

The Wesleyan.

Longworth Israel

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NOTE AND COMMENT.

Guizot says, in his history of France, of one who lived like a devil and died like a saint, that the world has long since forgotten the manner of his death, and only remembers how he lived.—*Western Ad.*

Five men of large wealth have died from mental worry caused by heavy speculative losses within a few months. Four of them were past middle life and had no need to risk anything. One more is now very ill from similar unnecessary risks.—*N. Y. Ad.*

It is hard for people to believe that a preacher who hunts and fishes, but never visits his people pastorally, is doing his whole duty. Pastoral work is a real cross, but it is its own great reward. The soul is happy, happy in the humble work of saving souls at the fireside.—*Holston Methodist.*

We know a man who has had a little business difficulty with a member of the Church, and in consequence he refuses to go to church on Sunday. He reminds us of the Chinese man who, when he wishes to be revenged on his enemy, goes and commits suicide.—*Methodist Advocate.*

And we should encourage the children to come to Jesus. He is as ready to begin his work of salvation in the soul of the youngest child as of the wisest man. Sometimes indeed, these things are hidden from the wise and prudent, and are revealed unto babes.—*Ill. Chr. Weekly.*

"The way the prayer-meeting is attended indicates the spiritual force of the Church." So they say. And yet we have often thought that the fact of the preacher had a good deal to do with the success of such a meeting. Some such meetings are a means of grace, in the way of promoting one's patience.—*Southern Ad.*

The Examiner takes the ground that every college should have a physician on the staff of instructors who should be an athlete. This professor should have charge of the physical education of the students. This would, under the supervision of the Faculty, arrest the dissipation connected with athletic sports now prevailing and causing so much trouble.

John Bright does not care for novels. He thinks that the perusal of them is too much like the mere study of dreams, or of what is at least dreamy in its nature. His favorite literary recreation, he says, is poetry, and he especially admires Milton, whom he considers the greatest poet of any land or age. Next to Milton he likes Whittier, whom he calls "the greatest of the transatlantic poets."

Seven of the nine women, for whom Dr. Allen has called to work for women in China, have responded to the call. Dr. Allen called for women "who could not be spared from home." He meant women of tried usefulness. If the world is converted, the church at home must be willing to sacrifice not only its wealth on the altar, but the noblest of its men and women to the work.—*Advocate of Missions.*

The Sunday observance movement is not without hope of success in parts of France. At Baccarat the great glassworks, employing upwards of two thousand men, have been shut up all Sunday for half a century, and other great factories are expected to follow the example—an example the more significant from the fact that at Baccarat and elsewhere the workmen not simply receive wages, but are sharers in the profits.

One of the most felicitous expressions in the Methodist General Conference came, in the debate last Saturday on the question of fixing episcopal residences in foreign lands, from a colored delegate, Marshall W. Taylor. In supporting a motion to send a bishop to Africa, he said he had a poetic reason to offer. His forefathers were compelled to come to America from Africa; he would get even with them by compelling at least one white man to live in Africa.—*Independent.*

A correspondent of the London *Post* writes, in noticing the evangelistic services of Lord Radstock and Canon Willerforce in Rome, says that as an effort to convert Italians they have been a failure, but adds: "I believe that two or three men like them would employ usefully their time in Rome, not by trying to convert Italians—a course they are not equipped for—but by trying to convert the Protestant English and American residents or tourists, and to render at least more rare the perversions of English-speaking people. Three or four ladies (Americans, I think) have gone over to Romanism within the last few months."

No wonder your Sunday-school is not progressing. As long as you meet so late, and conduct it as a matter of duty, and hurriedly at that, that long it will be a formality. Be at your post on time Sunday with a thorough knowledge of the lesson; a heart full of gratitude to God, and a smile and a hearty shake of the hand for each member of the school as they enter the church, and your school will be a reality, and you will have converts. Why, the Sunday-school, my brother, is the nursery of the Church.—*Arkansas Methodist.*

We ought to have a revival of doctrinal preaching this Centenary year. We fear it has been a long time since some of our congregations have heard strong and able sermons on Depravity, the Atonement, its nature, its necessity, its extent; Repentance, Justification by Faith, Adoption, etc. Let all of our pulpits thunder out on these grand themes of the Bible, as the fathers of Methodism did. Perhaps it will do as much good as a buncombe speech on the glories of Methodism.—*Church Record.*

The Fort Wayne, Ind., grand jury committed a public injustice when it declined to indict those who desecrate the Sabbath by public games of base ball. When the people's conscience is destroyed for amusement's sake, human greed will further oppress the poor for work's sake. The poor man who insists that he has a right to play on Sunday will presently find himself required to work seven days for the wages of six days. This secular argument is a part of God's retribution upon dishonor of his law. The way of such transgressors also will be hard.—*N. W. Ad.*

Shall we with unconcern see the finest Catholic university on this continent disappear, because a few of its members have committed faults or even grave errors? In all these unhappy and everlasting difficulties, the bishops alone have been our "masters," and none others. They alone could influence our decisions. . . . Guided by our own imperfect lights, we might have acted very differently. We have suffered not only for having preached obedience to authority, but for having practised the same.—*La Minerva.*

Says a letter from Ceylon: "It is a noticeable fact, that when Christian women are married to heathen husbands, generally the influence of the household is Christian. The children usually receive a Christian training, and grow up as Christians. Whereas, when a Christian man takes a heathen wife, he usually loses his Christian character, and the influence of the household is on the side of heathenism. The need of the influence of educated Christian women at the head of the household, the world over, can hardly be over-estimated.—*Congregationalist.*

Our Romish exchanges are exercising on the subject of "mixed marriages." This is a perplexing question to them. They are powerless to prevent their young people falling in love with our Protestant boys and girls, and are in a rage over it. One bishop declares positively that he will grant no more "dispensations." If any of his flock want to wed a heretic, application must be made to the pope for the privilege. What nonsense! The idea of asking an old bachelor over in Rome, who knows nothing about the parties and their adaptability, whether or not they can marry.—*N. O. Ad.*

Of a late protracted walking match in New York the *Catholic Register* fifty says: "The brutal contest, of which New York was the scene during the past week, is utterly unworthy of a civilized, not to say a Christian, community. Its whole aim and excuse was 'gate money.' For this purpose, torture of the cruellest kind was inflicted on human beings, which is none the less horrible, because, through some perversity, they were consenting parties. Talk of bull-fights, prize-fights and the contests of the Coliseum. They were excruciating spectacles compared with the slow murders of yesterday."

Who, then, are the preachers who wear out at fifty? The men who deal in doctrines as if they were things in themselves, who never have learned that the force of truth is nothing till brought into contact with human needs, it becomes divine energy; the men who make sermons, as if they were images to look at, or the men who slight sermons, and are strong in running around the community, and as more social activities, making themselves as ubiquitous as possible—these are the ones who soon exhaust themselves and the people. For there is an end even to handshaking, and perpetual buzzing loses its novelty.—*Chicago Interior.*

OUR SUNDAY-SCHOOLS.

At a meeting on the subject of Wesleyan education, held in London lately, the Rev. Joseph Posnett said that there were several matters that ought to be sedulously watched. One was the danger of the scholars passing through our hands without ever having formed the habit of regular attendance upon the public worship of Almighty God; another was the systematic instruction of their children and young people in the Catechism. If he could be President, Vice-President, and the Legal Hundred besides, he would make a law like that of the Medes and Persians, that all the junior classes of Methodism should be taught the Catechism. If their young people were well and wisely instructed in the Methodist Catechism they would be, in things pertaining to God, among the best instructed young people on the face of the earth. He was one day visiting a house where a somewhat narrow clergyman had been, who told the mother to send her child to the Church Sunday-school, because, he said, "if he goes to the Methodist Sunday-school, he will get into his head what he will never get out again." That was what he (Mr. Posnett) desired they should do, and if they were thoroughly instructed in the Catechism they would get into their heads that which they would never get out again, and which, by the grace of God, would do them good all their days. Another important matter was to secure as far as possible the early religious decision of their children and young people. At what rate were the children passing through their Sunday-schools? Something like 100,000 a year. Where were they going? It should be the duty of Methodist preachers and ministers to see that no child passed out of their homes and congregations without the will of that child having intelligently gone over to the side of the Lord Jesus. Conversion, in his belief, though Christian character had not culminated, was truly commenced the moment the will of a child intelligently embraced Christ as his teacher, pastor, and king. The measure of any Church's power for good would be very much the measure of that Church's sacracious and careful interest in children and young people, and the Church that neglected the childhood and youth of the country might make up its mind to be neglected by the man and woman, the father and mother of the next generation. What they sowed, consequently, that they would reap. If they did not take care of the sowing time of the early morning of life they would fail to reap by-and-by those glorious harvests that had gladdened Methodist toilers in every department of the vineyard of the Lord. There was proof ample and abundant that all along their course they had cared for childhood and youth, and as they never had forgot so they never would forget them. Passing through Llanbister one day he met an old schoolmaster, who told him he had trained nearly all the children and young farmers in the neighborhood; he congratulated him on his success, and then asked him his secret. The old fellow looked very shrewd, and said, "Secret? Well, it's this and nothing else, I puts it into 'em whether or not." If the students in that meeting could succeed according to that philosophy, in putting it into the children whether or not, very important results would be achieved in connection with Methodist elementary education.

It is not a mechanical substitution of good fruit for bad, as a man would pick over a barrel of apples, casting away the rotten, and reserving the sound; but such an infusion of new life and health into the natural constitution as converts a bad tree into a good one, and makes it, by a second nature, produce only good fruit.

In making a Christian, God does not destroy or modify the mental structure, nor do away with our primitive moral susceptibilities. The faculties of the understanding remain unchanged, and the conscience, affections, and will continue in full force. All that religion proposes to quicken, cleanse, and rightly direct these powers. In getting religion a man does not get rid of himself. He simply gets the crookedness of self taken out of him. All the angularities of character are knocked off, not by a process of outward reform, but by chiseling a man down into a thing of beauty, by the chastening of his inmost soul. The cloth is not destroyed, but the spots and wrinkles are removed. The self-life is not extinguished, but made to flow in other channels. It is simply the quality of life that is changed by grace. And this process: evil is expunged from us by the expulsive power of superior good put into us; all the elements of natural life, and organs of power remaining, but their diseased action prevented by the spirit of health projected into them by the Holy Spirit.—*Rev. Dr. Lottin, in Divine Life.*

AS IT SHOULD BE.

