

The Wesleyan.

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NOTES AND COMMENTS.

"Truth and persecution are inseparable," says the *Catholic Review*. For illustrations, see Fox's *Book of Martyrs*; pungently adds the *Christian Register*.

It is reported that Dr. Gottheil, one of the most distinguished Rabbis in New York, defined Unitarianism, at a meeting in that city the other day, as "Culture slightly flavored with Christianity."

The *New York Sun*, speaking of a long drawn-out suit between two farmers, says: "When they began the case, there were two well off farmers, and two poor farmers. Now there are two poor farmers, and two well off lawyers."

It was stated in a late public meeting in Calcutta that the Brahmos have universally discarded the use of tobacco. Why, they are better than Christians! So says the *Independent*. In this respect they certainly are better than many Christians.

It was a happy spark of practical common sense which was emitted in a late Saturday afternoon school lecture by Dr. R. R. Meredith, that "There are no better robes in which to be found at the time of Christ's second coming than your working clothes."—*Zion's Herald*.

The *Academy* says of the last volume of *Father Curly*, the Roman Catholic libel: "The book is one more despairing cry for Catholic reform, and is chiefly interesting as a sign of the pathetic travail going on everywhere, for the most part in 'angelic silence,' in some of the most earnest souls left within the Papal Communion."

The question of theatre going on the part of Christians, in the opinion of the *Chicago Standard*, may be narrowed down to this single proposition: "How far is it justifiable in a Christian to lend countenance to what is in every community the center of frivolity, dissipation, and things worse than these."

Considerable excitement exists in Scranton, Pa., over the elopement and marriage of John Farr, a well-known young journalist of that city, and Miss Justine Levy, a pretty Hebrew. The Levy family have published a card, in which they say: "Gone and forgotten. We mourn the marriage of our sister, Justine Levy, to John Farr as death, and disown her for life."—*Hebrew Christian*.

Don't envy your brethren. You, yawning editors, and gospel-rusting professors in colleges, don't envy the joyful itinerant as he goes singing and shouting around his country, and don't envy the beautiful romance of such a sweet life. Tell on in your humbler and less joyful career. God has use for you as soft brick in the building. Your chasing, wearing labors will cheer many a heart here, and end in sweet rest by and by.—*Holston Meth.*

The Pope has consecrated the month of October to the "Rosary of Mary." This is said to be in offset to the Luther celebrations. "The Catholic Church," he says, "has always, and with justice, put all her hope and trust in the mother of God." Now, we should be glad to learn where the Roman Catholic Church got this religion from. It is certainly not in the Bible. Where did they get it?—*Central Presbyterian*.

President Bascom, of the State University of Wisconsin, which is situated in the city of Madison, says that the students of the University are exposed to many temptations in that city, and he calls upon the civic authorities to do something to make Madison more moral. Many young men, he says, have been ruined during their connection with the University. He calls especially for the enforcement of the law regulating the sale of intoxicating liquors.

In many things we have greatly improved upon the days of our fathers—in churches—in education—in missions—in contributions—but we have fallen below their standard of personal experience and of holy living. We have not come out from the world as they did. They had a discipline to oblige the rich and the clever—have tolerated and are suffering the reproach of many things inimical to purity—to self-denial—to duty.—*Bp. Pierce in Mason Advocate*.

From *St. Louis Signal*: A boy murderer suffered the extreme penalty of the law in Ohio not long since. As he stood upon the scaffold, his pitiful appeal to the men of Ohio was this: "That rope means first a glass of poisoned lemonade, at last a bottle of cyanide, and over in that saloon now filled with boys and men, my ruin was wrought. Oh! let me implore you with my dying breath, close the saloons as you love your boys; close them for protection!"

The *Christian Register* puts forth a new claim for public favor, which it should not be unwilling to share with the editorial fraternity. It says, "Were we to accept all the poems that come to us, the soil of our country would be sown with new made graves. It is the dose of disappointment which the editor with heroic self-restraint is compelled to administer to the lips of the rejected which saves the mortuary record from a freshest of statistics."

Phillips Brooks in a recent sermon says: "The Christian snatches a few moments for his prayers and then he drowns the whole long day in business. . . . Men have forgotten how to lift up their voices in the assemblies of their fellow-men and tell what God has done for them, or to cry out to him with eager prayer. Enthusiasm about the most infinite and exalting things in all the universe has gone out. You know the picture just as well as I. The Church knows it. The world knows it."

The *Kalendar* says:—"Some people talk a great deal about ministers, and the cost of keeping them, paying their house-rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty five millions of dollars to pay the salaries of American lawyers; that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to sustain six thousand ministers in the United States!"

"Missions broadly looked at," says the *Churchman*, "are the most important agency in modern civilization, and are the outgrowth of the highest and best impulses that the Christian church sends forth into the community. These are not merely colonies of zealous ecclesiastics sent to the ends of the earth, but companies of men and women who carry with them the highest truths and the largest ideas that are in the world. And the practical operations of missions in foreign parts have shown this."

You want money for building or repairing the house of worship. Two ways of getting it might be proposed. You might make an effort to get help from worldly men and women by giving them some sort of an equivalent in the way of amusement or feasting. You might make an effort to get it by praying that God will move the hearts and open the hands of the people to give directly and cheerfully to this good cause. Adopt the method which you think the Head of the Church would himself prefer.—*Nashville Adv.*

The *London Lancet*, referring to the grocer's license, says:—"We oppose the grocer's license boldly and solely on principle. We believe that the facility which it offers for the introduction of spirits, wine, and beer into houses clandestinely is most injurious, and has certainly caused, and is still causing, much dire social mischief. Women of all ranks and classes are encouraged—indeed, enabled—to drink secretly, because they can procure intoxicants without visiting the establishments of licensed victuallers or incurring the risk of dealing direct with spirit, wine, and beer merchants."

In the old church of Arbroath, Scotland, on Sunday week the assistant minister of the parish read a judgment of the session, to the effect that two ladies, members of the congregation, were unanimously found guilty of the sin and scandal of spreading infamous falsehoods, and were suspended from the communion for twelve months and thereafter until they should appear before the kirk session, and have the said sin and scandal removed. According to the *Scotsman*, the two ladies, whose names and addresses were given in the public intimation, deny the charge brought against them. Both were present throughout the service.

Methodism has this distinct advantage over other ecclesiastical systems, that it has no vacant churches and no vacant men. But still our methods of transference are delicate and are liable to abuse. We should like to re-visit circuit committees just now that there are "ethics of invitation," and that one minister should be corresponded with at a time, and if he is willing to accept an invitation, a provisional one should follow as a matter of course. We think that a committee is guilty of something worse than a gross breach of etiquette if it decides on writing to a dozen different ministers simultaneously with reference to a next year's appointment. In one case several replied favorably, but of course only one could be selected.—*London Methodist*.

FAIR MORN OF THE AGES.

Fair morn of the ages, the sealed tomb is broken!
Proclaim it, melodious chimés—
The wonderful word, "He is risen," is spoken.
The joy of all peoples and times.
Burst, burst into bloom, then, ye gardens of roses!
Sing, voices of spring, in the light!
Full of life is the hope that in Jesus reposes,
And with immortality bright.

GETHSEMANE.

BY THE REV. DR. DEEMS.

Could Peter and James and John drink of the cup of which he drank and be baptized with the baptism wherein he was baptized? So they thought. Now, their Lord shows them that cup and that baptism. What a mark of confidence! He did not reject them because of their self-conceit and ambition. He knew that these were frailties belonging to the souls that were devoted to him, and he never expects of human nature a perfection which does not belong to it! So he takes them with him into the Garden of Sorrow. No confidence is greater than that which we place in the friends whom we admit to a sight of our agonies.

Now, what a sight we are permitted to behold! Here is a man of absolutely spotless life, who never did a wrong, but always did all that he should do, and did it in the most admirable way. Here is a man dearer to the Infinite God than ever man who has lived upon the face of the earth. Here is a man in whom the world is more indebted than to any other man that has lived, a man whose name is to be more widely known and highly honored and deeply loved than any other name. And this man is enduring agony. He has never committed a sin; he has never made a mistake; he has never harbored a thought that could be the seed from which any plant of remorse could grow. There is nothing which can possibly arise from within to disturb him. But from without he is surrounded with every form of spiritual assault and every conceivable image of terror, that he is wailed in with sorrows.

In his agony he prays. Lord, fix thy example in my soul. No men, no saints, no apostles, no Peters, nor Johns can help me when in spirit agony. I must go straight to God. O how much I owe to Christ's "Abba!" It was the familiar word to him, the Syrian word, springing to his lips in his great distress. How consecrated by its employment on this awful occasion! How the spirit secretly, in the souls of the Lord's children has since been crying "Abba!" How the Spirit of God's Son in our hearts is still crying "Abba!"

And what a prayer! How, in words, like so many of my own! O that in spirit mine may all be like that, "Remove this cup from me!" He prayed that! See how naturally human is the prayer. In briefest words, in the condensed rhetoric of agony, he utters his prayer, and tells just what was the uppermost wish of his heart, just as any stricken man or woman, or even a little child, would do. And then he adds what was in the bottom of his heart and pervaded his whole life, "Thy will be done." As if he had said, "Father, naturally I will that this cup should pass, but graciously I will that thy will be accomplished." O that the Spirit of God's Son in our hearts may cry, "Abba, thy will be done!"

The agony of my Lord seems to have had no selfishness. His disciples slept, slept near that horror of darkness. He could have no human sympathy. But how he apologizes for them! O exquisite grace in exquisite suffering! He finds for them a plea they might never have discovered nor dared to offer, "The spirit is willing, but the flesh is weak!" Lord, ever make that plea for me!

CHRIST IS RISEN.

And now through this endless refrain there breaks a new voice. "Christ is risen," it sings in a carol of joy which angels could not make more sweet, "and become the first fruits of them that slept." The stone has been rolled away, not from the sepulcher in the garden alone, but from all the sepulchers in which men have buried their dead since the world began. The resurrection of Christ was not an isolated victory over death; it was an universal triumph for all humanity and for all eternity. It left ajar a door into the very heart of the mystery; it took up the parable of life and retold it from the divine side. It changed the place of burial into a harvest field, in which all their days men have sown the corruptible with tears, but from which they shall reap the incorruptible with songs of rejoicing. The dawn of Easter morning close upon the brief, and light of the short wintry days is a perpetual symbol of the universal resurrection which follows fast upon the universal death. Walking among these tombs, in which lie the hopes, the aspirations and the affections of earth, Christ says they are not dead but sleeping. They are down as a bud, they shall reappear in the bloom of the perfect unfolding. There was a deep truth in the old fancy which called the place of burial "God's acre"; for such, in reality, it is. Nature takes up the parable and repeats it in the freshness of every spring and the glory of every summer. Nothing is lost in her vast economy, nothing suffered to remain dead. The seed which she sows is only a step toward new growth, the seed decomposes that it may send through the sod a cluster of living germs. Everywhere life springs out of death; that which was corrupt turns into beauty. Nature will not tolerate death, but lays hold upon it and sends it back into the tide of life.—*Christian Union*.

A REVIVAL IN FRANCE.

The revival in the South of France, to which we have more than once or twice referred, appears as likely to be "permanent" as is undoubtedly veritable. From Lausanne the Rev. D. Bernard writes a letter showing the President of the French Conference, together with himself and his brethren, Galland and Duval, to have been engaged towards the close of February in the blessed work of conversion at several places. In one week they counted more than sixty cases in which penitence had ripened into peace. At Lausanne M. Cornforth and the writer joined in exhorting the impressed to an immediate decision. In the absence of any perceptible response, M. Bernard followed a number of persons whom he knew to be seriously affected (*travailleurs*), and the three who returned with him to the chapel being warmly exhorted by Mr. Cornforth, and prayed with by both ministers, "All found peace." Much cheered, the colleagues went next day to Alais and held meetings with MM. Galland and Duval. At the first a girl who had lost her mother was "taken up by God;" at the next, "witnessed a good profession," one of them being a daughter whose "mother held her in the arms while she prayed for her." The second day was "more glorious still," when "more than twenty five persons gave themselves to their beloved Saviour," one of them being "a dear old man." On the third day likewise great blessings were "granted us," being the last the brethren could remain; but says M. Bernard, "the Lord made us comprehend the necessity of continuing these glorious meetings." It was therefore decided that he should remain alone at Alais, while his brethren, Galland and Duval, went on to Lameloux and the other to Branaux, and the President to Valleraugue, where he was looked for. The services held at those places were happily successful.

A JUDGE'S STATEMENT.

A few weeks ago, Chief Justice Chase said in the course of a speech in New York: If a man can't do all the good he would like to do, he should do all the good he can. So I stand here in favor of the project of High License, but if I have a hope I desire to see realized it is that I shall live to see the day when no man, under the sanction of law, shall put a drop of intoxicating liquor to his neighbor's lips. That hour is coming. . . . I read in the newspapers that the prophet of Soudan sends before the simple message: "I am coming; be ready." I hear in the air and on every hand the same message to the temperance people of this country. I heard it last fall in Ohio, when 320,000 people of that prudent child of the West marched to the ballot-box, and voted for prohibition in the Constitution. I heard it in Kansas and Iowa as it is now being heard in Maine, and, despite all prediction and argument and criticism, I say it is coming with speedy steps everywhere, for it is borne on the hearts and best morality of fifty millions of people.

