her end was peace. At Queen Street, Carleton, N. B., on Sunday evening, Jan'y. 25th, of congregation of the Melbourn Julia Louise LeBrun, beloved wife of E. J. Russell, and third daughter of the late John L. Marsh, of Fredericton. At Saint Martin's, N.B., on the 24th inst., Rev. J. James A. Smith, in the 65th year of his age.

Book Steward's Department

The Rev. H. PICKARD, B.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the Wesleyan as well as for the Book Room should be addressed to the Book Steward and not to the Editor.

But all Books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor and not to the Book Steward.

INSTRUCTIONS AS TO REMITTING MONEY:

- 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly. 2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear. 3.—Post Office Orders are always safe, and not very costly. Next to these is the security of registering letters. Money sent otherwise is at the risk of the sender.

RECEIPTS for "WESLEYAN"

Week ending January 28, 1880.

Table with columns for Name, Amount, and Total. Includes names like Rev. A. E. LePage, Wm. Buchanan, G. T. Bowser, etc.

Table with columns for Name, Amount, and Total. Includes names like Rev. J. Strothard, Jos. Blenkhorn, Mrs. James Brown, etc.

Important to Bible Students

We have just received COLLINS' TEACHER'S BIBLE, Turkey Morocco, Kid lined, gilt edge, \$7.00.

GOSPEL HYMNS.

Table listing Gospel Hymns with prices. Includes 'Nos. 2 & 3, GOSPEL HYMNS, words only, each \$.06'.

Works by Rev. W. Taylor.

Table listing works by Rev. W. Taylor with prices. Includes 'Christian Adventures in South Africa, gt. ed. 2.00'.

FOR SALE.

In the suburbs of Hanport, on the main road leading to Windsor, seven acres of land, in a good state of cultivation, producing good crops, having a small orchard, also house and barn. Possession can be given in the spring.

Also, For Sale or to Let, a good Cottage with out-buildings, good garden and orchard, in the central part of the thriving village of Hanport. For further particulars apply to the subscriber, ROBERT McCULLOCH, Hanport, N. S., Jan. 30, 1880. \$100

Emerson's Anthem Book.

By L. O. EMERSON. Price \$1.25, or \$1.20 per dozen. It is a pleasure to look through this fine book, and Choir Leaders will all be pleased with the general beauty of the Music, and the great variety. There are more than 100 Anthems, Motets, Sentences, etc., including an Anthem Odeology and some fine new Hymn Anthems. Also 18 Responses and Chants. Music for Christmas, Easter, and all other special occasions is provided. THE SLEEPING QUEEN (80 cents). Fine Operetta by Balfe.

Have You Seen White Robes,

the new Sabbath School Book? It is a grand good Book and is meeting with unexampled success. Only published two months ago, "it takes" so well that the publishers are forced to issue edition after edition to keep pace with the demand. To state it tersely,

WHITE ROBES has gone straight into the hearts of all lovers of Sabbath School Music, and the fact is due to its purity, freshness and originality. Send 30 cents in stamps for a sample copy \$1.83 per doz.

TEMPERANCE JEWELS, 35 cents, by J. H. TERRY, should be used by all Temperance Reform Clubs.

OLIVER DITSON & CO., Boston. C. H. DITSON & CO., J. E. DITSON & CO., 11 & 43 Broadway, 792 Chestnut Place New York. Phil.

Advertisement for Peter Henderson & Co. featuring a circular logo with 'SELL EVERYTHING FOR THE GARDEN' and '100 Different Articles for 50 cents'.

COMPOUND EMULSION

Advertisement for Compound Emulsion of Fish Liver Oil, featuring an illustration of a fisherman carrying a large cod fish.

WOODBURY BROS., DENTISTS NEW YORK

WOODBURY BROS., DENTISTS NEW YORK. 20 All Chrome Carls, Rosbud, Motto, Japanese. Year book, with many, 10 cents. Nassau Cor. New York, N.Y. Dec 20 1879.

Advertisement for D. M. Ferry & Co. Seed Annual for 1880, featuring an illustration of a seed packet.

NEW BOOKS.

Table listing new books with prices. Includes 'Blackburn's History of the Christian Church, \$ 3.00'.

Belcher's Farmer's Almanac For 1880.