The *Evangelical Churchman* says: The letter of "A Disheartened Churchman" in the London *Guardian*, to which we recently referred, has received several replies, one of which, for its manly Christian spirit, fortitude, deserves to be read:—

"The Rev. W. J. Hobart writes:— 'As one of the clergy who attended Messrs. Moody and Sankey's meetings at New Cross on several occasions, I write to say that I look back with great satisfaction to those meetings. I have been witness to the very great good done both to the clergy and laity by the impulse received there. Several of my own people have received just the push they needed to drive them over the line from hesitation to decision for Christ. And in course of some very interesting interviews with working men, I am convinced that the work done in their souls is real and lasting. Mr. Moody's aim was to attach them to some Church or other, where they might be at once engaged in active work for God, if they had previously been unattached, and to induce them to more entire consecration if already to some extent engaged in church work. If 'A Disheartened Churchman' had to grapple, as we clergy have daily, with indifference, scepticism, and infidelity, he would know that this is not a time for us to be entrenching ourselves within the narrow walls of ecclesiastical propriety, but to welcome every helper who proclaims the One God, the Father and One Lord Jesus Christ, and who manifestly speaks under the influence of the same Holy Spirit who guides our words. I am, therefore, going to be yet more vile in a Church man's eyes by assisting at the opening of a Wesleyan school-room in company with other clergy, and also by helping another American Evangelist at the Bernondsey Town Hall.'"

FRUITS OF THE SPIRIT.

The Holy Spirit is a great producer. The cultivation of heart and life is committed to Him. He breaks up the fallow ground, destroys the wild growth of sin, sows the seeds of truth in the heart, nurses the germinating plants of goodness in the life, and finally grows abundant fruit, and that of the best quality. It is worthy of note that all His fruit is grafted. There is not a natural

growth in the whole orchard. He prunes away the shoots of sin from the mind and heart and then grafts into the stock of the natural affections the living buds of grace.

It is in this way the natural being is made tributary to spiritual and holy fruitage. It is inoculated with a Divine life, which puts an end to the evil productions of our nature, and we vegetate in their stead a rich and luscious growth.

It is not a mechanical substitution of good fruit for bad, as a man would pick over a barrel of apples, casting away the rotten, and reserving the sound; but such an infusion of new life and health into the natural constitution as converts a bad tree into a good one, and makes it, by a second nature, produce only good fruit.

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HELPING EACH OTHER.

Among the contributions acknowledged on a subsequent page will be found mention of a gift of twelve dollars and eighty-seven cents, sent by a native woman in Hamadan, Persia, to provide Scriptures for their brethren and sisters in the far-off land of Corea. Not long ago these donors were themselves in darkness. In February, 1882, Khanum, wife of Yusaph, Sanduke, wife of Marteros, and Salbe, wife of Gaspar, with eighteen others, wrote to Dr. Irving of the Presbyterian Board, saying that a great door was opened in Hamadan for the preaching of the New Testament to persons seated in the shadow of death, as they lately were, and asking that two ladies might be sent to teach them and their daughters the things most necessary for their temporal and spiritual welfare; and not to them only, but their Jewish sisters, who were in intense darkness. In answer to this appeal teachers were sent by the "Ladies' Board of Missions of the Presbyterian Church," and now the women, whose first thought was for their neighbors of Jewish descent, have let their sympathies go out to remote lands, and wish, like the apostle, to have the Gospel preached not only to the Jews but also to a nation which has never heard the story of Abraham and David. Their gifts will be applied to the distribution of the translation of the Gospel of Mark which Rjutei is making for the American Bible Society.—*Bible Society Record.*

A SLEEPING CHURCH.

Mr. D. L. Moody relates the following: There was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field on Sabbath and lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and blades of grass, and coming to his father saying: "Pretty, pretty." At last the father fell asleep, and while he was sleeping the child wandered away. When he awoke his first thought was, "Where is my child?" He looked around, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice some distance, he looked down, and there upon the rocks and briars he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom and accused himself of being the murderer of his own child. While he was sleeping the child had wandered over the precipice.

I thought as I heard that, what a picture of the Church of God! How many fathers and mothers, how many Christian men are sleeping now while their children wander over the terrible precipice—right into the bottomless pit of hell. Father, where is your boy to night? It may be just out here in some public house; it may be reeling through the streets of London; it may be passing down to a drunkard's grave. How many fathers and mothers are there in London, yes, praying Christians too—whose children are wandering away while they are slumbering and sleeping! Is it not time that the Church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves that roll through our streets, bearing upon their bosom the noblest young men we have? O my God, wake up the Church, and let us trim our lights and go forth and work for the kingdom of God!—*Watch Tower.*

It is worth ten thousand worlds to be able to say as Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—*Bishop Parker.*

"FOREIGN."

I cannot quite like that epithet "foreign." It has yet something of its ancient selfish flavor. "Foreign," "alien," "hostile"—the ideas which those words stand for have been badly mixed in the thoughts and languages and diplomacies of mankind. Experimental Christianity is clarifying our thinking, and warming our hearts. Our gospel is for all mankind—for every creature. The preaching of it to our countrymen, in our own mother-tongue, is no doubt a different sort of work from carrying it beyond seas, and communicating it in other tongues. In practical administration we must have two distinct departments. The term "foreign" to distinguish one department from the other, which the term "home" designates. But let us beware of that old, selfish narrowness. Let us get Christ's idea of the word "neighbor" into our hearts. Our neighbor is any human being to whom we can do good. Christian neighborhood is not a thing of local nearness. It is a thing of opportunity to do good. And as to such opportunity, who is far away from us now? Lands to which we can send messages more speedily than our fathers could send to their next towns—lands in which our brothers and sisters and children are making their homes and their graves—lands in which the Gospel of God is lifting up the people as it has uplifted our fathers and us—lands upon whose people the Holy Spirit is shed forth even as on us, and on the Church at the beginning—if still, in secular commerce and diplomacy, they must be called "foreign," is it not time for us, in the commerce and diplomacy of the kingdom of God, to say to those peoples, "Brethren, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God?"—*Cor. New York Observer.*

VERY SOUND.

The following is related with relish by Mr. Spurgeon in a recent address: Dr. Steadman, of Bradford College, was a very strict Baptist. One day he preached for some Independents, and there was to be the communion. He prayed earnestly that the Lord would vouchsafe his presence to the brethren around his table. As he was putting on his great coat to go home one of the deacons said: "Dear Sir, you will stop with us, will you not, to the communion?" "Well, my dear brother," he said, "it is not want of love, but you see, it would compromise my principles. I am a strict Baptist, and I could not commune with you who have not been baptized. Do not think it is any want of love, but it is only out of respect for my principles." "Oh," said the deacon, "it is not your principles; because what did you pray for, Doctor? You prayed your Master, the Lord Jesus, to come to our table; and if, according to your principles, it is wrong for you to go there, you should not ask your Master to come where you must not go yourself; but if you believe that your Lord and Master will come to the table, surely where the Master is it cannot be wrong for the servant to be." "The deacon's reasoning appears to me very sound," said Mr. Spurgeon.

Some years ago a whale ship was wrecked off a Polynesian island. One of the officers had been in a ship that had foundered near the spot, and recognized the island where he had seen a boat's company fall a prey to the cannibals. Too exhausted to attempt escape, he and his companions awaited a like fate. They were trembling, to the top of a hill. Suddenly the leader sprang to his feet and shouted, "Safe! safe! See yonder, a church among the huts!"

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.—*Phaed.*

OUR HOME CIRCLE.

LIGHT IN DARKNESS.

I am old and blind Men to me, as smitten by God's wrath, Afflicted and deserted of my kind Yet I am not cast down.

I am weak yet strong, I murmur not, that I no longer see, Poor, old and helpless I the more belong Father, Supreme to thee.

O, Merciful One When men are farthest, then Thou art most near When friends pass by, my weakness shun Thy chariot I hear.

Thy glorious face Is leaning toward me, and its holy light Shines in upon my lonely dwelling place And there is no more night.

On my benighted knee, Recognize thy purpose, clearly shown, My vision thou hast dimmed that I may see Thyself, thyself alone.

I have naught to fear, This darkness is the shadow of Thy wings, Beneath it, I am almost sacred, There can come no evil thing.

O, I seem to stand Trembling where foot of mortal ne'er hath been, Wrapped in the radiance of thy sinless land Which eye hath never seen.

Visions come and go, Shapes of resplendent beauty round me throng; From angel lips, I seem to hear the flow, Of soft and holy song.

It is nothing now, When heaven is opening on my sightless eyes, When, as from Paradise refresh my brow, That earth in darkness lies.

In a purer clime My being fills with rapture, waves of thought Roll in upon my spirit, streams sublime Break over me moonlight.

Give me now my lyre, I, feel the strings of a gift divine; Within my loom, glows unceasingly fire Lit by no skill of mine.

Milton.

THE HEART OF A STRANGER.

"There's some sort of a furrin body at the door wantin' ye, ma'am," said an Irish girl to her mistress.

There had been already half a dozen "furrin" and other sort of "bees" asking favors that day; and the little lady of the house was weary, and had lain down on a lounge in her own room with a new book in her hand.

"Tell her I am lying down, and bring up her message," she said, without taking her eyes from her book.

The girl returned, saying, "It's work she's wantin', like all the rest o' 'em, ma'am; but I can't repeat half the gibberish she could me to."

"Tell her I have no work, and know of none elsewhere," was the answer.

The door closed heavily under the hand of the heartless girl; and the lady felt that she had done wrong, and almost heard the words, "For ye yourself know the heart of a stranger." And the days came back to her with strange power, when she, a young and beautiful orphan, had crossed the sea from England to gain her bread by her accomplishments; and she remembered how, after only one year of toil and loneliness, when a kind word was as a jewel to her, she became mistress of this beautiful home, and the mother of the lovely little ones who had been her pupils before.

She wished she had seen this "furrin sort of a body" and listened to her story, if nothing more, and cheered "the heart of a stranger."

As the poor applicant descended the steps, after receiving the cool message, made cooler by the servant's heartless tone, she looked up the street and then down, as if not knowing which way to go; and then moved off in an aimless sort of way, and was soon lost to sight.

She went up one street and down another, occasionally ringing at a bell, only to be told that the lady was out, or that she could not be seen. She was a stranger in the city, and soon got confused in her wanderings; but she knew the street and number of her temporary home. She was weary at last with her ringing and inquiring, and asked a boy the way to it—street.

He directed her, and she turned her face thither, when she was seized with a sudden impulse to ring one more bell.

Ascending the long flight of stone steps before her, she did so, and was not a little surprised to see the same stern, cold woman, who repulsed her an hour ago—miles away as she thought.

Before she could frame a question, she was saluted with "What are ye back again, after the lady tellin' ye to be gone, that she had neither work nor charity for ye! And I tell ye—"

"She's the very same furriner ye sent away an hour ago, ma'am; she's just persistin' on yer helpin' her whether ye will or no," said the woman.

"Send her up, Catherine," was the soft reply.

The lady was surprised to see, in place of the rough creature she had pictured to herself, a well developed girl of twenty years, with cheeks like roses, teeth like pearls, and with a flood of golden hair which the proudest belle might envy—a buxom, rustic beauty.

"Well, my girl, what can I do for you?" asked the lady kindly.

