

The Wesleyan.

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NOTES AND COMMENTS.

There is more genuine happiness in one good class-meeting or love-feast than in a thousand ball-rooms—that is, if your spiritual condition is in harmony with the class-meeting or love-feast.—*Holston Methodist.*

"A reading Church," says the Baltimore *Episcopal Methodist*, "is quite sure to have an active, aggressive and liberal membership, and the pastor will take on new inspiration and preach to them better than ever before."

A writer in the *Christian Standard*, tracing ungodliness on the subject of future punishment to ungodliness on the subject of atonement, says, "You cannot fall out of a fourth-story window and stop at the third story; there is no stopping till you get to the bottom."

A singular misfortune has happened to Rev. Heber Newton, who is repenting of his promise to discontinue his lectures on the Bible: Henry Ward Beecher offers him comfort and fellowship. There is a dilemma in this that will puzzle Newton worse than some of his studies in the Pentateuch.—*Central Ad.*

It is related of the thirteen year-old Boston school girl who died last week, as alleged, of over-study, that, during her delirium, she repeated page after page of history, and struggled with the notes of music, frequently crying: "O, mother, if I could only get these notes out of my head!" This sort of child-murder is going on all over the land. Stop it.—*Nashville Ad.*

Voltaire's house is now used by the Geneva Bible Society as a Repository for Bibles. The British Bible Society's house in Earl street, Blackfriars, stands where, 1378, the Council forbade Wycliffe circulating portions of Holy Scriptures, and where he uttered the words, "The truth shall prevail," and the Religious Tract Society's premises are where Bibles were publicly burned.

Says the Boston *Congregationalist*: "Mission ships seem to be an important part of evangelistic machinery, nowadays. The London Missionary Society sends out five large and several smaller vessels, among them the steel life boat on Lake Tanganyika, while five other societies, at least, send out one each. A unique fleet this, and doing no insignificant work. They are admirably fitted up with a full supply of books, tracts, hymn-books, Bibles and Testaments in various languages."

"Fifty years ago," said Earl Cairns, at a meeting of the Church Missionary Society, "if a man had been shipwrecked on some of the islands of the Pacific, he would have been killed, cooked, and eaten; whereas if a man were shipwrecked there now, he would receive Christian hospitality. Miss Gordon Cumming, who is not a missionary, and who did not write for the purpose of crying up missions, declared that while in 1835 the people of Feejee were cannibals, there are now 400 churches and 1,400 schools there. Lady Brassey writes that any body who wants to see the last traces of heathenism in Japan had better go soon, as they are rapidly giving place to Christianity."

The *Herald and Presbyter* says: "Recent intelligence informs us that the whistle of the locomotive engine will soon reverberate among the hills of Galilee, and roll, in echo, along the banks of the Jordan. The preliminary survey for a railroad has been made from the Mediterranean sea to Damascus. It is to cross the Kishon, hug to the foot of the Carmel range, pass close to the hills of Galilee, and detour to the plain of Esdraelon. Nazareth depot will be twelve miles from the town. A fine railroad bridge will be built over the Jordan, crossing which the road will follow the river to the ridge overlooking the western shore of the sea of Tiberias. Thus far the route is determined. The company has secured the right to put steam tugs upon the lake of Tiberias."

An Irish priest has a difficult place, according to the *St. James Gazette*: The other day a priest in Kerry went to his bishop: "I want you," he said, "to give me a general dispensing power for cases of perjury. 'What do the people want with that?' 'Faith,' answered the good father, 'they can't get on without it. For, first of all, the Moonlighters come to them and swear that they must say that they didn't know who they were; and then there's the Arrears Act, and they have to take the oath they're not worth a farthing; and you know in the Land Court they can't get a reduction till they say they can't pay their rent. In fact, my lord, the poor people have to perjure themselves at every turn.'"

Who ever saw a person trying to rise to a position of usefulness and honor that did not receive slights; but who that ever stopped to mind them attained to those positions? One should not condescend to notice these slights, for it is a sure sign that real worth is there.—*Am. Meth. Recorder.*

A miserable lie—which, we regret to say, was not without plausibility—was told by the manager of a theatre about Henry Ward Beecher. It was published that he would go, and afterward that he had gone to see Mrs. Langtry, in *A Wife's Peril*. He was in Boston at the time. One advantage a weekly paper has is that it can wait long enough to sift out the truth.—*N. Y. Advocate.*

The *Catholic Standard's* only reply to our complete disproof of calumnious charges against Luther by publishing the passages in the letter on which the charges were founded, is to say that those "charges are entirely true." If the *Standard* will just reiterate "true, true, true, 400,000,000,000,000,000 times true" its illustration of child's logic will be complete.—*Independent.*

A writer in the *Journal of Education* thinks that "It takes time to make a man." This is his programme: "Ten years I set for the general culture of secondary school and college; three years more for strictly professional and special duties; then a year or two for travel, if our youth is to be a leader of men; and then, at the age of twenty-eight years, I expect to find a man ready to begin to help his fellows upward and onward in civilization."

It is announced from Paris that the decree "authorizing" the worship of the Catholic Gallican Church has been signed by the President of the French Republic, and is therefore now in force. If we mistake not, the "Catholic Gallican Church" is just now in this country, and consists, as a secular paper says, of Pere Hyacinthe, his wife and son. It is something like the army of one of the insignificant little German Duchies, which was reported to consist of a Major-General, a Brigadier, Colonel, Captains, Lieutenants, etc., and six privates.—*Presbyterian.*

"A Sunday funeral," says the *Christian Intelligencer*, "is an evil, that often assumes a magnitude that amounts to Sabbath desecration. It dissipates thought, develops curiosity, and disqualifies for devout worship. Christians should protest against Sunday funerals as subversive of the purpose, comfort, peace, and sacredness of the Lord's Day; and pastors and church officials should be slow to consent to have the appointed hours of divine worship interfered with by a great funeral pageant."

Mrs. Booth thinks that women ought to preach, and would bring other people to her way of thinking by reminding them of woman's graceful form, her natural eloquence, and her wealth of emotion. Where such an argument is 'convincing,' there may be supposed to be a strong predisposition to be convinced. The nursery, the family, the class-room, and the chamber of sickness find work enough for women which they can do better than men; and there is no lack of men for the pulpit.—*London Methodist.*

The *Episcopal Register* says:—"Where we find a layman who is at his post in Church on Sunday and week day as if it was his business to be there, we know at once that his personal influence is valuable in the Church. A very few such men make a live Church, for there is nothing that draws more than the fact that this or that Church is known as frequented by such men. The value of a layman's example in a business-like punctuality at every religious service is the greatest prize that God can grant to any church next to a faithful pastor."

CHURCH MUSIC.

BY REV. R. BRACKEN, A. M.
Brief comments by Canon Hoar on artistic singing in church, inserted by you in the last issue among the two columns of very interesting brevities that you give us on the first page of the *Wesleyan*, have stimulated me, wisely or unwisely I know not, to put pen to paper on this subject. All will concede that music is a power with sage or savage. Moreover, we instinctively conceive that it is as universal as the universe. It can only be limited by the duration of dependent existence. Song is as immortal as time, or thought, or being. Creation began in song, and Revelation discloses the harmonies that swell like the many sounding sea when redemption is complete. Of the first creation, and of the new creation it might equally well be said: "Through all the compass of the notes it ran, The diapason closing full in man." All sacred music between the epoch of history signified by Job. xxxviii. 7, and Rev. xiv. 23 must be variations on the sublime chords then struck; often, it is true, amidst the sadness of sin pitched in the minor key, but still breathing something of hopeful triumph. The popular titles of some of the greatest compositions of the great masters are suggestive: The Creation, the Messiah, the Gloria, the Hallelujah Chorus and many biblical oratorios. No secular music is for a moment comparable with sacred music, because secularism cannot inspire a master. We wish in this round about manner to suggest that the great use of church music must be for purposes of worship and as responses to the theme of the pulpit—Redemption. What then are the criteria for the suitable matter and execution of church music? John iv. 24, "God is a spirit and they that worship Him must worship Him in spirit and in truth." 1 Cor. xiv. 15, "I will sing with the spirit and with the understanding also. See also Colos. iii. 16, Jas. v. 13, Ephes. v. 19, Math. xxv. 1-30, and Psalm lxxxi. 1. According to these and other Scriptural criteria, church hymns and anthems should be spiritual and the music by which they are expressed worshipful and soulful. We can readily apply these criteria to matters of present and practical import.

We can find nothing in the Bible opposed to, and much by implication in favor of the assistance which suitable instruments give in supporting the voice. The subject is hardly debatable now. The prejudice against organs as instruments of Popery which Butler in *Hudibras* satirized has passed away.

"It is an antichristian opera Much used in midnight times of popery." We must cordially agree with what Leigh Hunt says the "gusty organ" is capable of doing:

Comforting the ascending hymn, With notes of softest seraphim. However, the pealing organ, so helpful, may be made a hindrance by drowning the human voice with a Niagara of sound unless there be a full vocal choir. Everything should be made subservient to the idea of congregational worship. In the Greek church no organs are used and the vocal music of the imperial choristers of St. Petersburg is incomparable in sweetness and effect. For some reason, unaccountable to me, which must lie in the abuse and not the use, the introduction of an organ sometimes marks an era of decline in congregational singing.

One of the most sensible ways of employing an organ is that adopted at Talmage's Tabernacle in Brooklyn, where the organ accompanies and a preceptor mounting the preacher's platform leads the whole congregation as if they were the choir. For the playing of instrumental voluntaries before and after worship I can devise no good reason, and can find no precedent in sacred history. If pathetic in style and executed softly they are at least innocuous, and may even possess some positive benefit, but with the full power of stops and pedals to begin some airy performance so soon as the benediction is pronounced, and solemn appeals have been made, and prayers offered up is not only out of taste but positively injurious in its influence. The very power of music ought to make us jealously guard against mischief. It has always seemed to the writer that singing some song of Zion would be more in harmony both as a prelude and postlude to worship.

Ought solos to be sung in public worship? We think they may occasionally with good effect. The gospel may be sung as well as preached by a single voice. Sankey often sang alone in Moody's meetings with good effect.

But then the practice in public worship should, we think, be rare and well guarded. Very few are qualified by either gifts or grace to take such a part. Everything approaching to a performance, whether by single singers, or choir, or player, or preacher or prayer leader, is an offence to good taste and an insult to the Almighty. When I want the recreation or pleasure of listening to a musical performance I will attend a Music Hall on some week night. I go to church to get spiritual good and to worship God.

The ideal of public worship is not reached until all the people praise God. A congregation cannot worship by proxy. A choir cannot offer up the praise of a congregation vicariously. Just as well might the preacher and his leaders do all the praying for the people. Our congregations are becoming too much like spectators and auditors rather than an assembly of worshippers. Arifugal with responsive readings and responsive prayers degenerates into formalism, but it is preferable to absolute silence. Where are the hearty ejaculatory prayers, and the hearty singing of our fathers? Have we taught it to others? and lost the art ourselves? God forbid! No singing is comparable with congregational singing in its religious effect, whatever it may be as viewed from the standpoint of an artist. Could the singing of "God save the Queen" by a professional quartette touch the strings of loyalty in the soul like a whole assembly singing it with all their might? Apart from the worship can the rendering of any anthem by a skilful choir reach the effect produced on the heart by a whole congregation singing "Coronation"?

Congregational singing is above criticism. If there are discordant individual voices they are marvellously transformed in the blending of the whole. They are like the sound of many waters which the storm sweeps into melody. Canon Farrar says "even discords can be wrought into the vast sequences of some mighty harmony." Oliver Wendell Holmes expresses delight in "the unsophisticated blending of all voices and all hearts in one common song of praise: Some will sing a little loud perhaps, and now and then an impatient chorister will get a syllable or two in advance, or an enchanted singer so lose all thought of time and place in the luxury of a closing cadence that he holds on to the last semibreve upon his private responsibility; but how much more of the spirit of the old psalmist in the music of these imperfectly trained voices than in the academic niceties of the paid performers who take our musical worship out of our hands!" We must not enlarge, but simply add that tunes which demonstrate their own fitness by voicing the praise of God's people all over the world and through many generations are the best. A good tune can never quite wear out, and they become valuable by their associations clustering around a life from the cradle to the grave. The "Ranz des Vaches" exerts its wondrous spell over the Swiss solely by its early associations.

The Discipline places the responsibility for the method of conducting worship in the hands of the minister in charge of a circuit. But no Methodist minister will lord it over God's heritage. He will gladly consult with his leaders and take their advice. And it would be well if the preacher could always consult with his choir previous to the Sabbath, so as to have as much harmony as possible between the service and the subject. The singers who often give much time and pains to this part of God's work will be only rejoiced to thus co-operate. As to the method of giving out hymns, whether by verse or on bloc, my private opinion is that there should not be any cast-iron rule. The method is best determined by the nature of the hymn and the circumstances. There are advantages in both systems, and all hymns should not be treated alike. I would vary the method.

MAN'S PART IN SALVATION.

The work of the Holy Spirit upon the mind is very mysterious, and we ought not to spend time in endeavoring to comprehend it, nor to indulge in any speculations about it. Our Lord declares it to be a great mystery, where he says to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." (John iii. 8.) We see the effect of the winds, but we cannot account for the change in the atmosphere. So it is in the conversion of a sinner.

