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# The Wesleyan.

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T. WATSON SMITH, Editor.  
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## THE "WESLEYAN."

OFFICE—125 GRANVILLE STREET.  
All letters on business connected with the paper and all communications should be addressed to S. F. HUESTIS.  
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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.  
The Rev. Wm. Crook, D.D., of Bray, it is said, is writing a "History of Irish Methodism" in three volumes.

Libraries have been placed in all the hospitals of Paris for the use of the patients, and the same is to be done throughout France.

The King of Portugal's translation of Shakespeare has had a very large sale; His Majesty's royalty on the translation has already yielded him \$5,000.

Bishop Simpson's capacity for work cannot be on the wane, for he was announced to speak at three different meetings in Philadelphia on a recent Sunday.

The French Protestant missionaries in Beantland have undertaken a sanitary work for the care of those who are wounded or made sick in the war.

The *Semaine Religieuse*, a Roman Catholic journal of Paris, gives a list of six thousand tradesmen of the quartier Saint Roch, who have agreed to close their shops on Sunday.

Mr. Hayes has now regained his personal liberty in part: Mr. Garfield has surrendered his for four years. Only the private citizen who has never held and does not desire office is the completely free American.—*Western Advocate*.

There is encouragement in the news that comes from Rev. Mr. McDougal's work in Florence, that 800 Roman Catholic children are reading the Bible daily in the Christian schools scattered through Italy.

We are informed by the authorities of the Oxford and Cambridge University Presses that the publication of the Revised Version of the New Testament will take place about the middle of May.—*Methodist Recorder*.

Woman Suffrage has met with a check in Wisconsin, where the Constitutional Amendment making provision for it has been defeated upon a close vote. But the fact that the vote was close is itself an encouragement which the friends of Woman Suffrage are not yet accustomed to.

A Presbyterian clergyman writing from the West of Ireland, says,—"I am happy to say the country is much quieter since the Coercion Act was introduced into Parliament. A number of our local agitators have started for America; and the people who were 'Boycotted', are now regaining their customers."

The Rev. Isaac Jones, Conway, Wales, who entered our ministry in 1849, made the startling statement the other day that he has baptised 1,000 children during his ministerial life. Evidently there will be no occasion, in his case, to complain that the registrations of baptisms are not duly entered by dissenting ministers.—*Methodist*.

Bishop Elliott, at the late Convocation, in remarking upon the progress made in New Testament studies, lamented the want of a good lexicon. He referred to a standard grammar, which, he said, was edited by a Nonconformist, and well edited. It is gratifying to know that the person alluded to is Dr. Moulton, the Wesleyan minister.—*Irish Evangelist*.

Bishop Ryle, of Liverpool, recently delivered a lecture in Liverpool College on John Wesley. He referred to the times of Wesley as differing from the times in which we live. He spoke of Wesley's having been attached to the Church of England, and remaining so, though compelled to live outside her pale. He expressed his opinion that Methodism would never, as Earl Nelson and others hoped, be absorbed in the Church.

The late John W. Dwinelle, of San Francisco, left some directions to be observed in case of his death. Among other things he said: "I desire that there shall be no adjournment of court. I desire that the hour of the funeral shall be given by a clock, so that the members of the church who wish to attend it without interfering with the business of the courts. The custom of adjourning the courts when a lawyer dies ought to become obsolete. There is no need of adjourning the business of twelve courts of law should be interrupted for a day because a lawyer, even the most distinguished, happens to die."

I hear that the clergy in some quarters are becoming increasingly intrusive into Methodist dwellings, and pertinacious in their demands and assertions. I have always found it a good plan to ask a clergyman who loves me about confirmation, whether he is in the enjoyment of the conscious forgiveness of his sins, and when he speaks of apostolic succession, to suggest that he should kneel and pray together that God may show who is right. I never get another visit. *Table-Talk—Methodist*.

Says the *N. Y. Methodist*: "It was a brilliant inauguration; in the long accounts of its splendors we found one thing to mark and put on record. After Chief Justice Waite administered the oath of office, James A. Garfield bent low, kissed the Bible, and was declared President of the United States. He had scarcely taken the oath when he turned and reverently kissed his mother and then his wife. The Bible, mother and wife? May the symbol of our religion and the affections of our family life always shine upon Inauguration Day!"

Lord Dunraven's motion for the opening of the National museums and galleries of England on Sundays was recently negatived by a vote in the House of Lords of 34 yeas to 41 nays. Among the supporters of the measure were the Duke of Somerset, the Earls of Derby, Granville, Kimberley and Spencer, and Lords Elgin, Rosebery and Strathford. Opposed to it were Lord Chancellor Selborne, the Marquis of Salisbury, the Earls of Beaconsfield, Cairns and Shaftesbury, and the Lords Brodrick, Penrhyn, Shute and Sunningdale (Argyll).

Perhaps nothing shows plainer the political changes that have come to pass in the United States, than the fact that Frederick Douglass, marshal of the District of Columbia, was one of the most conspicuous personages at the Presidential inauguration. Something like a generation ago, he was fleeing from slavery and pursued by bloodhounds, guided by the North star, and lying concealed in swamps by day, seeking that liberty which is now, as the price of a costly and bloody war, granted to all his dusky brethren of the South.—*N. W. Advocate*.

Dr. Stephen H. Tyng's recent sermon on the "Evils of Immigration" is awakening attention to this important topic. He tells us that, in thirty years ending 1877, 300,000 more Protestants than Catholics came to the United States. From Germany there have come 1,346,000 Protestants and 786,000 Roman Catholics, and from Ireland 1,550,000 Roman Catholics and 473,000 Protestants, making 517,000 more Protestants than Roman Catholics. The total for the thirty years from all countries foots up 3,000,000 Protestants and 2,700,000 Roman Catholics.

The principle that cumulative sentences can be imposed under the English law is now firmly established by the decision of the court of last resort. The appeal of the Tichborne claimant to the House of Lords asking that the sentence of two consecutive terms of seven years each, imposed upon him on being convicted on two counts of the same indictment for perjury, be declared illegal, has been ignominiously dismissed by the Lord Chancellor. This decision has a special interest in the United States because of the ground taken by the Court of Appeals in the Tweed case, which is exactly opposed to that now affirmed by an unbroken line of decisions in the English courts.

The temperance question is unmistakably assuming no inconsiderable importance as a political issue. It has long dominated all other issues in Maine; it is the dread of politicians of both parties in Massachusetts; it threatens (or promises) to become the foremost question in Iowa; and it is quite evident that in Kansas the temperance men and women—for the success of the temperance party in that State is as much due to the women as to the men—do not mean to rest on their laurels in passing a mere constitutional provision for prohibition. A law has already been carried through both Houses of the Legislature, by large majorities, for making this provision effectual.—*Christian Union*.

The Rev. John Lathrop, pastor of the Foundry Church, Washington, in a letter to an inquiring clergyman, writes as follows: "General Hayes was in error in the habit of using stimulants, but when he was elected President he did not become so until some months after he had entered upon his office as President. Seeking the relief resulting from temperance in official life, he became a total abstinence man, and he coped with the use of intoxicating liquors by prayer and example. Neither he nor any of his family, which includes three sons who are voters, uses liquor in any form. While some among us have criticised, I know of my own personal knowledge that representatives of our government have applauded the practice of the Presidential family on this subject."

## SANCTIFICATION OF BELIEVERS.

Thank God, that there is a fullness and completeness of Christian experience which saves from all sin, even in the present life. It is more than pardon, more than justification, more than regeneration, more than adoption, more than the witness of the Spirit—yes, more than either, or all these combined. This exalted and blessed experience of a full and present salvation is the only real model of a Christian life that is to be fashioned in accordance with the Bible standard. It is often spoken of in the Word of God, but not always by the same name. It is called Christian Perfection—Perfect Love—Holiness—Sanctification—Heart Purity—Full Assurance—Being filled with God. But whatever may be the name employed, and whether any one name is sufficiently comprehensive to cover the experience, the experience is a glorious—unspeakably glorious—reality. The thing to which all these and similar names refer, does, of course, include and imply the pardon, regeneration and adoption of the penitent believer, but it goes beyond all this. It does not exhaust all the provisions of divine grace when the soul is born into the kingdom of God. The believer finds in his heart some traces left of inbred sin, some taint it may be of depravity, a lack of perfect conformity to the divine will, a weakness tendency to wander from God, a strangeness of faith and zeal and love, and an absence of power in Christian effort. The honest, sincere soul earnestly striving for all that is offered in the Gospel, feels convicted of his needs in all these respects; he is truly walking in the light, and the light reveals to him his deficiencies and makes him conscious of the fact that higher attainments are in store for him if he will only follow on to know the Lord.

God gives his grace in proportion as we faithfully use for his glory that which has been already bestowed. So that when the soul, enlightened by the Spirit, lives up to the measure of knowledge given, still more light may be expected until at last the time will come when the trusting, believing soul will come into the enjoyment of heart purity, or holiness, when soul, body and spirit will be wholly sanctified, and when the whole nature will be filled with all the fullness of God. In this condition it will be as natural to love God with all the heart as it is to breathe; the soul will receive the baptism of the Holy Ghost and of fire, and there will be realized an endowment of power which will render the weak and trembling disciple both strong and willing to do all that God requires.

If such an experience as this is possible, it will be that every real disciple of the Lord Jesus would desire to obtain it, and the question will arise, Where may this great blessing be secured? Let this fact be forever settled in the mind, that the Scriptures emphatically teach that this experience is its antecedent death. Neither death nor the grave can do this work in and for the soul. Now is the time when this grace may be received. It must be secured before death if secured at all. God's word of promise is for this life. It may be that the earnest Christian may be months or years in coming to this experience, but the hour comes when he dies into sin. Yes, the moments comes when he is dead to sin, no matter how long he has been in dying. It is a delusion of the tempter that leads so many Christians to suppose that this delightful Benah land of perfect love is a way off in the distance, not to be reached before the last hour of life, when in fact it is nigh at hand and perhaps it might be reached by a single step.

But how shall this experience be gained? Just as every other grace is gained. Just as we find pardon and regeneration. We have the promise of God a sin and a sin repeated, that he will save with an uttermost salvation. We know we need just such a salvation. We must be holy. Nothing short of sanctification will satisfy. We must be filled with God. We must receive the baptism of the Holy Ghost, and the promises cover all these needs. Now then, let us go to God with transparently honest souls and offer the prayer of faith that we may

be made pure and holy, that the work of entire sanctification may be wrought in our souls, that we may receive the fullness of the Holy Ghost. We give up every idol, we surrender ourselves fully to God, we completely yield our wills to the divine will—we lay all upon the altar of God, we consecrate all to the service of God, and then we look up in simple, child-like, unwavering faith and the blessing comes, our needs are all supplied, and the mighty work is done.

Dear child of God, hoping and fasting, and trying not to fail, know that all these wonderful possibilities of grace are within your reach. You may be fully saved, the work may come now.—*Rev. W. F. Mallatien, in N. E. Methodist*.

## EASY-GOING DISCIPLESHIP.

Luke-warmness, half-heartedness, and neglect are words which sound the note of alarm to a soul in the contest for eternal life as the conscience is quickened by the Holy Spirit. Think of it! The time for setting the house in order is short at best, and yet the perilous risk is taken of giving a margin to the devil. The Sabbath—God's training day for eternal life—devoted less to the acquirement of heavenly knowledge than to self-indulgence and the marring of plans for secular enterprise. The Bible—the right study of which sheds the light of joys immortal upon life's struggles—laid aside and neglected to give room for the daily paper, and the worthless and injurious effusions of light and irrelevant minds. The sanctuary—whose holy atmosphere of hope and hallowed associations are God's special school of training, an asylum of rest for the soul—neglected from week to week. The sacraments—emblems of the price paid for our ransom and symbols of the offices of divine truth upon the human heart; whose mission it is to renew our allegiance to the Saviour of sinners—omitted from year to year. Wrong may not be intended either to self or the church, and yet it is inflicted. If rusty guns and neglected accoutrements were the only bad results following upon the idleness and loafing habits of the soldiery, the case were not so serious; but while the guns are rusting the discipline is relaxing, and many of the soldiers are being picked up by the enemies' forces, and finally when the bugle calls to battle those rusty guns and relaxed habits portend defeat. The church suffers serious waste of energy by having to carry too many broken arms and neglected opportunities. She becomes a hospital with the number of patients out of proportion to the number of physicians and nurses employed. Her efforts against the foe are paralyzed by the fact of too many being in hospital and too great dullness in hearing the captain's orders. It is made too easy a thing for the world to despoil us.