"You gives me work; I does it good for small moneys. I walk, walk, all day, for veek, and ask much lady will she give me work. But no work yet! When passago is paid, I has twelve dollars, and I pays Ludvig Anderson vife two dollars veek, and wash and irons and sews for my home till I has work. Now six veek gone, money gone, sleep gone; Ludvig sick, and must work hard for his child and wife, and I can no more eat his bread for no pay. I talks some very good English, cause I know girl in Sweden who had been five year in 'Merica; and more I learn on ship, and of 'Merican family in home with Ludvig Anderson; so ladies have no trouble with my Svede talk."

"What can you do?" asked the lady.

"All things. I spins and weaves this gown and shawl and all my clothes. I can sew for queens; I can knit stockings, wash good, makes breads, cooks dinner, all all things for few moneys. I good to little child and always smiles! I do all the cry in nights, when 'lone,' and here her voice broke, as if she were breaking this rule for once.

"But why do you ever cry, my good girl?"

"Oh, lady, Sweden so far, far away; my vum brother so long gone to sea; my mother so sick, and so hopes I will send her money and some day bring her to me. But I gets no work, and no friend only Ludvig from my place, and he sick and poor. Svede minister here, give me good paper for honest, God-lovin' girl."

And she handed her recommendations from a clean envelope, wrapped in a snowy handkerchief.

"You may come to me to-morrow and stay for a week, and if you are a good seamstress I will get you all the work you can do," replied the lady kindly, after reading the "good paper."

Selma dropped a low courtesy, kissing the lady's hand, and said, solemnly: "God, He thank you; my sick mother, she thank you; and myself thank you."

"How strange," thought the lady, after Selma had gone to tell her joy to Ludvig's wife, "that no one engaged her before I saw her. Who could withstand her innocence and beauty?"

There was good reason why no one had lightened the poor girl's burden before. No lady had seen her! All had left it to the judgment of weary or thoughtless servants to decide whom they should see, and whom they should not!

When Selma had been a week in this house she was found to be a necessity there. No one could sew and darn like her; no one could so gently and tenderly wash and dress the poor little invalid boy of the house; no one could charm away a headache or sing a baby to sleep as she could. Another helper had not been dreamt of in the house; but once Selma was there, life took on new charms for the whole family.

Home grew brighter for the father, because he saw more of his wife; she was relieved of much care, and had time to read and make herself interesting; and the children were entertained, and instructed, and loved, by the girl who served them so faithfully.

When she had been two months in the house her friend Ludvig appeared one day with a letter from her mother in Sweden.

And after laughing and crying over it, and kissing it tenderly many times, Selma gave this English version of it to her mistress—

"When you go away from me, child beloved, my heart was dark like night-time. You on the great sea, and many days the sky black, and wind loud; and me lone and with pain. Neighbors come and talk kind, but I went only to God then. When you got to land I say in my heart, My child no home, no money, maybe Ludvig dead, and she be with bad stranger. Many day, many week, I cry and pray, and then come

letter—you safe with Ludvig, but hard times and no work. I want wings to fly over the sea to my child, but I have no wings, so I must sit still. My heart near breaks. All days I think and all nights I dream of only Selma, Selma. My heart be a great load, and my tears a fountain like King David, and I know not how I will live out in two from you, my child beloved!

"One day I sit, knit, knit, for my bread, and sudden fell on my soul a great peace from God above you. I hear no voice. I sees no light; but only God's peace! Then I know it is well with you; that you have friends, and work, and his smile on you shine. All care go to the winds, and I have now wings for fly up to God's home, and thank Him, for He has hide my Selma, beloved, under his wing. That the blessed day of all days. Its sun never set, and all time I am happy for my child."

Here Selma paused, and, looking at her mistress, said: "Perhaps that day I come two times to your door, and God said to you, 'Take her in.'"

"No matter whether it was that very day or not, Selma. He sent you here, and I thank Him for it. That was my work to comfort the heart of a stranger, and yours to relieve me of a load of care and of work which I could only lay off on common hands. Be hopeful and faithful, and before long we will bring the dear mother over the sea; and she can trust and pray, and knit, knit, here as well as there."

Let us be careful how we send the stranger, or any applicant for honest work, from our door. We may thus thrust away both the work and the blessing which God designs for us.—Mrs. J. D. Chaplin.

THE SUEZ CANAL.

We are in the canal, and do not find it so tedious as we expected; in fact, it turns out to be interesting. From the earliest ages such a work has been time and again proposed. It was inevitable that it should suggest itself. The isthmus connecting Africa and Asia is a narrow neck of land, low and level, at the east the Red Sea or Gulf of Suez, at the west the Mediterranean. Nothing is more confident than that at one time the two seas met. Down this sandy neck of land from the earliest ages has been carried on the commerce of the desert between far distant nations.

It is certain that as early as Rameses II a project for the connection of the waters of the Nile with those of the Red Sea was set afoot, and was probably successful. The existence of such a canal is mentioned by Strabo and Pliny. At a still later period it was renewed and enlarged by Pharaoh Necho, or his successors, the Persian masters of Egypt, and the Ptolemies. Again, under the Romans it was enlarged and repaired. From time to time, different monarchs east and west have projected its restoration. Mustafa III, Ali Bey, and Napoleon, each had thoughts of it. There has hardly been a time when it was not a matter of interest but it was reserved to the last half of our century to become an accomplished fact on a large and permanent scale.

M. de Lesseps, a French engineer, has the merit of submitting the plan which, under the auspices of England, France, and Egypt chiefly, has resulted in the present magnificent achievement. In March, on the 18th day, 1869, the great work was completed, and the two seas were united in a mission to open up an unbroken channel for the commerce of the world. The cost of the great work was nineteen million pounds sterling. The festivities at the opening cost the khedive £4,000,000. Its revenues have been since an average of more than a million pounds annually. It may be regarded as one of the greatest achievements of man. It is nearly 100 miles in length, with an excavation of a breadth at top of 800 feet, and at bottom of 75 feet, with a depth at the shallowest of 26 feet. It is really a vast river of artificial construction, and requires constant vigilance and an expenditure of hundreds of thousands of pounds sterling. About 1,500 vessels pass through yearly, conveying about 100,000 passengers, and four or five million tons.

The average cost for a steamer is between three and four thousand dollars. It is found insufficient for the traffic, and there is much talk of a second canal in the near future, or some means by

which to double the capacity of the present one. The works at either end of the canal are immensely strong and expensive. There are no locks, as the waters of the two seas are on a level. The flow is in a gentle current from the west to the east, never roused.—Bishop Foster.

WHY HE REFORMED.

There was a drunkard in an Arkansas town who became a sober man through a kind providence granting him what Burns longed for:

"Oh, wad some power the giffie gie us, To see ourselves as others see us."

One day several acquaintances, on asking him to drink, were surprised to hear him say: "You must excuse me, gentlemen, for I can't drink anything." To their question, "what is the matter with you?" he said:

"I'll tell you. The other day I met a party of friends. When I left them I was about half drunk. I would not have stopped at this, but my friends had to hurry away to catch a train.

"To a man of my temperament, to be half drunk is in a miserable condition, for the desire for more is so strong that he forgets his self-respect in his efforts to get more to drink.

"Failing at the saloons, I remembered that there was a half-pint of whiskey at home, which had been purchased for medical purposes.

"Just before reaching the gate I heard voices in the garden, and looking over the fence I saw my little son and daughter playing. 'No, you be na,' said the boy, 'an' I'll be pa.' 'Now, you sit here an' I'll come in drunk. Wait, now, till I fill my bottle.'

"He took a bottle, ran away, and filled it with water. Pretty soon he returned, and entering the play house nodded idiotically at his little girl, and sat down without saying anything. Then the girl looked up from her work and said:

"James, why will you do this way?"

"Whizzer way?" he replied. "Getting drunk?"

"Who's drunk?"

"You are, an' you promised when the baby died that you wouldn't drink any more. The children are almost ragged, an' we haven't anything to eat hardly, but you still throw your money away. Don't you know you are breakin' my heart?"

"I hurried away. The acting was too life-like. I could think of nothing all day but those little children playing in the garden, and I vowed that I would never take another drink, and I will not, so help me God.—Arkansas Traveler.

AGAINST ANXIETY.

It is distrust of God which lies at the root of unlawful anxiety. A feeble apprehension of God as the agent who overrules everything, and determines those causes which lie outside of our reach, and those events which escape our foresight—this it is which shakes the soul with vague uncertainty, and fills with causeless alarms the darkness of to-morrow. The doubt whether God, who counts for so much in contingencies of life, be one whose attitude to us may be wholly trusted, or the suspicion that we may have really as much to dread as to hope for from his superintendence—this it is which cannot but unsettle a man's steadfast outlook into the coming days, and toss his spirit to and fro in the restlessness of distraction. Because we are of "little faith," therefore we are not content to plan and work, and having planned and wrought, to sit and wait; but must fidget ourselves about that which may be, until impatience gnaws us like a worm, and our imagination, picturing disasters in the dark, burns us like fire. Why is it that popular proverbs attest how much worse are fancied ills than real ones, and how the evils which we most dread never overtake us; but just because this distrustful human heart of ours is so prone to prophesy, and so lively to exaggerate, misfortune? Like a soothing, cooling breath from a serene world, there comes down upon the feverish, self-tormenting spirits of men this word of one who was a messenger of him whom we distrust: "Be not anxious about your life; be not anxious about to-morrow."—Rev. J. Oswald Dykes.

IN THE EAST WIND.

Merciless and unrelenting Is the wind that beats to night, And the bare boughs shrink and tremble, As in dread of its dire might; And my heart, as weak and timid, Questions, "Can such things be right?"

Early spring-flowers try to bid them From the fury of the blast, Each young corn-blade shrinks and trembles, Sighing, "Will it soon be past?" And the pilgrim on the mountain Prays the east wind may not last.

Memories of summer comfort Found me, as in vision, throng, Dreamings of the gentle west wind, And warm woodlands full of song, And the glad flowers and the sunshine— Oh, let not the cold be long!

Yet a voice speaks in the east wind That my soul has often heard: As I listen, growing hopeful, Better thoughts are in me stirred; He who roeth is my Father, Stray winds fulfill His word!

Therefore, welcome, tracing breezes! Foes they are not, but true friends, Searching, drying, courage-giving, Working roughly to right ends; Are they not among the "all things," Which for good the Father sends? Marianne Farningham.

GROWTH IN SPIRITUALITY.

Daily habits of devotion are as indispensable as our necessary meat. But it is extremely desirable to supplement them by periods of special and protracted retirement, and to hold a sort of "review lesson." This practice is a marked feature in the lives of saintly persons, who at the same time were busily and fruitfully engaged in religious work. I can only specify Dr. Chalmers, whose diary discloses the fact that he had his annual, his quarterly and his monthly stated seasons of self-examination and private devotion, besides occasional ones, when he would spend half a day in such challenge of himself and communion with his God. We find the same feature in the glimpses which we get of Bible saints, such as Moses and Elijah, Simon and Hannah, Paul and John. The great Captain of Salvation himself made such "retreats" a factor in his victorious strategy.