The work of the Spirit is not intended to supersede the use of our faculties, but to direct them aright. He does not work without us, but by us; he does not change and convert and sanctify us by leaving us idle spectators of the work, but by engaging us in it. Hence the admonition of the apostle to the Philippians, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." (Phil. ii. 13.) God's working in us is a motive for our working. It is the breeze that waits the ship along, but then the mariner must hoist his sail to catch it; it is the rain and sunshine that cause the seed to germinate and grow, but the husbandman must plow and sow; for though the seed cannot grow without the influence of the heavens, neither can it grow without the sowing of the husbandman.

It is an obvious duty to repent and to believe, and also to do this at once, and not merely desire to do it or attempt to do it; but, such is the depravity of our nature, that we shall never do it till God influences us. What we have to do, therefore, is immediately to obey the command to repent and believe; but to obey in the very language and feeling of that prayer, "Lord, help mine unbelief." We must obey, not only believing that it is our duty to obey, but believing also that we shall be assisted. Hence the very essence of religion seems to be a spirit of vigorous exertion, blended with a spirit of unlimited dependence and earnest prayer. An illustration may be borrowed, as recorded Matt. xii. 10, from the case of the man with the withered arm. Our Lord commanded him to stretch forth his hand, and he did not say, Lord, I cannot, it is dead; but relying on his power who gave the injunction, and believing that the command implied a promise of help if he were willing to receive it, he stretched it forth; that is, he willed to do it, and was able. So it must be with the sinner; he is commanded to repent and believe, and he is not to say, I cannot, for I am dead in sin; but he is to believe in the promised aid of grace, and to obey in a dependence upon Him who worketh in men to will and to do.—*Standard.*

A little thing may divert the holy fire, and conduct it away from our souls. It is reported that in a certain place in Japan, the telegraphic wires refused to convey the electric message. Diligent search was made, and for a time the cause could not be discovered. It was observed, finally, that at one point a vast number of small spiders had spun their gossamer webs from the wire to the earth, and that these webs had become conductors of the electric fluid, drawing it off from its regular circuit. So soon as these were removed, the messages sped on their way as usual. Let us cut off every earthly connection which diverts the fire of God from the soul, and wait until we are all filled with the Holy Ghost. "The want in this age, above all wants," says the eloquent writer last quoted, "is fire. God's fire, burning in the hearts of men, stirring their brains, impelling their emotions, thrilling in their tongues, glowing in their countenances, vibrating in their actions, expanding their intellectual powers more than can be done by the heats of genius, or argument, or party, and fusing all their knowledge, logic, and rhetoric, into a living stream."

This we need more than wealth, or learning, or gorgeous churches, or imposing ceremony, or fashionable congregations, or eloquent and sensational preachers. The Holy Ghost in those who minister, and in those for whom the ministry is provided, is the crying need of the times. Oh for a Pentecost to come, right speedily on the Zion of God!—*Christian Witness.*

Dr. J. W. Webb says that when God gets a dollar out of a man's soul it makes a hole that permits the divine light to shine in.

ENGLISH METHO DISM.

"Cyrus" writes to the *Central Christian Advocate* on several topics. In alluding to the *Methodist*, he remarks that "its projectors were a company of younger men, some of them preachers, who held liberal views in politics and religion, and who did not hesitate to call themselves Dissenters. That is a designation which Mr. Wesley always disclaimed and disowned; and the leading members of the Legal Hundred in Methodism do so to this day. Methodism really holds a middle place between the Episcopal Church and dissent; and it may be, that before the end of the present century, the Methodists in England may become the dominant Protestant Church in this land, outnumbering either the communicants in the Church of England, so called, or in the Dissenting Churches. The liberal men in Methodism have had a smart struggle in the past to get their views ventilated within Methodist circles,

especially those opinions which include the separation of the Church from the State. Methodists in England generally believe that such a separation will be realized in the near future, but the conservatives in the body want the change to be brought about without Methodist influence being exercised in that direction. Preachers who held those liberal views were for long years deemed ineligible for official positions in the Methodist Conference, but that exclusive feeling is dying out, men of enlightened views, with leanings toward dissent are now occupying prominent official positions, and no longer will it be needful for a preacher to tell the quarterly meeting of his circuit, that his vote given at Conference, contrary to their opinions, was because the President desired it. Preachers do now speak and write their religious and political convictions freely, without the fear of Conference censure.

On another point he says: The Primitive Methodists are anticipating a dilemma which they fear will materially modify the itinerancy of the preachers. A slight modification of the time limit has recently been made by the Conference, which gives stations and circuits where they are unanimous, the privilege of retaining their ministers more than three years, and which also permits preachers to be invited to any part of the Connexion, instead of to a limited district. From the Minutes of the last Conference it appears that there are seventy ministers staying a fourth year, and six are in their sixth year of location, and two are in their seventh. From the invitations given to preachers at the December quarterly meetings, these prolonged locations are more numerous than ever, and the leading men in the Connexion are anticipating a difficulty. At present it does not exist, possibly it may never come in the form in which some timid men are now anticipating. It may turn out that the advantages, the money saving from off removals, will outweigh what are only present imaginary evils.

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Richard Rev. H. D.D.

OUR HOME CIRCLE.

SAD TO-DAY.

BY REV. PETER STRYKER, D.D. My heart, dear Lord, is sad to-day, Sad to-day, Sad to-day, But thou shalt make it glad to-morrow, Glad to-morrow, Glad to-morrow, And so I come to thee, Thou blessed Trinity, And ask that thou wilt give to me Freedom from sorrow. If best that I be sad to-day, Sad to-day, Content I'll be if glad to-morrow, Glad to-morrow, Glad to-morrow, Trusting all in thee, Holy Trinity, All things shall work for good to me, In joy or sorrow. Quite sure am I, if sad to-day, Sad to-day, Sometime there'll be a glad to-morrow, Glad to-morrow, Glad to-morrow, It may be far or near, But certain will appear. The happy day, all bright and clear, And free from sorrow. So cheer up heart, though sad to-day, Sad to-day, Anticipate the glad to-morrow, Glad to-morrow, Glad to-morrow, E'en now sing songs of joy, Be naught thy peace destroy, Be prayer and praise thy chief employ; Away with sorrow! But why must I be sad to-day, Sad to-day, And wait for joy to-morrow, Glad to-morrow, Glad to-morrow? Does not the picture feed the shade? With at the wood, how have the glades? Is not that tree, which God has made? Oh, then, why sorrow? I'll not be sad at all to-day, Sad to-day, Nor wait for joy to-morrow, Glad to-morrow, Glad to-morrow, For though I suffer sharp pain, And, waking, ever nerve and strain, Trusting Christ, my sweet refrain, Shall be, "No sorrow!" —New York Observer.

OVERWORKED.

BY MRS. J. H. BEMAN.

"Good morning, Mis' Potter, you've come to keep me company awhile, haven't ye?" "Yes," was the smiling reply; "I was just a sittin' down in my back door, with my pan of pens to shell, when I happened to look over here an' see you doin' the same thing; an' your piazza looked so shady an' comfortable, I thought I'd come and have a little chat with ye. So I clapped a couple of hard wood sticks into the stove, and took up my pan, and here I be." "Well, I'm glad ye did," said Mrs. Brown, cordially, as she brought a chair for her guest; "it seems real sociable and neighborly. I suppose you've heard of Mr. Fairbanks' death?" "No, indeed! Jacob heard last evenin' that he'd had a shock—apoplexy or somethin', but I didn't know he was dead." "Well, he is, Hiel Burnham says he died at midnight, last night. Hiel's to work here to-day." "Well, it does seem pretty hard that he should be taken right in the prime of life, an' with so much business on his hands, too. I'm 'fraid it won't be very easy settlin' up his affairs." "That's jest what was the matter," was Mrs. Brown's earnest reply; "Hiel says that the doctor says his death was caused by overtaxation of mind an' body. You know he has his factory an' his farm, an' his store, besides something to do with the marble works, an' I don't know what all. They say that for the last year he ain't slept only about five hours out of the twenty-four. Ye see, it ain't possible for a mortal to stan' so much; but he kep' a goin' hard as ever, till all at once he dropped in his harness, as it were." "He's been lookin' pale and thin for quite a spell back," said Mrs. Potter, musingly. "He was in the store the day I bought my new curtains, and I said to him that he looked kind of worn, an' I guessed he needed a restin' spell; but he only laughed and said there was no such thing as rest for him. But he went on to say he had too many irons in the fire." "That's it!" echoed Mrs. Brown, "too many irons in the fire. I don't b'lieve in bein' lazy, but it does seem as though some folks try to do more'n what Providence appoints for 'em." "It makes me think about our minister's wife, down in Massachusetts," remarked Mrs. Potter after a brief silence. "Did I ever tell you about her?" "No, as I remember." "That was—let me see—that must have been eighteen years ago. We lived in the village of Newfield, and Jacob was overseer in a sash and blind factory. Our Louse was next door to the parsonage, so we had a chance to see a good deal of the minister's folks. Well, we had lived there a year or so, when the old minister moved away, an' they got a new one by the name of Evans. He was a nice smart young man, an' the folks liked

him first rate. But his wife! oh, I never could describe her to you! She was a pale little slip of a thing, with great dark eyes an' the sweetest smile you ever saw, an' her voice was just like music. She didn't look to be out of her teens; but she was twenty-three or four years old, an' she had two children. Well, everybody took to her right off—they couldn't help it; but 'twas as natural as life for 'em to say when they came a callin', 'Mis' Bentley,'—that was the old minister's wife—'used to do so and so.' "I happened to be in there once or twice when that was said, an' I see a kind of worried look creep over her face. But she took right hold of work brave as could be, an' folks got to thinkin' there was nobody like her. But, after all, the more they set by her the more they expected of her, till finally there wa'n't nothin' a goin' but she must help about and manage; an' as to callin' and visitin', there was no end to it. Well, as time went by, I could see her face grow thinner an' whiter while her eyes grew bigger an' darker. "One winter evenin', the fourth year of their livin' in Newfield, the minister had gone out of town to lecture, an' I thought I'd just run in an' see if the family was all right, as I reckon she might be feelin' lonely. She was lyin' on the lounge in the sittin'-room. "Why, Mis' Evans," says I, for she didn't offer to get up, "be you sick?" "Oh, I guess not very," she said, quite cheerful; but she glanced over at the table where Johnnie and Sarah sat with their picture books, an' I thought she looked kind of anxious an' pitiful. Pretty soon she told 'em it was time to go to bed; so they come an' kissed her good-night an' went off as happy as kittens. As soon as 'twas quiet, she looked up an' said, 'Mis' Potter, the thread's been too tight this long time.' I didn't know what she meant, an' I turned an' looked in a dazed way at her sewing machine in the corner. "No," says she, "not that; it is me." "I have given out." "Of course, Mis' Brown, I can't say it just as she did, for she was a scholar an' amazin' proper an' smooth-poken; but I'll put it in my words." "Yes," says she, "I've wanted to do so much, an' I haint done hardly anything. I haint even satisfied my own best friends, to say nothing of folks in general." "Oh, Mis' Evans," says I, "don't say that; I'm sure we all think everything of you." "Yes," says she, kind of slow, "I suppose you do; but you know that I don't come up to what is expected of me." "Well, I couldn't deny that, for I know how disagreeable some folks talked when she resigned the presidency of the sewin'-circle, an' I know that some complained because she didn't call on 'em enough, an' I remember what a fuss there was once when she stayed away from the monthly missionary meetin', an' how it had been pronounced her duty to always lead the female prayer meetin'." "Well," says I speakin' up pretty hot, you're made of flesh an' blood, an' you can't do everything—the Lord don't demand impossibilities; them that criticise better hold their tongues." "She shut her eyes an' said real solemn. 'He knoweth our frame, he remembereth that we are dust.' Then she said: "Yes, I'm made of flesh an' blood," an' she held up one slim little hand. "There wa'n't much material put into me; but I'm 'fraid what little there was has been pretty thoroughly wasted. I've accomplished almost nothin'; an' now the end has come, an' though I wish my work had been better done, I can't say I'm sorry to go." "Why, Mis' Evans!" says I, as scared as could be; "you ain't goin' to die!" an' I began to bustle round to see about sendin' for the doctor. Well, as true as I live, her strength was clean gone; an' I undressed her an' put her in bed just as though she had been a baby. She never set up a minute after that, though she lived about two weeks. She didn't seem to have any pain, an' when we asked how she felt, she said: "Everything was done for her that could be but't was no use; she just grew weaker and weaker. Sometimes when she'd be taking her medicine, she'd look up at me kind of patient like, as much as to say, 'You see, I try to get well to please 'em, but I know.' She didn't appear to worry about anything or take any interest in what

was goin' on—I wished she would. But one day—for I was with her every minute I could possibly spare—she asked me to get a book of verses from her shelf, and told me what to read. This was the particular verse—I shall always remember it: "There's no place where earthly sorrows Are more felt than up in heaven; There's no place where earthly failings Have such kindly judgment given, He is calling, 'Come to me!' Lord, I gladly come to thee!" "When I looked up her eyes were shut, but her face was all a smile and her lips were movin' to say, "Lord, I gladly come to thee." "Well, to my dyin' hour I never shall forget the next day. She slept most all the time an' didn't seem to notice much of anything. Once she spoke kind of soft an' mournful, "I shall be too tired to go right to singin' an' playin' on a harp; mebbe they'll let me lie down quiet and listen a spell till I get rested." "Then she seemed to be asleep. But pretty soon she spoke again, an' her face actually shone with her smile: "There remaineth therefore a rest—" "Too—were the last words she spoke. Her breath jest came softer an' slower till finally there wa'n't any, but you couldn't tell when it stopped. Well, everybody felt dreadfully bad; there was a great funeral, an' words were spoken beside her dead body, which, if they had been said to her when she was alive, would have done her more good than all the medicine or money in Newfield. The doctor gave her disease some great long name that I forgot, but I didn't need to know any name for it—I knew some things that the doctors didn't. She died of overwork." "There, I must run right home," and Mrs. Potter wiped her eyes on her apron; "it's time my peas was a cookin'." "And mine, too," replied Mrs. Brown, also wiping away tears. "I was so interested in your story that I forgot all about dinner. Come over again, I'm real glad to have ye, for you always give me something to think about." "Well, when I have housework that I can bring with me, I'll come." —Zion's Advocate.