On a steep declivity in the Southern Alleghenias a husbandman planted an orchard of choice apple trees. The choice of the spot for fruit-bearing purposes is not now under discussion, but rather the preservation of that fruit after it had matured. The orchard sloped toward a public highway which was frequented by drovers and teamsters. By casting stones into the branches of the trees the fruit was precipitated to the foot of the hill below, quite in reach of the trespasser without his having to enter the enclosure. So that which was intended for the children went away in the pockets of thieving marauders. Not only was the fruit thus consumed, but in a few years the trees died of bruises inflicted by the murderous missiles. Now, why forget that the devil is a rogue, is always going by, and will do our stealing? If church members slope toward the world and thus make it convenient for the devil to thrust whatever fruit they may bear, he will be very certain to avail himself of the opportunity. "Have your fruit more holiness and the end everlasting life."—*Rev. C. Nash, in Central Advocate*.

The Chinese in California connected with the mission of the Christian Church, last year contributed \$1,257.20. They have formed a Congregational Association of Christian Chinese.

## SAVING FAITH.

It is clear that the gift may be free, and yet God may have chosen a special method of bestowing it. There may be something in this method repulsive or humiliating, or perplexing to the mind, and yet God has a right to demand that we take his gift, not only as his gift, but as coming through these particular circumstances and instrumentalities. If it has pleased God to grant us salvation by the death of Christ as an atonement, we cannot leave out of sight this great fact, and say we will take the mercy direct from God, without reference to the views or expedients which have weight upon his mind. We must take it as it really is—as God's mercy shown to us in view of His sacrificial death. We must trust in God's mercy, through Christ.

It is not demanded that a penitent be able to solve all the deep problems which hang around the atonement. He may trust God's word that the sufferings of Jesus are held as the substitute or equivalent for the penalties he merited, and yet he may not fashion the mystery, how God finds in them a reason and a means, without which he could not pardon. The unlettered orphan boy, ignorant and slow of comprehension, may take the check handed him by a benefactor, and having that, in view of and for the sake of that check, his plea will be heard by a banker, and may never think or never know just how the banker is persuaded to give the money, or how he is compensated; but that poor boy may ask and receive the amount, not in view of his own claims, and not in view of any personal good-will alone of the banker toward his benefactor, but in view of that same check. So may a poor penitent soul feel that it is enough if God knows as perhaps he alone knows fully, the compensations and the bearings of that atonement. It is enough that we never come to ask God's blessings but through that medium, trusting, see we more or less clearly, in the Lamb of God, that taketh away the sins of the world. We dare present no prayer to God which Christ has not indorsed—and indorsed in his own blood of suffering.

Now, this reliance, this resting on God's promise for Jesus' sake, is what is commonly called the act of faith; an act, we say, because it involves a special effort of the will. We all know how, when years have trained us into habitual impression of another's unkind feelings towards us, even when some circumstances which misled us are explained away, yet the habitual feeling so occupies the mind, that only a sense of justice leads us to say, "I know how false my prejudice has been; I ought to confide in him, and I will." So the long unbelief of a heart unfit the soul to believe that God can, and will, and does forgive it; and with all the grace bestowed it requires an effort of the soul to rely, and say, I will trust his mercy through Christ. Thus the act of faith is simply "putting our trust" in the atonement.

But not only when sin may have destroyed the Christian's communion with the Father, and thrown him back to his first position, but sometimes under temptations, under peculiar circumstances, and in regard to particular points, that open vision and easy trust are withdrawn, and the soul has its reliance upon divine truth tested, and retains its title to the promises only by a sustained act of faith, a dauntless resolution to believe and rest calmly, come what may.

Thus, we are saved by faith. Not so much by the faith of apprehension, which opens to us more and more of the spiritual world; but by that simple resting upon Christ to do for us, and in us, what we cannot do ourselves. Consciously as a child, held and guided in the firm grasp of a father's hand, the soul feels itself upheld by a supernatural strength. Consciously, as when an electric current thrills new energy through the frame, the soul feels the presence of an energy not its own. It comprehends the experience of the great apostle: "I live; yet not I, but Christ liveth in me; and the life which I live, I live by faith of the Son of God."—*Rev. T. F. R. Merwin*.

## SHOWING CHRIST'S DEATH.

The writer travelling at the West some time ago, met a lady in the carriage who said to him, "I heard one of your ministers preach the other Sunday and it was as good a Unitarian sermon as one would wish to hear." "Ah! indeed, what did he say?" "Well, he said he wished people would not make so much of Christ's death, and would make more of Christ's life."

Is it true that we make too much of Christ's death? His life was grand, and demands our admiration; but it was not his life that saves us. The life and the death go together. Some would represent that the pattern after the life, and save ourselves. But the life guided the way to the cross on Calvary. Christ's death is the pivotal point of the plan of redemption. The Jewish types prefigured the greater sacrifice, "the Lamb slain from the foundation of the world." Jesus knew that he came to die. He had a "baptism;" he was to be "lifted up;" and at the transfiguration the subject of discourse was the "glories which he should accomplish at Jerusalem."

In the epistle with what frequency is Christ's death referred to as the great fact of redemption; "It is Christ that died;" "Christ died for the ungodly;" "Christ died for our sins;" "who died for us." What was the theme of the great Apostle's boasting? "I determined not to know anything among you save Jesus Christ and him crucified." "God forbid that I should glory save in the cross of our Lord Jesus Christ." What moreover is the theme and the joy of the glorified? "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood!"

We do not, then, make too much of Christ's death. It is Christ's appointment that we shall "show his death till he come. The Lord's Supper is a solemn proclamation, a divine exhibit, brought to be publicly celebrated, in the sight of children and of the entire congregation. Nor is it strange that so much of our psalmody should emphasize Christ's death.

But though it is a death that the Lord's Supper shows it is not properly a mournful ordinance. Humiliation and repentance should belong to the preparatory service. It was required by the early Christians, in the celebration of the Lord's Supper, that each communicant should sing a song in his place, or if he were not able to sing, that he should repeat a passage of Scripture. Have you a song to sing? What is the precious word that touches your heart?—*American Messenger*.

An Eastern paper tells the following story: The Rev. George H. Poole, who died of small-pox a week or so ago, and was buried in Potter's Field at Flatbush, Long Island, and who it has since been discovered was worth \$500,000, was a member of the Pittsburg Conference of the Methodist church, in 1849 to 1866. He was born in Morgantown, W. Va., and was a son of the Rev. "Baby" Poole, a local preacher of prominence in that region. George H. Poole was an eccentric young man of deficient education, who, when he left the Pittsburg Conference, sought to improve himself by entering Oberlin college as a student. After that he went West and engaged in speculation, having very little capital to start with. It was his eccentric disposition that led him to conceal his identity when attacked with small-pox.

Says the *Texas Advocate*, concerning ministers who have what are called hard fields and poorly paid: "Each field in the church has its peculiar trials. The pastor of a many a wealthy station looks over a cold and frosty morning sleep, over the paper announcements of the day, and it may be as delicate as delicate to the touch as a sensitive plant. A peculiar trial of the preacher on a hard field is to be with all the evils incident to a small and partially paid assessment; and the foreign missionary leaves home and kindred and goes with his family, if he has one, into the coldness and gloom of paganism."

Longworth 1881

OUR HOME CIRCLE.

"THE WRONG LEVER."

BY A TRACK HAND. This is what the pointman said, With both hands at his throbbing head: "I drew the wrong lever standing here And the danger signals stood out clear; "But before I could draw it back again On came the fast express, and then— "Then came a roar and a crash that shook This cabin floor, but I could not look "At the wreck, for I knew the dead would peer With strange, dull eyes at their murderer here. "Drew the wrong lever!" "Yes I say! Go, tell my wife, and—take me away!" That was what the pointman said, With both hands at his throbbing head. O ye of this nineteenth century time, Who hold low dividends as a crime, Listen. So long as a twelve-hour strain Rests like a load of lead on the brain, With its ringing of bells and rolling of wheels, Drawing of levers until one feels "The hands grow numb with a nerveless touch, And the handles shake and slip in the clutch, "So long will we have pointmen to say— "Drew the wrong lever!" take me away!" —Good Words.

A BEAUTIFUL LIFE.

Only five years since, from the Normal school of a neighboring State, was graduated an earnest, thoughtful girl. She had acquitted herself honorably, and now that school days were ended, she carried with her the regrets and commendations of teachers and companions. Teachers regretted the departure of an enthusiastic and industrious pupil, while school-mates mourned the loss of an ever helpful and sympathizing friend. Thoroughly conscious, yet never vain of her energetic nature, feeling that there was much work to do in this world, and that God had given her ability to do her share of it, she thought seriously and often, "What shall I do with my life?"

In a kindly home she was loved and appreciated, yet mother and sister were compassing those duties, and so, quietly yet decidedly, she gave herself to the arduous yet powerful work of a teacher's life. To the delightful country town where her duties began and ended, she came a stranger, yet, when she died, around her coffin stood a group of sorrowing friends, who had learned to know and love her first, from her influence on her pupils. Heartily she believed that "good the more communicated, more abundant grows;" and always caring for her scholars with the largeness of an earnest Christian soul, she unconsciously became to them one of those "Meditative authors of delight And happiness, when to the end of time, Will live and spread and flourish."

Unruly boys and foolish girls always came to a fair adjustment of their natures under her firm but gentle guidance, while she gathered into her Sabbath-school class boys who often had no other influence in the right way. Most thoughtfully would they listen as she labored faithfully for their souls, and though she sowed seed of which the full harvest is not yet, the regularity of attendance and the constant kindness of this band of boys, who kept themselves always at her service, eager to do any and everything to give her pleasure, spoke eloquently of her power.

Activity, unselfishness and charity made her life beautiful; yet it was so simple, so natural, and withal had been so short, that those who loved her never realized that its earthward side was closing. But her work had been well done and the Master had need of her in His heavenly land. It matters little how the call comes; there are many ways of slipping off this mortal coil. She seemed to suffer only from a cold, but at last one day there followed that terrible sight of the life-blood.

Rest, remedies, and change, were abundant, and better things were hoped. Sorrow had come to the family in the unexpected death of a dearly-loved niece called Bessie, knowledge of which had been kept from the invalid as she waited for health under the Southern skies. Suddenly, one day, as if a vision of her swiftly-approaching end had come to her, she cried, "Take me home; take me home!" Once more safely in her mother's arms she simply said: "Don't be vexed, mother, that I could not stay; I wanted to come home and bid you a decent good-bye."

Two weeks more, and the physician gave warning that the end was near. The mother, stooping over her said: "Daughter, if the dear Saviour should call you to Himself, are you willing to go?" "Yes, mother," was the gentle answer. "But if he should be calling you now, darling?" "Oh yes, mother, I am ready," she said, and, resting her face upon her hand, seemed to sleep.

Kneeling by the bedside, the mother, with a strength which could only have been given her from above, prayed that the good Lord, who had already taken from her two dear children, yet who had graciously made them all ready to go, would grant to this one also a peaceful crossing over. Then, quickly, as if in immediate answer to the prayer, and as if her feet had touched the golden streets, the dying girl looked upward, and, with glad surprise, exclaimed, "Way, Bess, Bessie!"—then fell asleep in Jesus! Who shall say that the child just gone before had not given her welcome at the gates of the Celestial City, and in the knowledge of so short yet so beautiful a life with its calm and blessed ending, who could not sing as Faber did:

How pleasant are thy paths, O Death, Thither, when sorrows cease, To a new life, to an old past, Softly and silently we haste Into a land of peace. N. Y. Oberverer.

CHRISTIAN AMUSEMENTS.

To many young Christians who earnestly desire to know the right way, the question of amusement is one of deep interest. For amusements cannot be, and ought not to be, entirely discarded in the formation of a beautiful, symmetrical Christian character, such a character as any and every young disciple can and ought to build.

