

The Wesleyan.

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XXIII.

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No 8

"WESLEYAN."

—125 GRANVILLE STREET.

On business connected with the money remitted should be addressed to F. HUESTIS.

FROM THE PAPERS.

day Breakfast Association of ia, Penn., has been in operation, during which it has persons, of whom over 5,000 the pledge.

inated in an English paper cent of the clerical livings of England (which number 3,000 in all) are in some way tired every year.

h priest lately declared from that any sick person in the o should have recourse to y would, in case of death, be rites of religious burial.

r's Society has been formed, having for its objects the d moral care of young chil- the welfare of mothers. A of cruelty is done to infants nance, and the society hopes this by proper education.

are not always far-seeing. Justin McCarthy prepared y published history, a Lon- shing house, alarmed by its siments, forfeited a thousand her than issue it. Of course blishing house has made a t of it.

er whose communication did, says he "pouted a little," decided to get his revenge on by sending on an extra sub- there is the sort of man we Let all others who have ed in a similar way, take re- eaping the same sort of fire on ial head.—Nashville Advocate.

William Taylor wants three lady teachers of instrumental music; holy, Methodist, soul- n. He says, Miss Delia H. se, at Concepcion, Chili, is re missionary work by her her testimony for Jesus in aatholic community, than a rerebends.—Zion's Herald.

every statesman who can re- ry cheerfulness of Mr. Glad- is said that some lady asked stons how the Premier was nder this great crisis. "He ink it so," answered Mrs. "nor can he be much affect- I hear him every morning his bath."

dely after midnight on Friday, all the prisoners for debt in ere liberated, in accordance aaron's Act, which came into on Saturday. Twenty-five o women were set free from nison. As they passed out of gates, carrying their beds and several hundreds of persons waiting greeted them with

ois *Staat Zeitung* (German) y two European governments e right of voting is possessed citizens of legal age, are Germany. In France 27 per whole population are voters; y 22 per cent.; while in ain only 9 per cent. are Swedes, 6.03; in Austria, in, 5.67; in Italy, 2.32; and only 1.68.

Louis *American Journal* of makes this good point on munities that hunt around achers: "A farmer will not a hand to put a shoe on his he will allow green hands er and winter to experiment ren and those of his neigh- king up information at the their time—which, when gone forever."

der, of Cincinnati, advises to parents to give their Christian names, and not s or pet names. If they ke use of these familiarly, it is well enough. But g girl is growing up, it is low every young man that r to use a pet name as it intimate as her brother. is only a little matter in tributes his share towards nally reserve which is n) so servicable an orna- wise detracts from the dity of womanhood, for one f's addressed as if she were, instead of a lady owning a ne, and entitled to the res- it used.

An article in the London *Times* demonstrates the fact that there is no necessary relation between the revenue of a college and its educational efficiency. Balliol is one of the poorest of all the colleges at Oxford, yet it educates 214 undergraduates and has nurtured a remarkable number of England's most brilliant men. Magdalen, one of the richest of the Oxford colleges, educates only 115; while Keble, with no corporate revenue whatever, educates 162.

From inquiries made it is found that there are amongst the Mayors of England and Wales twenty-seven abstainers from the use of intoxicating liquors as a beverage. In addition to these there are a number of other Mayors who are warm friends and supporters of the temperance cause, who, though practical, are not declared abstainers, and others who are earnest supporters of legislative remedial measures, such as Sunday closing, local option, &c.

The ecclesiastical squabbles, which form so great a part of English Church news, are occasionally diversified with beautiful manifestations of Christian fellowship. A case is now related at Lymington of the funeral of a member of the Congregational Church, which was attended by all the ministers of the parish, including the Episcopal vicar and curate, who were present at the services in the church, and even the Roman Catholic priest, who was present at the grave during the concluding part of the ceremony.

The Supreme Court of California has set aside a verdict for \$20,000 damages against the Central Pacific Railroad Company, and in favor of the widow of one of its conductors, who was killed in a collision with two head of cattle while his train was rounding a curve at a point where the track was not fenced. The Court held that the conductor knew that the track was unfenced at that point when he entered the employ of the railroad company, and that he took his own chances of being injured.—N. Y. Advocate.

At a meeting recently held in the Egyptian-hall of the Mansion-house, London, under the auspices of the National Temperance League, it was stated that there were not fewer than 20,000 teetotal soldiers in the service. Of these about 8,000 belonged to regiments stationed in India, where the proportion of abstainers was higher than at home. Of the 60,000 men in the navy, upwards of 7,000 were registered abstainers, and the officers' branch consisted of 153 members. Much attention had been given to the 4,000 boys on board her Majesty's training-ships, of whom more than one-half were pledged abstainers.

Of the war waged between man and beast in India the yearly statistics show that during 1877 the slaughter was terrible. Nineteen thousand six hundred and ninety-five people were killed—46 by elephants, 819 by tigers, 209 by leopards, 85 by bears, 564 by wolves, 24 by hyenas, 1,180 by other wild animals, and 16,777 by snakes. Fifty-three thousand cattle, moreover, succumbed in the fight. On the other side, under stimulus of a reward amounting to more than £10,000, 22,551 wild beasts, and 127,235 snakes, have been killed—a large total in itself, but small when the losses man and domestic animals have sustained are taken into consideration.

Rev. Mr. Denison, of Hampton (Va), writes of the 12 captive Indian warriors from Florida received by him into the church: "We are not deceived into thinking that these Indians, but after highly civilized type of piety, but after careful observation, we are forced to believe that, as regards the pith and marrow of Christianity, they are our beloved brethren, for this one thing they do if ever men did it, forgetting the things that are behind, they press toward the mark. One point in theology they understand and only one. It is to walk the new road in the hope of Jesus, and they show their faith by their works. They are patient in study. They are always found on the side of law and order. Digging in the earth is not the chief job of an Indian warrior, but Koba writes 'I pray every day and hoe onions.'"

A young man who was known at Hempstead, L. I., where he was employed as a hostler, by the name of James Watson, was killed recently by a train on the Montauk Railroad at Merrick. At that time nothing apparently could be learned about the history of the man. It has now been discovered, however, that James Watson was only an assumed name, and that the young man's real name was George Tabraham, and that he was a son of John Wesley Tabraham, of Darnley Road, Hackney, London, and grandson of the Rev. Richard Tabraham, now one of the oldest of the Wesleyan itinerant clergymen in England. About eight years ago young Tabraham, whose father is wealthy, ran away from his home and came to America, where he remained for some time before he was found by a friend of his father. He received many letters from his parents, urging him to return home, but he could not be persuaded to do so.

A METHODIST CHAPLAIN IN CAMP.

THE LATE ZULU WAR.

I JOINED THE TROOPS on Wednesday, April 16th, at the Lower Tugela, No. 1 Division, Major-General Crealock in command. In the camp we had the 99th Regiment, the 88th Connaught Rangers and the 3rd Buffs, Colonel Pearson (now General Pearson). We had also two batteries of Artillery, a large number of the Army Hospital Corps, the Army Service Corps and a company of Engineers. I saw many of the sick from all the regiments, as they were all brought to the base hospital at Fort Tenedos and Fort Pearson.

In my first visit to the hospital I found several Wesleyans, who seemed rather surprised, but greatly delighted, to see a Wesleyan minister. I talked and prayed with all the men, not confining my attention entirely to the Wesleyans, but speaking to all who would listen; and I found them very willing to listen and glad to hear me read a chapter and pray with them. On Sunday, April 20th, we had parade-service in the morning at 6.30, and I met Sergeants F— and G—, both apparently godly men. Once a week I visited the hospital at Stanger, which was a good distance from the camp. For a little while I had to lie on the ground, but I soon got a stretcher from some of the men. On the Thursday I went into a tent and found a poor fellow very ill. I spoke to him, and he immediately burst into tears; he seemed surprised that I cared for a soldier. After a little while he got composed, and we had a talk. Next day, I went first to him, and was surprised to find him much better; the visit seemed to have done him good in his body as well as his soul. He continued to improve, and was eventually removed to Durban.

On Sunday, April 27th, we held parade-service in the morning at nine; and in the afternoon held a meeting in the canteen. After this, I held service with a few men on the other side of the river. After a little while I got a lot of tracts and books, sent me by Brother Nuttall, and I distributed them to the men, who read them eagerly. On April 30th, Craig came and told me of Lieutenant Thompson (son of the Archbishop of York), who was accustomed to attend his meetings. On May 1st, I again visited Stanger, and found one or two very interesting but severe cases. Next day, after riding back, I went into hospital, and found a man who had been flogged for drunkenness; he wanted to know what I thought of the justice of such proceedings. All that I could tell him was that he should not have got drunk, and then he would not have been flogged. On May 2nd, at Stanger, I visited a Roman Catholic. I asked him if I should tell the priest. He seemed very pleased when I returned. I told the priest, and next day he went up to see him.

Next day, in visiting the hospital I found five men in one tent all unconscious. I knelt down and prayed to God, and four of the five recovered. They all had typhoid fever; one only was a Wesleyan. How sad I felt to see the poor fellows lying on the ground on their blankets! On Sunday, May 4th, I had a beautiful service in the morning, and a good meeting in the afternoon, and in the evening preached in Sergt.-Major Craig's tent. I enjoyed it very much. After the service, I had a talk with an officer who had waited outside to speak to me. He was passing the tent and heard the sound, so he came and listened. He thought of his mother, who has been dead for many years. He seemed to cling to the idea that his mother could intercede for him now in the presence of God. I talked with him, and told him of Him who intercedes for all men at the right hand of the Father. We walked about in the moonlight for some time. I believe God's Spirit was striving with the man. May his soul be saved!

On May 6th, one hundred and twenty-three men were brought down sick from the regiments at the front. Next day, T—, of the Rifles, a very nice fel-

low, came, and we had a talk together on spiritual things. In my visits to the hospital I found that many Wesleyans were booked as Churchmen, which ought not to be. Thursday, May 8th, a man named Fyer, one of the Naval Brigade, showed me a letter he had received from his father. I couldn't help weeping as I read the letter, and thought of the father's anxiety for his son's spiritual as well as physical welfare. Fyer's father is a godly Methodist in England. I trust that his prayers will be answered and his son saved. On Saturday, May 10th, I was very grieved to find that two men I knew were dead. One I found a few days before, with a letter from his wife open before him and, as I talked to him, he burst into tears and exclaimed: "Oh! my wife and my children." Some of the scenes which I witnessed in Zululand will never be forgotten. It would take me too long to tell you all.

Sunday, May 11th, was a busy day. We had a parade-service in the morning, and after dinner I visited the hospitals, and held service with six men in a tent. In the evening we had a large meeting in the canteen. Captains McGregor and Cardew and Lieutenant McKeen took part in this meeting; the place was thronged, and scores listened outside. I did enjoy it amazingly. After finishing there, I went over to Sergeant Craig's tent and held service. The place was full, and numbers round the tent-door. Lieutenant Thompson came part of the way home with me. Before going to bed I had a talk with one or two of the officers with whom I had made friends, and was rather surprised to find that they knew so little about our Church, and had such peculiar notions of the Methodists. I hope they were a little wiser after the talk.

May 13th, the General came into the tent where I was visiting, and I was struck with the nice manner in which he spoke to the men. On seeing me at the bed of a poor fellow, he made some kindly reference to my work, and very soon retired to leave me with the men.

On the 15th, Lieutenant Thompson came, and we went to the hospital together. I was delighted to see the interest which he manifested in the men; and that he spoke so kindly to them and of them. In the afternoon I buried Owen Cooper, of H. M. S. *Shah*. I was glad to see with what respect the men behaved while the Service was being read, and I believe it touched us all to lay one of our fellow-countrymen in the grave. Dr. Dudley, one of my kindest friends, went with me, and repeated the response: "Christ have mercy upon us." In the evening we had service in Sergeant Craig's tent, and it was full. Craig came back with me, and we had a long talk. On this day I had the pleasure of introducing Lieutenant Thompson to the Rev. Mr. Otebro, of Ekowe Mission Station. He belongs to the Norwegian Missionary Society.

Friday 16th. After burying a man, I had a talk with a sergeant, who seemed very much affected, and I think the sins of his past life came very strongly before him. Next day a man was flogged for stabbing a non-commissioned officer, and the troops were drawn up to witness the flogging. In the evening, two boys of the Naval Brigade came to see me, and I invited them to my parade-service next morning. Next morning they, with between twenty and thirty others, came marching up, and joined us in our service. The Rev. Mr. Kirkwood (Presbyterian) breakfasted with me. In the evening we had a splendid service in the canteen; four officers, Rev. Mr. Robertson, of the Church of England, and myself. We had service again in the Artillery camp, and another good day was spent. Tuesday I met the General; he asked very kindly how my people were doing. Next day I went to Stanger, and found poor Dr. Wood very ill. I visited all the men and rode back, calling at the hospital as I came home. In the evening Dr. Jago told me I had fever. Next day I wired to my friends, and on the Saturday I went to Stanger, and found that Dr. Wood had died the day before. I was put to lie on the same spot, with the same disease. I was very ill on the Sunday, but the

Lord was with me. On the following Tuesday I was removed by brothers Chalker and Nuttall to Durban, where I was nursed by kind friends; and, with God's help, got through. Then I thought of going back to the troops, but was ordered to go up the country, and my services with the Army ceased.—Rev. T. H. Wilkin, in *Wesleyan Methodist Magazine*.

THE SHINING CHURCH.

The Church illuminates the world by manifestations of its piety. Its power to fulfil this, its most peculiar and essential function, may be measured by the faith and zeal, and holiness of its members.

A Church may be what the world calls strong in point of numbers and influence. A Church may be made up of men of wealth, men of intellect, men of power, high-born men, and men of rank and fashion, and being so composed, may be in a worldly sense a very strong Church. There are many things that such a Church can do. It can launch ships and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an immense array of forms and religious activities. It can build splendid temples, can rear a magnificent pile and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations at the altar shall keep any poor man from ever entering the portal. But I will tell you one thing that it cannot do—it cannot shine. It may glitter and blaze like an iceberg in the sun, but without holiness it cannot shine. Of all that is formal and material in Christianity it may make a splendid manifestation, but it cannot shine.

