

OUR HOME CIRCLE.

THE COMFORTER.

The Comforter which is the Holy Ghost, who is the Father will send in My Name.—St. John xiv. 26.

O Holy Comforter, I hear Thy blessed Name with throbbing heart, Pressed oft with sorrow, sin, and fear, And pierced with many a venomous dart; Come, Messenger Divine, Come cheer this heart of mine!

O Holy Comforter, I know Thou art not to dull sense revealed; Tho' I count mine as the sweetest flow, O! the soft wind that wooes the field; Breathe, Messenger Divine, Breathe on this soul of mine!

O Holy Comforter, Thy light Is light eternal and serene; Shine Thou, and on my ravished sight Vision shall break of things unseen; Come, Messenger Divine, Make these bright glimpses mine!

O Holy Comforter, Thy love O'erfloweth as the flooding sea; Give me its calmness, its repose; Then shall my heart o'erflow to Thee; Come, Messenger Divine, Fill Thou this breast of mine!

O Holy Comforter, Thy grace Is life and health, and hope and power; By His I can reach cross and sea; Can triumph in the darkest hour; Come, Messenger Divine, The strength of grace be mine!

O Holy Comforter, Thy peace, The peace of God, impart and keep Unruffled till life's tumult cease; And all its angry tempests sleep; Come, Messenger Divine, Thy perfect peace be mine! —Ray Palmer.

THE BIBLE IN MY TRUNK.

Conversation at the tea-table turned upon the propriety of praying before other persons; and some contended it was pharisaical to kneel down and say your prayers while others were in the room. A minister who was present, related the following:

When I was a young man, said he, I was a clerk at Boston. Two of my room-mates in my boarding house were also clerks, about my own age, which was eighteen. The first Sunday morning during the three or four hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible which my mother had given me out of my trunk, and read in it; but I was afraid to do so before my messmates, who were reading miscellaneous books. At last my conscience got the mastery and I rose up and went to my trunk. I had half raised it when the thought occurred to me that it might look like over-sanctity and pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably ill at ease. I felt I was doing wrong. I started a second time for my trunk, and had my hand on my Bible, when the fear of being laughed at conquered the better emotions, and I again dropped the top of my trunk. As I turned away from it, one of my room-mates, who observed my irreligious movements said laughingly:

"I say, what's the matter? You seem as restless as a weather-cock!"

I replied by laughing in my turn; and then conceiving the truth to be the best, frankly told him what was the matter. To my surprise and delight, they both spoke up, and avowed that they had Bibles in their trunks, and had been secretly wishing to read in them, but were afraid to take them out lest I should laugh at them. "Then," said I, "let us agree to read them every Sunday, and we shall have the laugh on our side."

To this there was a hearty response and the next moment the three Bibles were out; and I assure you we felt happier all that day, for reading in them in the morning.

The following Sunday, about ten o'clock while we were reading our chapters, two of our fellow boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:

"What is all this? A convention?" In reply, I stated exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three having found we had all been afraid of each other without cause had now agreed to read every Sunday. "Not a bad idea," answered one of them. "You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston. But I will read it after this, since you've broken the ice."

The other then asked one of us to read aloud, and both sat and listened quietly till the bell rang out for church.

That evening we three in the same room agreed to have a chapter read every night by one of us, at nine o'clock; and we religiously adhered to our purpose.

A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"We'll all stay and listen," they said, almost unanimously.

The result was, that without an exception, every one of the sixteen clerks spent his Sunday morning in reading the Bible; and the moral effect upon the household was of the highest character. I relate this incident, continued the minister, to show what one person, even a youth, may exert, for good or evil. No man should be afraid to do his duty. A hundred hearts may throbb to act right, but only await a leader. I forgot to add that we were all called the "Bible clerks." All these youths are now useful Christian men, and more than one is laboring in the ministry.—Church and State.

UNFAITHFUL SHEPHERDS.

The Church of England, before the Reformation which John Wesley began, was in a low religious condition. Clergymen, who had the necessary influence, often held several livings and resided in none of them.

The services of the Church were performed in a slovenly manner, and pastoral visitation was neglected.

The following anecdotes, related by an Anglican clergyman, indicate the state of affairs which moved the great soul of the founder of Methodism.

Mr. Radcliffe, a fox-hunting parson in the north of Devon, was fond of having convivial evenings in his parsonage, often ending uproariously. Bishop Philpotts sent for him and said, "Mr. Radcliffe, I hear, but I can hardly believe it, that men fight in your house."

"Lor, my dear," answered the parson, in broad Devonshire, "doan't believe it. When they begin fighting I take and turn them out into the churchyard."

A certain Parson Winterton was rector of four parishes and vicar of one. When he lay on his death-bed, a neighboring clergyman visited him. "What account can you render for the talents committed to your charge?" asked the pious neighbor, anxious to awaken penitence in the dying man. "What use have you made of them he continued.

"Use of my talents," repeated the dying man, thrusting his hands out from under the bed clothes. "I came into this diocese with nothing—yes, with nothing—and now he began to check off the names on the fingers of the left hand with the fore-finger of the right hand—" now I am rector of Eigncombe, worth eighty pounds; rector of Marwood, worth four hundred and fifty pounds; rector of Westcote, worth five hundred and sixty pounds; and rector of Eastcote, worth a thousand pounds. If that is not making use of one's talents, I do not know what it is."

The Wesleyan reformation ended forever this state of things in the English Church.

THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chamber of sorrow.—Christian Weekly.

BOTH SIDES.

A man in a carriage was riding along, A gaily-dressed wife by his side; In satin and laces she looked like a queen, And he like a king in his pride.

A wood sawyer stood on the street as they passed; The carriage and couple he eyed; And said as he worked with his saw on a log, "I wish I was rich and could ride."

The man in the carriage remarked to his wife, "One thing I would give if I could—I'd give my wealth for the strength and the health Of the man who sawed the wood."

A pretty young maid, with a bundle of work, Whose face, like the morning, was fair, Went tripping along with a smile of delight, While humming a love-breathing air.

She looked on the carriage: the lady she saw, Arrived in apparel so fine, And said in a whisper, "I wish from my heart Those satins and laces were mine."

The lady looked out on the maid with her work, And said in a whisper, "I wish from my heart I could have the strength and the health, Her beauty and youth to possess."

Thus it is in the world, whatever our lot, Our minds and our time we employ In longing and sighing for what we have not, Ungrateful for what we enjoy.

HYGIENE AND BEAUTY.

