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The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

The sermons that have become historic as the instruments of mighty revivals have uniformly received their inspiration in the closet.—*Herald and Presbyter.*

Dartmouth College is mentioned by *The Boston Transcript* as being in a critical condition. Its faculty are divided, its finances are embarrassed, and its freshman class is unusually small. *The Transcript* thinks that the remedy for these evils is the immediate resignation of President Bartlett.

Mr. Macphee, of Oban, has signified his intention to give £1000 to the Tain Free Presbytery, the annual interest to be used by each minister in succession for the purpose of his taking a holiday. Mr. Macphee lately gave a similar sum for the same object to the Free Presbytery of Lorn.

On the question whether it is well for a minister to burn his old sermons, thus bringing himself under the stimulus of a necessity to prepare new ones, a Southern minister says that the question was settled for him by Sherman's army. His study lay directly in the way of the march to the sea, and four hundred sermons became a burnt offering, ascending in smoke, with his house, as the host marched on.—*Presbyterian.*

The last census reveals a very promising tendency in the South—the breaking up of large estates and the increase of small land-holders. This is prominently the case in Georgia, where there are now more than double the number of land-holders than there were previous to the war. This state of things is a marked indication of prosperity among the population generally.—*Central Advt.*

One of our preachers was wishing the other day that his people had the zeal of his Baptist neighbors. Perhaps the following from the *Herald* will explain why Baptists are so lively. It is from a Baptist preacher: "A gentleman has just given me the enclosed, with the request that you send the *Herald* to two poor members of my church. Nearly every head of a house in my church now takes the *Herald*, and I feel satisfied."

Murat Halstead, Editor of *The Cincinnati Commercial*, celebrated yesterday his silver wedding. The occasion revealed to him the interesting fact that many of the people who have been calling him the hardest names really thought the most of him, and that he had a great many more friends and well-wishers than he could well have imagined, in the hurly-burly of sharp political discussion and personality of which he is generally the centre.—*N. Y. Tribune.*

Lillian B. Norton, who has been singing at St. Petersburg, and has contracted to sing at the Grand Opera House in Paris, is a granddaughter of "Camp-Meeting John Allen" of Maine. The veteran preacher is proud of his distinguished granddaughter, but doesn't admire her new-fangled style of singing. "Give me the old Methodist hymns," he says, "such as the brethren and sisters sing at Old Orchard, Dresden and Northport."—*Zion's Herald.*

Bishop Doane, of Albany, N. Y., in a report lately made, enumerates three parties from which the new Episcopal church in Mexico will receive opposition: "From Rome, which controls the wealth and social influence of this nation; from learning; in the hands of the theists, infidels and spiritualists; and from several denominations, whose agents have abundance of money to carry on very extensive operations. The Methodists, Congregationalists and Presbyterians laboring in that country are thus ranked with theists and Romanists."

The late financial crash in Paris is the most disastrous blow to French society which it has felt for many years. The fact that the bankrupt Union Generale had received the Pope's blessing ought to have put people on their guard; the Papal benediction of late years has almost invariably been the precursor of bad luck. The Emperor of Austria loses, it is reported, 30,000,000 francs, the son-in-law of the King of Belgium 3,000,000 francs, while the Comte de Chambord, the head of the Bourbon family, counts his loss at 5,000,000 francs, and the Prince de Broglie estimates his at 17,000,000 francs.

Mr. J. Carvell Williams has addressed the following letter to the editor of the *Times*: Sir,—A year ago I was allowed to call attention in the *Times* to the fact that the first name on the Mathematical Tripos list at Cambridge was that of a Nonconformist, as it had been in the two previous years also. May I now say that the Senior Wrangler of this year—Mr. R. A. Herman—is the son of a Nonconformist deacon and the nephew of a Nonconformist minister? Thus in four successive years—1879 to 1882—and in fifteen out of twenty-two years this Nonconformist attained this distinction.

A benefited clergyman in the county of Suffolk, the *Book* states, a few years since started a nunnery. This nunnery, it appears, has been closed in consequence of some of the young ladies who entered it having married, and of others having joined the Church of Rome. One of the young ladies now demands from the clergyman a reconveyance of all her property, on the principle of resulting trust, since she conveyed it to him for a purpose which no longer exists. The clergyman has, it is said, refused to reconvey, and an action has been commenced against him, and will shortly be heard in one of the Chancery Courts.

Certainly the Free Presbyterians of Scotland need some instruction on one or two moral questions. A mission church was to hold a fair in Glasgow, and in the presbytery a motion was offered recommending that those in charge should allow no raffling. This stirred up the gamblers' friends. Mr. Fletcher moved the previous question, stated that the talk about raffles and gambling was downright squeamishness. Mr. D. Ogilvie said it was merely a mode of distributing the goods. It was the only thing he did at bazaars and was no more gambling than was children playing at pitch and toss. The motion was lost by a vote of 19 to 3.—*N. Y. Independent.*

Zion's Herald says: Every citizen feels a just pride in the elegant courtesy with which President Arthur administers the hospitalities of the White House; but only a throb of pain and a blush of shame followed the ostentatious announcement, that at his late reception his guests would be entertained with six kinds of wine. We should think this might almost raise the colour on the fair face of the portrait of Lucy Hayes hanging upon the wall of the President's mansion. It certainly enhances, in the hearts of the temperance people of the United States, the rare virtues of this beautiful and honored lady, to read such a telegraphic item.

The *Baltimore Methodist* says: Prohibition is a failure. It is a failure in Maine. It is a failure in Kansas. That is, it fails to promote the liquor traffic and to enrich brewers, distillers, and saloon-keepers. It is such a tremendous failure that the Brewers' Congress feels itself justified in pledging a million dollars to secure the repeal of the prohibition amendment to the Kansas Constitution. It is such an utter failure that the whole liquor interest of the United States is aroused to fight its battle on Kansas soil in the fear that this "failure" will become epidemic in the country. Just bear these facts in mind, reader, when some one tells you that he opposes prohibition because it is a "failure."