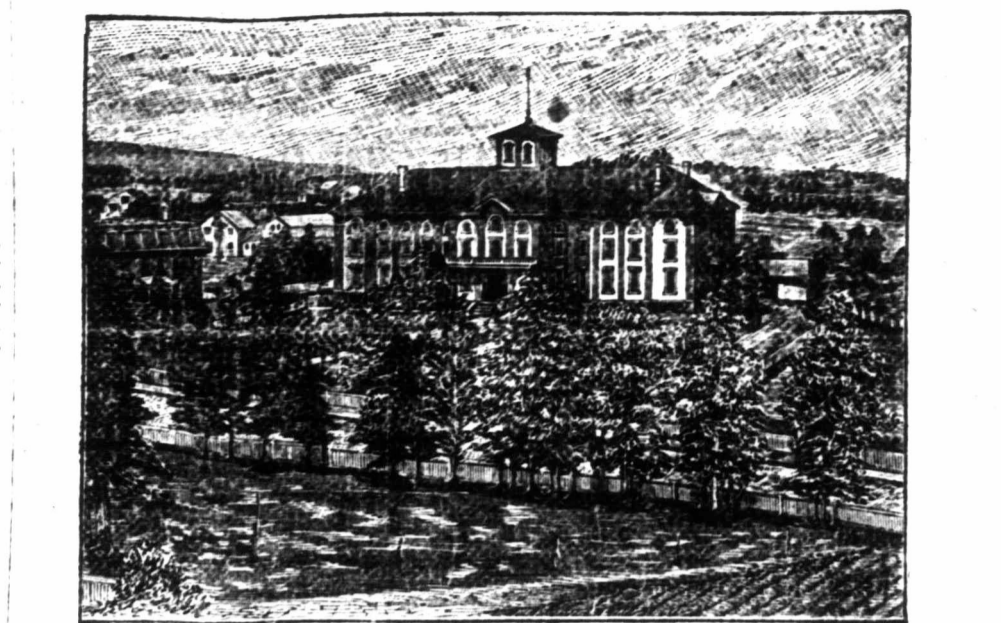
A necessity in every household. 12 cents each, or \$1.00 dozen. For Sale at Methodist Book Room, 125 Granville St. Nov 21

Berkshire wine & Pure Bred Poultry

Write Pickard, Sunny-side Bar

MOUNT ALLISON WESLEYAN MALE ACADEMY,

Rev. C. H. PAISLEY, A. M., Principal, Assisted by an able Staff of Instructors.



THE TERMS, in this Institution, for both TUITION and BOARD are moderate; while it affords ample facilities for acquiring a thorough ENGLISH AND CLASSICAL EDUCATION.

MUSIC, both Instrumental and Vocal, and FRENCH are taught by Instructors of high attainments.

A Modified Commercial Course consisting of BOOK-KEEPING, COMMERCIAL ARITHMETIC, and PENMANSHIP is conducted by a Competent TEACHER.

Students taken at any time. Next Term opens January 2nd, 1880.

Young Men seeking the advantage of a liberal education are invited to correspond with the Principal.

SEND FOR A CALENDAR.

Advertisement for BUCKEYE BELL FOUNDRY, featuring an illustration of a bell.

JOB PRINTING

REPORTS PAMPHLETS Posters, Handbills, cards, Billheads, Circulars, Custom and Mercantile Blanks.

We are now prepared to execute all Orders for the above work AT MODERATE RATES, WITH NEATNESS AND DISPATCH.

WOODBURY BROS., DENTISTS NEW YORK

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THE PHOTOGRAPH

OF THE GENERAL CONFERENCE OF THE METHODIST CHURCH OF CANADA OF 1878. A few copies of this beautiful work of Art, in Notman's best style—Size 17 x 27 and containing life-like pictures of the two hundred and two ministers and laymen who composed that Conference, have been obtained and are offered at a reduced price at the

METHODIST BOOK ROOM, HALIFAX. Notman's price for such pictures is \$5.00 each or will be mounted in good Walnut Frame for 5.00

Only a very few copies are on hand. Every well-to-do Methodist Family should have a copy.

EDUCATIONAL MEETINGS.

The following are the arrangements made for the holding of Educational Meetings in Sackville District. Sackville, Feb. 24th, John Read, C. Paisley, A. M. Titnaman, Feb. 25th, J. Read, Prof. Burwash

Basin Verte, Feb. 26th, Dr. Kennedy, Moncton Feb. 26th, John Read, Shediac Feb. 27th, R. W. Weddall, Ashcroft Feb. 28th, John J. Colter, E. W. Weddall, A. B.

Hopewell and Alma, Feb. 23rd, R. W. Weddall, A. B. Hillsboro, Feb. 24th, Chairman, R. W. Weddall, A. B. Havelock, Feb. 25th, John J. Colter, Salsbury, Feb. 26th, John Read, A. R. Lucas, Elgin, Feb. 27th, Stewart.

THOMAS MARSHALL, Dorchester, Jan. 7, 1880.

SOMETHING NEW, The Marvel Copyist

A WONDERFUL INVENTION.

The PAPYROGRAPH and ELECTRIC PEN Superceded.

No Copying Press required.—Most simple Process invented. Instant Reproduction without Press or Dampening.

Clergymen Enabled to Vastly Multiply their Usefulness.

One to two hundred copies of Church Reports, Pastors' and other Reports, Sunday School Lessons, Prayer-meetings, Tracts, Sermons, Plans, Drawings, Specifications, Maps, etc., in one, or more colors if desired, at one operation. This process can be repeated for any number of thousands of copies.

Copies can be made on any kind of Paper with out previous preparation, or they can be made on Muslin, Linen, Leather, Silk, Wood, etc.

HOW IT CAN GREATLY SERVE THE PREACHER.