Beauty is superior fitness, as a Darwinian would say, and in this respect, too, the preeminence of the ancient Greeks was probably the outcome of their general physical and mental superiority to their fellow men, though they themselves believed in the existence of a chemical pan-cosmetic. In the trial of the arch-quaack Cagliostro, it came out that, during the twelve years from 1765-1777, he had realized three million francs from the sale of his "Recipe for Beauty," a recipe which had been more eagerly sought for than the philosopher's stone, or the secret of longevity. Andreas Cispalpinus made the notable discovery that an ointment of crushed locusts and mistletoe juice would treble the charms of the fairest woman. "What must I do to become very beautiful?" the damsel in "Don Quixote" asks the enchanted Moor's head. "Que seas muy honrada," (be very continent), replies the head. Paracelsus recommends meadow dew gathered in the morning while the May moon is on the increase; and Montaigne inquires into the habits of the most well favored tribes of every country, but confesses that the problem is rather an evasive one, the coast-dwellers of Sweden being as distinguished for their comeliness as the Highlanders of Aragon, and the Normandy cider drinkers not less than the Tuscan wine drinkers. His only general rule, however, still holds good—that out-door dwellers are never wholly ill-favored, nor in-door workers altogether lovely; and we might say the same of alcohol drinkers and total abstinents—the schnapps-worshipping natives of the Tyrolese highlands make amends by their active out-door life, as Lowell factory-girls by their teetotalism. There is a good deal in race, though. "Angeli sunt; non Angli," Pope Stephen III wrote more than a thousand years ago to Archbishop Cuthbert, who had sent him a batch of Anglo-Saxon neophytes, and a trace of the same angelic features may still be recognized among the little ragamuffins of many a Schleswig-Holstein coast-village where men subsist on brandy, cheese, and sour rye-bread. Their neighbors, the Pomeranians, are a manifold if not celestial generation, and, in spite of their dreary moorlands, very fond of out-door sports. But farther east, northern succumbs to art, and the northern Russians are about as outrageously unprepossessing as in-door life and a combination of all vices could make the image of the Creator. Empires meet, though, and their Emperor has the honor of commanding twelve regiments of the most godlike men of the present world—the lance-carrassiers of the body-guard, recruited in the highlands of Lezhgia and Daghestan. Nearly all the natives of the Caucasus have that fatal gift of beauty which made their land the favorite hunting-ground of the harem agents, and this gave the Czar a pretext for treating it as a Turkish dependency. But no social degradation could counteract the combined influence of the Caucasian climate, hardy habits, temperance, and frugality, for the Circassian mountaineers are teetotalers by religion and vegetarians by preference—figs, honey, barley-cakes, and milk being the staples of their diet. They are physically self-made men, for their language proves that their ancestors were Turanians—first-cousins of the owl-faced nomads of the Mongolian steppe.—Dr. F. L. Oscald.

WELL DRESSED.

The best-dressed people are those who covet the least notice. The art of dressing well is to yield a pleasing and unobtrusive impression; so that one of the lower lords of creation may be able to say:

"There was something about that lady's dress which charmed me. It was not the duck of a bonnet, or the lawn-tennis boot, or the arabesque on the skirt; but it was the whole thing. No part was striking, but every part told upon my sense of harmony and propriety."

Do not think that everything fashionable is becoming; it is often the essence of vulgarity. Fashion thrives upon extravagance; and a garment is admired, not for its suitability; but for cost. Yet, after all, fine feathers do not make fine birds; nor the birds which have the fairest plumage are in themselves the least valued; they rarely or never sing.

The parrot, the peacock and the king-fisher are beautiful to look upon; but their melody is worse than the bark of a pet-dog which the ladies of a certain uncertain age are apt to prefer to the conversation of their callers. Such birds may think with Artemus Ward:

"I am sorry when I cannot sing, and my friends are sorry when I can."

Fine feathers do not make fine birds, any more than the cosmetics of the famous Madame Bouché made her ladies beautiful forever, or the late queen of Naples was made virtuous by her habit of sticking pious ejaculations inside of her stays.

A true artist will always take care that the frame shall not interfere with the picture; but what if the frame be all glitter and gold, and the picture "a thing of shreds and patches," as it too often is?

THE ST. GOTHARD TUNNEL.

A correspondent of the Engineer writes as follows:

At 10 a. m. we steamed out of the station at Goschenen; at ten hours two minutes we passed under the arch of the tunnel, and at 10 hours 28 minutes we emerged from the corresponding arch into the daylight at Airola. We were thus twenty-six minutes in traversing the tunnel; and as the length is about nine and a quarter miles, this gives an average speed of about twenty-one miles an hour. As a matter of fact, however, the first part of our journey was performed at a considerably higher and the latter at a considerably lower speed, and that for a somewhat curious reason. It was due to the particular state of ventilation of the tunnel at that particular time. My readers will probably remember the immense difficulties which were encountered in maintaining proper ventilation in the tunnel during its construction, and the many prophecies of equal difficulty to be experienced whenever it became the channel of any considerable traffic. So much did these fears weigh even on the managers of the undertaking, that schemes were mooted for carrying bags of oxygen to supply the drivers with the means of respiration, and designs for working by electric locomotives were seriously entertained. When, however, the matter was put to the test, the difficulty vanished. It was found that at all times there is a difference in the height of the barometer at one side and the other of the great chain of the Alps; the corresponding difference in pressure forms a head of air always acting on the one end or other, exactly as there would always be a current of water through a pipe connecting two reservoirs with unequal heads. This natural ventilation is found more than sufficient for the present traffic of between twenty and thirty trains per day, and there seems no fear that it will ever need to be supplemented. On the particular occasion of my visit the barometer apparently stood higher at the north, or Swiss portal, by which we entered. Consequently we were bringing as it were, the fresh air with us; and certainly for the first half of our journey it was to us on the engine not perceptibly fouler, though somewhat warmer than the damp and chilly air of a wet morning at Goschenen. Those in the train had, of course, the benefit of the smoke and gases from our engine, but this was not so bad that windows could be kept open without special annoyance. The tunnel is guarded by means of brilliant lamps placed at each kilometer, and signal-

ing white for safety and green for danger; and during this first half of the journey I was able, after passing each of them, not only to see the next, but also the next but one, shining like a star of the first magnitude just above one of the first. It is obvious that if a light can be seen at 2,000 yards distance, the atmosphere must be more than moderately clear. But after we had reached the summit level, and began to descend toward Airola, things became different. The atmosphere got thicker and thicker, and soon assumed the character of a white mist, which was vaguely lighted up by the head lamp, and through which the signal lights only became visible when some 200 yards away. At the same time it must be observed that the air, though warm and heavy, was in no appreciable degree sulphurous or choking. In fact to a Londoner, accustomed to face without shrinking the passage of the "Underground" from Westminster to the City, or from King's Cross to Paddington, the idea of any unpleasantness in the St. Gothard tunnel would have rather the appearance of a joke.

The thickness of the mist is, however, somewhat more serious, and it seems open to question whether some species of audible signal might not be substituted with advantage for the lamp. As it was, our driver shut off steam, screwed the brakes on slightly, and went cautiously down the gentle incline at about ten miles an hour. It was well that he did so, for one of the lamps, when at last we did see it, proved to show green; the brakes were applied and the train nearly pulled up, and we crept at a foot's pace past a gang of laborers engaged apparently in plate-laying. It is in this way that the mean speed of twenty-one miles an hour, at which we traversed the tunnel, is accounted for. If a different system of signaling could be devised there seems no reason why the speed should not be at least thirty miles an hour, and the transit would then occupy from fifteen to twenty minutes only.

The Continental Gazette says that the opening up of the St. Gothard route is changing the commercial relations of the countries north and south of the mountains with almost revolutionary rapidity. So long as the formidable Alps remained unpierced, Italy was cut off from direct overland communication with Central and Northern Europe, and its commerce was very largely limited to transactions with Great Britain and France. The Gothard Railway is changing that state of things with unexpected rapidity, and is throwing the Italian trade into the hands of Germany, Belgium and Holland. The through railway service brings early fruit and vegetables without transhipment from all parts of Italy to Ostend, Antwerp and Rotterdam, whence they are conveyed by fast steamers to London and other English ports. The Great Eastern Railway Company alone is stated to have carried over 6,000 tons of these goods via Antwerp and Harwich in a few months. Malta is thus brought nearer, and Algerian produce, such as green peas and early potatoes, is made more available.

