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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.  
All articles to be inserted in the paper and all notices should be addressed to T. WATSON SMITH.  
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 quarter 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 fixed by a clock, so that the members of the church who may 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."

### 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 staleness 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 the atonement. 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 fathom 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 the 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 slip, over the paper announcements of the day, and it may be as delicate as the touch of a sensitive plant, or as peculiarly insidious as the preacher on a hard ground has to wade 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's 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 unrenowned 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 ac-

quaintance, 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-repent 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 keeful of his tongue and how, or he'll break his influence and lose his religion when he's least expectin' it. It's the little foam 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 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 undivided pr ther on, he Sabbath please you; but only 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 lri ing the "Br what lesson poem. "I means, and did." Her Yet this is a dialogue app an occasi- mention but "Hypocri cy, spoken by at age." Our more appro concern "that not "ajar"—let us not be robbed of a full repast.

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 o ad let the two banks pieces and ture, rally selling—a objects of searching agents, on expense, a of all the witnesses, numerous fill a you been d and moral will acknowledge of Method and meet pres should be of sin receives his own charges.

A good age, with cross with h when ma prep always to, it is a very am and try a low?

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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.

the most compet- differ. The —We are a lit- tioning the fact improved in its and also in the its editorial work present manage- te our brethren we still hope to dily and honora- same time the of our circuits ing "succeeded by the very best Lower Prov- these views is must be right, matter from one trolled papers of one. We also of our Horton om but one of us which often during hours' rest.

to promote on the several of this city the last week, committee of the at a large num- pastors of the on Thursday of Brunswick ad partaken of to which was taken by whose cheery in appropriate sic and well- followed. An his kind—with, time to get that respecting —would re- that branch of ge and intelli- w are engaged.

Monday ment of the Russia. The tency rarely of their own his destruct- tion was a of policy it A delay of freed the op- under which his successor and conces- monarch must ment for the in the many.

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 in the *Illustrated Standard Series*, published by Mann & Co., New York. Every number contains thirty-two pages, with engravings of novelties in science and the beautiful arts. Ornamental wood work, pottery, vase and objects of modern and ancient art are nicely shown. The number before us contains an rare illustration of Capt. Lead's proposed ship-railway across the Isthmus, a novel hydro-aerolite railway, and several other interesting illustrations. 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 thirty thousand pounds of railway iron and driven by six locomotives, attached a snow choked cutting, had *overcome!* 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 shovelers. 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. 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 Coste 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 adjourn the Legislative Assembly and Council of P. E. Island, and to substitute 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 to 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 trichinina.

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 *Dona*, 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.

CORRESPONDENCE.

METHODISM IN CHESTER, N. S.

It was not uninteresting to your readers to know how our cause is progressing in this quiet little town. About a year ago some half dozen earnest men felt desirous of forming themselves into a "society," that they might the better carry on the work of God in the place.

It was a noble undertaking for the few, but they gave themselves to prayer and meditation. Meeting from house to house, they sought to scatter the good seed of the Word, some of which fell into good ground—into hearts prepared by the Holy Spirit. Some were brought to a saving knowledge of Christ, and others were deeply impressed about their souls' eternal welfare. It is only just to remark that the energetic labors of Bro. A. S. Tuttle, the pioneer missionary in the field, tended much to consolidate the little band and give them a desire to prosecute the work still more zealously. It was uphill work, so to speak, but they were animated by high and holy motives. Not despising "the day of small things," they believed that God would bless and prosper the work, and so they continued to watch and pray, though their faith often wavered. Bro Tuttle frequently visited them and preached the Word in the Temperance Hall, sometimes to a pretty fair audience.

Those who professed faith in the Lord Jesus Christ, were, after due examination, publicly admitted into Church fellowship, the number being eighteen. Thus organized, they immediately set about the work of erecting a suitable house to worship in, which was undoubtedly the greatest undertaking of all.

The six male members, hoping against hope, started to the woods and soon felled what they termed "the frame," still doubting the possibility of erecting a temple for the worship of God. However, the work, once started, was carried right along, and many kind friends contributed their assistance to the few brethren who had undertaken such a grave responsibility.