SELF-EXAMINATION.

Says St. Paul to the Corinthians: "Examine yourselves, whether ye be in the faith, prove your own selves." And from the tendencies of our natures, together with the influences of the world upon us, it is sufficiently evident that the same word of counsel comes not amiss to us of to-day. We do need at times, more or less frequent, to examine and prove our own selves, whether our Christian lives be genuine and true, or have degenerated into a more formal profession of religion. How shall this self-testing be done? The first impulse with many people is simply to turn attention within, and look upon present feeling, inquiring of themselves somewhat after this fashion: "Do I feel that I love God with all my heart? Have I strong faith in his promises? Are there joy and peace in my soul? Is my spirit cheered by bright hopes of the future life?" And if the answer does not come back a quick and hearty response in the affirmative, but sluggishness and indifference seem to be found, then doubt and discouragement ensue, and fears of having fallen from grace are entertained. Now while a careful and intelligent self-examination with reference to the emotions, desires, and purposes is to be commended, such as the foregoing are unreliable, deceptive, bad. Jesus proposes a better way. He says: "If ye love me, keep my commandments." It is along this line of obedience to his commandments, faithful compliance with the revealed will of God, that the surest test is to be made. Let the inquiring one, then, instead of interviewing his present feelings, reflect upon his life, asking: "Does my conduct show that I have no other gods before him—no god of gain, nor of fashion, nor of pleasure? Does it show that I reverence his name and carefully keep his Sabbath? Does it give evidence that I neither covet nor steal? (Every one who ever buys, or sells, or trades, ought constantly to keep this question before him). Does it show that I love my neighbor as myself, and God far above all?" Examine yourself, O reader, by this test. Let all the Church do the same, and a better day will quickly dawn. —Western Adv.

BEFORE THE CHILDREN CAME.

It used to be so very trim, So quiet and serene, With nothing ever out of pace, (Oh, little home I mean!) The chairs stood ranged against the wall, From floor to ceiling, in a row, No swinging doors, no littered floors, No fire for the children came! It seemed so still one might have heard The patter of a mouse, As we with soft and slippers feet Moved silently round the house; We never stepped up in a doll, A humming-top, or kite, We never heard a hissing word, From morning until night. Ah! there was something wanting there, To make our life complete; It was the laugh of baby hands, The sound of little feet, The cry of "mother," here and there (A consecrated name), From girl or boy, that gave us joy Before the children came! Fatigue by one they ventured in, To bless our empty cot; Wee darlings, very sweet and fair, And happy in our lot; The roses climb up on the sill To see our children play; The sunbeams glance and brighter dance Than in the childish day. Now, looking in the little nook That holds the precious toys, I bless the heaven with fervent heart For all my girls and boys; For they have brought far more to me Of earthly wealth and fame Than e'er we had to make us glad Before the children came.

I AM FOLLOWING YOU.

During one of my holidays in North Wales I was staying with my family near a range of hills to which I was strongly attracted. Some of them were slanting and easy to climb, and my children rejected to accompany me to their summit. One, however, was higher than the others, and its sides were steep and rugged. I often looked at it with a longing desire to reach the top. The constant companionship of my children, however, was a difficulty. Several of them were very young, and I knew it would be full of peril for them to attempt the ascent.

One bright morning when I thought they were all busy with their games, I started on my expedition. I quietly made my way up the hill till I came to a point where the path forked, one path striking directly upwards, and the other ascending in a slanting direction. I hesitated for a moment as to which of the two paths I would take, and was about to take the precipitous one when I was startled by hearing a little voice shouting, "Father, take the safest path, for I am following you." On looking down I saw that my little boy had discovered my absence and followed me. He was already a considerable distance up the hill, and had found the ascent difficult, and when he saw me hesitating as to which of the paths I should take, he revealed himself by the warning cry. I saw at a glance that he was in peril at the point he had reached, and trembled lest his little feet should slip before I could get to him. I therefore cheered him by calling to him that I would come and help him directly. I was soon down to him, and grasped his little warm hand with a joy that every father will understand. I saw that in attempting to follow my example he had incurred fearful danger, and I descended, thanking God that I had stopped in time to save my child from injury. Years have passed since that to me, memorable morning; but though the danger has passed, the little fellow's cry has never left me. It taught me a lesson, the full force of which I had never known before. It showed me the power of our unconscious influence, and I saw the terrible possibility of our leading those around us to ruin, without intending or knowing it, and the lesson I learned that morning I am anxious to impress upon those to whom my words may come. —Rev. Charles Garrett.

ROBINSON CRUSOE'S ISLAND.

The sun was bathing the beautiful island in a flood of golden light as we neared its picturesque harbor. In little boats we went ashore, in the primitive manner of running the boat aground and pulling it up on the shore. It was difficult to realize that we were, indeed, upon this historic, mysterious island that imagination had pictured from childhood's early hours in so many fanciful forms. The book tells you that it was on this lovely island in 1704, the celebrated English navigator, Dampier, landed his coxswain, Alexander Selkirk, with whom he had quarrelled, and left him alone on this uninhabited spot, with a small quantity of provisions and tools. Here he lived for years till he was picked up by a passing ship, and brought

back to Europe. It was from the notes he made during his solitary residence that Daniel Defoe composed his incomparable work of "Robinson Crusoe." No book, doubtless, ever held childish interest with greater fascination than that which describes his wanderings on this mysterious and enchanted island. That which had always seemed as a dreamy romance was now before you. The scenes where all the wild and wondrous experiences were described are just at hand, and you wander on, as it were, but just aroused from a fanciful dream. Porchance it was on this sandy beach along which you wander that Crusoe first discovered the footprints of his good man Friday. The island is about seven Spanish leagues in circumference, or about twenty English miles. It belongs to Chili, and for a number of years the government used it as a place for transporting convicts, till one night the prisoners arose in their power, killed their keepers, and taking the only boats on the island, sailed away and were never heard of more. Of late years the government has leased the island to one man, who pays something like \$2,000 a year for its use. This man has a small colony of workmen that he employs in cutting timber, drying the fish and goat skins, and sending them every few months to the market at Valparaiso. —Rochester Democrat.

MAN-WARD AND GOD-WARD.

"Wife, I don't like Jones very well. I have no idea he is rather a selfish man. He has everything nice in himself, but I guess cares but little for his neighbors. He strikes me as being very reserved. I guess we won't call at present." So spake Neighbor Brown of Neighbor Jones.

"Wife, I am rather prejudiced against Brown. He is an aristocratic feeling man, I take it. Likes his own folks pretty well, but looks down on the rest of the world, I think we won't bother about calling for a while." So spake Neighbor Jones of Neighbor Brown.

"Brethren," said the minister the next Sunday, "have you helped bear each other's burdens this past week? Have you been kindly affectioned one toward another? Have you been kind, neighborly and loving, and fulfilled the law of Christ?" "Believe I'll speak to Jones after service," thought Brown. "Don't care if he does seem a little distant."

"Guess I'll walk along with Brown towards home," thought Jones. "Don't care if he does patronize me somewhat." The two men shook hands cordially going down the aisle. "Fraid I've been rather remiss," said Brown, "in not calling on you; mean to do better in the future."

"No, 'twas all my fault," hastily acknowledged Jones. "You came into the neighborhood a few days later than I did. It was my place to call first." "Wife," said Brown, "I spoke to Jones this morning, and he's a remarkably genial, cordial fellow. We must call at once. How mistaken I was in my opinion of him!" "Wife," said Jones, "you don't know what an affable, agreeable man Brown is. We spoke together this morning, and I was greatly misled in my estimate of him. We must call just as soon as possible."

OUR YOUNG FOLKS.

"I wish mother would never have company. A fellow can't get enough to eat when people are staring at him." As I was visiting Frank's mother at the time, I thought this remark rather personal. I suppose I blushed. At any rate, Frank added: "Now, Aunt Marjorie, I did not mean you; I meant strangers, like ministers and gentlemen from out west, and young ladies." "Oh," said I, "I am very glad to be an exception, and to be assured that I do not embarrass you. Really, Frank, it is an unfortunate thing to be so diffident that you cannot take a meal in comfort when guests are at the table. I suppose you do not enjoy going out to dine yourself?"

"No," he said; "I just hate it." Perhaps the reason boys and girls do not feel so comfortable and at ease as they might on special occasions at the table is because they do not take pains to be perfectly polite when there is no one present but the ordinary house-folks. In the first place, we owe it to ourselves always to look very neat and nice at our own table. Boys ought to be very careful that their hair is brushed, their hands and face clean, their nails free from stain or soil, and their collars and ties in order before they approach the table. A very few moments spent in this preparation will freshen them up, and give them the outward appearance of a little gentleman. I hope girls do not need to be cautioned thus. Then there are some things which good manners render necessary, but about which every one is not informed. You know you are not to eat with your knife. When you send your plate for a second helping, or when it is about to be removed, leave your knife and fork side by side upon it. It is not polite to help yourself too generously to butter. Salt should be placed on the edge of the plate, never on the table cloth. Do not drink with a spoon in the cup, and never drain the last drop. Bread should be buttered on the plate, and cut a bit at a time, and eat in that way. Eating should go on quietly. Nothing is worse than to make noise with the mouth while eating, and to swallow food with noticeable gulps. Do not think about yourself, and fancy that you are the object of attraction to your neighbors. —Harper's Young People.

THE LITTLE BIRD.

A little bird with feathers brown, Sat singing on a tree-top, The song was very soft and low, But sweet as it could be. And all the people passing by, Looked up to see the bird, That made the sweetest melody. That ever the world had heard. But all the bright eyes looked in vain, For birdsie was so small, And with a more than dark brown coat, He made no show at all. "Why, papa," little Grace said, "Which can this little bird be? If I could see a song like that, I'd get where folks could see." "I hope my little girl will learn A lesson from that bird, And try to do what good she can, Not to be seen or heard. This birdie is content to sit Unnoticed by the way, And sweetly sing his Maker's praise From dawn to close of day. "So live, my child, all through your life, That be it short or long, Though others may forget your looks, They'll not forget your song." —Selected.

MAGNA CHARTA.

Many pieces of old paper are worth their weight in gold. I will tell you of one that you could not buy for even so high a price as that. It is now in the British Museum in London. It is old and worn. It is more than 668 years old. It is not easy to realize how old that is. Kings have been born and died, nations have grown up and wasted away during that long time. There was no America (so far as the people who lived at that time knew) when this old paper was written upon. America was not discovered for nearly three hundred years after it. A king wrote his name on this old paper, and though he had written his name on many other pieces of paper, and they are lost, this one was very carefully kept from harm, though once it fell into the hands of a tailor, who was about to cut it up for patterns, and at another time it was almost destroyed by fire. Visitors go to look at it with great interest. They find it a shriveled piece of paper, with the king's name and the great seal of England on it, but they know that it stands for English liberty, and means that—as the poet Thomson wrote in the song, "Rule Britannia"—"Britons never shall be slaves." It is called the "Magna Charta," which means simply the "Great Paper." There have been other great papers, and other papers that have been called "charters," but this one is known the world over as the "Great Paper." —Wide Awake.

THE 84 PAUL ACT Mars' hill name of Aze within the front the west raised valley sixty feet all the Athen Council—no top of the rock low to Mars' is a bit of forming three Athens, ancient Greece Paul's visit a Roman rule, highly-educated but much get Pericles saw a gold in Athens, off-painting (a half of the lid of an astronomer Greek count about three him. The s in a hymn of other Greek doubtless, in the truth what turns to hit a pure, pres Dionysus, a the Ar-opagus became the b he suffered Danarius—a h N tuing certain mentions Dionysus, she man of distin and others su but the very R ed by name it ure. EX Too superstiti enial; "ve by, or along y known God, on literally, "G norantly, or ship." In hand-made to Wordshipped, I more exact id ans thought, race than oth "having fixed and limits of t him, as if gro own poets, Ara Greek poets, the statues of streets and sq ed at, or rather R V. All m Jews. Appo By that man t Ordained, app Reurrection Greek philo E-en-y usaid no resurrection may be a polit or possibly an er time. Paul's portunity for Clave, joined P that they were a member of t Arcopagus or VENTILATI No time cou present for be house ventila which is su houses, the re means of obta constant supp practice, begh may be carried through autu constantly ac derived from t tion, from ex collected in the use of gas, often even no erage gas from heat of house necessary for that these sho and that they from without without draug cold even to a few simple ru cold an' of wi with greater proportional equable sum room. The ap be corre-pone from a window from an open how roomy the reliable purity the met, the th the door of a as an inlet, or the top, the ex according to th There is then rent at the up the roof of the with any he which require interrupted cu the previous li upper and low broken and dif curtains. Ven should be turn d w should ne late by openi the open lower some way, and

THE SUNDAY SCHOOL

MARCH 2.