In the other direction, Italy is receiving an unprecedented, not to say an overwhelming, amount of attention from Germany. In the first two months after the opening of the Gothard route the Germans dispatched 40,000 tons of coal, 107 tons of unmanufactured iron and hardware, 14,000 tons of machinery, 493 tons of copper, 17,409 tons of spirits, 1,446 tons of paper, and 76 railway waggons—of all which articles the previous exports had been either nil or quite nominal.

To most waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age it is becoming somewhat scarce. Oftentimes it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world in the privacy of home, waiting, not in idleness, nor in disappointed pride, but in faithful performance of the small duties, which come hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work it is not found wanting. "He that is faithful in that which is least is faithful also in much."

Happiness is a great power of holiness. Thus, kind words, by their power of producing happiness, have also a power of producing holiness, and so of winning men to God.

OUR YOUNG FOLKS.

COMING TO JESUS.

When I was a child, if our minister finished his sermon by telling us to come to the Saviour, I used to think, he has left off just where I want him to begin.

What is coming to Christ? and how am I to tell it I have come? Have you ever felt puzzled with thoughts of this kind? Well, let me try to make it plain, though it really is so plain it is hard to make it plainer. Suppose a person is suffering from a painful disease, and I say to him, "You have only to go to such a physician and you will certainly be cured." Next time I meet my poor neighbor I ask, "Are you better?" "No, worse." "Did you go to the physician?" "Yes." "Have you taken his remedy?" "He gave me none." "Why, how was that? What did you tell him?" "O, nothing! I went and sat in his hall among the other patients, and saw him talking to them; and when they came away, I came too. "Why, when I told you to go to him, of course I meant you to tell him all about yourself, and answer all his questions, and carefully follow his advice. You will get no good by only seeing him cure others, if you went to his house for twenty years. But if he undertakes your case and promises to cure you, then you may trust yourself completely in his hands, and expect to be cured."

Now, in this simple way you are to come to the Lord Jesus. Tell Him what you want Him to do for you. Tell him all your troubles and hindrances. Trust yourself in his hands to be saved. "Him that cometh to me," He says, "I will in no wise cast out." Ah, say you, that would have been easy when he was here on earth. Not easier than now, perhaps not so easy, for Jesus was a "man of sorrows," walking about and talking, eating and drinking, like other people, only different from them in His look and voice and manner, and wonderful works and words. Surely it must have been harder then to believe that he was the Son of God and Saviour of men, than now when he is reigning as the Lord of glory in heaven! You know that merely going to the place where Jesus was, to see and hear him was not coming to Him, for the unbelieving Pharisees and Scribes sometimes came many miles to see and hear him; but yet he said to them, "Ye will not come to Me, that ye might have life." They did not believe what he told them, nor that they needed the salvation He offered, and so did not trust Him.

So, you see, to think it would have been easier to be a real disciple of Christ if one could have seen and heard Him when he was here on earth, is a great mistake.

"I WAS GOING TO."

Children are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet and sits for hours without changing his shoes, catches a severe cold, and is obliged to have a doctor for a week. His mother told him to change his wet shoes when he came in, and he was going to do it, but did not. A girl tears her new dress so badly that all her mending can not make it look well again. There was a little rent before, and she was going to mend it, but she forgot. And so we might go on giving instance after instance, such as happens in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but it is the worker of vast mischiefs. If a Mister "I-was-going-to" lives in your house, just give him warning to leave. He is a lonnger and a nuisance. He never did any good. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mister "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.—Youth's World.

THE WESLEYAN
FRIDAY, JUNE 8, 1883.

METHODISM ABROAD.

Our fathers and brethren in England are rejoicing with the joy of harvest. The May meetings seem to have been seasons of more than average interest.

A greater source of satisfaction has however, been found in the returns of membership. The large additions of last year may have awakened fears of reaction in some quarters.

The first session of the South African Conference, a new member of the family of the affiliated Conferences was held in April.

and the stations confirmed, the mixed Conference commenced its sessions which continued for six days, during which the really practical work of the session seems to have been done.

Viewed from various points the outlook of American Methodism is cheering. Of progress in the South reports have been furnished our readers.

The delegates to the recent Baptist Convention at Saratoga reached an almost unanimous conclusion. On the adoption of the recommendation of the majority report that the Bible work of the denomination be committed to the Missionary Union in foreign lands and to the Publication Society at home.

Their translations in heathen lands which render the Greek word baptizo by vernacular expressions meaning immerse, and which, for that reason, the American Bible Society refuses to publish.

The disposition to confer honor upon the office rather than upon the individual is not always wise. Thus at least the authorities of Harvard have found it to be.

MONTREAL CONFERENCE-UNION.

A member of the Montreal Conference has just sent us the following despatch: "Basis accepted. Fifty-one to sixty-six." We have no space for comment.

The many friends of Mount Allison are to be congratulated on the auspicious gatherings of the present week. A gentleman just returned from Sackville reports that all the various meetings have passed off most pleasantly.

A very important temperance gathering takes place next week in this city. The I. O. G. T. Lodge of Nova Scotia will commence its annual session to-day, and on Tuesday next the Right Worthy Grand Lodge of the World, composed of delegates from both continents, will begin its biennial session.

Two regions. 1. That of crystal, flower, etc. 2. That of intellect, desire, will, etc. Both under same laws.

The Rev. W. G. Lane writes us: There is doubt expressed as to the relationship of the new Dominion License Law to all previous legislation, local or otherwise.

The "new License Law" which comes into force on the first of January next is intended to supplement the Scott Act and not in any way to supersede it except where the provisions of the two acts conflict.

The advertisement of the Camp-meeting at Berwick has not yet reached us. Do not forget this "feast of tabernacles," which commences at Berwick, on Monday, July 2nd.

A number of notes and news items are crowded out this week.

AT MOUNT ALLISON.

CLOSING EXERCISES.

The Academical and Collegiate examinations were conducted on Thursday and Friday of last week, and are reported as having been highly satisfactory. It does not appear that the simultaneous examinations in the different branches of the Institutions answer as good a purpose as when a number of examinees and visitors were able to pass from one to another, and so were able to have each department severally under review.

The following is a brief synopsis of MR. BURWASH'S SERMON. Without morality intellect is impossible. A thoroughly bad man can know nothing. If honesty and candour are necessary to knowledge of material things, how much more to that of spiritual things.

Revelation is twofold: 1. Special, for a particular time, for a certain people, and, 2. General, for all time and all peoples; to each one—the witness of God in our own hearts. This second is subject of sermon. It shows to each the means by which he can grow to that radiant moral beauty on which he gazes.

The great tempter tries to make us ashamed of the love and trust and innocence and earnestness of his own which God gave us to make us his own dear children. What will it avail you twenty years hence if you hold in your hands all the laurels and prizes you could wrest from the world, if you have to turn aside from worldly wisdom and worldly success to sigh, "I'm further off from Heaven than when I was a boy."

On Monday morning a good audience was assembled in the Hall to witness the Anniversary exercises of the Male Academy. The Principal, Rev. C. H. Paisley, A. M., presented his report for the year, which, though in some degree tinged with sadness on account of the affliction which had visited the Institution recently, was, in regard to the work accomplished, and the reference to the new Academy building, quite gratifying.

The following prizes were given:—Advance Latin—Clifford W. Robinson, Moncton. Primary Greek and Latin—Charles W. McAnn, Peticodiac.

Next came the laying of the Corner Stone, the first of which was laid by Mrs. C. F. Allison, of Sackville; the second by M. P. Black, Esq., of Halifax; the third by Jairus Hart, Esq., of Pickard.

The day was bright and beautiful and everything in connection with the glad occasion passed off auspiciously.