Two things are necessary for a deep and growing religious experience—acquaintance with God and acquaintance with self. Religion is real to us, and effectual, in proportion as we have these. And neither can be gained without a silence of the spirit and a withdrawal from the world, which shall free us from distraction and enable us to be long enough in the presence of God and of ourselves to render intimate acquaintance possible. There is such a thing as "fellowship" with the Father, and with the Son, and with the Holy Ghost. No one knows God in any restful or sanctifying sense, who has not learned by experience the meaning of that word fellowship.

And a few hurried moments, however conscientiously snatched, for daily devotions will not supersede the necessity of more lengthened interviews. We must not only run away from our enemies. We must withdraw ourselves from our friends for a season, to seek God only. And then He will draw near and manifest Himself, not only as He does not to the world, but with a Shekinah revelation as to one within the veil.—Christian Intelligencer.

OUR YOUNG FOLKS.

CAUSE FOR COMPLAINT.

"I don't like Grandma at all," said Fred—"I don't like Grandma at all." And he drew his face in a queer grimace, and the tears were ready to fall.

As he gave his kitten a loving hug, and disturbed her nap on the soft warm rug.

"Why, what has your Grandma done," I asked.

"To trouble the little boy?"

"Oh, what has she done, the grand one, To scatter the smiles of joy?"

Through quivering lips the answer came, "She—she—she—my—kitty—a—a—horrid—name."

"She did? are you sure?" And I kissed the tears.

Away from the eyelid wet, I can scarce believe that Grandma would grieve.

The feelings of either net, "What did she say?" "Boo-hoo!" cried Fred.

"She—she—she—my—kitty—a—a—horrid—name!"

"Harper's Young People."

BURNING JUDAS.

It was holy week in the queer old Mexican city. Every day Nellie saw many people go into the church across the square or piazza. Every evening the priests and monks carried great wax images of Jesus and of the virgin and saints through the streets. When they passed the people lay down on the ground, praying to the images.

On Friday all the Spanish ladies, and even the little girls, were dressed in black, in memory of the death of Jesus.

At night Nellie went with papa and mamma to the church. A few candles were burning, and before the altar lay an image of

the dead Christ, and people were kneeling before it, crying and praying. Nellie was glad to come away when papa and mamma were ready.

When she went out early Saturday morning what a change she found! In every street queer images were hanging from trees or from ropes stretched from house to house. She thought they looked like scare-crows trimmed with fire crackers, but her papa told her they were meant for images of Judas. She wanted to know what they were for, but her papa told her to wait and see.

The morning was hot, and she was glad to go home and take her nap. When she awoke the bells were ringing for twelve o'clock. Then all at once—fizz! pop! bang!—all over the city there was such a noise! It was as bad as three Fourth of July. She ran to the window, and saw men, women and children shouting and laughing. Then papa came to the window, too, and said, "Well, little girl, this is what they call burning Judas. Isn't this a queer ending to a holy week?"

Was this, too, a part of their worship? Was this the way they kept the day between the death of Jesus and the morning when He arose?

Mamma knew what her little girl was thinking. When all was still she gave her an open Bible, and Nellie spelled out the verse which you will find in Isaiah xix. 13.—Children's Work for Children.

WHAT OUR GOOD BOYS MUST LEARN.

To cultivate a cheerful temper. To choose their friends among good boys.

To learn to sew on their own buttons. Not to tease boys or girls smaller than themselves.

To take pride in being a little gentleman at home.

To be polite and helpful to their own sisters as they are to other boys' sisters.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To feel a noble pride in making their mothers and sisters their best friends.

When their play is over for the day, to wash their face and hands, brush their hair and spend the evening in the house.

If they do anything wrong, to take their mothers into their confidence and above all, never to lie about anything they have done.

Not to take the easiest chair in the room, and put it directly in front of the fire, and forget to offer it to their mother when she comes in to sit down.

Not to grumble or refuse when asked to do some errand which must be done, and which otherwise will take the time of some one who has more to do than themselves.

To make up their minds not to learn to smoke, to chew, to drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.—Exchange.

THE USE OF SNAKES.

C. C. Hoopes, in his very interesting work on "snakes," writes of their usefulness as follows: "Persons who dislike snakes continually ask, 'What is the use of them?' That they are not without a use will, I hope, appear in the course of this work, were it necessary to preach that all things have their use. But in one habit that offended Lord Bacon, namely, of going on their belly, lies one of their greatest uses, because that, together with their internal formation and external covering enables them to penetrate where no larger carnivorous animal could venture, into dark and noisome morass, bog, jungles, swamps—amid the tangled vegetation of the tropics, where swarms of the lesser reptiles, on which so many of them feed, would otherwise out-balance the harmony of nature, die, and produce pestilence. Wonderously and exquisitely constructed for their habitat, they are able to exist where the higher animals could not, and while they help to clear those inaccessible places of the lesser vermin, they themselves supply food for a number of the smaller mammalia, which, with many carnivorous birds, devour vast numbers of young snakes. The hedgehog, weasel, ichneumon, rat, peccary, badger, hog, goat, and an immense number of birds keep snakes within due limits, while the latter perform their part among the grain-devouring and herbivorous lesser creatures. Thus beautifully is the balance of nature maintained.

THE

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THE SUNDAY SCHOOL

JUNE 1.

CHRISTIAN LIBERTY.

GAL. 4: 1-16.

NOTES.

Galatians, originally Gauls or Celts, who, 300 years before Christ, moved from the regions of the Rhine back towards the East, and there mingled with Greeks and Jews. Their character combined quick temper, prompt action, inconstancy and love of change. They received Paul at first with great affection, but soon wavered in their allegiance to the gospel and listened as eagerly to Judaizing teachers as they had before to him. Abba, the Chaldaic form of the Hebrew word Ab, meaning father. The Hebrew syllable Ab is often found in the composition of Jewish names, as Absalom, Abner, Abigail, Abihu, Abijah, Abimelech, etc.

EXPLANATIONS.

Heir, but not in possession of his inheritance. A child, under age; with as a child is "of age" when twenty-one. Lord of all, by his title and rightful ownership. Appointed of the father, when a father gives his sons their inheritance; the time is for him to designate. Children, minors in training. Bondage, like servants; under discipline. Elements, rudiments of the world, that is, the Jewish institutions which were elementary, the A B C of religion. Fullness of the time, the period set by the Father. Redeem, from the bondage of sin and from the law. Adoption, having lost the right of sons, we could come into God's family by adoption only. The Spirit, the spirit which filled the Lord Jesus. No more a servant, no longer a bondservant; those of you who are Christians. Then an heir, a son is an heir unless disinherited. Knew not God, as the Creator and Redeemer, before Paul preached the gospel to them. Known of God, they did not first know God, but God in mercy recognized them and sent his servants to call them into his grace. Beggarly elements, or rudiments; having known the fulfillment of the law, why turn back to it and the Jewish ceremonies? Like a schoolmaster turning back to learn A B C. Ye observe, Paul names some of the things they did to show them precisely what he disapproves. Afraid of you, that you have no spiritual and real piety; only formal religion. As I am, not following Jewish customs. Not injured me, when I preached unto you. Infirmity, the thorn in the flesh, 2 Cor. 12: 7-9. Despaired not, did not think less of me for my trials and infirmity of body. Blessedness, joy of soul, or rejoicing that I was with you. Tell you the truth, this implies that Paul had seriously offended the Galatians by his faithful reproof. He aims to show them that it an enemy, he would flatter them; only a true friend will speak the truth, when it is painful, yet needful, to do so.—Hand Book.

A VEGETABLE DIET.

In a recent issue of the London Times appeared an article which will have some interest for eaters of flesh, as well as those who are occupied in producing meats, since it attempts to show that "if it were not for flesh food physicians would have very little to do." The author, Dr. Allinson, holds that few domestic animals are free from ailments, at ones particularly, being more or less diseased. The liver, kidneys, and lungs of eaters of meat are overtaxed to rid the system of the excess of nitrogen taken in with the meat diet, and disease results. Those who live in towns cannot eat with safety much flesh, because they do not get oxygen and exercise enough to burn up the excess of nitrogen. If they eat much flesh then they must suffer from many complaints, such as indigestion, bilious attacks, congested liver, hemorrhoids, gastric catarrh, and other gastric troubles. If the habit be continued, gall stones or urinary calculi may follow, or rheumatism and gout. Then the kidneys become diseased, and more work is thrown on the heart, which also becomes diseased; the end is death by one of the lingering diseases, which shows a diseased organ somewhere. Even epilepsy and many nervous diseases are aggravated by flesh. Of course, holding such views, Dr. Allinson is a believer in a diet of a purely vegetable nature, the advantage of such a diet lying in the fact that it can be obtained without cruelty; that it can easily be seen whether it is in a wholesome condition or not; that the human system is formed to assimilate such diet with little expenditure of vital force; it affords abundant nutriment at slight cost; by its use much disease is prevented, while a varied list from which to choose is offered. This list includes wheat, oats, barley, maize, rice, sago, tapioca, semolina, hominy, peas, beans, lentils, etc., all being concentrated foods, very rich in nutriment. Potatoes, parsnips, beets, carrots, turnips, onions, cabbage, sprouts, etc., give variety, bulk and flavor; to these may be added the sweet herbs for making savory dishes. Apples, pears, currants, gooseberries, plums, strawberries, blackberries, and other fruits, with melons, grapes, etc., are highly prized but wholesome fruits. Dried fruits, as dates, figs, apple rings, currants, raisins, etc., are cheap and good. To this rich list may be added eggs, milk, butter, cheese, and honey, without cruelty to animals. That a diet of such as is described above

may be cheap, nutritious, and palatable cannot be denied. The use of meats is a relic of a savage age, beyond question; but the fact that the most progressive races have been eaters of meat, while those which subsist on vegetable diet are, to put it mildly, not the dominant races in art or in science, may be worthy of a moment's consideration.

PLAIN WORDS.

In a vigorous editorial on "Woman's Work," the Wareham (Massachusetts) News takes the bull by the horns as follows: "While the husband is toiling from Monday morning till Saturday night to furnish the means of living, the wife and daughters, as well as the sons, should do something practical with their own hands to save expenses and help in the good work. We have too many wasteful Bridgets in the kitchen, reckless Susans in the laundry, and airish waitresses, chamber-maids and seamstresses in other parts of the house. People of wealth may employ servants and seamstresses, and devote themselves to art and the elegancies of life; but when the husband is earning his daily bread in the sweat of his face, no hands in the household should be idle. We must come to this if men without money are to marry, and if the household is to eat its daily bread honestly acquired. No young man, starting in life without a cash capital, can honestly earn enough to keep a wife and family in idleness, and pay Irish and German servants to wait upon them."