God's and man's law prohibits murder, yet scarcely a week passes but some murder, horrible and horrifying, is committed. Shall we abolish the prohibition of murder on the plea that prohibition doesn't prohibit? We prohibit burglary and larceny, yet every day those crimes are committed, not only by men who pick your pockets, but by men who have taken solemn oaths to obey the law, and yet steal and plunder the taxes in the public treasury. Shall we, therefore, abolish our prohibition of larceny? No, we will maintain the law as far as possible, and struggle to raise the public standard of morality so that all living agencies of hell shall be closed absolutely, and we will enforce it so far as human skill can. . . . My twenty-nine years experience as judge has taught me that of all the causes of sin and misery, of sorrow and woe, of pauperism and wretchedness, intoxicating liquor stands forth the unapproachable chief. Within the last three days a poor weeping mother came to me to ask my help in getting her son pardoned out of the State Prison. I told him that if he would give me the name of the man who sold him the rum which led to his crime I would remit a large part of his sentence, and would impose the severest penalty the law would permit upon the poisoner who served him with the rum. Shall I be mealy-mouthed when I speak of such men? I will denounce the rascality that sells liquor to men, women and children with as much violence as God gives me power to utter!

I can't stop the sale of intoxicating liquor here—no body of men can—but the hour is coming when we can. I do not think this High License bill will do as much as its friends suppose; but it will do something. . . . My mouth never shall be closed against the evil that my position shows to be the chief source of all the evil that drags my fellow-men down, and opens the gates of hell upon them.

THE BELIEVER'S VICTORY.

A good Scotch brother, who well knows the wiles and depths of Satan, was showing in his sermon how the adversary sometimes tries to break the hold of the will of Christ by a long, persistent pressure of temptation upon it. It was as if he had set a siege about the soul to starve it into surrender. He told the following story in illustration: An old Scotch baron was attacked by his enemy, who encamped before his gates, and would allow no provisions to enter them. He continued the siege long enough to have exhausted the supplies within; but there was no sign of capitulation. Weeks and months passed away, and yet no surrender. After a long time the besieger was surprised one morn to see a long line of fish, fresh from the sea, hung over the wall, as much as to say, "We can feed you;

and surely you can't starve us out so long as there are fish in the sea; for we have an underground connection with it, and the supply is inexhaustible." "So," said the prosaizer, "Satan may besiege our gates, but he never can compel us to surrender; for our food comes not through the gates, but from above, and through channels invisible to his eyes, and the living Bread of Life, which is inexhaustible, is within the gates. No matter how long the siege, we need not fear."

A LOOK BEYOND.

It is well to take a look beyond our own fields occasionally, and an excellent opportunity for one such look is given in the twenty-fifth annual report of the above named society. The Christian Vernacular Educational Society for India, is an English organization which was begun just after the Sepoy mutiny in India, when English conscience was aroused to answer the question, Are we as Christian rulers meeting our responsibilities to these our heathen subjects? The threefold object of this society, to raise a body of trained Christian schoolmasters in their own language; to maintain schools, and to provide interesting and instructive educational and popular literature in the numerous and dissimilar languages of India, is most effectually realized. At Dindigul, in the Madras Presidency, at Ahmednager in the Bombay Presidency, and at Amritsar in the Punjab, are the training-schools, from which 700 schoolmasters have gone forth. In the society's schools one thousand children are taught, and six times this number are in indigenous health-schools, visited by the inspectors, and aided by the publications of this society. The third object which is undertaken is the one in which we are chiefly interested, and in the providing of a Christian literature for India, this organization must be counted as a most powerful helper. From fifty book depots, by the hands of its one hundred and fifty colporteurs, ten million copies of publications, permeated with Bible truths, have been scattered over the land. The C. V. E. S. is truly catholic, and is heartily co-operative with all Protestant missionary societies in India, Burma and Ceylon.

A calm, self-possessed captain of a vessel was asked: "Captain, I suppose you know where every rock and shoal is along this whole coast; do you not?" "I know where they are not," was his reply—which is a more important thing. Admirable answer. If your faith is fixed on God, and your heart is wedded to his service, you will know where the danger and difficulties are not. Riding peacefully upon the great deeps of his love, your greatest joy will be that you no longer live by doubts, but by affirmations.—*Dr. A. J. Gordon*.

"A kiss from my mother," said Benjamin West, "made me a painter." "The prayers of my mother," says a Christian can say, "have, by the grace of God, kept me from a thousand temptations, and led me in penitence and faith to the cross of Christ!"

Apostles never wasted a moment on a Gospel of patchwork. Their twofold text was, "Turn to the Lord," which meant repentance; and "Obey to the Lord," which meant a life of faith and holiness.—*Thos. M. Chalmers*.

Saints are not so much afflicted with suffering as they are of suffering in suffering, the offence is done; in sinning the offence is done to God.

Good men have the flesh for ever. He has but one who fears to be ever. He has a thousand who are ever, but that one.

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Richard Rev II, DD

OUR HOME CIRCLE.

GOOD FRIDAY. I bore with thee long weary days and nights, Through many pangs of heart, through many tears; I bore with thee, thy hardness, coldness, slights, For three and thirty years. Who else had dared for thee what I have dared? I plunged the depth most deep from bliss above; I not my flesh, I not my spirit spared; Give thou Me love for love. For thee I thirsted in the daily drouth, For thee I trembled in the nightly frost; Much sweeter thou than honey to My mouth; Why wait till thou still be lost? I bore thee on My shoulders and rejoiced; Men only mark'd upon My shoulders borne The bleeding cross; and shouted, hungry-voted, O wretched their heads in scorn. Thine did nails gave upon My hands, 'twixt nails Dd thorns for frontlets stamp between Mine eyes. I, Holy One, put on thy guilt and shame; I, God, Priest, Sacrifice. A thorn upon My right hand and My left; Six hours agon, 'twixt in misery; At length in death one smote My heart and cast A hiding place for thee. Naked to the racking cross, than bed of down More dear, whereon to stretch Myself it is my wish; So did I share a kingdom—share My crown; A harvest—come and reap Christina Rossetti.

"ONCE."

"There never was such an affliction as mine," said a poor sufferer restlessly tossing in her bed in one of the wards of a city hospital. "I don't think there ever was such a racking pain." "Once," was faintly uttered from the next bed. The first speaker paused for a moment; and in a still more impatient tone resumed her complaint. "Nobody knows what I pass through. Nobody ever suffered more pain." "Once," was again whispered from the same direction. "I take it you mean yourself, poor soul! but—" "O, not me," exclaimed the other; and her pale face flushed up to the very temples, as if some wrong had been offered—no to herself, but to another. She spoke with such earnestness that her restless companion lay still for several seconds, and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back from the mouth as in pain. Yet there dwelt an extraordinary sweetness in the clear gray eyes, and a refinement on the placid brow, such as can only be imparted by a heart-acquaintance with him who is "full of grace and truth." "O, not myself! not me!" she repeated. There was a short pause, and the following words, uttered in the same low tone, slowly and solemnly broke the midnight silence of the place: "And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him and mocked him saying, Hail, King of the Jews! And they spit upon him, and took the reed and smote him upon the head. . . . And they crucified him, and parted his garments, casting lots. . . . And they that passed by reviled him, wagging their heads. . . . And about the ninth hour Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me!" The voice ceased, and for several minutes not a syllable was spoken. The night nurse rose from her chair by the fire and mechanically handed a cup of barley water, flavored with lime-juice and sugar to the lips of both sufferers. "Thank you, nurse," said the last speaker. "They gave him gall for his meat; and in his thirst they gave him vinegar to drink." "She is talking about Jesus Christ," said the other woman, already beginning to rest restlessly from side to side. "But," she added, "talking about his sufferings can't mend ours—at least not mine." "But it lightens ours," said the nurse. "I wonder how." "Hush!" And the gentle voice again took up the strain: "He hath borne our griefs, and carried our sorrows. . . . He was wounded for our iniquities; the chastisement of our peace was upon him, with his stripes we are healed." The following day, as some ladies visiting the hospital passed by the cots, they handed to each a few fragrant flowers. "The gentle voice was heard again, "If God so clothe the grass of the fields which to-day is, and to-morrow is cast into the oven,

shall he not much more clothe you, O ye of little faith?" A few days passed away, when, on a bright Sabbath morning, as the sun was rising, the nurse noticed the lips of the sufferer moving, and leaning over her she heard these words: "Going home! I have fought the good fight. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day." Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over. The soul was gone.—Sword and Trovel.

GODLY WOMEN.

In his discourse at the funeral of the late Bishop Kavanaugh, of the Southern Methodist Church, Bishop McTear said: Like Timothy, the unfeigned faith that was in him "dwelt first in his grandmother and his mother." Dr. Hinde, an English surgeon on the ship that brought Gen. Wolfe to Quebec, after that war was over, settled in Virginia, practicing his profession. There he married the daughter of a merchant, a fellow countryman, Hubbard. An affectionate husband, he was roused to a strange fury when his wife heard the Methodist preachers, and attended their meetings in his neighborhood about 1780. A scientific infidel, as he boasted himself, he undertook to cure this madness, and actually applied a blister-plaster to her head. The next day the Doctor asked how the blister-plaster was coming on? "I know nothing about the blister-plaster," was the reply. "What! did you not take it off?" he exclaimed. "No." Of course he knew it was in a bad condition. He stood asfounded, over me by the intensity of feelings which now were reversed. He dressed the blister as well as he could, and sitting down by her side, patiently remarked: "I expect if you were to join the people you would feel better." In the end he joined them too, and became as famous as his good wife for constancy, and more famous for fervor of piety. Bishop Asbury, so late as 1813, was at the Doctor's house in Kentucky, where he had settled in 1797, and notes in his journal his joy at meeting his happy old friend once more this side of heaven, and adds: "He will never again, I presume, put a blister on his wife's head to draw Methodism out of her heart." Nine of their descendants in the third and fourth generations became Methodist ministers. "Mind is from the mother," says Isaac Taylor, when speaking of John Wesley's mother. With this agrees Tennyson's line: "The mother makes us most." This good woman, in advanced age, became apprehensive that she would lose her eyesight. To relieve in some measure the calamity she saw coming, she committed to memory a large portion of Baxter's Saint's Rest, some of the sermons of Wesley most admired by her, and forty hymns. "I have held the book," says her grandson, the Bishop, "and heard her recite for an hour at a time, and she but rarely miscalled a word; and those she would miss were a mere substitution of the little connective forms of speech, that did not much affect the sense. The satisfaction she realized in this, she said, well rewarded her for the labor of committing. Even in her blindness she was cheerful, devoted to her Christian duties, and resigned to the will of God." The daughter of this saintly and sensible woman, and the mother of our deceased Bishop, Hannah Hubbard Hinde, gave to her son as much of her name as possible. He was converted Nov. 3, 1817, and the following January joined the Methodist Church. His father, Rev. Williams Kavanaugh, in some ecclesiastical unpleasantness, joined the Protestant Episcopal Church, and was a minister therein; but the mother clung to Methodism, and carried the children with her. Bishop Kavanaugh used to say it was impossible, by nature and grace, for him to be a bigot; for his father was an Episcopalian, and his mother a Methodist; he was convicted under a Baptist sermon, and converted in the home of a Presbyterian preacher.

Rev. Dr. Cuyler says that if he had to begin his life-work again, he would devote less time to the reformation of fallen men and women, and much more to the salvation of children. Those who are thus beginning their life-work might profit by this hint.—Signs of the Times.

TRUE EASTER.

The world for the dead Christ weepeth, And holdeth her Lenten fast; Doh she think that Christ still sleepeth And night is not overpast? Nay, but the word is spoken, Nay, but the tomb is broken, And "Christ is risen! Yes, Christ is risen indeed!" Long past is the Lenten morn'ing, Long past is the Easter night, Long past is the Easter dawn'ing, Now it is noontide bright. Set every soul to gladness; Why should the bride have sadness? Her "Lord is risen! Her Lord is risen indeed!" He suffered once and forever the cross, the scolding, and pain, Once did the sentence sever, But never, never again, Earth nor hell can receive us, Jesus never will leave us, For "He hath risen! Yes, He hath risen indeed!" Always so ready to ease us, Always so willing to stay, Pray, pray that the living Jesus May walk with us to-day. Always the last refuge, Always the same glad story, "The Christ is risen! The Christ is risen indeed!" —Lillie E. Barr.

MAN AS A HOUSEKEEPER.

Man is a creature that has always elicited our unqualified admiration; he is in many capacities useful, and by a judicious arrangement of blue cloth and brass buttons, can often be rendered to a certain degree ornamental. In the sphere of action for which his many estimable characteristics have qualified him, we accept him without a murmur; but when it comes to have him foisted upon us as a house-keeper, we indignantly reject him. We have wintered and summered him in that capacity, and he is an ignominious failure. For the ornamental part of housekeeper, he is peculiarly unfitted; his soul is closed, and his vision dim to the truly beautiful. He scorns bric-a-brac, and is not susceptible to the ennobling and refining influence of that home angel, the tidy. If there were fifteen ties on one chair he would manage to crumple ten under him, and get up with the rest on his back. He is a sworn enemy to all decorative art, and it not watched will go to bed on the pillow-shams. He pulls the bed-clothes down to the floor when he gets up; he leaves water in the wash-bowl, and hangs the towel on the floor. He makes a hat-rack of the piano, and expects to find his slippers just where he left them last week. His idea of being comfortable is to throw open every door and window in the house, and as to becoming arrangement lights and shades, his mind is a perfect blank. He was never known to make a knot in a towel and chase flies out of the room, and if he does not see what he wants the minute he opens the bureau drawer, he knows it is not there, and you cannot convince him to the contrary. He lacks neatness, and drags out the weak-legged chair for a visitor to sit in. His mind is not nimble at taking hints. We have seen a man, who understood Emerson, help himself to the last slice of cake, with company present, and unobtrusively call for more, notwithstanding his wife was kicking him under the table and winking at him over it. It will be readily seen that he is, by nature and education, totally disqualified to act as goddess of the home. His occasional presence is necessary to have him patronize the deserving institution at least three times a day, and it looks well to see him sitting around in the evening; but it would never do to leave him in charge of the dearest spot on earth. He would bankrupt domestic bliss in a week. Let all who are interested in the preservation and maintenance of the fireside, humbly petition the managers of this new movement to exempt a few ab-judged, industrious women to continue the time-honored and laudable employment of house-keeping; or at least to postpone any radical change until a few men have been taught to discriminate between macramé lace and dish-towels.—Ex.