A young man was sent among them as missionary, while the Church was in course of erection, and this enabled them to have public worship twice each Sabbath, and also to extend their borders. Good results followed: souls were saved; the careless were aroused; and God's work was greatly revived in the whole community.

The new church was at length finished, and the "head-stone thereof was brought forth with shoutings, grace, grace, unto it!" On the 10th ult. it was formally opened and solemnly dedicated to the service of God.

Rev. R. Smith, President of the Conference, preached the dedication sermon from Psalm 46: 5—"God is in the midst of her, she shall not be moved; God shall help her, and that right early." The preacher defined "The Church" as including all believers on earth, by whatever name known among men, and the redeemed in heaven; then showed she derived her life, power and holiness from one God, the Father of all, who dwells in the midst of His Church, so that she shall not and can not be moved; and urged that the promise contained in the last clause should stimulate us with new energy to go forth, since He that has promised to help His Church, and that "right early," will assuolently fulfill His promise and be with us in all our work. After some further remarks regarding the neat appearance of the plain, though modest, edifice which had now been dedicated to God, and having commended the liberal and enterprising spirit of the small congregation, the preacher closed with a peroration full of wise counsel and encouragement to those engaged in the work. The sermon was clear, logical and elegant throughout, and made a deep impression upon the congregation present, who numbered upwards of two hundred persons. Rev. A. S. Tuttle assisted in the dedication services, after which two adults received the ordinance of baptism at his hands upon profession of their faith in Christ.

Twelve persons who had been for some time on probation and who had given satisfactory evidence of their conversion, now surrounded the communion rail, and on answering the questions contained in the formula, were publicly received into full membership and given the right hand of fellowship.

The afternoon service was of a social character, and proved a source of blessing to all present. Many eyes were filled with tears as we sat and considered the way by which the gracious Lord had led us, and how the feeble efforts of the two or three had been so abundantly blessed that we could now sit in the neat little Church which had been begun and so much that tended to discourage and oppose. Mr. Tuttle could scarcely give expressions to his feelings as he remembered how he had begun, scarcely a year before, to labor among them, and how to-day he looked around on a congregation, small, it is true, but one almost free from debt or any other encumbrance, and willing to go forth to work for Jesus. A preaching service in the evening, conducted by Bro Tuttle, closed a "red-letter day" for Methodism in Chester. Dinner and tea were provided by the ladies of the congregation in the Town Hall, and the proceeds were devoted towards clearing off the small debt on the building, which amounts to about \$70.00.

The work is still going on in our midst and we have confidence of God's presence with us. We have meetings at Marriott's Cove and Baker's Settlement every week, and will soon occupy Chester Basin. The Lord seems to give us larger blessings outside than in Chester itself. We are about taking

a number on probation who seem to be much exercised in spiritual matters. We must go forward, and if we be steadfast, unmovable, always abounding in the work of the Lord, we may rest assured, our labor shall not be in vain in the Lord. M.

BURLINGTON CIRCUIT.

MR. EDITOR.—Allow me to state the unquestioned fact that the WESLEYAN is constantly becoming more popular. By those capable of judging, it is now considered, a well-conducted family newspaper. It is thoroughly responsible, yet unsectarian. Providence, grace and common-sense have kept it remarkably clear of controversy. Yet, from some judicious intimations and arguments, logically presented, in defending the truth, there is no doubt but that the present incumbent of the editorial chair is ready, when necessity requires, to wield the controversial pen.

A little more circuit intelligence would doubtless add to the interest of the paper. For this the editor is not responsible. Perhaps more might be done, ought to be done, in this direction, by your numerous, and literary agents. Intelligence respecting religious prosperity is the best of all news. I appose the next best, especially in those days of large "deficiencies," is that of financial prosperity. As I cannot say much respecting the former, in reference to this circuit, a few items concerning the latter may not be devoid of interest.

I will not state particulars. Suffice to say that a considerable item of circuit income is obtained in connection with donation meetings. The result of five held this winter has been \$226, nearly all in cash; an advance on last year of \$25 00.

It is pleasant to live among a people who give such pleasing manifestations of their affection for, and confidence in, their pastor. G. O. H.