A man rented a pew in a Canada church, and then slept and snored so as to disturb the people. The congregation brought an action at law to compel him either to abate the nuisance of snoring or to stay away. After protracted litigation, the Court has now decided that the man has a right to use his pew just as he would use a sleeping car. He may remain awake and listen to what is going on, or he may take his ease in slumber. Snoring is held to be an involuntary act consequent on slumbering, and involving no malicious intention of disturbing a congregation. The decision has created much astonishment. If that decision is sustained, the result will be a mighty argument for free seats.—*Christian Advocate.*

The question of what constitutes a respectable number of persons to found a church was decided by Judge Trunkney recently in the State Supreme Court of Pennsylvania. The will of Charles Macaulister provided that if, within five years after his death, "a respectable number of persons" could be found to form the nucleus of a Presbyterian Church at Torresdale, in the outskirts of Philadelphia, his executors should build the church and provide in part for the pastor's salary. Eighteen persons started a church organization and claimed the fulfillment of the bequest, having been duly recognized by the Presbytery. The Executors resisted the claim, but the lower court affirmed it, and now the Supreme Court decided that, in the absence of proof to the contrary, the Presbytery must be considered a competent judge of the qualifications of its branches, and the court below must be held to have ruled properly.—*Christian Union.*

IN FRANCE.

Miss Warren, the daughter of Bishop Warren, furnishes the *Christian Advocate* with an account of the work being done in France by the Rev. W. Gibson, an English Wesleyan minister. Miss Warren says:—"An account of the evangelistic work under the direction of Mr. Gibson would not be complete without mention of Honfleur. The work here was not begun by him, but by a Russian nobleman named Count Bobrinsky. The question at once arises, How happens it that a Russian nobleman should be holding evangelistic meetings? The explanation is so interesting that it cannot be withheld. Over eight years ago Lord Radstock held a series of meetings in the Wesleyan church in Paris. There he met many Russians, and, becoming greatly interested in them, determined to go to Russia on an evangelistic tour. Among his congregation one evening in St. Petersburg was the Countess Bobrinsky. Wishing to hear more, she invited Lord Radstock to pass an evening at her house. When she told her husband of the invitation she had extended, he said he was very sorry any such engagement had been made, for he was not at all anxious to meet any such man. But as he did not feel at liberty to do violence to the laws of hospitality and politeness he consented to remain in the room, intending to excuse himself after a short time. When the evening came, however, he felt the same attraction that had won his wife, for he remained all the evening, listening attentively to his guest. He determined to write a pamphlet refuting the doctrines and theories advanced by Lord Radstock. He applied himself with such honesty to the study of these doctrines, that by the time his pamphlet was completed he was a converted man. Since then he has made many journeys, holding evangelistic meetings. About four months ago he arrived in the harbor of Honfleur. Going into the town, he invited all who would accept to attend religious services the next night on board his yacht. The people came in such numbers, and seemed so eager to hear the word, that he determined to hire a hall where services could be regularly held. Meetings of one hundred and fifty to two hundred people were held every night for three months. In that time over sixty people were converted, twenty-four of the number being sailors. A Norwegian vessel arrived in port one day, and, as usual, the captain and crew spent the first night on shore at the cafe. There they happened to hear of Count Bobrinsky's meetings, and resolved to attend the following evening. Their attendance resulted in the conversion of the captain, mate, and every sailor. When they left port their ship seemed a little world where the millennium had already begun. When Count Bobrinsky was obliged to return to St. Petersburg, he was anxious to secure a shepherd for the little flock he had gathered; he therefore asked Mr. Gibson to take it in charge. A second pastor had just been appointed to Rouen and he was transferred to Honfleur."

The London *Watchman* says: "We had the pleasure a few days ago of hearing from Mr. Alderman M'Arthur, M.P., an account of a recent visit to Malta. He arrived in the island on the last day of the old year, and was present at a delightful and crowded Watchnight Service in the Soldiers' and Sailors' Home. He was glad to find that, under the admirable control of the Rev. J. and Mrs. Laverack, the Home was very popular and was doing a good work. In addition to refreshment-rooms, and rooms for social intercourse and for religious services, thirty beds were provided, and were much in use. On the Sunday he attended the Wesleyan service, to which the soldiers were marched, and the sailors from vessels in port were brought in boats. Probably 400 men were present. The sermon by Mr. Laverack was admirable, the congregation most devout, and the singing general and hearty. At the close of the service he felt constrained, with the permission of the minister, to say a few words to the men. In the afternoon nearly 100 joined in the Covenant Service, and in the evening the Home was crowded at the fellowship and prayer-meeting. Many told of their recent conversion; others made touching statements of more mature Christian experience, and led in prayer. The meeting was continued to a late hour. On the Monday Mr. M'Arthur visited several vessels of the Royal Navy, and was pleased to hear that in almost every one Methodist meetings were held. He was convinced that, so far as English soldiers and seamen are concerned, there could be no more promising field for evangelistic work than Malta, and that our ministers stationed there deserve help and warm encouragement. He was glad that a new chapel was to be erected. It would occupy a very suitable site, and would seat about 450 persons. The Rev. G. W. Oliver, B.A., supplemented Mr. M'Arthur's statement by referring to a letter from Mr. Simpson, of Barcelona, giving an account of a recent visit of H.M.S. *Invincible*. While the vessel was in the harbour fifty or sixty men were marched each Sunday to the Methodist Chapel. This circumstance had produced a marked and beneficial effect on the town, and had been commented upon to the advantage both of England and of Methodism by the newspapers. Better still, many of the men were

RESULTS OF METHODISM.

Men who could see nothing in the logic of Berkeley or the ethics of Butler, for whom Paley's twelve men had no message, saw before them, felt within them, new manifestations of Divine power. God not only lived and reigned somewhere and somehow; He was actually present among them. The triumphs of Christianity and the living power of Christ were not merely found in the records of early history, in the thousands at Pentecost, or the heroes and martyrs of a later age; they were to be seen and felt in every city, town and village of old England. Thus without any reasoning, with but little argument, the Deistic position was completely undermined, and the walls of the proud Jericho of eighteenth century unbelief fell flat before the blast of the new evangel. As if by magic the whole scene was changed. The closing decades of one of the "dreariest" of centuries are among the most fertile in Christian enterprise that the world has ever seen. The impulse of the Wesleys and others

was felt by all the churches, and many who criticised much of their methods caught the inspiration of their spirit. The church that could find no room within its pale for the work of a Wesley, received new life and power from its rejected sons, and all over England new life began to make its appearance. Hence the splendid efforts of philanthropists, the movements in favor of compassion for the suffering and liberty for the slave; hence the new kindling of the fire of evangelistic zeal and the missions at home and abroad that were its first result; hence the formation of the great societies that have for their object the sending forth of laborers into God's vineyard, and the giving of the word of life to every weary son and daughter of humanity.

