

The Wesleyan.

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FROM THE PAPERS.

Under every missed opportunity to do good to others, there are items of loss to ourselves as well as beyond ourselves, which we may not estimate.—*N. Y. Evangelist.*

The *Daily Advocate* of the M. E. Church South says: "The General Conference will make an utterance on the liquor question that everybody can understand—except those who do not want to."

Here is a point from a letter in the *Buffalo Express*. "Christ did not teach science. He taught morality, equality, humility, purity, honesty, integrity, and if Protestant clergymen would confine themselves to such subjects, they would teach Christianity—and not, as now."

A little Moslem child accounted for her preference for the Christian religion by saying: "I like your Jesus because he loved little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

A correspondent of the *Northwestern Advocate* writes, asking that pastors put up church directories in all hotel offices. He says: "The trade of America is largely shaped by travelling men and no class are exposed to such temptations. Many of them attend church: more of them would if invited and directed."

The year 1882 will be unique upon the calendar, beginning and ending with a Sunday, rich in the possession of fifty-three Lord's days—a Sabbatic year—priestly with a girdle of sacredness, an enclosure entered and passed out by golden gates of spiritual rest and opportunity.—*Christian Intelligencer.*

A writer in the *Christian Union* remembers to have heard Dr. Hodge say that the turning point in his spiritual history was a sentence uttered by Dr. Alexander while preaching, and apparently unconnected with the body of his discourse: "I believe that no prayer soul is ever lost."

The interest manifested in the question of the legitimizing and regularizing of the office of Evangelist, by General Conference authority, may be taken as evidence of a profound realization of the needs of the unconverted millions. There is a work in this land for a thousand men of God who shall go among the people in the spirit and power of Elijah.—*Nashville Adv.*

An esteemed reader wants to know what an Agnostic is. An Agnostic is a man who doesn't know whether there is a God or not; doesn't know whether he has a soul or not; doesn't know whether there is a future life or not; doesn't believe that any one else knows any more about these matters than he does, and thinks it a waste of time to try to find out.—*New York Sun.*

It is thought that we are to have a short session of the General Conference. Such presumption is possibly based on the fact that a few of the brethren that made the last session a long one will not be there. But then we have a heavy enforcement of new material to break in. This may consume a great deal of time. Who knows?—*Southern Christian Advocate.*

The editor of the *Catholic Telegraph* does not enjoy the fact that a number of Roman Catholics have been converted at the revival services conducted at the St. Paul Church, or, as he phrases it, "at the Methodist meeting-house." But the converts themselves enjoy the fact very greatly. Their new experience has given them great comfort and peace.—*Western Advocate.*

The *Indian Mirror*, a native newspaper, says: "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India. When educated Hindus meet they talk English and when they write to each other they show a preference for English." And with the English language will go the religious influences which it bears with it.

From *The Occidental*: "It is a shame to do the world's work well, and then Christ's work shabbily." I know that if the world's work were done no better than the Church's, by some professed Christians, they would soon find themselves in the bankruptcy court; while if the Church's work were done by them with the same painstaking ingenuity and energy with which they manage their daily business, they would, indeed, be "rich in faith."

It is said that the number of women working in the various mills of England has tripled since 1850; that the position of women in English collieries is degrading and terrible in the extreme; and that three as many women as men are employed in the factories of both Old and New England. If these facts are true, there is some work for the "Woman's

Rights' movement to accomplish before it demands the universal admission of women to the polls.

"Once upon a time," says the *St. Louis Church News*, "we heard a brother read from a paper a set of resolutions complimentary of a certain preacher, and he finished with the remark, 'I wonder what he has been doing that made that necessary.' Whenever we meet a man with a crutch, we suppose he is lame; and when we see a prop set against a gate post, we suppose the post is rotten. No minister should allow himself to be endorsed too much."—*Methodist Recorder.*

The *Christian at Work* urges with great earnestness that "the one commanding need of our social, political and individual life to day is a radical regeneration of the popular notion of what constitutes a family, and of the obligations of parents personally, persistently and prayerfully to guide their children's religious instincts, and to inspire them with aspirations after an ideal and beautiful Christian manhood. The day school is good as far as it goes, the Sunday school is better, but family religion is best of all."

We met a Methodist class leader the other day who told us that he had been thus accosted by the pastor of the parish: "Why don't you come to church?" The man replied that he had been converted among the Methodists, and belonged to that denomination of Christians. "But," said the minister (perhaps I ought to say Priest), "You cannot get abolition out of the Church." "God Almighty can abolish me behind a whin bush," was the response. The Rector went on his way—we cannot say rejoicing.—*Irish Evangelist.*

Mr. P. J. Smyth, when questioned some days ago as to his recent Parliamentary conduct by some of his Tipperary constituents, wrote explaining his vote on the *clothing*, remarking that it existed in the old Irish Parliament, and existed now in every free country in the world. He concluded by adding his correspondent to "weep for a land reduced to a condition of savagery." "See these things," he adds, "and reserve your curses for that League of hell that has brought all this ruin, all this shame and dishonour upon our nation."—*London Watchman.*

"Dr. Poor, Secretary of the American Board of Education, has been in Chicago stirring up the Presbyterians. He made some startling announcements concerning the decrease of Presbyterian students, backed by numerous facts. The Methodists and Baptists have seven theological seminaries in the West and the Congregationalists six; while the Presbyterians have only two, and those weakly supported and poorly attended. According to this, the Congregational and Methodist seminaries must soon help to supply our Presbyterian pulpits."—*Evangelist.*

The Baltimore Methodist pleads for a more general attendance of the children at our Church-services. It well says: "The Churches need the presence of the children, and are needed by them that they may be timely and thoroughly prepared to meet the highest obligations of created intelligences, and accomplish the sublimest destiny of redeemed souls. Their happy faces and cheerful voices will lighten and brighten the hearts of all worshippers. They will be an inspiration to every preacher whose head and heart are sound. Our homes will be blessed by having them regularly in the house of God."

The Baptist ministers of Boston have adopted a memorial to the Governor of Massachusetts, setting forth that the annual fast day is no longer kept as a time of penitence, but is made a day of general amusement; and they urge that fast days should only be proclaimed on occasions of great solemnity. We think our brethren have taken the right position on this matter. The annual proclamation of a fast day on which nobody fasts, and people enter upon more than usual recreation, tends to destroy altogether popular belief in the duty and utility of fasting. We join our Baptist brethren in favoring the abolition of the formal annual fast day.—*N. Y. Advocate.*

The New York Methodist appeals to pastors to give the laymen a chance: "We have collected evidence showing that many pastors keep their mouths open and the lay mouths shut, from two-thirds to four-fifths of the time of every service. And the invariable report is that in all these cases the work drags and dies without much result. In ninety-nine cases in a hundred a Methodist revival is the fruit of the active co-operation of the members with the pastor, and in such cases the pastor's tongue is silent two-thirds of the time. Some of our younger ministers seem not to know the value of lay work; and old ones are unconscious of the lapse of time while they are making a few remarks."

FUTURE RETRIBUTION.

We are often asked, says Prof. Phelps, How can you bear to believe in an eternal hell? Why does it not craze you? How can you call such a God as can create a hell benevolent? To us he seems Satanic in his nature.

Whenever I go from my home to the city of Boston, I pass by a building which reminds me of the Castle of Giant Despair. It is constructed of heavy granite blocks to the very roof. It is surrounded with lofty granite walls, and these are surmounted with iron spikes. I see doors of massive iron riveted with iron bolts. I see windows barred with iron. Behind those iron bars I have seen pale, despairing human faces,—faces which have reappeared to me in my dreams. I know that underneath those walls, in a dungeon cell, there lives a man, manacled hand and foot, who has clanked his chains there for seventeen years. Sometimes more than five hundred of my human brothers are locked within those walls of living death.

I have been told that over against a certain window there, on the opposite side of the street, there lives a pale-faced woman who never smiles. Every morning she places on her window-sill a blooming flower, where a certain man behind those bars can see it, and can know that a loving woman is thinking of him. Yet I see, in a turret on those walls, a man in uniform, with a rifle at his shoulder, who, if he sees that brother man trying to clamber over the walls and touch the hand of that loving woman, is instructed to shoot him down like a dog.

Why do I not cry out against the magic power which keeps recalcitrant that suffering wife and husband? Why do I not tramp the streets of Boston, pleading with the crowds to go with me and level that Bastille to the ground? Why do I not move heaven and earth against the infernal tyrant which has devised, and the cold-hearted cruelty which tolerates that granite hell? What is it that sustains my humane sensibilities and yours at the sight of such an anomaly of despair, in a world where robins are singing in the spring-time, and violets are blooming on the hill-sides, and little children are laughing in their glee?

Answer me this, and I will tell you what is it that sustains a benevolent universe in beholding, and a benignant God in devising, an eternal hell for the confinement of eternal guilt. And you must prove to me that it is not so, before you can charge God with satanic wrong in tolerating such a place as hell within the bounds of His dominions.

The question which all such suspicions of God's rectitude bring back like a boomerang upon the inquirer is, What else shall God do with eternal guilt? Shall He forgive it? Shall He, by one grand act of amnesty, proclaim liberty to the damned, to the devil, to his angels, and to men like them? But how would that help the matter, sin remaining unrepented of and unforsaken? Free grace proclaimed in hell forever would not quench for one moment its lurid fires, if sin were still rampant there. Sin is hell. "Myself am hell," says Milton's Satan. Guilt is itself damnation. Again the question returns, therefore: "What else shall God do with it?"

Shall He give repentance, and then forgive? But that is the very thing He has been offering from the first, and will offer forever and ever. Never will man or devil see the moment when he cannot repent if he would. But that is the very thing from which the incorrigible sinner recoils. He will have none of that. Repentance means submission. Better hell than that. Such is the relentless choice of the doomed one. Doomed because self-doomed. Doomed by the fearful omnipotence of his own free-will.

