

The Wesleyan.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, MAY 6, 1881.

No 18

THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

There are seats in the San Francisco churches for 45,000 worshippers at any given hour on Sunday.

The Christians of America gave, last year, to foreign missions, one dollar to every \$25,000 worth of property owned by them.

Rev. E. W. Gilliam, of the Episcopal Church, Clinton, N. C., leaves that communion and goes over to the Roman Catholic Church. In that State they are half-brothers.—*Rich. Ad.*

Joseph Abel, watchmaker of London, was summoned under the Vaccination Act for the 34th time, and fined, making the total penalties which he has paid over £43.

A public memorial of the great Irish Evangelist, Gideon Ouseley, is to be erected in the town of Mountmellick, where he was converted. It is to take the form of a Methodist chapel and school.

A class for women has been organized at Yale College, the lectures and instruction to be delivered by Professors Sumner, Williams, Brewer, and others. It will resemble what is popularly known as the "Harvard Annex."

A missionary sends home an account of a meeting of the Presbytery of Shan Tung, China. Some of the elders present had travelled 150 miles on foot in the depth of the winter in order to attend.

The curious fact is mentioned by the Belfast News Letter of a Presbyterian Church in North Carolina which is supported by the proceeds of cotton grown on land which is set apart by each family in the congregation for that purpose.

The Christian Index of Atlanta, Ga., uses type made from the bullets with which the surface of the earth for miles around that city is strewn. It very aptly says: "They are still aimed at human hearts, now not to injure but to bless, to bring not death, but life."

It is an interesting and terribly suggestive fact that the public-houses of London, if ranged side by side, would extend to a length of sixty miles. One can conceive that the money spent in them daily must be enormous—sufficient to maintain all the paupers in Great Britain.

The Presbyterian speaks of certain good people who pray with great regularity for the Church, but never let an occasion go by to stick pins in the pastor. It calls them the "Big Indians of the spiritual reservation," and says that "their robe of righteousness is a patchwork of scalps."

One-fourth of the income of the Basle Mission, which sustains 115 missionaries in India, Africa, and China, and has gathered 13,245 Church members, is derived from a penny a week contributed by 120,000 persons. These collections were begun in 1855, and have amounted to \$1,156,145; in 1879 they were \$53,000.

One hundred and fifty members of the Washington Avenue Baptist Church, Brooklyn, for the pastorate of which Rev. Emory Haynes left the Methodist Conference, have withdrawn in a body, and will form a new church. They declare that they leave in no spirit of anger, but that to remain under the present circumstances "is to live on unblest, unhelped and unhappy."

It has been asserted that if women should vote at the polls on temperance questions they would be divided like the men; but a practical commentary on such an assertion occurred in the city of Rockford, Ill., last week, when 2,622 women voted, and out of the number only twenty-four voted for licensing the liquor traffic. How shall we account for the one-sidedness of this vote?—*N. Y. Ad.*

There are eight girls' schools in Italy directly under Government control, and there are also an infinite number of private schools for which the Government regards a regular system of inspection as essential. There are now four female inspectors regularly at work—women of education, tact and good manners. They receive a salary of 2,000 francs a year, with nine francs a day for expenses and a free pass for all railways and diligences. They perform their duty well.

The possibilities of Methodist discipline as administered in a colored church are tremendous. A presiding elder of a Western African Methodist Conference was suspended from the ministry one day, expelled the next, restored to the ministry on the third day, and reappointed presiding elder on the fourth. If there had been a General Conference handy, he might have been elected bishop on the next.—*N. Y. Independent.*

The New York State Legislature has passed a bill requiring that all telegraph and telephone wires be laid underground, while Chicago has decided that no new lines shall, after the 1st of May, be placed above ground. The disfiguring of streets by forests of telegraph poles, and the tops of buildings by networks of wires has become a positive evil if not danger, at least during great storms, and this relief to citizens has not come a bit too soon.—*Montreal Witness.*

The Newark Advertiser addresses those whose first idea in public economy is to lower the salaries of teachers:—"The public schools, unfortunately, blunt the sensibilities of private duty. Men grumble at the school tax as they chronically grumble at all taxes, while the head of a family, were there no public schools, would cheerfully pay five times as much for the education of the children as he now pays for rent, clothing, coal and provisions."

The Rev. Mr. Schaffler, who was forbidden by the local authorities of Brunn, Austria, to read the Scriptures or speak or pray at the grave of one of his members, and who appealed to the Austrian Ministry, has had the case decided against him. They decided not to recognize him as a minister because he was a Protestant. (Then, when he fell back upon his right as a private citizen to speak at his friend's grave, they decided that he was not a private citizen, since he claimed to be a minister.)

The decision of the new Victoria University at Manchester, England, to grant degrees in certain cases without requiring any acquaintance with Latin or Greek has naturally aroused much discussion and disgust in conservative Great Britain. Curiously enough the possessors of academical honors were in favor of the change, while those who might have been expected to entertain a disregard for ancient educational superstitions were the very men who wished to retain them. The degree to be given will not be Bachelor of Arts, but Bachelor of Science.—*N. Y. Tribune.*

A private letter, not intended for publication, gives us in a few words a painful picture of the sufferings of the past winter and present spring in northern Minnesota. "It is now," says the writer, "nearly Easter, and no prospect of spring yet, which is very discouraging to us as farmers. There has been a great amount of suffering here and west of us. Many have starved or frozen to death, nor is the end yet, for we still have nearly four feet of snow. No papers here will tell the destitution, as they think it detrimental to the country to tell the truth."—*Christian Union.*

The entire debt of \$40,000 assumed by Chaplain McCabe to save the church at Salt Lake City has been paid, principal and interest. The total amount is \$45,027.28. It might have been paid long ago, but not a dollar has been diverted from the regular work to pay this debt. The league of a thousand ladies with their punch-cards have paid the most of it. It was a great risk to assume it; it has taken a severe struggle to pay it; but the success is complete. The last \$153 was paid by the Providence Conference at the Church Extension anniversary.—*Christian Advocate.*

The opposers of the new hymnal of the Free Church of Scotland have succeeded, under the lead of Sir Henry Moncreiff, in carrying a motion in the Edinburgh Free Presbytery for an overture to the General Assembly asking a year's delay in adopting the book. Sir Henry said he dreaded extremely the hearty approval of a book which contained hymns of Ritualistic and Broad Church tendencies, and one of his supporters believed this matter of the hymn-book was more important and difficult than the composition of the Confession of Faith. An elder said that, if certain hymns were admitted to the Church, they would drive many people out of the Church altogether.

Messrs. Moody and Sankey were cordially received at Farwell Hall, Chicago, last Monday, many of the local clergy being present. Mr. Sankey sang several songs, among others, "My ain Country," a Scotch ballad. Mr. Moody made some pointed remarks on Christian love and spiritual power. He spoke of a man in Denver who pretended to be a man in conversion, and said: "I have been converted, but the churches here are full of corruption." Mr. Moody said he concluded at once that this man's conversion was spurious. If it had been genuine the man would not have gone to abusing somebody or the churches. The first thing the true disciple of Jesus Christ does is to show the spirit of love.

ILLNESS AND DEATH OF REV. DR. PUNSHON.

The Methodist Recorder of the 22nd ult. says:

The Rev. Hugh Johnson, M. A., B. D., pastor of Great St. James-street, Montreal, an intimate personal friend, who was with Dr. Punshon at Genoa, and accompanied him home, has furnished us the following particulars concerning his last illness and closing hours. After referring to the pressure of his labors and sorrows upon Dr. Punshon, he says: His friends after his attack of heart-trouble at Walsall insisted on his giving up work at once, but he would not leave his post until the accounts at the Mission-house were closed. He then started on a continental tour, visiting Paris, Lyons, Avignon, Nimes, and Marseilles. At Cannes he spent two or three days with the Rev. Wm. Arthur, and the communion of these kindred spirits was a reciprocal blessing and delight. From Nice he, with his wife and party, started to drive by carriage over the beautiful road to Mentone, when the dreaded mistral came upon them with great fury in clouds of dust and blasts of wind, and they were obliged to turn back. That night at Mentone he became alarmingly ill. His diary bears the following: "March 23.—How little we know what is before us! Retired to bed restless and out of sorts, yet not worse than I had been aforesaid: but about half-past two in the morning was seized with a most severe attack of difficulty of breathing, with crepitation, which lasted in its severity for nearly three hours. I do not think I could have lasted much longer without relief. Got a little relief about six, but suppose I have not for a long time been nearer the eternal world. There was, the doctor said, a good deal of bronchial congestion, and there was some blood coloring, the expectoration, accompanied, as was the attack at Walsall, with heart disturbance and intermittent pulse. Alarmed the whole party, my poor wife notably." From this attack he recovered sufficiently after twenty-four hours to go on to Genoa. This is his record, the last in his well-kept diary: "March 25.—The doctor saying I might move, we ventured on to Genoa, arriving there shortly after sunset. A poor and rather troubled night. March 26.—The party saw sights, but I kept indoors." Here he had another and severer attack. The physician that was called in told us that he had organic disease and dilatation of the heart, and that the trouble was aggravated by dyspepsia. He was very, very ill; his nights were terrible. As there were no signs of improvement, his London physician was telegraphed for, and on the arrival of Dr. Hill he expressed to him what he had so often expressed to us, his great desire to start homeward. He seemed to have a presentiment that he would never recover. The *campo santo* of a foreign city was before him in his troubled sleep. We endeavored to persuade him that it was merely the peculiarly depressing character of his disease, but his instincts were true, and he dreaded to die in a foreign land. On Friday, the 1st of April, we started for Turin. He bore the five hours' journey well for one so ill; but on reaching Turin he complained of pain in the back of his lungs. His physician made an examination and found that there was congestion there.

Saturday and Sunday he rested, and was quite cheerful in the midst of his sufferings. On Sunday night he had another terrible paroxysm. O, that long, weary, suffering night when the seconds lengthened into minutes and the hours seemed like ages. In the morning we assisted him to dress, but his whole system was prostrated, and I shall never forget his suffering look as he turned to his beloved wife and said:—"O, I am so ill!" Still he could not give up the idea of making another stage homeward. He longed for the comforts of his much-loved Tranby, and for nearness to his dearest friends. We took tickets for Macon. The railway journey acted as a tonic. In the passage over the Alps and amid the magnificent mountain scenery which he loved so much, he seemed to recover himself, and his keen eye would detect, and he

would point out to us some valley of rare beauty, or some snow-mantled summit of more soaring grandeur. As the evening approached it became a question whether he should not ride on through the night to Paris. He could not be more oppressed and restless in a railway carriage than he had been in bed, and when his physician, who accompanied him, found that his heart beat quite strong and full, it was decided to go on. And so he made that long twenty-three hours ride which is so tiresome even to one in full health and vigor, and in the gray morning the weary suffering one rode through the streets and boulevards of the brilliant French capital to the hotel to which we had telegraphed for rooms. After a day's rest he came on to London, and I shall never forget the radiant smile he wore as he entered his own home, and the sense of satisfaction with which he lay down to rest in his own beautiful study. And there we gave thanks to God who had given him strength to accomplish the long journey from the shores of the Mediterranean. His mind at rest, and surrounded by familiar and loved objects, for the first day or two symptoms of improvement appeared, but the disease which was manifesting itself all along, "congested pneumonia," now reached its height. Dr. Radcliffe was called in as consulting physician, and he was getting what he himself styled "heroic treatment!" All this time his mind was in full activity, and in the intervals of rest from his oppressive breathing and extreme nervous depression he was light and cheerful; there was the glow of sympathy, the hidden warmth of humor, and he showed the kindest interest in all around. He manifested the most delicate consideration for the comforts and feelings of others. Yet without there was a deep under-current of spiritual feeling that turned continually heavenward, Christward. The shadow of eternity was upon his spirit, and he longed to rise above all doubts and questionings and mysteries into the unclouded light of God's countenance.

I said to him one evening, "Why do you talk so despondingly about the future, you are not afraid to die?" "No," he answered, "but I have a love of life." "But you have had the highest human satisfactions: you have had the deepest sorrows: why should you wish to live?" After a moment's pause, the characteristic reply was, "It is the rapture of living, and I do not like to think that my work is ended." Noble man! He had consecrated all the energies of his great mind and heart to the service of the Church and to the glory of that Lord and Master who had combined so many gifts in one life, and lent that life to the world. His labors, so well and faithfully bestowed, his duties, so conscientiously performed, were done, and the Valley of Shadow was before him, but we knew it not. On Sunday special prayer was offered for him in the Brixton Chapel, where he was wont to worship, and in the Metropolitan Tabernacle, where Mr. Spurgeon prayed for him as a beloved brother, and cried:—"Lord, he whom thou lovest is sick; make haste to help him," and when I brought him the message of love and sympathy from Mr. Spurgeon, who bade him be of good cheer and sent him word that his own seasons of illness were times of deepest despondency, he seemed to be cheered and strengthened.