There is but one true, real, and right life for rational beings; only one life worth living, and worth living in this world, or in any other life, past, present, or to come. And that is the eternal life, which was before all worlds, and will be after all are passed away—and that is neither more nor less than a good life; a life of good feelings, good thoughts, good words, good deeds—the life of Christ and of God.—Kingsley.

"GO QUICKLY AND TELL."

To the women was the commission given to bear the joyful intelligence that Jesus had risen; they were able to testify by word of mouth to the vision of angels, and to the fact that they had seen him who, no longer dead, was soon to appear to them. And how the hearts of the disciples would have thrilled with delight had they believed the testimony of the women, instead of regarding their words as "idle tales." One has very truthfully said, "Man does not owe to Christ the peculiar tribute of loyalty and devotion that woman does." Christ has, indeed, atoned for the sins of man; but his mission to woman has been twofold in its relation to her, for he has not only saved her soul, but actually brought and cultivated her intelligence for the good of society. It was the women more than the men whose faith ventured to show to Jesus those personal kindnesses which our Lord ever appreciated. How his heart went out in loving sympathy toward the woman who, though "a sinner," came into the house of a Pharisee with her box of ointment, and washed his feet with her tears, and kissed them, and wiped them with her hair, and then anointed them with the precious ointment. And Jesus enjoyed this personal devotion, and he said that though her sins were indeed many, yet they were all forgiven.

Jesus well knew what a power this woman would be to show forth what his love had done toward the worst of sinners. And her testimony was needed then as much as testimony is needed now. And we in this day have even greater advantages over those who lived when Jesus was upon the earth. We can have personal communion with him; to us, he may be an ever-present Saviour, a constant companion, a friend; and not only our conqueror, but our keeper. Mary and Martha enjoyed only occasional visits, to which, during his absence, they must have been ever looking forward; but he has said to each one of us, "Lo, I am with you always." He has promised to take up his abode, his dwelling-place, in our hearts, and the Holy Spirit is ready to reveal him unto us. The Comforter takes of the things of Jesus and shows them unto us; shows him as able to hold us back from yielding to our besetting sins; shows him as our constant, unchanging, complete, and perfect Redeemer; shows him as able to keep that which we commit unto him; shows him as able to do exceedingly, abundantly, above all we can ask or even think. Then shall we in this day of such blessed privileges, in this the Holy Ghost dispensation, be forgetful of what we owe to Jesus, and refrain our lips from uttering forth his praises? For has he not said, "I create the fruit of the lips;" and will he not, then, give us the song in the heart that we may bring forth the fruit from the lips?—Mrs. W. E. Boardman.

YOUNG MAN, BRACE UP. A lazy man is too contemptible to live, and has no rights his fellow men are bound to respect. Young man, you may as well understand, first as last, that you have got to work for all you get in this world. You may not always get what you earn, but if you would keep out of the poor house, and have a competency in your old age, you will have to work for it. To be sure there is a great difference in men. Some are endowed with greater intellectual powers than others, while some are born low down in the scale of intellectuality, but mark you well the physique of such men. There is a way provided, however, for every man to better himself. You won't find it in the gin mill, neither is it to be found at the gaming table. Remember one thing, and that is, you have not the capacity to take into yourself all the strong drink made in the world, and you had better let the contract out before you attempt to work on it.

When a young man sits down in idleness, with the idea that the world owes him a living, it's high time his body was committed to the dust whence it came. As for his soul, nothing in this world will ever be known of it. A record of the young men who have been unfortunate enough to have a fortune left them shows that eight in ten never amount to a single atom in the world, and

seven out of the eight die bankrupt, financially, morally and otherwise.

When a father brings up his son in idleness, never teaching him the first principle of economy or the value of a dollar, he commits a terrible blunder. The father guilty of such a crime generally has to saw wood for a living in his old age. Nine out of ten of the boys with fathers who bring them up in idle luxury, ere they reach the meridian of life are total wrecks—wrecked on the rocks of total depravity which lie beneath the stream of life, and on whose sharp and ragged edges thousands of lives have been wrecked and ruined. Money bags may, like bladders, keep you above the waters of distress for a time, but puncture them, let their contents escape, and you sink.

A young man, you have undoubtedly meant to do well. No young man ever goes astray intentionally, but in some idle, thoughtless moment he graduates from soda water and lemonade to something stronger, and before he is fairly aware of it he has not only lost caste; but has a whole menagerie on his hands and is employing a doctor to help dispose of his immense elephants and snakes that laughingly cuddle in his boots. Yes, the world presents too many temptations for the minds of all to withstand, and the only safe way for a young man is to keep away from the temptation.

Boys, the recklessness of youth is what has caused so many mothers' hair to turn as white as the driven snow. It's this that has caused so many fathers and mothers to give up by the wayside and be laid in premature graves. The follies of our youth hang heavier upon the hearts of our fathers and mothers than the mill-stone that grinds the kernel into the finest flour. It's almost a pity that some of our young men of to-day didn't fall in between the mill-stones before they had caused the trouble they have.

COUNT THEM.

Count what? Why, count the mercies which have been quietly falling in your path through every period of your history. Down they come every morning and evening, angel messengers from the Father of lights, to tell of your friend in heaven. Have you lived these years wasting mercies, treading them beneath your feet, consuming them every day, and never yet realized from whence they came? If you have, heaven pity you! You have murmured under your affliction; but who has heard you rejoice over the blessings? Do you ask what are these mercies? Ask the sun-beam, the rain drop, the star, or the queen of night. What is life but a mercy? What is the propriety of stopping to play with a thorn-bush when you may just as well pluck sweet flowers and eat pleasant fruits! Happy is he who looks at the bright side of life, of providence and of revelation; who avoids thorns and sloughs until his Christian growth is such that, if he cannot improve them, he may pass them without injury. Count mercies before you complain of afflictions.

OUR YOUNG FOLKS.

EASTER. Give flowers to all the children this blessed Easter Day; Fair crocuses and snowdrops, And tulips brave and gay. And tell them, tell the children, How in the dark, cold earth The flowers have been waiting Till Spring should give them birth. All Winter long they waited, Till the south wind's soft breath Bode them rise up in leav'ry, And bid farewell to death. Then tell the little children How Christ our Saviour, too, The Flower of all Eternity, Once death and darkness knew. How, like these blossoms, silent Within the tomb he lay, Then rose in light and glory, To live in heaven for aye. So take the flowers, children, And be ye pure as they, And sing to Christ our Saviour This blessed Easter Day!

EASTER FLOWERS.

The church on the Heights was decorated with flowers for Easter. The pastor was in the pulpit, and the people were in the pews. The organ was filling the house with music. The sexton, standing just inside the door, felt a pull at his sleeve from behind. He looked around. Two children, a boy and a girl, stood outside. "May we come in?" asked the boy.

"Wanth to thee the flowerth," said the little girl.

"I don't know about you," said he. "You mightn't sit still." "We will! We'll sit just as still as can be," said the boy. "Well, you may sit in one of the side pews. You can't see the flowers there, to be sure. But if you wait till service is over, you can go near the altar and have a good look at them."

Many wondered at the little shabby pair, sitting so quietly in the pew nearest the door. One young lady stopped to ask them: "Why don't you go home now? The service is over."

"Waitin' to thee the flowerth," said the little girl promptly. "The man said we might go up there and see them at the folks are gone," said the boy.

"O! Well, come with me. I'll take you to see them." The children followed the young lady up to the altar, and stood feasting their eyes in silence.

At last they seemed satisfied, and turned away. "We must go home now," said the boy. "Mother'll be pleased that we got in to see the flowers."

"Why didn't your mother come with you?" asked the young lady.

"O, she can't never go nowhere, 'count o' the baby and Lil. Lil is a cripple, you know." "Where do you live?" "37 M. street, top floor," said the boy.

"A awful long wayth," said the girl. "Would you like a ride home," asked the young lady, "in a carriage with me?"

There was no reply to this strange proposition. The little couple were dumb with amazement. But their shining eyes and smiling lips were answer enough.

She spoke to the coachman, and then the children were put into the carriage. Crack went the whip, round went the wheels, and off they rolled, in such state as they never rode before.

They stopped in front of an elegant mansion. The young lady went in, and came out again with two lovely bouquets, which she put into the children's hands.

"Thank you!" said the boy, in a still, dazed fashion, as if he doubted whether he was awake. "Fank you!" said the little girl, and kissed the flowers.

"You don't talk much to me," said the lady, laughingly. "What makes you so silent? What are you thinking about?" "I was a wonderin' what you did it for," said the boy.

"For the love of Christ, dear," said the young lady, slyly. "Because to-day is Easter Sunday—the day the dear Lord arose. He is my Lord, and yours if you love him and obey him. And he likes to see me kind to his little ones."

Their story was told to the weary mother, shut in and burdened by care and labor; to the hard-handed, unlearned, but honest father, and all day and all through the week the words that were most in their thoughts were those the young lady had spoken, "For the love of Christ."—Joy Allison, in Youth's Companion.

A QUICK TEMPER.

What did I hear you say, Theodore? That you had a quick temper, but were soon over it; and that it was only a word and a blow with you sometimes but you were always sorry as soon as it was over?

Ah, my boy, I'm afraid that was the way with Cain. People almost seem to pride themselves on having quick tempers, as though they were not things to be ashamed of, and fought against, and prayed over with tears. God's word does not take your view of it, for it says expressively that "He that is slow to anger is better than the mighty;" that "Better is he that ruleth his own spirit than he that taketh a city;" and "Anger resteth in the bosom of fools."

A man who carries a quick temper about with him is much like a man who rides a horse which has the trick of running away. You wouldn't care to own a runaway horse, would you?

When you feel the fierce spirit rising, do not speak until you can speak calmly, whatever may be the provocation. Words do lots of mischief. Resolve, as God helps you, that you will imitate our Saviour, who was always gentle, and when he was reviled, reviled not again.—Child's World.

Most men die before they have learned to live.

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THE SUNDAY SCHOOL

APRIL 20.

PAUL'S PREACHING.

1 COR 1: 17-31.

EXPOSITION.

17-18.—The apostle speaks comparatively not absolutely. The apostles' original commission included baptizing (Matt. 28: 19); and St. Paul did not intend to depreciate baptism (Rom. 6: 3-4). He did baptize some, as we learn from the previous verses. But in his view, preaching the gospel was their great work, and all other things were to be subordinate to it. If successful in making converts, baptism would necessarily follow in due course; but except in special cases now admitted into the Church by baptism, and this the apostles could well leave to those appointed over the churches, while they went on in their great work. The apostle describes the manner of his preaching—"not with wisdom of words." No one was more able to use all the arts of human rhetoric; but he chose rather to set forth the truths of the Gospel in a plain and simple manner—"lest the cross of Christ should be made of non-effect, or lest his hearers should think more of his eloquence than of the gospel which he preached."

18.—In the Revised Version "are perishing and are being saved"—a better translation, making the meaning much plainer. Those filled with the self-sufficiency of worldly wisdom reject the gospel as foolishness, and by its rejection are perishing; but those who in true simplicity have received it are being saved. They find it a power to humble their pride, to open their hearts, to renew their wills, and to transform them into new creatures in Christ Jesus.

19-21.—The world with all its boasted wisdom has never attained to the knowledge of God. On the contrary, the knowledge of Himself which God imparted in the beginning has been corrupted, until men turned "the glory of the incorruptible God into a lie." None of the ancient philosophers could find out God. The educated classes of Greece and Rome had wisdom enough to disbelieve the idolatrous systems trusted in by the common people; but all they could give to the anxious heathen instead was mere speculation. It was those whose wisdom the Lord confounded by what they considered "the foolishness of preaching." In our time it is the same. We find those wise in the wisdom of this world sneering at preaching as a means of reforming and elevating men, but, notwithstanding, the preaching succeeds; men's hearts are moved; numbers feel the power of the Gospel; characters are changed, and lives are saved.

22-25.—The Jews require a sign. See Matt. 12: 38; 16: 1; Mark 8: 2; Luke 11: 16; John 4: 48. They not content with the miracles Jesus had wrought, wanted some visible sign continually wrought, and this desire became a stumbling block to them in receiving the truth. The Greeks seek after wisdom. They were unwilling to receive any doctrine they could not subject to the test of their philosophic systems. Neither class was prepared to receive the gospel, for it requires the exercise of a simple faith in the truth proclaimed.

26-29.—With a few exceptions, the early converts were from the lower classes. The progress of Christianity in those days was the fullest possible illustration of what the apostle says; for beginning with the common people, it made its way gradually upwards, until its converts were found in the palace at Rome, and eventually the Emperor himself became a Christian. Thus God confounded the wisdom of this world, and by the weak things of this world accomplished His great purposes.

30-31.—Jesus Christ is to believers in His wisdom. He is wisdom to us through the enlightenment of His Spirit, enabling us to see things as we had not seen them before; to distinguish the true wisdom from that which is false; to separate truth from error and understand the deep things of God.

2. Righteousness.—This word here means justification. Faith is imputed for righteousness to those who believe in Christ, and who, by the right co-operation of God (Rom. 8: 3). This justification is the introductory blessing of salvation, and the foundation of all other blessings, and of all other spiritual experiences.