On the contrary, show me a Church, poor, illiterate, obscure, unknown, but composed of praying people; they may be men of neither power, nor wealth nor influence; they may be families that do not know one week where they are going to get their bread for the next; but with them is the kindling of God's power, and their influence is felt for eternity, and their light shines, and is watched, and wherever they go there is a fountain of light, and Christ in them is glorified, and his cause advanced.—Stephen Olin.

WHAT ARE CHRISTIANS FOR?

A Christian lady, who was engaged in work for the poor and degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You sit beside these people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that he would strive to reach? And am I any better than my Master? Would he feel himself too good to go among them?"

A poor illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians was for."

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good are they for? Are people to come in a respectable way into a fashionable church, and be known as Christians only by their presence at regular intervals at the communion table, but never to "endure hardness as good soldiers of Christ?"

Surely we have too many members in all our Churches, whose lives are passed upon "flowery beds of ease." Not thus was our salvation won. By strong crying and tears, by the agony of Gethsemane, by the bitter suffering of the Cross, did He, whom we profess to follow accomplish the great work of our redemption; and shall we lead lives of self-indulgent ease? "The disciple is not above his Master, nor the servant

above his Lord." His days were passed in unwearyed labors among the poor, the lame, the blind, the leprosy ones, among publicans and sinners, until his enemies said to him, "This man receiveth sinners and eateth with them." And shall we bear His name and yet refuse to labor for those among whom his earthly life was spent? Is this being his followers?

Let us hear and remember his word, "As the Father hath sent me into the world, even so have I sent you into the world." Do we at all recognize this as a fact, that we are sent of God into the world, in some sense, at least, as Christ was sent, "that all men through him might be saved? And if we have been sent by God upon such a mission as this, to reveal Christ to men as their only hope of salvation, are we at all attempting to do it? Carrying about with us this thought day by day, that we are of God to work for him in this present evil world, let us esteem no labor too great for us to undertake, and no human soul too degraded to be sought out and brought to him who stooped to the vilest, who came to seek and to save that which was lost, and whose command to his servants still is, "Go ye into all the world, and preach the Gospel to every creature."—Am. Messenger.

THE BEAUTY OF HOLINESS.

We know a lady, sixty years of age, who has been a Methodist forty-seven years. She was of poor parents, her father being a drunkard, but her mother was an angel in woman's form. The daughter imbibed her mother's spirit, and sought and found Jesus when she was thirteen years old. She lived at the foot of the cross, and the candle of the Lord shone brightly upon her. Never did I see just such a mother and daughter. Their united, fervent prayers for the husband and father, together with their love and meekness towards him, won him over to Christ. A young gentleman of great wealth and high parentage, who though he could have married any lady in the land, became charmed with her meekness and loving deportment towards her parents and all others, her industry and simplicity of manner, and married her. Did her elevation steal away her religion? No; she carried it into her new home, and she won all of his father's family over to Christ except the old gentleman, who was a Universalist. She has never been known to show signs of anger towards her husband and children—eleven in number. They are all converted and living a life of holiness. They rise up and call her blessed; and her husband has told me, that if he had never read the Bible, his godly and kind wife would have won him over to Jesus. She has walked with God forty-seven years. Holiness is her theme. She is ripe for glory, and will soon present her many sheaves to Jesus; for her labors of love have been crowned with eminent success in winning souls to Christ.

COMMON SCHOOLS.

With Mr. Richard Grant White in view the *New England Journal of Education* says: "A good education, such as can now be obtained by the humblest child in a common school, is the bed-rock on which can be built up the noblest fabric of good culture, Christian character, reliable citizenship, or artistic refinement; while without such foundation, it will be found well nigh impossible to develop the best type of the American character in anybody. And a great many of the extraordinary people of the time forget this, and censure the schools for not doing what the most famous university cannot achieve. We repeat—No school can do the work of a cultivated home, a pure church, or a practical training in the actual affairs of life. But any good school can do that for any faithful pupil, without which, neither home, nor church, nor world, nor all the glory of this world can insure our boys against barbarism and keep our girls out of the limbo of frivolity. If these numerous distinguished critics will do their own duty by young America, the schools will not be found wanting in their contribution to the new kingdom that is to come."

Longworth, I Esq

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DYNA COLOR SAFETY FILM

Our Home Circle.

MY WORK.

"All members have not the same office." I could not do the work the reapers did...

I could not cast the heavy fl-her net, I had not strength or wisdom for the task...

I could not join the glorious soldier band, I never heard the ringing battle cry...

O Master, dear! the tiniest work for thee finds recompense beyond our highest thought...

-London Christian.

THE MODERN APOLLOS.

HIS RECEPTION AT CRESUSVILLE.

"What sort of a scrimmage was that you had in the official meeting, last night?" asked Mrs. Boynton...

"Scrimmage?" I repeated. "How do you know we had a scrimmage?"

"Oh, a little bird told me, of course, and I want to know what it was all about."

"Ah, that's telling," I answered, wishing to tell her the whole story...

"Do you know?" she went on, "I believe it is a movement to get rid of brother Williams..."

"What new Church?" "Have n't you heard? Why, if the present highflying style of the First Church is kept up..."

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affair as brilliant as could be desired. Brother Cresus, who was noted for the elegance of his entertainments, spared no expense to make it as imposing as possible...

At first the intention was to make the occasion "select," extending invitations only to the more wealthy members of the Church and community...

The reception was all that could be expected, from the elaborate preparations. It was not, to be sure, in the least Methodist; but that, perhaps, was not to be expected or desired...

"I wanted to tell you, Mr. Apollos," she said, clasping her jeweled hands, "how delighted we all were with your sermon on the 'Temple of Truth'..."

"Thank you, I shall do my best to keep you faithful to your Church privileges; and I shall certainly miss you, if you stay away..."

This conversation—which, being wedged into a corner I was forced to hear—was interrupted by Cresus, who, as master of ceremonies, announced that the address of welcome would now be delivered by the Rev. Dr. Scott...

"We have heard, sir, of your brilliant Sunday evening sermons on the 'Berlin Congress,' on 'Buddhism,' on the 'Challenger Expedition,' on the 'Phonographs,' and on the 'Trial of Guikar, of Boroda,' we have also heard of your celebrated lecture on 'Evolution'..."

"I congratulate the First Church on having so great a man for its pastor. The Church, sir, is to be envied. The entire community of Cresusville is to be congratulated on the acquisition of yourself to our society..."

"After the response of Apollos—which to my surprise and pleasure, was very brief and modest—I was called on to pray. I had not been in sympathy with the occasion, and must confess that I had not much liberty..."

"It's curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; I don't believe she's had a new gown in two years..."

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate...

For over ten months this resolve was faithfully kept—his health, business and friends soon returned, and he again bade fair to become a useful business man. Many were the congratulations and encouragements he received from his old friends...

He went on; "There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience the time she joined the church, I knew the Lord had done a work in her soul; and where he works, you'll generally see the fruit in giving..."

And there's John Baker. He's put down one dollar, and he'll chew more'n that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with that crippled hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams, \$10. Good for him. He said the other night to prayer-meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company..."

So the deacon went on making his comments to the end of the list. Now, I wouldn't have you think for a moment that the good deacon was finding fault with his neighbors, or was too critical in his remarks; for I assure you that he had the most Christlike spirit of any one I ever knew. But he was jealous for the Lord's cause in every department of it; and very shrewd in noting inconsistencies in giving. He wouldn't have spoken so freely to every one; but I was in the family, and I am not sure but he intended to give me a lesson. * * * * *

Lest some of my readers, after all I have said, should get a wrong impression of the deacon, I will tell you more of him and his acts. He was not only interested in the Booroo-gahs of Africa, or the Chooching-Foos of China, but his heart went out to every cause that had for its object the advancement of Christ's kingdom. He delighted in having those give who possessed very small means, and he had a very peculiar way of helping them without making them feel as if under obligation to him. Mrs. Brown was known to be an excellent bread-maker, and he occasionally sent her a sack of flour to test its quality before he felt sure that he could ship the product of his mill as the best grade. He suddenly discovered, too, that some of his buildings needed new paint, and it was curious that this always occurred just as Mr. Dunning was out of work.

The deacon, as you have discovered, was not an educated man. He knew nothing of grammar "to speak of," he used to say, and when he conducted the prayer-meeting, as he sometimes did in the absence of the pastor, he mispronounced words in the reading of the hymns, and one evening when he said, at the beginning of the meeting, "We will read for instruction the 25th chapter of Psalms," a smile passed over some faces; but when he prayed, every one was awed; for he prayed as one who talked face to face with God, and we knew a blessing would come to the meeting.

Once, when asked after the welfare of his family, he said his wife "enjoyed very poor health," but if any one could enjoy poor health, I think she must; for his kind, tender ministrations were such as to make the condition of receiving them an enjoyment.

Oh, I forgot to tell you about the aggregate of that list of pledges. It was \$68, but the printed statement of receipts in the Herald gave it \$100. I know where the rest came from, and the deacon was not a rich man either.—Advance.

WILL IT HOLD IN A STORM? An old sea captain, selecting a chain-cable for an anchor, was assured by the manufacturer that it was sure to hold the weight of an anchor, and if found insufficient could be returned at the seller's expense.

"But," said the captain, "I know it will hold the weight of the anchor, but will it hold in a storm?" Several years ago a young man who for many years had been addicted to drink, and by his drunken habits had reduced himself to penury, lost friends and fortune, position and character, found himself in the station-house, after a two weeks' detour. His friends obtained his release by paying a fine and saved him from being committed for thirty days. While recovering from his drunken spree, a young lady friend called on him at his boarding-place, and after encouraging him to hope for deliverance from his sinful appetites, handed to him a slip of paper on which she had written these words, "For my sake use no more intoxicating drink," signing her name. The young man was much affected on reading her simple request, and resolved in the strength of her love, never to drink another glass of liquor.

For over ten months this resolve was faithfully kept—his health, business and friends soon returned, and he again bade fair to become a useful business man. Many were the congratulations and encouragements he received from his old friends. During the last summer in August he was relating to an old Christian friend his experience and how he was saved, and taking from his pocket-book his strong talisman, he held it up to his friend, saying, "This is my saviour."

His friend, after hearing him through told him plainly the talisman was dangerous, and exhorted him to look to God for that strength he would need when great temptation should assail him, as it might at any time. But his answer was "No, with this to my lips, nothing in the world can move me."

A few days after the accident at the Ashtabula Bridge, the Christian man said to his friend, "What if the young lady whose talisman is so sacred, so strong, should have perished in the fall and burning of the Ashtabula Bridge, what would be the effect of your resolutions? Might it not weaken them, and in the excitement and anguish at her death be fatal to all your resolves?"

The answer: "Never: her death would only bind me stronger to my resolutions." On the last Sunday in December this young man might be seen in one of the Sunday schools of a suburban town, in the presence of the young Christian girl, presenting to the school a handsome melodeon and large Bible. He looked well, spoke feelingly, as he gave the gifts to the school. On the first of January, when making his calls, he was informed of the engagement of marriage of the young lady to one of the teachers in the Sabbath school. The news came upon him like a blow of death. He made no more calls that day and retired to bed early, saying he felt very unwell. On Tuesday he took the train for Chicago, went to the bank and drew a sum of money, and before the setting of the sun of that day was a lost man. Soon after he was sobered up at the Army, and what a sight!—Almost naked, clothes all gone—money all gone—those that witnessed his agony could do nothing, could say nothing, and their powers were weakened by want of faith.

"No, it won't hold in a storm." DEAR OLD MOTHER. Honor the dear old mother. Time has scattered the snow-flakes on her brow, billowed deep furrows in her cheeks, but is she not sweet and beautiful now? The lips are thin and sunken, but those arched lips that have kissed many a hot tear from childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it ever glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother! The sands of life are nearly run out, but feeble as she is she will go further, and reach down lower for you than any other upon earth. You cannot walk into midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, in order to kiss and bless you in evidence of her undying love. When the world shall despise and forsake, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms and carry you home and tell you all your virtues until you almost forget your soul was disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.—Waltham Record.

Dr. Prime's little granddaughter got into his lap about New Year's time, and after taking the pen out of his hand, asked him, demurely: "Grandpa, how long have you been writing in this way? Ever since I was a little dot, you have been writing, writing, every time I come; did you always write just so?" Then her grandfather told her how he has been writing for other people's pleasure and profit. "The first piece that I ever wrote for The New York Observer was printed in that paper April 7, 1838. From that time to this, about forty-three years, with a brief interval, I have been writing every week, and almost every day, for The Observer. It is curious to see how much one writes in such steady work. Suppose a minister writes sixty pages every week in making his sermons (less than ten pages a day, and he can easily write ten pages in an hour or two), he will write 3,000 pages in a year, 30,000 in ten years, or 120,000 in forty. I have written on an average more than five columns each week for forty years, or 10,000 columns in all; at least 100 volumes of 400 pages each."

A celebrated author says: "If I were to choose the people with whom I would spend my hours of conversation, they should be certainly such as labored no further than to make themselves readily and clearly apprehended, and would have patience and curiosity to understand me. To have good sense, and ability to express it, are the most essential and necessary qualities in companions. When thoughts rise in us fit to utter among familiar friends, there needs but very little care in clothing them."

"TILL HE COME."

(1 Cor. xi: 26.)

"Till he come." O! let the words linger on the trembling chords; Let the little while between us in their golden light be seen; Let us think how Heaven and home Lie beyond that "Till he come."

When the weary ones we love Enter on their rest above, Bless the earth so poor and vast, All that dwells the world in loss; Let us think how Heaven and home Lie beyond that "Till he come."

Clouds and conflicts round us press; Would we have one sorrow less? All the sharpness of the cross, All that dwells the world in loss; Death and darkness and the tomb, Only whisper, "Till he come."

See, the feast of love is spread: Drink the wine, and break the bread— Sweet memorials, till the Lord Call us round his heavenly board; Some from earth, from glory some, Severed only—"Till he come."