The physicians assured us that he was making daily progress. We trusted in the rallying power of his physical resources, and believed that his valuable life would be prolonged and preserved to advanced years. True his nights brought him no rest, and at times his whole frame quivered with his struggles in breathing, yet no one thought him critically ill. But he himself could not be brought to say that he was better. Meanwhile his spirit was tender and trustful, and he was always ready for prayer and the Word. He would say, "It is such a comfort!" He had a constant hunger for spiritual conversation, and so greatly did he desire to show forth the spirit of Christ that he constantly expressed fears lest in his paroxysms of suffering he should manifest any impatience. His expressions re-

garding himself and his work were characteristic of his habitual state of humility of mind and meekness of heart. He disclaimed goodness in himself, and would say, "I feel utterly unworthy, but my trust is in Christ." The blood of Christ was a constantly recurring theme. A favorite niece said to him,—"Uncle, perhaps after this illness your health will be better than ever." He answered, "Yes, I have heard of persons being better than ever after a serious illness." Then after a pause he added, "But it may lead to an entrance into the better world, for which I am very unworthy. But I expect through the merits of Jesus Christ to enter in." Mrs. Arthur also mentions one of the touching incidents of his stay in Cannes. They were visiting the potteries at *Vallois*, and as they stood round the potter with his wheel, and watched the facility with which he changed the form of the clay in his hand, and impressed his mind upon it, she looked up in amazement and met Dr. Punshon's eyes all suffused with tears, and he said,—"Mould as *Thou* wilt thy passive clay." He was being moulded and was ripening for entrance upon his immortal inheritance. On Tuesday night, the 12th, he rested quite well, and on Wednesday morning the physician found him so much better that he did not think it necessary to make an afternoon call. But toward evening he became restless, got out of bed and walked unaided to the chair, in which he died. His swollen feet and limbs were a source of anxiety to him. Then came another severe attack, arising from failing heart power, and the sound of the Bridegroom's approach fell on his quick and watchful ear. As we gathered round him he called for prayer and himself joined in supplicating grace and strength according to his need. He then said, "You have gathered to see me die." We all sought to cheer him with assurances that he would soon be better. I said, "Never fear, dear Doctor. You will have an abundant entrance into the kingdom." His mind turning to death-bed triumphs, he replied, "I do not ask that. Let me only have peace. My testimony is *my life*." The physician, who had arrived, sought to arouse the heart's activity. He was suffering from *cardiac dyspnoea*—difficulty of breathing from enfeebled heart action. Still no immediate danger was anticipated. Our eyes were bolded. As he spoke of parting with his Canadian friend, he said: "I shall be translated. When next we meet it will be above." Still later, the Rev. Marmaduke Osborn, his associate in the Mission-house, called and offered prayer—in which he most fervently joined. Still there were no apprehensions for his life. But after midnight he became rapidly worse, and the heart, that had always rallied before, refused to do its work. He asked, feebly, "Am I going, doctor?" The physician, with a sigh answered "Yes." Then his heart turned to the human in love and to the divine in trust. His devoted wife, who had watched over him with unspcakable affection day and night through all his illness, with breaking heart asked, "Have you a message for me, my darling?" and he said, "I have loved you fondly; love Jesus, and meet me in heaven." Morley was with them. She thought of the absent son, and said, "And Percy?" "Tell him to love Jesus and meet me in heaven." "And yourself, how do you feel?" "I feel that Jesus is a living reality: Jesus, Jesus, Jesus." One heavenly smile, one rapt and upward glance, and the head dropped; there was silence, broken only by the sob of a widow, and William Morley Punshon was no more. His spirit had passed upward to the bosom of God.

THE TRUE IDEA.

How few people think of religion as a principle of right living. They look into the Gospel of Christ as though it contained minute directions for daily actions, and thus they come to regard religion as a set of rules, a whip to duty, something which is all the time saying to them, "you shall" and "you shan't"—something that has manacles, fetters, chains for the hands, the feet, the eyes, the ears, head and heart,—when it is liberty to do right, help-

ness in right-doing, and restraint to wrong doing, disapproval of all that is evil. Christ's teaching was the outlining of great truths, the statement of living principles. When he said, "Blessed are the poor in spirit," he referred to the condition of mind necessary to be a Christian. When he drew that vivid picture of a selfish, godless man in torment, and a sweet-tempered, pure soul in glory, he gave declaration to the inevitable result of every life. Every man makes the moral condition of his life here, by the acceptance or rejection of the gospel principles, and the fruitage borne by the practice of them. Every man in the beyond will find his own place,—a place which he prepared for himself by the manner of his earthly life. Some people have an idea that good people must die to go to heaven, and that bad people must die to go to perdition. But to live the principles of the Gospel is to live heavenly; to neglect those principles is to live miserably. If you are an upright citizen you have no fear of the law. The principles of your life enforce in you all good laws. So it is that right principles are the correctives of life and plain guides to duty; and there are no such principles apart from the gospel of Christ. Men have only to apply his teachings, not in the letter alone, but in the spirit, to their circumstances and relations, to live his life. And his life, embodying principles he taught, is the Christian religion.

GERMAN HYMNS.

The ecclesiastical dignitaries of the German Church are just now sitting in council at Eisenach over the matter of hymnology. The wealth of Germany in grand old hymns, especially those ringing thunder-bolts of Luther, is very great, and the *ascrants* themselves are surprised at the wealth of their treasures. In one Prussian province the evangelical Churches are found to have no less than sixty different hymn books in use, and in hours of sorrow or of joy the people take up the hymn books oftentimes rather than the Bible, according to the testimony of their pastors. There is now a very general demand for the survival of the fittest of all these, and this conference is likely to select about six or eight hundred of them of which to make a standard for Protestant Churches. A very significant feature of the movement is the selection of about 150 for the army, headed by one which is to be known as the "Emperor's Hymn." The Protestant branch of the German army frequently went into battle in the late war singing some of the grand old anthems of Luther, and the rulers thus learn how to combine patriotism and religion, and can do it in no more effective way than by making these hymns the standard for the garrisons of the army, and all the schools and benevolent institutions of the State. "Let me write the songs of a people, and you may make its laws," is an aphorism that the Germans have well learned in their last great conflict.—*N. Y. Advocate.*

AN EXPERIENCE.

A sister said she had been for years longing for the experience of which she had heard others speak, but concluded it could not be for her. But she had read in God's blessed Book that he was no respecter of persons. She had so realized her littleness and unworthiness, that she was quite discouraged until she read this. She had come down there to Ocean Grove, and looked on the great sea, and seen grand steamers borne in great majesty on its bosom. Then she looked again and saw little boats also, and said, "Why, that great ocean is bearing the little craft as well as the great steamers, to the harbor. And so is the vast ocean of God's love, bearing the little ones and the weak ones on to the haven of eternal rest." She had taken courage, and said God loved her, if she was not a great and advanced Christian, because she was trying to serve him the best she could. She had given herself up to him then entirely—soul and body to be "wholly his forever. And this morning she was sailing on the ocean of infinite love, with every sail unfurled to the breeze, and bound to the port of eternal life.—*Guide to Holiness.*

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OUR HOME CIRCLE.

NATURE.

As a fond mother, when the day is o'er, Leads by the hand her little child to bed, Half willing, half reluctant to be led, And leave his broken playthings on the floor.

"THE CLEFT OF THE ROCK."

In a little dwelling, half hut and half cottage, having for a background the quiet seaport town of L—, and in front the restless rolling Atlantic Ocean, lived old Joel Saunders, or, as all his sea comrades invariably called him, 'Old Growler.'

Not many troubled Growler about religion; many feared him; and he secluded himself so thoroughly from all places of worship as to seldom come in contact with the ministers.

But as years passed on, Growler was unable to go for the long voyages as of yore, and contented himself with short excursions in a fishing craft, spending the rest of his time on the sands and in the little house, with sometimes the neighbor's children for his companions;

One winter he took a violent cold and reluctantly consulted the doctor, but his verdict cast utter terror into Growler's mind; and the knowledge that only a few short days or weeks remained to him, seemed too terrible to be true; he was dying and going—where? As soon as the minister heard the tidings of Growler's illness he again came to him;

'Where you ever really shipwrecked, Growler?' asked Mr. N—.

'Yes, sir, twice; once in mid ocean, and once we were cast ashore. Ah! many never came home after they two voyages!' he added thoughtfully.

'And where are their souls, do you think?'

'There was dead silence for a few minutes, then he said: 'There was one, a real good fellow, he always used to be at me; but I used to tell him, "Give me a smooth sea, and I'll be content; and when there's breakers, I must rough it;" but now they'm going over me, I reckon.'

'But they didn't go over him, did they? when he died?'

'No; I believe he went right to port,' said the old sailor; but I'm afraid I sha'n't.'

Taking up his Bible, the minister read the account of the all-powerful Master calming the raging sea with his majestic, 'Peace, be still; and Growler listened in wonder.'

'Did he really do it?' he asked at the end.

'Really; and now he is ready to calm your troubled spirit, and give you rest and forgiveness, if you will have it so. Shall we ask him, Growler?'

'Ay, do, he responded; 'may be 't isn't too late even now for such an old sinner as I be. I never thought of such things till I came to lie here, now I can see my sins, black and many; for all I fancied myself better than some.'

'After an earnest prayer his friend left, with a promise to call again; and it was too late for that mercy for this prodigal at the eleventh hour?'

'Why didn't I think 'twould come to this before, I wonder, when next his friend sat by the rude hammock. 'O, Mr. N., it all comes back to me now, all the times I've jeered at religion, and put it off and off from me. O, do read again!' he added, imploringly.

The minister then read the parable of the wise and foolish builders who built—one on the rock, the other on the sand; and then he repeated a favorite hymn amongst the fishers—"Rock of Ages." Growler listened with deep and terrible emotion struggling in him, then he folded his rough, brawny hands and with child-like faith repeated in a tear-choked voice—

'Rock of Ages, cleft for me, Let me hide myself in Thee.'

It was a very quiet conversion, but peace followed the storm of guilt as he said softly,

'He'll let me, He must.' 'Why must?' asked the thankful friend; and he answered, simply, 'Why, didn't you read: "Whosoever cometh unto Me, I will in no wise cast out?" Whosoever cometh, and I come.'

Growler had many visitors after this; some came to satisfy curiosity, others, if possible, to assist him; but he was too thoroughly changed now not to welcome all with kindness, and at times he timidly let fall a word of warning to some, who, like himself, were well on in life, but were without his new found hiding-place; timidly at first, lest he should be accused of 'preaching,' but, as the few days sped away he grew bolder in telling of his new fortune all around.

'Ah, mate!' he whispered to one who had been his companion on many voyages—'I'm all safe now, I'm hid in the cleft of the Rock—the Rock Christ Jesus. It's a grand thing to feel in there safe from all storms. Messmate, we've travelled together long enough, I don't want to be parted when we get to anchor; won't thee come too?'

A few days after the old sailor gained the haven. Quiet and peaceful were his last hours. He had been watching the mighty waters rolling in on the shore in front of the window, when turning to the watcher by the bed, Mr. N—, he said brokenly:

'Sir, no body ud ever think, to look out there, how 'tis when there's a storm; it's something like when He said, "Peace be still;" it says there was "a great calm;" and who'd think I was the same rough; old Growler, bu. He's said "Peace" to me and I am calm and happy. If there'd been a chance of my doing a bit of work for Him, just to show my love, I'd have done it so gladly; but why—why did I ever put off doing this till now? If I'd thought of it before, what a different life mine might have been!'

'But you did not think so in years gone by, Growler?'

'Think so? Ah! if I had only known this joy, surely I would have turned long years ago; but, sir, I never read the Bible to know at what cost this Rock was cleft for me.'

'For a long time neither spoke, then with a last effort, Growler repeated—

'Rock of Ages, cleft for me, Let me hide myself in Thee.'

And as the shadows crept farther and farther over the little cottage and over the two within, he asked, 'Is there a storm coming?'

'Perhaps so; but the sun is gone, Growler, that is why it's getting dark.'

'Ay, maybe,' he replied feebly, 'but I—can't—fear the storms, I'm in the Rock.'

And without fear or pain, the long rebellious prodigal went to the forgiving Father, who was even then ready and waiting to receive him home.—Moth. Tract.

BEACONSFIELD'S DEBT TO WOMAN.

Mrs. Disraeli brought to the future Premier not only a considerable fortune, but perfect companionship. She was ten years his senior, and if a passage in "Endymion" is to be trusted as autobiographical, she relieved him of fully half the embarrassment of popping the question. To her influence he always largely ascribed the success of his after life. "Women will do much for you," says Myra to Endymion Ferrars (Disraeli's mask), and certain it is that Benjamin Disraeli believed implicitly that they had done more for him than all other instrumentalities combined. Truth is stranger than fiction, and it is the simple truth that Mrs. Brydges Wyllysams, of Torquay, Devonshire, out of her woman's admiration for his genius, made him heir to her estate, worth some £150,000. She only exacted from him in return his friendship while she lived, and a promise that she should rest after death among the Disraelis at Hughenden. Nor will it be forgotten that to the Queen's high personal esteem for him he owed a series of favors in his conduct of the Government such as Victoria has never shown to any other of the long line of able statesmen who have served as her Prime Ministers.

He was all chivalrous deference to women in general, and all devotion to one woman in particular. Addressing the farmers of Buckinghamshire at a Harvest Home festival, he called his spouse "the best wife in England," and he dedicated "Sybil" to the most severe of critics, but a perfect wife. At every turn in the road along which we trace his path to fame we see standing beside him this enchanting figure of a faithful wife, nursing his ambition, soothing his defeats, and entering

with zest into his ultimately starting triumphs. The story has often been told of her riding with him down to the House of Commons, giving no sign of the acute pain caused her by having her thumbs severely crushed by the carriage door, lest her distress might unnerve him for the great speech which he was shortly to deliver. It well illustrates the fine sympathies that linked them to each other. The vicinage of Hughenden has been full of touching anecdotes of their home felicity. Disraeli purchased Hughenden Manor from the Norris family, and Mrs. Disraeli did with it, while she lived, what she pleased. The handsome mansion was more than half hidden by beeches and elms, and the gardens and conservatories were exceedingly beautiful. In a little basket-carriage, behind a shaggy black pony called Jack, Mrs. Disraeli was accustomed to ride round among her husband's neighbors and tenants, with smiles for her social equals, and an open hand for those of poorer station. At her instance Mr. Disraeli long since built a convenient and well-appointed school house in connection with St. Michael's Church, where they were to be seen kneeling together every Sunday when Parliament was not in session. They both took a deep interest in the laborers' families on their estate, and each cottage was a model of convenience and comfort. It is not surprising that this fond couple should have been regarded as something more than common clay by the simple country folk thereabout.

After they had passed through nearly thirty years of life together, thirty years in which his political career had been a well-nigh unbroken succession of defeats, there came a day in 1868, when the Queen offered him a coronet. He declined it, but asked her Majesty to bestow it upon his wife, and she accordingly became Viscountess Beaconsfield. A little over four years later, in December, 1872, she died, and the world knows that what Carlyle said of his Jeanie was true of Disraeli also—"the light of my life has gone out." On foot, with uncovered head, and alone, he followed her remains to the crypt of the little church of St. Michael's, which he soon after restored and beautified in her gracious memory.—Boston Traveller.

"DUST ON YOUR GLASSES."

I don't often put on my glasses to examine Katy's work, but one morning, not long since, I did so upon entering a room she had been sweeping.

'Did you forget to open the windows when you swept, Katy?'

'I inquired; this room is very dusty.'