3. Sanctification.—Distinguish between what is meant here and entire sanctification. The sanctification here is the principle of holiness introduced into our hearts on our conversion, which is to grow and spread until it fills our nature. It begins in regeneration, and is completed when we attain to full conformity to Christ.

4. Redemption.—Our full and final salvation. By the experience of the former blessing we are to attain to this; and each of them separately,

and the redemption which is the end of all, we owe entirely to Jesus Christ. Our glorying, therefore, is to be in Him. We may not boast, either of our wisdom or righteousness for at best we are sinners saved; by grace.

SAFEST PLACE ON A TRAIN.

A Central conductor was asked what was the safest place on a train. "Middle of middle car, right hand side," said that personage when asked. The rapidity with which he made the reply, led one to halt him as he was passing on, and ask him to explain himself. "Why," said he, "every one asks me that question, and I am so used to answering it that I have got it down to the fewest words possible. I shouldn't wonder if you were to ask me that when I am asleep if I wouldn't answer it without waking up. The middle car of a train is the safest, because it is the furthest removed from a collision either in front or behind. Even if an engine plunged into an open drawbridge, it might not take more than a car or two with it. Couplings would be likely to break, you know. Always sit in the middle of the car, because when cars telescope they are apt not to telescope many feet. As you can't tell which end will telescope, and as both ends may telescope, take to the middle. Whatever car you go in, sit on the right hand side of the car, which is to say, the side farthest from the other track, because it sometimes happens that freight projects too far beyond a flat car, and rips the windows out of passing trains."

SIZE OF SEED POTATOES.

As you have recently had some correspondence relative to potatoes, I give the following experience this year: I had set out a young orchard on good land, and planted part in potatoes, hauling out for these some manure. I could not give them much attention. Part of the plot was planted with small whole potatoes left over from the previous winter's supply, and part was planted with "seed potatoes," bought for the purpose. In May I had the refuse straw and chaff from the stock yard hauled and the plot well covered with it. The plot was left alone till digging, save half a day's labor in July, when I had a hand to pull up the weeds. The potatoes were dug in September, and yielded so handsomely that I was induced to measure the plot. It proved to be 3-8 of an acre, and yielded 95 hampers, the hampers holding considerable over a bushel. The part planted with whole small potatoes yielded better.—R. P. B., in the Country Gentleman.

USEFUL HINTS.

Use the best language in your common conversation at home, and you will soon acquire the habit of using it on all occasions.

Fowls well fed and well cared for are always in good condition for the table or for laying; but when half-starved and neglected, they do not put on flesh nor produce many eggs.

To make mock duck; take a round steak; make stuffing as for turkey; then spread the stuffing on the steak, roll it up and tie it; roast from half to three quarters of an hour.

Frosts will fine the soil more perfectly than any tools of the cultivator. It not only releases the inert plant food in the soil, but makes the manure that is added more available for the crops of the next session.

There are thousands of people who cannot use tea and coffee without injury even in their mildest dilutions. When strong and in large quantities they may impoverish the nerve force, and prepare the way for the various or all forms of nervous diseases.

In making tapioca cream, use one quart of milk, two and a half cups of tapioca, three eggs; beat the yolks with one cup of sugar, put the tapioca in the milk; set on the stove; heat and dissolve, then put in the yolks with the sugar and boil; froth the whites and stir in.

Chrysanthems that have bloomed in pots should have the stems cut off as soon as they are out of flowers, and the pots containing the roots removed to the cellar, where they should be looked to and not ever allowed to get so dry as to kill the roots.—Agriculturist.

Nothing Hunts out Corns.

Like tight boots. Corns are very small affairs, but apply to them a pair of tight boots and all other concerns of life sink into insignificance. Tight boots and Putnam's Corn Extractor (the great and only sure cure for corns) may go together, and comfort will be their partner; but don't fail to use Putnam's Corn Extractor. Frisks, cheap, poisonous and dangerous substitutes are in the market. Beware of them. Putnam's Painless Corn Extractor. Pulson & Co., proprietors, Kingston.

The population of Japan, according to the census returns made this year, is 36,700,110, and is made up of 18,598,998 males and 18,101,112 females.

SANITARY INSPECTION. If you would avoid sickness clear away the filth and rubbish about your premises, establish proper drainage and admit pure air. The skin, kidneys and bowels are the sluiceways of the human body. Neglect these channels of health with Burdock Blood Bitters which act directly to purify the blood and regulate the stomach, liver and kidneys.

The discovery of tin ore in North Carolina and New Mexico appears to have been nearly simultaneous. The matter of priority is important, as the government will pay \$50,000 for the first discovery.

AN UNPROTECTED FAMILY. Is one that has not that valuable remedy, Flag-yard's Yellow Oil, in the house for accidents and emergencies. It cures colds, croup, sore throat, deafness, rheumatism, neuralgia, chilblains, burns, bruises and all painful injuries.

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WESLEYAN COLLEGE

THE WESLEYAN

FRIDAY, APRIL 11, 1884.

THE LESSONS OF EASTER.

Let us begin at the beginning of these lessons. Faith's first object of view is "the Lamb of God that taketh away the sin of the world." It seeks not a vision of the pre-incarnate Son. Before that glory man must veil his face. It looks for him as he was in his days of humiliation, when clad in a mortal garb, and found in the likeness of men. The man who thus "would see Jesus" finds him by no means human imagination. Ecclesiastical painters have not been content with graceful outlines of face and figure, but have adorned the head with the crown of light. Such conceptions are not in accord with the Scriptures which aid us in beholding him. It ought distinguished him from his humble followers; it was not a perpetual halo of light; it was rather the depth of the shadows which ever seemed to abound him in mystery. That mystery found its greatest depth and yet its most sublime solution on that day which we now commemorate. The cross is raised; the innocent One hangs on it in the utmost of agony; the plaintive prayer is heard, "Father, if it be possible, let this cup pass from me," and the sufferer dies—by whom yet the universe lives! "Great," it has been said, "are the mysteries shrouding the death of Christ, even if we view that death as an atonement for a world's sin; but if we do not so view it then dense darkness rests upon Calvary, and no star can brighten it for ever." But a voice reaches us, "All we like sheep have gone astray, we have turned every one into his own way and the Lord hath laid upon him the iniquity of us all." Here faith ceases her quest; looks, believes, and exclaims, "He loved me and gave himself for me." In the light of that love how low our highest ambitions, how poor our noblest purposes, how far our pathway below His!

Beyond the cross was the grave. Around that lonely, rock hewn tomb, just outside of Jerusalem's historic walls, hung earth's destinies. Guarded though it was by scarred veterans and sealed with the Roman seal that great stone rolled against the door, that grave must be opened. Though the everlasting hills were piled on it, though Satan stood sentinel with all his legions of demagogues, though every seraph must hush his song, and omnipotent energies be taxed for its accomplishment, that grave must be opened. "The Almighty Father-God had said it. The angels had said it. The prophets had said it. The Son of God himself had said it. That grave must be opened, and the silent, weary, mangled, crucified death-sleeper must come to life."

Amid all the joy of the Easter season let the Christian read over the old story of conquest. Songs and anthems are but the echoes of the voice of Him who shattered in fragments the mighty dominion of death and proclaimed eternal freedom for death's captives: "I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

"The cross—the grave—the skies." Eternity must tell the power of that personal resurrection. It established beyond possibility of doubt the truth that Jesus was the Son of God, glorified every office of the mediator; it established Him a Priest forever; and it invested Him with all kingly power. To declare that resurrection's power was to be thenceforth the highest honor that man could bear; to feel that power the blessing which could raise men into brotherhood with the Conqueror. And yet resurrection was only on his way to the skies, where was awaited the summons, "Lift up your heads; ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!"

Therefore, blessed are they to whom the risen Jesus to day by faith appears, as he did to Mary at the sepulchre. Let such adore him and, then, receiving eternity for clinging to his feet, let them tell to those who dimly seek to honor him by funeral tokens and floral tributes, only, how precious an Easter he is ready to give them. Therefore, "blessed too are the dead which die in the Lord." Does death of friends appeal, does the door un- closing to us and revealing the great

things of eternity to our comprehension alarm, let it be remembered that Christ's resurrection is a glorious proof that our bodies shall not be ruled out of all recognition in the work of redemption, but that they shall be raised. It was when writing on this topic that St. Paul burst forth into that series of joyous declarations which ever moves and checks our gloomy visions. Do we stand at the grave and cry out, "It is sown in corruption;" the grand, jubilant response is, "It is raised in incorruption." "It is sown in dishonor," is the humiliating confession; "It is raised in glory," is the Easter assurance. "It is sown in weakness;" and the triumphant answer is, "It is raised in power." "It is sown a natural body;" and over against this is put a wonderful glory, when it is declared that "it is raised a spiritual body."

TOWARDS THE DAY.

The friends of temperance in the United States have been both surprised and pleased at the defeat of the bonded-whiskey bill in the House of Representatives at Washington, by a vote of 186 to 53. The quantity of distilled spirits in the United States in October last was 115,949,235 gallons, of which the United States was taking care of 74,582,117 gallons in bond. As the period approached for taking the whiskey out of bond, the owners found that it would be difficult to meet their engagements without swamping the market, and so appealed to Congress to grant them an extension of time for paying the tax, the Government having the whiskey as security and charging 4 1/2 per cent. interest on the unpaid taxes. As a defeat of the bill would force the holders of the liquor to pay \$10,000,000 into the Treasury within three months, or else to have the stuff thrown on the market at a disastrous sacrifice, every effort was made to prevent such a result. The testimony before the Wisdom Committee in 1882 proved that the whiskey men had raised \$700,000 to pass the bonded extension bill. They failed in the last House, and now they have met with a crushing defeat. A despatch says that many of them believed until the last that success was almost certain, and the blank amazement with which they heard the result announced was as comical as it seemed pitiable.

This action is a long step towards a better day. Only men having some knowledge of public life can estimate its length. Millions of dollars were at stake at present, and more in the future; besides which was the influence of the liquor interest in politics, to which, unfortunately, we are not strangers in the Dominion. But happily, the higher class of politicians is beginning to understand that a great and general awakening has taken place on this subject, and they do not care to be known as friends of the liquor manufacturers. There is, however, a class that cannot persuade themselves that they have any future unless they can secure the support of the saloons, and some of these have been cruelly disappointed. The lesson will not soon be forgotten. The result will also be wholesome in reducing the production of liquors. The refusal to pass a similar measure in 1882 led to a reduction of the product from 105,000,000 gallons in that year to 74,000,000 gallons in 1883. Another such a falling-off would be a national blessing.

By way of reprisal the liquor dealers are threatening to send their liquor abroad for storage, and thus put several dollars per barrel into the pockets of foreigners. The expectation is that by far the larger part will be taken out of the country, and held for a period equivalent to that for which the bill would have provided. Bermuda and Bremen will be the two great storage centres. The public, however, has learned so much of the evil of this "dynamite" that it will look upon even its temporary exportation as "good riddance."

A FORECAST

"Free expression on all alterable things in Methodism," says Dr. Buckley, "is the principle upon which the Christian Advocate is edited." On this ground this able editor explains the appearance of another General Conference extra, of which he says: "Some of the things in it we believe, others we doubt and disbelieve, but send it out without note or comment, on the responsibility of the able men who write over their own names. Let

the Church 'read, mark, learn, and inwardly digest.' 'Inward digestion,' in a healthy mental constitution, assimilates truth and rejects error."

That the principle is the only correct one cannot be doubted, that its correctness is so readily admitted to-day is a proof of progress. But when the principle is so generally adopted, the Church must prepare herself for important changes in practice. It is scarcely possible that men of such weight as Robert M. Hatfield, D. D., can express through the official organ of the Church their conviction that such "modifications" of the itinerancy as will give "greater permanency in the pastorate" are "imperatively called for;" and can insist that "we must have them or be content to hold an inferior position in all the great centers of influence in our country. We must have them, unless we are content to be hewers of wood and drawers of water to other denominations," without causing more than a ripple on the surface. The Advocate is helping to keep in motion machinery which, however it may disturb the waters, it will find itself unable to stop. The keen eye of Dr. Buckley no doubt sees this, but like a brave man he knows his danger yet faces it. Even he however, shows symptoms of weakening, if he is accurately reported in the Tribune as saying at the New York East Conference that "while he did not oppose an extension of pastoral terms if a definite plan could be agreed upon, he was opposed to any giving up of the itinerancy."

As far as can be judged from the movements of our American brethren, one risks but little in predicting that the General Conference about to meet will decline to make any change, in spite of the conviction that some change is ardently longed for by a good proportion of the membership of the Church; but that in the succeeding General Conference, when the length of the test may have alienated some of her members as in the past, the change will be granted, as too many of the more important concessions have been—as a matter of imperative necessity.

BERMUDA.

A private letter from Bermuda calls forth our thanks to the busy writer. All our ministers there are actively engaged, and are not laboring in vain. A note in our Methodist news column gives some statistics of interest, but such figures, as those know who have labored in those islands, do not by any means represent all that is accomplished. Many have been blessed there through the agency of Methodism who have never borne—do not bear—her name. Expansion in the circuit work and in arrangements for the men under our care at the Dock-yard is contemplated. The work among the men of the army and navy is a pleasant feature in ministerial effort in Bermuda. Our correspondent in telling us that there have been conversations among the men,—even in prison, speaks of a young Scotch sailor with whom he had knelt there in prayer. On that "pile of oakum," he says, "I believe there was genuine consecration to Christ."