As when, after the frosts, snows and dreary days of winter, the fresh breath of spring life touches the apparently lifeless trees and plants, and lo! they are covered with rich buds and blossoms, the promise of richer life to come, so the fresh inspiration of Christ's own life, through the Wesleys and their fellow workers, touching the dormant life of churches, the cold indifference and all but paralyzed energies of Christian men filled not only England, but the whole English-speaking world with the buds, blossoms, flowers and fruits of a new and richer spiritual life.

The quickening power, at once heaven-sent and heaven-fostered, was the truest apology for Christianity and the most effective reply to the arguments of Deism in old England. It was felt by all, says Cairns, "that the weakness of Christianity had departed, and that a more heroic age had begun."—*J. Fordyce.*

THE ARMY AND NAVY.

The London *Watchman* says: "We had the pleasure a few days ago of hearing from Mr. Alderman M'Arthur, M.P., an account of a recent visit to Malta. He arrived in the island on the last day of the old year, and was present at a delightful and crowded Watchnight Service in the Soldiers' and Sailors' Home. He was glad to find that, under the admirable control of the Rev. J. and Mrs. Laverack, the Home was very popular and was doing a good work. In addition to refreshment-rooms, and rooms for social intercourse and for religious services, thirty beds were provided, and were much in use. On the Sunday he attended the Wesleyan service, to which the soldiers were marched, and the sailors from vessels in port were brought in boats. Probably 400 men were present. The sermon by Mr. Laverack was admirable, the congregation most devout, and the singing general and hearty. At the close of the service he felt constrained, with the permission of the minister, to say a few words to the men. In the afternoon nearly 100 joined in the Covenant Service, and in the evening the Home was crowded at the fellowship and prayer-meeting. Many told of their recent conversion; others made touching statements of more mature Christian experience, and led in prayer. The meeting was continued to a late hour. On the Monday Mr. M'Arthur visited several vessels of the Royal Navy, and was pleased to hear that in almost every one Methodist meetings were held. He was convinced that, so far as English soldiers and seamen are concerned, there could be no more promising field for evangelistic work than Malta, and that our ministers stationed there deserve help and warm encouragement. He was glad that a new chapel was to be erected. It would occupy a very suitable site, and would seat about 450 persons. The Rev. G. W. Oliver, B.A., supplemented Mr. M'Arthur's statement by referring to a letter from Mr. Simpson, of Barcelona, giving an account of a recent visit of H.M.S. *Invincible*. While the vessel was in the harbour fifty or sixty men were marched each Sunday to the Methodist Chapel. This circumstance had produced a marked and beneficial effect on the town, and had been commented upon to the advantage both of England and of Methodism by the newspapers. Better still, many of the men were

truly converted, and took part in the services, greatly to the benefit of the Spanish congregation. Mr. Simpson therefore felt specially thankful for the blessed work Methodism is doing in Malta.

THE PASTORS SALARY.

If a man is fit to preach, he is worth wages. If he is worth wages, he should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for what he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages, that shall not cost him a thought, are so important.

Of what proportionate use can any man be in the pulpit, whose weeks are frittered away in mean cares and petty economies. Every month, or every quarter-day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then without a sense of special obligation he can preach the truth with freedom and prepare for his public ministrations without distraction.

Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. He is the creature of a popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness can not live in such a man, except it be in torture—a torture endured simply because there are others who depend upon the charities doled out to him. Good, manly pastors do not want gifts; they want wages. They need them, and the people owe them, but they take to themselves the credit of benefactors, and place their pastors in an awkward and false position. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way for its ministry.—*Scribner's Monthly.*

THE POSSIBILITIES OF HEAVEN.

I never forget that Christ is the center and end source, the life and glory of all; and that to be without one spot or stain as he is, to be pure as he is pure, holy as he is holy, is the crowning joy and glory of heaven. I long for intellectual expansion, but still more do I yearn for the spiritual unfolding unto Christ's own image of infinite purity and love which I hope for there. Our spiritual nature is our highest, and its perfection far more to be coveted than that of the merely intellectual; but I believe it is the union and harmony of the two which constitutes the fullest perfection in even that higher life. We are made both rational and spiritual beings with capacities for indefinite expansion in both lives—in all lives. Whatever pursuit or taste is elevating and pure, blessing to ourselves and others, we can not doubt will be enlarged and perfected there. And oh, to what wonderful and glorious height a whole eternity will bring us! If the attainments of some even here seem marvelous, what shall we behold there? It is this wonderful capacity for development which makes a human soul worth so much. When a man with all these glorious possibilities before him persists in yielding to his lower propensities, and degrading himself by self-indulgence and sin, he ruins not only what he is, but what he might be in endless ages hence. His soul is clogged, embred, narrowed down to low aims, can not rise to a glorious immortality; he has kept himself away from it. If there were no revelation of future evil to such a soul, we should see how inevitable its ruin is.—*Our Two Lives.*

A PRECIOUS GIFT.

The command to the apostolic Christians was: "Be ye filled with the Spirit." Two bodies cannot occupy the same space at the same time, and, if our hearts are filled with the Spirit of God, there is no room there for the greasy and godless world. Unbelief flies away, like the darkness at the coming of the dawn. Every grace thrives and grows. We are inspired with tender sympathy for others and become intensely solicitous for those who are living without God and dying without hope. We get some share of the feeling that Cranfield had when he prayed all night, before Dr. Edward N. Kirk came to preach to his poor waifs and street arabs in London. Of course, such praying, followed by such preaching, melted hearts of flint. When we are filled with the Spirit, we do not need to be drummed or scolded to a prayer-service, or to be baited to God's house by some prodigy in the pulpit or some novelty that piques curiosity. When filled with the Spirit the purse opens easy at the touch of charity, the tongue is unloosed to speak for Christ, and what we say and what we do is attended with a supernatural power. To be filled with the Spirit is a revival.