USEFUL HINTS.

Ten stitches in a harness may save your neck. Dissolve some alum in the white-wash to keep it from rubbing off. Oxalic acid will almost always remove stains left by mud which cannot be removed with soap and water. Many farmers feed roots without first freeing them from dirt. This is an injurious practice, and harmful to cattle. Do not forget that when you have an overplus of milk it is good for the hens. They will pay back in eggs. A screw bolt, on hand, may save a day lost with a disabled machine, and may save the crop ruinous weather. It is suggested that one reason why farms do not pay their owners is that the farm does not owe them anything. For all people, in sickness or in health, lemonade is a safe drink. It corrects biliousness, and is a specific remedy against worms and skin complaints. An hour of the most sunny part of every pleasant day spent in cleaning the door yard will at once improve the appetite and the appearance of things about the home. Charcoal ashes thrown through the top of a plum tree in bloom will help to drive away the curculio. Repeat the application two or three times while the fruit is small.—New York Herald.

The Scientific American reports the cure of a confirmed inebriate of his taste for liquor by taking, when the craving was violent, a tea-spoonful of the decoction of a half ounce of ground quassia, steeped in a pint of vinegar.

When you wish to wash off your windows without much trouble or taking them out, or the glass over pictures or mirrors, take a piece of newspaper and wet in soft water and go over them thoroughly; then polish with dry newspaper and you will be pleased with the result.

A cheerful face is nearly as good for an invalid as healthy weather. To make a sick man think he is dying, all that is necessary is to look half dead yourself. Hope and despair are as catching as cutaneous complaints. Always look sunny, therefore, whether you feel so or not.

In the public schools of Erie, Pa., no "fine" writing is allowed, by either teachers or scholars. Only large slates are used, so that freedom, taste, and large-sized writing are allowed for, and all blackboard lessons are put in large, bold figures. The results are said to be highly satisfactory.

In order to have a good supply of good currants, put tobacco stems on the ground under the bushes, and put them there now. You can get these stems of the manufacturer in your nearest town. They will kill the worms. With good bushes you have found any coarse tobacco, dearer than in the stems, to pay.—N. Y. Herald.

A London sanitary paper gives this good advice:—To none but the strongest is a perfectly cold bath in cold weather either pleasant or profitable. The water, as a general rule, should be of the same temperature as the body, so that no disagreeable shock is caused by plunging into the sea; which, on no account, in the case of a bath, should it be so warm as to prevent an invigorating and refreshing sensation on emerging. Sir James Paget, the eminent English surgeon, says:—Have the temperature of the water just as you like it."

A VICTIM OF MISPLACED CONFIDENCE.—The individual who places trust in many of the claims of advertised remedies is often sadly disappointed, but the array of facts regarding the honest virtues of Burdock Blood Bitters are indisputable. It positively cures diseases of the blood, liver and kidneys. Investigate the proofs and testimonials.

A new observatory is being built at Nice. It is proposed to make it one of the first in Europe and when completed will cost about £150,000.

ADVICE TO MOTHERS.—Are you distressed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP FOR CHILDREN'S TEETHING. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children's Teething is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all Druggists throughout the world. Price 25 cents a bottle.

TESTIMONY OF WORTH.—Mr. G. H. E. Hutchins, of Rosway, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gates' Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedily healing Ointment.

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MOUNT ALLISON WESLEYAN COLLEGE AND ACADEMIES.

The attendance of the Members of the Board of Governors, of the Alumni and Alumna Societies, and of the Institutions generally, is invited to the following notice of official meetings and Anniversary Exercises.

It is expected that the Railway authorities will grant as formerly free return tickets to those who may attend these Anniversary Exercises.

SATURDAY, May 31st, at 3 o'clock, P. M. Annual Meeting of the College Senate.

SUNDAY, June 1st, 11 o'clock, A. M., Annual Sermon before Theological Union, by Rev. S. B. Dunn, of Truro, N. S. 7 o'clock, P. M., Baccalaureate Sermon, by Rev. Robert Dunbar, of St. Stephen, N. B.

MONDAY, June 2nd, 9 1/2 o'clock, A. M., Anniversary Exercises of Male Academy. 7 o'clock, P. M., Annual Lecture of Theological Union, by Rev. E. Evans, of Marysville, N. B.

TUESDAY, June 3rd, 9 1/2 o'clock, A. M., Anniversary Exercises of Ladies' Academy. 3 P. M., Class Tree planting in College grounds. 7 1/2 P. M., Alumni and Alumnae Convocation in Memorial Hall.

WEDNESDAY, June 4th, 9 1/2 o'clock, A. M., College Convocation. 3 o'clock, P. M., Annual Meeting of Board of Governors.

Sackville, May 23rd, 1884.

DISTRICT MEETINGS.

CUMBERLAND.

The Annual District Meeting will be held at Oxford, Wednesday, June 11th, at 9 a. m. Lay members will attend at 3 p. m. The Provisional District meeting will commence Thursday at 10 a. m.

By order, A. D. MORRIS.

GUYSBORO' AND CAPE BRETON.

The Guysboro' and Cape Breton District Meeting will be held (D. V.), in the Methodist church, Guysboro', commencing Wednesday, June 11th, at 9 a. m. The lay representatives will please attend at 2 p. m. of the same day.

The Provisional District Meeting will be held the next day at 2 p. m. W. H. EVANS, Chairman.

SYDNEY, May 5, '84.

MIRAMICHI.

The Annual Meeting of the Miramichi District will, (D. V.), be held in the Methodist church, Richibucto, on Thursday, June 12th, commencing at 9 o'clock, a. m. The lay representatives, one for each ordained minister and probationer, will please be in attendance at 2.30 p. m., same day.

The Provisional District Meeting will be held in the same place on Friday, June 13th, at 9 a. m. Lay representatives to the Provisional District Meeting, one for each ordained minister or probationer, must be elected by their respective Quarterly Official Meetings.

By order, ISAAC N. PARKER, Fin. Secretary. Derby, N. B., May 7th, 1884.

ANNAPOLIS.

The Annual Meeting of the Annapolis District will be held (D. V.) in Providence church, Bridgetown, commencing on Tuesday, June 10th, at 3 p. m. The lay members of the meeting are requested to attend at 10 a. m. on Wednesday.

The Provisional District Meeting will be held in the same place on Thursday, June 12th, at 10 a. m. The lay representatives to this meeting must be elected by the Quarterly Boards.

Public meetings, to be addressed by members of the District, will be held on the evenings of Tuesday and Wednesday at 7.45.

CRANSWICK JOST, Chairman. Bridgetown, May 10, '84.

ST. JOHN'S, N. F.

The Annual Meeting of the St. John's District will be held in the basement of Gower street church on Wednesday, June 25th, at 9.30 a. m.

W. W. PERCIVAL, Chairman. St. John's, May 5th, '84.

LIVERPOOL.

The Annual Meeting of the Liverpool District will be held (D. V.) at Lunenburg on Wednesday, June 11th, opening at 10 a. m. Lay representatives will kindly attend the same day at 3 p. m.

The Provisional District Meeting will be held at the close of Annual District on the 12th. The Quarterly Boards of the respective circuits will please remember to elect each a representative to the Provisional District Meeting. Vide Journal of Gen. Conf. p. 240, sec. 4.

By order of Chairman, J. M. FISHER, Fin. Sec.

P. E. ISLAND.

The P. E. Island District Meeting will be held (D. V.), in the Methodist church, Cornwall, commencing on Wednesday, June 11th, at 9.30 a. m. The lay representatives are requested to be in attendance on Thursday, at 9.30 a. m.

By order, H. P. COWPERTHWAIT, Fin. Secretary. Cornwall, May 7, '84.

TRURO.

The Annual Meeting of the Truro District will be held (D. V.) at Acadian Mines, on Wednesday, June 11th, at 2 o'clock p. m.

The laymen are requested to meet on Thursday at 9 a. m. The Provisional District will be held on Thursday at 3 p. m.

Rev. S. B. Dunn will preach at Acadian Mines on Wednesday, June 11th, at 7 1/2 o'clock, p. m.

On Thursday evening an evangelistic service will be held in connection with the District. THOS. ROGERS, Chairman.

ST. JOHN, N. B.

The Annual Meeting of the St. John District will be held (D. V.) in the Methodist church, Fairville, commencing on Wednesday, June 11, at 9 o'clock. The lay members are requested to be in attendance on Thursday, June 12, at 9 a. m.

The lay representatives of the Provisional District Meeting, one for each minister elected by their respective Quarterly Official Boards, are requested to meet in the same place on Thursday, at 3 p. m. By order of Chairman, J. SHENTON, Fin. Secretary.

PERSONAL.

On the 28th ult. the Rev. J. W. Wadman preached a sermon to the Oddfellows of Charlottetown, from Psalm cxxxiii: 1. The Patriot publishes the sermon.

An American paper says: "Miss Hu King Eng is a picturesque visitor at the sessions of the Philadelphia Methodist Conference. She is a Chinese lady, eighteen years of age, and is to go back to her country as a medical missionary."

A silly rumor that a highly esteemed Methodist minister of this city had, while visiting the United States, been arrested as a Fenian emissary, seemed utterly unworthy of notice, but as it still finds currency in the press, we take the liberty of saying that it is a joke and only a joke, without the slightest foundation in fact.

We learn that Dr. F. U. Anderson, son of the late T. A. Anderson, of this city, intends in a few days to enter upon the practice of his profession at Digby. Dr. Anderson has been a very successful student, first in the Edinburg Medical College and then for four years in Britain. He holds the degree of L. R. C. P., Edinburgh, and M. R. C. S., London.

Elsewhere we publish a communication from the Rev. J. J. Jost, of Charlottetown, a leaf of his exertions. At his request we also give the beautiful poem said to have been written by Milton. If read to some blind friend it may cheer. Our readers will be glad to know that Mr. Jost once more possesses the "seeing eye."

The many friends of the Rev. C. Laddner, of Brandon, Man., will be sorry to hear that he has been ill through congestion of the lungs caused by colds taken in his circuit work. On the 5th inst., he had so far recovered as to be able to go into the open air, but he had been informed by the doctor that rest for a time, and if possible, nearer the seacoast, would be necessary.

Among the removals arranged at the last meeting of the Transfer Committee is that of the Rev. W. W. Percival, from the Newfoundland to the Toronto Conference. Mr. Percival will not leave St. John's until the meeting of Conference, and will then probably sail direct for Montreal. We wish him much success in his new sphere.

The Rev. Edward Guard, an Irish Methodist minister, died on the 22nd ult. He was a brother of the late Rev. Thos. Guard. A third brother, also a Methodist minister, still survives in Ireland. The three were sons of the late Rev. William Guard, who died in 1840. Edward Guard, on the Sabbath before his sickness, walked thirteen Irish miles and preached three times. That night he was put to sleep in a damp bed.

LITERARY, Etc.