On Monday evening the Annual Lecture before the Theological Union was given by Rev. C. Jost, A. M., subject "Miracles." Your readers will be prepared to learn that the Lecture was an able effort, and was highly appreciated by the interested audience.

TUESDAY. Tuesday opened beautifully fine and a crowded audience gathered in the Hall in attendance at the Anniversary exercises of the Ladies Academy. The Anniversary of this branch of these Institutions is highly popular, and always attracts a crowded house.

DEVOTIONAL EXERCISES. Chorus—Bird at Sea—Singing Class. Smart Essay—Fren h Salutatio... Miss Fillmore Music—Second Hapsodie Hon-groise—Miss Ishop... Liszt Essay—The Night brings Out the stars... Miss Coates Music—With rapid keel (Trio of African) wises black.

The degree of "Mistress of the Liberal Arts" was given to the following young ladies:—Miss Beatrice Coates... Sussex, N. B. Miss Matilda M. Fillmore... Sackville, N. B. Miss Ali in F. M. Jeffery... Avondale, N. S.

Dr. Kennedy reported an attendance of 113, about the largest which the records show. In all respects the work of the year had been most satisfactory. The meeting was closed by remarks from the President of the Nova Scotia, and N. B. and P. E. Island, Conferences.

After an introductory statement by the President of the Board of Governors—the Rev. Dr. McMurray, the President of the College and Chairman of the Building Committee, Jas. R. Inch, Esq., M. A., L. L. B., gave a most appropriate address.

Addresses were then delivered by the Rev. J. Lathern; the Secretary of the Board of Governors—A. A. Stockton, Esq., M. A., L. L. B.; Josiah Wood, Esq., M. A., M. P., Treasurer of the Institution; and the Rev. Dr. Pope, President of the Alumni Society; the National Anthem was sung and the Benediction pronounced.

The day was bright and beautiful and everything in connection with the glad occasion passed off auspiciously.

On Tuesday was again the Anniversary of the Alumni Society. The Alumni Society was held in the hall of the Institution, and was presided over by Rev. Dr. McMurray, President of the Institution.

It has been a thing done by man. The date in the Mount Allison of one of the terms to supply occasion.

DEAR MR. TIMES, since our thought of writing the WESLEYAN mande on our postponed do-

There is a by the complaint and deferred faithful minister which perhaps to give of the support. At the people held, and in a do credit to a best settled divines. At was presented and at the was collected.

The British Society show receipts of £11,000; an increase over last year's receipts of £10,000. The past two years put into circulation the Scripture whole world operations.

At the 89th London Mission reported that year was a meeting in favor of the Two feature noted: the legacies (£34,000) outlay occasion of the mission African Miss

On Tuesday evening Lingley Hall was again filled, in connection with the Anniversary of the Alumni and Alumna Societies. The President of the Alumni Society for last year, the Rev. Dr. Pope, and the Lady President of the Alumna Society for last year, Mrs. W. C. Brown, jointly presided.

Addresses by the chief officers of the Societies were followed by an able and instructive Oration by J. V. Ellis, Esq., M.P.P., on "The Scholar; his responsibility and rewards."

The oration was preceded and followed by choice music by Misses Black, Crowe and Greenfield. A motion of thanks to the orator was moved by Dr. Allison, seconded by Dr. Goodwin, and passed.

This interesting Anniversary was succeeded by a conversation in the Ladies' Academy, attended by a large number of members of the Alumni and Alumna Societies, and other friends. The President of the Alumni Society for the current year is Rev. A. D. Morton, M. A., and the Alumna Society, Mrs. J. L. Dawson.

It has been said, if you want a thing done promptly, go to a busy man. The editor, unable to participate in the pleasures connected with the Mount Allison Anniversaries, asked one of the busiest visiting ministers to supply him with notes of the occasion. These have been so promptly forwarded that both our readers and ourselves are under great obligations. We only regret that the space at our disposal obliges us to postpone a summary of Dr. Inch's address at the laying of the corner stones until next week, when we hope also to have an account of the closing exercises at the College.

BEACONSFIELD, MAN.

DEAR MR. EDITOR.—We have many thanks, since our arrival in Manitoba, thought of writing a short letter to the WESLEYAN, but with so many demands on our time, we have hitherto postponed doing so.

In reviewing the time spent on this mission, we are constrained to praise God for His mercies, and to devoutly thank Him for the assurance of the Divine favor and the measure of success which has attended our labors. We have on the Beaconsfield mission ninety-four members, with several very acceptable local preachers who render us valuable assistance. South-western Manitoba, of which our mission forms a part, is widely developing, and demands on the part of our Church particular attention if the people are to be saved for Methodism and for Christ. While there are many yielding to the terrible temptations so admittedly common in new countries, such as the exercise of a large degree of freedom, the overwhelming anxiety to be rich, and the almost universal tendency to "take a little" of that common foe to man, to virtue and to God, we find quite a few who are endeavoring to walk in the fear of God and to "keep themselves unspotted from the world."

There is a disposition manifested by the majority to treat with respect and deference any consistent and faithful minister of the Gospel, and which perhaps is more substantial, to give of their means towards his support. At two of our appointments the people held societies for our benefit, and in a manner, too, that would do credit to some of the oldest and best settled districts of the older provinces. At one of these the writer was presented with a purse of \$100, and at the other the amount of \$46.70 was collected.

We have just returned from the meeting of our District, which was held at Crystal City, a beautiful and growing town. We had the pleasure and benefit of the presence and the mature judgment of the Rev. Dr. Young, Superintendent of Missions in Manitoba and the North West Territory. It was our privilege to have the company of Dr. Young from Manitoba City (which is also a part of our mission) at the end of the C. B. R. Branch, to Crystal City and back, a distance of twenty-seven miles.

A short time ago we received four persons into our Society by the right hand of fellowship. My colleague, Bro. Buckler, reports progress from his part of the mission. Bro. Buckler is a very acceptable preacher.

We are always pleased to receive the WESLEYAN, because it is almost equal to the visit of a friend.

S. E. COLWILL, Archibald, Man., May 19, 1883.

The British and Foreign Bible Society shows an advance over the receipts of last year of £10,000, or £11,920; and an increased expenditure over last year of £17,000. The increased expenditure represents a great increase in operations. During the past two years this Society has put into circulation more copies of the Scriptures than existed in the whole world when it commenced its operations.

At the 89th annual meeting of the London Missionary Society it was reported that the total income for the year was £124,757 19s., and after meeting expenses there was a balance in favor of the Society of £539,146 11d. Two features in the account were noted: the large amount received in legacies (£33,522 2s. 2d.) and the large outlay occasioned by the equipment of the missionaries for the Central African Mission.

NOVA SCOTIA CONFERENCE 1883.

MINISTERS AND THEIR HOSTS.