If then, some amusements are lawful and commendable, what are they, and how shall we distinguish between the good and the harmful?

Perhaps no better rule can be laid down than that given by the great apostle: "Whatsoever things are pure," "whatsoever things are of good report," think on these things. Among fashionable amusements we are aware that the "poetry of motion" holds a conspicuous place. How does St. Paul's rule apply to this? Is it "pure?"

A company composed solely of ladies never spends the night in this amusement. Why is the presence of gentlemen indispensable? Does it elevate and refine the character, and are eminent Christians unanimous in its favor? Think of Wesley, Fletcher, Mrs. Fletcher, or our revered bishops, engaged in this diversion. If it is pure and right, why need such a thought startle us?

Is it "lovely?" We never heard of one soul won to Christ through the allurements of the dance; we have known many lost to hope and heaven through this instrumentality. Is it "of good report?" Notwithstanding the verdict of some professing Christians in its favor, the worldling never goes to such Christians for help or counsel, if he desires to come to Jesus. When he tears that death is near, he does not send for the dance-loving professor to plead with God in his behalf. In a late police report from New York city, it is stated that a great majority of the fallen women were lost to virtue through the influence of this "harmless (?) amusement." If the young disciple will examine his own heart as he comes from a place where pleasure has been sought in the dance, we think he would never ask the question, "Is dancing a Christian amusement?"

Each playing is another of these "harmless amusements," though more than one ruined gambler, dying in prison, has said: "I first learned to play cards in the parlor of professing Christians."

In this beautiful world where music, literature and a thousand other avenues are open to all, why need young disciples venture on the debatable ground? We have seen many thoughtlessly indulge in these pastimes, and ere many months had elapsed heard them say: "I do not believe I am a Christian. I have no assurance that I am." Casting away their confidence because conscience condemns! Surely the pleasure is not worth the fearful risk, and each young disciple's influence should be in favor of that only which is "pure," "lovely" and "of good report."—Mrs. E. J. Richmond in Northern Christian Advocate.

MIGRATION OF BIRDS.

The London Standard in a recent issue says: "Familiar as the migration of birds is to us, there is, perhaps no question in zoology more obscure. The long flights they take and the unerring certainty with which they wing their way between the most distant places, arriving and departing at the same period year after year, are points in the history of birds of passage as mysterious as they are interesting. We know that most migrants fly after sundown, though many of them select a moonlight night to cross the Mediterranean. But that their meteorological instinct is not unerring is proved by the fact that thousands are every year drowned in their flight over the Atlantic and other

oceans. Northern Africa and Western Asia are selected as winter quarters by most of them, and they may be often noticed on their way thither to hang over towns at night, puzzled in spite of their experience, by the shifting lights and houses, the swallow or the nightingale may sometimes be delayed by unexpected circumstances. Yet it is rarely that they arrive and depart many days sooner or later, one year with another. Professor Newton considered that were sea fowl satellites revolving round the earth their arrival could hardly be more surely calculated by an astronomer. Foul weather or fair, heat or cold, the puffs repair to some of their stations punctually on a given day, as if their movements were regulated by clock-work. The swiftness of flight which characterizes most birds enables them to cover a vast space in a brief time.

The common black swift can fly two hundred and seventy-six miles an hour, a speed which, if maintained for less than half a day would carry the bird from its winter to its summer quarters. The large purple swift of America is capable of even greater feats on the wing. The chimney swallow is slower—ninety miles per hour being about the limit of its powers; but the passenger pigeon of the United States can accomplish a journey of one thousand miles between sunrise and sunset. It is also true, as the ingenious Herr Palmen has attempted to show, that migrants during their long flights may be directed by an experience partly acquired by the individual bird. They often follow the coast-lines of continents, and invariably take, on their passage over the Mediterranean, one of three routes. But this theory will not explain how they pilot themselves across broad oceans, and is invalidated by the fact, familiar to every ornithologist, that old and young birds do not journey in company. Invariably the young broods travel together; then come, after an interval, the parents; and finally, the rear is brought up by the weakly, infirm, mottled and broken winged. This is the rule in autumn. The return journey is accomplished in the reverse order. The distance travelled seems, moreover, to have no relation to the size of the traveller. The Swedish blue-throat performs maternal flights among the Laps and enjoys its winter holiday among the negroes of the Soudan, while the tiny, ruby-throated humming bird proceeds annually from New Mexico to Newfoundland and back again, though one would imagine that so delicate a little fairy would be more at home among the cacti agaves of the Tierra Caliente than among the firs and fogs of the North.

THE LAST SUNDAY.

The correspondent of the N. Y. Tribune tells how the new President and his family spent their last Sabbath at their old home:

To-day was a day which doubtless General Garfield and the people of Mentor will alike long remember. He attended service in the little Disciples' Church here for the last time before entering upon his new sphere of life. The church is a simple white frame building, with cupola—plain to utter bareness, both on the inside and outside, with a broad expanse of whitewashed wall inside and hard-backed seats. The church was filled with what must have appeared like a great crowd, about 200 people, inasmuch as the attendance often numbers only thirty or forty. The preacher was the Rev. Harrison Jones, of Union, Ohio, who was a former pastor of this church, and also chaplain of General Garfield's regiment, the 42nd Ohio, and so has special relations with the next President.

General Garfield was present with his wife, Mrs. Larabee, and Miss Larabee, Gen. Garfield's sister and niece, and Captain Randolph and Mrs. Randolph, the former Mrs. Garfield's brother, who will manage the farm in the President's absence. The family sat in their accustomed pew. There was no allusion in the sermon to the fact that the President elect was present. It was an old-fashioned discourse upon the atonement and the literal resurrection of the dead. At the close, according to the Christian custom, penitents were invited to come forward. General Garfield always takes part in the singing with zest, and his voice could be heard in the invitation hymn beginning, "All you that are weary and sad." The Lord's Supper was celebrated after the sermon, in accordance with the church custom. The final hymn, "All hail the power of Jesus' name," was followed with a prayer, in which the preacher who was visibly affected, invoked the Divine blessing upon "our dear brother and sister Garfield," and prayed that the hand of God might sustain them at all times and bring them safely back to their home.

When the service had ended all the congregation gathered about General and Mrs. Garfield, and began their farewells. There were many old friends in the number, and there were many hearty handshakes and kind words on both sides, with some tears following upon the simple and earnest service. It was an impressive and touching scene and will not soon be forgotten by those who witnessed it.

Perhaps it might be mentioned here as an instance of the errands on which people come to Mentor, that one person visited General Garfield whose main object seemed to be to persuade him to walk when he goes to church in Washington. As this is just what General Garfield is in the habit of doing the mission did not seem important.

A LESSON.

Recently Andrew H. Reeves, assistant superintendent of the Michigan Avenue Sabbath-school, Chicago, gave the children of that school one of the most practical and instructive object-lessons. Mr. Reeves is a gold-beater. He brought before the school a handful of white rags, which were clean and bright, also a handful of old oily, dirty rags, and asked the children which they would prefer. Of course the white rags were preferred. "Which of the two do you think most valuable?" asked Mr. Reeves. Again the white ones were chosen. Then the speaker went on to show how wrong it was to judge from appearances; that while the white rags seemed to be the most valuable, they were almost worthless, while the dirty rags were worth a great deal, but in their present state could not be used to advantage. He next showed that these dirty rags might represent the unrenewed heart; it had good qualities, was of great price, but corrupt, and it must be purified and cleansed to be of service to the Master. He had the school read various passages from the Scriptures to prove his statements. He then promised the children that on the following Sunday he would bring these identical rags, and exhibit them, after they had gone through the crucible and refining fire. And he would then show them how much the dirty rags were worth, and how little value there was in the white rags. On Jan. 9, Mr. Reeves completed his object-lesson. He first showed them a large diagram of a furnace. Then he showed them the refining pots in which he melts his gold—like those in which he had refined the rags. He then unrolled a ribbon of gold nearly twenty feet long and about an inch wide, and suspended it where the whole school could see it. A little lump of ashes was all that was left after refining the white rags. This ribbon of gold was the product of the dirty rags. The gold was worth twenty-eight dollars, and would make twelve thousand gold leaves four inches square. The old rags were such as book-binders use in removing the surplus gilding.

Mr. Reeves had more Scripture read to show how God refines us in the furnace of affliction and trial, and the hotter the fire the brighter the luster of the character that is refined; and that unless we were refined by the fires of the Holy Spirit, and the dross separated from us, we could not enter heaven. The object-lesson made a profound impression on the entire school.—Northern Christian Advocate.

AFTER-THOUGHTS.

How many pangs have we endured from the brilliant after-thoughts which crowd upon us an instant too late, those flashing, biting repartees we might have uttered at certain memorable seasons, those witty retorts which might have "floored" our adversary, so to speak, at times when we figured but poorly, owing to our haggard thoughts, which failed to come to the front at some decisive moment! With what wit, what subtlety, what poetic sentiment, has the brain answered the demand made upon it after the occasion has passed! How adroitly we evade when there is no longer anything to evade; how neatly we snub another after his back is turned; how wisely we respond when there is none to listen; with what facts and dates are we re-enforced after the discussion is closed; how ably do we defend our cause when it is already lost; what exhaustive knowledge of a subject flows in upon our consciousness after the subject is dismissed; what terseness, what eloquence, come to our aid after the instant has gone by when they might have proved serviceable, when we are no longer called upon to speak! How gracefully might we acknowledge another's compliment, with what skill defend our selves against intrusiveness, with what stinging rebukes might we meet impertinences, how cunningly hoodwink the Paul Prys of our acquaintance, if the spur of the moment could but quicken our minds so that our brightest and best thoughts should be the inspiration of the moment rather than the results of sober and mature reflection! How provoking it is, indeed, to know that we bungled where we might have flashed lightnings; that we did discredit to our powers, and disinherited our reputations for readiness; that our defeats are due merely to belated brain waves! In the meantime we flatter ourselves that our after-thoughts make amends for any lack of quickness we may have manifested, but we forget that their aptness and effectiveness are owing more to the fact that we have rehearsed the situation than to any latent talent of our own for instantaneous thought. We can turn pretty sentences because we happen to be behind the scenes, and are no longer to be taken by surprise by the mental alertness of another. The scintillations of our after-thought, result from the friction of minds, not from spontaneous combustion, or why did they not clothe themselves in words at the nick of time, in the moment of our necessity? and why are we mocked by their tardy excellence?—Harper's Bazar.

THE HIDDEN WISDOM.

The mind of a pious workman, named Thierny, was much occupied with the ways of God, which appeared to him full of inscrutable mysteries. The two questions, "How?" and "Why?" were constantly in his thoughts—whether he considered his own life, or the dispensations of Providence in the world. One day in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements.

He was informed, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior.

"The master has the key," was the reply. The words were like a flash of light. Here was the answer to all his perplexed thoughts. Yes, the Master has the key. He governs and directs all. It is enough. What need I know more? He hath also established them forever, and ever; he hath made a decree which shall not pass.

BROTHER MACKIRK'S NOTIONS.

ABOUT SECOND HAND PROFANITY.

The old gentleman fingered his chin in a meditative way and then suggested that as he was going to town he had better "scrape his face." Standing before a small looking-glass, which he had carefully balanced upon the window-sash, he proceeded to the details of the business in view. His razor rattled along until he had succeeded in clearing a patch, about the size of a ragged shin-plaster, just below the ear. Mumbling of a "wire-edge," he reached for Watson's "Instittutes," on the sheep-skin binding whereof he began strapping the offending implement with a twist of the wrist that indicated off-repentant and long continued practice. Blowing the surplus lather out of the way, he looked up with a tear in his eye—and remarked: "Brother Tours, do you ever have any trouble finding texts to preach from?" "Yes—once in a while that is the case," said I, guardedly.

"Well, look-a-here, I'll give you one that's just to the pint: 'Thou shalt not take the name of the Lord thy God in vain.' I've been thinkin' about it a long time, and a wonder—in' why somebody don't preach a sermon on it. My notion is, a sermon's needed on that particuler subject."