Another correspondent forwards a copy of the memorial on the subject of the right of use of the Parish graveyards. The memorial, signed by 387 representative men of Non-conformist and other bodies, was presented to the Governor on the 20th ult., for transmission to the Earl of Derby, Secretary of State for the Colonies. The Legislature of the colony having turned a deaf ear to the prayer of so large a section of the population, no alternative was left but the adoption of this course. It is to be hoped that Bermuda may not long be permitted to enjoy the undesirable distinction of being the only place in the British empire where such a discrimination against Nonconformists can be maintained in cemeteries which they have been obliged to aid in maintaining. Bermuda Methodists will do well to put themselves in early communication with some of those active men whose influence in behalf of right and justice for all is making itself felt in the British Parliament. Next week we will publish the memorial, as requested.

Joseph Cook is unsparing in his denunciation of the Congregational creed recently drawn up and signed by a number of leading Congregational ministers. The religious papers generally have received it with a certain degree of favor, but Mr. Cook

went so far as to say in the prelude to one of his Boston lectures:

"The new creed is a fast and loose compromise. It is a tissue of latitudinarian loopholes. What would be the result of adopting it? A millennium of milk and water. The new creed represents rather what a few holders of eccentric doctrines could be brought to sign than what the denomination, as represented in its councils or the working faith of its active churches, really holds. As, in a spring, the water sinks to the lowest level of the banks around it, so in the new creed, the doctrine sinks to the lowest level represented by the various conflicting views of the committee which drew it up."

There is some force in the remark of an English contemporary: "Mr. Cook is a great man, but a trifle too nearly omniscient, and some of his talk is 'tall' as well as able. But on the whole he is doing a great work well."

An exchange commends the wisdom of this counsel from an unremembered pen:

A great part of practical wisdom consists in the simple art of letting perplexing questions remain open; and conversely, one of the greatest, as well as one of the commonest mistakes which men make, is to imagine that all questions must be settled before one can go calmly on in the quiet business of duty doing. When the world begins to commend the wisdom of the farmer who refuses to plant his potatoes until he has settled the vexed question of the number of the elements, it may be time to begin debating whether Christian duties have no binding claim upon men, until the open questions of Biblical criticism or of religious philosophy find a universally accepted solution. Meanwhile, the greatest wisdom which the average Christian can show in the circumstances is to go bravely about his daily work, and let the open questions remain open.

Our neighbors in Prince Edward Island show their appreciation of the value of education by the amount they expend for its advancement. With a population scarcely a third as large as New Brunswick, their expenditure for the past year amounted to the large sum of \$101,193, considerably more than half that used for the same purpose by New Brunswick. During the year in the 424 schools in operation, 21,495 pupils have been enrolled, with an average attendance of 11,759. The Island will not suffer through her representatives abroad while she makes such generous provision for the youth, and maintains her present efficient management.

The "Woman's Exchange" is an enterprise undertaken by the Woman's Christian Association of Cincinnati. The object of its establishment was to furnish an arrangement by which women with slender purses but deft fingers could find a more ready and profitable sale for their work than in the general market. A year's trial has shown it to be an assured success. There was paid to women for articles sold there during the year, \$8,490. The receipts for the same time, \$12,506, were \$1,200 from subscriptions, \$860 from consignors' tickets, \$8614 from sales. This includes, needless to say, plain and ornamental, and pieces of decorative art.

It was John Wesley, who said to his preachers: "Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry;' the word properly means, He shall not scream. Herein is a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream; I never strain myself. I dare not; I know it would be a sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, yes, and John Mannors, too, were in such grievous darkness before they died, was because they shortened their own lives."

Mr. George Munro, of New York, has announced his intention to form a chair of metaphysics at Dalhousie College. He nominates Prof. Schurman as the incumbent of this chair, and Dr. W. J. Alexander as the incumbent of the Munro Chair of English Language and Literature thus rendered vacant. The College will thus be able to give to English literature the whole time of a competent man. The new professor, an alumnus of the University of Toronto, has an excellent record as a student. Mr. Munro's determination to build up his favorite college is worthy of imitation.

The Methodist Recorder, Pittsburg, reports in the columns of a recent issue seven hundred additions to the Methodist Protestant Church.

SEEKING FOR HIMSELF.

The Rev. J. C. Goucher, who as our esteemed contemporary, the Baltimore Methodist, reminds us, is a member of the Baltimore, and not of the Philadelphia Conference, is disposing of a part of his large fortune in such a way as to permit him to enjoy the pleasure of seeing the results. In addition to large sums given in aid of Methodist education in Japan, and the offer of a \$25,000 sine fide a ladies' seminary for the Baltimore Conference, he has liberally endowed a number of mission schools in India. Of these the Methodist says:

Mr. Goucher has good news from his schools in India. Somewhere about a year ago he projected a number of primary vernacular schools in that country. Sixty of these are now in operation in the Rohilund district, Northwest Province of India. There are from twelve to thirty scholars in each. They are taught by Christians and are Christian schools. They are opened every day with the reading of scripture and singing of hymns. The instruction in them includes the teaching of the catechism of the Methodist Episcopal Church. In the presiding elder's district of Jellalabad, there have been already twenty-eight conversions. Shortly after the school was opened in one ward of that city a whole family was converted and baptized through the influence exerted by it, and the prospect is that the whole ward will be brought to Christ. Mr. Goucher also provides one hundred scholarships in the high school at Moradabad for proficient scholars of these primary schools, and ten additional scholarships in the Bareilly College for those who by industry and proficiency in study may obtain them. Thirty-four pupils of the primary schools had, at last advices, passed the necessary examinations and been admitted into the Moradabad high school.

TO THE EDITOR OF THE WESLEYAN.

A TEMPTED SAVIOUR.

DEAR SIR,—The season of Lent is nearly terminated and I have from day to day deferred writing to you about a subject connected therewith: namely the temptation of the Saviour in the wilderness. I have repeatedly heard the passage in Hebrews 4th chap. 15th verse, quoted, and once preached from, but should like to enquire how Christ could be tempted in all points like as we are. He had no family cares, no business troubles, no notes to meet, no starving children to care for, &c. &c. How then is this text applicable to all men in all relations of life? I sincerely believe he helps his children in all their trials and difficulties if they look to him, but how he could be tempted as some of them are who have several years of sickness, &c. I cannot understand. Perhaps some of your correspondents may make some profitable remarks on this subject.

For the WESLEYAN.

W. F. M. S.

A united meeting of the Ladies' Auxiliary Mission Societies was held in the Grifon St. church, April 1st, for the purpose of considering the expediency of forming a Conference Branch, Mrs. D. Allison presiding. A goodly number was in attendance and the occasion proved profitable and interesting. The interest taken in mission work by our ladies is visibly increasing. Its greater breadth is shown by the happy results, the addition of new members to the societies already at work and in the putting forth of fresh efforts to help in this glorious cause, to which women especially owe so much. Its depth is manifest in consecration of talents and earnestness of purpose.

It was deemed advisable to form a Branch Society in connection with the N. S. Conference. The following officers were elected, Mrs. S. F. Huestis, as a vice president of the General Board, taking charge of this part of the meeting:

President, Mrs. G. H. Starr; Vice-presidents, Mrs. S. F. Huestis, Halifax North; Mrs. D. Allison, Halifax South; Mrs. Buckley, Guysborough; Mrs. Morton, Windsor; by virtue of office, being presidents of the above named auxiliaries. Cor. Sec., Mrs. M. Whiston; Rec. Sec., Miss L. Silver; Treasurer, Mrs. Wright; Auditor, to be appointed; Board of managers; Mrs. J. W. Smith, Mrs. Pope, Mrs. B. C. Burden, Mrs. Jairus Hart, Mrs. Northrup, Mrs. Wm. Crowe, Halifax; Mrs. Thomas Smith, Miss Starr, Windsor; Mrs. Gaetz, Miss Maria Hart, Guysborough.

LILLIE SILVER, Rec. Sec.

For the WESLEYAN

TEACHING OF THE TWELVE APOSTLES.

An important document has lately come to light, bearing the above title, which promises to create a genuine sensation in the ecclesiastical world. It is said to have been discovered by Philotheos Bryennios, Metropolitan of Nicomedia, in the library of the Most Holy Sepulchre at Pharus. The document is the production of an anonymous author, and its discoverer claims that it belongs to the literature of the sub-Apostolic church, fixing its date between A. D. 120 and 160. "In diction and style and cast of thought," he says, "the teaching seems to be like the simplicity of the Apostolic

Fathers, and nothing occurs in it suggestive of a later date." If the work so successfully maintains this claim to antiquity, its influence on the development of modern religious thought cannot fail to be of great power.

Two translations from the Greek have already appeared. The translation before me is by the Rev. C. C. Starbuck. The teaching begins by stating that "there are two ways, one of life and one of death." Each of these ways is minutely described. It gives a code of morals rather than an exposition of Christian faith, having a direct aim at the conduct. The first chapter is an epitome of the Sermon on the Mount. The second goes back to the Decalogue.

While the "Teaching" does not claim the same authority as the canonical Scripture, its general authority as a witness of Apostolic teaching and practice is of inestimable value. In this respect it presents to some sections of the church several hints to crack,—for example, on baptism we find the name of the Father and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. And if thou have neither, pour out water three upon the head into the name of the Father and Son and Holy Spirit."

The modest claimants of Apostolic Succession may try their skill, say with, on the following: "Appoint therefore unto yourselves bishops and deacons worthy of the Lord, meek and free from the love of money and true and proven: for to you do they also render the service of prophets and teachers." From this it would appear that bishops were simply pastors appointed by the churches. Of course it is all right, but the word "appoint" makes a weak link in a chain which has to sustain such a load.

E. B. MOORE.

Annapolis.

MISSIONARY MEETINGS AGAIN.

A correspondent writes: I was very much interested in "A Pastor's Letter" which appeared in your last issue. It is remarkable how different minds in different places arrive at the same conclusions. "A Pastor's" plan is substantially that adopted by me for the last four years, during which time I have asked for no deputation, and have thus far succeeded in invariably doubling the subscriptions procured in the ordinary way. Last autumn, a dear brother who was on his way to a Missionary meeting 45 miles from his home, tarried with us over night. I explained my system, and on his return, having had his 90 mile drive for nothing, he announced his determination to test my experiment. He has, it appears, succeeded beyond his most sanguine expectations. I preached a Missionary sermon at three appointments yesterday with the following results: subscriptions and collections \$78, as against \$27, the total amount raised on the entire circuit last year in the time honored way. There are yet two appointments to be appealed to, so that we are absolutely certain of handing in \$100 this year instead of \$27. Like "A Pastor," I am too modest to suppose I invented this plan myself. Some one must have given me the hint, though who he was I have entirely forgotten. Believing in giving honor to whom honor is due, if there be such a person in existence he will please notice that there is no disposition in this quarter to rob him of his rights. My plan differs from "A Pastor's" in this, that instead of handing round slips of paper after the sermon, an envelope is tacked in each pew containing half a dozen small cards and as many pencils. The signing of these cards is consequently done simultaneously throughout the congregation, without the slightest possible evidence of confusion. I submit it to you, Mr. Editor, if a plan which produces such results is not worthy of the attention of every brother stationed in a country circuit? "Least it should seem like boasting I suppress the name of the circuit and its pastor." March 31st, '84.

PERSONAL.

The Rev. W. B. Boyce, now over eighty years of age, was to preach a missionary sermon in the Methodist church, Paris, on the 29th ult.

The Rev. John Read, of the Exmouth street church, St. John is reported by St. John papers to be seriously ill. We have reason to hope that these reports are exaggerated.

The Rev. R. Bird, of Wentworth, whose health has been slowly improving until affected by a recent cold, desires us to convey his thanks to his friends who have remembered him in a tangible way during the year. Some of them are unknown to him. Mr. Bird writes that Mr. Whitman is working hard and with much acceptance in that circuit.

LITERARY, ETC.

Electra, a Belles Lettres Monthly for Young People, published at Louisville, Ky., has reached the closing number of the first volume. It contains a good amount of literary matter, original and selected. The April number well sustains the previous character of this serial.

Marion Hart for instance, especially cases of young boys.

Littell's Life and April 5th, 1880 to 1884. Master, The Rev. C. C. Starbuck, the Secretary of the Society of Friends, several of the 5th highest.

The Am. T. M. Co. from St. M. of which the New York post. Dr. J. L. W. that have been distributed from about 1880.

The modest claimants of Apostolic Succession may try their skill, say with, on the following: "Appoint therefore unto yourselves bishops and deacons worthy of the Lord, meek and free from the love of money and true and proven: for to you do they also render the service of prophets and teachers." From this it would appear that bishops were simply pastors appointed by the churches. Of course it is all right, but the word "appoint" makes a weak link in a chain which has to sustain such a load.

The Hon. (Frank and St. New York) vantage upon a single one such as an American. The leading and the note at home where in various ways. The number.

Among the halls, we are interested in the "Moderator" to meet it, advance the The Missionary, Jonathan Dwight's M. Essays on "Battered" word, R. H. Huestis.

All who in No. 9 of the Rev. of America's discussion Judge Jay discusses Civilization out the standing! est, more threaten social in are, "Cl North A wald; "ages," by ture for thorne.

Several are ably can Rev. of America's discussion Judge Jay discusses Civilization out the standing! est, more threaten social in are, "Cl North A wald; "ages," by ture for thorne.

THE

Rumor found the through confirming the the White for this pro Isla twenty t Captain throu tin mistook Chelous his sound only fo vessel wa sink with passenge whence a tremend drowed others also take escaped, and a p top sail y 10 p. m every m a. E. two p about 1 a safe l aud light

Marion Harland's last book, *Cookery for Invalids*, (D. Lothrop & Co.) is especially calculated to meet the wants of young housekeepers.

Young's Living Age for March 29th and April 5th contains The Aristocrat's Letters; My School-days from 1830 to 1840; The Brutus and their Master; The Exile in Siberia; Frederick Denison Maurice; Glimpses of the South; The American School of Classical Studies at Athens; The Façade of Westminster Abbey; with several other papers and instalments of fiction, etc. The number for April 5th begins the 161st Volume.