- Adly, John S. Mrs. Jas. Cann
Ainsley, William Geo. Porter
Alcorn, William Hugh Cann
Angwin, Thomas Joseph Cann
Anzwin, J. G. N. B. Lewis
Asbury, John Rev. J. A. Gordon
Bent, Joseph B. J. N. Gardner
Bigney, John G. Thomas C. Redding
Borden, Jonathan B. B. Murphy
Borden, B. C. Ansel Robbins
Brecken, Ralph, A. M. George Guest
Brown, W. C. (Pres't) Mrs. John Flint
Buckley, F. A. A. B. Frank Wilson
Brown, William Mrs. Joseph Stoneham
Cassidy, John Frank Killam
Coffin, J. S. Oscar Davison
Craig, John S. C. Hood
Daniel, R. A. W. K. Dudman
Davis, J. Hiram C. H. Bryant
Dawson, J. L. A. B. B. Murphy
Day, Geo. F. L. A. B. Frank Killam
Donne, H. P. James Lewis
Dunn, Simeon B. G. M. Ewan
Donkin, J. E. Lyman Cann
Egland, Eben E. Wm. Law
Evans, W. H. J. G. Allen
Fisher, J. M. John Guest
Gaetz, Joseph S. C. Hood
Gee, John S. G. Hood
Giles, J. B. Mrs. Sutcliffe
Hale, Joseph W. H. McNaughton
Hart, J. R. Wm. Robertson
Hart, T. D. Wm. Law
Heartz, W. H. Parsonage South
Hemmen, J. B. A. F. Stoneham
Hennigar, I. G. Mrs. W. Rogers, Senr.
Hickey, David N. B. Lewis
Hill, Benjamin, A. B. H. man Gardner
Howe, John W. Albert Butler
Huestis, G. O. Henry Hood
Huestis, S. F. John H. Killam
Johnson, Geo. (A) Captain L. Robbins
Johnson, Geo. (B) Rufus Churchill
Johnson, G. F. A. B. W. D. Lovit
Johnson, John Hugh Cann
Johnson, D. W. A. B. S. A. Crowell
Johnson, R. O. A. B. Joseph Lovitt
Jost, C. A. M. Thomas Killam
Lane, W. G. Joseph Burrell
Langille, W. H. William Chipman
Lockhart, C. Bowman Corning
Lathern, John Geo. Lovitt
Mack, R. B. Geo. Guest
McMurray, John, D. Bowman Corning
Moore, E. B. S. A. Crowell
Morton, A. D. A. M. Thomas Killam
Morton, Roland Thomas Perry
Moshier, J. A. Geo. Hood
Mullish, I. M. Oscar Davison
Ogden, J. C. Joseph B. Rogers
Osterbridge, W. A. Capt. Geo. Cann
Picketts, F. H. W. Nathan Moses
Prestwood, Paul B. Davis
Purvis, Wm. John Killam
Robinson, P. H. Lyman E. Cann
Rogers, J. A. Parsonage North
Rogers, Thomas Henry Lewis
Ryan, William Bradford Cann
Scott, D. B. Capt. Wm. Rogers
Sharp, James Mrs. Sutcliffe
Smith, Richard J. G. Allen
Smith, T. W. T. M. Lewis
Spangler, J. L. B. B. Law
Strothard, James Wm. Cann
Swallow, C. W. A. B. W. K. Dudman
Taylor, James A. F. Stoneham
Teasdale, J. A. W. H. G. Temple
Temple, R. A. Capt. L. Robbins
Turtie, A. S. B. Davis
Thurlow, I. E. Joseph Lovitt
Tweed, James Capt. J. McCullen
Wasson, Robert F. Gardner
Weldon, A. F. Thomas C. Redding
Williams, Robert Charles Richards
Wright, Fred, H. A. B. Henry Lewis
Representative from Mount Allison College, Rev. Charles Stewart, D. D., will stay at John H. Killam's.

Ministers will please inform their hosts when they expect to arrive.

J. A. ROGERS, W. H. HEARTZ.

CONFERENCE TRAVELLING ARRANGEMENTS.

NOVA SCOTIA CONFERENCE.

The manager of the Windsor and Annapolis Railway, Peter Innes, Esq., will allow all who wish to attend the N. S. Conference, whether clerical or lay, gentlemen or ladies, to pass over said road by paying one first-class fare going to, and one third of fare on returning from Conference, the Conference furnishing certificate to said person.

June 2nd. R. WASSON.

N. B. AND P. E. I. CONFERENCE.

Delegates, lay and clerical, passing over the N. B. Railway to St. Stephen, will upon payment of one first-class fare, be passed free upon their return home upon presentation of a printed certificate of attendance at the Conference. Tickets to be purchased 25th or 26th of June, free to return up to and including July 7th. The same conditions will apply to other railways in that direction.

Delegates intending to return as above should make that fact known to the conductor before giving up their tickets when approaching St. Stephen.

June 2nd. R. WASSON.

DISTRICT MEETINGS.

P. E. ISLAND DISTRICT.

The annual meeting will be held on Wednesday, June 20th, at 10 A. M. Lay delegates meet on Thursday at 10 A. M.

J. BURWASH, Secretary.

ST. STEPHEN.

The annual meeting will be held in the Church, St. Andrews, June 19th, at 10 A. M. The laymen will attend at 3 P. M. the same day.

MIRAMICHI.

The annual meeting will be held in the Church, Newcastle, June 21st, at 9 A. M. The lay representatives will attend on Friday, at same hour.

HALIFAX.

The annual meeting will be held at Windsor, June 12, commencing at 2 P. M. Financial and other business matters at 10 A. M., next day.

ST. JOHN, N. B.

The annual meeting will be held at Apohaqui, beginning June 13th., at 2.30. The lay members are requested to attend June 14th., at 9 A. M.

We are requested to say that the speakers at the Conference Temperance meeting in Yarmouth will be Revs. J. S. Coffin, J. J. Teasdale, and Joseph Gaetz.

CENTENNIAL CONTRIBUTIONS

Chairmen of Districts in the Nova Scotia Conference, in obtaining returns of contributions to the Centennial Memorial Fund, are requested to make necessary arrangements for obtaining from each circuit a carefully prepared list of subscribers and their amounts, with a view to publication.

It is important that each Chairman should be prepared to report, at Conference, the amount of unpaid as well as of paid subscriptions.

JOHN LATHERN, Sec. of Cen. Com.

The Secretary of the Preachers' Meeting asks the publication of the following:

Whereas Mr. Reuben Smith, a native of Yarmouth County, has labored in several of our city churches during the spring of the year as an evangelist, Therefore Resolved: That we, the ministers constituting the Preachers' Meeting of Halifax and Dartmouth, do tender our cordial thanks to Bro. Smith for his response to our call, and take this opportunity of expressing our confidence in his revival methods and teachings as being at once thoroughly Scriptural and Methodist, and of expressing our hope that a wider sphere of usefulness may be opened up to him through the providence of God in other portions of our Conference.

MR. LAWRENCE.

A few paragraphs in the "Table Talk" of the London Methodist will interest not a few of our ministers:

Keswick College, as a kind of Preparatory Theological Institution, has existed for several years. There are not a few ministers in English and Scotch circuits who studied there before going to our colleges at Richmond, Dalhousie and Headingley. A still larger number have entered the colonial ministry. I have heard that in one colonial Conference all the ministers with the exception of seven or eight, were formerly students at Keswick.

It is fortunate for Mr. Lawrence that he has been able to obtain the assistance of Rev. E. Day in this work, who, owing to the circumstance that he resides in the neighborhood, is able to visit Keswick regularly and conduct classes in theology and biblical literature.

A very wise rule has been adopted in reference to those students who intend to offer themselves for the ministry at home. Whenever it is practicable they retain their connexion with the circuits to which they belong, and will offer themselves in these circuits, and thus unduly responsibility will not be thrown upon the quarterly meeting of the circuit in which Keswick is situated.

If all I hear be correct, Mr. Lawrence's only reward in the work he has been carrying on some years is in the consciousness that he has rendered valuable aid to a number of worthy young men of limited means and education. In a pecuniary point of view his preparatory training of candidates for the ministry has been at considerable loss, and it is likely to continue to be so.

PERSONAL.

Several Methodist ministers and laymen were present at the welcome to the Rev. G. S. Smith, D. D., the new pastor of St. Andrew's Presbyterian Church, St. John.