MEMORIAL NOTICES.

RE-UNION. The winter of affliction is o'er, Her struggle is ended at last, And sorrow and death are no more, The soul hath overtaken her mate, And caught him again in the sky, Advanced to her happy estate, And pleasure that never shall die.

MRS. ELIZABETH MORRIS. Died at the residence of her son, Madison Morris, of Manchester, Gaysboro' Co., on Sunday morning, the 2nd of January, 1881, Elizabeth, (relict of the late Edward Morris), in the 89th year of her age; leaving five children, 30 grand children, and 11 great-grand children to mourn their loss. Her end was peace. M. M.

EVERETT TUPPER. Son of the late James Tupper, of Berwick, died Jan. 24th, 1881, aged 24 years. About five years ago he gave himself to the Lord. The choice to follow Christ was calm and decisive; and his subsequent life and character showed that his religious principles were firm and abiding. More than a year before his death he removed to the United States to follow his vocation. Soon after his arrival there the symptoms of his disease appeared. Medical skill was unavailing either to cure his complaint or to arrest its progress. After bravely following his calling for more than a year, while at the same time suffering from his insidious malady, he came home to his widowed mother for change and rest; he found both—change where "the inhabitant shall not say, I am sick," and rest where there is "neither sorrow nor crying, neither shall there be any more pain." During his failing health and strength his characteristic firmness and Christian fortitude were maintained. When hope of restoration to health was abandoned, and the unmistakable shadow of death was deepening, his faith in Christ prevailed. He calmly met the end, testifying, "It is easy to die when Christ is with you."

LIZZIE LYDIARD. Wife of George E. Lydiard, of Berwick, and daughter of Edwin and Nancy Nichols, died February 6th, 1881, aged 23 years and 6 months. She was suddenly stricken down in the very bloom of life, and apparently in perfectness of health. Only three or four days sufficed for inflammation of the lungs to bring the fatal result. The coming was sudden and unexpected. Until a short time before she passed away, no one looked for the end; probably she did not herself. No long and gradually-approaching illness called her away. The cry, "Behold the bride-groom cometh, go ye out to meet him," broke suddenly and emphatically upon her ear. The preparation to meet that summons was not delayed until the call was heard. God-fearing parents had early dedicated her to God. The benefits of Christian influence and teaching was shown in that when reaching years of understanding she intelligently assumed the profession and obligation of a follower of Christ. Her opening years were a show how vital and sincere was that profession. Naturally quiet and gentle, as she sought to "adorn the doctrine of God our Saviour in all things," so the reciprocal results followed—her life and character were adorned with that which is "lovely and of good report." One who knew her in early girlhood, and had observed the growth of her character, said, "She was one of the best and loveliest girls ever raised among us." Just before her departure, a Christian lady, seeing the end was suddenly coming, asked regarding her hope and trust. The answer, whispered in weakness, but strong in faith:

"In my hand no price I bring, Simply to the cross I cling," was her last utterance on earth. And on the bright Sabbath morning, when she was wont to go with her husband to the Sunday-school and Church, "Her quiet eyelids closed, she had Another more than ours."

DAVID ELLIOT, OF BELMONT, CO., N. S.

It is my painful duty to chronicle the death of brother David Elliot, who departed this life on the 5th of Feb. This event is painful to us as a church. His death was unexpected to himself as well as to others. He had been attacked by measles, but was not considered dangerously ill until one hour before his death,—one short hour! Very sad this seems to us; but we thank the Lord who bought us that his peace had previously been made with Him. He appeared all at once to realize that he should die, and calling his aged mother to his bedside, he announced to her that he was dying, shook hands and bade her and the other members of the family an affectionate farewell. He then spoke of his past experience, regretted that he had not been more faithful, but expressed unwavering trust in his Redeemer. We deeply sympathize with his bereaved mother, sisters and brothers. As a society, we mourn with them, for he will be missed in the Methodist Church at Belmont more than at any other place, his own home excepted. We cannot remember any good work having been undertaken for Christ in this place in which our departed brother was not an active co-worker; and as the different ministers who have labored on this circuit shall read these lines, we know that they will each remember much more than a cup of cold water given to a disciple in the name of a disciple by Brother Elliot. Now that he has been called up higher, we cannot see how we shall succeed without him; but "the Lord will provide." Much more might be said, but I will close by saying, that "he was a just man, and feared God," and that our zealous and sympathetic pastor, Mr. Robinson, improved this sad event by a faithful appeal to the living. S. D.