'I think there is dust on your eye-glasses, ma'am,' she said modestly.

And sure enough, the eye-glasses were at fault, and not Katy. I rubbed them off, and everything looked bright and clean, the carpet like new, and Katy's face said—

'I am glad it was the glasses, and not me this time.' This has taught me a good lesson, I said to myself upon leaving the room, and one I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so and so, and she had said so and so. When her story was finished, I said smiling—

'There is dust on your glasses, Katy; rub them off, you can see better.'

She understood me, and left the room.

I told the incident to the children and it is quite common to hear them say to each other:

'Oh, there is dust on your glasses.'

Sometimes I am referred to:

'Mamma, Harry has got dust on his glasses; can't he rub them off?'

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, 'There's dust on your glasses; rub it off.' The truth is, everybody wears those very same glasses, only the dust is a little thicker on some than on others, and needs harder rubbing to get it off.

I said to John one day, some little matter coming up that called forth the remark: 'There are some people I wish would begin to rub, then,' said he. 'There is Mr. So and So, and Mrs. So and So; they are always ready to pick at some one, to slur, to hint—I don't know, I don't like them.'

'I think my son John has a wee bit on his glasses just now.'

He laughed and asked: 'What is a body to do?'

'Keep your own well rubbed up, and you will not know whether others need it or not.'

'I will,' he replied. 'I think as a family, we are all

profiting by that little incident, and through life will never forget the meaning of 'There is dust on your glasses.'—Observer.

ATTRACTIVE HOMES.

Let us who are mothers and sisters, while we are honestly endeavoring to throw good and lasting influences around the young entrusted to our guidance, not underrate the value of an attractive home.

Most of us have at times been sojourners in houses that looked so prim and precise in all their appointments that we could scarcely breathe freely until we had gone out, and closed the door carefully behind us, almost fearing that the evil spirit of the place would follow us home.

A house where the chairs all stand stiffly against the wall—perhaps covered to keep them from injury—where the sunlight must not come for fear it will soil the carpet, where no papers must be left in sight, and every book must be in its book-case—this is the house where the little ones have to sit still in stiff-backed chairs with the injunction "Don't put your feet on the rounds," and where the little ones wonder what makes the time pass so slowly, and what makes mother so cross. How they wish they could have a jolly time like the little ones over the way, whose mother is always preparing some pleasure for them, if only a cheap picture in a home made frame, or a pretty plant or two for them to admire. All children love to look at flowers, and there are many men and large boys who profess to care for none of these things, yet feel their influence, and only know that home is the best and brightest place of all.

A boy not long since said to his mother, "I don't know why it is, but our rooms look so much better than Mrs. B's. Her house is much finer, and her furniture prettier, but I like the looks of our rooms the best."

In the house he mentioned were no little knock-knacks—no pretty grasses and flowers to brighten up the rooms—nothing but the necessary articles of furniture. 'Tis true that there were handsome vases on the mantel; but most of the time these were very clean and empty, and seemed more like sentinels guarding the room than things for its adornment.

Gather the pretty grasses that abound in the fields—bring in the wild flowers. Search for the vines with bright berries and pretty mosses. Decorate the mantles and brackets with them. Put them on the dining-room table. Even boughs of cedar and branches of evergreen will brighten up a room if we have no flowers. Make home bright, and all will seem more cheerful. The young people will love their home, and the mother's influence will be more powerful for good. Try the experiment and see the result.—Vick's Magazine.

FOR GOOD OR ILL. Only a word! Yet it bore on its holy breath A message that God had given To kindly warn from the ways of death— And a soul was led to heaven.

Only a word! Spoken in scorn by lips that smiled, But a haunting doubt's black shade Was cast in the trusting heart of a child, And a life-long darkness made.

Only a word! Yet there lay in its heart, enshrined Like the gem in a tiny seed, A thought, that fell in an earnest mind, And grew to a noble deed.

Only a word! No more widely the ocean parts Land from land with its ebb and flow, Than one false word severed kindly hearts That loved, in the long ago.

Only a word! The whispered "amen" of a prayer; But it drew, like a swift-winged dove, From the stormy depths of a soul's despair, To the Father's heart of love.

Only a word! Oh, choose it wisely, weigh it well; Send it forth with love and faith; It may be the message one word can tell Will rescue a soul from death.—Advance.

MARY MILLER'S CONVERSION.

In the winter of 1858, God poured out his Spirit upon the town of Pawtucket, in Rhode Island. Many souls were brought to Christ, and God's people rejoiced over the work.

Mary Miller was the young wife of an irreligious man, and they boarded with the husband's mother, who also lived without God. The only other member of the family was the younger son, Edwin. Mary had been trained by pious parents, and many prayers had been offered for her, but away from all religious influence she was as thoughtless as others around her.

Interesting meetings were held in a church near this family's residence, and Edwin from mere curiosity, attended an evening service; but a deeper feeling was aroused, and he resolved to go again, and on the following evening asked Mary to accompany him to the church.

Mary laughingly answered, "Why should I attend a prayer meeting? But a young friend who was visiting her said, "Yes, Mary, let us go, it will afford us some amusement, at least."

This decided the matter, and the three went together to the house of God. The good pastor spoke to each separately, and to Mary he said, "My young friend, do you feel any anxiety about your soul's salvation?'

Very coolly she answered, "No, sir! none at all, and excuse me for saying, I do not wish to feel any such anxiety."

The pastor said no more to her, and the three, at the close of the meeting, came home together, and the young ladies noticing that Edwin seemed sad, were determined, if possible, to erase all serious impressions from his mind.

They jested about the meeting, the good pastor, and religious meetings in general, and at length Mary

laughingly said, "Now let us have a prayer meeting; brother Edwin will please pray with us."

Edwin before this had sat silent and thoughtful, but now he aroused himself, and gravely replied, "Yes, let us pray, for we all need help from above," and to the surprise of the others he knelt and poured out his soul to God.

When he began Mary was more angry than ever before in her life, but when he prayed for her, that "God would forgive her for sporting with religious things, and bring her to himself," she began to feel alarmed, and when the prayer was concluded she was shedding tears which she vainly strove to hide.

She hastened to her room with feelings far different from those when she left it. Her sins rose up to condemn her, and she spent the night in great agony of mind, and the following day suffered so keenly that she resolved to go to see the good minister. She stole away to his house when evening came, but at first was disappointed, for a little meeting had gathered there. But one, after another rose and told what God had done for their souls; and Mary, as she listened, thought, "Surely, such people can aid me," and when the opportunity came she asked for the prayers of those who loved the Lord, and felt some hope arise within her from the very act.

Upon reaching home she immediately sought the retirement of her own room, and there threw herself upon her knees and cried, "God, be merciful to me a sinner." And he who never turns any empty away answered her prayer, and gave her an assurance of forgiveness of her sins. She united with the Church, and still lives to testify to the fact of God's goodness and mercy toward her. And some years after her own conversion she had the joy of seeing her husband brought to the Saviour.—W., in American Messenger.

STOPPING TO THINK. "There goes a man who made his fortune by stopping to think," said a Metropolitan Railway conductor to the passengers who were "bracing up" on the platform, pointing to a stout, vigorous appearing and well dressed gentleman who had jumped off as the car turned a corner. "Wonder what he is thinking of now?" continued the conductor, as the passengers looked and saw the subject of these remarks attentively examining the railway iron on the curves and switches they had just passed over. "Shouldn't wonder if he was planning some improvement that will stop the rattle and bang where the tracks cross each other." In answer to questions the conductor briefly told the following story: A few years ago a young man named John Peck secured a situation as conductor on the Metropolitan Railway, and it chanced that during the first days of his service his car was several times thrown from the track by rails becoming misplaced. One day the end of a rail flew up and became fast in the car truck. He lifted and pushed, jammed his hands and lost his temper in the effort to get the car on the track and the rail in place again, and at night was so disgusted with his work that he threw up his situation. But his experience set him to thinking, and in a few days he called on an officer of the road and stated that he could make a "chair" that would hold the rails firmly together. The officer laughed at his confident assertion, and told him that he had heard similar stories dozens of time. But the ex-conductor exhibited his models and drawings, which appeared so promising that he was told to go ahead and make a trial. The result was a complete success. Today John Peck's patent railway chair, for which he secured his first patent in 1871, his second in 1876, and his third and

last in 1881, is used by all the street railways in Boston and by many of the great steam railways of the United States. John Peck is the man who made his fortune by stopping to think.—Boston Post.

OUR YOUNG FOLKS.

THE EXILES.

Numbers of our boys and girls are familiar with that affecting story, "Elizabeth, or, The Exiles of Siberia"—one of the few books which never grow old. Just now, when Alexander II. has so recently fallen by the assassin's hand, all that concerns the Russian nation is of worldwide interest; and we will hope that God will give a milder form of government to a wiser and happier people.

The Russian Government sends those who offend it to Siberia. The journey is a long and painful one. On his arrival the prisoner must answer the following questions: His name? How old? Married or single? Where from? Address of parents, or relations, or friends? Answers to which are entered in the books. A solemn written promise is then exacted of him that he will not give lessons of any kind, or try to teach any one; that every letter he writes will go through the officer's hand, and that he will follow no occupation except shoemaking, carpentering, or field labor. He is then told he is free! but at the same time is solemnly warned that, should he attempt to pass the limits of the town, he shall be shot down like a dog rather than be allowed to escape, and should he be taken alive, shall be sent into Eastern Siberia.

The poor fellow takes up his little bundle, and fully realizing that he has now bidden farewell to the culture and material comfort of his past life, he walks out into the cheerless street. A group of exiles, all pale and emaciated, are there to greet him, take him to some of their miserable lodgings and feverishly demand news from home. The noble by birth get about \$4 dollars a month from the Government for their maintenance, and common people only \$2.50, although many of them are married and sent into exile with young families. Daily an officer visits their lodgings, inspects the premises when and how he pleases, and makes some mysterious entry in his note-book. Should any of this number carry a warm dinner, a pair of newly-mended boots, or a change of linen to an exile lodged for the moment in the police ward, it is as likely as not marked against him as a crime. In fact, should the officer feel out of sorts, the effect of cards or drink—he vents his bad temper on the exiles. Crimes are marked down against the exiles in astonishing numbers, and a report of them sent regularly to the Governor of the Province.

Winter lasts eight months, a period during which the surrounding country presents the appearance of a noiseless, lifeless, frozen, marsh—no roads, no communication with the outer world, no means of escape. In course of time almost every individual exile is attacked by nervous convulsions, followed by prolonged apathy and prostration. They begin to quarrel, and even to hate each other. Some of them contrive to forge false passports and make their escape, but the great majority of these victims either go mad, commit suicide, or die in delirium tremens. Their history, when the time comes for it to be studied and published, will disclose a terrible tale of human suffering and shortcomings not to be found in the history of any other European State.—Scholar's Companion.

ALL WRONG. "Please father, is it wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why child, perhaps it is not exactly right."

"Then it is wrong, isn't it father?'

"Oh, I don't quite know that; if it is only once in a while."

"Father you know how fond I am of sums?'

"Yes, John, I'm glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk of sums just now?'

"Because, father, if there is all little figure in a sum, it makes it all wrong, however large the amount."

"To be sure child, it does."

"Then, please father, don't you think if God's day is put wrong now and then, it makes all wrong?'

"Put all wrong, child—how?'

"I mean father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself; and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."—Kind Words.

SUNDAY SCHOOL LESSON.

MAY 15, 1881.

THE RICH MAN AND LAZARUS.—

Luke xvi. 19-31.

We are first conveyed to a princely mansion. The owner had surrounded himself with all the luxuries of the East. Slaves waited for the expression of every wish and flew to do his bidding. Every day the festive board was loaded with dainties, and round that board, in the purple robes of dignity and state, on couches of luxurious ease, the rich man and his friends gave themselves up to enjoyment.

Turning from all this splendor and luxury, we see outside the gate of that mansion, a poor man, waiting to receive some fragments of the plenty within—he is worn and emaciated with disease and want—offensive ulcers cover his body, and the dogs in passing gently lick them, as though in pity of his sufferings. How pitiable an object under any circumstances, but how much more pitiable there—before the rich man's gate—within sight of the windows of the festive hall—within reach of the sound of revelry—lying in their selfish gratification, paying no heed to his necessities. Are there no such contrasts to be seen still? Alas! even in our own beloved land you may turn from a scene of gaiety and enjoyment only to be brought into contact with one of misery and want.

But the scene changes. The beggar died. Death released him from his sufferings. And then the grim messenger passed into the grand house. What heeded the great Keeper that in the one case his stroke had been a woe, while in the next he would take the man from all the enjoyments in which he delighted. So he passed on, undisturbed by the splendour and the gaiety; struck his dart; gaiety was exchanged for alarm—there was harrying to and fro—the master was done—all that human skill could do was done—all that kindness could effect was tried—but in vain: the stroke was an unerring one, and not all his wealth could purchase restoration. He died, and instead of the sounds of mirth there proceeded from that mansion the wail of the mourners. In a few hours a funeral procession issued forth, and he was buried with all the honors his wealth could purchase.

The veil is now drawn aside, and we are permitted to gaze into the mysteries of eternity. The positions of these two men are altogether reversed. The rich man is in misery—the beggar in happiness; the one in Abraham's bosom, the other in hell. The beggar had been carried to heaven by angels. We have no account of his burial—his body may have been cast out to the wolves and the vultures—but angels attended to take care of his soul, and when it left the tenement of clay, they carried it away into the regions of bliss and peace, to know neither pain nor want again. But while we have the account of the burial of the rich man, we have no account of how his soul was conveyed to the region of disembodied spirits. But we are told that he was found in hell—he left up his eyes, &c. He had become the suppliant now—he had exchanged places with the beggar. What changes the revelations of the future will make known to us! Observe how awful his torments must have been, when so little relief was so eagerly asked for; and how hopeless he must have known his case to be when he asked for only so little. The torments of hell are beyond our utmost conceptions. But even this little relief was not to be obtained. He is reminded that he had sought his happiness, and had it in this world, while Lazarus had known no enjoyment here; and now he must endure his misery in hell, while Lazarus enjoys the bliss of heaven. And besides, what he asked was impossible. There is an impassable gulf between the two places. Those who are on the one side or the other must for ever remain there. The portals of eternity once passed, the fate is irrevocably fixed.