"Why, Brother Mac, I just skin sinners for their profanity." "You do, hey? Well, you see I want the saints skinned a little. You talk about cussin' and swearin'; that's all well enough as far as it goes, but don't you know that people can take the name of the Lord in vain and not cuss nor swear nuther? There's lot of folks that do that very thing, and my notion is half 'em don't know it's any harm. They think it's all right to use the name of God any way, just so they don't use a cuss word along with it. The fact in the case is, plenty of people, good church members, once in awhile a preacher, even, does a good deal of second-hand cussin' in tellin' of a joke and such like, and laugh over it, and have crowds around 'em a laughin', when mebbe the pint of the joke's in tellin' how some other man cussed like a sailor about some triflin' matter. I tell you it's a powerful example. Wicked young men take notice of such things and make 'em in'. A man professin' religion, and especially a preacher, ought to be mighty keener of his tongue and lose his religion when he's leavin' expectin' it. It's the little fact that spile the grapes. My notion is ef we'd trap and still hunt around the vineyard of the Lord a little closer we'd raise better crops and have better luck than to be always beatin' the brush for big game."

A fresh application of lather put a seal of silence upon the speaker's lips. I rubbed my chin and ruminated. The old razor reported progress with subdued emphasis. Before the job was finished I had formed a new resolution.—Nashville Christian Advocate.

SO EASILY FRIGHTENED.

Mrs. Bottoms is quoted in the Guide to Holiness as saying in one of Dr. Palmer's Tuesday meetings. As we were coming to the meeting this afternoon, I saw a large albatross of bread covered with butter in the street, and five little sparrows were enjoying a good meeting. But, as we approached, the little birds were frightened and flew away. There was no danger—we would not have harmed them. I thought, how like many of the dear children of God. A rich spiritual feast is set before them, and yet like the little sparrows they are so easily frightened away. Instead of coming to the point of full surrender, and being partakers of the rich promise of grace, some trifling consideration turns them away. While Mrs. Palmer was reading the Scripture lesson, I said, "Lord, let me have something from thy Word which shall be food to my soul!" and he gave it to me in these precious words: "Their sins and iniquities will I remember no more." It was a full meal. My heart went out in praise. Obeloved, let us not be like the trembling sparrows, so easily frightened. Let us hear the gracious invitation, "Come, for all things are now ready!" The door of the entrance to the banquet of love is wide open, but not "ajar"—let us not be robbed of a full repast.

A CHILD'S LIBRARY.

Our own experience has convinced us that, for the average child, the element of possession of a book is of great importance. The borrowed book, however attractive, is never read with the loving enthusiasm with which the child devours the volume that is his own. Try the experiment of loaning to your pupil Scott's "Lady of the Lake," "Robinson Crusoe," or "Arabian Nights." Give to another pupil the same books as his own property; in nine cases out of ten, the borrowed book will be read on a gallop, hastily taken in and forgotten. The book owned by the child will be read leisurely, returned to, and lingered over with loving fondness; taken out under the trees in summer; taken down from the shelf for consultation; really assimilated into the mental and moral being. It is the most common-place truism that the value of reading does not depend half as much upon the quantity gone over as the quality of the book and the deliberate or thoughtful method of using it.

Now the natural way to interest a child in reading is to give it a book, suitable to its years and mental condition, and leave it to its own way of appropriating its contents. Every child now-a-days, even the poorest in the public schools, should be encouraged to found a library. The boy who sees a growing book shelf, every morning, when he gets out of bed, will have a constant reminder to save his pennies to buy some favorite book, rather than spoil his stomach with candy or buy a ticket to the "Black Crook." Now-a-days, when readable editions of the English classics can be bought for fifty cents a volume, almost every child is able to buy a few books every year. It is surprising how soon such a library assumes respectable dimensions, and amazing how many beautiful books and valuable magazines are destroyed by children now-a-days, for want of some definite plan of keeping them together. And anybody who knows child nature can understand how much more thoroughly the books of that home-library will be read than the volume borrowed from any source.

Teachers and parents, set your children to this good work of founding a child's library, and keep them at it till they need no pushing from you. And it may turn out that a few shelves of good books will educate your child more than all the schools and universities.—N. E. Journal of Education.

SABBATH

In this science, literature are running velocity. Is into error?

The Sabbath of the grand times, if the variation of the may, like the prove a curse consuming fire. Sunday School blessing if in view. But coming too seducted on the my desk a school Concer A. M. With s must offer of Christian may the spirit give kind feelings.

I find in and composed of religion and school the intricate sprinkling of Sabbath-school thought "what our concerts, be not only of undivided pr ther on, he Sabbath please you; but only to a greater good ideal." Ar tending to a house of an must adopt Is it not a child would ment proph from Shakesp me children they draw fr a married br ing the "Br what lesson poem. "I means, and did." Her Yet this is a dialogue app an occasi- ment but "Hypocri- spoken by at age." Our more appro concern that not "ajar"—let us not be robbed of a full repast.

THE

Essential Com- took in the Rev. He in Boston. man, a man trained a moral ser- turn, been his inspiri Of the more Boston, names, they obtained, a deous liver under cover of crime w sometimes floors and drawers! boy-harmi keepers and ble houses which Mr. names of buildings the real is. The same a ad let the two banks pieces and ture, rally selling—a objects of searching agents, on expense, a of all far withness, numerous fill a you been don't mind will acknowledge of Method and meet pres should be of sin receives his own charges.

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S LIBRARY. Since has convin... the average child... possession of a book...

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"SABBATH SCHOOL CONCERTS." In this era of progress in art, science, literature, and religion we are running with more than ordinary velocity.

The Sabbath school is evidently one of the grandest organizations of our times, if the object and end is the salvation of the pupils.

I find in this volume of selections and compositions, little more morality and religion than in an ordinary series of school readers.

It is said that if sod land is plowed just before the corn is planted the worms will feed upon the sod and not injure the corn.

All feeders who have studied the habits of the animals they feed, have discerned that they take special note of time, and are disappointed if the time is delayed only a few minutes.

Crackers that are not fresh can be made to appear so by putting them in a hot oven for a short time.

No family in China is said to be too poor to keep poultry. About every shanty struts a pert cock and a few hungry hens, which lead a precarious existence, and never become diseased from overfeeding.

To avoid suffocation in a house on fire, steep a handkerchief or towel in water and tie it around the head, covering mouth and nostrils.

The opening of the Suez Canal, it is said has increased the rainfall in the surrounding country to a remarkable extent.

There were 152 cases of suicide in New York city last year, comprising 121 men and 31 women; 74 were married, 34 single and 12 widowed.

TRAPS TO CATCH MEN. One of the best evidences of the influence of open grog-shops is the testimony of an unwilling victim of appetite.

He admitted that his conduct was wrong, and he was constantly forming resolutions of amendment. He was poor and unhappy at home, because he was a drunkard, and a drunkard because he was a Sabbath-breaker.

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INFORMATION. Mr. Michael Davitt is a Roman Catholic and the son of a tenant farmer, and was born at Straid, near Castlebar, in the County Mayo, in the year 1846.

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THE CONNEXIONAL IDEA.

A teacher remarked the other evening, at the pleasant gathering in Brunswick Street Church, that an increased interest would have been caused by a better previous acquaintance on the part of the numerous teachers. The remark was no doubt true, and only proved the wisdom of those who proposed and successfully carried out a laudable plan.

Here were the teachers of eight Methodist Sunday-schools, within a radius of little more than two miles. Some of the scholars attending these schools make frequent removals, others of them, residing on what may seem common ground to any two of the institutions, may easily leave the one, while erroneously supposed to be at the other. It is evident, therefore, that watchfulness, and as intimate acquaintance between the teachers of the school as is possible, are needed to prevent serious loss. And yet there has been so little intercourse, that loneliness is felt, even at a social gathering! In Sunday-school work there seems to have been forgetfulness of the Connexional idea.

This fact is suggestive of another—the too frequent absence of the same idea from the management of the several churches in our larger towns. Straws sometimes show the wind to blow from an unhealthy quarter. One hears the pastor speak of "my church," and the people speak of their interests as thoroughly independent of those of the great brotherhood of churches of which theirs is a single member. The growth of this spirit forebodes weakness, and under any circumstances should be repressed. A disposition to ask a blessing upon "me and my wife, our John and his wife, us four, and no more," brings to blessing upon those outside of the little group, and none to those who compose it. He is the best pastor, and they are the best officials, who aim to establish such a bond of attachment between neighboring churches as shall repress all jealousies and inspire the whole with a common and holy purpose. Of a prominent minister of the M. E. Church, South, it was said not long since, by his biographer, "The oneness of Methodism, in its spirit, enterprise and success, was a very important idea to him, and exhibited itself in permanent form." We were not at all surprised, therefore, when told that in a certain large city, in which he was stationed, a closer fellowship and more hearty co-operation in Church-work between the churches, was one of the beneficial results of his pastorate with one of them. This oneness of Methodism has ever been a leading idea with those whose names are most fragrant in the history of our Church.

An unfortunate consequence of this decline of the Connexional spirit is seen in the neglect of some large churches to aid in general financial effort. Our circuits have all received help. Many of them were for years sustained in a large measure by the contributions from "the regions beyond." The inference is plain. Having been helped up to manhood, we are bound in common justice to aid those who are now struggling as we once did. To withhold such help would be unnatural, even when not tested by the higher principles of Christian ethics. And yet a glance at some of our circuits, as they appear in the reports of the aggressive schemes of our Church, causes us to infer that they have nearly or quite forgotten the story of their early struggles and oft-repeated assistance. Their aim to-day is to maintain a position of independence, and get their own expenses; any thing given in aid of the missions of the Church is given on the ground of choice, not principle. "Freely ye have received, freely give," is evidently no favorite motto with their membership. "These things ought not so to be."

Is it not to be feared that that the absence of the Connexional spirit may be seen on a still more extended scale? A minister or layman not long since said of certain circuits: "They are to all intents and purposes Congregational churches." A similar statement would be equally true if made in reference to some others. It is evident that we fail to carry out this idea of oneness as our fathers did. In the transition from boyhood to recognized manhood, we have in some sense suffered loss. We should deprecate, were such a thing possible, a repetition of the history of that period when we received help from abroad, and submitted to the well-intended but often erroneous guidance of wise men who could not always see clearly across an ocean, but we must admit that that period had an advantage which we have failed to perpetuate as

we might have done. The Chairman of Districts at that day was no figure-head. The Missionary Committee looked to him as their representative and responsible agent. It was necessary that he should know his men and that he should understand the fields in which they labored. He was the first among equals, and the recognition of that fact by his brethren and by the circuits, for whom he was the medium of communication with Britain, gave him influence and attached them to each other. To-day the relation of the Chairman to our own Missionary Board is less distinct, his responsibility less clearly defined, and therefore his influence is less powerful than it once was. Our Church has not seen fit to give to any of her leaders that amount of power which is vested in individuals elsewhere. Nor, in view of certain developments in some quarters, could we look with aught but dread upon any centralization of power in any man for a life-time, whatever advantages we seem to see in greater power given for a limited period. It would be well if the Presidents of our Annual Conferences,—the largeness of the field renders mention of the name of the President of the General Conference out of the question, perhaps—could move constantly among our circuits. As this cannot just now be done, much must devolve upon our Chairmen of Districts, if the Connexional idea is to be maintained. One of them—a junior—who wrote us last autumn, "I have already been on nearly all the circuits of my district," caught the idea of duty. Were the office thus magnified by all elected to perform its duties, votes for mere lads would cease to be given as a "lark," as is sometimes the case, and men chosen through fitness, not always from seniority, would move from circuit to circuit, as far as other duties would permit, awakening an interest in our general work and giving circuits to feel their connection with the honor and prestige and real success of a Church to whom God has given a blessing second to none. Next to a revival which should light up our Conferences from centre to circumference, we need a revival of the Connexional idea. Our system is an admirable one, but in many quarters its value is not recognized.