At this moment this wonder-working Spirit of God, on whom our very lives depend, is absolutely "grieved" away and "quenched" in too many of our churches. "Ye do resist the Holy Ghost" is the tremendous indictment that lies against every pastor and church that are now cursed with barrenness. Such churches hamstring all their own capacities, and, by quenching the heavenly fire, become like an ice-field of Siberia. The one hope and the only possible hope of all such Christians is a fresh outpouring of the Holy Spirit. This must be sought. A few persons in every church may inaugurate a new state of things, by putting themselves in the right posture before God. There may be a genuine and soul-renewing revival in any church, if only a few persons honestly, humbly, and earnestly prepare the way. There must be a clearing-out before there is a filling up; a breaking-down before God, before there is a building-up into new dimensions and beauty. When even three or four penitent Christians thrust for the Holy Spirit, and cry out for him, and make room for him, he will hear the prayer of faith and come. When the sun comes, then comes the morning. The gift of the Holy Spirit is (since Calvary) the mightiest, richest, holiest, and most unspeakably precious gift that the Godhead can bestow. It is within our reach to-day. Shall we have it? And, having it, keep it!—*Theodore Cuyler in The Independent.*

As we cannot take up a drop of water from the Atlantic and find in that drop the flow of the tides, the lifting up of the billows, the power that floats all the ships of a thousand ports, and the soft and loud music of a calm and storm; as to see the ocean, we must grasp in all its rocky bed bordered by continents—so we cannot in the face of a dying infant, or the adversity of a good man, see the government of the love of God. It has boundaries wider than these. We must wait, and what the fleeting moments of man deny, ask the great years of God to bring. The tides of the mind, the deep music of human waters, cannot be seen in the drop of life.—*David Swing.*

As that prisoner whom the French Revolution liberated from the Bastille, and who hung up his fetters in his English home, that looking on them he might bless the bitter discipline that had taught him the sweetness of liberty; even so we, looking down and back on the quarries where we were hewn and sculptured, will thank God for every wound, and will bless him for the sharp tools and stern blows that cut loose from us those coarse and selfish incrustations of the life of sense.

A little child, when asked why she thought God would forgive her, said: "That's what he's for."

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THE WESLEYAN
FRIDAY, MARCH 10, 1882.

THE QUEEN'S ESCAPE.

Men's hearts everywhere beat quickly last week at the announcement that a shot had been fired at a carriage containing the Queen. An immediate assurance that she had again—for the sixth time—escaped unhurt gave grateful relief. Of what might have been one scarce dared think; but in those moments of surprise, in which we may read chapters in the twinkling of an eye, there rushed before many minds the whole story of the wound, the fall, and the long, weary months of suffering which preceded the death of an assassinated American ruler.

No political significance, happily, can be attached to this last miserable act. It seems to have been an exhibition, pure and simple, of that desire for notoriety which so often accompanies insanity, and of that spirit which is fostered by a class of literature which covertly and at times openly teaches that full liberty on the part of the people can only be secured through the destruction of certain wealthy and privileged classes. As the result of the more caprice of a half-witted creature it calls for no such consideration, and leaves behind it no such grounds for anxiety as were connected with the murderous attempts of Orsini, or the desperate act of the murderer of the Czar; nevertheless there remains the unpleasant fact that even a lunatic may destroy a life whose beneficial influence reaches the ends of the earth.

Experiences like that through which the Queen has just passed are not without some pleasant compensations. Few sovereigns have ruled in the hearts of their people as Victoria has done; few have ever challenged, alike by civic services and domestic virtues, the deep respect of all classes of their subjects, but as years have rolled on, "God save the Queen" may have become too much the national anthem, and too little the national prayer. A national prayer it certainly was last Sunday, as winged by a spirit of thanksgiving it arose heavenward from the churches in all parts of Britain's dominions. With the despatches which have gone from our local and general parliaments have been mingled the congratulations of the nations everywhere. Even from quarters where loyalty to Britain might be suspected to be in no lively exercise, men have hastened to avow their deep sympathy with a law-abiding sovereign and a noble woman in this moment of danger. Never probably could her Majesty have carried into the needed retirement at Mentone so many proofs of world-wide regard. In this satisfaction her subjects may be partakers, as they might, under less happy circumstances, have been partakers in her suffering.

On Friday afternoon the following address, concurred in by the Senate and Commons of the Dominion, was communicated by cable to Her Majesty:

We your Majesty's dutiful and loyal subjects, the Senate and Commons of Canada, in Parliament assembled, desire most earnestly in our own name and on behalf of the people whom we represent, to renew the expression of our unwavering loyalty and devotion to your Majesty's person and Government. We were profoundly shocked, may it please your Majesty, by the intelligence which was received by telegraph that an attempt had been made on your Majesty's most honored and valuable life. We take the earliest opportunity of adding our congratulations to those which we are persuaded will come from our fellow subjects in all parts of your empire at your providential escape from so grave a peril. We are deeply grateful to the Author of all good for averting a dire calamity from your Majesty's people, and thankful to Him that your Majesty's life may still be counted among the precious possessions of your devoted subjects. We pray that the blessings of your Majesty's reign may long be continued.

Concurrence in the address was moved by Sir John A. Macdonald and seconded, in the absence of Hon Edward Blake, by Hon Alex. Mackenzie. Similar addresses have been forwarded by the local legislatures of Nova Scotia and New Brunswick.

THE CONFERENCE CATECHISMS.

A revised edition of the First and Second Conference Catechisms has recently been issued from the English Conference Office. Half a century has passed since Richard Watson, a "master in Israel," prepared the first edition of these useful compendia "for children of tender years" and for those more advanced, among the youth of Methodism. An analysis of their results, in the formation of moral and religious principle, in the aid they have given to

inquirers after salvation, and their influence upon the "wholeness" of Christian character, would be an impossibility in time, but might furnish a pleasing subject for inquiring minds in the day of eternity. The writer, from personal experience, can congratulate the Sunday-school teachers of to-day upon the possession of such aid as is afforded them by the invaluable system of International Lessons, but, from a consciousness of the benefit received through these Catechisms, he also urges all engaged in Sunday-school work to allow no plan, however good, to supersede their use. Gospel truth, in the mass, is very precious; but it is still more precious when reduced to system. The International Lessons and the Conference Catechisms are not antagonistic. In the hands of a teacher who aims to make his pupils wise unto salvation they will prove harmonious helps.

The revision of these Catechisms, under the careful direction of Dr. Pope and several other ministers named by the British Conference, will render them still more worthy of attention and use. We learn from a review in the *Watchman* that the changes in the First are but few. "One or two minor improvements, however," it says, "have been made. We are glad to see for instance that in this new edition the attempt to describe 'hell' has been eliminated. We have no sympathy with modern objections to the timely and earnest exhibition of 'terrors of the Lord,' but on the other hand, we have the strongest possible conviction that little children should be wooed—for if wooed they will be won—by the tenderest display of the love of the Good Shepherd who 'gathers the lambs with his arms, and carries them in his bosom.' A valuable new section on 'Jesus Christ and Little Children' has been added.