Such is sin; once chosen, and implanted, and indurated in the very nature of man, by a life of probation, in which the grace of God has been scorned, and the blood of Christ outraged. Once more, then, the question comes back unanswered: "What else shall God do with it?" Through all eternity, that is the question which

Infinite Benevolence will ask of an awe-struck, yet satisfied and adoring universe:—"What else shall God do with it?"—*S. S. Times.*

OPPOSITION TO CHRISTIANITY.

Rev. Dr. Maclay in a letter to the New York Mission Rooms says:

"The enemies of the cross in Japan do not propose to yield the field without a struggle. It is true that the methods of opposition once in general use, such as torture, crucifixion, beheading, banishment to distant parts of the empire, and others of that ilk, could scarcely be applied with success in our day. The government, in its present attitude of at least comparative enlightenment, and with its existing treaty relations with the Western powers, no longer seeks, and we believe no longer desires, to employ barbarous and inhuman methods for educating the minds and controlling the consciences of its subjects. But it does not require a very profound acquaintance with human nature to convince any thoughtful observer that a government so long connected with other and, as we hold, erroneous forms of religious belief, will not, in the absence of a powerful pressure in that direction, break away from the old and adopt a new system of religion; that forms of religious faith and worship so ancient as Shintoism and buttressed by such potent supports in the way of endowments and revenues as Buddhism possesses will not cheerfully succumb to a rival; and that a nation the successive generations of which have been so long accustomed to the teachings and rites of general received and revered religious systems, will not suddenly lose faith in the old gods, and turn to the new. Its confidence a system whose profound teachings involve mysteries which finite minds cannot solve, and whose morality directly antagonizes some of the strongest and most cherished passions of the human heart.

It reflects great credit on the Japanese government that it is evidently trying to grapple with this confessedly most difficult subject in an enlightened spirit; and there is every reason to expect that in due time a satisfactory adjustment of it will be reached. Meanwhile, however, the Shintoists are somewhat jubilant in view of the evident favor of the government toward their system and its efforts, which do not indeed promise to be successful, to make Shintoism the religion of Japan; the Buddhists, chafing under the loss of government influence and patronage are putting forth extraordinary efforts to retain their hold on public sentiment; and a small coterie of Japanese students, guided by some foreign teachers, are quite active in endeavoring to disseminate atheistical principles. These influences and discussions are stirring the minds of the Japanese most profoundly with reference to all questions of morals and religion; and are directing the attention of the entire nation to the work of Christian missions, now making such cheering progress in Japan.

CHURCHES—WHAT FOR?

Some people regard churches as institutions for the cultivation of the artistic or aesthetic. With such, fine architecture, elegant interiors, artistic music and pulpit eloquence, are the essentials of church success. Another class regard the church as a commercial enterprise. With such, success is a large attendance, heavy pew rents, promptly paid, pastor's and organist's salaries and other bills all paid, no contribution boxes, and no debt. To others the church is a place of entertainment, on the varieties plan—an eccentric preacher, sensational services, quaint or ludicrous announcements of pulpit themes, a rush now and then to hear the great clown-preacher—these make up success. With the great mass of church-goers and supporters, doubtless, the church is regarded a success when it retains the families belonging to it or keeps good the numbers of its congregations, has means enough to meet its ordinary expenses, keeps the services of a satisfactory minister, with proper administration of ordinances, and from

time to time makes good by additions the natural losses in its membership. But is all this enough to make a church successful? We would not suggest that these services are not proper and important work for a church, but they are too narrow for the full scope of Christianity. If there is nothing beyond these, the church is localized and selfish. The church which does not get beyond the idea of saving itself and its own, is a failure. There is no Christianity in hiring a minister to entertain the pews; and the minister who merely seeks to draw and please his crowd, is only an ordained demagogue. The Church—at least, the ideal church—is Christianity organized, and hence should manifest in action the spirit of Christ.

The church exists for the purpose of preaching the gospel to men—to all men. Its own members have no more claim upon it, and no more exclusive right in it, than others. It is no more desirable to save their souls than any others. Its members are missionaries, within their spheres and to the limit of ability, as much as though they were ordained and sent to China. Its organization is a missionary society, of the broadest type; a temperance organization, of the most permanent form; a benevolent society, for all God's poor; a Masonic fraternity, for succoring and defending the weak and needy, not of itself; a knight errantry, seeking the oppressed, and perilling all for the good of others.

THE TOMB OF AMPLIAS.

Signor Lanciani writes to the *Athenaeum*: "The catacombs of Domitilla, on the Via Ardeatina, rank among the earliest in the neighborhood of Rome. Flavia Domitilla, who, according to unquestionable documents, owned the splendid villa and grounds above during her uncle Domitian's reign, and who had embraced the Gospel, allowed her Christian brethren to be buried within the precincts of her estate. The immense subterranean cemetery, which now extends far away around the original nucleus, is not entirely a work of the first century of our era. It was only at a later period, perhaps not before the third century, that cross galleries were excavated to connect the original deeply venerated *cubicula*, so as to make an uninterrupted network of catacombs from one end to the other of the *prodomum*. One of these antique *cubicula*, recently discovered and excavated, is absolutely unique as regards the style of its decorations. It looks more like a room of a Pompeian house than a Christian crypt. Its architectural paintings, with groups of tiny columns supporting fantastic friezes and enclosing pastoral landscapes, can be compared to the frescoes of the golden house of Nero, of the house of Germanicus on the Palatine, &c., but find no parallel whatever in the whole of the Roman catacombs. Above the *arcosolium* the name of the titular of this conspicuous tomb is engraved, 'Amplias', and all the circumstances make us believe that Amplias was a prominent leader of our early Christian brotherhood. Such being the case, the mind runs at once to the paragraph of St. Paul's epistle to the Romans (xvi. 8): 'Greet Amplias, my beloved in the Lord. Shall we recognize the man in whose memory this tomb was originally built as the friend of St. Paul? I do not think it is yet time to come to a conclusion. Further excavations in and around the crypt may disclose fresh particulars.'

A HINT ABOUT PRAYER-MEETINGS.

"What to think or talk specially about at prayer-meeting," says a critic in the *Christian Intelligencer*, "is a question which sometimes troubles the layman who has interest enough to be troubled. To take up on the spot the theme the pastor may suggest is not always easy. What then? We suggest an easy way out of the difficulty. Go back in thought to the previous Sabbath's sermon. In its text or illustration there will always be found a topic for you. You may suggest something additional. You may back your pastor up, in what he has said. You may state the impression for good it may have made upon you. You will thus keep the subject fresh before the minds of the people. As it is generally at least two generally the sermon is preached, and that is the end of it. It is forgotten. Nobly hears about it again. It may have done some good, it is true, but it might do more if it was kept longer before the mind. The pastor would feel as if the truth had lodged somewhere, and be cheered with the hope that it was worth being noticed. A large sixth out now his sermons are brought to birth only as still-born things, or if living at all to die quite as soon as born, and without a sign."

THE PROFIT AND LOSS.

We once asked a backslidden man, who lamented the loss of his happy sense of God's approval, which was worth the more, his wealth or a conscience void of offence, and he testified with tears, that to be restored to his first love and peace he would give up all. But he said that giving up all would not blot out the tormenting memory of particular wrongs which could not be atoned for by any acts of restitution. The persons injured were dead and gone, but the fact remained, and conscience would refer to the record. And this man was commercially a strictly honest man, a man of standing, a man trusted and looked

up to by his fellow-men. How much better if he had been guided in every transaction by the rule of right, and kept through all his business life the blessed realization of the divine favor. We would like to attract the eye of every young Christian to these lines. If you are just starting into business, even if the question of a mere living is involved, take into consideration the question of loss as well as the question of profit. "I can make so much money at this; but can I be a Christian and do this?" ought to be the question of every young man who intends to live for eternity as well as for time.—*Western Advocate.*

HOW TO KEEP SAVED.

We are kept by faith, just as we are saved by faith. Faith is a continuous act. Intermittent faith, intermittent salvation. We are saved only so long as we believe. We cannot believe enough in five minutes to last a month; neither does God stereotype the first act of faith and cause it to run through all eternity. Every man is on his best behaviour in this world, and in the next too, for that matter. "Draw nigh to me, and I will draw nigh to you," is a permanent invitation and promise. Conversion is the result of submission to God in Christ. Entire sanctification results from entire submission to God, from perfect self-crucifixion with Christ. We are kept fully saved as long as we keep our submission intact and our contract with Christ crucified unbroken. It is sometimes easy to get sanctified, and hard to stay sanctified. Why? Because when we seek the blessing, it is under a stress of conviction and pressure of desire, and the heart is driven us almost to desperation. We are glad to get relief at any price. We surrender all, and gladly join our destinies with Christ for good or for ill, for time and eternity. Then when the distress passes away and the glory shines, we, for a time, wonder we ever consented to live elsewhere than in "Heaven Land." But by-and-by the tests begin to come; new environments appear, new ambitions are suggested, new disciplines beset. A tempting devil, a fascinating world, a time-serving church, weakness of body, and various infirmities, all pour their floods of suggestion and solicitation upon us, and unless we know, ourselves well, and unless we watch sharply, we shall fall. There is only one inflexible rule: that is, to keep on the altar; keep dead; allow no selfish impulse any quarter. You are crucified with Christ now; stay crucified; wade away every seeming good that separates a hair's breadth between you and Christ. "Stand fast in the liberty where with Christ hath made us free."—*Advocate of Bible Holiness.*

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OUR HOME CIRCLE.

Called aside. "I have somewhat to say unto thee." Called aside. From the glad working of thy busy life...

THE UNLUCKY NUMBER.

"No, no! Do not give me thirteen pence!" "And why so? I asked in surprise. 'No, no, thirteen! You can give me a shilling and owe me the penny.'"

"Certainly not. But the best of all proofs is open to all: the proof that God gives to all who study his word with prayer, and earnest desire to learn. God speaks to the heart of these true disciples. They understand his voice, and follow it."

the management of the whole management into his own hands. He put all the details of the management of the royal household on a sort of philosophical basis. He passed at will from the broadest generalizations on the British constitution to the smallest details of the nursery.