The Sideral Messenger for May has an illustrated article on Saturn, by the editor, with the usual variety of matter relating to astronomical science. Wm. W. Payne, Northfield, Minn.

The May number of the Guide To Holiness shows that this publication, commenced by the late Phoebe Palmer, still holds on its way in blessing all who avail themselves of its help.

Divine Life for May is a copy of a magazine which will both encourage and instruct young Christians in their efforts after progress in the life of God. To all Christians it can be most heartily recommended. Its editor is the Rev. Dr. Lowrey, 805 Broadway, N. Y.

The Electra, published at Louisville, Ky., begins Vol. II. with the May number. This magazine is the result of the consolidation of two other southern magazines. The articles in the current number are entertaining and instructive. Fortenents the editors of the Electra will send a specimen number, and show what two bright lady journalists can do.

Littell's Living Age for May 10th and 17th, contains, among other papers, The Monastic Knights, London Quarterly; Euripides as a Religious Teacher, Contemporary; Frederick Denison Maurice, Fortnightly; An Idle Hour in My Study, Blackwood; A Social Study of our Oldest Colony, Macmillan; Heine's Reminiscences of his Father, Fall Mall; The Removal of the Pope from Rome, Economist; The Trade in Modern Antiquities, British Trade Journal; The Proposed Monument to Coligny, Saturday Review; with instalments of light reading and poetry.

METHODIST NOTES.

The new church at Lynfield, St. David's circuit, N. B., will be dedicated to the worship of God next Sunday. The chairman of the St. Stephen District and other ministers will take part in the services.

The Methodist church at Woodstock, N. B., is to be re-opened, after extensive repairs, on Sunday next. It is expected that the Rev. W. Dobson, of St. John, will preach on the occasion.

The Rev. W. Bee, of Canada, has attended the English Primitive Methodist General Committee on business connected with the amalgamation of the various Methodist bodies of Canada. The business was adjusted to the satisfaction of the Committee.

An educational sermon was preached in the Methodist church on last Sabbath evening by the Rev. C. H. Paisley, M. A., and was listened to by a large and appreciative congregation. Rev. J. J. Colter took part in the opening exercises.—Fried. R. p.

At the recent and last session of the Ontario M. E. Conference, at Sterling, a respectable increase in membership was reported. Two ministers, charged with being "inefficient and unacceptable," were located. It was ascertained that there was a large increase in the receipts of missionary money for the year.

The Rev. J. K. King writes from Kingsclear, N. B.: "At the late George appointment of this circuit, where for years we have had a congregation but only one member, there has of late been a general awakening, and twelve persons have professed conversion. Last Sabbath four of these were baptized and seven received into full membership with the church."

On the 9th inst., the Rev. J. E. Reynolds was ordained to the full work of the ministry, in the Bible Christian church, Charlottetown. The Revs. J. Burwash, M. A., F. Smallwood, John Ball and S. H. Rice took part in the service, the latter minister presenting the candidate with a copy of the Bible and delivering to him an address to which all present listened with the most profound attention.

Both sections of the Transfer Committee have now met. The following changes have been made in Conference relations: Rev. Dr. Hunter, Toronto to London; Rev. John Philp, London to Toronto; Rev. Manley Benson, London to Toronto; Rev. D. C. Sanderson, Manitoba to Montreal; Rev. N. B. Cuyler, London to Toronto; Rev. R. Lochhead, Montreal to Manitoba; Rev. W. W. Percival, Newfoundland to Toronto.

The St. John's (N. F.) West auxiliary of the Woman's Foreign Missionary Society held its first public meeting on Monday evening, March 10th, Mrs. Steer, President, in the chair. The George street church was well filled, although the evening was unpleasant. A very interesting programme was concluded by a speech by the Rev. Dr. Milligan. The collection amounted to \$26. There are thirty members, one a life member.

The Methodist of Grand Manan have been looking for many years for a minister of their own Church to break to them the bread of life. Hitherto they have been disappointed. It is hoped that the next Conference may be able to meet their wishes. The Rev. Mr. Estey, of Dear Island, who has visited Grand Manan a few times during the past year, reports the desire for a minister as very strong and the organs for Methodism as exceedingly cheering.

After the 1st of July, the Canada Christian Advocate, of Hamilton, and the Observer of Bowmanville—the present Connexional organs of the Methodist Episcopal and Bible Christian Churches in Canada, respectively—will be discontinued and become merged in the Christian Guardian, The Christian Journal, the organ of the Primitive Methodist Church has already been incorporated with the Guardian. The Christian Guardian and the Wesleyan will be the official organs of the Methodist Church.

On Thursday evening a meeting of the Sunday-school teachers of the Methodist denomination of St. John and vicinity, for the purpose of organizing a union, was held in the Centenary school room. After the reading of the report of the committee embodying the basis of union, the meeting proceeded with the election of officers, resulting in the following choice: H. J. Thorne, president; E. D. Whiteside, vice-president; H. A. McKee, secretary; A. E. Gilmore, treasurer. An executive committee, representing the different schools, was then elected, after which the meeting adjourned to meet in the Portland Methodist church on the 29th inst.—Telegraph.

ABROAD.

The revival in Lynchburg, Va., had, at last accounts, numbered 234 converts, and still continued.

At the recent session of the New York East Conference, a catechetical endowment fund for superannuated preachers was started, and a few minutes \$16,000 was pledged. They hope to raise \$100,000.

At the last monthly meeting of the Wesleyan ministers in London it was reported that there has been an increase of more than 300 members during the year in the metropolitan circuits of the three London districts.

The late Rev. Henry Morgan, pastor of an independent church in London, left his Mission property to the "Beneficial Fraternity of Churches," a Union of churches, with the stipulation that the pulpits shall be filled by a Methodist minister. The society has accepted the property and the terms.

At a large meeting of colored people in the Methodist church, McAnney, Tex., on May 23rd, the foundation gave way, and the church fell to the ground. Two lamps exploded, scattering burning oil. One colored woman was burned to death, and another will probably die. Several others were badly burned.

The Baltimore correspondent of the N. Y. Accurate says that "the African Methodist Episcopal General Conference is making a favorable impression on the community. The dignity and ability of much of its debate is a surprise to disbelievers in brains under a dark skin. An interesting act of the Conference was the consummation of union with the British Methodist Episcopal Church, (of Canada), which now becomes the Tenth Episcopal District of the African Methodist Episcopal Church."

From the Sierra Leone Methodist Herald of the 23rd March, we learn that on March 22nd the whole of the Wesleyan Mission premises including chapel and mission-house, at Mabang, in the Libbee country, on the borders of the colony, were destroyed by fire, the native teacher and his family narrowly escaping with their lives. This wanton destruction was perpetrated by a party of warriors on their way to attack a tribe with which they were at variance.

Arbor Day seems to have excited but little interest in the Province or Quebec this year. Trees were planted in various parks in Montreal, but few citizens look on.

The steamer Turisian, which sailed from this port for Liverpool on April 26th, carried a dynamite in her steerage. Notice having been forwarded by cable he was apprehended at Mobile.

The cheese factory at Paradise, Annapolis, was burned last Friday night. Nothing was saved. As there was a thunder storm in the night it is thought it may have been struck by lightning.

A late telegram announces the fact that the actions against the shareholders of the Bank of Liverpool, which have been pending before the Courts for years, have been discontinued. This will be good news to the unfortunate shareholders of that institution.—Liverpool Times.

At a recent meeting of the Directors of the Central Railway, it was resolved to proceed immediately with a survey of the line, beginning at the head of Grand Lake and surveying towards Gibson and Salisbury, with a branch to the L. C. R. at Sussex or some point west.

Two lads were tried at the police court on Monday for assaults upon boys of the Industrial School on their way home from the Brunswick street Methodist church Sunday evenings; the chief offender was sentenced to a fine of \$12 or 70 days and the other to \$10 or 70 days.

Moses Upton, an aged resident of St. Stephen, was walking on the track on the 19th ult., when he was struck by a train of the Grand Southern Railway, and was instantly killed. On the 14th inst., a workman on the W. C. Railway slipped and was crushed by a train passing over him. He lived but a short time.

Winnipeg despatches report dissatisfaction with the management of the Indian department. There is considerable excitement on account of the unsettled state of the Indians. In one band there has been terrible mortality of late. It is said that some fifty corpses were found dangling on the trees around the wigwags of the living.

The fisheries of Canada continue to improve. Their total value for 1883 was \$16,958,192—an increase over 1882 of \$134,100, exclusive of the catch in the Northwest, which may be roughly estimated at \$50,000. This makes the value about \$17,090,000. The New Brunswick inspector reports a heavy decline in the catch of salmon in that province, while the inspector for Nova Scotia reports an increase. The Prince Edward Island lobster fishery shows a large falling off.

The American Tract Society issued in the past year 279,260 volumes. The receipts were \$357,470, and disbursements, \$354,082.

There are about one hundred English and over three hundred native periodicals in India. The mission publishing houses do the most and best work.

The Bishop has succeeded in completing the Saskatchewan Bishopric Endowment Fund. The whole sum, upwards of fifteen thousand pounds, standing, has been forwarded to the agents of the Synod of the Diocese for investment.

GLAZING, Etc.

THE DOMINION.

Petroleum has been found in quantity in a tract of country on the Athabasca River.

The examination for licenses of the Fredericton Normal School takes place on the 10th of June.

The closing of the dance halls in St. John, N. B., is being successfully prosecuted.

It is the wish of the Queen that the celebration of her birthday should be observed on the 28th of June in the United Kingdom.

Fort William, on the Namiasiquis, has been finally selected as the Lake Superior terminus of the Pacific Railway instead of Port Arthur.

A St. John paper reports that numerous provincials are sending their way back to their native land, after years spent in the United States.

At Sharbot Lake, Ont., on the 19th inst., a drunken man fell on the stairs of his dwelling with a lamp, and he and five others were burned to death.

Last week at Parraboo' nine large vessels were being loaded with deals for Great Britain, and twenty-five coaling vessels were waiting for deal and coal chasers.

It is said that the Eastern Extension Railway, from New Glasgow to the State of Canada, will be hauled over in a few days by the Shore Line Railway Company.

At Fredericton, on Monday, forty-five men purchased railway tickets for the Rocky Mountains and left for their destination. They are accompanied by their employer.

Toronto will celebrate the semi-centennial of the city during the week beginning June 30th, and ending July 6th. The programme promises to be most interesting.

It is reported that tin has been discovered in British Columbia by a party of miners prospecting for gold. The mine is a surface one with an extraordinary abundance of ore.

Arbor Day seems to have excited but little interest in the Province or Quebec this year. Trees were planted in various parks in Montreal, but few citizens look on.

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NEWFOUNDLAND.

Lieut. Gordon, R. N., who was commissioned to proceed to St. John's, Nfld., to purchase a suitable steamer for the exploratory survey of the

Hudson Bay and straits, has selected the Neptune for the service. It is said that Captain Todd, of Newfoundland, will be in charge of the expedition.