One point must be carefully observed. The reason of the rich man being in hell was not that he had been rich—not that the beggar being in heaven that he had been poor—in this world. It is implied throughout that the beggar was a good man while the other was not. There is no foundation here or anywhere else in the Bible for the notion that God will make up to any in the next world for their suffering and poverty here, irrespective of their character. It is possible for a poor man to go to hell, and possible for a rich man to go to heaven. One may have all the hardships of poverty here, and the miseries of hell hereafter. Unless you repent and be converted, whether you are rich or poor, you can never get to heaven.

But when the rich man failed in his request for himself, he made a request for his surviving relatives. This was probably to prevent their coming there to aggravate his own misery. The answer was that they had means sufficient, and to the use of those means they must be left. He still pleaded that they would be likely to live in the neglect of those means, but that if such an extraordinary step were taken as to send to them one from the dead, they would be aroused to repentance. But he was assured that such an expectation was fallacious; and therefore the request was denied.

This is the great practical lesson to be learned. "Moses and the prophets" represented the whole revelation of truth for them; and if it was not sufficient, no startling apparition of some one returned from the region of the dead would serve to convince them. If

that was so with them, how much more is it so with us! We not only have Moses and the prophets, but Christ and the apostles; and surely nothing more can be needed.—Abridged from W. M. Sunday-school Mag.

PRUNING.

The *Germania* Telegraph, in an article on pruning apple-trees, makes the following statement which is published for the benefit of those who have orchards to take care of. Most of our orchards have been badly managed, as their appearance and condition show. Generally they have been pruned in spring, a time now generally considered injurious to the trees: "Here at the North, we have no class of people more successful with orchards than the United Society, or Shakers. They consider their trees as organized productions, capable of being improved by proper care, and injured by neglect and mismanagement. Of course they are careful to see them fed with proper diet, and in all respects dealt with as things of vegetable life, having constitutions to be protected and preserved as they should be. We were passing through their village at Mount Lebanon, N. Y., and found them engaged in pruning some beautiful apple trees by the wayside. The novelty, to us, of seeing pruning performed at that busy season induced us to inquire why it was done. The reason given was, that at that season the sap was thick, and of course would not run to waste, and that if pruned then a healing process would commence, which would eventually cover the wounds and protect the tree from all damage through cutting off branches.

"In a subsequent visit to the city, we were invited into some of the orchards, which had for years been subject to this system of pruning, and it was a luxury to see their healthy trees, free from the wounds of injudicious pruning, and in some instances with scarcely a scar to show the operation had been performed."

Another paper says:—The early part of summer is a good time to prune young trees. Such trees being in a growing state, it is then easy to determine what branches to retain and which to cut off, in forming the head. Also, by removing unnecessary branches at this season, there is a saving in the growth by turning the forces into the other parts of the trees. The thinning out of the heads of bearing trees may be done in autumn or winter. But of all seasons, the spring is the worst for pruning, especially when the sap is rising, as wounds made at this season do not heal readily. The sap, oozing from the wounds, ferments, turns the parts black, decay soon begins, and in large trees, the wood rots before the wound can heal over. It sometimes happens, however, that pruning must be done in the spring, or in mid-summer. In such instances, as little should be lopped off as will answer the purpose, and all wounds of any considerable size should receive a covering of varnish made of gum shellac dissolved in alcohol.

USEFUL HINTS.

Every gardener and farmer should have a compost heap, and upon it pile up every sod and rubbish within his reach that will make manure. It will pay.

When good earth is used for potting, plants seldom need any special manure. The best soil for plants is found in old meadows and the corner of fences, where sod has grown a long time.

Large bags made of brown wrapping paper will be found very convenient receptacles for many articles of wearing apparel which are not to be used for a season.

If you invest your money in every new wonder that flaming circulars proclaim, it is the same as buying tickets at a lottery office where there are ten blanks to one prize.

If you invest your money in a fine house and do not cultivate your mind and taste so as to adorn it with intelligence and refinement, it is as if you were to wear broadcloth and a silk hat to the mill.

White pepper is far superior to black, for the table, being more delicate in flavor. It should always be in preference to black in sauces, salads, etc., where pepper is desired, a very little being all that may be used, as though not so harsh as the black, it is strong.

The proper time for eating fruits of every description is half an hour before breakfast and dinner: and if in their ripe, raw, natural and fresh state, the acid which their juices contain, and which is their healthful quality, is at once absorbed and carried in its strength into the circulation.—*Cottage and Cookery Book.*

To make biscuit custard, break two dozen macaroons into small pieces, pour over them a hot boiled custard made in the usual way, and stir well, until the whole is thoroughly mixed. Pour into a glass dish and put on top the whites of two eggs, whisked to a froth, with a spoonful of red currant jelly. Grate a little macaron crumbs over the top. Serve very cold.

INFORMATION.

A beautiful head of hair is appreciated by everybody, and how to secure it, interests everybody. The hair and scalp must be kept free from scurf and dandruff, and not be allowed to get dry and harsh. The roots must be stimulated to healthy action. Flexibility and a handsome gloss are essential. All these requisites are easily secured by the use of Ayer's Hair Vigor.

From the easy expectoration, increased respiratory power of the Lungs, and the removal of irritation, manifest from cessation of Cough and other alarming symptoms, after using Fellows' Compound Syrup of Hypophosphites, it is clear that the formation of tuberculous matter is not only stopped, but that already deposited is being carried away.

The census office reports that it finds 6,677,360 persons of foreign birth in the United States. The number given by the census of 1870 was 5,537,229. We have gained about eleven hundred thousand foreigners during the last ten years.

For Rheumatism and Neuralgic Affections.—Bathe the parts affected freely with Perry Davis' Pain Killer, well rubbed in, till the pain is relieved.

During the year 1880 there were published in the United States 2078 books—an average of over 34 a week. Of this list 292 were works of fiction, 270 juvenile books, 239 theological and religious, 151 works of biography, memoirs, etc.

General Debility.—This is a name given, for want of a better, to the effects of a torpid liver or feeble digestion. When you are languid, or in any pain or discomfort, take a dose of Herrick's Sugar-Coated Vegetable Pills, and mark the result!

Lord Beaconsfield did not attend a public school in his boyhood, and he never studied in any college.

DELIRIUM IN FEVER PREVENTED.—Mrs. Nora an Ellingwood, Grand Harbor, Grand Manan, N. B., says:—"I have found GERRARD'S PAIN EXPELLER to relieve the most distressing headache, and prevent delirium in fever, and the subsequent madness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their heads, and had delirium, and their hair came out. I find the PAIN EXPELLER invaluable in that and other diseases."

The common expressions, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the spring and early summer months are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

Harrington's "Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system. April 1-3 mths

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 not 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 at 25 cents a bottle. Jan 23-1y

REST AND COMFORT FOR 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 a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctus 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 cents a bottle. Jan 23-1y

NORTHPORT WIS., May 6th, 1879.

JAMES I. FELLOWS, Esq. SIR:—I have been using your medicine for over a year now and with the best effects. I have used twelve bottles of the Hypophosphites, and it has made a new man of me. I have been ailing over six years with a number of diseases, but lung difficulty was the most prominent. I have been under the care of a great many doctors, and have taken quantities of medicine without any apparent benefit, but appeared to be still growing worse and weaker until I accidentally came across one of your circulars, and was constrained to try your medicine, and I found its effects were almost magical, upon me, and I was a surprise to myself and friends, having gained so rapidly in flesh. I remain respectfully, LAWRENCE DORAN.

MACDONALD & CO., HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS,

Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters'

BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK

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Public Buildings, Residences and Factories supplied with

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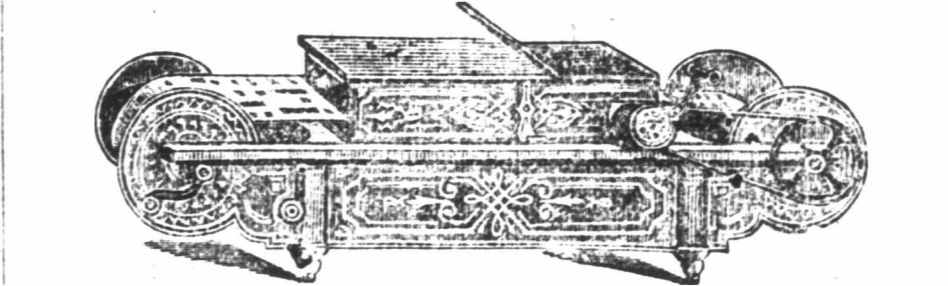
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CRITICAL NOTICES OF THE ENGLISH PRESS.

The Baptist Magazine writes:—"The service that Dr. Young has rendered the Biblical Student by his gigantic labor is incalculable in its worth. We hope our churches will give this book to every Minister as a Christmas present."

The Nonconformist writes:—"It has been a labor of the kind seldom undertaken by one man. We congratulate Dr. Young on its completion. And we congratulate students of the Bible that they have such a valuable aid as this ready to their hands."

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For One Dollar—cash with order—the WESLEYAN will be sent from this date to Dec. 31st, 1881—eight months.

BOOK COMMITTEE.

The Annual Meeting of the Eastern Section of the Book Committee will be held in the Book Room (D.V.) on Thursday, May 19th, at 10 a.m. The Executive Committee will meet the previous evening at 7.30.

JOHN McMURRAY, Chairman.

SUPERNUMERARY FUND.

The Annual Meeting of the General Committee of the Supernumerary Ministers' and Ministers' Widows' Fund is to be held at the Methodist Book Room, 141 Granville Street, Halifax, Thursday evening, the 19th of May, at 7 o'clock.

H. PICKARD, J. R. INCH, Sackville, N.B., April 21, '81.

THE WESLEYAN

FRIDAY, MAY 6, 1881.

Do not forget that our Book Room and Printing Office has been removed to 141 Granville Street.

THE LATE DR. PUNSHON.

The sudden decease of this distinguished minister is the beginning and end of Methodist intelligence by the last English mail. The shock has been felt in every part of the Methodist world, and even beyond it.

A deeply impressive funeral service was held in the Brixton Hill Chapel, previous to the interment. The whole area of the building was filled with leading ministers and laymen of the denomination. Mr. Punshon's early schoolmate and life-long friend, Dr. Gervase Smith, had hoped to attend, but was strictly forbidden by his physician.

To speak of one over whose grave Methodism weeps is not easy. A decided consecration at the outset of the Christian life, and an "intense struggle" at the threshold of ministerial service, gave character to the work of a lifetime. In the repeated consecration of later years lay the secret of his success in that work.

his intercourse with his brethren, and the absence of all pretension but rendered him the more popular.

It is seldom that the eloquent orator and rare ecclesiastical ruler are so combined in any one individual. Such a combination is in some respects fortunate: in others it seems the reverse. Admiration and consequent influence may be secured by it, but he who wits them is not seldom doomed to bear a double load,—a burden he may support while he stands erect, but which may prevent him from rising when once he has fainted or fallen.

The Methodist says: "Our beloved Church has been greatly bereaved during the last few years. When men reach three-score years and ten we can reconcile ourselves to their departure. When they leave us under three-score we find it hard to submit."

NEWFOUNDLAND CONFERENCE FINANCES.

Several letters on this subject have recently found a place in our columns. If some others have not appeared, it is because their sentiments had been anticipated by those our readers have seen.

These letters in general breathe a manly tone, quite in keeping with the opinion which a brief visit several years ago led us to entertain respecting the ministers of our Church in that section. The financial crisis through which they are passing has been foreseen by themselves as well as by others.

We believe that Newfoundland is worthy of most careful attention from our missionary authorities. Just now some of our missions there may seem helpless, and the counsel to "do more" may meet with slight response, but it cannot well be otherwise.

weakness very effectively. It was shown by the Premier that the quantity of fish caught sixty-five years ago was about equal to that caught the year before last, and considerably more than that of last year, while during those sixty-five years the population has grown to nearly three times its former numerical strength!

We predict for England's eldest colony a brighter day. Her people have been getting glimpses of her mineral wealth, and of the agricultural and timber lands of the interior, and her government has just entered into a contract for her first Railway, with a company who make no secret of the fact that along the line they have undertaken are great grazing, farming, timber and mineral treasures.

A DUTY OF THE HOUR.

The advancement of our Educational Institutions at Mount Allison will be one of the most important subjects for consideration at the approaching Conference. Our people will of course expect to see our future policy outlined at the meeting of the Board of Governors which takes place early next month.

Whatever that policy may prove to be in detail, it must be assumed without hesitation that the care of these Institutions, which have played a most important and honorable part in the general higher education of the youth of the Lower Provinces, is henceforth committed to the care of the Methodists of the Maritime Provinces.

We are happy to say our field of labor is not a station but a two-men circuit. We think a serious mistake has been made, in converting small villages, which were the heads of large and strong circuits, into petty stations, hardly able to give a pastor a meagre support and certainly not giving him sphere enough for the many development of his strength and grace, and the maintenance of his healthful vigor.

Our own Conference meets this year in Brantford, on the first day of June, and it is fully anticipated that the Rev. Alex. Langford will be its President.

Mount Allison enters upon this new era in her high service under circumstances which challenge all possible regard from our people. We are not sure that her very success has not called forth

some of the opposition which has cost her the loss of Provincial aid. The success of her students in competition with those of older institutions has not been unobserved. With a highly honorable record, with a staff of able educators in charge, there is only necessary to render her future more prosperous than the past, that generous support which Methodists are giving to similar institutions all over the American Union.

ONTARIO LETTER.

DEAR EDITOR.—If apology is needed for my long silence as your Ontario Correspondent, let it be found in the fact that three years ago I tendered my resignation to your predecessor on the score of health, and suggested a successor. But as no notice was taken thereof, and as the WESLEYAN comes regularly, I feel the old passion of writing as your correspondent stir often within me.

Let your readers picture me, in a snug parsonage in a rising village of twelve hundred people, thirty miles east of Lake Huron, and one hundred north of Lake Erie. A branch of the Great Western Railway sweeps through the place, putting it in immediate connection with Kincardine at the north and Hamilton at the south.

Our new hymn-book is being introduced gradually, and I think I may say rapidly. Some circuits, like my own, will wait till after Conference. I hear it spoken of, wherever introduced, with high approbation.