The April number of the *Palpit Treasury* closes the first year of this fresh, vigorous, progressive magazine, of which E. B. Treat, 757 Broadway, New York, is publisher. The series of articles on the pen of Dr. J. L. Whitlow, of the old Park street church, Boston, on the faith that saves, is worth the price of this number, and yet it is only one of several of great excellence. Every department is full of good things, from all points.

The Editor of the *Canadian Methodist Magazine* should be congratulated on the variety of topics presented in its number for April. New Brunswick and Newfoundland come in for description; and Christian Unity, the Levant of Canada, and various subjects of a religious and moral character find discussion in its pages. A list of our readers can procure it for 20 cents from our Book-room, and on sending it will desire to receive successive numbers.

The *Homiletic Monthly* for April, (Funk and Wagnalls, 10 & 12 Dey St., New York), strikes us as an advance upon any previous issue. Certainly very few periodicals present in a single array of distinguished writers, American, English, and German. The leading sermon by Prof. Christlieb, and the shorter sermons by men of note at home and abroad, are admirable. On the whole, we know not where in the same space, such a variety of subjects are treated in a so judiciously manner by the best religious writers of the day, as in this number.

Among the books soon to be published by Messrs. Funk and Wagnalls, we note two which will especially interest our readers. *The Claw of the Maze*, by Rev. C. H. Spurgeon, is on "Modern Scepticism and the way to meet it." It is being printed from advance sheets sent by Mr. Spurgeon. *The Memoirs of David Brainerd*, missionary to the Indians, is based on Jonathan Edwards and Sereno E. Dwight's *Memoirs of Brainerd*; with Essays on "The State and Character of Brainerd." Edited by J. M. Sherwood, D. D. Order through S. F. Huestis.

All who love music will be interested in No. 9 of Messrs. Funk and Wagnalls' Standard Library—*My Musical Memories*, by H. R. Haweis. A superlative practical reader may find a superabundance of the sentimental, and the keen critic may call in question some statements, but Mr. Haweis, an Episcopal minister, with no mean skill in handling the pen, writes of what he knows, and writes of it with enthusiasm and with an instinctive idea as to what points will most interest his readers. One here may learn much of deceased and living masters in music. Price 25 cents. S. F. Huestis, agent.

Several subjects of present interest are ably treated in the *North American Review* for April. "The Decline of American Shipping," by John Codman and N. Dingley, is an able discussion of an important subject. Judge Jameson, in the same number discusses the question, "Shall Our Civilization be Preserved," pointing out the means at hand for withstanding the moral and intellectual, which threaten to overturn existing civil and social institutions. Other articles are, "Changes in the Climate of North America," by Dr. Felix Oswald; "A Plea for Modern Languages," by C. A. Eggert; and "Literature for Children," by Julian Hawthorne.

THE DANIEL STEINMANN.

Rumors of a terrible wreck, which found their way last Friday afternoon through this city, received speedy confirmation. On the previous evening the steamer *Daniel Steinmann*, of the White Cross Line, from Antwerp for this port, was wrecked near Sable Island, and one hundred and twenty three persons, who had been three times on the coast, in the fog mistook the Sable light for that on Chatham Head, and, not comparing his soundings with those on his chart, only found his mistake when his vessel was about to strike the rocks, to sink with nearly all on board. All the passengers were called on deck, whence many were washed away by a tremendous sea, while others were drowned in a boat beside the ship, and others on her deck and bridge were also taken down with her. Ten only escaped. Of these, two—the captain and a passenger—got hold of the fore-topmast yard, and remained there from 10 p. m. to 5.30 a. m., expecting at every moment to have to leap into the sea. Eight others—six seamen and two passengers—landed in a boat about 1 a. m., having been guided to a safe landing place by the look-out and light party on the island. The

same party, as soon as morning permitted, rescued the captain and his fellow-sufferer from their perilous position. No chief officers are left to confirm or question the captain's statement. Most of the passengers were in families with four and six children each, none of whom were saved. Only eleven bodies, most of them sadly battered on the rocks, have yet been recovered. The watch on the first body recovered had stopped exactly at 11.30. Comparatively little can be told by the seamen of the circumstances of the short and scene which preceded the terrible moment when so many were precipitated into the surging deep, save that for a few moments the screams of women and children were heart-rending.

NOVA SCOTIA CONFERENCE.

DEAR MR. EDITOR.—Permit me, through the columns of the *Wesleyan*, to respectfully remind my brethren that the Conference of Nova Scotia, appointed to meet on Friday, 20th June next, will be a Conference composed of ministers and laymen, according to the discipline adopted by the General Conference at Belleville, and that it will be necessary that all preparatory steps in Quarterly and District Meetings should be taken according to the constitution.

QUARTERLY MEETINGS.

Recording Stewards are *ex officio* members of the Annual District meetings, but Representatives to the Provisional District meetings, whether Recording Stewards or not, must be elected, by their respective Quarterly meetings. (See page 240, Journal United General Conference.)

DISTRICT MEETINGS.

In addition to the usual District meeting, for the review of the work of the past year, there must also be a Provisional District meeting held, the work of which is indicated on page 177, Journal United General Conference. The Provisional District meeting can be held immediately after the close of the annual District meeting.

CONFERENCE.

The regular meeting of the Annual Conference will be held at the time fixed, at the close of the last session—Wednesday, 18th June—of which formal notice will be duly given. Yours fraternally, W. H. HEARTZ.

Yarmouth, 7th April, 1884.

SACKVILLE DISTRICT.

Owing to arrangement of Conference Special Committee, at its last session in St. John N. B., for the Conference of N. B. and P. E. Island to meet on the third Wednesday in June instead of the fourth as in Minutes of Conference, the Sackville Annual District Meeting will meet Tuesday, June 10th, at 10 a. m., in Moncton, instead of Tuesday, 17th, as arranged at F. D. M. JNO. S. PHINNEY, Chairman.

Sackville, N. B., March 31st, 1884.

EDUCATIONAL MEETINGS.

Circuit.	Deputation.
Charlottetown.	Local arrangement.
Cornwall.	Local arrangement.
Little York.	J. Burwash, A.M. Time to be arranged.
Powal.	Local arrangement.
Belvedere.	Local arrangement.
Tryon.	Local arrangement.
Margate.	President. Time to be arranged.
Summerside.	Local arrangement.
Biddeford.	M. R. Knight, A.M. Time to be arranged.
Murray Harbor.	W. Wass. Time to be arranged.
Souris.	Local arrangement.
Mount Stewart.	Edwin Turner. Time to be arranged.
Alberton.	H. P. COWPERTHWAIT, Fin. Sec.

ANNAPOLIS DISTRICT.

The attention of the ministers of this District is called to the arrangement made at the Financial District meeting for the holding of Educational meetings, by the exchange of pulpits on the second Sabbath in April. D. W. JOHNSON, Fin. Sec'y.

Bear River, March 29, 1884.

FROM THE MISSION ROOMS.

JUVENILE MISSIONARY PRESENTS.

We beg to remind all concerned that we are prepared to fill orders for the Book Presents for Juvenile Missionary Collectors. All orders so far received have been filled, and it is very desirable that as soon as the work of the children is completed on each circuit, the list of such collectors, with the amount collected stated in each case, should be sent to the Rev. A. Sutherland, D. D., Methodist Mission Rooms, Toronto. As far as possible this should be attended to early, so that all orders may be filled before Conference.

It may save some correspondence if brethren will remember that Missionary Collectors, whether old or young, who take up the ordinary subscriptions to the Mission Fund, are not to be counted as Juvenile collectors, neither are they entitled to receive these presents. In a few instances there has seemed to be some misunderstanding upon this point.

It will surprise many to learn that the Mormon hierarchy had in the field last year more missionaries than the American Board.

METHODIST NOTES.

Four adults—a husband and wife, and two young ladies—were baptized last week at Aylesford by Rev. W. Ryan.

The Hampton Quarterly Board has extended a cordial invitation to the Rev. D. D. Moore, A. M., to return for the third year.

A St. John paper states that as a result of revivals about 100 persons are expected to join the Charlotetown, P. E. I., church, and about 80 persons the Exmouth street church, St. John.

At the March Quarterly official meeting of the Tryon circuit, the Rev. S. T. Teed, President of the Conference, was unanimously invited to return for the third year. The invitation was accepted, subject to the approval of the Conference.

On Thursday evening a pleasant tea meeting was held at Dartmouth. On the following evening a second gathering, largely composed of members of the Sunday school, took place. The net proceeds are reported at \$80. A good congregation was present at the missionary meeting on Sunday evening. Addresses were delivered by Rev. S. F. Huestis and Dr. Allison.

Rev. J. Gee writes: On March 2nd at Warren we administered the rite of baptism to ten adults, and received twenty into full membership, the result of our revival in the Autumn. At Shinimicas we held special services a fortnight; a few were saved, and the church much quickened. Our new Parsonage, built and completed in 1883, we are happy to say is now out of debt.

Rev. J. Wier, of Bermuda, says: Special services, extending over several weeks, have resulted in much spiritual benefit in Port Royal and Somerset. I have reason to believe that upwards of one hundred persons have been brought to God. Many of these are uniting with our classes. At Somerset our spacious church has been thronged nightly. A spirit of intense earnestness and of the deepest solemnity has pervaded the congregations.

At the close of the winter season of the Truro Methodist Institute, the President, Dr. Hall, said that the members of the four years added together amount to five hundred. A large amount of literary work had been accomplished. In the four years of this the piano has been purchased, the hall painted and the platform completed, and after running expenses were paid, the balance—not a small one—devoted to church purposes.—*Truro Sun*.

By a note from the Rev. J. H. Davis, of the 5th inst., we learn that the Chairman of the Truro District—the Rev. Thomas Rogers, M. A., and the writer had just returned from Sheet Harbor, where they were assisting Bro. Hooper in missionary meetings, and special services. "The last four days we spent in holding evangelistic services—two and three services daily. In answer to earnest prayer the Holy Spirit was poured out, so that at the very first service there were penitents at the communion railing to be prayed for. The interest continued to increase, and the work to deepen. As a result, a number of precious souls found pardon and peace through believing in Jesus, and others are earnestly seeking Christ. Bro. Hooper faithfully preaches the Gospel to a people who highly appreciate his services, and is much beloved by the people among whom he is laboring."

From Lunenburg, Rev. W. Brown writes: "Sabbath, March 23rd, was a soul-refreshing day to our people in this town. As a result of special services at Black Rocks and Heckman's Island during the winter, owned of God in the conversion of more than a score of souls, twenty-two were found worthy, after three months trial, to be received into the church. The ordinance of baptism 'with water' was administered to one of the candidates, and the right hand of fellowship given to all. More than a hundred bowed reverently around the emblem of the broken body and shed blood, by faith received, renewed their consecration vows to Christ. In the afternoon, a vast concourse assembled to hear T. M. Lewis, Esq., Lecturer of the Grand Division, who gave an eloquent and powerful address, calculated to warm and inspire all who heard him. Mr. Lewis may count on a full house whenever he favours us with lectures or addresses. In the evening Rev. C. Lockhart preached an admirable sermon to a large and appreciative congregation."

ABROAD.

In the M. E. Church at Bergen, Norway, are 180 members and 70 probationers.

Since Brooklyn was incorporated, fifty years ago, the number of Methodist churches has increased from three to thirty seven, worth \$1,500,000.

Mrs. Fenno Tudor, of Boston, a member of the Protestant Episcopal Church, has bequeathed to Boston University the sum of \$6,000, \$1,000 of which is for the benefit of female medical students.

The Rev. G. W. Baxter, Wesleyan chaplain with the troops in Egypt, has been ordered to remain at Suez to attend to the wounded Wesleyans

and Presbyterians brought down from the front—mostly men of the Black Watch and Gordon Highlanders.

When the returns of the English Primitive Methodist March quarterly meetings will have been completed, it is believed that the membership of the Connection will be more than 200,000, and that there will be an increase of nearly 4,000 for the past twelve months.

According to statistics just published, 108,816 persons left Ireland during 1873. Of these 70,798 went to the United States, 18,825 to the British Colonies, and the remainder to Great Britain. The Methodist Church suffers a great and perpetual drain from this cause. During the past ten years it amounted to 4,005, or about one-sixth of the members at present returned.

Nassau, the capital of New Providence, one of the Bahamas, has a population of 12,000, ten of whom are colored. Our English brethren have five chapels, one of which is said to be one of the finest in the city; among its members are counted many of the substantial men of the place. "I observe one peculiarity" at the Sabbath service, says a correspondent of the *Ocean Grove Record*, "that is worth commending to our friends at home, nothing but silver coin was put upon the collection plate. The Sabbaths are the most quiet and orderly that I have ever observed outside of Ocean Grove."

The *New York Advocate* says: "Methodism in this city has made more progress during the past four years than in any corresponding period since 1850. It equally astonishing and gratifying to all who are in a position to know the facts, and who do not overlook the conditions under which its work is done. New York Methodism has built this year four churches which anywhere else would be called great, and some are architecturally great even in New York, and paid for them an amount equaling nearly half a million. It has increased its gifts to all the institutions of the Church."

TEMPERANCE NOTES.

The newly-consecrated bishop of Kilauee, Dr. Chester, is said to be the first total abstainer on the Irish Episcopal Bench.

Of the 1200 signatures to the petition for the repeal of the Scott act in Prince Co., P. E. I. 460 were signed "his x mark."

Cincinnati has six miles of rum-holes. New York has seventeen and London seventy-three—almost a hundred miles in but three cities. And what a road to travel! Flooded by scalding tears, paved with broken hearts!