The Rev. W. R. Pepper and Mrs. Pepper, of Benton, N. B., and Rev. A. Hockin, of Port La Tour, N. S., left for England per Hibernian on Monday. We wish them a pleasant trip and safe return.

The Rev. D. M. MacIse, D. D., for nine years pastor of Calvin Presbyterian Church, St. John, died in that city on Friday evening last. Dr. MacIse, who was 58 years of age, went to St. John from New York, where he had been pastor of a church. He had previously been settled in Canada.

A correspondent writes us from St. John's, Nfld., of the death of Mr. James Martin, of that city, well known to many of our ministers. A long and painful illness from cancer, borne with much patience, terminated in death on May 1st. A very large funeral gave evidence of the respect in which he was held in the Church and in the city.

LITERARY &c.

That most valuable work, the "Pulpit Commentary," is being republished by Messrs. Anson D. Randolph & Co., of New York. This Commentary is regarded as most comprehensive, suggestive and helpful. The thirteen volumes, already published in England, will be at once re-issued in America. Two of them, in fact, are now on our Book-room counters. The Book Steward will be prepared to supply successive volumes at \$2.25 each, an average of one-half the price at which they are sold in England. The aim of the Pulpit Commentary is to provide scholarly introductions to the sacred books; to divide the text of Scripture into paragraphs, and to supply each paragraph with such Exposition as shall meet the wants of the student, and such Homiletical suggestions as shall assist the preparations of the preacher.

From Walden and Stowe, Western Methodist Book Concern, Cincinnati, we have two small volumes, both well worthy of a place in Methodist homes. The first, "Elements of Methodism; A Series of Short Lectures addressed to one beginning a Life of Godliness," by D. Stevenson, D. D., supplies a real want. The careful reading of these chapters on the doctrines, discipline, work, history, and usages of our Church would at the outset prepare many of our probationers for most useful service. The ordinary class meeting does not give this teaching; even the pastor can seldom find the time necessary for such instruction. The second volume, "Rip-Graze" or "The Fruit of the Spirit," by R. V. W. H. Froie, LL.D., is a series of chapters upon the fruits of the Spirit, as catalogued by St. Paul in his letter to the Christians in Galatia. It, too, supplies a want felt by thousands of our people—that of a practical, attractive treatise on the fruits of holiness, or the practical virtues and graces which ought to accompany a profession of Christianity. Much of late has been said on Christian holiness, but too little on this topic. Each volume is sold at 75 cents.

The Church Missionary Society shows an advance on last year of \$10,000. The London Missionary Society reports an increase in its receipts of \$35,000. The Baptist Missionary Society is also able to show an increase in the year of \$10,000.

Sierra Leone is one of the earliest and greatest fields of the Church Missionary Society. Fifty three of their missionaries have there laid down their lives, victims of the climate. This number is exceeded by that of deceased Methodist missionaries, we believe.

Out of the eighteen provinces in China there are only five whose inhabitants can understand each other's conversation. The written language is uniform, but very few except the well educated can either read or understand it. One of the difficulties in missionary work may from this fact be understood.

Rev. Dr. Parker, of the City Temple London, has been elected chairman of the Congregational Union of England and Wales by a two third vote. Rev. Geo. F. Pentecost, D. D., has been installed pastor of the Empress Avenue Congregational Church, Brooklyn, N. Y. Among those who participated in the installation services were Rev. Dr. Bohrens who had been formerly like Mr. Pentecost in the Baptist ministry. Rev. Wm. Mitchell, formerly of St. Andrew's Presbyterian Church, St. John, has accepted a call to the Congregational Church, Westboro, Mass.

METHODIST NOTES.

A largely attended juvenile missionary meeting was held in the Exchange Street Methodist Church, St. John, on Sunday afternoon.

In Grafton St. Church on Sunday evening eight persons were received into membership. On the same evening six persons were welcomed in the same way at Charles St. Church.

GLEANNINGS, Etc.

THE DOMINION.

A week ago there were 60 or 70 square rigged vessels in the Miramichi, loading with deals.

The St. John Common Council did well to give four ladies place, as empowered by law, on the Free Public Library Commission.

On the Canadian Pacific Railway, west from Callander and east from Prince Arthur's Landing, there are at present 5,000 men employed.

Six hundred and sixty head of cattle have this spring been shipped from Sackville and Anheist stations for Europe.

The Princess Louise has presented a handsome collection of sponges and corals from the West Indies to the Geological Museum at Ottawa.

The arrangements for the Dominion and Centennial Exhibition, to be held in St. John, N. B., on Tuesday, the second of October, and the three following days, are progressing satisfactorily.

A brother of John Dunn, of Zulu-land fame, who arrived at Megantic, P. Q., from Scotland, a few weeks ago, was accidentally killed on the 29th ult. by a pile of wood falling upon him.

The formal opening of the Halifax Cotton Factory took place on Monday. A large number of visitors was present, who spoke in the highest terms of the courtesy of all interested in the mill.

The Liverpool Advance estimates that upwards of 5,000 pounds of fresh salmon have been shipped to Boston from that port during the previous fifteen days, two-thirds of the quantity having been taken in the Port Medway River.

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Davitt, Healy and Quinn, were released from Kilmainham jail on Monday.

Medical degrees have, for the first time, been conferred on several lady students of the University of London.

It is said that the collection of "Peter's pence" in Brooklyn on Sunday fell off one-third in consequence of the pope's recent circular.

A silver mine in Lebanon County, Penn., on which \$20,000 had been expended, was sold at auction a few days ago for \$10.

The fruit crop in the United States promises to be large. Apple trees which bore heavily last year are again in full blossom.

The decrease of business on the Fulton Ferry, N. Y., since the opening of the great bridge, is estimated at from \$800 to \$1000 per day, chiefly on teams.

They made brick enough last season in Haverstraw, N. Y., to make a path four feet wide three times around the earth. There were 200,000,000 made.

A pear orchard in Thomas county, Ga., was sold five years ago for \$650. A month afterward \$2,800 was offered for it, and now it could not be bought for \$25,000.

Three ladies have been returned to the new Board of Guardians of the Poor for Clapham, one of London's districts. More ladies have been elected to other Boards in the metropolis.

To prevent any explosives being carried into the House of Commons, all boxes and portmanteaux brought for use in the committee rooms are searched by the police at the door of St. Stephen's Hall.

The Peruvian Charge d' Affaires in London in a letter to the Times states that Gen. Iglesias has no authority to conclude a treaty of peace with Chili, and that the only effect of that treaty will be to promote anarchy.

In Rome there is a homicide to every 750 inhabitants; in England one to every 178,000. In London there are four illegitimate children born to every 100; and in Rome the proportion is 243 to 100.

New York City has two thousand rag pickers, whose collections are valued at \$750,000 per year, while the hand carts engaged in the same business gather \$300,000 worth. The entire rag trade of the country reaches about \$30,000,000 annually.

In our last we noted the union of New York and Brooklyn by the terrible bridge. Since then, through a terrible disaster caused by the fall of a woman, and a consequent unreasonable panic, fifteen persons have lost their lives and twenty six others have sustained serious injuries.

A tornado struck Greenville, Texas, on Sunday evening, with torrents of rain. About one hundred and fifty houses were either blown down or moved from their foundations. Only one person was killed. Several were severely injured. Two churches were badly damaged and two totally wrecked.

A recent experimental trial on the London Street Tramway Company's line with a car propelled by the Mokaraki air engine, for the last four years used in street locomotion in Nantes, was so satisfactory that horse-power will soon be abolished on that line in favor of the new means of traction.