On the 17th inst. the Orange Catholic riot cases were adjourned until the following Monday. Twenty-three crown witnesses had been examined during the week and ten more had arrived. The defence would probably begin Thursday. As there are five distinct indictments against Riverhead parties, there will be five trials by different juries. If the crown fails of conviction on any or all the indictments, the Orangemen and sympathizers now in jail will be tried.

GENERAL.

The English railway companies have discharged 2,500 employes and reduced the salaries of clerks 10 per cent. owing to depression of trade.

The revenue of Great Britain for 1883 amounted to \$435,000,000. The national debt was reduced during the same year by \$42,000,000.

Four thousand carpenters and joiners met on a recent Sunday in Berlin to demand the abolition of Sunday labour, reduction of the day's work to 9 1/2 hours, and an increase of wages.

Bishop Elliot, of Texas, went to Del Rio the other day to dedicate a new Episcopal church, but found that a cyclone had got there before him and blown the church into a thousand pieces.

Indiana's laws against miscegenation would seem to be severe to the verge of barbarism. A negro was recently sentenced to a year in the penitentiary and a fine of \$100 for marrying a white woman.

Charles Goodnight, chief among the cattle kings of Texas, has fenced in 700,000 acres of land at the head of Red River, with 250 miles of wire fence. He bought the land at from fifty cents to one dollar an acre.

The Supreme Court of New York has affirmed the decision of the lower court giving Rev. Samuel D. Human \$10,000 damages in his suit to recover \$25,000 from the Episcopal Bishop here for an alleged libelous publication.

But little progress is made in the enterprise of connecting England and France by underground tunnel. The motion for the second reading of the bill was rejected in the House of Commons by a majority of 138.

On the 13th inst, near Little Rock, Ark., a man and his wife were on their way to the funeral of a brother of the wife, when a tree fell with a crash upon the buggy and killed both the occupants. All three were buried at the same time.

The St. Petersburg police have ascertained that most of the officers up to the rank of captain in the artillery brigade at Navgoroff, and in the regiment of infantry at Sarahoff, are nihilists. Several arrests have been made.

The failure of Grant, Ward & Co., of New York, was followed by that of other bankers and by a general condition of insecurity causing great conservatism in business circles, but the financial flurry is now regarded as a past and perhaps salutary event.

A scheme for a canal from the Atlantic Ocean to the Mediterranean Sea, converting the Siberian Peninsula into an island, has been signed between the founders of the scheme and the contractors for the Suez Canal. In 1889 the works are expected to be completed.

The British Government has decided that all perpetual pensions chargeable to the exchequer shall be commuted. In the cases of the descendants of the Duke of Marlborough and of Wm. Penn a commutation has already been completed. The William Penn pension fund, which amounted to £4,000 yearly, has been commuted to £67,000.

On Tuesday the franchise bill was considered by the House of Commons in committee of the whole. The amendment of Broderick, Conservative, to exclude Ireland from its operations, was rejected, 332 to 137. Lord Randolph Churchill and several other Conservatives, and all the Parliaments voted for the government. Sir Stafford Northcote and many of his followers quitted the house before the division.

Four hundred and thirty-one Egyptian regulars, under command of Egyptian officers, left Cairo for Assouan on the 16th inst. Cassel, the British agent, and Hussein Pasha's nephew, while escaping from Berber were captured by the rebels near Abuhamed. Earl Granville assumes a that refugees from Korosko and Berber had arrived at Cairo. They report General Gordon well and that sorties he had made had been successful. The Government has sent orders to Cairo directing that efforts be made to communicate with him by other routes than Berber. Secretaries will be sent by way of Kossala, also by caravan routes from Dongola and Merawah to Khartoum. A despatch of the 19th inst. from Cairo states that the rebels have captured the government magazine at Abuhamed and virtually possess the town. The rebels are advancing upon Korosko and general alarm has been created.

CONTRIBUTED.

"THE LIGHT OF THE BODY IS THE EYE."

REV. J. V. JOST.

It is with no ordinary feelings of thankfulness that I am enabled again to take up my pen to write and, among other good things, to read the WESLEYAN, which proves itself under your editorship worthy of the commendation passed upon it by our Dr. A. W. McLeod, for it bears the marks of tact, wisdom and spirituality.

Our blessed Master has told us that to save is to lose, to lose is to find, and to suffer is to reign; and experience teaches us that appreciation of blessings is intensified by their suspension or loss. For this purpose Providence has set adversity over against prosperity, so that man may profit withal. One of heaven's choicest earthly gifts is the "seeing eye." The "hearing ear," I think, though a precious gift, cannot take the precedence. The world could move on much as it does now without the second, but how could it without the first? A good brother may say, "I would willingly exchange my seeing for hearing," but is it not because he has lived long enough to see all he wants to see? and, strange to say, a good blind man among us says, "I would rather be blind than deaf," and he has had his wish since he was six years old. Light is the first of our creation, and when God said "Let there be light," he meant to create eyes to see and enjoy it. It would be a loss indeed not to hear, but without doubt infinitely more so not to see, and if God removes the light from us, it is that we may value it the more. For this, among other reasons, does He not alternate light with darkness and night with day and also withdraw for months together the sun from the Arctic region? We do not wonder that the Laplanders mount their highest hills to see the last rays of the sun as it sinks below the horizon, and to hail with great rejoicings its reappearance. Though they may in its absence have the light of the moon sevenfold, yet they value his light sevenfold more. When the light of the sun and moon and stars was darkened for many days, we don't wonder that they on Paul's ship "cast four anchors out of the stern and wished for the day," and when blind Bartimeus first saw the light, it was no marvel that "he followed Jesus in the way," wondering at all he saw and wondering more at Him who said, "Receive thy sight." Paul of Tarsus must have valued light more on his way to Damascus than on ship-board, when he was struck blind for three days and had to be led by the hand. And he who now writes to you never valued so much the seeing eye and the shining sun until deprived of both. And when through mercy they were restored, he could say as never before, "Truly the light is sweet and a pleasant thing it is to see the sun."

O yes, my heart leaped with joy and my tongue was filled with praise when I again could see and read and write. "I would say to all, value your sight more and take better care of it than I did. Do you ask, are you sorry that you were afflicted? I answer No, for I found it good to be afflicted. True my heart was often overwhelmed, yet I was as often led to "the Rock that was higher than I." I always found "the Rock was cleft to hide me in. I experienced the truth of the last words the dying Punshon, that religion was a living reality, which needs only to be felt to be proved. Again, by the darkness and the light, shining more and more unto the perfect day and the twilight between, was more clearly illustrated to me, the darkness of sin and unbelief and the light of saving grace and the twilight transition from the kingdom of darkness into the marvellous light of the Gospel. O how my joy would fill up and overflow when meditating upon the blessed Redeemer as the Sun of Righteousness arising upon us with healing under his wings—as the Light of the world, the true light that lighteth every man that cometh into the world—and that they who follow Him shall not walk in darkness, but have the Light of Life—that they shall see the King in His beauty and the land that is very far off—that they shall dwell and walk in the light of the New Jerusalem of which God and the Lamb is the Light thereof—its centre and circumference—its all in all, for ever and ever. And on the other hand my sorrow was greatly stirred within me when I thought of the ungodly and the sinner that love darkness rather than light—that will not come to the light—that must finally enter into the "outer darkness" and that forever. "For they shall never see light." O to be made meet to be partakers of the saints in light," and how zealous we should be to seek to save the lost from the darkness of sin and hell into the marvellous light of the Gospel.

I trust I may be enabled to glorify my great Deliverer more the remainder

of life. I feel thankful for the kind visits of my brethren and friends, and for the sympathy of all both far and near, and last but not least by any means for the unremitting attention and medical skill that has proved so successful. To God be all the praise. I wish you and all the brethren long and usefully to enjoy "the light of the body which is the eye."

N. B. For the comfort of any hopelessly blind can you publish Milton's comforting lines?

CHRISTIAN UNITY.

REV. S. H. RICE.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Such was the testimony of the royal Psalmist under the old dispensation. "Endeavoring to keep the unity of the spirit in the bond of peace." This was the injunction of the apostle under the new and better covenant. Mighty and sweeping changes had taken place in the order of worship and constitution between the time of David and that of Paul. Types and shadows had received their fulfilment in the death of Christ, "an offering once for all." The priesthood of Aaron had been superseded by that of the Great High Priest who had "passed into the heavens," yet both writers bore the same testimony to the desirability and hallowing influences of unity. It still remains, and down to the end of time must of necessity remain, an essential element of the Christian Church. That church is Christian only in name where disorder reigns supreme and where everything like brotherly affection is trailed in the dust.

Were it necessary, examples without number might be advanced to prove the almost unlimited power of unity in matters of a secular character, but this we refrain from doing, as we now write of Christian unity. By this union we do not mean identity of opinion on every point; this can never be, as every man has his idiosyncracies and peculiarities, but we do mean catholicity of feeling, a sacrifice of pet schemes for the general welfare of the church, with a concentration of effort to save our fellow men and glorify the name of God. Union is strength; disunion is a rope of sand. Union will do much to build up the church; disagreement will raze it to its foundations. Union presents an impenetrable phalanx to the fiery onsets of the foe: the reverse of this invites the attacks of earth and hell and give them an easy victory.

"When all are sweetly joined, True followers of the Lamb; The same in heart and mind; And thank and speak the same; And all in love together dwell The comfort is unspeakable."

Among the members of a church occupying different positions there should be perfect sympathy. The human body is composed of different members, but if one member is injured all the others suffer, so intimate is the connection between them. True Christians are one body in Christ, so that the sufferings of one should strike the chord of sympathy in the breasts of all the others. "Bear ye one another's burdens and so fulfill the law of Christ." "Rejoice with them that do rejoice and weep with them that weep."

It sometimes happens that in the transaction of business between members of the same society a slight misunderstanding arises; a little explanation and forbearance would set matters right; but it too often happens that a feeling of coldness is cherished, the breach becomes widened and a separation is the inevitable result. "Behold how great a matter a little fire kindleth."

It would be wrong to ignore the fact that one of the most prolific causes of disunion is the indulgence of a spirit for which Christ sharply rebuked His disciples, viz., a desire to be the greatest. When this spirit is cherished a church cannot prosper. Think of what confusion would prevail among a ship's crew if each of the sailors wanted to be captain. How foolish it would be for every soldier in an army to want the position of commanding officer. What saith the Scripture on this matter? "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "Be ye kindly affectioned one to another with brotherly love; in honor preferring one another."

There should also be unity between the members of a church and the minister. Their hopes, their aims, their efforts, must be one in order to realize extensive prosperity. There should be perfect agreement between the pulpit and the pew. That minister does violence to his prerogatives who seeks to lord it over God's heritage; who in his pompousness and self-assumed dignity looks down on his hearers as an inferior race of beings. He is a servant, entitled to his rights as a man and a citizen, yet for Jesus' sake a servant. We abhor priestcraft and sacerdotalism in all their forms, believing them to be an intolerable burden under which some so-called Christian Churches groan and are in pain to be delivered.