-E. H. Bickersteth.

NIGHT IN THE CANADIAN WOODS.

So we talked and yawned till I grew sleepy and dozed off, somewhat against my will, for the nights are too lovely to waste in sleep. Nothing can exceed the beauty of these northern nights, a beauty so calm, grand, majestic, almost awful in its majesty, that there exists not a man, I believe, on the face of this earth with a spirit so dulled, or a mind so harassed, that he could withstand its peace-giving power. Day by day his troubles may be too heavy for him, but the night is more potent than any drug, than any excitement, to steep the soul in forgetfulness. You cannot bind the sweet influence of the Pleiades, nor resist the soothing touch of mother Nature, when she reveals herself in the calm watches of the night, and her presence filters through all the worldly covering of care, down to the naked soul of man. It is a wonderful and strange experience to lie out under the stars in the solemn, silent darkness of the forest, to watch the constellations rise and set, to lie there gazing up through the branches of the grand old trees, which have seen another race dwell beneath their boughs and pass away, whose age makes the little fretful life of man insignificantly small; gazing up at planet after planet, sun beyond sun, into the profundity of space, till this tiny speck in the universe, this little earth, with all its discontent and discord, its wrangling races, its murmuring millions of men, dwindles into nothing, and the mind looks out so far beyond that it falls back, stunned with the vastness of the vision which looms overwhelmingly before it.

The earth sleeps. A silence that can be felt has fallen over the woods. The stars begin to fade. A softer and stronger light wells up and flows over the scene as the broad moon slowly floats above the tree tops, shining white upon the birch trees, throwing into black shadow the sombre pines, dimly lighting up the barren, and revealing grotesque, ghost-like forms of stunted fir and grey rock. The tree trunks stand out distinct in the lessening gloom: the dark pine boughs overhead seem to stoop caressingly towards you. Amid the stillness that is terrifying, man is not afraid. Surrounded by a majesty that is appalling, he shrinks not, nor is he dismayed. In a scene of utter loneliness he feels himself not to be alone. A sense of companionship, a sensation of satisfaction, creeps over him. He feels at one with Nature, at rest in her strong, protecting arms.

Our Young Folks. SAVED FOR GREAT PURPOSES. One night, in a small town in the north of England, a clergyman's house caught fire. The fire burned so fiercely that there was only time for the family to run for their lives. Some of them were scorched and burnt as they escaped. But one child, not quite six years old, was left in the house. The light from the fire woke the little fellow up. He jumped out of bed and ran to the door, but the fire drove him back. Then he cried for help. His father heard and tried to get up the stairs to him; but he could not force his way through the fire. The father thought his poor son was lost; he must be burnt to death. But he knelt down and prayed to God for him. The little boy ran to the window, mounted a chest and stood under it and called to the people below. Somebody saw him and shouted, "Fetch a ladder." But there was no time for that; the flames had seized the roof, and it was plainly about to fall in. So one man leaned against the wall, and another stood on his shoulders to reach the boy down. The boy now leaped into his arms and was saved, a "brand plucked from the burning." I dare say most of you know

who that little boy was. It was John Wesley. God had a great work for John Wesley to do, and he kept him alive to do it.

Two boys were fencing—that is, pretending to fight with swords as though they were soldiers. They had real swords with a button at the point of each, to prevent their hurting each other. One of the buttons broke, and the sharp sword ran through the side of one of the boys, and nearly killed him. But it just missed the most dangerous place, and the wounded lad by-and-by got better. Another time the same boy was swimming in deep water; the ribbon which tied up his hair got loose, and caught his leg. He struggled to free himself, but could not. He was about to sink, when the ribbon loosened itself, and he was saved. Another time, when he had grown up to be a young man, he was swimming in the river Rhine, which is a very broad and rapid river. He did not notice where he was going, and soon got into the midst of its strong current. He said, "The water was extremely rough, and poured along like a galloping horse." It carried him on till it struck against the strong timbers upon which a mill was built. The stream forced him under the mill, and he became quite insensible. When he woke up he found himself in a piece of smooth water, the other side of the mill. Some men helped him on shore. He had been carried five miles from where he plunged into the water. Yet he was not hurt in the least. The person I have just told you about was John Fletcher, afterward one of the holiest men that ever lived. He became a great friend of John Wesley, did much good as a minister of the gospel, and wrote some very useful books. God had work for John Fletcher to do, so he would not let him die.

Perhaps you have never been in such danger as Moses, and John Wesley, and John Fletcher were. But you must remember that God keeps you alive every day and every hour. Any day an accident might happen to you, or you might be taken ill and die. God keeps you alive, and guards you from all harm, because He has work for you. Will you ask him "Lord what wilt Thou have me to do?" And will you try to live so that when you see what He wants you to do, you may be able to do it? But remember, the very first thing God wishes in those who serve Him, is that they love Him. And then, though He may not give you quite as grand and well-known work as He gave Moses, John Wesley and John Fletcher, you can all be as holy. And God will find you the work you can do best.

A PATHWAY OF FLOWERS.

Stella was a bright and handsome school-girl, and had the faculty of saying witty things, which often brought a laugh to the social circle. She was pleased with her gift, and took great pains to cultivate it. Her friends were proud of her talent, though now and then a humble one winced a little when one of her bright shafts was aimed at him. A witty person needs to have the grace of a very, very kindly heart, or he will make many wounds hard to heal. Would not you prefer a very hard accidental blow to a very little ridicule?

Stella was welcomed everywhere, was "such good company," and her plain little sister, Lucy, was cast quite in the shade when she was present.

But Lucy was humble and did not mind. She admired her pretty sister along with the rest, and never thought of having any talents of her own. So she quietly sang the baby to sleep—he always loved so to nestle on her neck—and then she laid him down, and mended Charlie's lines, and from that went to help slow Betsey on with her dinner.

"I declare, Lucy, I can't tell what I have done with my receipt-book," said her absent-minded father, running frantically from desk to cupboard. Nobody ever thought of telling Stella such trouble.

"Eat your dinner, father," said quiet Lucy, "I'll find the book, if it's in the house."

And she did find it. She almost always could.

"Thank you, child," said father, heartily; "you saved me twenty dollars to-day."

That was the way it was every day. Stella played off a merry jest on the loser, but Lucy put forth her hand and helped him. Stella's jests would all be forgotten as easily as pearls slip off a broken string; but Lucy's deeds of love and kindness were like choice seeds, which everywhere sprang up into flowers. What a bright pathway some hearts make for themselves as they go along through this world!

Simeon narrative and Luke's ing incident told that Anna was four years not seen lat-d to They arrive at the Meeting pres ence with Simeon in count and dev the cot ethic etf was out Simeon dant ev toration peo Zachari one of Christ. "he ca to the t 'depar may ha ace abo room a where "serv night and de old age you m while y and ge the ye bea ding t the w blessed long su We times faithfu time to had no in Mal Lord s was it and H ered le prepar encou graoe l every benea to be societ II.—1 Mov the H the t Mary the o previc should Messic mome pectat his ec a su spirit veale even; see de Chris sional peries see d look with Chris have askin alie alive to be the v own; to be first babe his s time sona enab) in ite the a eph a Then thea on the had all j pred 1. the Isra the v .This owa ject into per new here 2. sho tho (ch) out; of t ma the mo and tha and 3. pe pre ing cou 30

Sunday School Lesson.

LESSON III.—JANUARY 30, 1881.

SIMEON AND THE CHILD JESUS.—Luke 2: 25-38.

I.—Two Aged Saints.

Simeon is the central figure in the narrative, and Anna comes in at the end and gives a finishing touch to St. Luke's picture of the deeply interesting incident recorded. We are not told that Simeon was an old man, but that he was plainly implied; and of Anna we are expressly informed that she was "a widow about four score and four years." These two persons do not seem to have been in any way related to or connected with each other. They are brought together in the narrative as two independent witnesses to the Messiahship of the infant then being presented in the temple in accordance with the Jewish law and usage. Simeon and Anna had, however, much in common. They were both "just and devout;" were both "waiting for the consolation of Israel;" and were both endowed with the special prophetic gifts of the Holy Spirit. Anna was called a "prophetess," and that Simeon was a prophet we have abundant evidence in the Lesson. The restoration of this gift to Israel in the person of these two aged saints, and of Zacharias, Elizabeth and Mary, was one of the signs of the coming of Christ. We are told of Simeon that "he came by (better in) the Spirit into the temple;" and of Anna that she "departed not from the Temple." She may have been employed in some office about the Temple, and had a room allotted as her lodging somewhere within its precincts. She "served God with fastings and prayer night and day;" Simeon "was just and devout." If you would have an old age like that of Simeon and Anna, you must begin to serve the Lord while you are young. Thus your piety and general character will mellow as the years go by, and your old age shall be beautiful, attractive, saintly, shedding the influence of its sanctity upon the world with all the gentleness and blessedness of the setting sun after a long summer's day.

We see that even in the darkest times God is never without his faithful witnesses. Just as in Elijah's time there were seven thousand who had not bowed the knee to Baal, and in Malachi's time they that feared the Lord spoke often one to another, so was it in the days when Christ came, and His disciples were no doubt gathered largely from those who were thus prepared for His coming. Let us be encouraged to think that by God's grace and mercy there are always, and everywhere, good people to be found beneath the surface of what may seem to be an entirely corrupt and worldly society.

II.—Simeon's Prayer and Prediction.

Moved by a special inspiration of the Holy Spirit (verse 27) he came into the temple at the time Joseph and Mary were presenting their child to the officiating priest. It had been previously revealed to him that he should not die till he had seen the Messiah (verse 26). What a happy moment it was when his hopes and expectations were fulfilled we see from his ecstatic prayer (verse 20). What a sublime spectacle! How full of spiritual lessons for us all. It is revealed to us in a more glorious sense even than to Simeon, that we need not see death till we have seen the Lord Christ, and realized him to be our personal salvation. Every child may experience all this. We shall all have to see death sooner or later; but we can look that "king of terrors" in the face with calmness if we have first seen Christ in the true sense. And we may have eyes of faith to see Him for the asking. What a blessed thing to be able to say, "Mine eyes have seen Thy salvation;" not simply as a spectacle to be gazed upon, or as a provision for the world, but in its adaptation to our own case—so as to experience—so as to be saved. This was evidently the first thought in Simeon's mind; the babe he was holding in his arms was his Saviour born to save him, in due time to die to save him. It is this personal appropriation of Christ which enables us to see the Lord's salvation in its true sense. These utterances of the aged saint filled the minds of Joseph and Mary with wonder (verse 33). Then the venerable man addressed them, and pronounced his benediction on them (verse 34); but to Mary he had to announce tidings that were not all joyous. There are four distinct predictions in his words (verse 34, 35). 1. "Jesus Christ would be set for the fall and rising again of many in Israel." He probably had in his mind the words of Isaiah (chap. viii, 14, 15). This is quite in accordance with Jesus' own words (chap. xx, 17, 18). To reject Christ as the Jews did, is to fall into deeper condemnation and eternal perdition; to receive Him is to rise to newness of life here and eternal life hereafter.

2. "He was also to be a sign which should be spoken against." The thought is again taken from Isaiah (chap. vii, 14). The whole record of our Saviour's ministry is a fulfilment of the prediction. That He was Immanuel, the Son of God incarnate, was the special sign which met with the most deadly opposition of the Jews and for assuming and claiming to be that, they accused Him of blasphemy and put Him to death.

3. "Mary's own soul was to be pierced with a sword." Words which predicted the poignant agonized feelings of the mother when she heard the contradiction of sinners against her

immaculate son, saw Him hanged, and heard Him taunted upon the cross. Words of the mind are often said in all languages, to be inflicted by 'arrows' and 'swords.'

The House and Farm.

In icing cakes it will be well to dip the knife often into cold water. Prepare all tools for garden or farm, and do it now, lest delay—the great enemy of the farmer—may prevent such preparation at a later day.

Look out for caterpillar eggs on trees (now easily discerned) and destroy them. This is one of the most economical things, in its results, which the fruit-raiser can do in the cold winter months.

Are your stock carefully and kindly shielded from the severe cold? A considerate, wise farmer will care for his herds and flocks, protecting them from chills of winter, as certainly as he does the members of his family.

Protect all trees and plants in orchard or garden from intruding animals of all kinds. Be careful that the young twigs are not "browed." Tramp the snow around the roots of trees and shrubs so as to prevent damage from mice and rabbits.

Never let children go to bed with cold feet. Indeed, they should never be allowed to sit in the house with wet or cold feet. Many a child has died of croup whose life might have been preserved by a little attention to its feet.

The healthy properties of onions have never been fully understood. Lung and liver complaints are certainly benefited, often cured, by a free consumption of onions, either cooked or raw. Colds yield to them like magic. Don't be afraid of them. Taken at night all offense will be wanting by morning, and the good effects will amply compensate for the trifling annoyance. Taken regularly they promote the health of the lungs and the digestive organs.

The most practical suggestion yet made toward economizing the use of coals seems to be in the use of solid bottoms in ordinary fire-grates. It has been asserted, and indeed proved, that in any fire-grate, not exceedingly small, a plate of iron placed upon the bars will nearly halve the consumption of coal, and also reduce the smoke and keep up a cheerful, fire-bruening fire. Quite sufficient air will enter through the front bars, and all poking should be avoided, and the fire will continue until all the coal is consumed, which will be done without leaving much ash or dust. Any housekeeper can try the experiment. A sheet of iron to fit easily into the grate will cost but a quarter of a dollar, and the coal bin will not need to be replenished so frequently.

"EAT SLOWER."

A respectable elderly lady patient went to London to consult the very highest medical authority about her dyspepsia, and its accompanying ailments. She waited patiently for her turn, entered the awful presence, told her pitiful story, and put out her furred and creased tongue. The doctor listened, and said, "Um Ah! Yes! Just so!" Then he looked profoundly, awfully wise. "Now, doctor, what shall I do? I have tried everything, and nothing does me any good. Can you do anything to help me?" "Yes, madam, you must eat slower."