OUT OF THE SHADOWS.

Rise up out of the shadows, my heart, and come with me; You are young and strong and buoyant. What is one storm to a sea?

THE HUMAN HEART.

Since the discovery of the circulation of the blood by Sir William Harvey, the study of the human heart has been steadily growing in importance, not only in its relation to disease, but also in connection with its normal functions.

OUR YOUNG FOLKS.

GOD WANTS THE BOYS AND GIRLS. God wants the boys, the merry, merry boys, The noisy boys, the funny boys,

EMMA'S AMBITION.

"O mamma!" she said, looking up with flushed face; there is just the loveliest story in here! It is about a little girl who was ten years old, and her mother went away to see a sick sister, and was gone for a whole week, and this little girl made tea and toast, and baked potatoes, and washed the dishes and did every single thing for her father; kept house, you know, mamma.

all the hidden workings of each one. As the little winged seeds, floating upon the air, watched over by the Great Director's eye, have fallen upon good ground, have sprung up, and brought forth abundantly, so in the great harvest day glorious fruits may be found, as results of these little winged messengers, scattered here so thickly.

A V UNSANCTIFIED S MELL.

A Christian worker from Boston was holding some evangelistic services in a neighboring town. At the conclusion of one of the meetings a deacon of the church came to him and said:

CHESTER'S TROUBLE.

"Poor fellow!" said nurse Perkins, and she took up the corner of her apron and wiped away a tear. "He just lies and cries half the time; I do feel so sorry for him."

WHAT IS THE USE?

"What is the use of all these books and papers? I'd like to know. The house is full of them."

GO HOME BOYS!

"Boys, don't hang round the corners of the streets! If you have anything to do, do it promptly, right on, then go home. Home is the place for boys. About the street corners and at the stables they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do."

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the sand at the door. I couldn't trust you in the least." "Mamma!" said Emma with surprise and indignation in her eyes. "What makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?"

THE SCOFFERS. Would in this j... seclusion... the lake... a Green... a Jew; Je... whole we... were Ph... as Syro... the latter... race, in w... and Ph... doubly a... children j... which we... when we... yet bold... of finding... granted, I... earnest... This lang... food in th... well as for... pet should... not that G... the Gentil... but that... why, God... has given... Cast it u... signifies... bably equ... in contrad... street, wh... without m... and cities... and even... words con... the Gentil... first, give... an color t... has been... Yet the d... oru mbs—... the childr... is not nec... ble sang... ing Lou... I weck. It... you to lea... head in P... The great... consisted... discourag... plea; and... and laying... circumstan... reasons for... Deaf an... generally, a... could speak... by the c... speak play... tongue-tie... as appears... cure. The... was done b... the afflic... said e—He... multitude... it only to... and Christ... as the auth... does now o... sets in th... or in loneli... from it ear... when he wo... it. Looking... declares th... moniac pu... work, but... Father in h... dently the... was not me... of hearing... difficulty in... TO... Many of... teachers an... that I wou... Would it... able to have... evening at y... two weeks... a desirable? Am a tea... this plan f... that it has... the aff-ctio... together in a... otherwise ha... it not for th... in each othe... True we m... ence oursel... but think o... the m, and d... them. If the are f... your choice... them. If the... your knowle... direction, do

THE SUNDAY SCHOOL.

MAY 7

SUFFERERS BROUGHT TO CHRIST.—Mark 7. 24-37.

Would have no man know—His motive in this journey obviously was to find seclusion and rest, which he had sought, but in vain, to find on the east side of the lake, and could not find in Capernaum. He hoped on the remote frontiers of Galilee to escape for a time popular attention, and to be hid from the crowds that followed him. It is for the twelve that he seeks a temporary retirement, and to them will be addressed his teachings.

An unclean Spirit—All Israel could not escape the faith of this Canaanite; yet she was thus tormented in her daughter. It is not the truth or strength of our faith that can secure us from the outward and bodily vexations of Satan, against the inward and spiritual that can and will prevail; it is no more antidote against the other than against fevers and dropsies. Come and fell at his feet—She doth not speak, but cry; need and desire have raised her voice to an importunate clamor. A Greek, a Syrophenician—Rosenmuller has well observed that all heathens or idolaters were called Greeks by the Jews; Jews and Greeks divided the whole world at this period. There were Phoenicians in Africa, known as Lily Phoenicians, and in Syria known as Syro-Phoenicians. She belonged to the latter; was probably one of a mixed race, in which the blood of the Syrians and Phoenicians mingled, and therefore doubly despised by the Jews. Let the children first be filled—In the manner which we sometimes use with children, when we intend to grant their request yet hold them off, and make pretense of finding reason why it should not be granted, for the purpose of trying their earnestness. The children's bread—This language implies that there is food in the Gospel for the Gentile as well as for the Jew, but that the Gospel should begin with Israel. It was not that God loved the Jews more than the Gentiles that he chose them first, but that he must begin somewhere; why, God himself knows, and perhaps has given us glimmerings.

Cast it unto the dogs—The Greek here signifies "a little dog"; is here probably equivalent to house or pet dog, a contradiction to the dogs of the street, which in the East are mostly without masters, and roam the towns and cities in packs, and feed on offal and even corpses. The use of this words coupled with the intimation that the Gentiles are to be fed, but not at first, gives an indefinable but important color to the whole incident, which has been generally overlooked.

Yet the dogs... eat of the children's crumbs—It is not needful to deprive the children to supply the dogs. So it is not needful to deprive Israel of its blessing in order to give me the blessing I crave; what they have cast away I seek. It would be different if I asked you to leave Israel to preach and to heal in Paganism. For this saying—The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request.

Deaf and had an impediment—Literally, a dumb stammerer. That he could speak, but not plainly, is indicated by the effect of his cure: "he could speak plain." Ver. 35. Probably a tongue-tie in addition to his deafness, as appears by the description of the cure. They beseech him—The whole was done by the relatives or friends of the afflicted individual. He took him aside—He took him aside from the multitude, because his attention was likely to be distracted by the crowd, and Christ wished to fix it on himself as the author of his cure. The Lord does now oftentimes lead a soul apart, sets it in the solitude of a sick chamber, or in loneliness of spirit, or takes away from it earthly companions and friends, when he would speak with it and heal it.

Looking up to heaven—He thereby declares that it is by no earthly or demonic power that he performs this work, but by his oneness with the Father in heaven. Was loosed—Evidently the imperfection in utterance was not merely a consequence of loss of hearing, but there was a physical difficulty in the organs of speech.

TO INTEREST YOUR SCHOLARS.

Many of you are Sunday-school teachers and it is for you particularly that I would make a few suggestions. Would it not be pleasant and profitable to have your scholars spend an evening at your home once every week, two weeks, or as you judge would be advisable? Am a teacher myself, and have tried this plan for almost a year, finding that it has been a grand success, and that it has been the means of binding the affections of teachers and scholars together in a manner which could not otherwise have been accomplished; were it not for these pleasant evenings spent in each other's society. True we may sometimes inconvenience ourselves to have them come, but I think of the pleasure it will afford them, and devote yourself entirely to them.

If the are fond of readings, hunt up your choice selections and read to them. If they love music, even though your knowledge may be limited in that direction, do the very best you can.

GRAFTING WAX.

We have answered a number by mail but so many inquiries continue to come, that we repeat the recipe given in former years. Rosin, Bees Wax, and Tallow, are the essentials. Some use equal parts by weight of these; others prefer, as warm weather approaches, more Rosin and less Tallow. A good recipe is Rosin 2 lbs., Bees Wax 1 lb., and a 1/2 Tallow 12 ounces. These should be melted well together over a gentle fire, and stirred as the mixture cools. It is most conveniently used upon strips of cloth. Any old calico or muslin that will tear readily, may be torn into strips 2 inches wide, made into balls and soaked in the melt-d wax, until thoroughly saturated. We prefer to roll the cloth upon a short stick, to afford a handle. If paper is to be used, the warm wax is spread with a brush upon one side of this Manila paper. Some grafters prefer a wax made with raw Linseed-oil, using a pint of oil instead of a pound of tallow.—American Agriculturist for May.

USEFUL HINTS.

There is a great deal of nourishment in cheese—cheese neither too old nor too new. Never omit regular bathing; for unless the skin is in an active condition the cold will close the pores, and favor congestion and other diseases.—Dr. Foote's Health Monthly.

I find alcohol to be an agent that gives no strength; that reduces the tone of blood-vessels and the heart; that reduces the nervous power; that builds up no tissues; can be of no use to me or any animal as a substance of food.—Dr. W. B. Richardson.

For a liquid glue.—So-called gelatine is dissolved in the water-bath in its own weight of strong vinegar, a quarter part of alcohol, and a very little alum. This glue remains liquid when cool, and is much used for cementing mother of pearl, horn, etc., upon wood or metal.

A nourishing and pleasant drink for a sick person is made of parched rice. Brown the rice the same as you do coffee; then pour boiling water with a little salt in it over the rice. Let it boil until it is tender; then add sugar or cream to it. It may be strained or not, according to taste.

A farmer in Scioto Valley, Ohio, writes to the Cultivator that he sows his corn in drills, and gets about ten bushels per acre more than when planted in hills. He hoes his corn or scrapes it, weeds and thins to sixteen or eighteen inches and cultivates the earth with horse tools. The rows are three and a half feet apart, the soil being strong.

Unless any foreign body in the ear is near the outer orifice, an unskilled person ought not to attempt its removal. Ofttimes great damage is done by an unskilled attempt at its removal; even a skillful operator may cause injury. Take the patient suffering to a competent surgeon, who, if skilled in his art, will very cautiously proceed to extract the foreign body.