The Second Catechism, as revised, is said to differ in many points from that associated with our earlier years, though the reviser regards the difference, in every case, as in favor of the new edition. The "tone of the definitions" is said to be "in many cases less formal and dogmatic; definite enough to convey a clear and correct notion of the meaning of Scripture, but expressed in less conventional and stereotyped phrases." An admirable introduction to the work itself is found in the opening chapter on the "Christian Religion." In the second and third chapters the old material is skilfully recast, and in the appendix will be found a "wonderfully full and correct though 'Short Catechism of Scripture History.'" The reviser thoughtfully adds, "Children who are thoroughly grounded in these Catechisms will acquire a very precise and ample knowledge of the outlines of theology; and will take the first step in that course of Scriptural study and discipline whose result will be that, in due time, 'they shall speak with the enemy in the gate.'" These enemies, let us add, "are legion, for they are many."

FREEDOM!

In his recent appeal to the electors of St. John in behalf of the liquor traffic, the Toronto champion seems to have remembered the epigram of a certain bishop who would "rather have England free than England sober." In an eloquent defence of total abstinence before a fine audience in the Sheldonian Theatre of Oxford University, Canon Farrar addressed himself to this point and then concluded: "Do not let us then be frightened from the clear imperative path of natural duty by the bugbear of violated liberty. The moth is not free which is only free to plunge into the flame. The ship is not free which is only free to run straight upon the iron shore in the fury of the storm, with no hand of the steersman upon her helm. If freedom is to be another name for 99,000 public houses; for 39,000 beer shops; for 1,513,656 persons arrested for drunkenness and disorder in ten years; for 100,452 cases of assault in one year, of which 2,736 were aggravated assaults on women and children; for 19,525 women drunk and disorderly in London alone last year, and if these be but items in the hideous total of such a freedom—if freedom is to hear the wail of myriads of savage beasts, myriads of desolated homes, then in heaven's name let us have instead of it the beneficent bondage of virtue, the salutary restraint of Christian legislation—for such bondage is above such liberty."

In the course of the same lecture the Canon told his audience that he had been instrumental in closing an abominable drinking house in a crowded quarter of London, and that "there was not a wretched drunkard in that street who was not secretly grateful to him for doing it." A recollection of this fact may cheer some wearied temperance worker.

WISE INVESTMENTS.

If the example of shrewd, successful business men be worth anything—and the world holds it in high regard—the Methodists of the Maritime Provinces should feel no hesitation in aiding their Colleges and Academies with such amounts, large or small, as they may be able to give. The legacy left to Boston (Methodist) University by Isaac Rich, though it failed through the recent commercial depression to reach the much larger sum expected by the testator, amounted to one million dollars. Other sums, given in life, are therefore the more suggestive. Commodore Vanderbilt for the sake of his Methodist wife, gave one million dollars for the establishment of Vanderbilt (Methodist) University, Nashville, Tenn., to which one of his sons has added an additional Hall costing five hundred thousand dollars. More than half a million has also been given by George I. Seney to the Wesleyan University, Middletown, among whose graduates are the veteran Educationist, Rev. Dr. Pickard; and also Dr. Allison, the popular Superintendent of Education in Nova Scotia, and Judge King, of the Supreme Court of New Brunswick. To the same University and to Drew Theological School Andrew V. Stout, President of the Shoe and Leather Bank, has paid in principal and interest one hundred thousand dollars. In the list, too, of those who have recently come to the rescue of our own college, the public would recognise—were we yet at liberty to publish them—the names of men foremost in financial circles. Nor will it be unwise to remind our readers that the largest bequest ever made in this city to an educational institution—that of twenty thousand dollars by the late W. P. West, Esq.—was in favor of Tufts (Universalist) College, in the United States.

Let no one be depressed by these large figures. They are only a few instances out of many, which prove that the very men to whom youth so often look up as business guides are not afraid of throwing away money when they invest it in the erection and endowment of colleges to be conducted under religious auspices. One such fact is, to use an expression of Daniel O'Connell, "worth a cart-load of arguments." But the recognition of the principle which has guided such men to be effective should be more general. The great strength of the financial work of the Church in her various departments is rather in the great number of the smaller contributions of her membership than in the large sums of the few. In neglect of the former lies the secret of the great leakage which at times threatens to render our efforts vain.

None who study the Bible and the world can long doubt the duty of the Church on the great question of education. Wisely does a contemporary remark: "When the men who have endowed Drew and Wesleyan and other institutions are dead, they will through their gifts still be working in the world. The habit of giving strengthens with years. Said a man of fourscore, 'I can do nothing but give, and the power to do that is a great gift from God.'"

Some time since it was announced that Rev. W. W. Colpitts, of Woodstock, had offered himself to the Missionary Board for service in the North West. As inquiries respecting his purpose have been made from several quarters, a brief statement may here be given. Mr. Colpitts has offered his services, as stated, to the Missionary Secretaries, while "quite of one mind" as to his "ability and devotion and suitability for appointments of much greater importance than Edmonton," hesitate on account of the circumstances of his family. They believe that to Mrs. Colpitts, in charge of a young babe, the journey of 850 miles across the plains would be hazardous, while the expenditure for the removal of the family would be necessarily heavy. They therefore advise Mr. Colpitts, if duty still seems to call him to the North West, that his appointment should be to some point in Manitoba, thus avoiding the long journey across the plains. In reference to the matter Mr. Colpitts says, "I have no objection to go to Edmonton. I know the way is long and the place remote, yet I feel that out there I could do a work for the Master that persons of less mechanical ability could not perform. I know what burden life is. I have lived in a log house on the prairies and preached to men who were pioneers of the old stamp west of the Mississippi. Anywhere I am ready to preach of him who died to redeem a world from hell. But if the Church decides that I had better remain here, it will hear no repining from me."

The proposed tunnel to connect France and England at the Straits of Dover is not likely soon to be an accomplished work if Englishmen can do as they please. The statements of some high military authority, supposed to be Sir Garnet Wolsley, have led to an almost unanimous decision against its construction. It is not however certain that they can prevent their neighbors from making a pathway beneath the sea. On this point the *Law Journal* says: "It is clear that the tunnel might be run from the French coast to the line at which British jurisdiction begins before any difficulty of international law would arise. From the point of view of international law it would be the last step only which would cost—namely, the rise to the surface of the tunnel under the foreshore and in British *terra firma*. If, however, the French company could buy their footing, there is no reason why they should not hold it, as by the Naturalisation Act, 1870, the disability of aliens to hold land is abolished. It thus seems that we may have France coming across to us under the sea and actually touching British soil at Dover."