The King of the Sandwich Islands, having made up his mind to adopt the silver coins of the United States as the silver currency of the islands, has entered into an arrangement with the U. S. Government to furnish the coins, which are to have his image and superscription stamped thereon. The coins are to be struck at the Philadelphia Mint.

Thomas Caffrey, the fourth of the Phoenix Park murderers brought to the gallows, was hanged in Kilmainham jail on Saturday. During his farewell interview with his mother he broke down completely. The Ladies' Committee to aid political prisoners appealed in vain for the commutation of the sentence of Caffrey and Kelly. Kelly is sentenced to be hanged to-morrow.

The Bermuda Colonial Parliament was convened on the 21st ult. In the list of members for St. George's Parish are J. M. Hayward and Rollin J. Tucker, Esqrs. S. S. Ingham, Esq., was re-elected Speaker. Lady Lafan has presented to the colony a very striking likeness of her late husband, Sir R. M. Lafan, Governor of the Bermudas, 1877-1882.

A petition for the opening of the parish graveyards to the adherents of the several churches is being circulated. Liberty in this matter may be delayed, but cannot long be withheld.

The criminal statistics of the British army at home for the past year show that upon an average strength of some 90,000 non-commissioned officers and men, representing about one-half of the army, there were 8,319 courts-martial held and 131,434 minor punishments. The number of fines for drunkenness—for the most part included among the minor punishments—was 14,400. The total number of offences dealt with by the 8,319 courts-martial was 11,927. There were two cases of mutiny, 308 of desertion, 1,639 of absence without leave, and 1,873 of making away with necessaries.

THOMAS CARLYLE.

In speaking of a man who has passed away, the question almost invariably asked is, what has he done? This has often been asked sceptically concerning Carlyle. And we think that his labor or effort in the direction of education and sanitary reform, taken in connection with his immense service to history, especially his "Letters and Speeches of Oliver Cromwell," such a job of "brick-washing," he said, as he never wanted again, ought to convince those who object that his practical work was not at all commensurate with the fame he acquired, of the groundlessness of such objection. And yet such objection is not unfrequently made. But how different from this must have been the feelings and opinions of those "most distinguished professors and politicians of Germany" who sent him on his eightieth birthday their congratulations in a telegram from Berlin, "the list headed by the historian Leopold von Ranke." They styled him, the Champion of Germanic freedom of thought and moral integrity. Had the above objection been made on good ground it is scarcely likely he would have received on the same day a gold medal of exquisite design and bearing his own portrait, with a kind and complimentary letter from his British friends, and signed, with scores of others, by such men as W. E. Foster, John Richard Green, T. Hughes, Huxley, Theodore Martin, John Morley, A. P. Stanley, and G. O. Trevelyan. Nor must we forget here his influence on contemporary literature. "Many years have passed since the greatest thinker of America asserted that the influence of Carlyle might be traced in every new book." And John Morley, one of the most powerful of English essayists, although not an unqualified admirer, acknowledges that he "has exercised on many sides the profoundest sort of influence on English feeling." When he died ministers of every denomination and communion declared him the "greatest moral teacher of his generation," and acknowledged their indebtedness to him in what has been called the "unwritten literature," which issues with such immediate power from the pulpits of Christian lands. "No greater preacher of righteousness ever lived in modern times," was the verdict of the pulpit of old St. Giles, Edinburgh.

But all through life, from the time he began to write at all, Carlyle had been pronounced by those who knew him best, and were best able to estimate him, a remarkable man. His wife was a woman of extraordinary powers of mind, refined, educated and exceedingly clever. Those who came to sit at Carlyle's feet often remained at hers. Writing to Carlyle before their marriage she said, "My love, for you is a simple, honest, serene affection, made up of admiration and sympathy." "I know not," she says again, "how your spirit has gained such a mastery over mine, in spite of my pride and stubbornness. But so it is. I hearken to your voice as to the dictates of a second conscience hardly less awful to me than that which nature has implanted within my breast." Years afterwards she said, "I married for ambition, and Carlyle has exceeded all that my wildest hopes ever imagined of him." Froude says that long before England and Scotland recognized him, the great German Göttinger saw in the young unknown man "the characteristics of a true man of genius, and spoke of him as a new moral force, the extent and effect of which was impossible to predict." His early friend, Edward Irving, wrote to his mother that if Carlyle lived "he would be one of the greatest men in England." "Carlyle," said Irving, on another occasion, "will revolutionize the literature of England!" His "Sartor," "written in star-fire and immortal tears," has been called by many the book of their mightiest help in solving doubt and conquering fear. It has come to them like a beautiful spirit walking on the waters of unrest and allaying the storm, and marking a new era in their lives. Kingsley and Maurice said they were more indebted to it than to any other book they had ever read. And even men of less genius and deeper piety have given utterance to similar sentiments. Milburn, the blind Methodist preacher said, he read it till he had it all by heart, and was as familiar with the everlasting Nay, the centre of indifference, and the everlasting Yea, as with the sidewalk in front of his house. Partly an autobiographer, it gives a graphic description of how a soul may struggle with doubt, and breaking away from the everlasting Nay into which many have fallen, reach at length and triumphantly stand upon as on a rock, the everlasting Yea of duty to man and God with all the better and nobler influences in the universe on the side of the sublime and heroic endeavor." The saintly Thomas Erskine, of Linlathes, was wont to warmly recommend it to his dearest friends. Take again his "French Revolution," which Sir William Hamilton says he got hold of at three in the afternoon

and read oblivious to time, finishing the three volumes by daylight the next morning. Nor did we love Carlyle any less because that after his death when the press of America and Germany and Italy were honoring his memory the only discordant note came from frothy and dandiacal France. The splendor of its style, the accuracy of its facts, the vivid portraiture of character which it gives, and its graphic description of events and places have compelled men to regard it as "the greatest historical poem in the language." His "Oliver Cromwell" it is said, produced a revolution of public sentiment on a great historical question of primary magnitude such as was never effected before by a single book. It rescued the name of England's Uncrowned King from the slough and mire into which unfaithful and base men had cast it, and gave it forever its proper place on the role of the historic past. And the bust of Cromwell in the British House of Lords to-day is an evidence of Carlyle's faithful and untiring labor in the cause of right. The moral effect of his writings is sound. He revolutionized historic literature and the great works that have since appeared bear upon their pages the impression of his influence. Men in the most diverse positions in society have borne testimony to the help he afforded them in that which was true. A tanner, whose manufacture was remarkable for its excellence, explained, "If I had not read Carlyle, I should never have made my leather so good." And the good and great Dr. Chalmers affirmed that Carlyle had done more than any other man in his time to vindicate and bring to light the Augustan age of Christianity in England. But Carlyle's reward for years of toil was given in the spring of 1871 when the "people's edition" of his collected works began to be published, and the orders "streamed in so fast that the publishers had to delay the issue. Far greater than for the visit of the Empress of Germany to his home in Cheyne Row and the bestowment of a Prussian Order of Merit, which even Bismarck had not had the chance to accept, was his delight and gratitude for the unprecedented homage for his works. Nor may we forget to mention, in this connection, the help he was always ready to give to the humblest who applied to him for encouragement or advice. Deeply sympathetic as a friend, and tender in his feelings as a man, the Secer of Chelsea wrote hundreds of letters to known and unknown correspondents, full of inspiration to earnest and faithful endeavor in the right and true. And one of his most intimate friends tells us, "In the long years that I was intimate with him I never heard him tell a malicious story or say a malicious word of any human being." Grand man that he was! Would that half as much could be said for the pietists who sometimes sneer at him and his work.