She waited for her prescription, but the doctor did not write, and was evidently expecting her to go. He thought she might be hard of hearing, and spoke louder: "Eat slower!" By an involuntary, but slight movement of his right hand she saw there was nothing to do but pay the fee. The two guineas dropped and she sadly left the presence.

Two guineas for two words! But they are richly worth the money. "Eat slower" is very wise and very important counsel. There is a time for everything—and as eating is one of the most important things of our mortal life, the time we take to do it rightly is of very great importance.

Good health is impossible when the blood is impure, or when it is thin and cold. Under such conditions one disease after another is developed. Boils, pimples, headache, neuralgia, rheumatism, etc., are the result of impure blood, and the wisest course is to make the blood pure, rich and warm by the use of Ayer's Sarsaparilla.

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THE WESLEYAN.

FRIDAY, JANUARY 21, 1881.

THE CHILDREN OF THE CHURCH.

In one or two Methodist Churches, with the working of which we have a somewhat intimate acquaintance, special effort is being given to the salvation of youth. Hitherto there has been a lack of connection between our Sunday-schools and the Church. Between departure from the former and entrance into membership with the latter, lay a sort of undefined, dangerous tract of territory, over which the youth must pass, exposed to the thousand and one dangers of life's most perilous period. If he ran the gauntlet and succeeded, after the lapse of a few years, in presenting himself at the door of the Church for admittance at some period of special revival, it was well; but if during his progress he became a captive to evil, that issue was lamented, but yet regarded as unavoidable. Happily many Christian men and women are becoming aware of this error of the past, and are learning that in spiritual as well as in physical ills, prevention is better, much better, than cure. In two of our large city churches, classes have been formed for the special purpose of leading into Church-fellowship the attendants at the Sunday-school; in another, specially devoted to mission work, an earnest, watchful pastor, and an equally earnest and faithful Sunday-school superintendent, supported by a devoted staff of teachers, have directed their energies to this end with such success that on the first Sunday of this month, nearly sixty scholars met in three church classes specially provided for the purpose.

The general adoption of this plan, carried out with energy by an earnest body of Sunday-school workers, encouraged and aided by the influence of the pastor and church officials, would soon be followed by all that success which the late Samuel Jackson, of England, predicted for it. How many have been wholly lost to heaven; what numbers have entered the Church, hampered by the evil habits and influences of years; how many, who might have been leaders in Christian work, have timidly crept towards Christ to offer Him the remnants of a wasted life, cannot be told. The statistics would be startling. Years ago, an aged Christian man, then waiting for the call which has since reached him, told us that at the age of twelve, when kneeling in his father's field, heaven seemed opened, and its glory seemed to envelope him, and prophets and apostles seemed scarcely hidden. Years after, as he told Theodore Harding of this among other experiences of his life, that old veteran remarked, "That, brother, was the communion of saints." Yet that youth, with none to guide him, passed through several years of folly and gaiety before, in the course of a revival, he fell into line with the Church. A sadder case was that of a younger man, whom we watched in special services, as he fought against holy influences to which others were yielding. We failed to lead him into the Church, but felt, as he told us how at an early age he might have been led thither, that intervening years had placed fetters around him, the removal of which would require an almost desperate effort. What a godly work—to turn to a happier case—was done by that Presbyterian elder who prayed with Alfred Cookman in the minister's par, and there helped him Christward, while the lad's eloquent father stood near the pulpit, pointing other penitents to the cross, quite unaware that his own son was anxiously looking to that place of salvation.

On the conversion of the children of the Church a late number of the N. Y. Independent has some remarks which are worthy of thought:—While we believe heartily in revivals, we also believe that they should not be sought for the purpose of affecting the families of those who are regular attendants and are educated in religious things. For them there is a better way. But, if that better way of constant, faithful religious education, with constant view to conversion and the religious life, is not followed, then the occasional revival, which should be for outsiders, is the only resource for the children of the Church.

Take the case of the Congregational churches of Maine, to which a correspondent of The Christian Mirror calls attention. He gives statistics for the last year as to the meager additions to some of the stronger churches which have able pastors. The additions for these ten churches are only twelve, or one for every 191 members. Of course, these are somewhat exceptional cases, for there are seventy churches in Maine as large as these. But these 2,296 members represent about 1,200 families, and say fifteen

hundred Sunday-school children. During the year there has been but one addition out of a hundred families; only one conversion that has resulted in profession of faith, out of a hundred and twenty-five children.

At that rate, how long will it take to secure the conversion of the children in those ten Sabbath-schools? At that rate, not one in ten of those children will ever be gathered into the Church. At that rate, religion will become extinct in those communities in two generations. How much heart can those churches have to convert the world, when they cannot hold their own? There is only one other resource for them, and that is periodical revivals. But that is an abnormal and wasteful way. Why should those children be allowed to wait and wait for a revival before they give their young hearts to God? Consecration, devotion, love are for children, and they should be taught that it is their privilege in their childish years to love their Saviour. That church is guilty before God that can show no annual record of its children received into the Church under the ordinary ministrations of the Gospel. Reader, how is it in your church? How is it in your household? How is it in your Sunday-school class? Are you seeking the conversion of your children, or are you teaching them to wait for a revival?

THE LATE DR. JOHNSON.

English Methodists have again been called to mark the departure of a standard-bearer. Few ministers in the Home Conference have been more widely known than the one whose name stands at the head of the death-roll of 1881: From the beginning of his ministry, Dr. Johnson occupied a place in the more prominent circuits. Thrice appointed to the City-Road circuit, London, he was wont to tell with pleasure that he had preached more sermons in the cathedral of Methodism than any man since the days of Wesley. In 1856 he was appointed representative of the British Conference to the Methodist Episcopal Church of the United States. Four years later, at the request of his brethren he visited the Australasian Conference, and a number of its principal churches. At the Hull Conference of 1860 his brethren elected him to the Presidential chair, during the occupancy of which they learned, from his gentility, devotedness and general business tact, to esteem him more highly than before. In August of the following year, in Staffordshire, we heard him deliver a faithful and practical charge to a part of the young men then ordained. A service of fourteen years in the Wesleyan Conference Office, during which he moved that Connexional concern out of the ruts in which his worthy predecessor, John Mason, had kept it, and brought it into line with the more enterprising publishing houses of the metropolis, also tended to make his name familiar beyond Connexional limits. To that position, in which he wrought wonders, he clung as long as possible, resigning only in 1880 an office in which his assistant, Rev. Theophilus Woolmer, became his successor.

Dr. Johnson belonged to Lincolnshire, a county which also gave to Methodism such men as John Hannah, Richard Watson and Daniel Isaac. After having received a good early education, he was articled to Mr. Willson, F. S. A., an architect of Lincoln, but his conversion, through the agency of a pious Methodist mother, changed his purposes, and led him into the ministry. In that office, for forty-six years, he gave not only his strength, but his influence and his tact, as well as his financial assistance. To him more than to any other, Methodists owe the erection of the monuments which bear the name of Wesley and his noble mother, and the memorials in City Road Chapel to Watson, Bunting and others, while to his enterprise all are indebted for the mural tablet which bears the names of the Wesleys in Westminster Abbey. He was the author of "Chapel and School Architecture as Appropriate to the Buildings of Nonconformists," published in 1850; "America and American Methodism," published in 1857, and "Australia, with Notes by the Way on Egypt, Ceylon, Bombay and the Holy Land," published in 1862. These works attained great success, but not more than several devotional works from his pen which have also taken a high place in the literature of Methodism.

Warm tributes are paid to his memory by English Methodist journals. The Watchman says:

He was a bright, happy man; cautious, prudent, sagacious, and inventive; independent in mind, genial and generous in disposition, a faithful brother amongst brethren, scornful meanness and duplicity. Free from all moroseness, he was quick to see the humorous side of events; and jealous to a degree of the honour and the good name of his brethren,

which he never by suspicion darkened. No one could cast a reflection upon his motives. He was pure as the light, and in presence of sacred things very reverent. The natural exuberance of his spirits was held in check by high principles and just canons of taste. He loved men, and loved them fervently, and he, in turn, was honored, trusted and loved by the best men of his time. His ministry did not owe its effectiveness to the graces of its style, but to the fervour of its spirit, the distinctness of its teachings, and the penetrating appeals to the conscience by which it was always accompanied. He preached with an acceptance which was testified by the large congregations his name drew while he had strength to address them; and won for him the high tribute paid by his friend Dr. Osborn, who described him as "one of the most powerful, diligent, and effective preachers which this Connection has ever inscribed upon its rolls."

The Methodist remarks: Few holier, happier, or more useful lives have been spent on earth than Dr. Johnson's. He was welcomed as a friend, beloved, as a companion, and trusted as a pastor. Among the sweetest of his publications are some pastoral tracts which the Lord has owned with His blessing. Such a man could not be seen to be descending to the grave without exciting strong sympathy among his friends. For more than a year before his death his health was perceptibly failing. He was slow to believe that his public work was done, and his hopes of returning to active service led him into efforts and anxieties which were probably a hindrance to his recovery. Repeated attacks laid him aside, and he was almost entirely confined to his house for several months. Yet within a fortnight of his death he walked a mile to see his old friend, the Rev. John Farrar, and then walked home again. During his last illness the grace of God abundantly sustained him; and the joy which had been in his life was also in his death.

WORDS OF SYMPATHY.

Our neighbor of the Church Guardian is "miserable." That word appears in "caps" at the head of an editorial. The cause is a common one—too much attention to other people's business; the cure is to be found in leaving the concerns of others alone. The "other people," about whom our neighbor now troubles himself, as he has frequently done, are sixteen or eighteen millions of Methodists, who are quite able, if it may be presumed, to attend to their own affairs.

The incident which so deeply grieves the Guardian is this: A Methodist minister has found his way to a village in Newfoundland, where according to the Episcopal minister, only two or three Methodists are found. These, to judge from his statement, make up in quality what they lack in numbers, since they are seeking funds for the erection of a church. Such an act Church Bells styles miserable, and over it our neighbor grows miserable.

It is not worth while to speak of the prior claim of Methodism in Newfoundland, where when Episcopal ministers could scarcely be induced to come out to the colony, it presented the main and almost the only barrier against an over-running flood of Romanism, as many Episcopalians of the last generation in Newfoundland were ready to affirm. Apart from this fact we wish to remind our neighbor that this Methodist minister has only followed the example of those whom the Guardian delights to honor. Few of our readers can have forgotten the feeling awakened in England a few years ago, when the S. P. G. resolved to send a Bishop to Madagascar, where the missionaries of the London Missionary Society had labored through peril and persecution, till "the Word of the Lord had free course and was glorified." Yet in spite of public opinion, the Bishop was sent to enter into other men's labors. Perhaps no chapter in the modern "Acts of the apostles" is more thrilling than that of Wesleyan Missions in Fiji, where captains scarce dared land the heroic men and women who formed the advanced guard of Christian workers. Victory there has been won, and now that the Fijian is "sitting in his right mind and clothed," Episcopal ministers have gone thither also. Numerous instances of a similar character might be brought forward. Whatever judgment, therefore, may be formed respecting the presence of a Methodist minister at Burgeo, he can at least plead high and oft-repeated Episcopal precedent by way of self-justification.

We have no fondness for religious rivalry. It, more than anything else, has drawn forth a wish to depart and be at rest. The day will doubtless come when by wise and prudent arrangement, much physical strength and financial means will be saved at home for expenditure abroad. In the fullness of time it will come. Till then we must find comfort in the thought which often cheered the Apostle as he contemplated the preaching of the Gospel through the impulse of contention on the part of some, and of good-will on the part of others: "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea,

and will rejoice." These differences however are not wholly on the surface, and are not therefore to be removed at will. The German emperor, who left his throne, and spent his retirement in his workshop, learned from his vain attempt to make his clocks run in harmonious action how impossible it is, even in religious matters to make all men think alike. Nevertheless the day will come when "the watchmen shall see eye to eye,"— "when the Lord shall bring again Zion."

Intrusion within the ground of an earnest, working church, presided over by a zealous, faithful pastor, is no trifling matter. He who recklessly intrudes may touch "the apple of his eye." On the other hand a formal, erroneous, church presents a field which none should hesitate to enter. The salvation of our friends and neighbors is not to be neglected while we aim at that of the Esquimaux, or the native Australian. When men are publicly taught by an Episcopal clergyman that the Church is above the Word of God, that apart from a certain order the New Testament has no authority; and when the silence of Episcopal authorities give assent to such soul-destroying, Christ-dishonoring doctrines, those who are saved from their influence are no less brands plucked from the burning than are those who go heavenward from "India's coral strands." In other words, if the Episcopal minister at Burgeo, hold such views as were set forth by Rev. John Padfield a few evenings since in this city, and were listened to by his bishop without a word of reproof, then the absence of that Methodist minister would have been a matter of guilt, on his part. John Wesley, in view of such a case, would have set at naught every parish regulation and standing on the door step of the church, or on some favoring rock, would have urged the imperilled parishioners to "repent and believe the Gospel." Who then will blame the Methodist minister who follows in Wesley's steps?

THE COLLEGE QUESTION.

The following letter on this important subject will be read with interest:

MR. EDITOR.—With your permission I propose to offer through your columns a few suggestions upon the College question which has been recently attracting some attention and eliciting varied expressions of opinion, and which soon must be dealt with practically by the Government and Legislature. The situation is briefly this. The government of Nova Scotia expends annually about \$205,000 for Educational purposes. Of this large amount about \$150,000 are appropriated to the Common Schools; about \$18,000 to the Normal School and Academies; \$22,000 for Inspection, Examinations and Superintendence; and the remaining \$15,000 to Collegiate and University education. It is now proposed to withdraw the latter amount, or (if the University of Halifax be spared) \$13,000 of it; and to throw the Colleges among which this sum has been divided wholly upon other sources of income. It is pertinent to ask what are the advantages sought, and what the results likely to accrue from such withdrawal. It can scarcely be credited that the financial exigencies of the country demand the sacrifice of the higher education. It would be casting a bitter reproach upon our rulers to attribute to them a spirit of indifference towards Collegiate education, or to suppose that when retrenchment becomes necessary in the public expenditure, their statesmanship can discover nothing to be lopped off of less public importance than the Colleges of the land. The government of almost every civilized country recognizes the social and political necessity of Universities, which as fountains of thought and learning, may send forth beneficent streams through the channels of Academies, High Schools and Common Schools to the remotest hamlet and the humblest child under its jurisdiction. Every intelligent Nova Scotian would blush at the thought that his country of all the countries on that continent is either too indifferent to care for, or too impoverished to aid in sustaining, the Higher Institutions of learning.