The *Northwestern Christian Advocate*, as the Methodist paper of Chicago, had to meet the fierce attacks made upon the Church in consequence of its treatment of Dr. Thomas. It now has an opportunity of showing up the Unitarians who then talked so loudly of religious liberty, and of drawing a contrast between the careful trial of Dr. Thomas and the hasty expulsion of Mr. Miln by a sort of mob meeting. The *Northwestern* says:

"Nothing can be more irritating than to draw a harrowing picture of the Methodist outrage against law, and then exasperate the Unitarians by showing that even—emphatically that word even!—even the peaky Methodists waited from five to eight years, and finally granted two trials—whereas Unitarians had but one meeting, limited Miln's defence to twenty minutes, and then voted before they went early to bed. A bit of color, somewhat of suppression of fact, a dash of downright misstatement, and a constitutional shriek or two will do the business for these Unitarians who are narrow enough to demand belief in God and faith in immortality."

No private measure before the Dominion Parliament is likely to call forth more excitement than that which shall make a final disposal of the Temporalities Fund, in reference to which the Privy Council has recently given a decision. From the determination of the small party in Canada still adhering to the Church of Scotland, it seems probable that every possible effort will be made to obtain possession of the whole amount, and also of the colleges that formerly belonged to the old Kirk, Queen's College, Kingston, among them. It is generally thought that the Presbyterian Church of Canada will obtain the Dominion Parliament an amendment of the laws which were declared *ultra vires* by the Privy Council, because passed by the local legislature, but the small though stubborn party which regards the fund in question as its own property will only submit at the last possible moment. We should be heartily glad if some amicable arrangement of the question could be reached.

The Second Annual Report of the New England Methodist Historical Society has been published. The Society is doing a good work in preserving historical material which soon must have been lost. A good list of gifts accompanies the Report, and the amount of historic and genealogical material already gathered is said by the Corresponding Secretary to be "worth a thousand-fold more than all the time, care and money devoted to its acquisition." Through the death of Bishop E. O. Haven, the Society loses a most important member. We regret that Mr. Willard S. Allen, the Librarian, has had to postpone the publication of an Historical Magazine. It will not be long delayed. A magazine of that kind will soon be a necessity.

The *Yarmouth Herald*, in acknowledging the receipt of a copy of the Rev. J. Lathern's lecture on the Inspiration of the Bible, remarks that "Mr. Lathern's calm and moderate statement of current theories, and his discriminating and thoroughly evangelical defence of the plenary theory of the inspiration of the Holy Scriptures, are worthy of the attentive perusal of any who desire to find in brief compass an eloquent outline of the strongest points of proof upon this great subject."

Those who have not yet read Mr. Lathern's lecture should order it at once from the Book Steward.

The Roman Catholic Bishop of Montreal has refused to allow any property under his control to be used for liquor shops. We record this to his honor. Many Protestants, in the management of what is wholly their own, have done wrong in this matter. The Apostolic counsel to "do all to the glory of God" includes the rental of our property in its "whatsoever."

On Sunday last, some Methodists learned for the first time that "God save the Queen" was to be found in the recently published hymn-book. What wealth of utterance for those varied experiences which draw men toward their God is to be found there is known to but few. For private meditation let your hymn-book be laid beside your Bible.

A TIMELY PROPOSITION.

The departure of the "last of the illustrious three who bore the name of Ryerson" has called forth in the *Christian Guardian* a fitting tribute and a timely proposition from the pen of Rev. Dr. Douglas. Dr. Ryerson's successor as President of the Methodist Church of Canada. In relation to Dr. Ryerson's services to the State and the Church, and the most fitting recognition which these could receive, Dr. Douglas most truthfully writes:

A great man and a prince has fallen in our Israel! The last of the illustrious three who bore the name of Ryerson has gone to enrich the heavens. Henceforth that honored name will be enshrined in the history of our land.

Ezertson Ryerson's patriotic service to the State, in resisting the introduction of feudal distinctions and ecclesiastical monopolies will ensure to him enduring recognition, as one of Canada's noblest benefactors. No statues of marble or of bronze need be raised to perpetuate his memory. The academies and schools which his organizing genius brought into existence, lifting up successive generations to the dignity which education ever confers, will make that name immortal. For nearly six decades he laid his great powers of intellect and heart on the altar of service for Canadian Methodism.—Winning for her ministry equality before the law, and for her people a status which allowed no coin of vantage to a favored class.—Vindicating her policy and proclaiming her distinctive truth.

What fitting monument shall Methodism raise in honor of her most illustrious son? My mind turns to that institution which his advanced intelligence conceived in concert with other noble men. To secure for it a royal charter, as the Victoria University, he crossed wintry seas, challenged those who would resist his rightful appeal, and gained the envied distinction.

Now when the sepulchre has received him, will not a grateful Church arise and give a permanence to his name more lasting than marble, by the founding of a Ryerson Chair of Philosophy with whatever is required to augment the usefulness of the institution which his great manhood loved, and for which he toiled with a life-lasting endeavor? Would that every minister, who bows his head in sorrow for a fallen chieftain, might in every circuit, gather the piety, intelligence, and financial strength of the Church together, and in this supreme hour of the Church's grief, decree that before the springtime shall come with its emerald robe enamelled with flowers, adorning the resting-place of our honored dead, the name of Egerton Ryerson will be inwrought with our University, as an abiding inspiration to the student-life that shall throng her halls along the coming years.

GEORGE DOUGLAS.

Montreal.

AN IMPARTIAL APPEAL.

We publish the subjoined letter with some feeling of delicacy, but have striven to overcome this because of the high regard in which we hold the writer, and through our anxiety that it may serve the purpose intended by him—the increased circulation of our paper. This tribute to the present effectiveness of the journal of which Dr. McLeod was the earliest editor is altogether unsolicited, though, we take this opportunity of saying, similar remarks from that gentleman, volunteered in a private note or two, have served to encourage us in moments of difficulty of which all editors of Church papers know something at least.

MR. EDITOR.—I wonder whether your readers have an adequate knowledge of the value of your excellent paper. I am confident that no one, except one similarly employed, can fully appreciate the labor bestowed on every issue of a first-class literary and religious paper, such as the *WESLEYAN*, has proved itself to be.

It has been well said, that an Editor shows judgment and tact, as much by what he leaves out, as by what he puts in, his paper. I have long been desirous of hinting the high estimation in which I hold the *WESLEYAN*. Its several departments are well filled, showing the care and labor of the Editor in every article, large and small, which appears in its columns.

The labor of condensation is no trifling. The pith of a long article is given in a few lines; facts are culled, oftentimes, from a large mass of heterogeneous matter; the re-writing of which consumes time. Of these items, or condensed articles, your columns afford a conspicuous exhibition.