Strawberry-beds may be rendered much more productive by the application of a good top-dressing of unleached wood-ashes as soon as the winter covering is removed. If unleached early and in plenty. Covering material should not be allowed to remain on the plants after weather becomes settled, but removed and utilized later for mulching the soil between the rows.

Peas and beans are highly nutritious and strength-imparting; the Chinese make cheese of peas; they contain casein, the chief ingredient of cheese. Milk contains everything the system requires, but it disagrees with many persons; it may be made agreeable by adding a little lime-water. The microscope shows that if a few drops of water are added to a dish of pure milk, it almost immediately commences to change. From this fact, housekeepers and milkmen may get an important hint.

Mr. F. W. Morrow said at the Elmira Farmers' Club: "I know a farmer who plows in fall all his clay land that he wants to sow with oats or barley in the following spring. His principal crop is oats, and he gets larger yields than his neighbors who have land of similar character that they plow in spring. He gets the seed in earlier and in better condition. His fall-plowed land is dragged thoroughly as soon as dry enough in spring and the seed dragged in before his neighbors can plow."

INFORMATION.

ALLEN'S LUNG BALMS excites expectoration, and causes the lungs to throw off the phlegm or mucus; changes the secretions and purifies the Blood; heats the irritated parts; gives strength to the digestive organs, brings the liver to its proper action, and imparts strength to the whole system. Sold by Druggists.

A life saved for thirty-five cents! A lady in Boston had Diphtheria and was almost dead from strangulation, but was instantly relieved and finally cured by Johnson's Anodyne Liniment. Every family should have a bottle ready for instant use.

Profitable investment. One dollar's worth of Sheridan's Cavalry Condition Powders fed to a coop of thirty hens will yield a profit of three dollars, besides preventing all manner of diseases. Be sure get Sheridan's. The large packs are worthless.

Mrs. M. S. Session, writing from Colorado Springs, Colorado, says: "I have been completely cured of Asthma while living in Canada. Since coming here, I recommended it to my niece, living in this town, who was afflicted with Scrofula, that settled in her ankle, she became unable to walk, but the use of that valuable preparation cured her completely. Several others have used it with the best results and it is highly prized here."

BLEEDING OF THE LUNGS.—Bowmanville, Ont., Nov. 8, 1872.—Messrs. Seth W. Fowle & Sons, Boston:—Gentlemen—I have been troubled with bleeding of the lungs for a long time. About two years ago I took a severe cold which made my lungs very sore, but after using one bottle of Dr. Wistar's Balsam of Wild Cherry the pain and cough disappeared and have not troubled me since. I believe the Balsam is the best medicine in use and well worth the price asked for it. Yours truly JESSE BURK. 50c and \$1 a bottle. Sold by dealers generally.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of 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 Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

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. 25 cents a bottle.

THE VITALIZING NUTRITIVE-TONIC QUALITIES of Robinson's Phosphoric Emulsion of Cod Liver Oil with Lactophosphate of Lime would indicate its great value as a Restorative and Invigorator, in that low condition of the system prevailing in patients recovering from Diphtheria as well as Fevers, especially those of a Typhoid character; while it taken when the premonitory signs of lassitude and weakness appear, it would have a tendency to prevent the attack, or lighten and shorten its duration. The cases in which it has been used fully bear out this hypothesis. It stimulates the enfeebled powers, and builds up and gives fresh life and vitality to the whole system. Prepared solely by Harrington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

THE HUMAN SYSTEM requires renovating in the Spring is proved by the loss of appetite, lassitude or debility, which comes within the experience of almost everyone. Aware of this it was the custom of our grandmothers to prepare decoctions of Bark, Dock, Dandelion and Cherry bark for the purpose of restoring the stomach to a healthy tone, and purifying the blood, but the medical skill of the present day finds such things ineffective and sometimes injurious. Harrington's Quinine Wine and Iron, used in conjunction with Harrington's Tonic Dinner Pills, restore the appetite, invigorate the system and purify the blood immediately and effectually, as thousands testify who have been benefited by their use. Beware of imitations. See that you get "Harrington's" the original and genuine. For sale by all druggists and general dealers in Canada.

NEVER GIVE UP THE SHIP.—"Twenty-one years ago I was dying with the Consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race St., Philadelphia, and get CANNABIS INDICA, which finally and fully cured me." O. S. BISLEY, De Kalb, St. Lawrence Co., N. Y. "Send another \$12 box of CANNABIS INDICA for a friend. Your medicine has cured me of CONSUMPTION. I am as sound and well as ever I was." SALLIE D. BERTON, Keyville, Crawford Co., Mo., January 2nd, 1882. N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. \$2.50 per bottle, or three bottles for \$6.50. Address CRADDOCK & Co., 1032 Race St., Philadelphia. Send stamp for book testimonials of cures from prominent persons. Jan 12.—16ms.

THE HORSEMAN'S FRIEND FELLOWS' LEEMING'S ESSENCE.

For lameness in horses, stands pre-eminently above all other preparations used by horsemen as a remedy for Splints, Spavins, Curbs, Ring-bones, Sidebone, Strains of the Back, Scurvy, Hock, Knee Fetlock, Pastern and Coffin Joints, etc. Every well-treated horse should keep a supply of the ESSENCE on hand.

READ THE FOLLOWING CERTIFICATES which are genuine, and the parties will be happy to furnish any information by mail. ST. JOHN, N. B., October 27th, 1881. MESSRS. FELLOWS & Co.: Dear Sirs—FELLOWS' LEEMING'S ESSENCE is without question a great remedy for most cases for which it is prescribed. I have used it successfully for a series of years and I know of many others who speak of it in the highest terms as a most efficient cure for Ring-bone, Spavins, Strains, etc.

A. PETERS, Proprietor of the Victoria Livery Stable, St. John, N. B. ST. JOHN, N. B., July 8th, 1881. MESSRS. FELLOWS & Co.: Sirs—I willingly bear testimony to the efficacy of FELLOWS' LEEMING'S ESSENCE as a cure or helper in very many cases of Splint, Ringbone, Spavin, Strains of the Back, Scurvy, Hock, Knee Fetlock, Pastern and Coffin Joints, etc. Every horseman should have a supply of the ESSENCE in his stable.

S. T. GOLDING, Livery Stable, St. John, N. B. ST. JOHN, N. B., Jan. 18th, 1882. MESSRS. FELLOWS & Co.: Dear Sirs—I have used FELLOWS' LEEMING'S ESSENCE for several years past with great success, and therefore most cheerfully recommend it as one of the very best remedies in use in all cases for which it is prescribed.

J. B. HAMM, Proprietor of Livery and Sale Stables, St. John, N. B. FELLOWS' LEEMING'S ESSENCE will cure Splints, Ring-bones, Curbs, Splints, Spavins, Swellings and Stiff Joints on Horses. PRICE 50 CENTS.

SPAVIN CURED. ST. JOHN, N. B., Jan. 6th, 1880. Dear Sirs—In regard to your favor of a few days ago, I would say: About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same without effect, and he became very lame. A friend of mine recommended me to try FELLOWS' LEEMING'S ESSENCE. I acted upon his advice, and now, I am happy to say, the lameness has ceased and the Spavin disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEEMING'S ESSENCE as being the best remedy in the market for all lameness that horses are subject to.

THOMAS F. FRY, RINGBONE CURED. AUGUSTA, ME., March 8th, 1880. Dear Sirs—I have had occasion to use FELLOWS' LEEMING'S ESSENCE on a horse so lame that I could not ride him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone, and the enlargement has almost disappeared. I firmly believe a few more days will make an entire cure.

Respectfully yours, JAMES T. PARKER. FELLOWS' LEEMING'S ESSENCE has been in use by horsemen for more than 25 years, and thousands of valuable horses that otherwise would have been rendered useless, have been cured by the timely application of this ESSENCE in cases of lameness from Splints, Spavins, Ring-bones, Sidebone, Splints, Strains, Bruises, etc.

FELLOWS' LEEMING'S ESSENCE is sold by all druggists and general dealers. Price 50 cents. Full directions on inside wrapper.

Valuable Truths. If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for GOLDEN ELIXIR will cure you. If you are simply ailing, if you feel weak and despondent, without clearly knowing why, GOLDEN ELIXIR will revive you.

If you are a minister and have overtaxed yourself with pastoral duties, or a mother worn out with care and work, GOLDEN ELIXIR will restore you. If you are a man of business or laborer, weakened by the strain of your very day duties or a man of letters toiling over your midnight work, GOLDEN ELIXIR will strengthen you.

If you are suffering from over-eating or drinking, or any disposition or indiscretion, or are young and growing too fast, as is often the case, GOLDEN ELIXIR will relieve you. If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system is overtaxed, or needs cleansing, toning, or stimulating, WITHOUT INTOXICATING, GOLDEN ELIXIR is what you need.

If you are old, your blood thin and impure, your pulse feeble, your nerves unsteady, and your faculties waning, or have Neuralgia, Rheumatism, or Gout, GOLDEN ELIXIR will speedily cure you. If you have a painful, dangerous cough, caused by derangement of the Liver, often taken for and called Consumption, GOLDEN ELIXIR will speedily cure you.

If you are a laborer—whether man, woman or child—your chest, best and only safe preventive and cure for all sickness or disease, insistent to your hard labor or confinement in industry, bad air of factories and close rooms, is GOLDEN ELIXIR. It purifies the blood and cleanses the system from all humors and causes disease whether of the skin or internally, from whatever cause, no matter how serious or long standing.

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No other book published gives such a complete view of Methodism in Canada. It has been approved by all the Annual Conferences. Numerous testimonials as to its value, as a work of reference on everything pertaining to Methodism have been given. Every Methodist family in the Dominion should have a copy. B-yal svv. 50c pp. Cloth binding \$4.50; leather, \$5.00. Sent post free Address S. F. HUESTIS, Methodist Book Room, 141 Granville Street, Halifax.

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BOOK COMMITTEE.

The annual meeting of the Eastern section of the Book Committee will be held, D.V. at the Book Room, Halifax, on Thursday, May 4th, at 9.30 a.m. The Executive Committee will meet on the previous evening at 7.30.