The times have crushed most of the trustees. It could carry a debt of \$8,000 and live. But no more. The mortgage was to be foreclosed on the first of March. The first church in St. Catherine's under the earnest appeals of its pastor, Rev. W. S. Griffin, came to its aid with \$3,000. Special District meetings were called together, and addressed by him, and within the specified time the remaining \$5,000 was promised and paid by the ministers, we of course asking our people to sustain us, and thus was a noble Methodist church saved from becoming a Papistal Mass House.

One of the means by which our own Chairman, Dr. Williams, has sought to impart higher efficiency to Methodism in this District has been by holding a two days convention of class leaders and local preachers—a plan worthy of being universally adopted.

Our own Conference meets this year in Brantford, on the first day of June, and it is fully anticipated that the Rev. Alex. Langford will be its President.

ment local preacher, the eloquent Church statesman, the liberal contributor to her funds and the former representative of his city in the councils of our Dominion. He fell, the martyr of a father's imperishable love to his offspring; in vain endeavouring to save them from a watery grave he sacrificed his own life, at the very moment that he was arranging to give up business, and to devote himself more fully to Christ and his work.

Our Annual Conferences draw apace, and already cast their shadows before them. Some things in the proceedings of our own last Conference have not given entire satisfaction, notably the manner in which the London Conference representatives have been appointed to the Ecumenical Conference.

The name which was so suddenly sprung upon us as a Church by the first General Conference, has been thoroughly tested during the past seven years, and is found universally impracticable. A stranger enters a town and sees a pretentious church, and asks what it is, and is told it is the Methodist Church of Canada church.

The N. Y. Independent thus turns away the veil which "society" disguises the wrong-doing of certain gifted men and women: "In common with others, we accepted for a time the current opinion that Mrs. Lewes died some time before her husband, while George Eliot was yet living with him and bore his name by courtesy.

How readily some journals snap at any rumor calculated to prejudice the public against religious teachers. Several papers hastened to represent the young burglar recently shot at Andover, Mass., and his twin brother who escaped, as young men preparing for the ministry at the Theological Seminary. The assertion was wholly unfounded. They were blatant sceptics, openly disavowing any belief in the soul's immortality, and in the existence of a God—fair representatives, in short, of Ingersoll's teachings and their consequences.

The first number of the Maritime Presbyterian, a monthly periodical, published by Rev. E. Scott, of New Glasgow, has been placed on our table. In the publication of this periodical, intended to supplement the official Record, and "wholly dedicated in all its aspects financial, moral and spiritual, to the Master's work, Mr. Scott is likely, we think, to benefit directly that branch of the Church of which he is a minister, and indirectly the Church of Christ at large.

EDITORIAL NOTES.

Towards the close of a busy week we find ourselves in new and much better quarters. Visitors to the city will find us at 141 Granville Street, next door to the well-known establishment of W. J. Coleman & Co. In view of this removal, additions are being made to the stock of our Book Room, which will render it more than ever worthy of the patronage of Methodists and the general public.

The April number of the Missionary Outlook should be read in all our homes. It is calculated to awaken a missionary spirit in our youth and at the same time to prompt the Christian gifts which would send true missionaries to the ends of the earth. We cannot say how many

copies of this cheap missionary periodical are circulated, but advise our readers to send fifty cents to the editor, Rev. Dr. Sutherland, Toronto, and receive it. Dr. Sutherland, who has a rare faculty for saying just what he means, has this under the head of "waiting": "We are waiting as patiently as we can, for tidings that Women's Branch Societies have been established in many of our circuits. What are the women of our churches doing in this matter? Almost every denomination in the United States has its Women's Missionary Society. The Baptists and Presbyterians in Canada are following suit, and the Methodists are lagging behind. We utter no needless warning when we say that unless the Methodist Church bestirs herself, her pre-eminence in missionary zeal and liberality will soon be a thing of the past. Other denominations will outstrip us in the race.

There are men who tell us that the persecuting spirit of Roman Catholicism has passed away. We cannot believe this. Behind the teeth is likely to lurk the old spirit. In our own Dominion the teeth are being shown. At Ottawa last Sunday a Romish prelate boldly declared that the civil power should submit to the authority of the church, and denounced Roman Catholics who send their children to the common schools. Another prelate has just forbidden the French papers in Quebec to discuss the action of certain authorities in reference to Laval University. Where would some persons be if the priestly jaws dared to close down upon them? A slight study of the past will afford an answer. Yet, in spite of the most vigilant effort to the contrary, a certain spirit of independence occasionally darts manifest itself. This, and not any change in prelatial pretensions or spirit, affords some cause for satisfaction.

The N. Y. Independent thus turns away the veil which "society" disguises the wrong-doing of certain gifted men and women: "In common with others, we accepted for a time the current opinion that Mrs. Lewes died some time before her husband, while George Eliot was yet living with him and bore his name by courtesy. Finding this opinion questioned, we applied as near headquarters in London as possible, and learn that there is no doubt about the matter, and that "the lawful wife of the late G. H. Lewes is now living, "George Eliot," our informant continues, "lived in open concubinage with Lewes, was his mistress (or, rather, one of his mistresses), and the Eliot-worshipping set accepted the situation and objected mainly to having the fact stated in plain English. The nonsense about 'Eliot' considering herself married to Lewes etc., etc. imposed on those who wished to be imposed on, and on nobody else."

How readily some journals snap at any rumor calculated to prejudice the public against religious teachers. Several papers hastened to represent the young burglar recently shot at Andover, Mass., and his twin brother who escaped, as young men preparing for the ministry at the Theological Seminary. The assertion was wholly unfounded. They were blatant sceptics, openly disavowing any belief in the soul's immortality, and in the existence of a God—fair representatives, in short, of Ingersoll's teachings and their consequences. Philips Academy, at which they were students, has no connection with the well-known Seminary.

The first number of the Maritime Presbyterian, a monthly periodical, published by Rev. E. Scott, of New Glasgow, has been placed on our table. In the publication of this periodical, intended to supplement the official Record, and "wholly dedicated in all its aspects financial, moral and spiritual, to the Master's work, Mr. Scott is likely, we think, to benefit directly that branch of the Church of which he is a minister, and indirectly the Church of Christ at large. Does not the appearance of these cheap monthly magazines suggest a duty yet unperformed on the part of Methodism? We think it does.

In an article on "Confirmation," in Dr. Wm. Smith's recently-published "Dictionary of Christian Antiquities" Rev. E. H. Plumptre, M. D., Professor of New Testament Exegesis in King's College, London, and Prebendary of St. Paul's Cathedral, says: "Of what may be called the modern Protestant idea of confirmation as the ratification by the baptized child, when he has attained an age capable of deliberate choice, of the promises made for him by his sponsors, there is not the slightest trace in Christian antiquity."

Rev. W. Stephen... Rev. D. V. pastorate at... Rev. S. B. ed States, filled by the... Rev. Rob. mery int... ence, died A... Rev. C. I. from Scotla... of the New... was appointe... Reva. Pro. Duncan we... (Circassian, I... tarday last... We are g... Cowperthwa... who recentl... by being thr... ly recoverin... Rev. A. was to leave... Monday, M... late James... sued in a fe... We hear... Young, Chi... by the Que... Ont., with... cognition of... education... Rev. Geo. ton, Ont., is... of Methodist... ready for a... present mo... bably be pr... ference at G... Mr. A. has been... daughter... turned from... morning... Burbridge... in the loss... Reva. H. Duncan we... looking aft... connection... from Dr... will acquie... sement of... It is said... Glibchrist... amination... vince will... the N. B. U... present sen... and Messrs... of the Moun... —St. John... The anti... again enter... McRobert... them the de... readers. T... McRobert... mable youn... by his asso... ceded by au... LL... The Amer... Philadelph... Atlas of th... tables of J... time. Pri... the latest... the cheap... to be obtai... The num... week endin... articles on... bell, Frou... Dendenona... eredge, an... Carlyle, M... Commune... ten, Specta... Fall Mall... ca, Times of... of "The F... Children,"... try, Littell... lishers... From I... we have th... ard series... Diary of a... laughable... 59 is The... perly used... suggestive... 60 is one of... Sartor Re... markable b... low rate of... umph of c... and 62, in... (price 25... Besconfe... attractive... author and... ordered thro... In a Sum... by the Met... House, Tor... land, D. D... ary Secreta... and with th... ficial visit... which now... settlement... of the over... and to the... Provinces... Church... of cities which... world's hi... working ou... civilization... their view... standpoint... droppages... incident, w... profit.

PERSONAL.

Rev. W. W. Percival preached at St. Stephen on the 24th ult.

Rev. D. W. LeLachur is closing his pastorate at Biddeford, Maine, under pleasing circumstances.

Rev. S. B. Dunn is visiting the United States. His appointments are being filled by the Rev. John L. Sponagle.

Rev. Robert Darlington, a supernumerary minister of the Toronto Conference, died April 4th, aged 74 years.

Rev. C. B. Pitblado has returned from Scotland. At the recent session of the New Hampshire Conference, he was appointed to Newmarket.

Revs. Professor MacKnight and Thos. Duncan were passengers per R. M. S. *Circassian*, for Liverpool, G. B., on Saturday last.

We are glad to learn that Mr. Hugh Cowperthwaite, of Jacksonville, N. B., who recently sustained serious injury by being thrown from his horse, is rapidly recovering.

Rev. A. W. Nicolson, of Annapolis was to leave that place for Boston, on Monday, Mr. Nicolson's memoir of the late James B. Morrow, Esq., will be issued in a few days.

We hear with pleasure that Sir Wm. Young, Chief Justice, has been honored by the Queen's University, Kingston, Ont., with the degree of LL.D., in recognition of his services in the cause of education.

Rev. George H. Cornish, of Burlington, Ont., is publishing a "Cyclopedia of Methodism in Canada," which will be ready for sale about the middle of the present month. Mr. Cornish will probably be present at the sessions of Conference at Granville Ferry and Moncton.

Mr. A. S. Burbridge, of Cornwallis, has been called to part with a beloved daughter, D. H. Burbridge, Esq., returned from the funeral on Monday morning. Only two years since Mr. Burbridge met with a similar affliction, in the loss of a son at the same age.

Revs. H. Pickard D. D. and Robert Duncan were last week in St. John, looking after Conference interests in connection with the Ray estate. A note from Dr. Pickard, in another column, will acquaint our readers with the settlement of this painful affair.

It is said that the competitors for the Gilechrist Scholarship at the coming examination in June next from this Province will be Mr. Wilkinson, graduate of the N. B. University, Mr. J. Harrison, present senior at the same university, and Messrs. H. McKeown and Tweedie, of the Mount Allison Wesleyan College. —*St. John News.*

The announcement that death has again befallen the family of Dr. W. E. McRobert, of Truro, will call forth from them the deep sympathy of many of our readers. The deceased—Mr. J. Frank McRobert—is said to have been an estimable young man, and highly esteemed by his associates. His death was preceded by an illness of a single week.

LITERARY NOTES.

The American Sunday-School Union, Philadelphia, publishes a new *Pocket Atlas of the Lands of the Bible*, with tables of Jewish weights, money and time. Price 25 cents. It is probably the latest, and most accurate as well as the cheapest collection of Biblical maps to be obtained.

The numbers of the *Living Age* for the week ending April 23 and 30, contain articles on Macaulay and Lord Campbell, *Foster*; Helena Faucit Martin on *Desdemona*, *Blackwood*; Sir Geo. Ethredge, and *Autobiography*, *Cornhill*; Carlyle, *Macmillan*; A Model Swiss Commune, and *Miss Tyler on Miss Austen*, *Spectator*; *Health and Mountains*, *Pull Mall*; *The Iron Age of South Africa*, *Times of Natal*; with continuations of "The Freres" and "Visited on the Children," and the usual amount of poetry. Littell & Co., Boston, are the publishers.

From I. K. Funk & Co., New York, we have the latest issues in their standard series. No. 58 is Part II. of *The Diary of a Minister's Wife*—a quaint and laughable story. Price 15 cents. No. 59 is *The Nutritive Cure*, on food, properly used, as the best of medicines—a suggestive work. Price 15 cents. No. 60 is one of Carlyle's most famous works—*Sartor Resartus*. The issue of this remarkable book in good clear type, at the low rate of 25 cents, is certainly a triumph of cheap publications. Nos. 61 and 62, in excellent type and presswork, (price 25 cents each), contain Lord Beaconsfield's *Lothair*—one of the most attractive works of that accomplished author and statesman. These may be ordered through the Book Room.

In a *Summer in Prairie Land*, published by the Methodist Book and Publishing House, Toronto, the Rev. A. Sutherland, D.D., our indefatigable Missionary Secretary, describes with ready pen, and with the aid of illustrations, his official visit to that North West territory which now offers such a vast field for settlement to the struggling thousands of the overcrowded countries of Europe, and to the stalwart youth of our older Provinces, while it presents to the Church "one of those grand opportunities which may not occur again in the world's history—the opportunity of working out the problem of a Christian civilization on a purely virgin soil. Whether viewed from a secular or religious standpoint, this little work of two hundred pages, abounding in description and incident, will be read with interest and profit.

THE RAY ESTATE.

DEAR MR. EDITOR.—At length, after about five years of costly litigation, it was recently determined by the judgment of the Supreme Court of Canada in confirmation of the previous decisions of the Judges of our Provincial Supreme Court, that the Missionary Society and the Supernumerary Fund of our Church, with the Bible Society, were the Residuary Legatees under the will. Last week a settlement was effected between the surviving executor, and the agents of the Residuary Legatees, by which it appears that after all other claims against the estate were provided for, there should be upwards of sixty thousand dollars remaining in the Executor's hands to be immediately given to the Residuary Legatees, but unfortunately it appeared that only about one-half the amount, which he should have been ready to present, was forthcoming; or that after he had transferred all the securities, mortgages, Bank stock, &c., &c., belonging to the estate which he could produce, amounting to about \$33,000, there was a deficiency of \$30,808.30, for which he was accountable. From the above named amount of securities which have been transferred to the agents of the Residuary Legatees, the greatest part of the law expenses, as well as the amount of certain other unpaid claims against the estate to the extent of between one and two thousand dollars, must be deducted, and the balance being divided into fifty-eight shares, three will belong to the Bible Society, twenty-five to our Supernumerary Fund, and thirty to our Missionary Society.