The editorials show thought, and are on live subjects of the day. If your readers are not well-informed on the questions and topics of the times, the fault is theirs, not yours. The catering for youth and the children is good, interesting. On the all-important subject of temperance and prohibition, your trumpet gives no uncertain sound. The church news is valuable; so, also, is the secular intelligence. In fact, you give a valuable and highly interesting synopsis of the religious and secular news of the week. All this requires no small degree of solid work.

Your agents, and all other parties interested, have one very pleasing and substantial way open to them of showing their approval of your editorial labor, and that is, by largely increasing the list of paying subscribers. You might as well address ten or fifteen thousand subscribers, as two, three, or five thousand.

The entrance of the *WESLEYAN* into a family-circle, is equal, at least, to the admission of an eloquent and instructive home-missionary, not only to supplement, but, at times, to take the lead of the regular pastor—at all events, to prepare for an intelligent appreciation of his ministrations. Even in a pecuniary point of view, every two dollars paid by a family for the paper, will, in the end, return five-fold in circuit, missionary, and educational receipts.

Nothing is more contagious than example. When the Provincial Methodists are constantly learning through their paper what people are doing in other places for the interests of the Church of their choice, and for all departments which legitimately belong to church-work, they will catch the spirit of Christian beneficence, and increase their offerings to the cause of Christ among themselves and in the surrounding world. Some are setting a noble example in behalf of the Mount Allison Institutions—an example, which, it is desirable, should be followed by others on the largest scale possible.

Up, then, ye Methodist ministers, and in behalf of the *WESLEYAN* and the cause you love; in behalf of your congregations and fellow citizens; in behalf of your Educational Institutions,—pursue your courage and your wisdom! Help the *WESLEYAN* and it will help you,—help you in all your interests. You have no cause to be ashamed of your paper, or to be timid in preferring its claims. If you cannot yourself speak—but, never heard of a Methodist minister not being able to speak?—let there should be any—show the paper—it will speak for itself. One thing is undeniable—it will give an honest return for value received—a great deal for a little money. This from a former co-laborer in the Master's vineyard.

ALEX. W. McLEOD.

Baltimore, Md., March 1, 1882.

A REMINISCENCE.

"R. F. B.," in whose initials we recognize the name of the worthy and genial pastor of Fort Massey Presbyterian Church in this city, gives some pleasant recollections of Dr. Ryerson, in the last *Presbyterian Witness*. We copy a part:

A memory of the worthy man comes up which you will excuse me for jotting down. In the summer of 1868, during my residence in Chicago, the Quadrennial Convention of the Methodist Episcopal Church was held. It was then I first made the acquaintance of Dr. Punshon, who came out as delegate from the English Conference to that great gathering. Dr. Matthew Richey was there representing the Methodist of Eastern and Dr. Ryerson of Western Canada. Quite a colony of Canadian Methodists came over, including my old friend Bland, to whom the celebrated Robert Collyer has expressed himself more indebted than to any other living man. (Bland stopped with Collyer during his visit, and Collyer soon after returned the compliment.)

I invited several of the Methodist brethren to luncheon—Dr. Ryerson and Richey of the number—(Punshon had a prior engagement). Ryerson had given his speech that forenoon and Richey too, with characteristic ability, representing the two Canadian Conferences. Dr. Richey had, a little before, met with the accident which shattered his system so sadly, but yet though he had aged and failed considerably since the days when I counted him the "beau ideal" of elegance in manner and style in pulpit and on platform, he bore himself with much of his former stately demeanor and fine felicity of diction. Ryerson was hale and hearty as of yore, and with perhaps less of the old tendency to tremble while speaking, which surprised me so much when I first witnessed it, for, under the influence of strong feeling and a sort of constitutional timidity, linked in him with indomitable pluck, his limbs—indeed often—his whole massive frame—so shook that I have felt the platform quiver. The Rev. George Goodson told me in an undertone of an unkind remark made by a distinguished member of the Convention to his neighbor as Dr. Ryerson got up to speak, and that he had rebuked him for it not knowing, at the time, who he was. This gentleman, it came out, in course of conversation, was closely related to Father Ryan, a well-known minister in the old Canadian Methodist Church, with whom Dr. Ryerson, in his early days carried on a knee warfare. The Ryan-Ryerson controversy is one with which the older Canadian Methodists are familiar. Without hinting at the rudeness of his relative, I alluded to Father Ryan when conversing with Dr. Ryerson, and got from him, in graphic detail, the history of that ancient controversy in which he was a principal party. It was very keen while it lasted, but there was no bitter animus in the recital—though

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"Dark, dar Amid the Sabbath the basement tal church, and Rev. G. McD fine lecture ro adapted to so and Sunday-sc room is unfi boarded up; a tending prese appearance ju "a right goo

CORRESPONDENCE

METHODISM.

The words quoted from Miss Booth's letter in my first article, call for and should awaken the sympathies of every reader for the Salvation Army in its great work.

Now, while presenting to your readers information concerning the success attending the Salvation Army's work, I do not urge upon the consideration of the Methodist Church, the adoption of all the Salvation Army's methods of work, in what city mission work the Methodist Church shares in doing in the cities named.

I would urge the need of more laborers though, from the fact that the open-air mission work which was prosecuted so successfully since Mr. Bailton's visit to our city, opens up more work to be done; so that on the return of spring, when the open-air work will be resumed in that part of the city, there will be a much larger class reached than ever before and greater responsibility to instruct them in gospel truths.

I am, Yours &c., D. MACGREGOR.

REACHING THE MASSES.

How to reach the masses has long been a question agitating the minds of some of the most learned as well as the most devoted Christian laborers of Baltimore. Great minds and loving hearts have united in this effort to carry the gospel to the outcasts of our city, and different measures have been adopted.

ing: "Come, poor drunkard, come with me." Soon the "poor inebriate" is brought to see his need of a Saviour, he is pointed to Jesus, and we soon see him a changed man, trying to induce others to do as he has done.

GRANVILLE FERRY.

Our special services, which have been continued at the Ferry since the Week of Prayer, were brought to a successful issue by a public reception service last Sabbath.

Last Sabbath was a day of grace and sweet delight to our people here. Its rich influence still lingers in our hearts. Nine persons were received publicly into fellowship with the church, two of whom were scripturally baptized "with water."

The annual donation for Lower Granville, which was held some time ago, proved a great success. In spite of bad weather the friends came out in large numbers. After partaking of a bountiful repast the friends, through E. H. Porter, Esq., handed to the pastor the noble sum of \$50.