PAUL AT ATHENS.

ACTS 17: 22-34.

NOTES.

Mars' hill, better known by the name of Areopagus, one of four hills within the city of Athens, separated from the west of the Acropolis by a raised valley, above which it rises sixty feet. The most venerable of all the Athenian courts—the Upper Council—met there, on the southeast top of the rock. Sixteen stone steps in the rock still exist, leading from below to Mars' hill, and directly above is a basin of water, forming a quadrangle, forming a basin of water, forming a quadrangle, forming a basin of water...

MARRIAGE AND DEAFNESS.

The London Spectator says: "It has been shown in letters to the Times that, so far as the statistics can be trusted, the marriage of deaf-mutes very rarely indeed results in offspring who have the same congenital defect, while Mr. Dalby, the aurist, reports it as his own observation that congenital deafness is very much commoner among the offspring of marriages between cousins than even among the offspring of marriages between persons unrelated to each other, to whom either one or both are congenitally deaf. It can be amply supported on scientific evidence, it would certainly go to prove that even a striking coincidence of constitutional defects arising from different causes, has but little tendency to reproduce itself in the offspring; while a weakness of constitution which is due in both parents to one and the same origin, though manifesting itself in no such coincidence of defect, results in unexpected deficiencies. But are the statistics on these subjects really adequate and accurate?"

USEFUL HINTS.

Lamp tops when boiled occasionally in a little soap and water, are as good as new.

Take care that the sewing machine does not add any hours to the already wearying ironing day.

Cold nights in some localities may injure plants at the window. Remove them to the middle of the room, and if necessary cover them with newspapers.

Improve the appearance of groves and woodland by clearing the dead and fallen timber. Burn the refuse grass, and sow the bare spots with grass-seed.

Don't jump out of bed too suddenly on awaking in the morning. Don't forget to rub yourself all over with a crash towel or hands before dressing. Don't forget to take a good drink of pure water before breakfast. Don't take long walks when the stomach is entirely empty.

The poultry house should be cleaned at least once a week. If the fowls are numerous and the room small, a daily cleaning will pay in the benefit to the fowls. The droppings may be added to the manure heap, or kept separate in a dry place for special crops.

Once in a while kindness may require us to lay aside our own work to do that of some other member of the family first. But as a rule it is best for each one to finish up in his special department and then give time where most needed. Of course age and sickness are exceptions.

A correspondent asks how flour may be browned for soup and gravies. Put it in a saucepan and set it over the fire; stir it every moment, as it will be in danger of burning. It must be kept in a dry place. Save your empty baking powder cans to put it in. You can brown a pint or so at a time.

When a horse gets past his twelfth or thirteenth year he is not usually profitable to keep. He may do a good deal of work after that date, but will require more care and better feed to keep him in the best condition for work. Each year will also detract something from his value, and this must be deducted from the apparent profit on his labor.

The Glasgow Medical Journal describes an electro-magnet having the power to raise upon its point a weight equal to six ounces. It has been used successfully in cases where workmen in iron and steel have been severely wounded by flying chips, and the writer says that such instruments must henceforth become an essential part of the apparatus of ophthalmic surgeons.

We knew of a lady once who was famed for her social gatherings. Everybody came away delighted from her entertainments. When someone asked her the secret she simply replied—"Plenty of light." Try it, friend, in your own homes. If you wish your company to enjoy themselves give them light in abundance. Then perhaps you will be ready to make the experiment in your own churches. —Ball Meth.

An American medical paper says that Dr. Flint recently tried oil of wintergreen in rheumatism in Bellevue Hospital with good effect. He gives ten drops several times a day in flax seed, tea or milk. Another leading journal says the oil of wintergreen, mixed with an equal quantity of olive oil, applied externally to inflamed joints affected by acute rheumatism affords instant relief, and, having a pleasant odor, its use is very agreeable.

Geological examination reveals in the delta of the Mississippi, along a space of 200 miles, ten distinct forests of buried trees. Bald cypresses with a diameter of twenty-five feet have been found.

GOT HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so, and in 5 days was out of bed and resumed my work as well as ever.

JAMES LANGILLE, Springfield, Annapolis Co., Md. My The underground railway system, which will soon encircle London, is being built at a cost of \$15,000,000 per mile.

WARNING! If troubled with constipated bowels, never neglect it, or the system becomes clogged, the secretions dried up and the system poisoned with foul gases. Bardock Blood Bitters cure constipation by unlocking the secretions and regulating the glandular system.

Mr. Charles Russell, the eminent British counsellor, died at 81,000 fees in one week of last month. In the O'Donnell case he was paid for his services \$10,000.

The editor of an agricultural paper says there is absolutely no cure for big cholera, but that the Sheridans' Cholera Powder given occasionally will certainly prevent it. Be sure to get Sheridans'. The other kinds in large packs are trash.

It is somewhat significant and suggestive fact that there are twenty-two monthly trade-union journals published in the United States. Nearly all are represented to be prosperous.

CRUMBS OF COMFORT.—Ear ache, tooth ache, head ache, neuralgia, and deafness can be instantly relieved and finally cured by Johnson's Anodyne Lotion. Get a bottle and read directions.

A good-sized shad from North Carolina can be bought in New York for a three-dollar bill.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain of a sudden. It most quickly quiets the blood and heat, and its acting power is wonderful. "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other Balm or Liniment in the world, should be in every family handy for use when wanted. "As it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts. feb 10

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle, feb 17

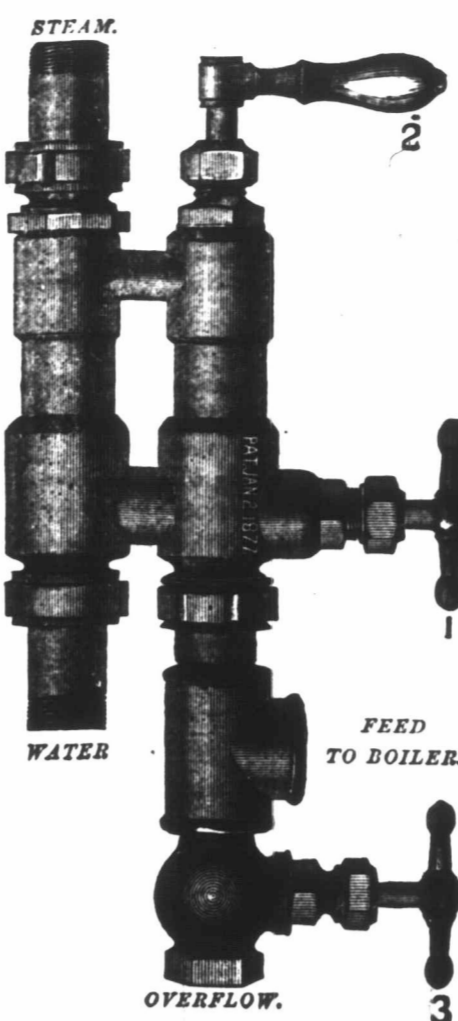
Notice may be especially called to an advertisement headed Invigorating Syrup, which may be found in our columns this week. The proprietors, G. Gates Son & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years. The No. 1 is particularly recommended for the ailments mentioned in the advertisement, and where persons are exposed to cold or wet will prevent them from taking cold. They say it should be kept in every household.



Who is Perry Davis?

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All the names of Subscribers which have been received up to the 22nd inst., have been forwarded to the Publishers. On the receipt of the first book by subscribers they will please remit the first payment of \$2.00 to this office. Any who fail to receive their book within one week from date will please give us notice to that effect. The time for receiving subscriptions at 50 cents does not extend beyond the 31st of this month. After that date the price will be \$6. Send along your names quickly. S. F. HUESTIS, 141 Granville Street, Halifax.

THE WESLEYAN

FRIDAY, FEBRUARY 22, 1884.

THE INGATHERING.

"I belong to no Church," once said a heterodox preacher from abroad who was diligently shouting the "no church" cry in our Province—I belong to no Church; Elder—baptized me and let me run. If a smile has been induced by this statement it should be speedily repressed. It is a solemn thing to ply a man with Scriptural argument and fervent appeal until he shall own his past life to have been all evil, and in the presence of a congregation below and of a cloud of witnesses above shall avow his determination by Heaven's help to lead a new life; and it is a very sad thing when, for lack of needed help and brotherly sympathy on the part of the neighboring pastor or membership, he may be allowed loosely to "run" in a world where all natural currents tend only downward.

Our exchanges, religious and secular, speak of revival services in various quarters. These cannot long be continued in any one locality. They involve a heavy strain on the nervous energies of the pastor and a setting aside of many important duties on the part of the people, and meanwhile other neighborhoods are asserting their right to a share in the special labors of the earnest country pastor. Let us suggest that time should be reserved so to close these services that no plan may be neglected to bring under continued supervision all who have been in any degree awakened. Our classes, it should be remembered, are not merely for those who can say with glad utterance, "I know;" they are for those as well who can only say with sincerity, "I desire to flee from the wrath to come." A faithful and devoted member once spoke to the writer with special thankfulness of the fact that she had been led into the class meeting when only able to express such a desire, and had thus been saved from dangers of which she could not think but with dread.

The members of the early Macedonian churches gave themselves unto the Lord and then to his apostles by the will of God. At the latter point men sometimes pause who seem to have happily reached the former stage. If Satan can but hold these back from decided identification with the Church of Christ he has them where the straggler would be who should move about on the battlefield in no uniform—to be regarded with doubt by all, and as a friend by none. But higher reasons must be set forth before these hesitating men and women than any afforded by even the example of the Macedonian believers. They must be reminded of the emphatic declarations of their Redeemer against any possibility of neutrality, and also of the fact that while the Church was being blessed with her first great baptism of power the Lord "added unto the Church daily such as were saved." In addition to these and other Scriptural facts there may be a powerful appeal to reason and to common sense.

There may be in some cases in the performance of the pastor's duty toward the new converts a delicate point, of which our fathers in the ministry knew little. In the revivals which attended their ministry few converts felt any hesitation in reference to a church home. To attend revival services and to kneel as a penitent at the communion railing of a Methodist church was to identify any youth or maiden with Methodism till death should them part. A return to former church associations was not then to be dreamed of. In pursuing the course we have here mentioned they effectually burned the bridge behind them. To day it is very different. Nearly all sections of the church have followed to some extent our custom of special services, and even those Protestant bodies which have not yet gone so far, extend open arms to any of their adherents who have devoted themselves to Christ in Methodist sanctuaries. Only the other day a Methodist minister remarked that a substantial part of the work done in his church within the last few weeks would benefit rather the membership of a certain other church than that of his own, and that the ranks of the ministry elsewhere would likely be strengthened through the services of which he had had charge. In such circumstances the right of choice belongs to the convert, and if he sees fit to return to his own people with a blessing received while in communion with us the pastor can

only breathe a benediction as he watches his retreating steps—provided always that the church of the convert's fathers be one in which the youth may find a safe and helpful home. But at this special point every true minister must beware that duty is not sacrificed to delicacy. If, through fear or a desire to secure general goodwill, he may be tempted to readily permit some youth glad in his Saviour to go where for doctrines shall be taught the commandments of men, or where for gospel bread there shall be given him a stone, let him instantly halt. The day shall come when to the question, "Where is the flock that was given thee, thy beautiful flock?" there will be demanded a plain and unevasive answer in relation to each individual. Is there any serious doubt? Then it were better to say, and to say with all earnestness and entreaty, "Come with us and we will do thee good, for the Lord hath spoken good concerning Israel."

A NEW DEPARTURE.

The Rev. J. W. Hamilton, a Methodist minister of Boston, has at last succeeded in accomplishing his great effort—the erection of the People's Church. To enable him to do this, the Bishops in his case have set aside the three years' term—an act which cannot fail to be pleaded as a precedent—and have permitted him to remain in Boston for several years. This house of worship, with a parsonage and chapel attached, has been erected through his indomitable energy and perseverance. Most of the sums contributed for the work were small, and came from nearly all the New England States. The corner stone of the chapel was laid in 1877; Mr. Moody, the evangelist, Phillips Brooks, Episcopal, and the late Rev. Dr. Manning, Congregationalist, assisting at the service, and the work has been pushed forward as the funds with which to pay the bills have been collected, so that on the day of dedication there would be no indebtedness on the building, but only on the land.

This church is a people's church in name and in fact. So constantly has the matter been kept before the minds of all classes in and about Boston, and so varied are the resources from which the funds for its erection have come, that the people may well feel that it is their church, as indeed they do almost regardless of denominations. No pew system of any kind exists. All seats are free. A statement that membership in connexion with it rests upon a broad and catholic basis has led some persons to suppose it independent. A correspondent of a New York Baptist paper says that it has cut loose from bishops and presiding elders. "But," says *Zion's Herald*, "nothing could be more mistaken. The Bishops have been consulted, and have authorized every step that has been taken in its interest. Among the most earnest and active friends of the movement have been the presiding elders of the districts, one of whom has a place of honor in the dedicatory programme; and Bishop Simpson, who appointed and has once continued its pastor in his extended term, preached the special sermon of the occasion."