**CERTAIN INSTITUTIONS.**  
We are just now perplexed with reports. They come from all quarters. We find no fault with their preparation; they who have to disburse public or private funds are wise to publish their receipts and disbursements from the house-tops. A little mystery or doubt respecting the expenditure of funds placed in the hands of some thoroughly honest but equally independent man has often proved the first blow to the interests of a valuable institution. Of the many reports upon our table, two claim priority of notice, for their work's sake, and because of their inter-provincial character. We refer to the Institution for the Deaf and Dumb and that for the Blind—institutions to which we should lead a heathen to show him the practical superiority of Christianity over even the most highly developed system of false religion. The twenty-third Annual Report of the Institution for the Deaf and Dumb is printed by the pupils. All the Maritime Provinces are represented by these, to the number of sixty. Mr. Woodbridge, the Principal, reports favorably of their health, prompt presence at the beginning of the term, and generally cheerful obedience to the rules and regulations of the school. Our space will not permit us to transfer any of the specimens of original composition by the pupils, appended to the report. They abound in simple and touching sentences. One young girl tells of the fireworks at the Gardens, to which the Principal, by invitation of an alderman had taken the pupils generally. "We saw," she says, "the band of the 97th." "Alas!" we feel inclined to say, when we remember how in Bermuda and in this city the strains of that band have almost tempted us to neglect of duty,— "Alas for those who only see but cannot hear!" What a blessing that these, deprived of the hearing of the ear, can yet learn to know and feel, as well as write, in the words of one pupil, that "Jesus is our Saviour," that "he died on the cross—that he died for our sins."

"Alas," we are also inclined to say, as we take up the other Report, "for those who can hear but cannot see, to whom life is an unending darkness." Yet the report of the Superintendent, himself a sufferer, and therefore prepared by the discipline of suffering for perfect sympathy with his pupils, is a cheerful, thoughtful, able report which affords a most convincing proof of the possibilities within the reach of those to whom is denied the light of this life. One case—that of a

lad of seventeen years of age, successfully treated, is worthy of comparison with the well-known case of Laura Bridgman. Twenty-four pupils have been receiving instruction in the various departments during the past year. Six of these were from New Brunswick and two from Prince Edward Island; the remaining sixteen belonged to various parts of this province. We commend both these institutions to the generous assistance of our people. It is not pleasant to find that not a solitary collection has been taken up in behalf of either in any Methodist church during the past year.

**THE COLLEGE QUESTION.**  
Delay in the announcement of the Government policy respecting Higher Education, is not tending toward an easy solution of a knotty question. The air is filled with rumors, some of which are evidently more than fiction based upon fact. For the continued existence of the Halifax University, there seems to be but slight ground for hope. With the cordial support of the several Denominational Colleges, the University might have done some useful work, but it is now evident that for a diversity of reasons the expected co-operation can never be secured. A Provincial Teaching University is out of the question. The effort made five years since to secure the endowment of a chair or chairs by the several denominations who had already launched their own colleges should not be repeated. The noise which then followed the entrance of the Presbyterian body alone, by means the fairness of which was openly challenged, cannot be forgotten. A repetition of the attempt would cause a strong suspicion of selfish aims on the part of that body, to become a settled conviction. In the meantime we see no reason to suppose that the functions of the Halifax University might not be transferred to a Board of Examiners appointed and paid by the Province. Nor will any discrimination in favor of any one denomination or college fail to raise a storm. Rumor has it that the Government is about to repeat the action of 1875, by which one body, virtually placed in possession of Dalhousie and the public funds there invested, received a larger share of aid than that given to Kings, Acadia or Mount Allison. Concerning the principle of grants to denominational colleges we have nothing now to say. The policy of these endowments by the state may seem wise, or unwise, as viewed from different standpoints, but the principle has been affirmed and re-affirmed, and must be carried out with a strict regard to equal rights. That any college, virtually denominational and already in receipt of an annual income of \$4,000 from Provincial funds, should seek to retain them and then ask equal annual aid with that received by those institutions founded by private benevolence, and equally active with itself in educational work, seems somewhat strange, but when the advocates of that institution seek a still larger amount of aid than that granted to the others we cannot tell what to think. We can only say, in closing these remarks on a painful subject, that an effort in the outside world to secure similar advantages at the cost of others, would scarcely be regarded with favor to say the least. Such a course must inevitably wake up those who might otherwise quietly slumber.

**PRAISEWORTHY.**  
On Friday last, having a few moments at our disposal—a rare occurrence—we looked in at the Provincial Assembly. A better hour could not well have been chosen. Just after we had taken a seat, Mr. T. B. Smith, of Hants, intimated his willingness to postpone the consideration of a certain subject in order that Mr. Gayton of Yarmouth might bring forward a resolution respecting the Canada Temperance Act, of which he had given notice. The resolution was a remonstrance against the recent amendment of the Senate, aiming at the destruction of an Act of the provisions of which so many counties have already availed themselves, and a request that the House of Commons, instead of "concurring therein," should endeavor to "save the law in its entirety." The reception of the resolutions was very creditable to the House, and the rote which, in the absence of any persistent "nay," was declared unanimous, "nay," was declared unanimous, was a tribute to the power of the growing temperance sentiment of the Province. We are not so blind as to suppose that silence in all cases implies consent; it is probable that a small minority mentally took exception to the resolution, and that a liquor-seller or two, whom perhaps temperance men have helped into the position of law-makers, regarded it as an interference with "the liberties of the subject," but these, evidently

viewing the passage of the resolution as inevitable, wisely preserved silence. Any action liable to bring a repetition of the dose administered to a certain representative some time ago by Mr. Ford, of Queens, would be the height of rashness. In the meantime we watch with some anxiety the course to be pursued by the House of Commons in relation to the Senate's amendment. We have our fears, it must be confessed, yet we have our hopes. Possibly, as a local paper intimates, the prorogation may leave the action of the Senate without confirmation. If narrow escapes, if escape there happily be, will not stir the souls of interested temperance workers to their very depths, they will deserve defeat, terrible as the full meaning of that term may be. May Heaven avert it!

Since writing the above, we learn from the *Morning Chronicle* that at an adjourned meeting of the Halifax Presbytery on Tuesday, "it was unanimously agreed to memorialize the House of Commons against Hon. Dr. Almon's amendment to the Scott Act, passed in the Senate, as being retrograde legislation, and the fact was at once telegraphed, pending the forwarding of the written memorial."

**FRENCH-CANADIAN EVANGELIZATION.**  
(For the Wesleyan.)  
I have long desired to communicate, through the columns of the WESLEYAN, with my brethren of the Maritime Conferences, on the great work of evangelization, to which we feel the Lord has called us, and in which we have been greatly blessed; but pressing demands upon my time have hitherto prevented me. I now write, praying that the Master will bless my communication. I am rejoiced to be able to say to my Eastern brethren, that our work in the Province of Quebec has, within the past few years, developed the same encouraging features of the general missionary work. These may be classed into three distinct periods, as follows:

1. *The period of opening doors.* It is not long ago when many doors were inaccessible. The city of the Church was "Oh! God, open the way, that the Gospel may have free course and be glorified." In a most wonderful manner God has answered the prayer. Japan opened her ports, courted the commerce of the world, sought Western civilization, and welcomed the Gospel of Christ. Our missionaries penetrate into its interior, and find the great barriers removed. The same is true of China, India, Africa and the various states of Europe. Even Rome is being regenerated by the very Vandals whom she thought she had obliterated; and France, the land of my forefathers, is turning her face to the rising sun and opening her eyes to his benignant rays. These are wonderful things, for which we thank God and take courage. And especially do we praise him, that He has opened the doors to the homes and hearts of our fellow-countrymen, the French-Canadians. It is pleasing to the true Lover of his country and of his kind to note the change that has taken place during the past few years. The whole country is open to us.

In a town not very far from Montreal where not a Protestant has been known to reside until about one year ago, I preached one evening last summer to a congregation of not less than five hundred people, mostly in the open air, who listened with marked attention, and not the least disturbance occurred. Such a thing could not have been done even five years ago. These have been marvellous years—years of opening doors. Where previously the word of God would be torn and trampled, now it is heard, read and studied, and thus the way is preparing for a glorious harvest. Increased facilities of inter-communication by means of railroads, telegraphs, etc., have done very much in bringing about this blessed dawn of a new era. What Charles Wesley foresaw and sang in his inspired verse is now realized: "The Lord shall clear His way through all; What'er obstructs, obstructs in vain; The vine shall rise, the mountain fall, Crooked be straight, and rugged plain."

2. *The period of calling men.* As the doors opened in answer to the call of an earnest Church, and it was evident the time had come for the Father to give to His well-beloved Son "the heathen for His inheritance and the uttermost parts of the earth for His possession," the Church began to repeat in anxious tones the prayer put into her heart by the Master himself: "Lord of the harvest, send forth labourers into Thy harvest." This prayer, like the first, has been and continues to be answered, in ways that lead many to exclaim: "We never saw it on this fashion." In every mission field God has raised up men "like unto their brethren," to whom they could speak in the dialect learned at their mothers' knee, speak of like mental and moral struggles, yearnings, hopes, etc., etc. No stranger or foreigner could preach so directly and powerfully to the inner soul.

But this fact—one of the most encouraging that can be mentioned—is true not only of foreign fields, but, thank God, also of our own. Within the past two or three years the number of young men converted to God, and giving good evidence of a call to the gospel ministry among us, is one of the most striking features of our work. It was this fact that put upon us the necessity of establishing the "French Methodist Institute," in which these young men might be trained and prepared for our great and glorious work. This young Institute with its dozen students—the apostolic

number—is evidently one of the most potent auxiliaries in the field. Already this enterprise has been greatly blessed. In my opinion—an opinion shared by all who understand the field—the Central Board of Missions of our Church never did a better thing than when it gave its sanction and assistance to this educational movement.

And now that the field is open before us, and that men are raised up who hear the Master's voice saying: "Occupy till I come," what is the distinctive feature of the period in which we have the privilege to live? Is it not this? 3. *The period of raising means.* To some considerable extent God has already supplied the crying need of the hour. The material wealth of this world is mostly in the hands of Christian people; to make it fully available for the purposes of His kingdom, we need a grand, wide-spread revival. Hence the cry of many is: "Oh, Lord, revive thy work." Oh! for a tidal wave of salvation to sweep through this city and land! We have already seen some fore-takenings of the better, grander times in the liberal givings of our people even in the midst of a terrific financial crisis, in behalf of our Relief and Extension Fund. This movement alone is a beacon light which tells of extension in the near future more glorious and extensive than was thought of by those who wisely planned it. As soon as all the people learn the true blessedness of giving as "unto the Lord," there will be no lack of means to meet the wants of our growing work. We need a church-building fund, which doubtless the next General Conference will establish. We ought to have several thousands of dollars for the erection of suitable buildings for our Institute in this city, and for the founding of affiliated schools or branches in various centres throughout the Province. We must have means for increasing our staff of missionaries until the whole field is occupied. We ought to have means to publish French tracts, hymns, books, a discipline, the lack of which is a sore drawback in our work. We confidently expect that God will answer our prayer, and that as He has opened the doors, and called the men, He will also give us the means. To Him shall all the glory be!

LOUIS N. BEAUDRY,  
French Missionary,  
Montreal, P.Q., March 8th., 1881.

EDITORIAL NOTES.

The English correspondent of the *Christian Visitor* asks: "What are the Baptists of England about?" and answers his own question in these words—the italics are not ours: "Two letters have appeared in our *Freeman and Baptist* newspapers, from the pen of Mr. Samuel Watson, Solicitor for the Baptist Building Fund, the son and grandson of honored Baptists, the object of these letters being to raise a question, whether immersion is the only mode of baptism? We hold our breath and wonder what next." The Editors of the *Freeman*, while expressing their dissent from the views of the writer, are willing to open their columns to the discussion of the subject. Then follows a number of letters, some from professed Baptists who evidently are not worthy of the honored name, for they speak of baptism as an "unpleasant ordeal." Alas, has it come to this? "Immersion (remarks Mr. Watson) is certainly right, but sprinkling and pouring are not wrong. I would not 'substitute' the latter for the former, but I plead for liberty." Liberty! Is not the spread of theological latitudinarianism something startling? *Baptists dissent in their denominational regard the mode of baptism!*

The *Visitor's* correspondent must have been looking over his shoulder and across the ocean at his American readers when he dashed off these italics and heavy exclamation points. We have been under the impression that Mr. Watson's views were shared by the majority of English Baptists. Robert Hall held them, and so, to some extent, we presume, does Charles H. Spurgeon. No visitor to London receives a more cordial invitation to the Lord's table than that which reaches his ear from the pulpit of the Metropolitan Tabernacle. The deacon who met us at the door, as we once availed ourselves of the privilege, only asked, "Are you a member of a Christian Church?" and, on receiving a brief but exact statement of our Church relations, handed us the usual ticket of admission. Mr. Spurgeon's preference for immersion in baptism is no doubt very strong, but his welcome to members of other Christian churches proves that, like Mr. Watson, he allows a degree of "liberality" which our Baptist friends in America are not disposed to grant.