We may then fairly assume that any legislative action which shall change the present relation of the Colleges to the public treasury will rest for its justification upon one of two hypotheses, each of which again will indicate a distinct and well-defined governmental policy. The first hypothesis upon which an attempted justification of the withdrawal of the Grants may be based is this, that the colleges which are now meeting the necessities of the country in regard to the higher education may be safely left to the support and fostering care of private benefactors and to the religious and philanthropic zeal of the religious bodies under whose patronage most of them have been established, and partially endowed. It may be said, that when the public grants are withdrawn the friends of the Colleges, seeing their necessities, will come to their aid, complete their endowments, and place them in a position wholly independent of the precarious support hitherto received from the Province. Thus the Colleges will be better off, and the Province will still enjoy the benefits of their work. Reserving for the present the consideration of the question whether or not it is just to expect the benevolent and philanthropic portion of the community to provide and sustain the higher education of the country, let us enquire what is the governmental policy which this hypothesis necessarily indicates. It implies in the first place the relinquishing by the government of all collegiate supervision; unless, indeed, it appear that any Colleges shall so have abused its degree-conferring power as to forfeit justly its charter. In the second place the hypothesis under consideration implies that the several colleges shall be placed so far as public funds are concerned on a perfect equality, and that they shall be left to illustrate the doctrine of the survival of the fittest, the government meanwhile observing absolute neutrality and non-intervention.

The question now arises: Will the simple withdrawal of the Legislative Grants place the Colleges upon a footing of equality in relation to the public funds. And here the first difficulty is encountered. It is well-known that Dalhousie College under its present organization is, and from the necessities of the case must continue to be, as much a Presbyterian College as Acadia is a Baptist and Mount Allison is Methodist. Yet the withdrawal of the Annual Grants, without any further governmental action, will leave the other colleges wholly dependent upon private and denominational endowments; while Dalhousie will securely rest upon the Castine Fund endowment, supplemented by the munificent donations which her denominational character and influence have attracted to her. Moreover, Dalhousie is still in possession of a considerable sum received many years ago as a loan from the public treasury—a loan which she has been permitted hitherto to retain in consideration of the other Colleges receiving legislative aid. In all fairness, then, the withdrawal of the annual grants should be associated with the passing of a measure to endow each of the other Colleges with a sum equal to that which Dalhousie holds from public sources, or on the other hand to withdraw from the latter College, along with her annual grant, all public endowments, property and loans, which give her an advantage over her sister Colleges. Any other course would mean the establishment of Dalhousie as the Provincial University; and the relegating of other Colleges which have been built up by the self-denying labor and sacrifice and unselfish devotion of good men, many of whom are now in Heaven, to a second-rate position in which they would perhaps become fiercely "ecclesiastical dog-eaters" as they have been already assering; and untruthfully called.

This brings us to the second hypothesis upon which an attempted justification of the grants may be based; viz., that the interests of the higher education demand the centralization of the public grants to Colleges and Universities, the ignoring of Denominational Colleges, and the establishment of a Provincial University, amply endowed, equipped with extensive libraries and costly apparatus, and manned by specialists, each of whom shall give himself to original research, and shed lustre upon the happy province which has been so fortunate as to secure his services.

I must reserve, Mr. Editor, for a consideration of this hypothesis for a future number. Yours truly, LAYMAN.

A BRIGHT STREAK.

A note from Rev. Joseph Gaetz, Superintendent of the Aylesford circuit, presents such a marked contrast to the gloomy tidings which have sometimes inspired our pen, that we have not the heart to clip it. Our belief that the condition of "bringing all the tithes into the storehouse" is a condition for all ages, leads us the more cheerfully to give the note in full. Behind such financial success we hear a coming spiritual blessing. There are other circuits with equal ability. Will they act with equal energy and liberality? A remarkable wave of financial prosperity has been rolling over this circuit for the past few weeks, which has greatly rejoiced the hearts of preachers and people. It has been customary to have donations on the different parts of the circuit toward meeting the item of "circuit expenditure." This year, with a zeal and liberality worthy of all praise, our people met first in one place, then in another, and by the liberality of their offerings to the cause of God astonished themselves and all around them. Tears of joy stood in the eyes of many who were yearning for the success of our cause, when, at the close of each gathering, the amount, so far in excess of their expectations, was announced. I might refer to each preaching appointment and state the amount raised, but fear such a course would convey a wrong impression to those unacquainted with the circuit. I am sure Bro. Tuttle will rejoice to know that the ground he brought under Methodist influence is doing nobly. Think of our dear people at Lake George and Lake Paul (purely mission ground) giving \$55, Morden \$32, Victoria \$55, etc. But I find I am doing what I purposed not to do. Every place did nobly. We have the prospect that this circuit, which four or five years ago had the labors of one man, and which then drew heavily on our Mission Fund, but now receives no grant and has two men to support, will raise the entire amount of \$1235. Our people, with those of other denominations who came to our gathering to manifest their kindness and share our joys, have up to the present provided for \$1125, with about \$800 paid in!

A pleasing feature in connection with our donation at Aylesford West last Tuesday evening, was the presentation to me, by Rev. Mr. Taylor, on the part of the people, of a superior fur coat. Our field of labor is extensive, but to have around one such a noble people, and to be associated with our beloved Bro. Taylor and earnest and eloquent Bro. Stevens, make me abundantly grateful and contented with my lot. Aylesford, Jan. 15th, '81.

The Presbyterian Witness should be more careful. Its authoritative utterances respecting Dalhousie College add strength to the conviction that Presbyterians regard that College as their "providential" heritage—to borrow an expression from a correspondent of Wednesday's Chronicle, who, after all, discloses no secret. Dr. McGregor's letters, too, will convey the same impression. Attempted side-issues will not divert attention from the attempt to gain denominational ends through the representation of Dalhousie as a purely Provincial institution. The Dr. seems not to have known that the land grants made to King's in the past are no more than money grants to the others, so far as a Provincial standing is concerned.

The Methodist says:—

A minister in Lancashire writes that of the missionary meetings in his circuit, the best by far was one at which four local preachers spoke. One minister only was present. In that circuit it is the regular thing for the local brethren to go out in this way to the meetings, and it answers well.

EDITORIAL NOTES.

Haydn's Oratorio, "The Creation" was rendered in fine style on Monday evening, by the Halifax Choir, under the leadership of Mr. Arnold Doane.

Our thanks are hereby tendered to those members of the press who have written kindly words in reference to recent improvements in the WESLEYAN.

As we go to press, we learn, that England has been visited by a tremendous hurricane and snow-storm. Sad loss of life and property are reported. Railway traffic and telegraphic communication are almost completely suspended.

The annual missionary anniversaries are being held this week in St. John, N. B. Sermons were preached on Sunday last by Revs. W. W. Brewer, Dr. Waters, Robert Wilson, and several Methodist pastors of the city.

Rev. C. B. Pitblado is to lay before the Halifax public the results of his observations in our great North West last autumn. It is announced that he will deliver two lectures on the subject, the first on Thursday evening next, the 27th inst., in Chalmers Church. He will treat of our Indian Policy, our Land Policy, and our Railway Policy.

PERSONAL.

Rev. W. E. Johnson, of Hopewell, N. B., has been spending a few days in this city, on a visit to his relatives.

Josiah Wood, Esq., and Mrs. Wood, of Sackville, are spending a few weeks in New York.

We regret to learn that ill health will prevent the attendance of Rev. Dr. Douglas—President of the General Conference—at the meeting at New York of the Executive Committee of the Ecumenical Congress.

Only a few months since our columns contained a notice of the death, at Torquay, of Stephen March, Esq., of St. John's, Nfld., and father-in-law of the Rev. S. B. Dunn, of this city. On Monday last, a despatch from Newfoundland brought tidings of the death, equally sudden, of Mrs. March. Their death will be regretted by a large circle of friends, including many ministers of our Church, who were always welcomed at their home.

LITERARY NOTES.

The January number of the Guide to Holiness, one of the best periodicals published in support of the doctrine of holiness, contains a very fine portrait of its editor, Dr. Walter C. Palmer.

The Preacher and Homiletic Monthly for January will be prized by those ministers into whose hands it may fall. Besides sermons from leading preachers of the day, both English and American, its several departments are freighted with suggestive thoughts which must aid any who aim at excellence in a department of service so exalted in character. Messrs. I. K. Funk & Co., New York, are the publishers.

The North American Review for February is a literary phenomenon. First we have an earnest and patriotic article by General Grant, advocating the Nicaragua Canal project. Then Oliver Wendell Holmes follows with an essay entitled "The Pulpit and the Pew," in which he endeavors to show the need that he believes to exist for a revision of the prevalent theological creeds. Under the title of "Aaron's Rod in Politics," Judge A. W. Tourgee emphasizes the obligation, imposed upon the Republican party, of making provision for educating illiterate voters. James Freeman Clarke makes a valuable contribution to the discussion of the authorship of Shakespeare's plays. The grave evils that may result from the partisan character of the United States Supreme Court are pointed out by Senator John T. Morgan. The sixth of Mr. Charnay's papers on the "Ruins of Central America" is devoted to the Pyramids of Comalcalco, which rank among the most stupendous monuments ever erected by man. Finally, Walt Whitman writes of "The Poetry of the Future." The Review is sold by booksellers generally.

TOPICS OF THE WEEK

The Canada Pacific Railway Bill continues to be the topic of interest in the Dominion Parliament. Its passage through Committee without a division took place last week. On Friday the proposals of the new Syndicate, the members of which were named in our last, were presented to Sir Charles Tupper, as Minister of Railways. The solicitor of the company stated that a brief delay would have secured other names of high standing in the Dominion. Succeeding days have been occupied in details upon the subject, petitions for and against the acceptance of the original proposal having been presented in the meantime. All possible light should be thrown upon a scheme which must help or hinder the interests of the Dominion to so large an extent. Mr. Mackenzie is reported to be dangerously ill, and Sir John A. Macdonald is said to be far from well.

Stirring debates are taking place in the British Parliament on the Irish question. A late speech by Parnell was so bitter that Sir Stafford Northcote called upon the Government to take action upon it. Meanwhile, the lamentable state of affairs in Ireland appeals more powerfully than can words for the removal of grievances to which a deaf ear has been turned too long. No more play at help must be permitted. Before the present session of Parliament looms up a contest between the interests of landlords and those of tenants, which must lead to most important issues, and in presence of which all party lines should cease to be recognized.

One observes with pleasure that the Crown Prince of Prussia has given utterance to views clearly antagonistic to the anti-Jewish feeling so prevalent in Prussia. Yet that unfortunate agitation is, we fear, destined to gather force unless checked by the expulsive power of some subject of new and general interest. A hue and cry against a wealthy class is often too easily raised and too readily maintained.

Greece, but a small kingdom, is threatening the peace of Europe; and Turkey, whose interests are aimed at, asks European intervention. The wind has changed since European admirals danced attendance so long before Dulcigno.

A CHINESE SCHOOL.

The Wabash Avenue Methodist church, Chicago, is an earnest working body. The Sunday-school is large, diligent and successful. One notable feature is the Chinese school. This school was opened Nov. 28, 1879, with nine Chinese pupils. The number has been quadrupled. At the social given recently, the class attended in their best clothing. They listened attentively to addresses and recitations, and responded in the rendition of some of their not very soothing vocal and string music. The long rows of faces were a study. Calm, watchful, reticent and pleasant young men in strange garb contrasted queerly with the two hundred who had assembled to make the social a success. As a rule each teacher has but one pupil, though a few have two. Their progress in reading is rapid. None profess conversion, though all respectfully ponder the religious teachings. We append the names of the Chinese pupils. Mr. Thomson thinks it would amuse anybody to hear the roll called. It runs thus:

Lee King, Lee Quong, Ling Sue (cousins), Lee Wong, Lee Arned, Chin Chuck, Hoy Yey, Len Yon, Moon Kong, Chan Sen, Sam Sher, Wein, Lee Fook, Lee Tie, Hong Guck, Lah Yeu, My Wong, Ko Woe Lee, and Lee Fun (brothers); Fong a Chong, Sam Lee, Lee Ling, Ah Chin, Hing Hoo, Lee Loi and Lee Wing (cousins); Leo Dick, Ming Hee, Ah Lam, Ah Foon, Ah Lee, Lee Goon, Chan Sue, Leo Woe, Gin Wing, Moy Foy, Ah Sing, Song Ung, Ah Moon (killed by rougans).—Western Advertiser.

THE PANAMA CANAL.

The story of the devices by which the Panama Canal scheme has been floated upon the Paris market is almost as good reading as the testimony before the Enama Mine Committee in Washington concerning a certain famous enterprise in London. Every effort has been made to utilize even the French love of the picturesque in winning friends and subscribers for the scheme. The very handbills have been colored with design, and the wrapping-paper of the great fancy shops has been pressed into service to advertise M. de Lesseppe's great project, which though it can have no income for twelve years at least is to pay five per cent interest from the beginning, to say nothing of a silver medal, worth five francs, to be presented to every owner of five shares. By such means as these, which a Paris correspondent describes elsewhere, the French people were beguiled into taking the whole amount of stock offered, or at least into pledging the first payment upon it. This is the very quackery of enterprise, and it seems strange that it should have had such complete success. There is likely to be a shadow on the bright picture which the skilled hand of De Lesseppe has presented to his stockholders, perhaps before they have completed their payments.—N.Y. Tribune.

AN APPEAL TO STATISTICS.