The interior of the church differs from the ordinary house of worship. Instead of pews, it has single folding extra chairs, provided with hat and umbrella racks, arranged in a semi-circular form on a gradually sloping floor resembling the auditorium of a theatre. The auditorium is larger than that of any other church in the city and its seating capacity is equalled only by the Boston Theatre which seats three thousand people. No one sitting upon the platform could fail of being struck with the ingenuity of the architect. By rising seats, both on the floor and in the deep galleries around three sides of the room, the large audience is brought within the sight and ready hearing of the speaker without any strain upon his voice.

The opening services were commenced on the 10th inst., when Bishop Simpson preached in the morning, Joseph Cook in the afternoon and the pastor in the evening, all the sermons rising to the expectation of the hearers. The Sabbath was one of the finest of the winter, and the audiences were only limited by the capacity of the house. Every ticket representing a seat was taken, and many hundreds were sadly disappointed not to find admission. For the services, which occupied eight days, a choir of one hundred and thirty singers was put in training. A volume containing all the sermons will be published and sold in aid of the enterprise. In noticing the ear-

liest opening services the *Herald* says: "The wonder is that it has become an accomplished fact. Against all ordinary probabilities, against the most serious obstacles, with small sympathy and aid at first, amid the keenest domestic grief, the indefatigable 'preacher in charge' has kept at his task, sweet in temper, full of courage and faith, and ready for any service that would bring aid to his great undertaking. There is more work still to be done, but he has an open field now and scores of appliances to aid him in the rest of his remarkable service for the church. The whole undertaking when completed will be a wonderful monument of intelligent insight into the religious wants of the hour, of unflinching zeal and faith, and of noble, enduring personal sacrifices. Never was success better deserved or harder won."

SABBATH OBSERVANCE.

Blank forms of petitions on Sabbath Observance, the result of the joint action of Committees of the several Protestant Churches, have been sent to the Chairmen of Districts throughout the Provinces, who are requested to forward them at once to the circuit superintendents. It is hoped that these will obtain all the signatures possible and forward the papers without delay to Ottawa, and thus render assistance in securing some much needed amendment of the Sabbath laws of the Dominion, and in protecting the Day of Rest from encroachments that threaten to rob us of it altogether in some parts of the country.

This action, as far as our own Church is concerned, is in accordance with the resolutions adopted by the General Conference of last autumn, which appointed a Committee "to take all needful steps to secure the proper observance of the Sabbath, and also to confer and co-operate with similar committees appointed by other Churches, and with Secretaries of Evangelical Alliances for the attainment of this end."

We are glad to be able to believe that in the Maritime Provinces at least our public observance of the Lord's Day will compare favourably with that of many Christian countries, but we cannot close our eyes to some disturbing symptoms. In spite of the fact that the Intercolonial Railway has continued to carry passengers on that day, the wharf at which the Allan steamers discharge their cargo has been comparatively quiet until a recent date. Now, we understand, at eight p.m. on Sunday—many of the steamers by some unfortunate arrangement of the day of starting reach here on that day—stevedores and customs officers are busily engaged in discharging and landing cargo. This fact we cannot reconcile with Divine or human law. A minister of our Conference several years ago sailed from Australia to California in a steamship which called on a Sunday morning at a Fiji port for which she had freight. The captain urged permission to employ men at once, but the native chief positively refused to send any laborers until midnight, when a number of strapping natives put in an appearance and soon accomplished the work. If English rule in Fiji shall change this regard for the Lord's day it will be in some measure a curse. In the Sandwich Islands the natives are on this point so careful that Moncreuf D. Conway—a renegade Methodist preacher we think—recently found their habits very annoying. He writes to one paper: "Never in Scotland or Connecticut have I seen such a paralysis as fell upon Honolulu the first day of the week. He could not even buy a glass of soda, and was compelled to go to church to see the people. Such a 'paralysis' or suspension of secular business on the Lord's Day, promoting at once morality and religion and ensuring rest and recuperation to toiling millions is, an exchange remarks, 'a wholesome paralysis.' On no higher ground than that of physical value France and Germany and other European countries are trying to get back their Sabbath. Let us not, through our visits abroad and our temptations at home, give up that day. It is Christianity's great badge. 'Dust thou keep the Lord's Day?' was an invariable test question addressed to the early Christians by their persecutors. An answer to this question was decisive.

Is it possible that laxity on the part of individual Christians and Christian families is aiding public disregard for the Lord's Day? We fear that it is. Public sentiment must soon be affected by private practice, and the religious observance of the Sabbath at home must soon influence public life on that day. We, at present, can only advise professing Christians to sweep before their own doors. Our purpose, just now, is to speak of public Sabbath observance.

The case of the Rev. W. G. Lane still receives the attention of the public. The *Morning Chronicle* regards our editorial of last week as "written in a spirit of fairness" and "with an evident desire to deal justly with all concerned," but thinks that "it yet fails to present some points that are necessary to enable the reader to reach a correct judgment." These points are being brought out this week through some notes of Mr. Lane to the *Chronicle*. Mr. Lane distinctly states that previous to the commencement of proceedings he had no intimation of a wish for a written statement on his part—he had given a verbal one to the proper person—and he affirms that his counsel, when appearing before the members of the government, found another gentleman there whose connection with the case led him to deem it best to confine himself to the strictly legal argument. In our humble judgment he could hardly have done otherwise under the circumstances. So long as there is a grain of truth in the assertion of "Punch" that "a court of justice is a place where a man gets a penny's worth of justice for a pound's worth of law," no lawyer can be expected to put his whole case in the hands of an opponent. Had Mr. Lane chosen to take advantage of certain legal measures it is not improbable that he might have avoided the heavy fine, but as a minister he was not free to do so. He acted wisely in this respect, we think, and so do others, who are giving a very tangible proof of the sincerity of that belief.

In the list of petitions read and received in the House of Commons, on the 13th inst., were those "of the Rev. John Wakefield and others; of the Rev. S. G. Staples and others; of the Rev. W. Kettlewell and others; of the Rev. E. E. Scott and others; of the Geo. W. Calvert and others; of the Rev. Thomas Brock and others; of the Rev. Wm. H. Fife and others; of the Rev. W. S. Griffin and others; of the Rev. W. McDonagh and others, ministers of the Methodist Church of Canada and others, beneficiaries in the Superannuated Ministers' Fund of the said Church; severally praying that no legislation ratifying the terms of Union be made, which does not provide that the present guardians of said Fund retain its management during the period for which they were appointed, or at least until the provisions of the contract are fully met. Rev. W. S. Griffin has written to the *Guardian*, correcting a misapprehension of the Editor and explaining that these petitions "simply request that the present Superannuated Fund Board of the Methodist Church of Canada retain control of the invested fund until the 'minor Churches' have fulfilled the terms of agreement respecting this fund."

An excellent class-leader used to remark that the members of any church were not likely to rise above the level of the religious life of the pastor. The *Northwestern Advocate* puts the same idea before the pastor in this pointed way in reference to revival work:—"Your revival work will be lasting in proportion to the 'orthodoxy' of your doctrine. You cannot zealously persuade men to be saved if you believe that the man who is out of Christ is in no danger. No man will grow devoutly solicitous about your offer of salvation, if he disbelieves the existence of that from which he must be saved. If heaven is 'developed' without that new birth of which Christ spake, and if penalty is but a temporary moral embarrassment from which a sinner can be saved without mentionable abandonment of sin, your 'mourner's bench' will not witness much mourning. Conviction of sin in some degree precedes every sound conversion—certainly the conversion of every adult."

The ninth annual meeting of the Infants' Home was held on Tuesday. We should be glad if space permitted, to transfer the entire report to our columns. The work has been carried on with a large measure of success during the past year. The total number received into the Home since its commencement is 431. Ninety-seven of

these have been adopted into private homes. Nearly \$3000 are yet to be paid on the property. It is stated in the report that "baby farming" still exists in various forms. The managers of the Infants' Home are persons in whom the highest confidence may be reposed.

In exhorting American Methodists to celebrate their Centennial with "devout thanksgiving and liberal thank offerings, *Zion's Herald* gives these figures: "Look back to Christmas, 1784, when the Methodist Episcopal Church was organized with 15,000 members. That was all of American Methodists. Now, what? What wonders has Methodism wrought in the hundred years! It now numbers in all its branches, 3,993,820 members. Marvellous growth! The Baptists numerically come next, but they were a large, strong denomination in the country when Methodism entered it. They now number, all kinds, 2,552,129."

FROM THE SOUTH.

DEAR BRO. SMITH.—The revolution of the itinerant wheel has this year thrown us off at Summerville. Having spent the greater part of the winter here two years ago, I was not altogether a stranger to the people. This is probably the healthiest town in South Carolina, and being only twenty-two miles from the "City by the Sea," with abundant railway facilities, we deem ourselves quite favored in the appointment. Our congregation has just completed a new church in a more central locality, and have this year for the first time assumed the responsibility of supporting a married preacher. They have rented and furnished a parsonage, and are earnestly working for our comfort. One evening last week they invaded our quiet home, and left heaps upon heaps of good things, as the result of their visit. "The lines have fallen to us in pleasant places." Our expectations are large this year. The station will need an increase of one hundred per cent in financial matters to get comfortably through. By the blessing of God we shall get this, and a good Centennial offering beside. Summerville is a rapidly growing town. In winter we have Northern visitors, and in summer, many Charlestonians live here. A comfortable house now rents for \$25 per month. As soon as a good commodious hotel is started in some pleasant part of the town, I have no doubt but it will attract more visitors than Aiken. It is equally healthy. It is more attractive. It is much nearer Charleston. It is destined to become the winter resort of South Carolina.

Southern Methodism seems just now stirred to its very depths by the Centennial movement. The last General Conference appointed a Committee to consider the matter, and suggest such plans as would make the celebration a success. The first object in view is a general revival of the work of God throughout our bounds. Arrangements are being made in every District for special effort in every charge, and already the indications are most encouraging. After raising the annual assessments in full in the early part of the year, there is to be an effort put forth to raise \$2,000,000 for educational, missionary, and Church extension purposes. The spirit of liberality is on the increase, and we are hopeful that the above named amount will be raised. There is room for improvement here in the matter of giving. Southern Methodist preachers are not surpassed by any, in liberality; but as a rule the people do not measure up to their high privilege in this respect. There are some noble exceptions. T. W. Stanland, a member of my own church in Summerville, gives more than any other Methodist in this State for the cause of God; and he does not compare with other Methodists in point of wealth. I sometimes think that the assessment plan, which so largely prevails, leaves scarcely any room for the spirit of liberality to display itself. I am quite persuaded that in many instances it suppresses the liberal instincts and interferes with the development of the spirit of true Christian giving. However, this Centennial year will afford ample opportunity to test the spirit of every man in relation to the gospel of giving.

We have had an unusual variety in the weather since the New Year commenced. Sunday, the 6th of January, was the coldest day known in the city of Charleston for a number of years. The *News and Courier* says:—"The minimum temperature reported at the signal office was 13°, which in the opinion of the oldest inhabitant is the coldest weather that has been known in Charleston for 130 years. So cold was it that the fish in the Rutledge street lake were frozen to death and the colored people who watch out for the main chance, reaped a nice harvest in gathering in the fish which floated to the surface. All the cisterns, pumps and hydrants in the city were frozen." It was cold, very cold. But the last two weeks have made us almost forget about the cold. We have had delightful weather. Two Halifax ladies arrived last week. They brought sunshine with them, and it has continued ever since. They are delighted with Summerville. Bishop Bowman, of the M. E. Church, North, has been here dedica-

ting a colored Methodist church. By special request, he lectured on "Observations in India," on Sunday evening. He was the guest of one of the large-hearted members of my charge. The Bishop will be always welcome at Summerville.

Paine Institute, established by the M. E. Church, South, for the education of teachers and preachers for the African M. E. Church, commenced operations in January with 40 pupils. For some reason there has been considerable opposition to the movement on the part of some members of our Church, and not a little apathy on the part of the majority. The members of the South Carolina Conference manifested their interest in the enterprise, by presenting the Institute with a collection of \$500 at its last annual session.

The problem of the future of the colored population is pushing itself to the front and demanding attention. Dr. Abel Stevens, now of Paris, in an article in the last number of the *Methodist Quarterly Review*, solves the problem by advocating the amalgamation of the races. The Doctor is a good historian of Methodism; but he must exchange Paris for the Southern States for a score of years before he can become qualified to solve the problem. One thing is quite clear—the Negro, being a citizen and a voter must be at least sufficiently educated to know how to vote. The Southern whites have done wonders, considering their circumstances, since the war in the education of the negro. But illiteracy is so general that the South is absolutely unable to meet the necessities of the case. An application has been made to the General Government for the appropriation of ten millions of dollars, to be distributed through all the States according to illiteracy. This is a measure advocated by ex-President Hayes, as well as the leading educators of the South. Immediately after the war, "40 acres and a mule" was the tempting offer to the negro for voting the Republican ticket. Since then, the "brother y black" has been coddled and nursed until room is scarcely left for the cultivation of a manly spirit. The time has now come when the better class of the colored race are asking for the play and no favor, and to be let alone to work out their own destiny. The setting aside of the Civil Rights Bill has scarcely caused a ripple on the side of Mason and Dixon's line. As far as I have been able to see, the negro enjoys equal rights with the Southern white. There are some things which our Northern neighbors are claiming for the negro which he does not care to have. Our solution of the negro problem is: let the government help him to secure equal educational advantages with his white neighbor. Let him peacefully enjoy all the rights that the laws of the country allow him. Let him then be left to make his own way, and Providence will carry him just to the position he is intended to fill. Social equality and general amalgamation may dwell in the brain of the entomologist, but is never destined to general fulfillment.