The second number of the *Missionary Outlook* has been issued after some delay, in order to permit intending subscribers to hand in their names. It cannot be read without increased interest in Missions, and increased interest in Missions will react in blessing upon our home-work. Any attempt to divert means from Foreign service has invariably crippled those who planned it. Looking abroad at the work to be done, and at the too general apathy of the Church, the editor says: Beyond cavil, the issue is momentous. In comparison with this question controversies about Conference Rights, and Transfer Committees and Children's

Funds sink into insignificance. It is a question of life or death; a question between advance and victory on the one hand, and retreat and disaster on the other. "THE ARMY THAT REMAINS IN THE ENTRENCHMENTS IS ALREADY BEATEN," said Napoleon. True, and with tenfold emphasis, of the Church! Aggressive Missionary work is at once the condition and the evidence of the Church's life. To "begin at Jerusalem and in Judea,"—to help those nearest our doors—well; but if we stay in Judea, how shall the "witnesses" ever reach "the ends of the earth?" The Church that does nothing for the conversion of the heathen is already dying, and it ought to die,—nay, it is already dead. Wrapped in the ceremonies of utter selfishness, bowed hand and foot in grave clothes, it only awaits the formal rites of sepulture to be hidden out of sight.

Our readers will have been interested in the letter from Rev. L. N. Beaudry, found elsewhere. Mr. Beaudry, a convert from Roman Catholicism, and now pastor of the First French Methodist Church, Montreal, adds in a private note: "Our work is prospering. The reading of my little book *Spiritual Struggles*—is awakening fresh interest." Having read this narrative, we can most heartily recommend it. As a rule we avoid books consisting of a series of conversations—they are too often insipid. This, by Mr. Beaudry, is a marked exception; the conversational style only lends to it a deeper interest. It soon takes the reader captive, and holds him till he has perused its pages. The book is not a mere narrative; its temperate tone and clearly presented arguments, clinched with passages from Holy Scripture, render it an armory, by resort to which one may be prepared to meet all the arguments advanced in support of Roman Catholicism. Several copies ought at once to be placed in each Sunday-School library. Our young people would read it and, in these days of danger, be blessed by it.

How strangely even the most competent judges will sometimes differ. The *Christian Visitor* says: "We are a little late perhaps in mentioning the fact that the WESLEYAN has improved in its mechanical make up, and also in the amount and quality of its editorial work since it came into its present management. We congratulate our brethren upon their advance, but we still hope to lead the van, though hotly and honorably pursued." At the same time the superintendent of one of our circuits congratulates us on having "succeeded in making the WESLEYAN the very best religious journal in the Lower Provinces." To reconcile these views is not necessary. Both must be right. We esteem this kindly notice from one of the most vigorously-edited papers of this part of the Dominion. We also value highly the words of our Horton correspondent. They form but one of many brotherly messages which often cheer us when at work during hours that ought to be given to rest.

A very judicious effort to promote concerted action between the several Methodist Sunday-schools of this city and Dartmouth was made last week. By invitation of a committee of the schools of the North circuit a large number of teachers, and the pastors of the several churches, met on Thursday evening in the basement of Brunswick St. Church. After all had partaken of a tea—the only objection to which was its richness—the chair was taken by the Rev. R. Brecken, whose cheery speech of welcome was an appropriate preface to the good music and well-timed addresses which followed. An occasional gathering of this kind, with perhaps, just a little more time to get acquainted, or enjoy a chat respecting the purpose of the gathering—would result in no little benefit to that branch of our work in which the large and intelligent company we there saw are engaged.

The world was startled on Monday morning by the announcement of the death of Alexander II of Russia. The nihilists, with a persistency rarely known, have followed the unfortunate monarch until, regardless of their own safety, they have secured his destruction. As an act that destruction was a brutal murder; as a matter of policy it was a tremendous mistake. A delay of a short time would have freed the oppressed from the tyranny under which they have groaned, and left his successor at liberty to make reforms and concessions. As it is, the new monarch must begin his reign with punishment for the murderers and repression for the many. Who would be a king? Yet similar blows are dealt elsewhere. As an exchange remarks:—"It is a curious fact that the United States and Russia, two widely separated nations animated by a peculiar friendliness for each other, have now exchanged words of sympathy within a little more than fifteen years, upon the cold-blooded assassination of their chief rulers."

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significance. It is a question of death; a question of victory on the one side and disaster on the other. THAT REMAINS IN THE ALREADY BEATEN, true, and with tenfold Church! Aggressive at once the condition of the Church's life, and in Judea, the nearest our doors—ever reach "the ends of the earth" that the Church that does version of the health, and it ought to die, dead. Wrapped in selfishness, bound grave clothes, it only of sepulture to it.

have been interested Rev. L. N. Beaudry, Mr. Beaudry, a Catholicism, and now French Methodist adds in a private prospering. The book—Spiritual awakening fresh in—this narrative, we commend it. As a consisting of a ser- they are too often Mr. Beaudry, is a the conversational a deeper interest. leader captive, and perused its pages, were narrative; its clearly presented with passages from er it an army, one may be pre- arguments ad- Roman Catholic- thought at once to day-School library, I'd read it and, 'in be blessed by it.

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Yet simi- elsewhere. As it is a curious and Russia, and animated of each other, of sympathy fifteen years, assassination of

**PERSONAL.**

Rev. S. F. Huestis preached for Rev. R. A. Temple, of Truro, on Sunday last. We must caution our brethren against too heavy demands upon the strength of a willing worker.

The latest lecture of the Fredericton "Institute of the Methodist Church by Rev. W. W. Brower, on "The Sunny Side of Life." Mr. James R. Mace presided.

Rev. Thos. Rogers, writes in reference to the Acadia Villa Seminary, recently reopened by A. McN. Patterson, A. M.: "There are already prospects of the old prospect flowing in upon it. This school will add much to the interest of the Lower Horton appointment."

In our death-roll of to-day appears a notice of the departure of Mr. Wm. B. Lodge, father of Rev. D. H. Lodge, of Derby, N. B. The son informs us that his father died in great peace, after having been a consistent member of the Methodist Church for forty years.

Rev. J. Shenton's lecture on "Mind your P's and Q's," delivered on the 28th ult. in the Athenaeum Hall, Saint John's, Nfld., drew an immense audience. The entrance fees amounted to \$80, the largest sum received by the Committee from any lecture during the course.

**LITERARY NOTES.**

A hurried glance over the pages of the *Guide to Holiness* for March convinces us that the readers of that well-known magazine have before them a rich repast. May the Holy Spirit aid them to receive its teachings in simple faith.

*Harper's Monthly Magazine* for April is at hand, as usual, ahead of time. One of the interesting papers for many Provincial readers will be "The Green Mountains in Sugar-Time," with eight illustrations. An English Cathedral—Italian Life in New York—My Farm in Switzerland—Art, Embroidery—and Milwaukee, all illustrated, will find interested readers. This is but a part of the long table of contents of this always-fresh monthly volume.

The *Canadian Methodist Magazine* for March is one of the best numbers of that periodical yet issued. There are two illustrated papers on "The East," another on Canadian Methodism, by Dr. Ryerson; continued chapters of Nathaniel Pidgeon's diary, and Valeria—a martyr of the Catacombs. Among other interesting articles is a Memorial Sketch of John Mathewson, Esq., of Montreal, from the pen of the Rev. E. Botterell. Copies may be obtained at the Halifax Book Room.

Messrs. I. K. Fink & Co. send us No. 53 of the Standard Series, *Diary of a Marcher's Wife* (Part I.), a somewhat humorous description of life in a country parish. The second series of the Rev. E. P. Thwing's *Teacher's Cabinet* is also on our table. Teachers, writers and public speakers will find apt illustrations on numerous themes. *Shakespeare's Plays*, with historical notes of their authors, is a collection of 140 lectures, intended for use in prayer-meetings, Sunday schools and family worship, and generally selected with good judgment.

One of the handsomest publications issued in Montreal is the *Annuaire*, published by Mann & Co., New York. Every number contains thirty-two pages, with engravings of novelties in science and the useful arts. Ornamental wood work, pottery, and all objects of modern and ancient art are nicely shown. The number before us contains an rare illustration of Capt. Lead's proposed rail-way across the Indian, a novel hydro-aerical way locomotive, and several others. This publication will be found instructive and entertaining to all classes, but will be best appreciated by the more intelligent. Published at \$1.50 a year, and sold by all news dealers.

Mr. R. B. Mackintosh's certificate, signed by two ministers and several other residents of North Sydney, and published in our advertising columns, is worthy the attention of any afflicted with stammering. The noteworthy fact in the case referred to is the permanence of the cure, four months having elapsed since the patient sought Mr. Mackintosh's aid.

**THE DEATH OF THE CZAR.**

From the daily papers we condense the following:

"On Sunday the Czar was returning in a covered carriage from Michael Palace about 11 a.m., with his brother the Grand Duke Michael. The escort consisted of a quarter troop of Cossacks. Several officers of the household accompanied him in sleighs. As the carriage was passing along the banks of the Ekaterinofsky canal a bomb was thrown by a man standing behind a knot of pedestrians, who had stopped to see the Emperor. It exploded right under the body of the carriage, doing no injury beyond tearing away the back of the carriage. The driver descended from the box and the Cossack escort, a few paces in the rear, galloped up. Not more than twenty persons were present. As the Czar opened the door, jumped out, and drew his fur cloak about him a second bomb was thrown, exploding right under his feet. There was a howl of pain and anguish from the Cossacks, some of whom were killed and wounded by the splinters, and three or four looked on fell also. As the smoke lifted the Czar was seen lying on his back beside the wreck of the carriage, his legs shattered and blood pouring from ghastly wounds in his thighs. His cloak and wearing

apparel were literally torn from his back. He was deadly pale and his cries to the officers of his household for help were scarcely audible. They raised him and with the aid of the Cossack officers lifted him into a sleigh and conveyed him to the Winter Palace.

On arriving there the Czar was carried upstairs on a litter. Besides the Surgeons-in-Ordinary, the most skilled men in the city were present. His left leg was fearfully shattered, the greater portion of the foot and ankle being blown off. The right leg was nearly torn from the body. He was sensible with brief intervals of unconsciousness, to the last. At 1.30 p.m. the Imperial family were summoned to the bedside, where prayers for the dying were being said by a Greek Patriarch and clergy. The leave taking is said to have been most touching. The Czar kissed them all and gave them his blessing. He bore the agony of his wounds with heroic fortitude, and said he trusted he was ready to die and that Russia would never forget that he had been sacrificed for upholding her institutions and maintaining law and order within her borders. Towards 2 p.m. it was evident that the end was near and when the doctors spoke in a whisper of trying amputation the dying man opened his eyes and motioned them away. At 3.30 p.m., he breathed his last.

In a short time two supposed assassins were seized. Several persons pointed to a man in the garb of a peasant and declared he had thrown the first shell. This was confirmed by the Cossacks, who saw him hurling it. A Colonel of the police seized him. The man struggled desperately, and as the escort closed upon him drew a revolver, but his hand was struck down, and in an instant he was thrown to the earth and securely pinioned, the police putting irons upon him and the Cossacks binding him with ropes. Ten minutes later, his fellow conspirator fell into the hands of the police. He had concealed himself in an old building near the Imperial stables. The police routed him out of his hiding place and sent him to the dungeon. On being told that his accomplice had also been arrested, he said they were ready to die at any moment. He enquired if the Czar was dead and on the police refusing to answer, gleefully exclaimed "Ah! I know by that we have succeeded. Long live the people. Both are young men and apparently of good birth and education.

The Imperial family, court officials and troops at once took the oath of allegiance to the new emperor—Alexander III.