Rev. W. J. Hunter, of Toronto, writes to the Globe, respecting certain remarks—notably those of Rev. W. S. Rainsford, at the late Anglican Conference:—

No one was surprised at the utterances of the [Venerable Archdeacon Whitaker, alluded to in your trenchant and timely article of Friday last. It was simply a manifestation of the "true awkwardness" of all that class of Churchmen, and the more frequently it comes to the surface the better for the denominations, and the worse for the Church. Not even the utterance of Bishop Sweatman when he offended good taste in talking about cultivating "a cordial street acquaintance with Nonconformist ministers," caused a ripple of surprise. It was to be expected of a man who could refuse to attend a Bible Society meeting in a Presbyterian Church. He has now defined his position, and will learn that Nonconformist ministers can find good society without going to the streets for it. But when your reporter made Mr. Rainsford say that "he disented altogether from the view that the laity disliked lay preachers, and quoted the Methodist class-leaders, who were men of inferior stuff to the corresponding class in the Church of England—inferior all round, as was testified by business men, who said they would rather take the word of an English churchman than that of a Methodist"—it was a shock and a surprise to the community. It was difficult to believe that any well-bred man could utter a slander like that in a clerical conference, and not be rebuked for it either. I presume there are ten thousand class-leaders in Canadian Methodism, and amongst them such men as Hon. James Ferrier, Judge Jones, John Macdonald, Robert Walker, and many others, who occupy the highest positions in society. How dare Mr. Rainsford cast a slur on the morality of these men, and half a million of Methodists? If Mr. Rainsford is anxious to ascertain the comparative results of Episcopalian and Methodist teaching and morality, let him give us authentic statistics, and not hap-hazard statements gathered from his "street acquaintance." Let him in the first place consult the Dominion census, and he will find that when the last returns were made in 1871, there were in Ontario 492,364 Methodists and 331,484 Episcopals, and in the whole Dominion, 667,090 Methodists and 497,744 Episcopals. Let him then turn to the last report of the Inspector of Prisons—that of 1879—and he will find of the convicts in the common goals of Ontario, 3,798 were Episcopals and 1,333 were Methodists. In the Central Prison of Toronto 208 Episcopals and 65 Methodists. In the Provincial Reformatory 380 Episcopals and 160 Methodists. It is not pleasant to call up this statistical comparison, but it may be well for the Clerical Conference to have these and similar reports at hand, when any of its members wish to institute a comparison between Episcopalian and Methodist morality. Mr. Rainsford ought to know that the teaching of Methodism has always been in the interests of morality and social order, and the above statistics give her no cause to blush when compared with her smaller sister—the Episcopalian denomination. And if she compares favourably with the leading denominations of Canada she owes much to the class of men whom Mr. Rainsford so ungentlemanly assails.

THE SHIP RAILWAY.

Captain Ead's remarkable plan for a ship railroad across the isthmus which separates the Atlantic and Pacific oceans reappears after a silence of a year respecting it. This plan, our readers may remember, involved the construction of a very wide track lifting the most heavily-laden ship on the one side of the isthmus, running it across on low broad cars to the water on the other side, and relaunching it there. There is no greater inherent difficulty in putting a ship upon such a railroad than in running upon a dry dock; and Mr. Ead believes that there are no insuperable difficulties in the way of transporting it across the isthmus after it has been safely landed on the track. He has so far succeeded in making his scheme appear possible as to secure from the Mexican government a grant and special privileges for the construction of a road across the Isthmus of Tehuantepec from the Gulf of Mexico on the east to the Pacific ocean on the west. The distance to be traversed will be nearly three times as great as at Panama, but there are no such engineering difficulties to be overcome, and the distance from New York to San Francisco will be 1,500 miles less, while the distance from the mouth of the Mississippi will be 2,300 miles less. Out of all these various schemes for connecting the two oceans some reality will come forth at last.

GENERAL CHURCH NEWS.

Rev. T. H. Siddall has accepted a call to the Free Baptist Church, Barrington. One church in Lagos, Western Africa, has contributed during the past three years £3,412 for church purposes. An English clergyman, the Rev. Mr. Kingdon, has been elected Assistant and Successor of the Metropolitan in the Episcopate of New Brunswick. He was elected by a very large majority in the first instance, and subsequently his election was made unanimous.

A BROTHER'S ACT.

William Rogers, a young man of Bass River, Kent Co., New Brunswick, returned to his home last Tuesday, bringing the remains of his younger brother, Patterson, who, on the 28th of December, was killed by the falling of a tree in the lumber woods of Minnesota. William, who was with his brother when the sad accident occurred, was obliged, with the assistance of two other young men from Kent, to haul the lifeless remains on a hand sled to Stillwater, a distance of fifty miles, before he could have the body dressed and enclosed in a casket. On his way home he spent Sunday, the 2nd of January, in Chicago, but having neglected to procure a doctor's certificate as to cause of death, he was not allowed in any building, but was compelled to pass the day with the corpse in an old shed. He came by the way of St. John, and when he reached Weldford was completely exhausted. It was a great undertaking for a young man unaccustomed to travel, but he says he met with great kindness during his sad journey, and is thankful to be able to lay his brother's remains beside his mother in the family burying ground.—Tel.

METHODIST ITEMS.

The Sheffield, (N. B.) congregation adopted the new hymn-book on the first Sunday in January. Friends at Margate have provided a new sleigh for the use of the resident minister. Special religious services are being held in the Brunswick Street Church in this city. A donation visit was made at the Sussex, N. B., parsonage last week. Tangible proofs were given of the esteem in which Mr. and Mrs. Betts are justly held by the people of Sussex. A series of entertainments is being given in the Methodist Church at Fairville. The organist, Miss Townsend, was presented with a ten dollar gold piece on Christmas Day, as a recognition of effective service rendered. The ladies of the Guysboro "Methodist Parsonage Aid Society" on the 14th ult. at their annual "Fancy Sale and Tea," in connection with a very pleasant evening's entertainment, realized the respectable sum of \$97.00. The examination of the Central school at Harbor Grace, Nfld., under the Methodist Board of Education, took place on the 24th ult. Rev. J. Goodison, chairman, presided. Progress was observed in every department, and discipline appeared to be perfect. Suitable addresses were delivered by the Rev. Alex. Ross, Sheriff Benister, Mr. Jonathan Parsons and Mr. James Munn. The prizes, ten in number, were presented to the children by Sheriff Benister.

THE CHINESE TREATY.

The provisions of the new Chinese treaty with the United States, which have been dimly foreshadowed, have come into clearer light. A synopsis sent by telegraph to the Chicago Tribune reports that the emperor of China consents that, whenever in the judgment of the United States the immigration to this country for residence of Chinese labor injures or threatens to injure the interests of the country, our government may restrict and suspend such immigration. It is also understood that the treaty will contain the stipulation that this power to suspend the immigration shall not extend to the Chinese coming to this country for the purpose of travel, or for curiosity, or for education, or trade, and it especially excludes tourists, merchants, teachers, and students. The commercial treaty forbids any discriminating duties on vessels and commerce of the Chinese, and puts into effect the present statutes as expressed by the President's proclamation. The immigration treaty does not abolish, but supplements the Burlingame treaty. There are no obstacles placed in the way of commerce or travel. The restrictions go solely to the importation of Chinese laborers or coolies.—Ex.

THE FRIENDS OF THE REV. W. TWEEDE.

The friends of the Rev. W. Tweede and family called upon them at the Parsonage at Grand Lake, spent a pleasant evening with them, and left a donation of forty dollars. This visit, in view of the state of the roads, shows an interest on the part of the people in the comfort of the occupants of their parsonage.

REV. JOSEPH HALE REPORTS AN EXTENSIVE REVIVAL AT CLAIN HARBOR, GUYSBORO CO.

A number during the past fortnight have been found penitently seeking the Saviour, many of whom have found him to the joy of their souls, and are now rejoicing in the knowledge of sins forgiven. At the date of this letter, the revival still continued.

A VERY SUCCESSFUL SUNDAY-SCHOOL CONCERT WAS HELD AT WOLFVILLE ON THE 22ND ULT.

The Tuesday evening Bible-class, taught by the Rev. Benj. Hills, A. B., presented him with a copy of the latest edition of Webster's Unabridged Dictionary. He tells us that this is "but one of many proofs of the kindness of the Wolfville people."

WE LEARN FROM THE REPORTER THAT ON SUNDAY EVENING, THE 9TH INST., REV. E. EVANS OF FREDERICTON ADMINISTERED THE RITE OF BAPTISM TO ONE YOUNG MAN, AND RECEIVED FIVE OTHERS, WHO HAD FOR SOME MONTHS BEEN ON TRIAL, INTO CHURCH MEMBERSHIP.

On Tuesday, the 11th inst., Revs. E. Evans, and R. W. Weddall, of Carleton, conducted the religious services at the funeral of Mrs. George Coulthard, of Fredericton. For several years, when passing through that city we found a pleasant resting-place in the home now so saddened. We deeply sympathize with those who now mourn the loss of an excellent wife and mother.

FROM ST. JOHN PAPERS WE FIND THAT THE CHILDREN'S CONCERT IN CENTENARY CHURCH ON THE 11TH INST., WAS A MOST SUCCESSFUL AFFAIR.

Mr. H. J. Thorne, Superintendent of the school presided. Mrs. D. J. McLaughlin had the management and training of the children, and deserves every credit for her success. An interesting Juvenile Missionary meeting was held in the Exmouth St. Church last Sunday afternoon. A rendition of Christ's Old Organ was given one evening last week in Queen's Square Church. Miss Thompson read the narrative describing the tribulations of the young organ player. The narrative was interspersed with music of a most charming character, given in good style.

MOST EFFECTIVE WORK IS BEING DONE BY THE SUNDAY-SCHOOL CONNECTED WITH THE CHARLES STREET METHODIST CHURCH IN THIS CITY.

The average annual attendance of a staff of teachers numbering 37 has been 35. The number of scholars now on the books after careful revision is 433, of whom 177 are in the infant class. As the winter season prevents the attendance of many little ones, the number on the list for the summer may be placed at not less than 470. The average attendance for the last three years has been 303, 304, and 305, but during that period not less than 400 have left the school, most of them removing to other parts of the city or province, or to other countries. During the past year \$170 have been contributed on Sundays. Of this sum \$100 are given to missions. The scholars this year voted to decline the usual prizes in order that the sum hitherto expended for that purpose might be devoted to the payment of the church debt. Between fifty and sixty of the scholars are meeting in church classes. Under the earnest ministry and pastoral work of Rev. W. H. Evans, the Charles St. Church is doing the true work of a church.

THE NEW ENGLAND METHODIST HISTORICAL SOCIETY IS SUCCEEDING BEYOND THE MOST SAUCINE EXPECTATION OF ITS FRIENDS.

The Rev. William Arthur is spending the winter at Cannes, in the south of France. The Thanksgiving Fund of the English Congregation has reached the sum of £294,461 stg. Mrs. President Hayes has accepted the Presidency of the Woman's Home Missionary Society of the Methodist E. Church. Ex-President Hayes and many American Methodist notabilities are expected to attend the Ecumenical Congress to be held in London in September. In Buenos Ayres, South America, the Methodist Sunday-school enjoyed on Dec. 8th, a great picnic festival in the beautiful grove at Palermo. Over 1,000 excursion tickets were sold. The ss. Montgomeryshire, owned by Mr. D. J. Jenkins, M. P., which sailed for China a while ago, was lost with all hands on the 29th ult. But for unforeseen hindrances the Rev. C. Wenyon and family would have been on board. The Ohio Wesleyan University closed a very successful term on the 21st of December, over 525 students having been in regular attendance. The treasurer of the University recently received a check from Mrs. Rebecca Brown, of Belmont, for \$6,000, in addition to former gifts from the same lady. The annual "Knickerbocker Tea Party" of the Sixty-first Street Methodist Episcopal Church, New York, was held on the evenings of Dec. 9 and 10. On Thursday evening, the Rev. Drs. J. M. Reid and Wm. M. Taylor delivered appropriate addresses. On Friday evening the Rev. Drs. Stephen H. Tyng, Jr., and J. M. Buckley were the speakers. Bishop Harris presided. A special feature of the Friday evening entertainment was the presence of Gen. U. S. Grant and Mrs. Grant, who occupied seats in the pastor's pew, and afterward partook of supper at the table of Mrs. Anderson Fowler. The financial results reached \$1200.

THE FRIENDS OF THE REV. A. B. KENDIG, PASTOR OF THE BROMFIELD ST. CHURCH, BOSTON, SAW THE HAPPY CONCLUSION OF A WORK WHICH AT FIRST SEEMED IMPOSSIBLE—THE RAISING OF THE SUM OF \$25,250, TO BE PAID IN THREE INSTALLMENTS, FOR THE REMOVAL OF THE DEBT ON THE VENERABLE HOUSE OF WORSHIP AND THE PARSONAGE CONNECTED WITH IT.

Though the growth of the population away from this church, the glory has not departed.

SEVERAL GLEANINGS.

MARITIME PROVINCES.

Over ten inches of snow fell at Grand Falls, N. B. last week.

The Messrs. Archibald are going to rebuild the tannery which was lately destroyed by fire at Truro.

That most deadly disease, diphtheria, is raging at Arichat, and carrying off its victims in large numbers.

Upwards of 100 cars of grain passed over the Intercolonial Railway last week for shipment by the "Chili" at Halifax.

A heavy shipment of cattle for the English market was recently made by Messrs. Josiah Wood and H. Humphrey of Sackville, N. B.

The new ship Nettie Murphy of Yarmouth, N. S., ashore at Cape Henry since the 11th, was floated off on the morning of the 15th.

The collection for the Pope, known as "Peter's Pence," was taken up in Halifax Roman Catholic Churches on Sunday last, and about \$900 were realized.

Diphtheria is still raging in Grand Manan. The News states that Mr. John Meggs recently lost eight children by the terrible scourge within a few days.

The barque Josie T. Marshall, recently wrecked at Long Island, was almost new, having been built at Bear River, N. S., in Sept. 1879. Her register tonnage was 1073.