The Grand Division of the Sons of Temperance of New Brunswick took their meeting at Sackville, on Wednesday, the 23rd inst. The Quarterly session of the same order in P. E. Island will meet on the 17th inst. at Kensington Hall.

In connection with the British "Missions to Seamen," 32,440 seamen have been enrolled as abstainers during the last five years, by its sixty-eight chaplains and readers, who minister to the shipping in forty-eight seaports at home and abroad.

GENERAL RELIGIOUS NOTES.

Six missionaries, sent to Africa by the colored Baptists of the Southern States, have safely reached their destination—all well and hopeful.

Nine male members of the parish of St. Paul's Protestant Episcopal Church, Brooklyn, N. Y., have been ordained lay helpers by Bishop Littlejohn.

Rev. T. Truve, pastor of the Baptist Church, Gothenburg, Sweden, has succeeded in raising \$10,000 in the United States for the erection of a new house of worship for his church.

The "China Inland Mission" has now thirty single women in seven different provinces, and the same number of missionaries' wives, in eleven provinces of China or British Burmah.

The first missionaries to establish themselves in Corea will be the Rev. John Ross and a colleague of the Scottish United Presbyterian mission in China. Mr. Ross, it will be remembered, translated a considerable part of the New Testament into the Korean.

An exchange says: "The serious way in which churches were affected by the floods in the Western rivers may be understood from the story, related by one clergyman, who had to pay pastoral visits in a row boat, and gather his congregation together on 'the Sabbath on a steamer.'"

The "Evangelical Conferences" of Lisieux (Calvados, France) attracted great multitudes of listeners, and resulted in the conversion of a number of Roman Catholics. Among those who took part in them were the Revs. W. Gibson and G. Whelpton (Wesleyan), as well as Lord Radstock and Count Bobinsky.

GLEANNINGS, Etc.

THE DOMINION.

The work of construction of the Miramichi Valley Railway will be commenced at once.

Baddeck, C. B., is now represented by the *Island Reporter*, a neatly printed paper, new and original.

The streets of Deseronto, Ont., are now brilliantly lighted with gas made from sawdust.

The prosecution of offenders under the new License Act is being conducted very vigorously by Inspector Beljea, in the Fredericton police court.

Newcastle, Yarmouth, and Truro are adopting the time of the 60th meridian as the standard time in each place.

The new government in Quebec, on the chief amendment to the address, secured a majority of 26 in a house of 65.

The death of Lieut. Col. Crewe Read, who in 1882 was permanently stationed in St. John's Brigade Major under Lieut. Colonel Taylor, took place on Saturday. His remains were taken to Sydney, C. B., for interment.

The item \$30,000, to make good to merchants of Prince Edward Island the amount of duties paid by them to the United States Customs office, and fish oil in the year 1871 under certain arrangements, has passed.

A three months' hoist has been given in the Senate to Mr. Charlton's education bill, and Sir Alexander Campbell states that the Government will in the interval, consider whether they can give it their support.

A special train, carrying 400 immigrants, left for the Upper Provinces Saturday night. They arrived by the Parisian on Saturday afternoon. Two carloads of immigrant children went in the same direction yesterday. They arrived by the same steamer.

Mr. Thomas Pickard, of Sackville, was agreeably surprised last week, by the arrival of thirty or forty teams at his dooryard, each with a load of timber for the construction of a new barn to take the place of the one recently burned.

On four constitutional questions during the last year the position taken by the Ontario Government has been sustained by the Privy Council, viz: The insurance case, the Echeat case, the Hodge license case, and now on the Rivers and Streams bill.

On the 3rd inst., Sir John Macdonald, in a long speech, moved that the House do concur in the address of the Senate to Her Majesty of condolence on the death of Prince Leopold. Hon. Mr. Blake seconded the resolution. The address was moved in the Senate by Sir Alex. Campbell and seconded by Hon. Mr. Scott.

The case of the Queen against James Holmes and William Becken, the dynamiters, was tried on Tuesday before Judge Thompson in the Supreme Court. The judge charged in favor of the crown and the jury after about twenty minutes' deliberation, returned a verdict about 7.30 p. m., of "guilty."

It is reported that the New England and Acadia Steamship Co. has purchased the steamer *Saint Francis*, running between Stouington and New York, for the route between Sullivan and Annapolis, N. S. The *Saint Francis* has accommodations for 400 passengers, and can sail fourteen miles an hour.

Hon. Wm. Smith, Premier of British Columbia, telegraphed last week from Ottawa not to allow the five hundred Chinese hourly expected to land in the Province. He says the bill recently passed by his Legislature gives power to prohibit Chinese immigration, and that he intends to exercise it until the bill is disallowed by the Dominion Government.

The steamer *Newcastle City*, of the Furness Line, hence to London, via Boston, struck Little Hope shoals, off Liverpool, N. S., on the night of the 3rd inst. She at once put back to Halifax. She was boarded by a pilot, Richard Neal, when on the point of sinking and run ashore on a sand beach at McNab's Island, at the mouth of the harbor.

The debate on the bill to transfer the Eastern railways to the Dominion Government was concluded on the 4th inst. Messrs. Weeks and Fraser, while opposing the Government bill, opposed also the Opposition amendment. Otherwise the vote in a full House was a strictly party one on each question. Mr. Bell's amendment was defeated 15 to 22, and the Government's bill carried, 20 to 17.

A great libel suit, brought by the Canada Shipping Company against the proprietors of the *Free Press* of Ottawa for \$25,000 damages, has been decided after occupying six days before a special jury of intelligent business men. A verdict was rendered for the defendant on all the counts. The alleged libel, published in 1882, contained charges made by immigrants of bad treatment received while crossing the ocean.

On Tuesday morning the Police Magistrate of Toronto gave his decision in the recent bribery case, amidst intense excitement. A special dispatch to the *Chronicle* says that he concluded by holding there was sufficient evidence to commit all four, Bunting, Wilkinson, Meek and Kirkland, defendants, to stand their trial on the charge of conspiracy. The defendants were then admitted to bail. On the second charge against them of bribery it was agreed that their charge

remain on the magistrate's books till the other charge is disposed of.

Dr. A. C. Smith, Visiting Physician of the Lazeretto at Tracadie, N. B., reports that there are now 23 inmates—10 males and 13 females, three having occurred during the past year. He reports no fresh cases admitted during the year, and that several suspected cases were found, on examination, to be free from the disease. Dr. Smith states that all known cases of the disease in the district are now within the Lazeretto, and it is evident that it is fast dying out.

NEWFOUNDLAND.

The steamship *Apollonia*, with the largest cargo on record, 41,500 prime seals, arrived last week at St. John's. The cargo is approximately valued at \$125,000. It was taken in 15 days with a crew of 300 men, who share about \$125 apiece.

GENERAL.

There are signs of a general rising of Cubans against the government of Spain. Distrust and alarm are spreading over the whole island.

Mrs. Langry has accumulated quite a fortune in the United States. She has loaned \$93,000 on mortgages in New York city.

The Earl of Kimberley, Secretary of State for India, says that the improvement in the wheat trade in India is causing alarm in America.

Of the total female population of India 99,500,000, only 127,000 are under instruction, while of the 103,000,000 male population, 2,517,629 are at school.

Since the Postoffice Savings Banks have been introduced in Great Britain, £42,000,000 sterling have been deposited by members of the working classes.

The Connecticut Senate has concurred in the passage of a bill fixing a fine of \$1000 or one year's imprisonment for the deprivation of any rights because of color.

The church expenses of New York are placed in round numbers at \$3,000,000, the police expenses are \$4,000,000, while the public amusements cost \$7,000,000, and the intoxicants \$60,000,000.

The official returns show that the public income returned by Scotland is one million more than that received from Ireland, while the government expenditure in Ireland is four millions more than it is in Scotland.

An English paper says: It is estimated that during the present year about 20,000 of the colored inhabitants of Jamaica will leave that colony. Large numbers are emigrating to Panama, where, we are informed, many are in a destitute condition.

The Duchess of Albany has a dowry from Parliament of six thousand pounds a year. The Duke was very careful in the management of his financial affairs, and was enabled to settle upon her by his will a further yearly sum of two thousand pounds, and to leave her also sufficient for the keeping up of Claremont House.

The United States Treasury will probably be the gainer by Secretary Chase's fractional currency to the amount of \$6,600,000, as the Treasury officials do not believe that much more will be sent in for redemption. Clean pieces are never received nowadays, and that which come in is so ragged and soiled as to be worthless as a curiosity.

Mr. Gladstone made a powerful speech in the House of Commons on Monday in support of the Franchise Bill. He said that the largest number of capable citizens should possess the franchise, and defended the extension of the franchise in Ireland as an act of right and justice. Mr. Erskine, M. P., who is becoming generally recognized as actually the agent of the English Government at the Vatican, will leave Rome to cast his vote in favor of the franchise bill and will then return to Rome.

The English Cabinet, after a thorough discussion, has decided against formally establishing a protectorate over Egypt. In the House of Lords Lord Granville said the Government was not prepared to send a military expedition for the relief of Gordon. Despatches from Cairo represent Gordon's position as very dangerous. Major Hunter has returned to Aden, having visited Berber, Harar, and Seelie. He reports the tribes in that section well disposed towards the Egyptian Government, although agitated as was natural, over the condition of affairs in the Sudan.

The landing of the body of the Duke of Albany at Portsmouth was attended with much pomp and ceremony. The Prince of Wales and the Marquis of Lorne, with others, escorted the body, which was received at the station by the Queen and the Princesses Christian and Beatrice. The body was borne to Windsor Castle drawn upon a gun carriage by eight horses. The funeral services were held on Saturday morning at St. George's Chapel. The Queen sat during the service weeping bitterly. After the service the Norfolk Highlanders (the Duke's regiment) played "He will return to Lochaber no more." A second funeral service was celebrated. No one was present except the Queen, the Duchess of Albany, and the Duke of Windsor.

MEMORIAL NOTICES.

GEORGIE BARNES. We lost a lovely little girl out of our Sunday-school in Hampton last week. She was Georgie, youngest daughter of George Barnes, Esq., Registrar of Deeds for the County.

The dear little girl, twelve years old just two days before her death, on account of her gentle, winning ways was a favorite with young and old. All the children walked in procession at her funeral, and the services both at the house and at the grave were full of weeping. All winter Georgie was a sufferer from rheumatic fever. Then diphtheria came, and her constitution was too weak to bear it. Through all the pain she was remarkably patient, and though but a little child she had learned to love her Saviour and her Bible.

The loss in her home is very severe. At a memorial service on the Sunday nearly a score of children stood up and professed a wish to live the Christian life. They will be turned into a Band and with a suitable leader, we trust, they will grow up in Christ.

D. D. M. April 1st.

HENRY BOYD MAGEE, ESQ. died at his residence in Melvern Square, Annapolis Co., Feb. 24th, 1884, aged 57 years. Brother Magee and his wife were converted to God under the ministry of the Rev. Christopher Lockhart, some thirty years since. They once united themselves with the Methodist Church, in the fellowship of which they remained, and in sweet union with each other, until death did its work. Brother Magee ever manifested a laudable interest in the prosperity of the Church of his choice, and supported with a generous heart and liberal hand its ministry and beneficent institutions. For some time he filled the honorable offices of class leader and steward, and showed a commendable interest both in the temporal and spiritual welfare of the Church. As a husband and father he was a model man, ever kind and thoughtful, anticipating and providing for the wants of those committed to his care with an unostentatious gentleness which made him greatly beloved in his family. As a husband he was all that the Christian gentleman should be; and if he erred as a father at all it was on the side of parental indulgence. As a citizen he was prized as a man of a public spirit and generous philanthropic heart. He was a Methodist in the true sense of that term; and in the spirit of Methodism he sought to be "the friend of all and the enemy of none." It is safe to say that, if all professors of the religion of Christ evinced the same broad catholicity of spirit that characterized Henry Boyd Magee, bigotry, censoriousness and exclusiveness would soon be banished from the Church of God. He was a peace-maker everywhere, and when he died his fellow-citizens mourned the loss of one who had blessed their community. He filled the office of paymaster in our militia; and on the day of his funeral the militia attended in uniform and presented an address to the bereaved family in which they spoke in the most praise-worthy terms of the integrity, zeal and public spirit of the deceased and of their own conscious loss in his death. The funeral itself was a public testimony to his character. It was the largest gathering of the kind we have attended since coming into the valley, representing all classes and in which were five ministers of the gospel, of different churches. Brother Magee's last illness was somewhat protracted and he suffered much; but Christ was with him, his affliction was sanctified and when death came he was ready for his change. He leaves a widow and five children, three daughters and two sons, to mourn their loss. May they find closer Christ to be the friend that sticketh closer than a brother; and may He be to them better than husband and father.

W. RYAN. March 31st, 1884.

FORTUNE, N. F.

In this circuit we have a fine church and a most commodious parsonage. Since our arrival in July last we have often thought we had got down to Goshen, and kindness of the people here to their minister is proverbial. The parsonage in the summer and during fall was thronged with people bringing vegetables and fruit, and since the blossoms of snow have covered our hills and dales, our hearts have been warmed with temporal cheer and acts of kindness. Our services on the Sabbath are well attended. At our Tuesday preaching service we find a large and most attentive congregation and our Friday night prayer meeting is often crowded to suffocation. We have held holiness meetings on Saturday night, which have led many on to spiritual advancement and growth

in grace. Our special services were seasons of sweet delight and holy power, and a few gave their hearts to Jesus. We long for a spiritual outbreak and a thorough religious storm, in which sinners will be converted by wholesale, the Devil routed, and the alien armies driven back. We believe it our privilege not only to have a shower but a whole day's set rain. May God send it!