Of the \$30,808.30 deficiency for which judgment is recorded against the Executor it is hoped that some part may be ultimately recovered; but I very much fear that the greatest part of it is hopelessly gone.

H. PICKARD.
Sackville, N. B., May 2, 1881.

(*St. John Globe*, April 28th)

The Ray estate matter came before Judge Palmer again this morning. A. A. Stockton, Esq., was present on behalf of the Methodist Conference; H. W. Frith, Esq. represented the Bible Society; Silas Alward, Esq., was Mr. Lockhart's counsel. Mr. Lockhart was present, as were also Rev. Dr. Pickard, Rev. Dr. Pope and other clergymen.

Mr. Stockton said that since the last meeting of the Court Mr. Lockhart had handed over to the representative of the Methodist Church all the property unspent in his hands, including bank stock, bonds, mortgages and debentures, amounting altogether to \$33,000, assuming Bank of New Brunswick stock to be worth 40 per cent. above par. He (Mr. S.) had therefore consented that the injunction order be dissolved; and as the estate had been handed over there was no necessity for the appointment of a receiver. He further stated that the accounts of the Ray estate had been thoroughly investigated by Rev. Dr. Pickard and Rev. Mr. Duncan on behalf of the Methodist Conference, and Robert Cruikshank, on behalf of the Bible Society, and they had ascertained Mr. Lockhart was short in his accounts to the estate of \$30,808.30, which amount had been admitted by Mr. Lockhart. Mr. Stockton then moved that there should be a decree of the Court declaring that amount to be in Mr. Lockhart's hands, and payable with interest at once, to the Methodist Conference and Bible Society in proportion to their respective interests.

Mr. Alward for Mr. Lockhart, and Mr. Frith for the Bible Society, consented that such decree be made.

Judge Palmer made the decree applied for, and ordered that unless the \$30,808.30 be paid within ten days an execution issue. He also directed that security be given by the Conference for the payment of annuities extending over two years and nine months, which was agreed to, and he referred the matter to Mr. Philip Palmer to approve of the securities. He also referred the accounts brought in to Mr. Philip Palmer to report as to what legacies are still unpaid, and to cite all parties before him for that purpose, and to report to the Court. Consideration of costs was reserved, and liberty given to all parties to apply for any further directions. The injunction is therefore dissolved.

FROM THE MISSION ROOMS.

THE McDUGALL ORPHANAGE.

You are doubtless aware of a proposal made some time ago, to establish at Morley, North-west Territory, in memory of the late Rev. Geo. McDougall, an Institution to be known as "The McDougall Orphanage and Training School." An appeal on behalf of this charity was made, and many kind responses have already been received.

The Rev. John McDougall writes that he expects to be ready to receive Indian children into the Orphanage early next autumn; but many articles are yet needed to enable him to complete and furnish the necessary building.

It is believed that many friends throughout the country would be willing to contribute in kind if they only knew what things were wanted. I therefore append a list, furnished by Mr. McDougall, of articles needed to enable him to open the Institution.

Packages consigned to my care at the Mission Rooms will be duly acknowledged and promptly forwarded. Donations in money will be equally acceptable.

Hardware to complete the Building.
Shingle Nails, Cut Nails—various sizes, Wrought Nails, Butts, 3 and 4 inch, Window Glass, 10x12, Putty.

Household Requisites.
Large Cooking Stove, complete, Large Box Stove, Tin Plates and Cups, General Tinware, Knives and Forks, Spoons, large and small, Metal Wash Bowls, Blankets and Quilts, Ticking and Towelling.

Clothing.
Boys' Coats, Pants, Vests and Caps, Shirts, flannel and cotton, Socks, woolen and cotton, Boots and shoes. Girls' Underclothing,

Dresses, print and wincey, Stockings, woolen and cotton. Boots and shoes, Jackets and Hats, Colored Cotton Handkerchiefs.

Materials for Clothing.
Tweed, or "Homemade," stout, Wincey, strong dark, Druggist, strong dark, Flannel, strong grey, Cotton Shirting, Factory Cotton, Printed Calico, Remnants, Needles, Thread, Buttons, Pins, Etc., Etc.

Sundries.
Coil, eighth inch wire, Galvanized Wire, Combs, coarse and fine, Boxes Soap, Etc., Etc.

Information in regard to quantity of articles required can be obtained from the undersigned, to whose care all packages should be sent. Each package should be accompanied by an Invoice, giving list of articles and value of the same. Girls' clothing, or materials therefor, will be of equal service at the Mc Dougall Orphanage, or the Crosby Girls' Home in British Columbia, and friends may indicate to which of these charities they wish their donations to be sent.

As the goods must be sent out immediately on the opening of navigation, in order to reach Morley in time, the sooner consignments are sent to the Mission Rooms the better.

Hoping for a prompt and generous response, I remain, yours faithfully,
A. SUTHERLAND,
Toronto, April 8th, 1881.

DALHOUSIE COLLEGE.

The annual Convocation was held on the 27th ult. in the Assembly Room of the Provincial Building. Rev. Principal Ross, D.D., presided.

He regretted the absence of the Chief Justice, Chairman of the Board of Governors, on account of ill health, and intimated the appointment of Rev. John Forrest to the Chair of History and Political Economy,—the second Chair endowed by Mr. Munro. The following are the graduates for the year:

B. A.—H. G. Creelman, Stewiacke; Alf. Costley, Halifax; W. M. Macdonald, Halifax; J. A. Sedgewick, Musquodoboit; W. H. Spencer, Londonberry.

B. A.—Edmund L. Newcombe, Kentville; William C. Herdman, Elmsdale.

B. A.—Honors of the Second Rank in Mathematics and Physics—Hugh Graham Creelman.

The Valedictory was delivered by Mr. H. G. Creelman, winner of the Governor-General's Gold Medal.

The annual dinner of the Associated Alumni of Dalhousie took place on the same evening at the Waverly House. Among the gentlemen who responded to various toasts were Senator Frye, Hon. Messrs. Shannon, Jones, Vail, W. J. Stairs; and J. S. Maclean, D. C. Fraser, Professor Schurman, J. W. Longley, Dr. Allison, &c.

SOUTH AMERICA—REV. WM. TAYLOR.

Mr. Taylor's first visit to South America was to the West Coast, in 1877. In the following year, in July, he sent out his first party of missionaries—nine in number—who went to different places in the countries on the West Coast. Down to the present, forty missionaries have been sent out, of whom seven have returned and four died. Of the twenty-nine now in the field, fourteen are women. Of the men, six are ordained, and all the rest, with one exception, are local preachers. Preaching places have been opened at Aspinwall, Port Limon, Para, Lima, Valparaiso, Santiago, and five other towns; and schools have been established in Santiago, Concepcion, Iquique, Autogastaga, and three other places. A circular issued by the South American Evangelical Association states that the plan of evangelistic work is to gather in, first, all English-speaking people, and secondly, to preach the Gospel to natives in their own language. The educational programme includes a college at Santiago, with collegiate, preparatory and kindergarten departments. For this an endowment of \$25,000 is asked, to ensure its permanency and enable it to compete with Roman Catholic institutions. This college, of which a great deal is expected, is to be Protestant, but unsectarian.

Mr. Taylor is to leave New York for Brazil in June, with a number of missionaries. He was to have gone early in May, but lacked sufficient funds to pay the expenses of outfit and passage; so the departure was delayed, to enable him to visit the churches and procure the necessary means.

THE FLOODS.

The river beds throughout the North-west have lacked capacity to carry off the surplus water; and floods, washouts, destruction of bridges, houses, barns, fences, mill-dams and other property has been the principal theme of conversation for several days. Accidents and casualties have been frequent. At Beloit, Wis., five persons were drowned, while attempting to cross above the dam. A break had occurred in the dam, and the current was so strong that they and the boat were forced over the dam and five persons were drowned. At Milan, Ill., a highway bridge was carried away while four men were standing upon it. They were rescued, after floating some distance on the river. Railroad bridges have been swept away in many cases. The Northwestern railroad bridges over the Fox near Elgin, and at Alonquin, have floated away, so that traffic communication is interrupted. The railroad bridges over the Rock River at Milan and East of Rock Island are down, so that both the Chicago Rock Island and Pacific, and the Chicago, Burlington and Quincy roads are broken. A railway train crossing the Mercedosa river, April 21, fell, with the falling bridge, into the seething waters; the engineer and firemen were drowned and several others. The baggage and express cars floated down stream, carrying several persons who were almost miraculously saved.—*Chicago Advocate.*

OUR OWN CHURCH.

Work was to be commenced this week on the new church at Point de Bute.

At the close of special services on the Lake Road, Wentworth circuit, Rev. A. F. Weldon received fourteen persons on trial.

The *Union Advocate* says that an address, accompanied by a handsome album, was presented to Miss Gammon, our organist at Chatham, N. B., as a slight recognition of her services.

Eighteen persons were received into membership at Charles St. Church in this city on Sunday evening last. An immediate addition is to be made to the vestry, by which fifty more seats and another class-room will be secured.

On Sunday last Rev. W. J. Kirby, of Bayfield, N. B., received nine persons on trial for membership. Two persons—husband and wife—were baptized. Mr. Kirby says: "God seems to be blessing our circuit in a special manner."

The Rev. R. W. Weddall writes from Carleton, N. B.: "The ordinance of Christian baptism was administered to two adults on Sabbath evening. We have received fourteen on trial for membership. A new class has been formed for young men."

Rev. J. M. Fisher writes from Musquodoboit Harbor: "At a social service held on Monday evening, the grace and power of God were especially manifest. Five young persons professed faith in Jesus, and were received on trial for membership in the Methodist Church. Surely the loving Father gives us his most precious blessing in saving souls under our ministry."

Rev. W. Ryan of Hantsport writes: "Last Sabbath morning, in our church here, in the presence of a large congregation, we baptized four adults, and received seven, three men and four women, into communion with our Church by giving them the right hand of fellowship. Two of them are heads of families, and all promise well for the future of our Church in this circuit."

Rev. Busby Gregg, of Campbellton, N. B., informs us that the proceeds of the bazaar held on the 17th ult., amounted to \$100. Bad roads prevented the gathering of a larger sum. Mr. Gregg adds: "There has been a resurrection in respect to our class meeting. Not a few are obeying the injunction about 'not forsaking the assembling of yourselves together.'"

The *St. Croix Courier*, of last week, says: "On Friday morning last, the grass and brier bushes in the old graveyard at the rear of the Methodist Church were set on fire by some boys. The flames spread rapidly; and, at one time, fears were entertained that the buildings in the vicinity, including the Methodist parsonage and Trinity Church, would take fire. A number soon collected, and with some difficulty the flames were extinguished."

Respecting the Weymouth mission, Rev. W. Ainley gives this report concerning the year's work: By a "Cherry Festival" and a "Christmas Tree" the ladies on this part of the mission (Brighton and Burton) have raised \$100 in round figures. At Plympton last fall the ladies, raised about \$40 by a tea-meeting and lectures (of course the ladies did not lecture.) During the winter donations were given at the following places: Brighton and Barton, Plympton, and Weymouth Mills, aggregating \$65, which amount goes to help the receipts of the mission. In January some friends visited the parsonage, spending a pleasant evening and leaving tokens of their good wishes on behalf of my partner in toil.

As the result of about five weeks special services the Lord has greatly blessed the Brighton and Barton congregations. Backsliders have been reclaimed, sinners have been converted and the church greatly blessed. As reported in your columns a week or two ago, with a few additions to some of the members, over fifty persons indicated their desire to serve the Lord. About twenty-three of these have experienced religion, twenty-one having united themselves with us. One of the other two was obliged to leave before an opportunity to unite with us could be given him, and the other is still under our wing. Ten of these twenty-three were baptized.

Yesterday was a blessed day with us, the Lord being eminently present at our love feast in the afternoon and sacramental service in the evening.

Progress is reported from the Biddeford, P. E. I. circuit, by Rev. J. Goldsmith: "The Bible Christian Church at Biddeford, a building capable of seating about two hundred persons, has been purchased and decided to the Methodist Church of Canada. Our people contemplate erecting a handsome new church at an early date. This is the third church added to our property on this circuit during the last three years, while a fourth, in course of erection at Victoria West, we hope to open for worship before Conference. Our people too have had many cheering tokens of the Divine favour. Souls have been saved at every appointment, and we have now an organized band of prayerleaders, mainly composed of those who have been thus won to the Saviour, who supplement the labour of their pastor to such an extent that two hundred regular public services are now held every quarter at the seven appointments. During the early winter special services at Enmore River resulted in several conversions. Five weeks ago, a fortnight's mission with the Fifteen Point Congregation proved a blessing to the church and brought five additions to the roll. After four weeks of continuous effort at Lot Sixteen we thankfully report seven-teen professed conversions, with a number still under conviction, all of whom we hope to see rejoicing in Christ before

closing the services altogether. Viewed either from a spiritual or a financial standpoint, this Circuit has reached an interesting period of its history." Mr. Goldsmith regrets that the time is approaching when his connection with this circuit must be severed.

ABROAD.

In South Australia there are 212 Wesleyan churches, and the percentage of debt on them is upon an average 22½ per cent.

The revival in Roberts Park church, Indianapolis, Ind., under the management of Rev. Thomas Harrison, is increasing in interest. Up to the 15th ult. over 225 had professed conversion.

Chaplain McCabe, under date of April 18, says: "Another \$10,000 subscription has been added to the Loan Fund of the Board of Church Extension."

The Victoria and Tasmania Conference reported a membership of 12,016; a decrease of 84. The New South Wales and Queensland Conference adjourned after a session of thirteen days. The full members numbered 6,602,—an increase of 304.

In Cincinnati, April 19, the Executive Committee of the Western section of the Ecumenical Conference of the Methodist Church held a session, four members being present—Bishop Simpson, the Rev. A. C. George, Bishop McTyeire, and the Rev. D. B. Byers. The object of the meeting was to assign nineteen speakers and the same number of essayists. The work was done, but the list will not be made public till acceptances have been received. It is announced that Bishop Simpson will make the opening address.

SECULAR GLEANINGS.

MARITIME PROVINCES.

It has been decided to hold the grand review of the active militia of the Maritime Provinces at Sussex.