John McMurray, Chairman.

THE WESLEYAN

FRIDAY, APRIL 28, 1882.

THE LESSONS OF THE CENSUS.

Last week our readers had an outline of the denominational statistics of the Dominion, as made known by the recent census. A single correction, and some additional figures, will be found in another column.

From these statistics one may form an imperfect idea of the importance of the work with which the Methodist Church of Canada is entrusted. Of the 743,000 Methodists in the Dominion, about 583,000—we use round numbers—profess to be under the pastoral care of our General Conference. But beyond the boundaries of the Dominion a large population ranges itself under our ecclesiastical banner. Between one and two thousand Methodists are to be found in Bermuda, and many thousands in Newfoundland; among whom none of those appellations which distinguish the smaller Methodist bodies in the Dominion are in use. Rapid as has been the increase of Methodists in the Dominion—an increase much in advance of the growth of the population—it has been surpassed, we believe, in Newfoundland. No census has been taken in that island since 1874. The adherents of our Church then numbered 35,700—a gain of nearly 7000 since the previous census of 1869. Since that period there has been a steady if not rapid growth. It has even been alleged, that an unwillingness in certain ecclesiastical quarters to have the extent of this growth made known has prevented any steps from being taken towards a later enumeration. We certainly shall not leave solid ground if we estimate the present Methodist population of Newfoundland at 44,000—a gain of nearly 25 per cent during the last eight years.

To most men numbers prove an inspiration. That solitary Methodist seated at Sable Island will feel less lonely when he learns that he is one of 743,000 of similar belief spread over the Dominion. Yet any mere exhilaration of feeling will not long occupy a place in a true Christian's heart. As he looks upon men, not from the stand-point of soldier, politician or philosopher, but from the higher elevation of the believer in Christ, any feeling of simple excitement will give place to the sterner consciousness of personal and relative responsibility. How serious the responsibility attaching to the members of the General Conference of the coming autumn, by whose decisions the interests of nearly 630,000 persons may be affected, to say nothing of the future of those thousands who are treading on each other's heels on their way to make new homes on our Western prairies! Nor will the limit of influence end there, or even in Japan whither our agents have gone. No figures can compare it. Surely any Church gathering, whether of the representatives of a District, an Annual Conference, or a General Conference, should never be regarded as an ordinary gathering. Paul's request, "Brethren, pray for us," should be an understood request for all the ages.

Successes achieved by the blessing of God in the past should stimulate the Church to greater activity in planning and prosecution in the future. As our readers know, some questions relative to our polity have been agitated in private circles and have found public mention. Our growth does not place these quite out of the range of necessity. The growth of any body of people renders care as to their guidance a subject of increased importance. Whatever views on certain points of polity may prevail among our ministry and laity, it seems evident that our proper work in the Great North West can only be maintained through the appointment of a superintendent in that direction, or by such an addition to the force of our Missionary Secretariat as shall render a thorough survey and superintendence of our work in that quarter a matter of easy possibility. Already the Presbyterian Church in Canada has sent a superintendent of missions into that region, and some of her generous-hearted sons have formed a large fund to enable him to engage in aggressive movements. It seems equally evident that some means should be devised at once to check the tendency to multiply small Home Missions, and to develop into self-support-

ing circuits many of those which now exist at the cost of a heavy drain upon our missionary fund.

Happily there is no clamor for change in forms of worship, or for the use of any elaborate ritual. Our fathers and brethren across the ocean are struggling with this difficulty. The long established use of a liturgy in nearly all the London Methodist churches is still leading some of the children of Methodists into the Episcopal communion and repelling others, who find a home with the Congregationalists. The census returns laid before our readers give the verdict of Canadians upon this subject. Among leading Protestant bodies the Church which fails most to keep pace with the growth of population is that which is completely committed to the use of liturgical forms in worship. Some of our American brethren have of late pointed out the tendency of their Sunday-school publications to foster a disposition towards the use of ritual in worship. We trust that our friends in charge of our Canadian Sunday-school publications will not move in a similar direction.

In the face of Census returns who will dare say that Methodism in Canada has done her work? It may, on the contrary, with truth be declared that she is only entering upon it. How may her ministry and laity best do the work the Master has given them to do? By adhering strictly to the preaching of the Gospel. That the Lord has a right to the best music, and the most eloquent tongues, and to the church best adapted for his service, none will deny, but all these things are secondary in importance to the earnest, distinct utterance of the grand fact that "Christ Jesus came into the world to save sinners." Little time need be devoted to the defence of our faith against infidelity. There is not half as much infidelity among those reached by the preacher's voice as he may suppose. At the pulpit set forth the power of the tremendous truth by hallowed lives, and too many moral miracles will follow to permit the claims of the Gospel to be denied by reasonable men. No combination of arguments can make any permanent headway in the face of righteousness and holiness. If the Gospel be preached, as the power of God and the wisdom of God, just as it is set forth by the Holy Spirit in the Scriptures, the triumphs of the future will eclipse those of the past. This wide field, in which more than 630,000 look to the ministry of Canadian Methodists for direction and guidance, ought to stimulate to prayer and faith and action every one in our ministry and laity in whose heart Christ dwells by faith.

AMERICAN METHODISM.

Despite the efforts of several prominent ministers of the two great branches of Episcopal Methodism in the United States, there seems little probability of the consummation of union at a very early date. Whether the union of two religious bodies, each of which is already so large in membership and so effective in work, is to be desired is a question concerning which conflicting opinions may well be entertained. The opinion of one distinguished minister—Dr. Haygood, we think—that such a union might be wisely followed by the division of the whole into three General Conferences, one in the North, another in the South, and a third in the West, will gradually command itself to the judgment of those who are acquainted with the immense extent of the territories over which each of the present General Conferences has jurisdiction.

In reference to any immediate action in view of union, *Zion's Herald* says:—"The providential hour certainly has not come for this formal union. The need of such a result has not become sufficiently a conviction in the hearts of the members of the divided churches. There are too many, and too irritating, preliminaries to be settled. Just now we are quite confident that the great evangelic work would not be carried on so efficiently as at present by any such organic changes. The good work of Christian fraternity and courtesy, faintly commenced at Cape May, depended in one or two General Conferences on both sides of the divided line, greatly emphasized at the Ecumenical Conference in London, needs further space to grow before we rush into each other's arms, and without unqualified explanations work in absolute harmony in the same body."

On the other side Bishop Pierce writes to the *Nashville Advocate*:—"The question of the re-union of Methodism, North and South, is not up. It will not be before us officially, nor is there any competent authority in the premises be-

fore the Northern General Conference. Irresponsible irritations, the published opinions and wishes of a few gushing brethren here and there, amount to nothing. We must respect ourselves and bide our time. In the meanwhile, I think I speak advisedly when I say the common sentiment of our people is that organic union is neither practicable nor desirable."

Some years ago a Christian lady asked the writer a question which has never been forgotten. "Do you think it possible," it was asked, "that a large proportion of the members of the Christian Church may be self-deceived and going on to find at death and in eternity their terrible mistake"? Had the question been asked from a self-righteous standpoint or in a flippant style it might have been dismissed, but the tone of the speaker rendered her words strangely impressive. A late number of *Zion's Herald* makes a good point on a kindred topic, when it says: "A writer in the *Congregationalist*, from Cincinnati, somewhat disparages the breadth of the great revival in that city, intimating that many of the converts were members of Churches. It must be a powerful work indeed that reaches these formal and dead professors. If the conversion of any sinners on earth should awaken gratitude, it is that of those who have but a name to live, but have erred from the truth, and offer one of the most serious obstacles to the Master's work. A special benediction is pronounced upon one who shall convert such a 'sinner from the error of his ways.' We know one, now a deacon of the Congregational Church, who, while a member of it for years, as he himself testifies, knew nothing of religion, but was happily converted at a very humble Methodist altar, and became in every sense a new man. His own Church soon readily recognized the genuineness of the work, and won his presence from his spiritual brethren, among whom he was converted, by appointment to this responsible Church office."

We presume that many changes are about to take place in the management of our Provincial day-schools. Trustees who are really interested in the welfare of the communities for which they act will not be satisfied with anybody, because he can be obtained at a very low salary. No man exerts a more lasting influence upon children than he with whom they spend so many days at the most impressive period of their lives; only a suggestive and inspiring teacher should be permitted to attempt the teacher's work. A patron of a school was once heard to say: "I wish we could get such a teacher as we had last year; he taught the children a hundred things they never thought of before, and my boy has pestered me with questions ever since; he will scarcely give me any rest; he tells me everything he has heard there, and relates to me all the stories in his reading book, and makes comments upon everything." Such a teacher, it has been well said, "has a value beyond expression; he remains an inspiring influence in his pupils' lives to the end of them. These teachers may be found, and they are always appreciated—abstractly; it has not, however, been discovered that they are paid more liberally than are the dullards of their profession."

On Sunday next sermons having reference to the Educational work of our Church will be preached in Brunswick and Grafton Street churches, by the Revs. C. H. Paisley, A. M., of Sackville, and S. B. Dunn, of Truro. On Monday evening an Educational meeting will be held at the former church, and on the following evening in Grafton St. church. Addresses will be given by the above-named gentlemen and others, and collections will be taken up in aid of the work of the Educational Society. In St. John, on Sunday last and on subsequent evenings, Rev. Prof. Burwash, of Sackville, and the ministers stationed in the city, advocated the claims of the same society.

To return to life's ordinary duties after the enjoyment of some precious religious service sometimes involves a struggle. Yet we serve the Lord Christ equally in the one as in the other. Sunday lessons are for week-day performance. Angels gently chided disciples who continued gazing up into the rited cloud beyond which their Master had passed. They seemed to say: "Ye better serve him in going forth to do the work He hath appointed you to do." His will may lead us alike into pulpit or pew, into service or silence, into the care of the home, the brain-labor of the office, the physical labor of the workshop, or to toil on the sea. All toil is blessed when accompanied with a disposition at resting moments to look heavenward,

because thither the ascending Saviour has gone. By the presence or absence of this disposition may the reality of our religious life be tested. "Where your treasure is there will your heart be also." Do you care to look up? Do you dare to look up?