**WINTER STORMS.**

The *Northwestern Advocate*, Chicago, March 9th, thus describes the tremendous storms which have visited that part of the continent during the present winter:

"A blake of snow is not a very threatening affair, but myriads of them conspiring for a concerted tumble make even spring railroads succumb. That grand company, the Northwestern railway, has spent over three hundred thousand dollars in the fight against snow, since October last. Thirty-four immense snowplows have had plenty of work, and these have been "backed up" tremendously by from two to six locomotives each. The night of these plows and the greater power of a snow drift may be estimated from the facts that one plow weighing forty-eight thousand pounds, hauled by three thousand pounds of railway iron and driven by six locomotives, attached a snow choked cutting, had *resisted!* The drift was fifty-two feet high. When the workmen, after the tremendous charge, caught a glimpse of the immense plow, they found that it with all its one hundred and twenty-eight thousand pounds had been repelled as if it were a feather, and that it had rolled discomfited over the drift and had lodged against some forest trees where it proposes to remain until summer. One bridge on the road crosses a gully seventeen feet deep. This gully filled up and the snow was piled fifteen feet over the bridge and stream. From one cut three hundred and twenty-four thousand cubic yards of snow were taken, but in eight hours the wind had piled it up full again. Nine separate trains of cars with an average of seventy-five workmen each cleared the way between Chicago and Elgin, last Friday. We do not hear that the track remains clear. Nine thousand men have been employed from time to time during the winter as shovellers. These points illustrate the push, industry and resources of this railway in its faithful service of the public. Other roads have had their trials and difficulties.

**THE SEALING FLEET.**

A dispatch of the 10th inst., from St. John's, says:—

"This morning twenty-six superb steamships sailed from our ports for the great northern oil fields, from which a rich harvest is periodically gleaned by adventurous and hardy fishermen of Newfoundland. These twenty-six steamers represent an aggregate capacity of 14,150 tons, and are manned by 7,075 men. As there is a special act of Parliament prohibiting the sailing of the steam sealing fleet before the 10th of March, in order to prevent the destruction of immature seals, the whole fleet moved out to sea almost simultaneously, amid the firing of guns, the discharge of rockets and blue lights and the deafening cheers of a thousand brazen throats. Before a fortnight elapses the greater number will have returned to St. John's, reeking with fat, veritable oils, argosies of enormous value.

A good sealing voyage on the eastern coast of Newfoundland and along the Labrador coast would produce \$1,000,000 worth of blubber and sealskins. The amount of capital invested in these

sealing steamers reaches the large sum of \$2,220,000, apart altogether from the outfitting of the ships and the maintenance of their crews. Eight years have elapsed since the only United States steamer that ever attempted to compete with Newfoundland in this great ocean harvest sank off St. Pierre Island, home-ward bound. This was the steam-ship *Monticello*, well-known as a privateer in the Southern waters during the war of secession. She was fitted out by Lorenzo Wilson, of Boston, but proved a disastrous failure, being wholly unfit in model and requisite strength for combating with Northern ice floes. Since that time Scotland has entered the lists against Newfoundland and placed on our waters six noble little sealing steamships of an average capacity of 600 tons and capable of floating about thirty-five thousand seals each.

**THE SALVATION ARMY.**

The Salvation Army continues to grow. General Booth appears to be autocratic in his control of the movement. His wife and daughter aid him. The army is said to consist in a body of converted men and women joined together after the fashion of an army, "who intend to make all men yield, or at least listen to the claims which God has to their love and service." Mr. Booth was a minister in the Methodist New Connection, but considered that he had a special work to do, and resigned his position in that body for his present evangelistic work. In Great Britain there are one hundred and sixty-one stations, two hundred and fifty officers in active command, thirty-two on the general staff, and fifty cadets in training-homes. During the past year £14,699 was received and expended in the operations of the army. It is doing good among the class of people who are ordinarily beyond the reach of the normal operations of church work.

Mr. W. Booth has issued a circular from his "Headquarters," 272, White-chapel-road, London, E., stating that, after much prayer and consideration, he has completed the necessary arrangements for the immediate opening of the campaign in Paris. "France," he says, "has long lain on my heart. Friends scattered all over the world have urged upon me its great need and great darkness, and the great opportunity it now offers, and I have decided to set apart my eldest daughter to take the direction of the movement. She will be accompanied by a young friend manifestly led of the Lord to offer herself as a helper in this matter, and by two—possibly three—other workers.

**A SAFE LENTHON.**

The venerable philanthropist, Peter Cooper, spoke at the ninety-second anniversary of the Forsyth Street Methodist Church (this city), last Sunday. Mr. Cooper said: "I would most gladly, if I could, leave a few words with this congregation, growing out of the best lessons of my life, and from the first teachings I received from my parents, who were among the oldest members of the Methodist Church in this city. They joined it in its early days, and were members of it for more than sixty years before their death. They have been dead now between thirty and forty years. One of the best lessons I received from my parents was this: They taught me that it would always be safe for me to do anything and everything that I knew to be right. They also taught me that it was dangerous for me to do anything that I knew to be wrong." N. Y. *Methodist*.

**OUR OWN CHURCH.**

The friends of the Rev. C. W. Swaldlow, of Advocate Harbor, recently surprised him with a donation of \$56.—*News*.

J. A. Fenwick Esq., on behalf of friends on the Apohaqui circuit, recently presented Rev. S. James with a handsome bulldog robe. *Telegraph*.

On the 22nd ult., a festival, in aid of the George Street Sunday-school, St. John's, N. F., was well patronized. Addresses were delivered by Revs. Ladner, McNeil, Beaton, and Shenton.

On the 7th inst., a number of friends met at the house of Mr. William Tuttle, Wallace Bay. At the close of a pleasant evening they presented Rev. E. E. England with a donation amounting to over sixty-four dollars in cash.

A series of entertainments under the management of the Centenary Institute is proposed, in aid of the funds of the new Centenary Church, St. John. The first was held on Monday evening in the school-room.

A crowded audience attended the sacred concert given at the Charles St. Church, on Tuesday evening. The collection taken up in aid of the organ fund exceeded thirty dollars. The programme provided is said to have been very excellent.

A Missionary meeting was held at Amherst last week, in which Rev. C. H. Paisley of Sackville assisted. Contributions were considerably in advance of those of last year. Three adults were baptized at Amherst last Sunday evening on profession of faith in the Lord Jesus Christ.

The *St. Croix Courier* of last week says: "On Sunday morning Rev. D. D. Currie of St. John, preached from "Watchman, what of the night?" In the evening the annual missionary meeting was held. Rev. H. Sprague read interesting extracts from the Annual Report and commented on the mission work being done by the Methodist Church of Canada. The other speakers were Revs. Messrs. Currie and Dutcher and W. G. Gaunce, Esq. Mr. Currie gave a very powerful address.

A home missionary meeting was held at Sussex on Sunday evening last. Revs. John Prince, and A. Lucas, and Mr. Nelson Coates were the principal speakers—the pastor, the Rev. J. Betts, presided. The correspondent of the *News* says that the music of the choir, if given at any other time or place, would have received rapturous applause.

Rev. W. Harrison writes:—"A new organ has been placed in the Methodist Church, Gagetown. It is from the establishment of Bell & Co., Ontario. Our Missionary meetings were held during the present week. The meetings were largely attended and the brethren Crisp and Clarke rendered us most excellent service.

Rev. T. H. James, of Lower Island Cove, Newfoundland, in a note received by last steamer, informs us that he had been holding special services during the previous seven weeks. The results have been pleasing. On some occasions more than thirty persons in a single evening responded to the invitation to go forward for prayer. Three interesting lectures have lately been delivered to his congregation—the first by Rev. W. Swann on "How men made themselves;" the second, by Rev. J. Pratt, on "Home Mission Life;" and the third, by Rev. G. P. Story, on "Little Foxes."

This note comes from Cornwall, P. E. I. dated March 11th:

"The Lord is blessing us here: several have been saved, as to rejoice in Jesus. Thirty seekers last night; quite a number of young men among the alarmed and earnest seekers. Brother Baker is seeing the fruit of his labors in the conversion of souls. Brother Cowperthwaite is unanimously invited to return another year. Bro. Ackman is unanimously invited for third year. Bless the Lord for Christian harmony.

On the 14th of Feby., a portion of the Moose Brook and Noel congregation assembled in the Moose Brook church and presented their minister Rev. T. D. Hart, with a valuable donation that will add to the receipts of the circuit. The amount will yet be increased by the contributions of those who could not be present on that pleasing occasion.—On the 24th of Feby., a number of the young people of Selma assembled at the house of David R. Smith, Esq., and after spending a pleasant evening presented Mrs. Hart, their pastor's wife, with valuable presents which will be appreciated not only for their intrinsic worth but also for the motive that prompted the giving.

Our St. John correspondent kindly forwards these items:

"Rev. F. H. W. Pickles, of Newport, last evening preached in the Portland Methodist Church. He was on his way to Woodstock, whether he had been summoned by a telegram stating that his mother was very dangerously ill. Special services in the Portland Church have been held for the last four weeks and have well repaid the effort put forth.—Rev. W. W. Lodge has been unanimously invited to Carleton.—Rev. W. L. Thomas of Sackville is supplying for a few weeks for Rev. Mr. McKeown.

Rev. R. McArthur, about closing his third year at Port La Tour, thus writes about that circuit:

"Our income on account of Missionary Society this year is already at least twenty-five dollars over last year—how much more I cannot say. Our people pay their minister too in full, though sometimes only with considerable effort, but they don't call it or consider it a "donation." Most of all I rejoice that the past few weeks have been signalized by the conversion of several, with one or two exceptions, all levels of families. Others I believe are now under conviction. Trust debts all over the circuit are now so far reduced that the friends express their conviction that another year will see them entirely removed. My last year here God has graciously made, to me, at least, the happiest and best.

Rev. Thomas Rogers writes from Lower Horton, March 11th:

"We are pleased to report progress from this circuit. Bro. Hills and myself have been for several weeks engaged in special services at Greenwich. Shortly after that blessed Convention on the subject of holiness, held at Windsor, penitents began to come forward in our ordinary services, at that appointment. Though we are now only holding two services a week, the good work still goes on. We have organized a very interesting class of twenty members, nearly all being young persons. Last Sabbath morning at White Rock I baptized a young man who is fading away under that terrible disease, consumption. He sought and found peace during his illness, and I did not think the fact of his being far gone in consumption, ought to exclude him from the ordinances of the Christian religion. Therefore I baptized him at his home. In the afternoon of the same day I baptized five adults in our church at Greenwich. We are looking for still better times on the Horton circuit. We believe that Horton will continue to maintain its position as one of the very best country circuits in this Conference."

**ABROAD.**

The Norwegian Mission of Brooklyn, under the care of the Rev. Mr. Treidor, is receiving accessions every week, and is also sending its converted seamen abroad upon all waters. The Swedish Mission of the same city has been steadily advancing in numbers and usefulness for the last five months. Sixty-four have been received on probation, and twenty-five by certificate. During that time they have given \$700 toward repairs on their church. They have also raised \$150 for the missionary cause; other benevolences have received attention.

**SECULAR GLEANINGS.**

**MARITIME PROVINCES.**

The prospects for the St. Croix, N. B. cotton mill are promising.

Voting on the Canada Temperance Act takes place in Annapolis on April 19th.

The Yarmouth ship *Stamboul*, before reported wrecked on the Irish coast, has arrived at Belfast.

The *W. E. Heard* is bringing 700 tons of iron pipes from Glasgow, for the Yarmouth Water Works.

Seventeen cars of sugar were forwarded over the I. C. R. from Halifax on the 9th inst. for Montreal.

A Mammoth spool factory has been started at Armstrong's Brook, on the Restigouche, at a cost of \$30,000.

A shoe factory is to be established at Gibson, York Co., N. B. Alex. Gibson is at the head of the enterprise.

Mr. William Wilkinson, Q. C., of Chatham, N. B., has been appointed a County Judge, vice Judge Williston, resigned.

Over 100,000 tons of coal have already been contracted for in Montreal and points west, by Cape Breton colliers, for this season.

Three ships of 600 tons each, are being built at Summerside, P. E. I.—Four large vessels are now being built at Courtney Bay, St. John.