The Orangemen of St. John have decided to give an excursion to St. Stephen on the 12th of July, to assist in celebrating the day there.

The strike at the Drummond Colliery has ended. The Men's Committee was received, and the request of the men for thirty-six cents acceded to.

Hon. L. E. Baker has been chosen President of the Western Counties Railway Co., in the place of Mr. George B. Doane, resigned.

The earnings of the P. E. Island Railway, during the four months of the present year, are some twelve or fifteen thousand dollars in excess of the amount for the same period last year.

On Saturday, Thomas Wark, of St. John, convicted of stabbing Andrew Lawson, was sentenced to two and a half years in the Dorchester penitentiary.

The Dominion Exhibition will be opened on Wednesday, 21st September, and will continue open till Friday, September 30th. It is to be held in this city.

Rev. Neil Brodie, of Gairloch, Pictou Co., was one of the shareholders in the City of Glasgow Bank, who had to give up all their property to meet their liability.

The Hunter left Annapolis on Monday week, on her first trip with about 100 passengers, and 2,000 barrels of apples and potatoes, and a number of small consignments.

Mr. C. N. Cummings, of Folly Village, shipped from Parrsboro', by the *sch. G. E. Baird*, 5,000 bushels of potatoes for New York. They were obtained from Clifton, Fort Belcher, Debert and Parrsboro'.

The New Glasgow Glass company has elected Provisional Directors and has advertised for tenders for a building. The capital stock of the company will be \$100,000.00. About \$32,000 has been subscribed in New Glasgow already.

The *Annapolis Journal* is informed that two new Clyde built steamers of great speed, specially fitted up for the fruit trade, and carrying large refrigerators, will run next season from October to the end of April between the ports of Annapolis, Halifax and London.

A public meeting was held in the Legislative Assembly room on Tuesday to consider the best methods of promoting the success of the Royal Art Exhibition, which is to be opened here on the 4th of July next. A large general committee was appointed.

The *Royal Gazette* contains a notice of the incorporation of the St. John Electric Light Co. The parties are Messrs. Simeon Jones, Oliver T. Stone, A. P. Rolph, W. Watson Allen, and Joseph R. Stone. The capital—\$200,000—will be divided into 2,000 shares of \$100 each.

One day last week a man named Bynon, while sawing wood at Lower Bedeque, P. E. I., fell right on top of the circular, the saw cutting down through his shoulder to the ribs. The cut is said to be eighteen inches in length, and numerous large pieces of bone came out. It is thought he may recover if inflammation does not set in.

Some 37 hands were at work at the Peters Combination Lock factory at Moncton, last week, and the rush of work is so great that tool and pattern makers and moulders are working extra hours. Between two and three tons of iron castings are now lying at the factory to be nickel plated, in addition to a great quantity of lighter goods for silver plating, etc.

UPPER PROVINCES.

It is said that Hon. Alex. Mackenzie, and Hon. Mr. Langevin, will be knighted on the 24th of May next.

During the past 12 months 502,395 letters, post cards and parcels were received at the Dead Letter Office at Ottawa. There were 13,000 registered letters among the lot containing \$138,000.

The Bishop of Montreal has written a letter, in which he objects to the French newspapers discussing the dispute arising out of the establishment of the Branch of Laval University in that city.

It is understood that the Canada Pacific Railway Company will build extensive car works at Brockville, provided the corporation gives them land on which to build said works.

Having failed to carry the Scott Act in Hamilton, the prohibitionists have started a scheme for establishing coffee taverns. Toronto has also started a similar scheme.

ABROAD.

Peace has been concluded between the Cape Government and the Basutos.

The despatch of convicts through Moscow for Siberia begins on the 10th instant. They number 12,200.

The Russian ship *Novgorod*, with 550 exiled Nihilists, passed the Bosphorus en route for Saghalien.

Sir Bartle Frere lately stated that in a single year more than £3,500,000 worth of diamonds have passed through the Cape Town Post Office.

Every theater in Cincinnati was closed April 24, except one German place of amusement, in obedience to the mayor's determination to enforce the Stubbs law.

Eighty-three thousand buffalo-hides were sold at Miles City, Montana, alone, during the past fall and winter. At this rate the buffaloes will become extinct before long.

A monster grain elevator has just been opened in Brooklyn, at the South Ferry, the largest in the world, having a capacity of 2,500,000 bushels. The next largest is in Chicago, with a capacity of 1,800,000 bushels.

On Saturday the death of Edward Miall was announced. He was one of the leaders of the anti-State Church party, editor and proprietor of the *Non-conformist* newspaper, and ex-member of Parliament for Bradford.

New York is said to be manufacturing bogus honeycomb by wholesale. The cells of the comb are made from paraffine wax and filled with glucose, which is then sealed up with a hot iron. This stuff is sold for the best clover honey in immense quantities.

The news from the Transvaal is disquieting. Gen. Wood has everything for an emergency. A large meeting of Boers has been held at Pretoria, where the speakers expressed most extreme views relative to the terms of ultimate settlement.

The N. Y. Tribune of the 30th says: New-Yorkers who want to see their friends this summer will need to go to Europe. It is not yet May, and the steamship companies are already turning away applicants for berths. Six steamers sail to-day with long lists of passengers.

The British war sloop *Doterel* was blown up on the 26th of April, in the Strait of Magellan. The cause of the catastrophe is not known. The commander, paymaster, an engineer, a carpenter and seven seamen were saved. The *Times* announces that the officers and crew of the *Doterel* numbered 156, all of whom perished except 11.

A manifesto of the National Land League of Great Britain, touching the arrest of John Dillon, has been issued, signed by Justin McCarthy. It urges the Irishmen of Great Britain to evict landlords as they themselves have been evicted, and wreak vengeance at the polls on apostates from liberalism whom they helped raise to power.

A fight occurred between the French and Kroumirs, at Ain Ismail, on April 26th, the day the French troops crossed the frontier, which lasted nine hours. Seventy-eight Kroumirs were killed and eighty-nine wounded. The French loss is declared to have been greater. Fifty-eight Tunisian soldiers and many non-combatants were killed by the bombardment of Tabarca.

A London despatch says the Court of Appeals, to which Bradlaugh carried the question as to whether the decision against him in the case of the Clark prosecution involved, in addition to a fine, his disfranchisement as a British citizen, to-day decided the point of law against Bradlaugh. The effect of this will be to settle his case, by vitiating the election by which he recently returned to the House of Commons for the second time from Northampton, set him aside altogether and necessitate a new election.

Accounts from the west of Ireland represent that affairs there are becoming serious. Numbers of outrages of various degrees of atrocity are reported. Bands of armed men promenade the country and terrorize the inhabitants unchecked.—Dillon was arrested in a railway train upon a warrant dated April 30, charging him with inciting persons to forcibly oppose and resist the execution of process of law for giving possession of land and to riot and assault. On arrival at Dublin he was taken to Kilmalham jail in a cab. A warrant for the arrest of Brennan has already been made out.—At a meeting of the Privy Council it was decided to place Dublin under the provisions of the Arms Act, to allow the police to search for arms.

CONTRIBUTED.

MISCELLANEOUS PAPERS.

NO. III. (Concluded.)

THE DESTRUCTION OF FAITH AND ITS RESULTS.

BY W. H.

But the results on public and individual morality of this decline and decay of religious belief would be of the most serious and alarming character. It is a matter of undisputed history, that unchristian and unbelieving ages and nations have always furnished the world with their "programmes of blood," and scenes of the most revolting and unblushing immorality and crime have been transacted under the influence and sanction of customs which once widely prevailed, but which, thank God, are going down year by year into the darkness of a deserved and infamous oblivion. One writer states the moral and social condition of Greece, under a mere human and pagan religion, in their palmiest days, and he says, "In the purest and sublimest moralities prevailed; not only were the great and essential principles of morality wanting, but crimes like piracy and murder, suicide and infanticide, lying, impurity and revenge, received the sanction of the world's greatest thinkers, and vice of the darkest kind are excused and are classed with virtues."

And yet back to these inhuman and barbaric times the masters of modern unbelief would throw us with one fell and destructive swoop! Strike from the great common mind the motives and restraints which our Divine and supernatural religion presents, and vital principles which hold millions within the bounds of a moral respectability would be cancelled, and the flood tides of iniquity would spread themselves far and wide. We cannot, as a recent writer has said, ignore a true piety without loosening the golden cords which secure the safety and stability of human society; if the religious sentiment is allowed to perish, then farewell to those influences which keep society pure, and give to man a moral elevation and character which he could not possibly otherwise acquire. Allow the Christian faith to decline, and the moral aspect of this nineteenth century would soon undergo a sad and lamentable change; the moral code and conscientiousness which are the creation of New Testament teaching, would be ignored, and nothing would eventually be left but the empty theory, which a mere human expediency might dictate as the ever varying circumstances would seem to demand. The reduction of the principles underlying many of the "advanced systems" of to-day, to the common practice and operation of everyday life, would secure the above terrible results, and demonstrate in the most conclusive manner the utter insufficiency of these productions of unresting minds to meet the requirements of the golden rule. Society would shrink with horror from the yawning gulph of moral and social ruin into which a false science would plunge her, and the most confirmed unbeliever would stand agast at the results to which his own teachings would ultimately lead. It is claimed, however, that the moral standing of many of those distinguished doubters is of a very high character. This may be admitted as a rare and marked exception to the general rule, but it presents a strange inconsistency which it is not difficult to explain. It is like the Moorish king of whom we read, who having mounted his horse, struck off the head of the slave who held his stirrups. A distinguished author has well said that "no doctrine can be morally good which ignores morals; and no doctrine which ignores morals can be supported by men that are morally good."

The destruction of the Christian faith strikes at the root of all true and continual progress, and the manspurning of the noblest activities is at once broken, and a wild, bewildering and dreary chaos is the ultimate and final result. Men talk about the sufficiency of the "Temple of Reason," but the dark and crimson pages of the revolutionary period in France, and all pagan history, fling back the claim and ask for something higher. Even the ancient Greeks, we are told, detested a pure atheism and with the best of them it was only another name for wickedness. The sad and unappealable sorrow running through all unchristian ages, permeating the best of the unbelieving literature of the day, and casting the shadow of a sad and sickening gloom over the lives and deathbeds of those who have left the grand moorings of the Christian faith is full of profound significance, which we do well to note. The story of Hume's mother is sad enough. He had persuaded her to give up her faith in Christ, but when sorrow and affliction came upon her she found that, with her faith in Christ her comfort, too had fled, and going to her infidel son she said, "My son you have taken away my religion, now tell me something to comfort me." Alas! he had no comfort for his poor mother in the hour of her lone and crying need.

Skepticism cannot save man, nor give him the answers and explanations for which he longs in the hours of his deepest needs: like the old Spartan trying to make the dead body of a man stand upright, failing he said "It wants something within." So what the world needs is not the vast, cold corpse of an atheistic philosophy, but the living God man who is the same yesterday, to-day, and forever. He alone can give solace to the sorrowing heart, and along man's rugged path can scatter the rose leaves for his bleeding feet. The duty of the Church is to grasp

yet more firmly the grand and satisfying realities of her imperishable faith. Is not also her duty to attack and resist this moral vandalism which is abroad, wherever and whenever she can? The duty of the earnest Christian is to equip himself with the world of "unkilled evidence" which is within his reach, so that he may be able to stand in the evil day and having done all to stand. For the Christian religion there is, and can never be any substitute. In believing possession of this faith we may answer that most pathetic enquiry of the Saviour addressed to his disciples, "Will ye also go away? With Peter we may say, if we part company with this precious faith, "To whom shall we go but unto thee?" and from the vast, cold, and godless vacancy into which materialistic philosophy would plunge us, there comes back the echo of our own deep enquiry: To whom, to whom, shall we go?

MEMORIAL NOTICES.

MRS. M. PICKLES.

Another mother in Israel has gone home to God. The very name of the subject of this memorial, so many years associated with that of her sainted husband, Rev. M. Pickles, in our Maritime Provinces, will arrest the attention of our beloved people. After the death of her husband in his native land, Mrs. P. returned to these Provinces to spend the remainder of her days with her children.

More than fifty years ago our departed sister, was made the partaker of converting grace, and united herself with the Methodist Church, and continued this relation up to the time of her death. Her marriage with her late husband took place not long after her conversion to God. For this important position in the Church, she was pre-eminently qualified. Divine grace, and her natural social disposition and buoyancy of mind enabled her to endure the numerous difficulties of itinerant life with cheerfulness and courage. In those early days of our Church history, there were privations connected with a Methodist preacher's life which are comparatively unknown at the present day. To her husband, whose natural disposition was not as hopeful as her own was, she was in every way truly an helpmate. Her religious experience was of a most confident and cheerful cast. After an acquaintance, extending over forty years, with Mr. and Mrs. Pickles, the writer can say that his many interviews with them were really seasons of spiritual profit. As a mother her uniform affection and tenderness must render her memory ever precious to her children. Under God, her faithfulness and her husband's faith and prayers have been owned in the conversion of all their children. Four of their sons have been dedicated to the Christian ministry.

In reference to her last suffering and death her son, the Rev. F. H. W. Pickles, writes: "During her last sickness she was a great sufferer, but during all she was enabled to rest on her Saviour, and at the last had glorious manifestations of God's love. She sat up for the last time, Sabbath, 3rd of April, and when lying down again said she had been up for the last time. To friends who called in the evening she remarked, "You see me near the crossing." About 1 a. m., she passed into an unconscious state, which was thought to be death, but after some time aroused from this. Her daughter asked her if she was happy. "Yes," she replied, "I am so happy." During the morning she kept dwelling upon Christ, saying again and again, "I nothing have, I nothing am, but Jesus died for me." "I am a sinner saved by grace." About daylight she said, "I have had a whole Sabbath-day sermon." On being asked what about, "O," she said, "about Jesus." "Jesus the life, the truth, the way." The bitterness of death is past; all fear is taken away—I am no longer of the earth," she seemed now to perceive the spirits of her children who had passed before her into the better land, speaking to those about her, calling each by name, except one who had died two years ago. After a short time an appearance of happy recognition passed over her face, and she said, "and James too." She now remained perfectly quiet and free from all pain, and time some after she exclaimed, "Dying happy, dying happy," and her happy spirit passed away.