On the other hand a faithful minister should be highly esteemed in love for his work's sake. No minister can be abundantly useful unless he lives in the sympathies and affections of his flock. As an ambassador of the King of Kings, as a watchman on the walls of Zion, as a shepherd watching over his sheep with the tenderest care, knowing that he must render an account, he should be the object of a holy regard, and his hands strengthened by the prayers of his people.

In those churches where the energies of minister and people are blended, where there is a readiness to forgive, where each esteems others better than himself, Christian unity sits enthroned, God delights to dwell, and heaven is indeed begun below. May their number be greatly augmented. Charlottetown, April, 1884.

ROSLIN, CUMB. CO.

DEAR SIR:—ROSLIN is an appointment on the Oxford circuit to which a week evening service is given once in two weeks. The minister cannot give Sunday service, because on each Sabbath he preaches three times in other places. Then, Roslin is not able to pay for the labor, and therefore does not complain, though we would rejoice could such service be given.

The present year has been peculiarly trying. Several of our people were working on the Short Line Railway, and when the work stopped last fall and the arrears of wages not paid, it left very many in sad circumstances—a long winter coming and little to prepare for it. The promise of being paid gives us hope, but the payment itself would be far better, as it would give relief much needed.

We have a Methodist Sunday school in Roslin, which has over forty children's names on the roll. The school is kept open all winter, and yet our settlement is as scattered and our roads as bad, as the generality of settlements where the Sunday school is closed six months of the year. The children manifest great interest in the Sunday school, and are regular in attendance. Some come fully two miles distance—crossing the River Philip on the ice in winter, and by canoe in summer. Three scholars and one teacher have died. Frances McDougall, the teacher, died about the first of March last, aged 18 years. She was an amiable girl, and gave promise of becoming a good, useful woman. She is greatly missed; but we believe that she, and the other children taken from our school, where they learned of Jesus, have been safely gathered into the heavenly fold by the Good Shepherd. They died happy, trusting in Jesus; and those tender plants have been removed from the cemetery below, to bloom for ever in the paradise above.

We wish to publicly acknowledge and thank the kind friends of Grafton St. Methodist Sunday school, Halifax, for the box of books which they sent. These books have been a great help and blessing to us. They are a better class of books than we could have found means to purchase. Not often have books been more prized and read. Old and young, parents and children read them with delight and profit. God bless the givers, for their gift brought encouragement and blessing more than they can know.

We are also under obligation to Rev. Dr. Withrow, of Toronto, who has sent us for some months past—and continues to send—a parcel of the unequalled Sunday-school papers published by our Church. These are eagerly welcomed. We have sent a small collection to the General S. F. Fund, and hope to be in circumstances to do better next time. This fund—to help Sunday-schools in poor districts—is a wise and necessary provision, and commends itself to the practical sympathy of all from whom support is asked.

Com.

EGYPTIAN PRISONS.

The following extract in reference to Egyptian prisons is from a letter received by Mr. Charles Cook from Mr. Clifford Lloyd, dated Cairo, April 4: "Prisoners are being released as quickly as possible, though it has been with great difficulty that any lists of them have been procured showing the charges. I found some prisoners in goal charged with theft, pending trial, for six years and nine months, many for over five years also. Believe me, that all my sympathies are with this down-trodden and oppressed people. We have already done a great deal for them. They are not liable now to be imprisoned at the will of the Mudir, and are not subject, as before, to the extortion of older days. There is much yet to be done. I need not say, and our difficulties are many and great, but with patience I have no doubt all these will be overcome." Mr. Cook, who has just returned from a visit to the prisons of Egypt, states: "It was no uncommon thing to find the water used for drinking purposes kept in the latrine and a

cesspool under the room where the prisoners slept. At Zagazig, in a prison seventy-two yards square, there were seventy-two men sleeping; and at Benha there had been an epidemic of typhoid fever. But this is not the worst. Over 1,400 prisoners we found in prison who were untried. On my return to Cairo I wrote to the authorities and to his Highness the Khedive, praying that the cases of these men might be seen into at once or else discharged, as Dr. Cruickshanks had informed me that most of them had served the maximum term of their imprisonment had they been tried and found guilty; but, as he declared, 'very many of them have been falsely accused.' I am glad to say that, three days after our petition was sent in, 120 were released, and this was to continue till all were set at liberty."

The drunkard maker always hates his oldest and most reliable customers, and is proud of crushing them and kicking them out. How we should be surprised to hear the shoemaker slam the door against an old customer, and say: "You villainous old scamp, I have made boots and shoes for you and your family for twenty years, and you have paid for them, and here you are for more shoes! Get out, and don't let me see your face again." How funny it would look to see a tailor blasting an old schoolmate into a gutter because, after getting his clothes there for fifteen years, he wants to buy an overcoat. Or a minister assaulting an old stand-by because he has been twenty-five years a communicant and elder in his church, and therefore must be unfit company. Isn't it time for drunkards to be ashamed of drunkard-makers?—Broad Aze.

BREVITIUS.

Whenever a man says he thanks the Lord that he hasn't a wife, every woman in the land should respond with a hearty amen.—Merchant Traveler.

It was a grand thought of Kepler, when he said of his favorite study of astronomy, "In this work I am thinking God's thoughts over again."

"De reason dat we think dat our mudders could beat anybody cookin' is because we kaint carry de boy's appetite into old age."

It tends to narrowness to read too exclusively the writings of one author or one age. Some worshippers of Charles Dickens would do well to remember this.

Mr. Spurgeon says that luck generally comes to those who look after it and his notion is that it taps, once in a lifetime, at everybody's door, but if industry does not open it, away it goes.

Little Sadie, while out walking with her mamma one day, passed a blacksmith shop, at which a horse was being shod; some minutes afterwards Sadie suddenly said: "I wonder if that horse is mended yet."

A mad princess of the house of Bourbon on being asked why the reigns of queens were in general more prosperous than the reigns of kings replied:—"Because under kings, women govern—under queens, men."

The United States Senate declines to prohibit employes of the Government accepting thanks or decorations from foreign Powers.

There is nothing so dear as cheap medicine; it is dear at any price. This is true of the large packs of condition powders now sold. Buy Sheridan's Cavalry Condition Powders and you can't make a mistake. The large packs are utterly worthless.

One in seven of the people in Scotland are engaged in fishing, and the Scottish fisheries alone are worth three millions sterling annually.

Every day seems to witness the introduction of a new panacea for human ills, but in the case of most of them their career is brief. GRAHAM'S PAIN EXTRACTOR has now been before the public for a quarter of a century, and to-day is more firmly fixed in the popular esteem than at any previous period in its history. For Rheumatism, Neuralgia and all forms of PAIN it has no rival.

In the University of Kansas any student that secures an average of ninety in his class is excused from examination.

"Do you preach without notes?" casually asked a new minister from the East of an old preacher in an Arkansas Conference. "Preach without notes?" echoed the brother, "I should say I did. Why, my dear brother, I have scarcely seen a greenback in six months!" The subject was dropped.

The Summer is Come.

The birds with us once more. Nature garbed in the brightest green brings joy to those who hate the cold and dreariness of winter. But summer brings with her many other things besides green fields and singing birds. Corns sprout and grow just as if mother earth had a share in nurturing them, and no person wants them. Go, then, to the nearest drug store and buy a bottle of the great and only sure corn cure—PUTNAM'S PAINLESS CORN EXTRACTOR. A few days will relieve you of them. N. C. Polson & Co., proprietors, Kingston.

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Gannie Jeffers, the late Queen of the gypsies in the United States, was buried at Dayton, Ohio, April 15; 1,500 gypsies were present.

A PAINFUL OCCURRENCE.—Some of the most painful sufferings that afflict mortals occur from rheumatism. Either the acute or chronic form may be eradicated from the blood by an early use of the grand purifying system renovator, Burdock Blood Bitters.

Of the present House of Representatives, United States, one hundred and four are college graduates. Harvard heads the list with seven.

Several hundred persons who have used Minard's Linctum for producing hair on bald heads, testify that it is all it is recommended as a hair restorer and will produce a nice growth in all cases where the hair has fallen by disease; it is perfectly clean and invigorating.

Ohio stands first in regard to the number of colleges, having thirty-six to her credit, while Illinois comes second with twenty-eight.

Charles M. Wilson, of Oregon, writes: "The half dozen Minard's Linctum came to hand all right and has cured me of my neuralgia, while not a few of my rheumatic neighbors have been cured and pronounce it the best medicine ever used by them. I shall anxiously ever for the 15 gross ordered as customers are waiting for it."

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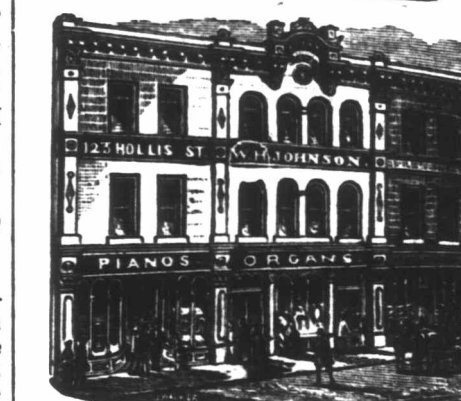
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At the residence of the bride's father, May 7th, by Rev. A. D. Morton, M. A., Edward Thompson, of Pugwash River, to Frances Amelia, daughter of Mr. Elisha Thompson, of Street's Bridge.

At Alma, on 14th inst., by the Rev. L. S. Johnson, Mr. John Jordan, of Nelson, Northumberland Co., to Miss Susan E. Buckard, of Alma, A. Co., N. B.

By the Rev. J. K. King, May 14th, at the residence of the bride's father, Mr. Samuel Hoskin to Miss Maggie Nicholson, all of Prince William, York Co.

DIED.

At Tilbury East, Kent Co., Ontario, on the 30th ult., William E. White, aged 77 years, formerly of Douglas Harbor, Queens Co. N. B.

On the 7th inst., at Freetown, Bedouque circuit, P. E. I., Edmund W. Crosby, Esq., aged 63 years.

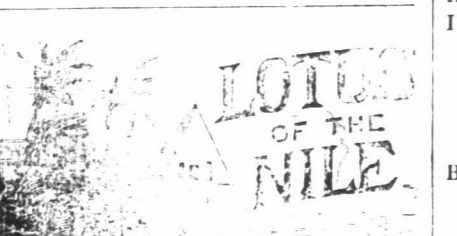
At East Peteswick, May 8th, Carrie, daughter of James Bayers, aged 18 years.

At Ship Harbor, May 17th, Mrs. Parrott, mother-in-law of Capt. J. Hill, in her 87th year. A mother in Israel has gone to be with Jesus.

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