The friends of Rev. Monson H. Smith will be pleased to learn that his health has much improved. He has recently been engaged by Dr. Wylie, as agent of the American Bible Society, on a good salary. We wish him success. Letters of enquiry reach us almost every week from different quarters concerning the healthfulness of Summerville. I have no hesitations in saying that it is the best resort in this State for invalids.

J. M. PIER.

OUR EDUCATIONAL WORK.

In connection with our Church there is what is called an "Educational Society." The "objects" of this Society as set forth in our Discipline "shall be to assist in maintaining our Universities, Theological Schools, and Higher Mission Schools; to defray the expenses of the examination of candidates for the ministry in our Church; and to aid such candidates in obtaining a suitable education." According to the treasurer's statement of the Nova Scotia branch of the Society, its income for the last ecclesiastical year was \$548.63 net, or about five cents per member. During the same period we gave over one dollar per member for missions. The comparison is not made as showing too much was paid for missions. The missionary work of the Church may be considered of primary importance. But it is a question of profound consideration, whether it be of such paramount importance as compared with our educational work as the above discrepancy presents. In the very able report of the secretary of our Branch Educational Society the following paragraph occurs:—"The increase in the facilities for education throughout our country, together with the corresponding advance in intelligence, renders an advance in the education of young men for the ministry an imperative duty. No one can question this. It is self-evident. The time has gone never to return, when a man with a flippant tongue and unimpaired lung power could pass muster as a Gospel preacher. There must be something more than that. This is a reading age. In every congregation are thoughtful minds sick of hortatory goudy-goudy-ism. What we read sometimes about people not going to church to think, may pass for what it is worth. The pulpit must furnish food for the people or they will perish for lack of knowledge. "Feed my lambs." True,

Methodist church. He lectured on "Old India," on Sunday evening the guest of one of the members of my charge will be always welcome.

ate, established by the South, for the education and preachers for the Church, commenced January with 40 pupils. There has been considerable interest in the movement of some members of our not a little sympathy on the majority. The members of Carolina Conference are interested in the entering the Institute with \$500 at its last annual.

of the future of the nation is pushing itself and demanding attention. Thus, now of Paris, in the number of the *Methodist Review*, solves the "milk-and-water" theory of the contrary notwithstanding. It is the opinion of some that laborious preparation for the pulpit means as a consequence a grandiloquent style unintelligible to the masses. Out of the depths of humiliating experience the opinion has no doubt been evolved. No cultured man is grandiloquent. Profundity is simplicity. A trained speaker can so handle his subject as to interest the keenest intellect while never losing his grasp on the unlettered hearer near the door. A minister is not called upon to buffet Darwin, wrestle with Tyndal or plunge walking amidst the primordial germs of Huxley's protoplasmic materialism. That is not it. The grand old Gospel of Christ is ever the same—the power of God unto salvation. But to present to the people "olla podrida," composed largely of mistakes, grammatical, historical, geographical and chronological, will not fail to nauseate those to whom it is presented, albeit well reasoned with gospel salt. The members of every church should be able to look up to the minister as their leader in cultured thought—their guide and director in matters the most tremendous that can ever occupy the attention of sentient beings. Not always has this been possible. The writer has been privileged to glance at the following precious entry in a Church register—never mind what denomination: *Resurrection*. Last year the number of members returned was—this year 18 *has been dropped*. That the man who wrote this was one of the best of men is apparent from the pious inscription beneath it, "Praise God from whom all blessings flow." The writer remembering the numbers he would have himself have "dropped" had he seen his way clear without doing more harm than good, lays down his pen to breathe a fervent "Amen" to the dear brother's exhortation—but the point is this: could that minister command the respect to-day he commanded twenty five years ago? LESTER.

but also "Feed my sheep." The lambs' food will not do for the sheep, nor will the sheep's food for the lambs. The advice comes from One who speaks as never man spoke—in all of whose discourses there is a profundity of thought and a depth of subtle analysis that have challenged the admiration of the ages. It is a disgrace to a man who occupies the position of a Christian teacher not to be intelligently conversant with the literature of the day. There never was an era in the history of the Church when men of culture were more needed than now. Not that there ever was a time when there was more spiritual power; but there never was a time when the people called louder for something more from the pulpit than fluent common sense and conventional platitudes. In every congregation are men who demand facts rather than rattling rhetoric. And let the young ministers weigh it well: those are the men who have it in their power to neutralize his influence in the community—the "milk-and-water" theory to the contrary notwithstanding. It is the opinion of some that laborious preparation for the pulpit means as a consequence a grandiloquent style unintelligible to the masses. Out of the depths of humiliating experience the opinion has no doubt been evolved. No cultured man is grandiloquent. Profundity is simplicity. A trained speaker can so handle his subject as to interest the keenest intellect while never losing his grasp on the unlettered hearer near the door. A minister is not called upon to buffet Darwin, wrestle with Tyndal or plunge walking amidst the primordial germs of Huxley's protoplasmic materialism. That is not it. The grand old Gospel of Christ is ever the same—the power of God unto salvation. But to present to the people "olla podrida," composed largely of mistakes, grammatical, historical, geographical and chronological, will not fail to nauseate those to whom it is presented, albeit well reasoned with gospel salt. The members of every church should be able to look up to the minister as their leader in cultured thought—their guide and director in matters the most tremendous that can ever occupy the attention of sentient beings. Not always has this been possible. The writer has been privileged to glance at the following precious entry in a Church register—never mind what denomination: *Resurrection*. Last year the number of members returned was—this year 18 *has been dropped*. That the man who wrote this was one of the best of men is apparent from the pious inscription beneath it, "Praise God from whom all blessings flow." The writer remembering the numbers he would have himself have "dropped" had he seen his way clear without doing more harm than good, lays down his pen to breathe a fervent "Amen" to the dear brother's exhortation—but the point is this: could that minister command the respect to-day he commanded twenty five years ago? LESTER.

LITERARY, Etc.

Our Little Ones, for February, will give joy in any household. This child's monthly is one of rare beauty.

Mastery, a weekly New York magazine for young people, still holds on its way and well achieves its professed purpose of giving pleasure and profit to our boys and girls.

It is said that for every novel printed and published in England ten are written and rejected. This makes an average of three thousand novels which are written in that country every year.

The *Siberian Messenger*, for February, conducted by Prof. W. Payne, of Carleton College, Northfield, Minn., should be quite attractive to the student of astronomy. It has a paper on the comet of 1882, and others on varied subjects.

Little's Living Age for the 16th inst. is a number full of interest, as its predecessors have been. The managers of this weekly selection from British periodical literature are quite successful in keeping their subscribers posted on topics of past and present interest. We should not like to be without the *Living Age*.

Henry Ward Beecher's recent lecture, *A Circuit of the Continent*, has been published by Fords, Howard and Halbert, publishers of his sermons, in a neat pamphlet, containing an excellent portrait of "the old man eloquent." This address was delivered in his own church last Thanksgiving Day, and later for the benefit of the new Brooklyn Charity, the "Home for Consumptives," in aid of which it is now published and sold at ten cents. It has also been delivered in Boston and other places, exciting special interest on account of his graphic descriptions of the great North West and his treatment of the question of Mormonism in Utah, and the civil status of the negro in the South. Like such that Mr. Beecher says, it is well worth reading, whether we agree with his opinions or not.

As No. 2 of the Standard Library, Messrs. Funk and Wagnall, of New York, have published *Memoirs*, and the *Diary of a Superfluous Man*, two Russian Tales by Ivan Turgenieff, whose recent death has called forth wide remark. So highly has his fiction been rated that, it is said, some enthusiastic scholars are even learning Russian, to read the writings of the author in his native tongue. These two stories are representative. The first depicts in graphic style the serf life of Russia; the second the condition of Russian upper classes. They are translated direct from the original by an accomplished native of Russia. Price 15 cents. S. F. Huestis.

Memorie asal Rime, by Joaquin Miller, is the title of Messrs. Funk and Wagnall's third volume of the Standard Library for 1883. It is a delightful mingling of sketches of travel, stories and poems, with not a single dull page. The *London Times* says that the writings of Mr. Miller are "charged with passionate life and display a fervor of poetic appreciation and sympathy, combined with startling beauty and power." So the reader of this volume will say. In its preparation many parts of this continent are drawn upon for anecdote and reminiscence. Price 35 cents. S. F. Huestis.

Er. President Hayes contributed \$4,500 for the building of the new Methodist Episcopal Church in Fremont, Ohio, and agrees to pay whatever the building costs in excess of \$18,000.

Dr. Y. J. Allen, Superintendent of Southern Methodist missions in China, makes an urgent and earnest call on the Church to reinforce the Mission this year with able men and *save* women. He says that without this aid the work must suffer disaster.

At the Methodist Orphanage, Philadelphia, fifty or more little ones find a pleasant and Christian home where they are well fed, well clothed, and well cared for under the able management of Mrs. President Simpson and other lady managers.

The De Pauw University in Greencastle, Ind., is to have eight more buildings—a law college, a medical college, a theological college, an observatory, two dormitories, and other structures—to be erected without delay.

It is proposed to open a new Wesleyan mission in Spanish Honduras, where the prospects are very favorable. The government has expelled the Jesuits. By the uprising in Hayti, the work of the mission has been broken up for the present. Some of the church members have been killed, and nearly all have been rained.

Japan Methodists will petition the approaching American General Conference to be formed into an Annual Conference. A total membership of 947; 1,242 Sunday-school scholars, 717 day scholars; 2 schools of higher grade having 70 scholars; a mission training school, with a prospective Anglo-Japanese University, will be represented.

The jubilee day at the Metropolitan church, Washington, was celebrated Jan. 27 in the presence of a distinguished audience. The church was formally pronounced to be out of debt by Rev. Dr. C. C. McCab, who has recently raised \$29,973 for liquidation. The sum of \$15,000 was raised by Bishop Andrews and R. N. Baer, and \$4,000 by Dr. J. P. Newman's lecturing tour.

A new church is being erected at Spoon Cove, Burin, N. F. The people hitherto have had to cross over a mile of water, and travel the same distance by land, to get to church, and in winter have often been deprived of church services for six and seven weeks in succession. The size of the building is 33x51, and the seating ca-

acity will be about 350. The cornerstone was laid on the 14th ult., by Mrs. George Goddard.

TEMPERANCE NOTES.

In the five months ending September 1st, fifteen hundred women were arrested in Boston, most of them for drunkenness.

Yarmouth is to vote on the C. T. Act on the 6th of next month. There can be no doubt about the result—the Act will be adopted by an overwhelming majority.

The Canada Temperance Act was sustained in Prince Co., P. E. I., by a very large majority, larger by over three hundred votes than was given in 1878.

To-morrow a vote of the electors of the Harbor Grace and Trinity districts, Nfld., will be taken on the question of prohibiting the sale of intoxicating drinks.

The Sons of Temperance have now a membership of 13,300 in Nova Scotia, an increase of over 4,000 in twelve months, and, with several active agents in the field, the Order is rapidly growing.

A temperance party has been formed in the British Parliament. Fifty-five members met for conference and appointed a committee to keep watch upon all proposals which promise to affect the liquor traffic.

In a speech before the Law and Order Society of Boston, Dr. Phillips Brooks said: "If we could sweep intemperance out of the country, we would wipe out almost all the poverty in the land. There would hardly be enough left to give healthy exercise to the charitable impulses."

The *Summers Journal* says that "the boom in the Scott Act continues in Charlotetown. The Stipendiary magistrate has his hands so full, that he tries cases for violation of the Act on certain days of the week only. The Temperance Alliance announce that this week they will issue twenty summonses."

The Romans under the republic were prohibitionists after a fashion. Men of honorable family were forbidden by law to drink wine before the age of thirty, or to drink to excess; while for women of any condition, free or slave, to touch wine, except on some solemn occasion—as a sacrifice—was an offense visited by severe penalties.

GENERAL RELIGIOUS NOTES.

The Presbyterian Church is growing rapidly in Mexico. It now has 109 congregations, several schools, ten native preachers and four more ready for ordination.

The Italian Government has ordered the removal of all crucifixes and religious emblems from the ships of the Royal Navy, the only exception being the Royal yacht.

There are now in London large funds for preaching special sermons in commemoration of the Spanish Armada's destruction, of Queen Elizabeth's enthronement, of Charles I.'s death, of Charles II.'s restoration, and of the Gunpowder Plot.

A blessed wave of revival is passing over some parts of Wales. A Calvinistic Methodist minister, the Rev. E. Owen, has lately been holding special services at Denbigh, and no fewer than 330 persons were added to the various churches as the immediate result.

The parish churches of Macclesfield, Holy Trinity, Toxteth Park, Liverpool, and St. George's, Hyde, have been changed from pewed to open churches. The freedom of the last named church was accomplished by a poll of the parishioners, which resulted in a majority of seven to one in favor of a free church.