The new Pietou Academy was opened without ceremony on Monday week. It is a fine commodious brick building and is admirably situated on the high ground back of the town.

Serious floods are reported from Albert County, N. B. The marshes are covered with water, and at some points the railway track is covered to the depth of more than a foot.

Capt. Sanford, of the British barque Cassandra Adams, off Wilmington harbor a few days ago, started for the vessel, when the boat capsized. The captain, four sailors and another man were drowned.

The Fredericton Boom Company are constructing several large piers just below Stuart's mill. The work is being done under the superintendence of Stephen Glasier, Esq., and fifty men and a dozen teams are employed.

A negro, name unknown, was found below the Folly Railway Bridge on Monday night. He is supposed to have fallen through while getting out of the way of the train. He fell 95 feet. The body was taken into Truro.

Diphtheria of the most malignant type, is making sad inroads in many families in various parts of Prince Edward Island. Four children in one family, of Lot 48, fell victims to this dread disease within a week.

The Standard says intoxicating liquor was the cause of the death of Richard Forbes, aged 55 years, near River John, Pietou Co., last week. He lost his way between River John and his home, and when found was a stiffened corpse.

Telegraphic communication has been established between the Magdalen Islands and Ingonish and Meat Cove, C. B. The tariff to the Islands will be \$1 and to Ingonish 50 cents. The new line connects with the Dominion Telegraph Co's wires at Sydney.

At the Temperance Convention, last week at Amherst, the delegates voted, 27 to 10, for delay in the adoption of the Scott Act. Those voting in the majority doubted the advantage of that Act over the one now in force in Nova Scotia.

Mr. Wood of Lot 48, P. E. I., was recently robbed of one hundred and fifty dollars in cash and a quantity of clothing by his farm boy, Daniel Arbuttle, formerly of Newfoundland. The robbery was carried out in a very cool manner by the thief, who was caught at Peakes's Station.

On Christmas Eve, the employees at Fawcett's Foundry, Sackville, N. B., numbering some forty-five hands, were presented, the married men each with a turkey, and each of the single men with gloves and necktie. On New Year's Eve, Mr. E. L. Stevens, the foreman, on behalf of the employees, presented Mr. Fawcett with a handsome silver card receiver and complimentary address.

The crew of the Hannah Morris, which lately reached New York after a passage of 126 days, during which they were on the verge of starvation, said to a reporter "that Mrs. Dunbar's bravery and cheer, hopeful way was the only thing that kept them up when they would have given over in despair. She came forward and said we would all be right in a little while, and to bear up. "She was a ministering angel, we can tell you," they said.

At Machias, Me., Warren Longmore, aged nine years, has been found guilty of manslaughter in causing the death of Freeman Wright, eight years of age, at Pembroke, Me., October 8, 1880, and sentenced to the State Reform School during his minority. Longmore first shot his victim and was discovered in the act of digging his grave. While doing so Wright showed signs of life, when Longmore struck him on the head several times with the spade with which he was at work.

IT IS EXPECTED THAT IN A FEW WEEKS BETWEEN THIRTY AND THIRTY-FIVE PRISONERS WILL BE REMOVED FROM THE PENITENTIARY AT DORCHESTER TO A SIMILAR INSTITUTION AT KINGSTON.

This change is rendered necessary by the present crowded state of the Dorchester prison.

UPPER PROVINCES.

The Ontario Legislature met on the 13th instant.

It is said that the Oka Indians are being again brought up for trial at Aylmer by the Seminary authorities.

Judge Dunkin, author of the famous Dunkin Temperance Act, died recently at his residence, Province of Quebec.

Jean Baptiste Narbonne, convicted at St. Scholastique, Que. of having murdered his brother, Daniel Narbonne, and Francis Narbonne the father, and Genevieve-Lafreue the step-mother of the victim, convicted of having been accessories before the fact to the said murder are condemned, all three, to be hanged on the 25th of February next.

NEWFOUNDLAND.

A number of seals have been shot at Twillingate. It is hoped that these are but the forerunners of much larger numbers to be hereafter secured.

The barquentine Alice Lynn was towed into St. John on the 17th, by some men belonging to Bay Bulls. While making the latter place for shelter, the current drew the ship near the rocks between Bay Bulls and Petty Harbor. One chain having parted in consequence of a heavy sea, the crew left her. The barquentine belongs in Norfolk, England.

ABROAD.

The population of the United States is officially reported at 50,132,866.

The steamer Toronto, at Liverpool from Portland, lost 114 cattle and 200 sheep on the passage.

Ireland was visited on Tuesday by the severest snow-storm in twenty years. It fell to a depth of one foot in Dublin.

A London special says the Ministry regard war as inevitable between Turkey and Greece. The Greek Government is negotiating for swift causes.

Southern papers note the arrival at New Orleans of numerous Italian emigrants who have been engaged to work upon the cotton and sugar plantations of Louisiana.

50,000 marks have been subscribed towards the founding of an anti-Jewish newspaper, the majority of the Berlin journals being decidedly against the anti-semitic movement.

Warrants have been issued for the arrest of eleven officials of the Kerry branches of the Land League, among whom is a Catholic priest; the Secretary of the Cork League and other members, for acts of intimidation.

The Socialists at Chicago, on the 16th passed a resolution condemning the Armour bequest of \$100,000 for a mission church as detrimental to the best interests of the people, and inconsistent with the practice and teaching of Christ.

Despatches from Tucson report that a stage from Mesilla to Fort Cummings was attacked by Indians on the 14th, fourteen miles from Fort Cummings. The bodies of the driver, three men and one woman, passengers, were found mutilated and burned.

The San Francisco Chronicle, commenting on a cold-blooded murder, says it is the 27th committed in that city in 15 months, and not one of the murderers has been punished by law. Only one has been hanged, and he was a Chinaman, who tied the noose for himself in his cell.

An attempt was made on the 14th, it is supposed by Fenians, to blow up the armory at the Infantry barracks at Salford. A meat store adjoining was blown to pieces, but the armory containing many thousands of arms was unharmed. The explosion badly injured a woman and a boy who were walking on the street.

Crown Prince Frederick William, of Prussia, speaking a few days ago, decidedly condemned the anti-Jewish movement and said he felt especially aggrieved because the movement was invading the schools and universities. He hoped it would soon die out, for it was impossible that such an unhealthy condition of affairs should continue.

A Detroit despatch says: A shocking tragedy was enacted at Lapeer village on the 16th. Mrs. Barnard went to the house of the Rev. E. Curtis, a Baptist minister, attacked his wife, a lady about 65, threw her down, poured gasoline over her clothing and set it on fire. She lived but a few minutes. It is believed by many that she was insane from religious excitement.

The Grand Orange Lodge of Ireland has forwarded a strong memorial to the Queen on the state of Ireland, signed by Lord Enniskillen, Imperial Grand Master. It states that coercion and terrorism prevail, that murders, robberies and sending of threatening letters are of daily occurrence and take place with impunity. The memorial prays that such steps may be taken as may be necessary to punish evil doers and to protect the lives and property of faithful and loyal subjects.

Lord Harcourt, Secretary of State for the Home Department, states that he is in possession of details which show the recent formation of a gigantic secret society, with a local branch in every important town of the Kingdom, by Fenians from the United States. Great alarm is felt at this new danger, and orders have again been forwarded to the commanders of the military departments warning them and counselling extra precautions.

CANVASSING FOR POSITION IN THE CHURCH.

An Essay read before the Sackville District Convention by Rev. W. Dobson.

Lobbying or electioneering for positions of prominence in the Christian Church, is the subject which has been assigned to me, by the Committee. This name, I take it, has been employed to designate certain acts, which have for some time past been practised by professing Christians, especially ministers. A subject so far reaching in its effects, and so baneful in its influence, requires a more lengthened discussion than the time allotted to the reading of this paper will permit. That such a state of things really does exist, is a fact too obvious to require proof, and which none are so hardy as to deny. In view of this, the question involuntarily forces itself upon us; is such a course honorable in any Christian, especially a minister of the gospel.

All canvassing for position in the Church assumes that there is opposition to our aspirations, and from those who have rights in common with ourselves; and that it must be removed, by influence so exerted that it will be brought to bear upon our opponents. Supposing, as I have said, that the opposition arises from one, who has rights in common with ourselves; then any policy to be successful in removing him out of our way must either attack his moral character, or his ability, or perhaps both. In the Methodist ministry where all are laboring for the same end, and where all have interests in common, the above named policy should not be even thought of, much less practised; for we are bound by every law of honour, to guard our brother's character as carefully as we would our own. It was upon this oneness of purpose in his disciples that Christ rested the ultimate triumph of his gospel: hence he prayed—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Knowing all this, how often we find the most dishonorable means employed to obtain a position, which in the ordinary course of events another would have occupied. If the case be urgent, and the opposition strong, a caucus must be held, where the character and ability of our opponents must pass under review. Mistakes, which under ordinary circumstances would have remained unnoticed, are magnified into faults, and peculiarities, which in themselves were harmless, are represented as habitual sins. Even this, is not sufficient to produce the desired effect at all times. If the canvass be for a popular circuit, the officials must be written to, and our talents set forth as modestly, as the exigency of the case will permit. Sometimes, it is much to our advantage to select our best sermon, and having effected an exchange with the pastor of the long-coveted circuit, deliver it in our most eloquent style. If this cannot be accomplished, it then becomes necessary to deliver a lecture or two, of which a glowing description must be given in the press. In fact, everything that is possible must be done to thwart our opponent and secure the position for ourselves. During all this time the poor brother who is being victimized remains unconscious of what is going on, never dreaming that his reputation and future prospects are being injured, simply to please a more ambitious man than himself. The above is not an imaginary case, but a relation of facts which have come under our own observation during the last eight or ten years. Such a course would be considered dishonorable in the highest degree, if pursued by our sharpest business men; and yet it is tolerated in the Christian ministry, where the very soul of honour should be found. Surely the time has arrived when, for the glory of God and the good of humanity, such practices should be frowned out of existence, and the teaching of Christ become our motto—"Do unto others as ye would that they should do unto you."

Again, is canvassing moral when practised in the Church? In order to appreciate the moral character of an action, one must first ascertain the moral quality of the motive which has prompted it; for the motive always gives colour to the action. If it can be shown that the principle by which an individual is actuated when canvassing for a popular circuit, or any other position of influence in the Church, is a sincere desire for the salvation of his fellow-men, one may without hesitation pronounce his motives pure. They are nearly akin to those which actuated the Apostle Paul, when he said, "The love of Christ constraineth us," or, "I am ready also to preach the Gospel to you that are at Rome also." We feel persuaded that such heaven-born principles could never prompt to actions other than purely moral. On the other hand, if the actuating principle be selfishness in any degree, the action must necessarily partake of all the immorality and sinfulness which characterize that passion. We mean by selfishness the pursuit of our own gratification, without due regard to, or in opposition to, the welfare of others. Of all the passions which disfigure the human soul, none has produced so much happiness and misery as selfishness. It has directly and indirectly dethroned monarchs, devastated nations, and almost deluged parts of our earth with blood. It can never be gratified, under any circumstances, except at the expense of others. Millions were slain in order to make Alexander a universal king and give Napoleon Bonaparte the mastery of Europe; and what is true of the military is also true of every department of human activity, where selfishness is the actuating motive. From a principle, so confessedly sinful, it would be absurd to look for other than actions of the most immoral character. After a careful consideration of the

many cases of lobbying which have come under our own observation, in the Methodist Church, at least, we are fully convinced that they originated in the above-named principle; and are, consequently, offensive to God and detrimental to the cause of Christianity. Selfishness is a many-headed monster, which may manifest itself in a hundred different forms. An undue longing for wealth or reputation, at the expense of others, is the same principle developed under the form of covetousness. This is the motive by which the minister is prompted, when canvassing for a position on the Stationing Committee, or a circuit with a salary of ten or fifteen hundred dollars a year. And he who remembers that covetousness is placed by inspiration in the same category with theft and adultery, may well doubt the morality of actions emanating from such a motive. It may be said by some that this is not always the motive; but that a firm conviction in the mind of the actor of his own superior qualifications for such a high and honorable position may impel him in such a course. This, however, is only selfishness manifested under the form of overweening conceit; and can only be the opinion of himself, for it were the opinion of the majority of his brethren, he would occupy the position as a matter of course, without effort of his own. To say that a man is blessed with overweening conceit is to place him in a most contemptible light before his fellow men, and to imply the lack of a well-balanced mind, as well as the absence of divine grace to keep him humble.

We are always prepared to apologize for a selfish course of action, when springing from a professedly unregenerated heart. The one is in harmony with the other. But the Christian professes to have been born again; through which change this sinful propensity is either broken, or wholly taken away, and a heavenly principle infused, which manifests itself according to such precepts as these "Love thy neighbor as thyself" "Be kindly affectioned one to another with brotherly love; in honour preferring one another." If it be right to look for unhalloved actions from a sinful heart, it would be strange, indeed, if from a heart renewed by grace we were not to find actions which accord with the word of divine truth. Where life is, it will always manifest itself according to the laws of its nature; so where the love of God has been shed abroad in the soul, that love will always manifest itself according to the immutable laws of right. So universal is the belief in this principle that men, everywhere, expect the Christian's life to be in conformity to the precepts of revealed truth.

Electioneering for positions of influence, in the Church, is so opposed to every principle of the New Testament, as we have already shown, that he who is guilty of such conduct must not be surprised if men doubt his piety. The religion which inculcates the principle of selfishness, in any of its forms, is surely not the religion of Christ; and just in proportion as this element is tolerated within the Church the cause of our Redeemer will suffer. If, then, we would see our ministry blessed to the salvation of souls we must shun this pernicious evil as we would a deadly poison.

A HUSBAND'S RESPONSIBILITY.