A reference in the *Christian Messenger* to the mission to the Micmacs has called forth a letter from Rev. S. T. Rand. Mr. Rand, contrary to the opinion of most persons, thinks that this mission has had a "very encouraging" history. In addition to social changes for the better, he remarks that they have parts of the word of God translated into their language and that many of them can and do read the Holy Scriptures. Mr. Rand also gives an account of at least fifteen Micmacs who, to his personal knowledge, have "been brought out of the darkness and superstition of Romanism, and who have witnessed a good profession of saving knowledge of the Lord Jesus Christ, who lived to adorn the profession they had made by a consistent Christian walk and life, and whose days ended in brightness, whose sun went down without a cloud, and who peacefully rested on the great atonement. Of as many more, yet living, he entertains a "good hope." "And," says Mr. Rand, in concluding his letter, "I might mention the great comfort I have had from time to time up to the present in proclaiming the unsearchable riches of Christ to the Indians, for 'know all men by these presents that the Micmac mission is neither dead nor dying, but going on still with increasing encouragement and success.'"

Strange as it may seem, there is a section of Baptists in the Southern States who are distinguished by their opposition to missions to the heathen. These find imitators among the careless adherents of many Churches which energetically prosecute this branch of the Master's work. On this the *New Orleans Advocate* says: "At the recent session of the Mississippi Conference, after a brother had represented the people of his charge as opposed to foreign missions, Bishop Keener related the following incident: Not long ago, while passing through a certain section in a private conveyance, his attention was drawn to a neat-looking church, situated in a pleasant grove, with a burying ground contiguous. On inquiry he was informed that the Church had only one member living, all the rest of a once large membership had died and were buried in the adjoining graveyard. It was an anti-missionary Baptist Church. Beyond the mere statement the Bishop made no comment, leaving the application to the Conference. To us it was about as startling and comprehensive a missionary address as we heard in many a day."

The specimen number of the *General Conference Daily Advocate*, to be issued from the Methodist Publishing House, Nashville, Tenn., where the Southern General Conference is to meet next week, is one of the neatest and best publications of the kind we have ever seen. The very successful editor of the *Nashville Christian Advocate*, Dr. O. P. Fitzgerald, has it in charge. The price per copy for the session is \$1.00, but any who desire to preserve the *Advocate* for future reference can obtain a bound volume, a few days after the close of the Conference, at \$1.50.

PERSONAL.

Sackville papers say that Rev. Dr. Pickard, who has been ill since his return from Ottawa, is now better.

Rev. F. S. Rogers, formerly of the N. B. and P. E. I. Conference, has our thanks for a file of the "New England Conference Daily Journal."

A. T. Randolph, Esq., of Fredericton, has subscribed \$4,000 towards the erection of the new Baptist church in that city.

The *Christian Guardian* announces the death of the Revs. Henry Reid, of Perth, and Henry Bautenheimer, of Cape Crocher.

The many friends of the Rev. Dr. Pope, of St. John, N. B., will be glad to learn that he has so far recovered from the serious illness which has confined him to his house since February last, as to anticipate being out again in a few days.

The Rev. Howard Spague, A. M., of St. Stephen, was to leave on Monday for Nashville, Tenn., to attend the General Conference of the Methodist Episcopal Church, South, as a delegate from the General Conference of the Methodist Church of Canada.

Zion's Herald, of last week, reports a Bishop Bowman still in a very critical condition, and Bishop Foss unable to leave his house, with his general health less encouraging than we could wish. He is obliged to give up all hope of holding any of his Spring Conferences.

The Rev. W. Crooks, D. D., and Rev. O. M. Cutcheon, the Irish Methodist deputations to America, purpose spending the first three weeks of May in Canada presenting the claims of Irish Methodism. They will spend Sunday, May 7, in Montreal, May 14 in Toronto, and May 21 in Hamilton or London. They expect to sail for Ireland May 27.

Rev. W. G. Lane, of this city, was obliged to submit to the removal of a tumor from the back last week. The operation was skillfully performed by Drs. R. F. and J. F. Black. Mr. Lane thinks of taking an appointment on Sunday evening. Owing to ill health, he has found it absolutely necessary to resign his position as honorary Grand Secretary of the Grand Lodge of Good Templars.

Several letters, announcing the illness of the wife of the Rev. J. Herbert Starr, of Wharby, Ontario, were followed by a despatch on Monday from Mr. Starr to his uncle, Geo. H. Starr, Esq., of this city: "She slept in Jesus at six o'clock this morning." Mrs. Starr was a daughter of the Rev. Ephraim Evans, D. D., formerly of this city. Deep sympathy with the bereaved is felt by their numerous friends.

CONFERENCE CENTENNIAL, 1782-1882.

TO MINISTERS AND MEMBERS OF THE METHODIST CHURCH:

Dear Brethren,—At a meeting of the Special Committee in November last, it was unanimously decided to commemorate the centenary of Methodism in

One hundred years ago, in 1782, a year before the landing of the loyalists, when the country was sparsely settled, and the population of the Province not estimated to exceed twelve thousand, William Black, of blessed and imperishable memory, commenced his noble career as an itinerant. The very first utterance, "I determined to know nothing among men, save Jesus Christ, and Him crucified."—also the opening American text of Francis Ashby, embodied and indicated the central and controlling idea and aim of the preacher's message and ministry.

Through the vast territory now comprised in the Dominion of Canada, from the surf-beat of the Atlantic shore to the majestic waters of the St. Lawrence, from

"Where wild Oswega spread her wings around"

to the distant Pacific Ocean, except Mr. Black's itinerant evangelist, and not a single church. The Census returns, published in 1882, report the number of 742,961 as the aggregate of Canadian Methodism. In the United States a still more extraordinary success has been accomplished. One hundred years ago, notwithstanding the shock and storm of Revolutionary conflicts, a decade of Methodism had been nobly signalized. But for the thousands of 1782, an aggregate of many millions are reported for 1882. The record of a century, marvellous and truly magnificent in its character, must excite emotions of gratitude and joy: "According to this time it shall be said of Jacob and Israel, who hath God wrought!"

In centennial service and memorial, our thoughts can only take one direction. We shall look back over the track along which we have been providentially led. We shall remember how this movement originated in a scene of converting grace and power, as gathered and grouped by our accomplished historian, have furnished constant evidence of God's goodness and guidance. It will be an advantage, also, to trace again the established landmarks: "Stand in the ways, and see, and ask for the old paths."

The review of mercies, which have marvellously crowned a century of denominational life and history, is fraught with hope and comfort for the future. But in view of solemn and weighty responsibilities, commensurate with the magnitude of the work, and the grandeur of possibilities, we have need to look to God for help. The occasion demands renewed and deepened consecration. Then, along the whole line, may we anticipate an advance movement of the sacramental host.

It has been desired that the next Conference official sermon should take the character of centennial review. Arrangement will be made for a public memorial service, at which the President of our General Conference, Dr. Geo. Douglas, has consented to deliver an address. An opportunity will doubtless be afforded for testimony and reminiscences of early ministry. But ought not the Conference Centennial celebration to be followed by at least one memorial service in each circuit? Might not contributions from such services, and spontaneous offerings, be appropriated for some connexional monument: inscribed to the memory of the venerable WILLIAM BLACK, the apostle of Methodism in these Lower Provinces.

JOHN LATHENS.

President of the N. S. Conference. Yarmouth, April 20th, 1882.

A THOUGHT OR TWO.

Dear Mr. Editor: Protestant workers in the cause of religion may learn valuable lessons in the matter of devotion and earnestness from the Redeemers' Fathers, who have lately been holding services in the several Roman churches of our city and vicinity. For weeks together they have engaged three times each day, entering earnestly the domain of their Church. They are very faithful and plain in presenting their moral obligations devolving upon their Church members. Honesty, charity, parental obligation and temperance are given a prominent place in their system of practical Christianity. Recognizing intemperance as a great and terrible evil, they put their curse upon those who are engaged in the life destroying traffic. For this and all other good they do, we would give them all the credit they deserve.

But there is another side to be shown. It is certainly heart-rending in this nineteenth century, to see crowds of people representing all classes, from the poor ragged Indian to the most wealthy and fashionable, listening to these "Fathers" as they exert their power to accept no other authority than the word of the priest. These people, from whom

In many cases things in the picture are the priest's testaments. We sing "The day but surely I dense now and hearts-wrath to the one so gospel. As one of their Father and included the popish heart was nothing but lead them is "able who continue be left to not too among the man is kno do we not the bread them of a blessed fa While work of d more bold opportunit from dark to report, here, two to come and peace verted to do som of truth in mind t "If w An We The "Fa I believe complime every wo himself of the priest Protestat them, bu they are The di sion of t above, w Protestat superior ing hard but by t hives as to sow t A DENOV The fo for the a slight habit of in our h that pol 1871 w 27,865 that de was rec Advent Baptist Free W Brethren Roman Church Congreg Reform Jews Luthers Metho " " Bible of Presby Church Reform Other Protest Quaker Unitar Univer Other No Rom Not giv Advent Baptist Free W Brethren Roman Church Congreg Discip Reform Jews Luthers Metho " " Other Bible of Presby Church Reform Other Protest Quaker Unitar Univer Other No Rom Not giv Bible of Presby Church Reform Other Protest Quaker Unitar Univer Other No Rom Not giv Bible of Presby Church Reform Other Protest Quaker Unitar Univer Other No Rom Not giv

CENTENNIAL, 1882.