The Moncton *Times* says that the Municipal Council election held in that town on Monday was a victory for the anti-temperance people.

The Atlantic and Pacific Marine Insurance Companies, of Yarmouth, are being wound up, and will be succeeded by a joint stock company.

The woollen mills of Messrs. Snow & Son, at Lequille, Annapolis, have been running all winter at full force, and have now more orders ahead than they can fill for some time.

The barque *Gift*, from Bahia, with the second direct cargo of sugar for the Halifax Refinery, arrived on Monday afternoon. Her cargo consisted of 6400 bags of sugar (460 tons.)

A gold block of the estimated value of \$2,340 from the Salmon River Mine, was to be shown at the meeting of the Gold and Silver Mining Association on Wednesday evening.

It is stated that the date of the military review at St. John, N. B., has been changed from the 24th of May to the 1st of July. It is pretty certain that the Princess Louise will be back in time to be present.

Messrs. J. & J. Millar & Co., of Derby, have engaged a hundred teams to haul bark to their extract factory from different localities on the snow. On Wednesday last over 200 loads of bark were brought into the factory.

Hon. Robert M. Cutler, of Guysboro, is in attendance at the Legislature. Mr. Cutler is now in his 97th year. He was a member of the Assembly 62 years ago, and has been for 43 years a member of the Legislative Council.

The Canadian and Brazilian Steamship Company will commence running their steamship between Halifax and Rio Janeiro in the course of a few weeks, calling at intermediate ports of the South American coast, and also at St. Thomas, W. I.

The resolution of the Premier, to address the Legislative Assembly and Council of P. E. Island, and to submit therefor a body composed of 22 members, to be known as the "Legislative Assembly of P. E. Island," passed the Assembly by 19 to 6, and a bill founded thereon was introduced.

The bill from the Senate to amend the Canada Temperance Act, with the Almon amendment, is at the bottom of the order paper, and it is not likely to be reached before prorogation. Sir John in reply to Mr. Cameron, intimated that the Government would not give it any different position.

Local correspondents in the last issue of the *Chapado Post* report the commencement of not less than twenty vessels on Parrsboro' Shore, Eatonville, Shepody and Dorchester, none of which have been before-reported. They are mostly small, adapted for coastwise and West India trade.

**UPPER PROVINCES.**

Prorogation at Ottawa is considered fixed for next Tuesday.

The Railway Committee on Monday considered the European, American and Canadian Cable Company's Bill, which was altered by adding Asiatic to the name of the Company. It was reported with amendments.

On the River du Loup Branch of the Intercolonial there were at the first of the week 10 feet of snow for a stretch of 7 miles. The storm is the heaviest that has occurred for 20 years. Trains have been detained at Chicago on account of the snow blockade.

Meetings have been held at various places in Ontario, including Toronto and Hamilton, at which resolutions were passed strongly condemnatory of the Senate's amendment to the Canada Temperance Act. The *Mail*, while still supporting the amendment, is becoming alarmed at the probable results, deprecates holding the Government responsible and says their friends must look tight on the matter. The action of the Senate does not look so funny now that temperance men are speaking out without regard to party.—*Montreal Witness*.

**NEWFOUNDLAND.**

Up to the 5th of March only three sailing vessels fitted out for the seal fishery this spring.

Diphtheria has been prevalent at Herby Neck. On the 4th of February four children were lying dead at Clarke's Cove.

The death of Commander Howarth, R. N., Stipendiary Magistrate at St. George's Bay is announced. He left his family in England, and died without the comfort of their presence.

The sealing fleet, embracing 23 large steamers, left St. John's, N. F., at midnight on the 10th inst., for the ice fields. The prospect for a good voyage was never better. Seals are abundant in Bonavista Bay. Hundreds were killed and hauled ashore one day recently.

The brigantine *Isabella*, from Macao, Brazil, for St. John's, ran on the rocks near Gull Island, St. Mary's Bay, during the gale of the 22nd ult., and immediately went to pieces. Not one of the crew escaped. The captain, and all but two of the crew of seven, were Englishmen.

Proposals respecting the construction of the Island railway have been made to the Government by two parties—E. W. Plunkett and A. L. Blackman. The *North Star* says that these will need very considerable modification before either of them can ever be made the basis of negotiation.

**ABROAD.**

Col. Laurie left England on the 12th inst., for South Africa. He was accompanied by Mrs. Laurie.

A post mortem examination of five persons who died in the Madrid Hospital showed abundant traces of trichinosis.

The Wakefield, Mass., Cotton Works, were destroyed by fire on the 12th. A thousand hands are thrown out of employment.

From March 2 to March 5 not a mail train got out of Chicago on any road leading west or northwest on account of the snow.

Advices from Buenos Ayres, Feb. 15, says that England has purchased a large number of horses for shipment to the Cape of Good Hope.

The Government has instructed General Wood to prolong the armistice if desired by the Boers, and to give time for an answer to the 18th inst.

A manifesto has been issued addressed to the revolutionists of both continents to assemble at an International Socialist revolutionary congress, to be held in London, on Jan. 14, 1882.

A despatch from Fort Amiel says it has been finally decided that Gen. Wood, President Brand, Commander Jonbert, and Paul Kruger will meet on the 18th inst., two miles from Prospect Hill.

The *Tribune's* London despatch says: "The reports of changes are untrue so far as Mr. Gladstone is concerned, except that he may relinquish the Chancellorship of the Exchequer next year.

Another large arrival of immigrants took place at New York on Friday last, 911 came on the Bremen steamship *Demag*, and 228 by the Liverpool steamship *Baltic*. Of the Bremen immigrants, 400 went directly to Texas.

Three hundred and thirty-six persons over eighty years of age died in Boston last year. Two were centenarians, and singularly enough both were men. One is said to have been one hundred and seven, and the other one hundred and one.

Socialists, numbering two thousand, gathered at Turner Hall, Chicago, on Monday night, to welcome Fritzsche, the German Socialist member of the Reichstag. Addresses were made by several local socialists, including the leader of the party, Dr. Ernst Schmidt, who commended the assassination of the Czar.

The Madrid Cabinet have proposed to the King to grant amnesty to Protestant clergymen suffering imprisonment for holding divine worship in Catalonia without having complied with the stringent regulations of the late Cabinet. The Government have also instructed the authorities to abandon all prosecutions against native Protestants and agents of Bible societies.

President Garfield sent to the Senate for confirmation, the following names of persons to form his cabinet, and they were promptly confirmed by the senate, viz: Secretary of State, Jas. G. Blaine; Secretary of the treasury, William Windom, of Minnesota; secretary of war, Robert T. Lincoln, of Illinois; secretary of the navy, William H. Hunt, of Louisiana; secretary of the interior, Samuel J. Kirkwood, of Iowa; postmaster-general, Thomas L. James, of New York; attorney general, Wayne MacVeagh, of Pennsylvania.

The remains of the Czar will lie in state in the chapel of the Palace for fifteen days.—The Princess Dolgorouki, the morganatic wife of the Czar, has left St. Petersburg and will not return.—Services commemorative of the death of the Czar were held on Tuesday afternoon at the Russian Embassy, Washington. The members of the diplomatic corps were fully represented.—In the House of Commons on Tuesday afternoon, Mr. Gladstone moved an address to the Queen, expressing the sentiments of the House relative to the assassination of the Czar. Sir Stafford Northcote seconded the motion. The address was unanimously adopted; as was also a resolution of condolence with the Duchess of Edinburgh.—In Nihilist circles it is accepted as a fact that their organization, and is not due to private revenge. In the course of the next few days the Russian Nihilists committee will, it is said, issue a statement of the whole affair, avowing the act as perpetrated at their instigation, and attempting to justify it.





BOOK STEWARD'S DEPARTMENT.

S. F. HUESTIS, Book Steward

RECEIPTS OF 'WESLEYAN'

Week ending March 16th, 1881.

Table of receipts for the Wesleyan department, listing names and amounts.

MARRIED

At Barin, N.E., on the 19th January, by the Rev. S. Mathews, Joseph, second son of John Mitchell, Esq., to Jane Sprague, youngest daughter of Robert V. Sprague, both of Barin.

DIED

At Walpole, Mass., Feb. 7th, sweetly fell asleep in Jesus, Charles Herbert, sixth son of Charles and Sophia Boultonhouse, aged seven years and three months. Death was from diphtheria.

STAMMERING CERTIFICATE.

We, the undersigned, residents of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and often pained to witness her struggling with that impediment, stammering, have now much pleasure in testifying, through this medium, that she has been relieved of the above referred to difficulty.

INFANTS HOME.

The Treasurer of the Infant's Home, acknowledges with thanks \$1.50 from Tryon, P.E.I., per Rev. J. S. Phinney.

PREACHERS PLAN.

Table of the Preachers Plan for Sunday, March 20, 1881, listing names and times.

THE ARGYLE

BOOT AND SHOE STORE, 147 ARGYLE STREET.

The subscriber, thankful for past favors during his ten years' stay in his old stand, now begs to remind his friends and the public that, having cleared out at auction the balance of former stock, he is now prepared to wait personally upon his customers in his.

NEW ESTABLISHMENT,

which, for convenience and general adaptability to the wants of the public, is unsurpassed by any shoe store in the city. We shall endeavor in the future, as we have in the past, to sell the

BEST GOODS

AT THE

LOWEST PRICES

or misrepresent nothing, and to refund money if goods do not suit.

E. BOREHAM,

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OR FALLING SICKNESS

PERMANENTLY CURED—NO HONORS—BY ONE MONTH'S USAGE OF DR. GONLARD'S CELEBRATED INFALLIBLE FIT POWDERS. To convince sufferers that these powders will do all we claim for them we will send them by mail, post paid, a FREE TRIAL BOX.

CONSUMPTION

Positively Cured.

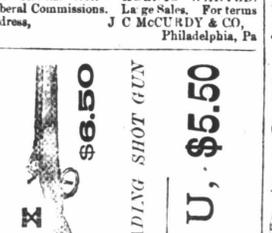
All sufferers from this disease that are anxious to be cured should try DR. KISSNER'S CELEBRATED CONSUMPTION POWDERS. These Powders are the only preparation known that will cure Consumption and all diseases of the THORAX AND LUNGS—indeed, so strong is our faith in them, and also to convince you that they are no humbug, we will forward to every sufferer, by mail, post paid, a FREE TRIAL BOX.

TESTIMONY OF THE AGES

Or Confirmation of the Scriptures.

A new and massive work, containing nearly 6000 distinct testimonies gathered from ancient and modern sources, forming a splendid Treasury of Arguments, Facts, Illustrations and Evidences of the Truth of the Word of God. One MAGNIFICENT VOLUME. 1000 Royal Octavo pages. 100 Illustrations. Full index. Four styles of binding. Price low. Descriptive Circular free. AGENTS WANTED. Liberal Commissions. La Grande, P.O. terms address, J. C. McCURDY & CO., Philadelphia, Pa.

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Any person wishing to purchase will do well to call and examine the premises. Terms can be made favorable for purchasers.

EST. The above described Farm will be in the market until the 1st of May next ensuing, if not sold previously. WARD NELLY.

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Choirs and Societies will do well to end the musical season by performing either a Sacred Cantata, as *Buck's 46th Psalm* (\$1) or *Chadwick's splendid Joseph's Bondage* (\$1) or *Butterfield's Belshazzar*, who have had a very successful experience as song writers and composers. Their book is one of the best ever made. The BEACON LIGHT has many noble hymns, and the sweetest of melodies. Specimen copies mailed for thirty cents; Liberal reduction for quantities.

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IN CANADA.

BY REV. GEO. H. CORNISH

To the numerous inquiries in reference to this work, the Book Steward has pleasure in stating that the manuscript has been placed in the hands of the printer, and will be ready for publication in a few days. It will be issued as speedily as consistent with the work so valuable, we have looked over the thirteen hundred pages of proof with great pains, and we believe the Author has been careful to secure the most accurate copy. It dates from the beginning of the year 1880, and contains a full and complete list of all the churches, societies, and individuals connected with Methodism in Canada. It will be ready for delivery to subscribers early in the new year. WILLIAM BRIGGS, Book Steward.

1881 SPRING 1881

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March 11-1y

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