The musical part of our services through the able management of Mr. Jas. N. Had-den is of a superior class. The trustees, in expressing their appreciation of such a valuable acquisition to the services of the sanctuary, presented Mr. Hadden with an address and a sum of money, with prayers for his continued prosperity.

We held our Annual Missionary meeting on the 11th inst. The writer presided, addresses were delivered by Messrs Philip Lake, John Collier, John Lake, Senr., and John E. Lake. The Rev. Jas. Nurse gave an excellent speech and was loudly applauded. The choir did good service and gave pleasing selections of music. Our young men and young women came out nobly with their dollars for the Mission cause; in fact everyone was bent on giving and they did give cheerily and merrily; thus we are able to report the largest collection for Missions ever made in Fortune. Our circuit steward, Mr. James P. Snook, reports all finance in an encouraging state.

We have organized, in connection with our Sabbath-School, a Band of Hope which now numbers nearly one hundred strong. We held a public meeting of the Band last night, which was well attended, the minister presiding. An attractive programme was gone through to the appreciation of a delighted audience. Such meetings have an elevating tendency. Our youth are trained to shun drink, to discard the pipe. May "Excelsior," the name of the Band, ever be engraven on their banners.

WAS IT INSTINCT?—A couple of young elephants which were recently provided with a home at the St. Petersburg Zoological Gardens were fed with cakes and other good things to such an extent by visitors to the gardens that their health greatly suffered and it became necessary to interfere. The public were requested to be less generous in their offerings, and the request being not generally attended to, a notice to the same effect was painted on a metal plate fastened above the entrance of their house. This failing to attain the object in view, and visitors continuing to feed the elephants with pastry, an official was stationed at the entrance to call attention to the notice. The animals observing that whenever the latter raised his hand to point to the sign, buns and cakes about to be given were withheld, drew their own conclusions and acted in their own interests. When their keeper looked in upon them one morning he found the sign on the ground in such a damaged condition that a new plate had to be procured and placed out of the animals' reach.

SPELLING.—Mr. William Houston read a paper on "Spelling Reform" a few days ago at a meeting of the Canadian Institute in Toronto. He stated that he reads between three and four thousand letters a year, and finds that hardly more than three in a hundred are correctly spelled, and that as a rule the uneducated spell more correctly than the educated. Modern spelling, he thought, is a tyrannical superstition inherited from the eighteenth century, and Milton's spelling was much more correct, both etymologically and phonetically. It will be news to many that Edmund Spenser did not use the u in such words as honor, for omitting which Americans have been so severely criticised by the English. Doubtless a reform in spelling is desirable, but the practical difficulties in the way of accomplishing it are great.

PROPORTION OF THE SEXES.—The new Census figures giving the relative proportions of the sexes are very striking. Out of a total population of twenty-million, females are in excess of males to the extent of nearly seven hundred thousand. Yet at birth the males are in a majority. Within a year the balance turns the other way, and so continues until the period between ten and fifteen years of age, when the males are again the greater number. But the ascendancy is only temporary; and, in the next five years, the strength of numbers is with the female sex, who retain this position until the close. In the advanced periods of life the numerical superiority of the gentler sex is specially manifest. At the figure of '95 and upwards, we find the females more than twice as numerous as the males; while of the 141 persons who are recorded as having attained the age of '100 and upwards, nine-tenths, or 68 per cent., are females.—British Medical Journal.

GEN. GORDON.

An old British army pensioner relates this story of General "Chinese" Gordon: On the first day on which fire was opened at Sebastopol from the twenty-one gun battery, the sand-bags forming one of the embrasures caught fire from the flash of a too closely mounted gun. A corporal and a sapper of the Engineers were told off to repair the damage. The corporal ordered the sapper to mount the embrasure, and proposed to hand up the fresh bags to him. They were under heavy fire at the time, and the sapper, with some want of discipline, certainly demurred to this arrangement, and suggested that the corporal should get up, and that he (the sapper) would go on with the heading-up business. There was a bit of a wrangle over it. Gordon, who was passing, inquired into the matter, and quietly telling the corporal, "Never order a man to do what you are afraid to do yourself," got up on the pile of bags himself and said, "Come up here, both of you," and then ordered the men who were working the gun to hand the bags up. The storm of bullets swept over Gordon and the two men, but his charmed life seemed to protect the trio. He finished his work, and came down as coolly as he had mounted, and there's a fine ring about the words, "Never order a man to do a thing you are afraid to do yourself."

GREENLAND.

Christianity in Greenland has had a curious history. A. D. 1000, Lief, a son of the Icelandic chief, visited the King of Norway, who was a Christian. Through his instrumentality Lief was converted and sent home with Christian teachers, who very speedily Christianized the whole population. For 400 years the true religion flourished. Then, in 1406, another Bishop was sent from Norway, and from the time of his reaching there nothing whatever was heard of Greenland for nearly three hundred years! Nobody knew what had become of the people. At this period Hans Egede, a Scandinavian minister, and his wife Gertrude, were fired with a desire to visit that land for Jesus. On their arrival not even a remnant of the old Christian colony remained. There were no persons to be found out a few savages of a low type, ignorant and degraded. For fifteen years these two faithful souls laboured there amid incredible hardships and difficulties, and accomplishing scarcely anything. But in 1733 the King of Norway, influenced by Christians at home, sent them the welcome news that the mission was to be reinforced and vigorously pushed. Hans and Gertrude gave their life to the work, and upon the foundation which they laid here the Moravian brethren built up a goodly Christian edifice in Greenland.—Methodist Protest.

HALIFAX—Brunswick Street.

Table listing names and amounts for Halifax—Brunswick Street. Includes Rev. W. H. Reitzel, Mrs. L. A. Wilmot, Mrs. E. H. Wilmot, John A. Black, England, John Sweet, R. J. Sweet, Mrs. Jer. Northup, Herbert Harris, Rev. E. G. Lott, A. M. Bell, W. W. McMillan, J. P. Longard, C. A. Hawkins, H. A. Beudo, E. W. Crease, W. L. Temple, Peter Coffin, C. W. Allan, E. J. McIntosh, Mrs. J. R. T., Collection.

HALIFAX—Grafton Street.

Table listing names and amounts for Halifax—Grafton Street. Includes Geo. H. Starr, B. T. H., Mrs. Saunders, W. Gibber, W. J. Laurillard, W. Crowe, W. W. Smith, William Cunningham, T. J. Jost, S. L. Shannon, A. Duffield, Mrs. J. R. T., G. S. Brown.

Mr. and Mrs. Partridge 20 00
E. Gibson 2 00
Thomas Day 1 00
James Halliday 2 00
L. S. Hood 5 00
Collection 20 41

DARTMOUTH WINDSOR.

Table listing names and amounts for Dartmouth Windsor. Includes Thos. Aylward, Rev. J. and Mrs. Addy, Dr. J. B. Black, Samuel J. Black, Benj. Bond, Mrs. Brown, P. C. Burnham, J. E. Curran, Miss C. Curran, R. B. Dasin, Watson Hill and Family, Jas. E. Graham, Rev. J. Lathern and Family, In memory of Rev. Wm. Black, by a successful class of the Gospel, Mrs. Gardner, G. W. Patterson, G. E. Fellow and Family, J. J. F. Robinson, W. W. Richards, J. Savage and Family, F. C. Saunders, Benj. Scott, Jos. C. Shand, A. W. Borden, C. De Wolfe Smith and Family, T. B. Smith and Family, John M. Smith, John Sterry, Mrs. Starr, Geo. Huestis, Collection, Conference collection.

HORTON.

Table listing names and amounts for Horton. Includes G. W. Abbott, J. E. Abbott, S. S. Borden, A. W. Borden, Rev. J. S. Coffin, J. W. Caldwell, Mrs. Caldwell, A. D. DeWolfe, Jas. Elder, Wm. J. Johnson, Miss E. Smith, John Simpson, Sun's less than Two Dollars.

HANTSPORT.

Table listing names and amounts for Hantsport. Includes Mr. Jones, Collection.

BREVITIES.

An experienced man of Plattsburg says, "If there is one time more than another when a woman should be entirely alone it is when a full line of clothes come down in the mud."

Several thousand women are employed by the United States government as clerks, accountants in the Treasury Department, postmistresses and otherwise. Not one of them ever proved unfaithful.

"Don't tell me you won't," said an Elmira father to his little daughter of six summers. "Well, but papa," said the artless little one, "what shall I say when I mean I won't?"

The rich man with warehouses and power in the market, with no true soul-power, is like a huge black spider, whose big-bellied, sucking all dry work is done by his web. The angels hold their noses when they look at him.

Proverbs are somewhat analogous to those medical formulas which, being in frequent use, are kept ready made up in the chemist's shops, and which often save the framing of a distinct prescription.—Bishop Whately.

Little Tillie was teasing her mamma for a penny. Giving her one, her mamma said, "Who will give a little penny to the man mamma is dead?" The reply was, "Well, I don't want to take your pocket-book with you, and I tan have all."

Peter Rothchild recently gave a dinner party of sixteen courses, each course representing some country or nation by the food or dish served. The oysters were from France, the soup Russian, fish from Norway, beef from England, game from Scotland, and so on to the end of the epicurean chapter.

The faith of eighteen is that society exists for its sake. Middle age is generous and tolerant, and does not care to tell the young that they are valued mainly for their future, and that the real work of the world is done by men who have ceased to be ornamental.—Austria Barr.

Josh Billings says: "Most men concede that it looks foolish to see a boy carrying a heavy sled up hill for the fleeting pleasure of riding down again; but it appears to me that the boy is a sage by the side of the young man who works all the week and drinks up all his wages Saturday night."

Wherever on the world's surface a large deposit of gold is found, it is equivalent to an intangible title-deed conveying the property to men of English origin. In other days this was true of Spain, but now the gold of the world belongs to the English-speaking races.—Pall Mall Budget.

A clergyman in Durham, England, some short time since, taught an old man in his parish to read, and found him an apt pupil. After his lessons were finished he was not able to call for some time, and when he did he only found the wife at home. "How's John?" said he. "How does he get on with his reading?" "O nicely, sir." "Ah, I suppose he'll read the Bible very comfortably now?" "Bible, sir! Bless you, he was out of the Bible into the newspapers long ago."

A few weeks ago a gentleman entered the office of a well-known insurance agent and tossing a paper on the counter, said to the clerk, "That's run out, and I want to get it renewed. The clerk unfolded the document, and, with a smile, inquired: "Are you sure that this has run out?" "Oh yes!" said the gentleman; "my wife told me it ran out yesterday." "Well, I am sorry for you; but we are not taking that kind of risks now," responded the clerk, as he handed it back to him. It was his marriage certificate.

The deepest sea sounding ever reached was by the coast survey steamer Blake between Bermuda and the Bahamas. The lead touched bottom at over five and one-fifth miles.

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The Germans are founding a colony in Western Africa. The Germans emigrate more than other nations, but up to this time they have no colony of their own, which is a curious thing. This colony is started by a commercial firm, not by the Government.

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PERIODICALS

1884.

Methodist Union, the Sunday School, the United States, the highest...

School Banne

and so useful as it is... every possible...

WILL BE LOWERED

...the lowest...

IN A MONTH

...of a teacher...

at Hours

...its circulation...

and School,

...has been at once...

Sunbeam

...better, and more beautiful...

Quarterly

...from twenty...

Lesson Leaves

...of the scholar's...

Quarterly Review

...Responsive Reading...

PHOTOGRAPHIC

...of the...

General Conference

...of the...

PHOTOGRAPHIC

...of the...

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The following letter will explain the delay in sending out our Premium book, "Prayer and its Remarkable Answers," to those who have ordered it.

Toronto, March 14th, 1884.

Rev. S. F. Huestis, 141 Granville St., Halifax, N.S. Dear Sir:—We cannot say just when we can have another edition of "Remarkable Answers to Prayer." The order was given to the factory a month ago or more, but there is such a pressure of work ahead of it, that I cannot say when they will be ready. We will, however, get them to press at the very first opportunity.

It might be well for you to mention in your paper, that the supply has been exhausted, and that you are awaiting the printing of a new edition, and ask your subscribers to be patient for a little while.

I am, Yours truly, Wm. Jackson.

We have on hand our other Premium book, "Matthew Melowdew," by J. Jackson Wray, and will be glad to send it to any subscriber who has ordered "Prayer, etc.," should he prefer receiving it now, rather than wait until the other is ready.

S. F. HUESTIS.

Receipts for 'Wesleyan.'

Table with columns for Name, Amount, and Date. Includes entries for Rev. J. Burwash, Rev. W. P. Brewster, Rev. C. Lockhart, etc.

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

Table with columns for Day, Location, and Preacher. Includes entries for Sunday, April 13, 1884, at Brunswick St., Grafton St., etc.

BORN.

At the Methodist Parsonage, Gaborus, C. B., on March 17th, the wife of the Rev. W. A. Outerbridge, of a daughter.

MARRIED.

On the 31st ult., by the Rev. James Tweedie, at the residence of Mr. Samuel Purdy, Malagaish, Mr. James W. Purdy to Miss Mary Alice Betts.

At Hantsport, March 27th., by the Rev. G. O. Huestis, Mr. Richard T. Foote, of Coldbrook, to Miss Frances Iredell, of Aensville.

By the Rev. G. O. Huestis, at Mount Denison, April 2nd., Mr. Frank Dodge, of Sumnerville, Hants, to Miss Mary Jane Layton, of Mount Denison, Hants Co.

DIED.

At Malagaish, on the 19th of March, of fever, Isaac A. Purdy, in the 69th year of his age, leaving a wife and six children to mourn his decease.

At Wallace, on the 2nd inst., Thomas Doughton, aged 94 years.

At Malagaish, on the 29th March, of inflammation, Henry F., son of the late Isaac A. Purdy, in the 15th year of his age.

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