R. S. C. Sheffield, N. B.

MEMORIAL NOTICES.

CATHARINE MCKENZIE, daughter of Duncan McKenzie, Esq., departed this life at Sydney, C.B., on the 18th of April. The deceased was trained from childhood in the nurture and admonition of the Lord. The fruit of parental prayers and godly discipline in due time appeared. About seven years ago she publicly connected herself with the Methodist Church. She was constitutionally of a quiet and retiring disposition, but never hesitated to avow her love for Christ, whose salvation she was abundantly sustained by the grace of God. As there is no period when life seems so attractive as that of youth, it was pleasing to witness her perfect resignation to the will of God. The religion which adorned her life enabled her, in view of the final hour, to exclaim "O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

MRS. THOMAS. Mary Ann, wife of John Thomas, of Cognac, died at her residence April 18th, after three weeks illness, which she bore with resignation. Sister Thomas was converted to God and connected herself with the Methodist church in the year 1875, after religious services held by Rev. E. B. Moore and his assistant, Mr. Miller. Circumstances prevented her from being regularly and frequently at the public means of grace, but those who knew her private life speak of her as devoted to God and loyal to her profession of religion. In her last sickness she expressed herself as, though having a desire to remain for her children's sake, yet ready and willing to depart if God so willed. She leaves four small children, one a babe, a bereaved husband, and many friends to mourn her loss. Yet she left them with the consciousness that a Father of Infinite mercy and love watches over all.

T. D. H. MRS. H. N. HAWKINS. On the 20th ult., another of our oldest church members passed away to her eternal reward—Mrs. H. N. Hawkins, of Guernsey Cove, P. E. I.—after a painful illness of many months. She was converted to God when only fifteen years of age, when she joined the Church; she showed a deep interest in the ministers who had labored here and was firmly attached to Methodism. She often spoke of the past precious seasons enjoyed in the means of grace. During her affliction she had many doubts and fears, but her last hours were peaceful and joyous; she died trusting in her Lord and Saviour, at the great age of 85.

A FOREST OF STONE. A petrified forest near Corizzo, on the Little Colorado River, has been recently visited by scientific explorers, and a graphic description of its appearance is given in the *Albuquerque (N.M.) Journal*. The road at a distance of ten miles from Corizzo enters an immense basin, the slope being nearly a semicircle, and this inclosed by high banks of shale and white fine clay. Half an hour's good driving from this point takes one to the heart of the forest. The petrified stumps, limbs, and, in fact, whole trees lie about on all sides, the action of the waters for hundreds of years has gradually washed away the high hills roundabout, and the trees that once covered the high table lands now lie in the valley beneath. Immense trunks, some of which measure over five feet in diameter, are broken and scattered over a surface of 300 acres. Limbs and twigs cover the sand in every direction, and the visitor is puzzled as to where he shall begin to gather the beautiful specimens that lie within easy reach. There are numerous blocks or trunks of this petrified wood which have the appearance of having been just cut down by the woodman's ax, and the chips are thrown around on the ground so that one instinctively picks them up as he would in the log camps of Michigan and Pennsylvania. Many of the small particles, and even the whole heart, of some trees have now become thoroughly crystallized, and the beautiful colored cubes sparkle in the sunshine like so many diamonds. Every color of the rainbow is duplicated in these crystals. The grain of the wood is plainly shown in nearly every specimen.

THE BROOKLYN BRIDGE. This bridge, pronounced to be the greatest triumph of engineering skill of its century, has been sixteen years in building, and has cost \$16,000,000. Its length from tower to tower is 1,595 feet 6 inches; width, 85 feet; elevation of the centre of the span above high water, 135 feet; elevation of the towers, 118 feet; height of the towers 286 feet 8 inches; depth of the foundation below low water mark, 78 feet. The total length of the bridge from its New York terminus, opposite the City Hall, to Sands street, Brooklyn, is 3,989 feet, or something over a mile. The arches which sustain the approaches on each side, where they cross the streets, have been built up with brick and fitted as a suspended span is 6,740 tons, and the maximum weight by which the bridge can be crowded by moving passengers, vehicles and cars is estimated at 1,380 tons, making a total weight to be carried by the cable and stays of 8,140 tons. The ultimate strength of the cables and stays is 49,200 tons, or six times the maximum strain upon them. Extraordinary means were resorted to in order to obtain firm foundations for the two towers (one at each end), which are granite, brought from Maine, and 276 ft. 9 inches above high water mark. The New York tower above the top of the caisson weighs 93,000 tons. At a height of 119 feet there are two arched openings in each tower, through which will pass the streams of travel. On the top of the tower are saddle-plates, huge iron castings on which rest the weight of the cables.

AN EASY DEAN. A writer in *Temple Bar* gives some pleasant anecdotes about the late Dean Galsworthy: "I have no doubts about the Thirty-nine Articles, sir," said a too conscientious Churchman to him on the eve of taking his degree. The Dean looked at the troubled one in a hard, sarcastic way: "How much do you weigh, sir?" "About ten stone, I think, sir," was the astonished answer. "And how tall are you to a luff an inch,"

"And how old are you to an hour?" The dubious one was speechless. "Well, you are in doubt about everything that relates to yourself," cried the Dean triumphantly, "and yet you walk about saying: I am twenty years old, I weigh ten stone, and am five feet eight inches high. Go, sign the Articles; it will be a long time before you find anything that suggests no doubts." It was his common practice to throw all the letters that came to him by post into a basket and open the lot once a month, just as Prince Talleyrand is said to have done. In this way he said that he had to write fewer answers, as most of the business to which the letters referred would settle itself without his interference.

A SLIGHT MISTAKE.—One of the rich men of the Pacific Coast is Orrin Gowell, who owns the greater part of a valuable mine at Nevada, Cal., and a palatial home at Fruitvale, but who works harder than any of his men, and wears clothes which speak of toil and not of wealth. The other day he told a friend who was laughing at his lack of display that his plain clothes were occasionally the means of affording him much amusement. "One day last Summer," said Mr. Gowell, "I was doing some work near my house at Fruitvale, when an Irishman came along the street, and seeing me there, jammed his face against the pickets of the fence, and called out cautiously: 'Soy, Pat, can't ye see ship into the kitchen without missus see in' uv yeer and get me a bit o' bread?' The poor fellow looked hungry and honest, and I went in and got him some of the best the cook could give me. When I brought it out he was the most grateful man you ever saw, and congratulated me on my shrewdness in making such a good haul without being caught and losing my place."

BREVITIES. There is always a voice saying the right thing to you somewhere, if you will only listen for it. "The ungrateful son is a wart on the father's face; to cut it is pain, to leave it is a blemish."—*Afghan Proverb*. The women of the poorer class make sacrifices, and run risks, and bear privations, and exercise patience and kindness to a degree that the world never knows of, and would scarcely believe even if it did know.—*Samuel Smiles*. The London *Truth* wants every journalist to denounce and ignore the word "unwisdom" which is creeping into the newspapers. It is no doubt very unright to use the word, and none but ungodly dictators will do it.—*Narristown Herald*. At the bank—Cashier: "Excuse me, madam, but your account is rather overdrawn." Mrs. *Maltreavers* (whose husband is off on business, and has left her a check-book): "Oh, Mr. Cashier! that can't be possible. I've got lots of checks left yet!" There is an Irishman employed as a porter on a railway who brags of having a watch that keeps correct time. He was heard to remark, upon pulling out his watch, "If the sun ain't over that hill in a minute and a half he will be late."

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