The testimony of those who were with her after night watched with her was, that her conversation was such that they were sorry when the morning dawned. She wished her affectionate regards sent to her many friends, and therefore all such who read these lines will receive this as her last message to them. Thus our sister, in the full assurance of everlasting blessedness, departed this life on the 2nd of April, 1881, in the 71st year of her age. Her funeral was attended by a large concourse of friends who listened with deep attention to an appropriate sermon from 1 Thess. iv. 13.

A remarkable circumstance took place during her sickness. Of her elder brother she talked a great deal, as they had been very intimate in their childhood and youth, and desired very much to see him. One day, however, she said, "I cannot think of him to-day as among the living." The next day and the next she said the same thing, adding, "of course that cannot be; no doubt he is living." Next morning she asked her nurse, "Who did you say was to be buried to-day?" "Why, no one," was the reply. "Well," she said, "it is strange; I thought that some one told me there was a man to be buried to-day, and I saw the corpse and it looked very much like my brother." Strange to say, some time after intelligence was received that on that

very day she first spoke of him, as seeming to her among the spirits of the dead, he died, and on that very day she thought she saw a funeral he was buried.

In concluding this brief memorial I feel deeply impressed with the fact that nearly all the Methodist ministers in the Maritime Provinces who constituted our early ministerial staff, and their wives, have passed away. May I not add in behalf of the few of us who remain on a supernumerary list, "Dear junior brethren, see that you take the front rank. God speed you. But do not go into that position with "crutches." No, no, studiously, with faith and prayer, take your important stations. J. G. H.

MISCELLANEOUS.

THE EARTHQUAKE IN SCIO.

At ten minutes to 2 in the afternoon a terrific shock was felt, bringing three-fourths of the houses in the town to the ground like so many packs of cards, and burying a thousand persons under the falling ruins. Then commenced a fearful scene of horror. The ground rocked and danced, kneeling the ruin already formed into an unrecognizable mass of stone. The survivors ran hither and thither, not knowing where to flee to escape the horrible fate that menaced them, and were tossed and flung about by the heaving earth, like feathers in a breeze. On every side the sinister rumblings of the earth, the noise of falling buildings, the tearing shreds of the walls of houses, and the shrieks of the wounded, lent a fearful horror to the scene. All sought to leave the town and get into the plains, in order to avoid being buried under the falling buildings, but even those who gained the open country were by no means safe. The earthquake attacked not only the town and villages, but worked its ravages in the hills and mountains of the island.

Some time elapsed before any of the survivors recovered from the terror caused by the shock sufficiently to be able to comprehend the extent of the catastrophe, or to think of looking for friends or relatives still perhaps alive beneath the ruins. The town presented a pitiable spectacle. Great fissures and crevices yawned in the streets, walls were falling with a crashing report, and entire buildings crumbled in fragments to the ground. In many places whole streets had disappeared, and it was hard to say where the different well-known buildings had stood. No one knew where to look for family or friends. The ground still heaved and tossed, bringing fresh buildings to the ground at every moment, and burying innumerable victims to destruction. The people seeking to escape were caught in the staircases of their houses by falling walls, or were crushed by the entire house falling in on them as they crossed the threshold. It is impossible to say what the number of victims would have been if a second shock had not displaced the ruins formed by the first and thus permitted thousands of sufferers to escape or to be rescued by others from the horrible imprisonment to which they had been condemned. In the town the victims have been very numerous. The quarters most damaged are the citadel, the Atzakies quarter, and the industrial quarter. Beneath the ruins of the citadel alone 500 victims at least must be buried. Among others there are forty Turkish women who were engaged in prayer in an oratory situated in the court of the castle. The Government palace and buildings, the telegraph office, and the mosques, are little better than tottering ruins. Hardly a more in the town remains upright. In the industrial quarter hardly a house remains standing, and whole families of from ten to fifteen persons have perished, or must perish, beneath the ruins.

In the country the effects of the horrible upheaval have been even more terrible than in the town. Here the victims may be counted by thousands instead of by hundreds. The monastery of Neomoni is completely razed to the ground, and sixty monks lie buried beneath its walls. The site of the village of Nenita presents the appearance of a disused stone quarry. Not a trace of a building remains. The inhabitants have disappeared. It is thought that the number of victims in three villages (Calimassia, Thimians, and Neochori) is over 3,000. Cardamala, Pythios and Dauonora, are entirely destroyed. The number of victims is unknown, but is very considerable. At Thessalon, 1,000 houses, half of the town, have been destroyed. Five dead and fifty wounded have been discovered at Koto Panaya. Every house, and there are 900, is in ruins. Twenty-three dead and 150 wounded have been found hitherto. The aspect of the plain of forty and fifty thousand persons of all ages and both sexes are camped there, yet but few tents to shelter them, and even in some places, are scattered indiscriminately about the plain. Parents wander from group to group in endeavouring to persuade themselves that their darlings will be found among the living. Not a single baking-house and the entire population was thus without food until aid could arrive from the exterior. At one moment an entire village, built in the form of an amphitheatre on the side of a hill, broke and rushed crashing down into the plain. The scene is sickening. Here a crevice, while the unfortunate wretch to whom it belongs is buried beneath thousands of tons of masonry. Here, again, a voice calls for aid from under-

ground. A daughter sobbing endeavours to encourage her father, who is imprisoned deep below the surface; and at every turn of the spade or pick some horribly mutilated corpse is brought to light. Numbers of dead are unburied, and in isolated places the dogs are disputing the possession of their inangled corpses.—Letter in London News.

In New York there are about 500 vendors of awdinst, having a capital of \$200,000 invested, and doing a business amounting to more than \$2,000,000 annually. Forty years ago the mills were glad to have sawdust carted away; twenty-five years ago it could be bought for 50 cents a load, but the price has increased, and now it brings \$3.50 a load at the mills. It is used at the hotels, eating-houses, groceries, and their business places. It is wet and spread over floors in order to make the sweeping cleaner work. Plumbers use a great deal about pipes and buildings to deaden walls and floors. Soda water men and packers of glass and small articles of every kind use it, and dolls and sometimes living creatures are more or less stuffed with it.

BREVITIES.

The future of society is in the hands of the mothers.—De Beaufort.

Mean souls, like mean pictures, are often found in good-looking frames.

The divinity of charity consists in relieving a man's needs before they are forced upon us.

It isn't what goes into, but what comes out of, the inkstand that makes the trouble.

Alberthy used to tell his pupils that all human diseases sprang from two causes: stuffing and fretting.

Men show their character in nothing more clearly than by what they think laughable.—Goethe.

Little Harry cut his finger while at play, and screamed, "Hurry up, hurry up, mamma, I'm a leaking!"

One day when D'Alembert and Condorcet were dining with Voltaire, they proposed to converse of atheism; but Voltaire stopped them at once. "Wait," said he, "till my servants have withdrawn. I do not wish to have my throat cut to-night."

Goethe's words to Eckerman will bear repeating in many circles in these days: "If you have any faith, give me a share in it, if you have only doubts, keep them to yourself. I have enough of my own."

It is the province of a great nature to be still and wait. It is the mark of a weak one to be in a hurry. The ordinary hope impatiently from perch to perch, but the eagle's lights on the top of the cliff and waits.

The reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and as long as man is man the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled.

It is refreshing to meet a man who is in the habit of speaking to all the children he meets. It shows, that, besides having a sympathetic heart he understands human nature well enough to know that he could hardly find a better way of doing spiritual good.

"What are you looking for?" asked one of the Widow Bedotta's two daughters, who were entertaining two young fellows on the piazza, rather late one night last summer, of their mother, who seemed to be hunting for something around the front yard. "The morning papers," answered the wid-wid. The young men left.

A palpable hit: There is no better bon mot in literature than the reply of a girl who heard her father criticized severely across a dinner table. The careless critic paused a moment to say, "I hope he is no relative of yours, Miss L.," and quick as thought she replied, with the utmost nonchalance: "Only a connexion of my mother's by marriage."—Troy Times.

An old-fashioned minister, passing a fashionable church, on which a new spire was going up, was asked how much higher it was to be. "Not much," he answered, "that congregation don't own much higher in that direction." Too often the height of the steeple is the height of the Church's ambition, and all below it belongs to the sheriff or the creditors.

Some few years ago, in the room of a house in London, an animated discussion took place on the question, "Was Moses married or not?" The hostess (a Romanist and an authoress) said, "Protestant clergymen always know their Bibles so well, I will go and ask Mr. —." The clergyman replied, "Yes, he was married, and so was Aaron." The lady gave a shriek of horror which startled everybody, exclaiming, "Aaron married? How can you say so? Why, he was a priest!"

That was a pat word said the other day at the Worcester Congregational Club. The speaker thought while so much is heard about ministers that "draw" it was time to hear something about churches that draw. Churches can do as much to make full congregations as ministers. They can do it in a dozen ways, and nothing is more un-reasonable than to leave all the "drawing" to the men who stand in the pulpit. "The 'How do you do?' 'Glad to see you,' 'Come again,' and the 'Always welcome' turn of mind on the part of the people who sit in the pews has magical power in filling up a congregation. Just try it.

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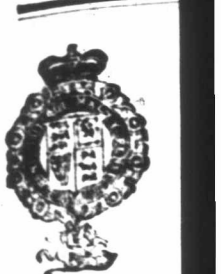
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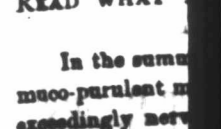
It acts with ingredients, akin its first action on the food to assimilation on the digestive system, itself indicates the constitution, trembling of the nerves and

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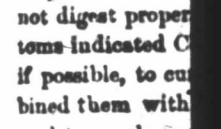
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SUNDAY, MAY 8, 1881. 7 a.m. BRUNSWICK ST. 7 p.m. Rev. J. L. Sponagle Rev. R. Brecken 11 a.m. GRAFTON ST. 7 p.m. Rev. R. Brecken Rev. J. L. Sponagle 11 a.m. KAYE ST. 7 p.m. Rev. G. O. Robinson Rev. G. M. Tyler 11 a.m. CHARLES ST. 7 p.m. Rev. C. M. Tyler Rev. S. F. Huestis 11 a.m. COUBOURG ROAD. 7 p.m. Rev. H. P. Doane Rev. G. O. Robinson 11 a.m. DARTMOUTH. 7 p.m. Rev. T. Angwin Rev. H. P. Doane BEECH STREET 3.30 p.m. Rev. C. M. Tyler Services at the JOST MISSION CHAPEL every Sabbath evening. Preachers' Meeting every Monday morning at Brunswick St Church, at 10 o'clock.

MARRIED

At the Parsonage, Jerusalem, Queen's Co., N. B., on the 21st ult., by the Rev. A. R. B. Shrewsbury, Mr. Thomas Allen Graham, to Miss Eliza McKinnon, both of Peterborough. March 9th, at Shediac, by the Rev. Thomas Hicks, Mr. William Fowler, to Miss Lydia West, both of Shediac. At the residence of James Blake, Esq., Hillsboro, N. B., on the 19th ult., by the Rev. C. W. Hamilton, Samuel Forsythe, of Boston, Mass., to Eliza Blake, of Hillsboro, Albert County, N. B. At the Parsonage, Hillsboro, by the same, on the 7th ult., Thomas Dickson, to Alice Downey, both of Hopewell, Albert Co., N. B. At the Exmouth street Methodist Church, St. John, N. B., on the 25th ult., by the Rev. H. McKeown, assisted by the Rev. R. Duncan, uncle of the bride, John Peters, to Miss Lillie J. Duncan, daughter of Wm. Duncan, Esq., all of St. John, N. B. At the Exmouth street Parsonage, on the 23rd ult., by the Rev. H. McKeown, Mr. Wm. Graham, of Portland, to Mrs. Frances Bartou, of the same place. At Upper Sackville, on the 26th of April, by the Rev. C. H. Paisley, Captain Frederick Anderson, to Miss Minnie, daughter of Mr. Milne Anderson. At the Methodist Parsonage, St. Stephen, on the 23rd of April, by the Rev. Howard Sprague, M. A., William J. Kelley, of St. David's, to Minerva Stewart, of Vanboro, Me. At Wellington, P. E. I., on the 19th ult., by the Rev. John Goldsmith, Mr. Moore Smith, of Victoria West, to Miss Leona Connors, of Wellington. At the Methodist Parsonage, Gagetown, on the 25th ult., by the Rev. W. Harrison, Mr. Wm. H. Beattie, to Miss Emily Hughes, both of Gagetown. At the Methodist Parsonage, Sussex, on the 28th ult., by the Rev. J. F. Betts, Mr. Frank Falouts, to Miss Minnie Bragg, both of Sussex. At the residence of W. B. Jewett, Esq., by the Rev. W. W. Colpitts, April 21st, Mr. Henry Sincok, to Miss Alma Haywood, all of Woodstock. At the residence of the bride's father, Millstream, King's County, N. B., by the Rev. S. James, Mr. Samuel Kiehl, to Miss Margaret, daughter of Mr. George Hayes. At Brooklyn, N. Y., on Thursday, April 28th, at the residence of the bride's parents, by the Rev. Geo. E. Reed, Alfred C. Mintram, to Lilla L., daughter of Wm. F. Bonnell, Esq., both of Brooklyn. At the residence of Mr. Thomas Murphy, Berwick Station, May 2nd, by the Rev. J. Cassidy, Albertus Margeson, to Mary A. Sullivan, of St. John, N. B.

DIED

At Truro, 7th ult., J. F. McRobert, aged 25 years, youngest son of Dr. W. E. McRobert. At his residence in Malden, Mass., on the 22nd of April, J. Wesley Bowser, in the 68th year of his age, after a long and painful illness, which he bore with Christian fortitude and resignation. The deceased was a son of the late H. S. Bowser, of Sackville, N. B. At Caswell, Cornwallis, on the 29th ult., Lulu, daughter of A. S. Barbridge, Esq., in the 21st year of her age. At Windsor, on Tuesday, April 26th, of diphtheritic croup, Blanche Alice, aged two years, and on May 3rd, Mabel Sophia, aged 3 years and seven months, beloved children of John W. and Rebecca C. Webb. At Wentworth, April 15, Kanna Brown, aged 47 years. Trusting in Jesus, he had hope in his death.

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