MISCELLANEOUS.

THE DOCTOR AND THE CLERGYMAN.

No two professions should come into such intimate and cordial relations as those to which belong the healers of the body and the healers of the mind. There can be no more fatal mistake than that which brings them into hostile attitudes with reference to each other; both having in view the welfare of their fellow creatures. But there is a territory always liable to be differed about between them. There are patients who never tell their physician the grief that lies at the bottom of their ailments. He goes through his accustomed routine with them, and he thinks he has all the elements needed for his diagnosis. But he has seen no deeper into the breast than the tongue, and got to nearer the heart than the wrist. A wise and experienced clergyman, coming to the patient's bedside—not with the professional look on his face which suggests the undertaker and the sexton, but with a serene countenance and a sympathetic voice, with tact, with patience, waiting for the right moment—will surprise the shy spirit into a confession of the doubt, the sorrow, the shame, the remorse, the terror which underlies all the bodily symptoms, and the unbending of which into a loving and pitying soul is a more potent anodyne than all the drowsy syrops of the East. And, on the other hand, there are many nervous and over-sensitive natures which have been wrought up by self-torturing spiritual exercises until their best confessor would be a sagacious and wholesome-minded physician. . . . It does not seem as if any theological student was really prepared for his practical duties until he had learned something of the effects of bodily derangements, and, above all, had become familiar with the gamut of mental discord in the wards of an insane asylum—Oliver Wendell Holmes in North American Review.

CHRISTIAN WIVES.—"She was pretty and charming, but I chose the Christian girl for my wife," said a gentleman the other day. And he chose wisely. Heathendom is just now confirming the wisdom of such choices, saying a letter from Ceylon: "It is a noticeable fact that when Christian women are married to heathen husbands, generally the influence in the household is Christian. The children usually receive a Christian training, and grow up as Christians. Whereas when a Christian man takes a heathen wife, he generally loses his Christian character, and the influence of the household are on the side of heathenism." The need and the influence of educated Christian women at the head of the household, the world over, can hardly be overestimated.—Congregationalist.

"I'M AFRAID TO DIE RICH"—Such was the reply, not long since, of a man who was asked for his liberty in departing. He had just been giving a large sum to a certain benevolent object, when a friend inquired, "If it was not more than he could well afford, and why it was that, with all the demands upon him for his business and his family, he gave away so much." And his reply—"To my mortification, I am but God's steward, and I'm afraid to die rich!"

BREVITIES.

Probably the man who never made a mistake in his life never made any thing else.

The Boston "Transcript" figures up that it costs the average American \$5 for patent medicine to digest \$1 worth of food.

The world judges us better than we know, for though its hands may feel the hands of Esau, its ears distinguish the voice of Jacob.

Good pictures not only adorn a home, but they also turn it into a school. And to be good, pictures need not be costly, but only pictures of good things.

A clergyman, meeting an inebriated neighbor, exclaimed, "Drank again, Wilkins!" to which Wilkins, in a semi-confidential tone, responded, "Sho an' I, parson!"

Mark Lemon once said that it is with narrow-souled people as with narrow-neck bottles—the less they have in them the more noise they make in pouring it out.

A Baptist minister in Chicago, advises his associates to lean short-hand and "come down on their congregations with fewer and more ponderous words."

Take a company of boys chasing butterflies, put long-tailed coats on the boys, and turn the butterflies into geese, and you have a beautiful panorama of the world.

"You have too much style," said an old critic to a young writer. "Style is only a frame to hold the thoughts, as a window sash holds the panes of glass. Too much sash obscures the light."

A distinguished merchant, on a great judge of character, once said, "When I see one of my apprentices or clerks riding out on Sunday, on Monday I dismiss him. Such a one cannot be trusted."