There are scores of ways in which a clergyman will find this invention of the greatest service to him. It is important that the annual report of his or her report of some committee or secretary's report, hands of all members, in five minutes a child can take 100 or more copies from the original writing, or a heavy printer's bill is saved. Often a pastor will find it of great value to address personal letters to each member; by this address personal letters can be prepared in a few minutes. The program and tickets of monthly concerts or entertainments, the copies for prayer-meetings, etc., or a sermon or newspaper article which he wishes to write, tracts for distribution through his neighborhood, invitations to attend his services, all can be done quickly and neatly through this wonderful discovery.

The whole method is simplicity itself. We deem this method, after examination and use in our office, as far preferable to either the PAPYROGRAPH or ELECTRIC PEN, or any other of this class of duplicating processes. Its weight is less than 4 pounds. There is nothing about it liable to get out of order. The whole process is perfectly clean.

OUR PAPYROGRAPH OFFER WITHDRAWN. We have been astonished at the simplicity, cheapness and efficiency of this new invention, and as it will accomplish with one-tenth the trouble and one-sixth the expense of the Papyrograph, we withdraw our offer, made last month, in favor of this new invention.

ORDER AT ONCE, AS THE PRICE WILL PROBABLY BE ADVANCED. There is a conflict between rival manufacturers for the patent for the process. This rivalry has run the price down to \$5.00. As soon, however, as the right to the patent will be determined, the successful claimant will most likely advance the price, as he will then hold a monopoly.

BEWARE OF IMITATIONS ALREADY IN THE MARKET. Directions for Use. Write the article to be copied on any kind of paper with the prepared ink. Lay it dry without blotting.

Place the writing on the hand of a book, so that all parts touch the pad and let it remain five minutes, then remove carefully and an impression on a second sheet of paper. Place the paper to be printed on the pad, smooth lightly with the hand and a copy is made. This repeat to the extent of the number of copies desired.

PRICE ONLY \$5.00. This price includes ink, paper, and Pad; every thing necessary for work.

L. K. FUNK & CO., NEW YORK.

There may be found through the METHODIST Book Room, Halifax, a New Year book, issued as usual at the New York office.

66 DOLLARS a week in your own home. Terms and a Sample free. Address H. HALLETT & Co., Portland, Maine. May 31

THE HYMNAL. Was prepared by Ministers of American Churches for use in our Prayer meetings and Sabbath Schools. It is revised in such a way that the large type edition can still be supplied at the low rate of 12 cents each on 12 1/2 per 1000 Paper, 16 cents on 1 1/2 per 1000 Limp Cloth.

Orders received by H. PICKARD, Methodist Book Room, Nov. 21.

INTERCOLONIAL RAILWAY, 1879-1880 WINTER ARRANGEMENT

ON AND AFTER Monday, 17th November, Trains will leave Halifax as follows:

Table showing train schedules for the Intercolonial Railway, including destinations like Moncton, Truro, and Pictou.

72 DOLLARS A WEEK. \$12 a day a home easily made. Costly outfit free. Address TRUB & CO., Augusta, Maine. May

What a Post Card will Buy

Table showing advertising rates for postcards. Includes columns for Space, One Week, Four Weeks, Three Months, Six Months, and Year.

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Rev. H. PICKARD, Rev. DUNCAN D.

VOL XXXII.

ADAM C.

The man who was ident of the Wes found ready compan ars and bishops, wro mentary of his day, al, must have had so

Adam Clarke was hood he was slow in being bullied for his aroused, and would Walter Scott was livel to be the world tertion was not; wro and killed himself at

His religious imp H had a good mot temptations to dan his fondness for book much folly. "The Arabian afterwards took to s philosophy; and the sion under the Meth to theology. He lov "Learned more in a before in a month."

mind learning, a uni from a child; nota l at the foot of angels.

His converted man able for self-denial a began to "exhort," and in 1782 left Ire with a light purse, a spare look, which a press-gang, who took priest. The Confer him to work in the then meant hard ridin the pay and much ab better than most w wants were fewer. H food, and liked it. H own shoes: except on wouldn't.

Adam Clarke as a p a man; simple, earnest preaching was like h said was direct, and u "I read a great deal, but strive to study," that his father "Hav line as a preparation. Only a full man cou every m might be f if he would.

As a pastor. He ne his people had home battle of life is mainl avoided gossip, and wealth. He went wh ed most; not where-b ed; to the poor, the fallen. Wesley, writi him to moderate his l "give murder for sac As a scholar, "If th as well as worked; a head; the hardest wor with an English Bibb ment, Prid-aux's "C Young's "Night Tho came one of the best day, an Oriental hng found divine. His C the best of his time; ever written by one m surprised by that adv which he helped to r also as an antiquary, amiss to him. Menai not because they hav but because they ma have. His style of v of most of real schi simple; he had cle things; and never w he had something to

Socrates that had p a small work by H r asked him what he r replied "What I hav go!"; and so, I thin, not understood by a Delon diver to get "it." This could not Clarke's book.

His theology was i cause drawn direct fr scene points he was sin the case with self-sta think alone; and the sometimes leads the beaten track. Small n not emulate his ap copy his errors, or ab

His example. Pieti mity, industry, indep souls—all these were Clarke. His simple b mind made independe nes Laertius relates th to say that the man v greatest appetite had t