MEMBERS OF THE CHURCH: At a meeting of the...

years ago, in 1782, a band of the loyalists...

territory now comprising of Canada, from the Atlantic shore to the St. Lawrence...

the Atlantic Ocean, except Mr. ... not then a solitary...

service and memorial, only take one direction...

organization and extension, and we have entered...

members, which have lived a century of devoted history...

desired that the next anniversary should take the form of a public...

Protestant workers may learn valuable lessons...

in presenting their claims, honesty, charity, and temperance...

to be shown. In this respect, to see crowds of Indians...

to be shown. In this respect, to see crowds of Indians...

to be shown. In this respect, to see crowds of Indians...

in many cases we would expect better things in view of their education...

but surely the darkness of Popery is as dense now as it ever was upon the mind...

While we may not participate in the work of denunciation, shall we not be more bold and persevering in seeking...

If we cannot cross the ocean, and the heathen lands explore, we may find them at our door.

The "Fathers" referred to above have, I believe, in their remarks paid a great compliment to Methodism...

The direct instrument in the conversion of the Roman Catholic referred to above, was the careful, holy life of a Protestant neighbor...

A WORKER IN THE VINEYARD.

DENOMINATIONAL STATISTICS. The following are the figures in detail for the Maritime Provinces...

Table with 2 columns: Denomination and Number. Includes Adventists, Baptists, Free Will Baptists, Brethren, Roman Catholics, Church of England, Congregationalists, Disciples, Reformed Episcopalians, Jews, Lutherans, Methodist Church of Canada, Episcopal, Primitive, Other, Presbyterians, Church of Scotland, Reformed Presbyterians, Protestants, Quakers, Unitarians, Other Denominations, No Religion, Not given.

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FROM THE MISSION ROOMS.

RELIEF AND EXTENSION FUND—SPECIAL NOTICE. Over \$15,000 of subscriptions to this fund remain unpaid...

LITERARY, ETC. Among the increasing number of publications on the subject of Christian purity the Guide to Holiness maintains a worthy place...

The numbers of Little's Living Age for April 15th and 22nd contain Amye Roberts, and On the Names of the Greeks, Nineteenth Century; Italy as it is, Fortnightly; Russia and the Revolution, Queen Elizabeth at Hatfield and Property versus Person—Inequality of Sentences, Macmillan; Jar-Connaught: a Sketch, Cornhill; The Burden of Sovereignty; and Midnight Tea, Spectator...

The Quarterly Review of the Methodist Episcopal Church, South, under the management of its veteran editor, Dr. Summers, is always a welcome visitor...

A GOOD WORK. Ferdinand Reid has just died in Vienna, where for nearly half a century he has been known as the "Father of the Orphans."

The Rev. J. B. Wood gives in the Northern Advocate a pleasing description of the well-known Bishop Harris received on arriving at Montevideo, January 16th...

Father Chiquinay has been preaching to crowded houses in Worcester, Mass., where he spoke to large numbers of French Canadians in their own language.

The British and Foreign Bible Society has printed a Basuto Bible at a cost of \$20,000. This is the ninth complete Bible in the native tongues of Africa.

On Oct. 31 Archbishop Crowther baptized eighty-six candidates at Bonny, of whom he writes, "They had all been well prepared in class. Most of them had been under training for the last eighteen months."

A NEW ROUTE TO EUROPE. The Salvation Army has opened a building, formerly used as a rink, in the West End of London...

Bishop Fallows, of the Reformed Episcopal Church, says that the Christian Army in Chicago, of which he is the head, is now reaching at least 2,000 different persons a week...

Large accessions to the French Protestant Churches are now taking place, and larger accessions are anticipated. France is penetrated with liberty. This is a great advantage...

Worldly mutation never had a more powerful illustration than in the death in London, the other night, of Lady Agnes MacLean. She was the daughter of an English Marquis, the widow first of the Comte de Montmorency...

METHODIST NOTES.

At the North Indiana Conference over 3,000 accessions on probation were reported by the presiding elders.

The London Watchman says: The Connexion Sunday-school Union has passed out of the stage of initial struggle and difficulty, and is very fairly prospering.

The Newark Conference Seminary in November last was encumbered by a heavy debt of \$32,000 mortgage, and about \$4,000 floating. Last August Mr. George A. Seney happened to visit Hackettstown...

At the Oxford (Eng.) March quarterly meeting an increase of 157 members with 286 on trial was reported. It was said by the superintendent that as services had been held since these figures had been collected there must now be at least 1,000 names in the class-books of the circuit.

The New Zealand Conference met at Christ Church on Jan. 19. A correspondent of the Watchman notes an increase of 366 members of Society, 3,500 attendants upon public worship, 477 Sunday school scholars, and an equally gratifying increase in all departments of the Church's work.

Conductor Broad caught his foot in the track in Amherst, Mass. on Monday, and was run over by the train, which took off one leg near the knee and crushed the other near the hip. He soon afterwards died.

The general manager of the Ontario Bank states that investigation into the accounts of the late local manager Fisher, who committed suicide, shows a deficiency of about \$33,000, but that no loss will occur to the bank.

Four special trains containing over one thousand French Canadians from the neighborhood of Montreal left for Manitoba on the 19th inst. One of the families consisted of a man, his wife and 22 children.

The steamer "Sarmatian," which arrived on Sunday morning, had 109 cabin, 53 intermediate and 1026 steerage passengers most of whom are for the North West. The "Sarmatian" is the last of the weekly mail steamers to this port this season.

During the first two weeks in April 15 vessels in the domestic trade and five from foreign ports arrived at Parshboro', while there sailed for foreign ports 4 vessels coal laden and one lumber laden, and 21 cleared for Canadian ports, mostly coal laden.

The steamer mill of Messrs. Wright Bros., at Souris, P. E. I., was totally consumed by fire on the morning of the 15th. The fire spread so rapidly that it was impossible to save any of the furniture, tools or machinery. The loss is estimated at \$6,000. No insurance.

The argument on the Canada Temperance Act before the Supreme Court of New Brunswick is to take place in June next, on the second day of term, immediately after the "motion paper."

Capt. Charles Rainford died at Kings-clear on Monday, at the age of 94. He has been for several years past in receipt of an annual pension of £100 from the Imperial Government, in recognition of the valuable services he rendered during the march of the 10th Regiment, in which he was a lieutenant.

GLEANINGS Etc.

At Niagara Falls, on the 17th inst., a row boat containing two unknown men was carried over the falls.

An Ontario paper states that in seven townships in that Province, 125 farms have been abandoned.

At Annapolis, a few days ago, 8,800 barrels of apples were shipped on board the S. S. Copia in 30 hours.

One hundred and seventy persons are said to have left the district between Five Islands and Londonderry for Manitoba.

Messrs. Callbeck, Strong and McCormack, have been re-appointed Sheriffs of Queen's, Prince, and King's Counties, P. E. I., respectively.

The screw steamer "Beaver," will run during the coming season from Pictou to the Magdalen Islands every week calling both ways at Georgetown and Souris.

While the seven per cent. St. Stephen Town Bonds, issued in 1873, says the Courier, had to be sold at a discount of ten per cent., the new issue of five per cents are now selling at a premium.

The examination at the Pictou Academy was concluded on the 21st inst. The students number larger than in any previous year in the history of the institution, being one hundred and fifty-four.

The Canada Gazette contains notice of incorporation of the New Brunswick Steamship Company; capital, \$100,000. Simon Jones, H. D. Troop, Isaac Burpee and Senator McClellan are amongst the members.

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Reports from Point Des Monts, on the north shore of the Gulf of St. Lawrence represent the people starving on account of the failure of the fall fisheries, and the burning of the store in which a large quantity of provisions were stored. Many deaths have occurred and unless navigation opens soon so that help can reach them, it is feared that many will starve to death.

The dispute between the City Council and Dalhousie College, respecting the Grand Parade has been at length settled. The Governors convey all their rights from a point 15 feet from the southern end of the flag in front of the College to St. Paul's street, in consideration of which the corporation will grant the College annually the sum of \$500, so long as it shall be in operation in the city of Halifax, that sum to be used in the training of pupils intended for mechanical arts.

A few days ago, a sail-boat, with four men on board, left Margareville for the Isle of Haute. A whale, seen at a short distance, came near, and before they could change their course, the boat struck him just as he was settling into the water. Had the struck him one second before it would have been sure death, or had the monster made any motion with his tail the boat would have been smashed to pieces. The men were badly frightened.—Windsor Mail.

It is estimated that the whole expense of the extension of railway, purchase of property along the line, and improvement in the railway wharf in this city will reach about \$146,000. The citizens of St. John are pleased at learning that \$150,000 has been voted for the extension of station accommodation there in connection with the Intercolonial Railway. When the contemplated improvements are completed in both cities, the Government will have two thoroughly well equipped railway termini on the Atlantic coast.

NEWFOUNDLAND. Previous to the 18th inst., forty fishing vessels for the Newfoundland Banks had arrived at St. Pierre from various parts of France. There were seventy vessels yet to arrive to complete the fleet.

A despatch of the 24th inst. announces the arrival at St. John's of several overdue vessels, some of them much damaged by contact with the ice. The weather was fine and the ice drifting out of the harbors along the southern shore.

On the 16th inst., Samuel Walsh, a shipbuilder at St. John's, went down in a diver's suit under the quarter of the steamship "Narwhal," to ascertain the injury done. While thus engaged the breathing tube became disconnected from the helmet. Several spectators on a floating stage did not notice it too late that the life rope was being tugged at by the drowning man. He was speedily raised to the surface, but expired in a few minutes afterward.

In announcing the arrival of a number of sailing steamers, the Public Ledger of the 14th inst. says that the steamer thus far has turned out much brighter than our gloomy, unfaithful forebodings would have led us to anticipate. The same paper reports that "the Harbor Grace steam and sailing fleet have at last been liberated from their ice barrier, and some of them have succeeded in getting to sea, while others are busily employed in getting ready for a start."