A young lady dressed in much false hair, was warbling at the piano, and when her mother summoned her to assist in some household duties, her rosy lips opened poutingly, and snapped out, "Oh, do it yourself," and then went on singing, "Kind words never die."

When the old sailor came home from a whaling voyage, he saw at once what ailed the preaching: "The minister's smart enough and he says a great many good things, but the sermon don't have any harpoon in it." The farmer meant the same thing when he said of the clergyman: "He's a good man but he will rake with the teeth upward."

Lowell once said: "With the gift of song Carlyle would have been the greatest of epic poets since Homer." But it may well be doubted if the gift of song would have made him a poet, for Carlyle has himself said: "It is one of my constant regrets in this generation that men to whom the gods have given a genius will insist in such an earnest tone as ours has grown in bringing out their divine gift in the shape of verse, which now no man reads entirely in earnest."

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker: "Does thee believe in France?" "Yes, for though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did thee ever see thy own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thee has any?"

He was a very bright young man, a teacher, and fitting for college. He was asked to go to ride on Sunday. He went, was invited to take his first glass of beer and yielded. It was the first step downward. He married, but his wife and two little children were obliged to leave him. When we saw him he was a complete sot. "If I had not taken that first glass," he wrote to a friend of ours, "I should have been a man, but now I am a wreck. There is no hope!" and he died as he had lived. Nobody knows where the first glass will lead. You are safe without it.

Two great orators of antiquity differed widely from each other in the effect produced on their respective audiences. Cicero's hearers went away, saying, "What a splendid orator!" Those who listened to the philippic of Demosthenes, forgetting the orator, thought only of the oppressed country and with one voice exclaimed, "Let us go and fight Philip!" The best preacher is not he who sends away his hearers pleased with him and satisfied with themselves, but he whose hearers hasten to be alone with God and with their own heart, trembling at sin, and yielding to the Saviour.

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Has resumed practice on his own account, No. 42 BEDFORD ROW.  
Money collected, and all the branches of legal business carefully attended to.

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**DR. H. WOODBURY**  
Graduate of Philadelphia Dental College.  
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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,

147 Argyle Street.

FITS, EPILEPSY

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. As Dr. Gonlard is the only physician that has ever made this disease a special study, and as to our knowledge thousands have been PERMANENTLY cured by the use of these POWDERS, we will GUARANTEE A PERMANENT CURE IN EVERY CASE OR REFUND YOU ALL MONEY EXPENDED. All sufferers should give these Powders an early trial, and be convinced of their curative powers.

Price, for large box, \$3.00, or 4 boxes for \$10.00, sent by mail to any part of the United States or Canada on receipt of price, or by express, C.O.D. Address,

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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.

We don't want your money until you are perfectly satisfied of their curative powers. If your life is worth saving, don't delay in giving these POWDERS a trial, as they will surely cure you.

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Send for BROWN BROS. & CO. and get one of their illustrated descriptive CATALOGUES OF SEEDS AND BULBS.

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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 minute accuracy. It dates from the beginning of Methodism in several Provinces of the Dominion, and contains a full and complete history of the denomination, and is a most valuable and interesting work, and every layman connected with Methodism.

The publisher hopes to have it ready for delivery to subscribers early in the new year. WILLIAM BRIGGS, Book Steward.

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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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Inflammations or Pains seated in any part of the body; Diarrhoea; Bites and Stings of Insects; Dysentery; Colds and Coughs; Chills; Toothache

For Diphtheria and Sore Throat it has particularly proved itself to be the best article of children and adults, especially during the past two years, when it has been so prevalent. It is equally effectual for Quinsy, and for Sore Throat, Sprains, Rheumatism, Felons, Fleas, Etc.

Spinal disease or Affection of the Spine it should be used in connection with the Nerve Liniment.

It will cure a Horse's Cough; Cut and Wounds of every description, on man or beast, like magic; as well as all ailments for which Liniments are used. This preparation is recommended as a perfectly safe remedy, being entirely free from the opening ingredients so commonly found in popular Liniments which render the patient so liable to take cold, which they invariably do. For internal use as a gargle it should be administered with water.

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We feel confident of selling our WHOLESALE CUSTOMERS who have so liberally patronized us in the past.

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