The English House of Lords, in its judicial capacity, decided a case two or three weeks ago which has an interesting bearing upon the question of a husband's responsibility for debts incurred by his wife. The case was a suit brought by a firm of London drapers to recover money for goods furnished to the defendant's wife, a resident of Bradford. It was pleaded on behalf of the defendant that he and his wife came to a verbal agreement in 1869, in accordance with which she was to pledge his credit, but was to receive an annual allowance for providing clothes for herself and the children. This prohibition had continued without interruption down to the date when the plaintiffs sold their goods. On the other hand, the firm who brought the suit had no knowledge of the fact that the wife had been prohibited from pledging the husband's credit, but assumed, as any other tradesman would have done, that the husband of the lady who made the purchases was willing to pay for them, or could be made to pay. The case was first tried before a jury, and the only question which the Judge who tried it submitted to the jury was whether at the time the goods were ordered the husband had withdrawn from his wife authority to bind his credit, and had forbidden her to do so. The jury answered this question in the affirmative, and judgment was thereupon delivered for the defendant. The case was carried up before the Court of Appeal and the decision of the lower court was affirmed. The case was then taken up before the House of Lords, and the decision was again for the defendant. The principle on which this decision, thus thrice affirmed, was based, is that marriage does not in itself make the wife an agent of the husband, with power to contract debts on his credit. The authority of the wife depends, in the absence of any express provision, on the husband's previous conduct. If he has by a series of acts, such as the payment of debts, shown that he accepts the contracts made by his wife, he creates the agency. On the other hand, by continuously withholding such consent, he can revoke the agency. The hardship in the case under consideration is that the plaintiffs had not, and could not have had, any knowledge of the agreement entered into by the husband and wife. This was entirely a private compact, and the London merchants had no more reason for cross-examining this particular lady as to her right to pledge her husband's credit than in the case of

any other lady who might present herself in a similar way. It would clearly be disagreeable if not impossible for a tradesman to assure himself concerning the domestic status of all his lady customers before venturing to sell them goods. A firm which should make itself obnoxious by such a system might as well go out of business. The important point in this decision is that it does not make it necessary that the withdrawal of a husband's credit from a wife should be attended with the slightest publicity. He has only to admonish her in private and to steadily refuse to pay her bills, and the hapless tradesman, who is ignorant of this little domestic arrangement, and who fails to question the wife closely when she asks credit, must take the consequences.

PULPIT PREPARATION.

An old clergyman gives a list of very good rules for pulpit preparation, which may be of service to some of our younger brethren.

- 1. Keep your mind filled with Bible truth. Live in the atmosphere of the Bible. Let this truth possess you as well as you possess it.
2. Maintain a spirit of devotion. Live in the Spirit as well as in the Book. Truth becomes vivid only under his influence.
3. Select your texts early and let the mind become permeated with their truth.
4. Select subjects from your current trains of thought. You can easily dip from a stream on which you are sailing. You can talk most freshly on a theme that at present occupies your attention and engages your interest.
5. Fill your mind with the specific subjects on which you are to treat. The advice of Lyman Beecher to a class of theological students is pertinent; "Pump yourself full of the subject, knock out the bung and let nature caper." A full soul sets the whole mental and moral machinery in motion. It oils the tongue, sharpens the intellect and enkindles the passions, so that even dull men wax eloquent.
6. Put yourself in the best working order. Keep the body in utmost vigor and elasticity, by diet and outdoor exercise. Keep the mind awake by study. Above all keep the heart warm. The fire should never go out on your altar, but as Sunday approaches, the embers should be stirred to a fresh glow, Ruth-erford used to pray all night before delivering his rapturous discourses; and Finney, not seldom, spent all day Saturday in fasting and prayer. Those who would bend the bow of Ulysses must first acquire his strength of arm, by contact with a higher source of power.

A BRAVE BOY.

A boy who kept twenty Indians at bay died of his wounds, a few days ago, at Denver, Col. Three days after the battle of White River, in which the gallant Thornburgh lost his life, Freeman Z. Wray, who was in charge of cattle forty-five miles north of White River Agency, was attacked by a band of savages. He contrived to get his rifle and to make so good a defence that they betook themselves to a ravine and besieged him at their leisure. After a while he got out of ammunition, and was forced to climb into a wagon to get a new supply. While he was executing this movement a bullet struck him in the calf of the leg, passing directly through. In another instant another bullet caught him at the hip and knocked him down. With a whoop and a yell the savages ran toward the spot, expecting to take their plucky foe prisoner. But they were again foiled, for Wray was only down temporarily, and getting to his feet again, scrambled into the wagon, where lay his ammunition. He pulled a sack of flour in front of him and piled a bag of beans on top of that, and took hold of such other articles within reach as made for him a barricade against the shower of balls that was promised. Rapidly cutting a hole in the canvas wagon cover he saw the Indians approaching. Levelling his rifle he fired at the foremost of his pursuers, without the ball taking effect. This threw the Indians into confusion, and they retreated to the walls of the ravine. They threw a hailstorm of bullets into the side of the wagon where the plucky boy lay entrenched. One of these leaden messengers caught young Wray in the right eye, crashing through his brain. The Indians finally retreated. After protracted delay the boy's wounds were dressed and the balls extracted, and after five months' nursing he seemed to be entirely well, although he had lost the use of one eye. One of his wounds broke out afresh eighteen months after the fight, and caused his death.

FAIRS AND FESTIVALS.

Rev. Sylvanus Stall, in his new book entitled "How to Pay Church Debts, and How to Keep Churches Out of Debt," after discussing the subject of Church entertainments, concludes by saying: "We know of no arguments in favor of such entertainments, and some of the arguments against them might be briefly stated as follows:

- "1 In proportion as they are more frequently used do they dispoil the Church of its spiritual power.
"2 Those who labor faithfully for the success of the enterprise are apt to suffer from unkind speech, or unjust suspicion, in the management of the finances.
"3 In most cases they are employed by christians who withhold from God that which he requires at their hands, while they seek to carry forward the work of the Church by drawing the needed funds from 'outsiders.' They covet the wealth of the wicked, and seek opportunity to gain their influence and money. 'Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.'
"4 If not universally, yet quite generally they alienate from the Church some of its most useful members.
"5 Whatever other effect these entertainments may have upon those who are not Church members, they surely will not lead poor sinners to the cross of Christ.
"6 Those most worldly minded in the congregation are sure to desire and apt to succeed in being at the head of these entertainments, and guard them as best we may, they are almost sure to intrude into them such features as are ruinous to the best interests of the Church; a disgusting song spoils the concert; a double entendre the exhibition, cordials, cider and cigars the picnic, a heterodox statement of irreligious sentiment the lecture—and on, through the whole list, the devil is determined to be in somewhere, or his personal friends will denounce the pastor as 'an old fogey,' get enraged because they cannot have their own way, dismember the congregation and then leave in disgust.
"Last, but by no means the least of all the evils, is the undeniable fact that church fairs, oyster suppers and the whole round of church entertainments are fatal to every impulse and principle of Christian benevolence.

In dwelling upon the startling increase in the number of criminals in New York, Mr. Henry Bergh says: "There are twelve thousand criminals in our State prisons, and eighty thousand more in our jails and penitentiaries, of whom New York City alone supplied fifty-five thousand. The criminal classes cost \$6,000,000 a year in New York, and there is one church to every two thousand citizens, and a rumshop to every seventy-five." Mr. Bergh says also that he can see but one alternative, if the authorities will not pull down and build greater prisons, and in that alternative, he recognizes the whipping-post. The terror of this scourge, he thinks, would more effectually deter the vicious than the prospects of warm quarters and satisfied hunger in our penal institutions. Perhaps the men whom Mr. Bergh would flog have never been subjected to the influences of moral suasion. To those who are not pessimists leading is looking upon as more successful than driving. We speak in behalf of criminals, and venture the remark, that among these are thousands who can be persuaded that even "virtue is its own reward."

WIT AND WISDOM.

Have you enjoyed a momentary intimacy with the sidewalk yet? We attract hearts by the qualities we display; we retain them by the qualities we possess. Let the youth who stands with a glass of liquor in his hand consider which he had better throw away—the liquor or himself. God gives food to every bird, but he does not bring it to their nest. In like manner he gives us our daily bread, but by means of daily work. "People ask me," says Old Sojourner Truth, "how I came to live so long and keep my mind, and I tell them it is 'because I think of the great things of God, not little things.' I don't fritter my mind away in caring for trifles." There was a Church-fair at Muncie, Arkansas, and photographs of the young women who were to serve at the stands were displayed in the windows of the stores, including those who were in character costumes. A traveling burlesque company came along at the same time, and portraits of blondes in tights were placed alongside the others. The pastor hastily removed the pictures of the Muncie girls. Then the theatrical manager placarded the actresses' pictures with: "These artists have no connection whatever with the amateur performance at the Baptist Church, and can only be seen at Labor Hall."

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READ WHAT THE INVENTOR, MR. FELLOWS, HAS TO SAY ABOUT HIS SYRUP OF THE HYPOPHOSPHITES. In the summer of 1864, I was suddenly effected by a copious expectoration of mucopurulent matter. I had been declining in health for some months, and, being exceedingly nervous, the symptoms caused alarm. As my business was that of a dispensing chemist, the shop was constantly visited by medical men, all of whom tendered their advice. During 1864 and 1865 my chest was examined by ten first class physicians, some of whom pronounced the case Bronchitis; some, not wishing to cause alarm, or unwilling to venture an opinion, gave no decision; some stated unequivocally that I had Tubercular Disease of the Lungs, and located the trouble where the pains were felt. By professional advice, I used, in turn, horse-back exercise, country life, eggs and ale in the morning, tonics, Bourbon whiskey, cod-liver oil, electricity, tar, and various inhalants, but the trouble increased. Expectoration became more profuse and offensive. Night-sweats set in. Cold chills, diarrhoea, dyspnoea, cough, blood-streaked expectorations, loss of sleep, loss of appetite, loss of memory, loss of ambition, accompanied by general prostration, showed themselves. Under the microscope the blood was found to contain but a small portion of vitalized corpuscles; the heart's action was feeble; the pulse intermittent; the stomach could not digest properly, so that flatulency and acidity was the result. Finding the symptoms indicated Consumption, I determined to use every effort to stay its progress, and, if possible, to cure it. I selected the most powerful tonics and moderators, and combined them with the vital constituents of the human body. For months I endeavored to amalgamate them before my efforts were crowned with success. I cannot speak too plainly or too strongly of the effects produced, and the benefits I derived from the composition.

At first my appetite increased; the expectoration became easy, digestion better; the faces became more copious and less frequent; cold chills ceased; night-sweats lessened; I gained in weight; the hacking cough left me; refreshing sleep returned; my spirits became buoyant, the mind active and vigorous. I continued taking the Syrup month after month; but owing to the damp, foggy climate of St. John, my recovery was necessarily slow, although I could observe a gradual return of strength for three years, during which time I continued taking the remedy. My present weight is one hundred and eighty-eight, being thirty-one above my usual. I have no symptoms left denoting disease. The only notable sign during twelve months was the expectoration. Now that it has stopped, and I consider myself well. The reader may ask, How do you know? as difficulty to have proceeded from ulcerated or tuberculated lung! I answer, In the most certain of all modes for ascertaining. In March last I coughed from the right lung a piece of PHOSPHATE OF LIME, half the size of a pea, which could have come from no other place, and which the highest authority in Lung Diseases (Laennec) states is the result of tubercle, which has been cured. Added to this, I had the leaden-colored, purulent, blood-streaked expectoration, and the opinion of one of the best diagnosticians in the country. I believe I have experienced all the symptoms incident to the two first stages of Consumption, and have successfully combated them, so that I do not despair of any case where there is left sufficient lung-tissue to build upon. I can only add that the mere monetary consideration of increased sales would never induce me to publish this report, but a sincere sympathy for the poor Consumptive, with whose misfortune I believe it villainy to trifle.

Respectfully, JAMES I. FELLOWS, Inventor of Fellows' Compound Syrup of Hypophosphites.

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RECEIPTS for 'WESLEYAN'

Week ending January 19, 1881.

Table of receipts for 'Wesleyan' magazine, listing names and amounts.

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INFANTS HOME. The Secretary of the Infant Home acknowledges the receipt of \$200 from the Kaye Street Church; also \$60.00, per Rev. D. S. Fraser amount of collections at Union Prayer Meeting, Mahone Bay.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, JANUARY 23rd

Table of preaching schedule for Halifax and Dartmouth, listing names and times.

MARRIED

By the Rev. James Tweedy, at the Parsonage, Guysboro, Jan. 20th, Mr. George A. Creshine, of Riverside, to Miss Annie Jarvis, of the same place.

By the same, in the Church at Guysboro, Jan. 17th, Mr. Thomas H. Hildy, of Guysboro, to Miss Jeanette Myers, of Cook's Cove, Guysboro.

By the same, on the 6th inst., Mr. Jeremiah Gray, to Miss Isabel Smith, both of Sambro.

By the same, on the 11th inst., by the Rev. I. E. Thurlow, Wilson, of St. John, to Elizabeth McCaw, of Saint Stephen.

By the same, on the 11th inst., at Pagwash, by Rev. E. E. England, Miss Emma Harmon, River Philip, to Mr. John Piers, Wallace.

By the same, on the 12th inst., by the Rev. W. Tweedy, on Christmas Day, Mr. William Hughes, of the Parish of Johnston, to Miss Elizabeth Gilbert, of Waterborough, N. B.

NOTICE IS HEREBY GIVEN

That application will be made at the next sitting of the Legislature of the Province of Nova Scotia for an ACT TO INCORPORATE THE HALIFAX PRINTING COMPANY

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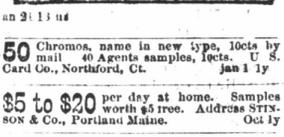
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All letters passed and dressed to T. W. Watson, Stationer of the Province of Nova Scotia.

The following are the names of the persons who have been elected to the office of the Secretary of the Wesleyan Association for the year 1881.

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ABNER FART, Supt. H. P. I. S. Halifax, N.S., Nov. 2nd, 1880. MESSRS. BROWN BROS. & Co. GENTLEMEN—I have much pleasure in informing you that SIMSON'S CONCENTRATED EXTRACT OF COFFEE manufactured by you is an excellent article, far surpassing in flavor anything of the kind now in the market.

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