The first railway trip in Newfoundland took place on March 12. The train ran on the road as far as ballast, about ten miles, and then returned to town. It is a strange coincidence, says "India and the Colonies," that the steamer that landed the first loco engine ever seen in Newfoundland was the one that thirty-two years ago first connected Newfoundland with the United States and British North America by carrying the mails. The "Merlin" was then a steamer of the Canada line; she is now a seal hunter, the property of Mr. McKay, superintendent of the Anglo-American Telegraph Company.

Six thousand four hundred emigrants arrived at New York on the 18th inst. Mr. John Jones, of London, recently bequeathed \$1,000,000 to a hospital for consumptives on the Isle of Wight.

A single day's fog brought into the treasury of the London gas company nearly \$60,000, the price of 75,000,000 feet of gas.

Latest advices state that not less than forty people have been killed during the recent Indian troubles in New Mexico.

The steamer City of Sydney, arrived in San Francisco, brought 150 Mormon converts from Australia, mostly Danes and Norwegians.

Referring to the recent outbreak of Nihilism in the St. Petersburg correspondence of the Times says that worthy private advices represent the Emperor as being still in a truly helpless, irritable and pitiable state.

The stockbrokers of Paris have not completely recovered their position. The losses were 130,000,000 francs. A Lyons liquidation has not yet been completed by the amount of 20,000,000 francs.

Since the 1st of January potatoes, amounting to almost two and a quarter millions of bushels, were landed at the port of New York alone, from Europe, nearly all of which came from the United Kingdom.

Roderick MacLean, the Queen's assessor, has been acquitted on the ground of insanity. MacLean is to be detained in custody during her Majesty's pleasure. The deliberations of the jury occupied only five minutes.

Over 9,000 pictures have been sent to the Royal Academy this year. Of this number 8,000 must be rejected, as the galleries will only hang about 1,000 pictures. The task of selection is almost complete.

Mrs. Ida Greeley Smith, eldest daughter of Horace Greeley, died at Chappaqua Falls, her father's home, of malignant diphtheria, April 11. She was born in 1850, and became a Roman Catholic while at a Romanist school.

News has been received at Irkutsk that the United States Arctic exploring steamer Rodgers has been burned and sunk, that Lieut. Berry, officers and crew, 36 in number, are at Anapak, near Cape Schelze. A vessel is to be sent for them as soon as possible.

The Times recommends that before further remedial measures are proposed the Irish glaciators should be crushed all cost, as it could be done in six months if the Government were free from constitutional trammels, which their adversaries never think of respecting.

The Bermuda Colonist complains of the absence of the Colonial Secretary, the Hon. R. E. Webster, who left the Island on February 16 on ten days' leave and has not yet been heard from. It is intimated that the public works and the finances of the departments of which Mr. Webster was the head, are in an unsatisfactory condition.

During the recent flood swamper have busily engaged in gathering the long gray moss that hangs on the trees and grows in greatest quantities in the swamps on the Lower Mississippi. In the recesses year of 1874 one parish shipped 20,000 bales of this moss to New Orleans, for which \$180,000 was paid; and this was only a fraction of the moss crop of that year.

The London correspondent of the Leeds Mercury says: "An eminent Queen's Counsel, who has long time in the midst of legal work to amuse one of the finest collections of postage stamps in this country, has decided to part with it to a French collector even more highly esteemed in the postage stamp world. The price given is £5,000—a truly marvellous sum for a batch of defaced postage tokens."

The project of M. De Lesseps, to let the waters of the Mediterranean Sea or Atlantic Ocean into the desert of Sahara, has at length been agreed to by the French Government, and is to be carried into effect. The latest proposal, and the one that has been agreed to by the French Government, is to make a cut from the Gulf of Gabes to the south of Tunis and let the waters of the Mediterranean Sea into the great desert.

One hundred persons were prisoned through eating hot cross buns, and to some extent whose families remain prostrate for hours. Fortunately a fatal case has occurred. The but were procured from a respectable baker, who cannot give any clue as to the cause of the mishap, but it is conjectured that something had become mixed with the spices.

A. T. Stewart's great establishment in New York is to be closed. The cost of the land and up-town structure was not far from \$2,750,000. At the time of Mr. Stewart's death about 2,000 persons were employed, and the running expenses were estimated at over \$1,000,000 a year. The sales in his two establishments are said to have amounted to \$25,000,000 in three years.

Mr. Richard T. Booth, the apostle of the Blue Ribbon Army, has been laboring with unenviable success in England. An Oldman 8,000 signed one pledge; at Sunderland 10,000; at Cardiff 7,000; at Darlington 8,000. At Newcastle his public houses were closed as the result of his visit, while at Bristol 21,000 had signed the pledge, and 12,000 old believers in that city rallied round the new converts.

A project is on foot for starting a floating exhibition of British manufactures round the world, for this purpose "the S. S. Victory" (3,000 tons) has been chartered, and as soon as the exhibits are carefully bestowed on board and the other arrangements have been made it is proposed to start her on a cruise to India, Australia, New Zealand, South America, and other parts, in order to see the prospects of the market, that manufacturers, patentees and competitors should be able to bring samples of their specialties under notice of the chief foreign and colonial markets in an attractive and satisfactory manner. The voyage is to begin in June and to last about a year.

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POETRY.

GRIEF'S GUARDION.

A pleasant Isle in desert place, Untouched by ship or bird's foot, A vast waste where no face, From which we hear no word: 'Tis this earth in hours of bliss, When all that gleams is gold, The spirit world that circles this Is like a table-land.

COMMUNICATED.

REMINISCENCES.

By JOSEPH SHILDOW.

As the WESLEYAN has a large circulation, it is possible that the following incident in connection with the introduction of Methodism in the locality where I was born may meet and interest some of the widely scattered sons of old Ireland.

He would then preach to a large and highly interested congregation, and in the progress of his sermon would relate his experience, tell where and when he was converted, tell where the ministry and then remark that his theological attainments consisted of two ideas—he knew the disease and he knew the cure.

Good was done. These fathers in Irish Methodism—Gideon Ouseley and his contemporaries—labored not in vain nor spent their strength for naught. The heaven has worked and the influence of Methodism has been carried the world over—Australia, United States, and Canada—and some still remain in the old land who believe in the same doctrines and receive into their confidence and homes the Methodist ministers as their fathers did.

MEMORIAL NOTICES.

HARRIET ATWOOD BARKER.

Harriet Barker, the beloved daughter of Charles B and Caroline Barker, died in the Lord, on the 12th inst., at her father's residence in Sheffield, Newbury Co., N. E., aged 25 years.

THE LATE JOHN McMORRAN.

This morning Hightstown mourns the sudden death of a good man, and so quickly has the blow fallen that many even in the city of Newbury will gather the first news of his illness from this notice.

There are only 113 works in the English language which the blind can read. Producing books in raised letters is very expensive, and of course the sales are small, so that their publication is a matter of charity.

His love for young men made him an active laborer in the Sunday School and revival work, and his name first appeared in the Hightstown Gazette appended to a call for the organization of a Young Men's Christian Association.

Next to his work in the Young Men's Association, in reference to which we will merely say that he was the original founder and one of the best friends of those at Hightstown, Windsor, Dutch Neck and other places, Mr. McMorrans best and his work was given to the Sunday-School.

He gave whole hearted service to the Temperance reform in all its aspect and was a prominent member of Temperance orders both in St. John and here.

Kate Shelby, to whom the Iowa Legislature has just given a gold medal and \$200, is only 15 years old. She lives near Des Moines at a point where a railroad crosses a gully at a great height.

the chasm. Kate climbed to the remnant of the bridge with great difficulty, using an improvised lantern, and the engineer's voice answered her calls; but she could do nothing for him, and he was drowned. Then she remembered that an express train was almost due, and she started for the nearest station, a mile distant.

BREVITIES.

If you find that a companion is not strictly upright and honest, shake him off as the apple tree shakes off a wormy apple.

Every man has some peculiar train of thought which he falls back upon when alone. This, to a great degree, moulds the man.—Dugald Stewart.

If you were to tell a man he could make a fortune by shaking a knife and bolting, he might not believe it; but that's the way Buffal Bill has accumulated \$100,000 on the stage.—Boston Post.

Prof. Phelps of Andover does not like weeping clergymen. "In a public speaker," he says, "tears are an infirmity to be got rid of, never a gift to be vain of. My advice to weeping clergymen is to use tonics; study mathematics; take fresh air; take to the saddle."

The Colonel, who lives in the South, was finding fault with Bill, one of his hands, for neglect of work, and saying he wouldn't have any more preachers about the place—they had too many protracted meetings to attend.

There is food for thought in the following: "Lor, missus," said the old lady "that make you pay money fur to send the child to school, I got one smart boy, Jonas, but I larne him my self."

An amusing story is told of the successful entrepreneurship of the late Astronomer Ryal, and how it began. A friend had asked, "Have you ever observed Miss X's eyes? They have the principle of double refraction."

Old Madame Rothschild, mother of the mighty capitalists, attained the age of ninety-eight years. Her wit, which was remarkable, and her intellectual faculties, which were of no common order, were preserved to the end.

The Rev. John Gillespie, minister of Kells, was once holding a catechizing meeting, when old David Maxwell, a shepherd was present. It sometimes happened on such occasions that questions were put to seniors which they could not answer, and in consequence they felt affronted before the company.

Theday will come—and may I do something to help it either—when the youth of our country will recognize that, taken in itself, it is a more manly, and therefore, in the old, true sense, a more gentlemanly thing to follow a good handicraft, if it makes the hands as black as coal than to spend the day in keeping books and making up accounts, though therein the hands remain white.

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They are not a quick medicine in any sense, unless science and skill are quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists.

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MARRIED.

At the parsonage, Mill Village, April 16th, by Rev. J. Mayhew Fisher, Capt. James Mann, of Vogler's Co., to Miss Amanda Dulliver.

DIED.

At Cape Canso, on March 13th, William Nickerson, aged 61. At Curryville, Albert Co., on the 12th inst., of congestion of lungs, John Beaumont, Sr., aged 64 years.

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