The New Testament is being bought by the Turks in larger numbers every year. The Americans have a fine Bible House in Stamboul, under the roof of which the British and Foreign Bible Society has offices. During the twenty-five years that the two societies have engaged in brotherly rivalry no year has passed in which the sale has not been larger than the year before.

GLEANINGS, Etc.

The citizens of Charlotetown are about organizing a Society for the Prevention of Cruelty to Animals.

There are more than 500 Jews in Toronto, 800 in Montreal, and about 100 more scattered over the Dominion.

Some rich copper has been found at the Colonial copper mine at Dorchester.

Incendiarism seems yet prevalent in St. John. The fire which destroyed Mr. C. A. Stockton's summer residence at Mount Pleasant is said to have been due to this cause.

nays 132. This may be supposed to indicate the final vote.

Since last summer the Keller Bros. of Seymour, Ont., have captured and exported to the United States, two tons of frog meat, representing probably more than 8,000 frogs. There is a fine market in the United States for Canadian frogs.

The estimates submitted to the Parliament contain an item of \$30,000 to make good to certain P. E. Island traders, duties paid by them to the U. S. Customs on fish and oil in 1871, after American fishermen had obtained access to our waters.

A brutal murder was committed near Digby on Saturday night last. The victim was a colored man named Kent; who was to some extent under the influence of liquor. A coroner's jury returned a verdict against five colored people, who have all been committed to jail.

The total value of the fisheries of Canada for 1883 is estimated as follows:—Nova Scotia, \$7,621,500; New Brunswick, \$3,185,675; Quebec, \$2,350,000; Prince Edward Island, \$1,258,500; British Columbia, \$2,000,000; Ontario, \$300,000. Total value, \$17,253,675 or nearly \$500,000 over that of 1882. The fishing bounty had the effect of adding 140 new vessels to the fleet last year.

On Tuesday evening a heavy fire destroyed the South side of Queen Square, Charlotetown, burning numerous business places, among others those of W. Brown, dry goods, and H. Beer, general groceries. About 9:30 on Wednesday morning another fire broke out and destroyed the North American Hotel with a number of surrounding buildings. The loss cannot yet be estimated.

A general convention of the Manitoba and North West Farmers' Union is called by meet at Winnipeg, on March 5th. The address of the convention is: "We believe that the time has arrived when this Province and the North West by united action are compelled to force redress by determined but constitutional means."

On Monday, at London, Ont., two young men left the office of a hardware firm, and went to have a smoke in the upper room of the establishment, where were twenty pounds of gunpowder. The sequel was that an explosion took place, which killed the young man in charge of the room, and so injured the other two that it is thought they cannot live. The front of two of the stories was hurled into the street, the buildings adjoining were badly shattered, and across the street the entire length of a block every vestige of glass was smashed to pieces.

The following is the resolution respecting the N. S. Railways, introduced by Sir Charles Tupper, in the House of Commons on the 8th inst: "That it is expedient to authorize the Government to acquire for the Dominion, from the Government of Nova Scotia, the Eastern Extension Railway from New Glasgow to the Gut of Canso, and the steam ferry in connection therewith, together with the rights of the said Province in the Truro and Pictou Branch Railway, for the sum of \$1,200,000, and the new rolling stock and equipments of the said railway for a sum equal to the cost thereof, and charges, the said sums, with interest from 1st October, 1883, to be paid out of the consolidated fund, after the necessary legislation of the Province shall have been made by Nova Scotia for giving effect to the arrangement between the two Governments."

The Nova Scotia Legislature commenced its session on the 14th inst. The speech of Lt. Governor Richey referred, among other topics, to the railway negotiations with the Dominion Government, the work on the Nictaux Railway, the completion of the revision of the statutes, the necessity of a more simple and efficient system of pleadings and practice in the provincial courts for which a measure would be provided similar to that in force in the Mother Country, and the prospect of a measure to secure more fully to married women the benefits arising from their earnings and property. The speech closed with the following:—"The experience of each succeeding year strengthens the conviction that the allowances of Nova Scotia from the federal treasury for local purposes are inadequate, and that they should be increased. Your attention will be directed to this very important subject with a view to the adoption of such measures as may be calculated most effectively to present the claims of the Province."

A correspondent of *Our Country* writes from Channel, that the codfishery is the best known for the last ten or fifteen years. The general daily average is five quintals per boat.

The sealing steamer *Bear*, recently purchased by the American Government for the Greely relief expedition, for \$100,000, is said to be one of the strongest vessels of the sealing fleet. She is built of hardwood and sheathed from the keel to above the water line with greenheart, a wood obtained in Demarara. It is considered the hardest wood in the world. The forward part of the vessel for about fifteen feet is built up of solid timbers. The stem is broad, so that the tendency will be to run upon the ice rather than split it.

Of the present House of Assembly *Our Country* remarks: "As now constituted, the Roman Catholics stand first, with a representation of fourteen members; the Church of England, the largest denominational body in the colony, stands second on the list with only twelve; whilst the Wesleyans, who should have eight, have but three; the minor denominations numbering only about two thousand, which does not entitle them to a single representative, standing away above them by nearly two to one." The same paper states that the 44,000 "Wesleyans" in the colony have but one member in the Executive.

The San Francisco Board of Education has refused to abolish corporal punishment in the case of girls in the grammar and primary grades.

Commissioner Ulrich, who sustained injuries at the Spuyten Duyvil disaster, has been refused damages because he was travelling on a free pass.

A three years' truce has been arranged between Chili and Bolivia. By its terms Bolivia is prevented from securing Peruvian territory of an outlet to the sea.

Mr. Gladstone's cabinet has been sustained in the House of Commons. Sir Stafford Northcote's motion was defeated by 311 to 262. The Irish vote was against Gladstone.

The election in Northampton on Tuesday resulted in a choice of Mr. Bradlaugh, Radical, over Mr. Richards, Conservative. The vote was 4,032 to 3,665.

While a colored man and his wife were at church in some part of Texas on Sunday evening, their house caught fire, and six children left at home asleep were burned to death.

An effort will be made by medical men of Philadelphia to have the World's Medical Congress held in that city in 1885. This year it will convene in Copenhagen. A session has never been held in the United States.

A substantial pledge of peace is offered by the Apaches of the San Carlos Agency in the persons of fifty-five of their children who left Wilcox, A. T., Jan. 27, for the Carlisle training camp in Pennsylvania.

At St. Petersburg all the female medical students, a class from which many nihilists have enlisted, are compelled to reside in a house provided by the authorities, and be at home before 9 in the evening.

The New York supreme court is making up a commission of prominent citizens to appraise the lands fronting on Niagara Falls for purchase by the state. This will be more satisfactory than the present state of affairs.

Congressional funerals are expensive. The House Committee that reported the body of the late Congressman Haskell report a bill of \$3,561. They started with a \$200 lunch at Washington, and then had breakfast at Harrisburg.

The colored people in the United States have nearly 1,000,000 children at school, publish over 80 newspapers, furnish nearly 16,000 teachers; about 15,000 students in the high schools and colleges. They have about 2,000,000 members in the Methodist and Baptist Churches, and own over 5,000,000 acres of land in the South.

The British Government has tendered to the United States the use of the *Alert*, and the offer has been accepted. The *Alert* is a steam vessel specially fitted for Arctic exploration. She was the advance ship of the *Nares* expedition of 1875, is much larger than either the *Thetis* or *Bear*, the vessels for the Greely expedition, and will carry about as many men as the two combined. She will be used as a supply ship and will follow in the wake of the other vessels as to be of service in case of need.

Russia has secured the surrender of the new tribes. The *Standard's* correspondent at Vienna says: A Porcan statesman states that a rumor was current throughout Central Asia that the Russians would lead the warlike tribes to the rich plains of India as soon as England was in difficulty, and that this did more to cause the submission of the Turcomans than all the ability of Russian generals. He says that Russia is using the Afghans as an advance guard. Ayoub Khan has issued an address stating that he intends shortly, with the aid of the Czar, to reconquer Afghanistan.

The influence of Gen. Gordon is so great that no fears are felt any longer for the safety of the garrison and people of Khartoum. It is said that the differences among the rebel sheiks, as to whether an attack should be made on Suakim before the arrival of British troops, have led to discontent in Osman Digna's camp. Friendly tribes report that he will attack Suakim in a few days. Latest advices from Tokar state that 200 of the garrison made a sortie, attacked the enemy and killed and wounded several of them. They also captured a number of cattle and camels. A battalion of infantry and a battery of artillery have been ordered to proceed from Malta to Egypt immediately. In compliance with the request of Sir Evelyn Baring, the Government has decided to reinforce the British army of occupation in Central Africa, with a full complement of forces, in view of the fact that Suakim on Sunday next and advance on Tokar on Tuesday. This leaves eight days still before relief is possible.

PERSONAL.

A son of the Rev. Dr. Cunningham Geikie, rector of Barnstable, Eng., and author of "The Life and Words of Christ," was converted recently and joined the Bedford Street Methodist Church, New York.

Nysekah Kabayana, a young and talented Japanese in attendance at the Wesleyan Academy, was recently baptized by Rev. Dr. Steele, and received into the Methodist Church in Wilbraham by the pastor.

Rev. Dr. A. L. Lyscombe, of the Georgia Conference, is engaged to write for the English Pulpit Commentary, on St. Matthew's Gospel. For 1st and 2nd Corinthians he wrote 700 manuscript pages.

The death is announced of the Rt. Rev. Dr. Darley, Protestant Bishop of Kilmore, Ireland. He was a pronounced "Evangelical," and made strenuous but vain exertions to lead the Irish Primitive Methodists into the Protestant Episcopal Church at the time of their union with the Wesleyans.

The Rev. Thomas Hughes, who a few years ago was placed in some measure under the ban of the British Conference through the publication of a certain book, has been called away to his reward. The *Methodist* speaks of him as "a good man, an able minister and a witness for what he believed to be the truth."

We are sorry to hear of the accident which a week or two ago befell the Rev. T. W. McVety, pastor of the M. E. Tabernacle, Belleville, Ont. He was passing out of his back gate when he slipped and fell on the ice, breaking his right shoulder bone. The injury will prevent him from attending to his pastoral duties for some time.

Miss Mumford, (Lillie Montfort), well known to Sunday-school teachers as the author of "My class for Jesus," died on the 3rd inst., at Bromley in Kent. For many years she had been a great sufferer, but she lived in the light and comfort of the Holy Ghost. Notwithstanding her great physical disadvantages and pain she continued to write almost to the end.

The golden wedding of Bishop Pierce, of the M. E. Church, South, took place on the 4th inst. Of the large number present not one had witnessed the marriage ceremony fifty years before. Many presents were brought by friends and relatives. There was no mock marriage ceremony, no travesty upon the solemn Church rite which appropriately cele-

METHODIST NOTES.

Very numerous conversions are reported in the last number of the *Christian Guardian*.

At Powhat, P. E. I., twenty persons were received by the Rev. Geo. Harrison on the evening of the 20th inst., into membership with the Methodist Church.

Rev. A. C. Bell writes from Alana, N. E.: "We are holding revival meetings at West River. The church is being greatly revived, and sinners are coming to God."

Rev. George Cornish, of Wingham, Ont., reports that during the past twenty months, 195 have been gathered in, and so far out of that number only three or four have been dropped for unfaithfulness.

The schoolroom of the Metropolitan Church, Toronto, is to be enlarged. It has been decided to add a wing thirty feet long on the north side, and of the same width as the present building. This, it is calculated, will give seating capacity for 1,000 scholars.

On Tuesday evening, the 12th inst., the friends of the Rev. J. Gaetz, met in the basement of the church at Amherst, and presented him with a donation, not in any way connected with the salary, of \$214.00, which has been supplemented by those who could not attend to the sum of \$232.80.

A new church is being erected at Spoon Cove, Burin, N. F. The people hitherto have had to cross over a mile of water, and travel the same distance by land, to get to church, and in winter have often been deprived of church services for six and seven weeks in succession. The size of the building is 33x51, and the seating ca-

MEMORIAL NOTICES.

THE HAMILTON, B.D.A., CIRCUIT.

DEAR BRO.—I write to tell you, briefly, of some, with whom you and many other brethren in our ministry have held sweet counsel here, who have passed over to await us on the other shore.

On the 2nd Sept. las. I had the pleasure of meeting at her dwelling, for the first time, widow

ELIZA STEED, who for many years had been a devoted and useful member and class-leader in our Church here. During our interview she lovingly mentioned your name, in connection with the names of several of our ministers who have laboured in these Islands; and the terms in which she spoke of them all evidenced the deep interest she felt in the work to which they were devoted.

Of longer duration was the suffering of our beloved mother in Israel; REBECCA VESEY, who on the 18th Dec. last, peacefully closed her eyes to earth, after a sojourn here of ninety years.

On the 18th Dec. last, peacefully closed her eyes to earth, after a sojourn here of ninety years. It was not until she reached the age of thirty-seven, that, under the ministry of the Rev. James Horne of blessed memory (by whom Sister Steed was also led to Christ) she received the Saviour.

For the beautiful manifestation of trust, submission and tranquility, which at every visit I found in her, I feel that I shall ever be a better man. Until within a short time of her decease she had, for several days, been unconscious; but the closing hours of her life—although the power of speech was denied her—were marked by so much of the presence and pressure of heavenly glory, in every feature and expression of her countenance, that all about her felt that chamber of death to be "quite on the verge of heaven."

In the stillness of the night, Dec. 23rd, as it began to dawn toward the first day of the week, I was aroused from sleep by a hasty steep across our verandah, the reason of which, even before the tones of a voice full of heart-break called my name, I correctly surmised. In a very short time I entered the abode of sorrow; to find a widow and seven children, and an aged mother, weeping over the inanimate clay of husband, father, son.

another of our beloved members, after a distressing illness of two years, "had found another morn than ours." He was converted under the ministry of the Rev. Frederick Moore—so tenderly remembered and spoken of still in Hamilton—and by the grace of God he continued unto the end. My interviews with him were frequent and highly satisfactory to myself. He could say, "I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him, against that day." During the closing weeks of his life his bodily distress was very great, but the peace of God kept his heart; and at last death came with kindly harshness, and blessed him into rest. He died at the age of forty years.

Thanks be unto God for his unspeakable gift! We are not ignorant concerning them that are asleep; and we sorrow not as others which have no hope. We joy, even amidst our sorrow, that these is some product of this life be-

sides discouragement and disaster and groans and sin; and that with precious spoils from earth heaven is being enriched day by day. Thither we are sending those who have walked by our side here; and soon more of our loved ones will be over there than linger with us. And we are glad while we think of these that were bowed down here, so that they were not able to lift themselves, as they stand before the throne exulting in the fulness of everlasting life! We are glad for those, who while with us could only read the promises of God through tears, who are now where all tears are wiped away, so that infinite joy itself shall unseal their fountains nevermore!

"Jesus, in mercy bring us To that our end and rest; Who sit with God the Father, And spirit, ever blest."

J. S. COFFIN, Hamilton, Bermuda, Jan. 21st, 1884.

FLORENCEVILLE, N. B.

The history of our church at Florenceville and its destruction by fire have already been given in your columns; it is therefore only necessary to add that S. Burpee, Esq., kindly offered the Congregational church for the use of the Methodists until their new church should be completed. They went to work with a will and on the 3rd inst. dedicated their church to the worship of God.

The chairman of the District, Rev. E. Evans, assisted by the pastor—Rev. A. E. Lepage, and Revs. I. Howie, E. Mills, and J. C. Berrie, conducted the services. Mr. Evans preached the opening sermon, in which he defined and defended the cardinal doctrines of the Methodist Church, showing their agreement with Scriptural principles, as also the usages of the Church to be apostolic in their origin and practice. The sermon, practical and eloquent, was listened to throughout with undivided attention by a crowded house, many having to stand. Mr. Sam'l Taylor, presented the church in the name of the trustees. The pastor reported a debt of one hundred and sixty dollars remaining and expressed the thanks of the Methodists of Florenceville to those who have so generously helped them. In the afternoon an equally large congregation greeted Rev. I. Howie, a former pastor, who delivered an earnest, thoughtful, well timed discourse. The evening sermon by the Rev. J. C. Berrie kept up the interest to the close. The music, by the choir, assisted by friends and joined in heartily by the congregation, conspired to add interest as well as profit to the services. Collections for the day amounted to some \$35.

The building reflects credit on all concerned in its erection, especially on Mr. J. D. Fletcher, architect, of Woodstock, who furnished the plans gratis. He might justly be elated by the complimentary remarks that reached his ear during the day. The church is 36x27 feet, has a good appearance from the street, and with its sharp pitch roof, neat porch and handsome doors, will, we trust long adorn the village. The interior is at once elegant and striking. The walls and ceiling are plastered, the latter is arched and adorned with four tracery arches. The finishing is of ash, oiled and varnished, the seats are painted dark grey and capped with imitation black-walnut. The communion rail is massive, the platform convenient and not too high. The reading desk and three chairs are exceedingly elegant, doing justice to the taste and workmanship of Mr. Garraty, of Woodstock.

Abundance of food for visitors and their teams was provided by all sections of the church, and the cordial invitations were responded to by many. It was universally regretted that Rev. E. Mills's continued indisposition prevented his doing more than giving out a hymn or reading a lesson. He has many warm friends in this part of the Province.

Florenceville, Feb'y 4, '84.

NELSON, MANITOBA.

As it is most desirable that every mission should in some way report, perhaps it may not be improper to give your readers an account of my last Sabbath's work. Since the amalgamation of the Bible Christians and ourselves on this circuit, I go sometimes to a place some 35 miles from Nelson called Snowflake. Last Sabbath was my appointment there. I was on the trail when the sun came up on Saturday morning, and what a beautiful morning it was. The sky for an hour before sunrise was flushed with the most splendid colours, changing and deepening in tint until the sun itself was upon a level with the plain. The savants may describe as they like whether this is a haze of star dust, or volcanic ash, acted upon by the sun's rays; I can enjoy the beauty all the same. The thermometer indicated 20° below zero when I set out, but I would not

have suspected it else. True it was cold and when I arrived at Darlingford, some 18 miles from here, I was glad to get to a good fire, and not less to enjoy a good steak of venison. One of the gentlemen with whom I dined is a taxidermist, and has yet the head of an elk for which an English gentleman has given him \$40, intending to take it to England with him. It is a splendid specimen with immense horns. How I wish I could send it to the Museum at Sackville.

My course in the afternoon was nearly south west along the Little Pembina for a time, then across a wide rolling prairie dotted here and there with patches of poplar and oak, skirting little lakes—or as most of them would be called here "slews"—through long grass with scarcely snow enough for sleighing. To one accustomed to seeing the country in winter unbroken white, it seems strange to see it as it is here at present. Near you you can see down through the grass to the snow, but the distant prospect is brown with the long grass waving in the winter's wind. A little before sundown I was upon the high bank overlooking the valley of the Big Pembina. A most romantic scene lay at my feet—a valley some three miles in width, and some three or four hundred feet below the level of the prairie I had been traversing, through which with a fine skirting of wood on either bank ran the Pembina, winding and doubling as it loth to leave that beautiful country. The steep banks on either side of the valley were serrated or deeply gashed by the stream; that during the rainy season cut their way down through the loose soil from the highest level. Through one of these notches I could discern my path winding up to Snowflake beyond. Passing on to Bro. Cobbleck's I found rest and shelter. Sabbath morning I discovered I was three miles from Dakota, in a snug farming community. Most of the people were either members of the Bible Christian Church or adherents. They have built quite a neat little church and expected to have paid for it before now, but early frost had rendered their wheat of little market value, and the debt will have to remain for another year. Being a long distance from any other Methodist appointment I spent the day with them and was gratified to find that nearly the whole population came to service and seemed profited thereby. Monday morning I was up and off betimes, mine host accompanying me as far as the valley of the Pembina, where our paths diverged and with a brotherly grasp of the hands we said "good bye," hoping to meet again. I made two calls and drove into Nelson in the early twilight, glad to find the parsonage safe and the occupants well.

Yours, W. WESLEY COLPITTS, Nelson, Feb. 1st

VON MOLTKE.

"My Von Moltke is silent in seven languages," says Kaiser Wilhelm; and he does not exaggerate the rare linguistic accomplishments of the Field Marshal, who, in a gathering of representatives of all the great nations of Europe, can address every man in his own tongue just as rapidly as he can converse in his own household at Kreisau. Despite his taciturnity, which has become proverbial throughout the Empire, Von Moltke can on occasions show himself to be a copious and delightful conversationalist, but such occasions are few, and he usually keeps both words and emotions carefully locked up within himself. The very day before his departure for the seat of war in 1870, a diplomat met him on the Wilhelmstrasse of Berlin and addressed him apologetically, fearing to intrude upon his busy thoughts and preparations, but "Oh," said the General, "I have nothing to do." And another who called upon him at Versailles during the siege, on a day when a great sortie was expected, found him quietly reading an English novel! Yet the unconcerned "silent Commander" has in his office a detailed map of every country and city and important town in Europe, with plans of invasion and occupation carefully marked down, and minute statements of the accommodation the invaders would find in the way of board and lodging! Thus ready for peace or war, at the age of eighty-five he plays whist every evening and devotes his days to botany and agriculture, at his quiet Kreisau home, and "remains silent in seven languages."

ALL THE SAME.

George William Curtis, editor of Harper's Weekly, recently told this characteristic anecdote of Hofree Greeley: "I remember many years ago, when I was one of a group of young writers upon the Tribune and Mr. Greeley was an ardent temperance reformer, that a vigorous article appeared one morning, urging young men to avoid the tempter, in whatever form he

might appear, whether as punch or biters, as sherry or Madeira, as hock or claret, as Heidsieck or champagne. [Laughter.] The young writers—who were not ardent temperance reformers—greeted Mr. Greeley uproariously when he appeared at the office, and with infinite glee pointed out to him that Heidsieck was not a different wine, but a peculiar brand of champagne. As the laugh ran round the room Mr. Greeley, who, as his opponents usually found, was quite able to hold his own, leaned with his shoulder against the wall looking benignly at the laughing chorus, and when it became quiet he said: "Wal, boys, I guess I'm the only man in this office that would have made that mistake," and then added: "It don't matter what you call him, champagne, or Heidsieck, or absinthe, he's the same old devil."

It's a lady in Kentucky this time. She don't want a theological student for her pastor; because, she says, "every single one of them is possessed of such a 'miss-ionary spirit'!"

"I hear," said A. to O. "that your property is in the hands of the Sheriff?" "Worse than that," replied Omega, gloomily; "a water pipe burst this morning, and the house is in the hands of the plumber."

The word "character" comes from a term which means to engrave upon or cut in. Character is that inner, substantial and essential quality which is wrought into the soul, and which makes a man what he actually is. There is something exquisite in an American reply to the European traveler, when he asked him if he had just crossed the Alps: "Wall, now you call my attention to the fact, I guess I did 'pass risin' ground."

A secular paper says that the acacia flowers found in the coffins of the Pharaohs are exactly like those that now bloom on the banks of the Nile, and the mummies of 1900 B.C. are exactly like the bodies of men of 1884 A.D. Evolution, it thinks, gets on very slowly.

When I see fair hands proffer the sparkling wine to the noble and gifted, I think what a terrible wreck theirs would be if the rocks were encountered, and I pray that the scales may fall from the eyes of the tempted so that they may stand out from the danger.

A party of young men dined sumptuously at a restaurant in Dublin, and each one insisted on paying the bill. To decide the matter it was proposed to blindfold the waiter, and the first one he caught should pay the bill. He hasn't caught any of them yet.—Times.

The Harvard "annex" for women is ominously successful. Two ladies out of a class of five have become engaged to their teachers, and another is permitting one of the young professors to swing on her father's gate.—Inter-Ocean.

A country shopkeeper said: "Here, my friend, those balls of butter I bought of you last week all proved to be just three ounces short of a pound." "And the farmer innocently answered: "Well, I don't see how that could be, for I used one of your pound bars of soap for a weight."

Miss Elizabeth Stuart Phelps, whose gentle voice and pleasant manner are worshipped by the poor people of Gloucester, is a slender, graceful woman of thirty-nine years. She has dark-brown hair, sympathetic blue eyes, a rather long, thin nose, and a facile mouth, which is never at rest. She is in delicate health, brought about by her labors among the poor.

"A horseshoe signifies luck." For this reason horseshoes made of flowers and of silver are presented to newly married couples, and on other occasions. What connections exist between horseshoes and luck? Hardly one of a thousand will know it. The horseshoe was the emblem of one of the most important rites of heathenism in ancient times, and appears on pictures of the most obscene nature.

"Young man," said a college professor to an undergraduate, who asked for and obtained leave of absence to attend his grandmother's funeral, "I find, on looking over the records, that this is the fifth time you have been excused to attend the funeral of your grandmother. Your leave of absence is, therefore, revoked. Your grandmother must get herself buried without you this time."

As is very right and proper, every newspaper in the land, whose publication day permitted, has had something to say lately about the late Wendell Phillips. Of these articles, 383 have begun, "Wendell Phillips is dead"; 179 of them, "The 'old man eloquent' is no more"; while the remainder had as a starter, "He had outlived his generation, and 'twas better so"; or "Never again shall the nation be thrilled by that voice which ever spoke for freedom." These statistics can be relied upon.

"Bread," exclaimed a Vassar College girl "Bread! Well, I should say I can make bread. We studied that in our first year. You see the yeast ferment, and the gas thus formed permeates everywhere and transforms the plastic material into a clearly obvious atomic structure and then—" "But what is the plastic material you speak of?" "Oh! that is commonly called the sponge." "But how do you make the sponge?" "Why, you don't make it; the cook always attends to that. Then we test the sponge with the thermometer and hydrometer and a lot of other instruments, the names of which I don't remember, and then hand it back to the cook, and I don't know what she does with it, but when it comes on the table it is just splendid."—Chicago Saturday Herald.

It is proposed to hold an international exhibition of food, dress, habitation, and educational appliances this year in England. "Now is the winter of our discontent," When Goughs and Coils prevail through out the land. And Influenza, Quinsy, and the like Don't delay to deal with them in time. For little ills soon grow to something greater. But try a remedy which never fails. And that is GRAHAM'S PAIN ERADICATOR. The twelve doctors sent from England to the Egyptian cholera district received \$500 per month.

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