My position on this circuit is everything I could desire. While the above facts indicate the large-heartedness of our people they offer no adequate evidence of the kindly spirit in which they treat their pastor.

MISCELLANEOUS. ENGLISH NAMES.

A recent work published by F. Warner & Co., London, has a chapter on the pronunciation of the proper names and titles of the English aristocracy, which will be of peculiar service to those who are given to the reading of English history.

B-thuse should be B-t-t-n; and in Abernavenny, the "av" not sounded. Menais pronounced Mynges; Knolly as Kn-wills; Samsly as Sands; G-w-n as Gurr; Miles as Mills.

THE PRONUNCIATION OF "U." Ninety-nine out of every hundred North-erners will say institute instead of institute, duty for duty—a perfect rhyme to the word beauty.

THE CEDARS OF LEBANON.—The British Consul at Beirut has forwarded an interesting communication reciting the measures that have been taken by the Governor General of Mt. Lebanon for the preservation of the venerable cedars.

BREVITIES.

The aesthetes now speak of hash as "a mosaic." The moustache is a great epicure. It is bound to get the first taste of anything.

Travel improves superior wine, but spoils that which is inferior. It has the same effect on brains. Money and fame are the two things that men work hardest for, and after death one is worth to them just about as much as the other.

Nothing makes so much noise as a rickety wagon with nothing in it, unless it be a man who insists on talking when he has nothing to say.

I think it must somewhere be written that the virtues of mothers shall occasionally be visited on their children, as well as sins of their fathers.—Dickens.

A man who was sentenced to ninety-nine years imprisonment in Texas appealed for clemency, and the kind-hearted judge, much affected by the scene, took off six months.

"It is not right to spoil a golden wedding," was the ground on which a Missouri judge recently refused a divorce in a case where the parties had lived together forty-nine years.

A Professor Gunnung, up in Michigan, is lecturing on "After man, what?" A Fort Wayne editor, who has been there, rises to remark that it is "generally the sheriff or some woman."

The chronic fault-finder may be a good sort of man, but his track through life may be traced by a black line of discouragement and failure—discouragement of others, and failure in his own work.

The latest craze among the young masculine idiots in Massachusetts is for the collection of hair-pins from young ladies. These are stitched into albums and marked with the names of the former owners.

Playing upon the violin is claimed by a musical paper to cure nervousness. That depends, probably, upon who has the nervousness. We know a nervous man who lived two months next door to an industrious practicing amateur, and he was not cured.

For all good and evil, whether in the body or in human nature, originates in the soul, and overflows from thence, as from the head into the eyes. And, therefore, if the head and the body are to be weeded, you must begin by curing the soul; that is the first thing.—Plato.

We have many times been an unwilling listener to the "said she" and "said I" narrations in public conversation elsewhere; but never knew an instance where the "said I" didn't say all the smart things and the "said she" all the stupid and vicious ones or where the "said I" didn't come off victorious in the end.

Mary Howitt is still living in Meran, South Tyrol, eighty years old, and bright and active as ever. She declines the acquaintance of the English, who would over-run her if she did not, and seldom goes beyond the bounds of her own domain, which is called Marien Ruhe, or Mary's Rest. She herself last year laid out in it a new garden.

The Rev. Thomas Scott, on publishing an edition of Bunyan's Pilgrim's Progress with expository notes, presented a copy of the work to one of his poor parishioners. Meeting him soon after, Mr. Scott enquired whether he had read it. The reply was, "Yes, sir." "Do you think you understand it?" "Oh yes, sir," was the answer. "And I hope before long to be able to understand the notes."

Journeyman Carpenter: "My wages are so small and uncertain, guv'nor, I shall leave next week, and try and set up a little place of my own." Master Carpenter: "As you like, Jim, I hope you'll get on; hard work and patience will do anything. When I first came down here, two years back, and started, I hadn't a penny of my own, and see where I am now, all through my own exertions." J. C.: "Where are yer?" M. C.: "Three hundred and fifty pounds in debt?"

One of the strangest facts that has been developed of late years has just come to light in Philadelphia. In 1885 a fund of \$20,000 was raised to erect a monument to Chief Justice Marshall, of the Supreme Court, and the money was deposited in a bank. For reasons that cannot be explained the monument was not erected, and the money was lost sight of until, the other day, the attention of the Bar Association was called to the matter by the bank in which it was deposited nearly half a century ago.

The characteristic unconventionality of a Westerner in Michigan got him into a pretty fix recently. He walked into a physician's office and picking up what he supposed to be a tooth-pick from the table began to ply it vigorously. Presently he pricked his tongue, the doctor's attention was attracted by his exclamation of pain, and the supposed tooth-pick was discovered to be a vaccine-point. Notwithstanding every precaution to prevent it, the accidental vaccination "took," and it will now be a long time before the unconventional Westerner will use stray tooth-picks again.

The London Builder takes the pleasant professional view that the failure of a public work is not always an unmitigated misfortune, and recalls the fact that Mr. Brunel, the famous engineer of the Great Western Railroad, said when he met the directors after the calamitous collapse of a bridge. "It is an excellent thing that it happened. I was going to build a good many bridges on the same plan, and now I shall do better." This was the recklessly extravagant genius who, after he had spent \$5,000,000 on a tunnel, said: "And, after all, the thing could easily have been avoided."

An original and novel way of preventing a registered letter from falling into the possession of anybody but the right person came to light at the Baltimore Post-office a few days ago, when a letter addressed to the postmaster was opened and a photograph found inside. The letter, which was from Sherbrooke, Canada, stated that the writer's son, a young man, had run away from home with a companion, and that the photograph was sent for the purpose of identifying him when he called for the registered letter, so that his companion, whose honesty the writer doubts, could not get it by misrepresentation. The registered letter was called for by the right person. It contained money to pay his expenses home.

In Verona, Italy, the official entrusted by the Syndic to issue licenses for marriage mixed up the names of the applicants in such sort that when the day arrived for uniting a number of young couples, the wrong people found themselves named in the document and had to choose between taking the partners selected for them, or postponing their marriage altogether for some time. With much reluctance on the part of some, and joy on the part of others, the ceremony was allowed to proceed, a number of people who, until then, had been strangers to one another, being declared respectively man and wife in true Italian form. In the opinion of the Syndic this was not a matter of much importance, it being certain, in that gentleman's opinion, that thus mated they would experience quite a few disappointments as they would had they each chosen their own mates for life; while by promptly agreeing to accept the official arrangement they had saved the State representatives much trouble and not wasted the time of its clerks in preparing fresh licenses in return for the fees.

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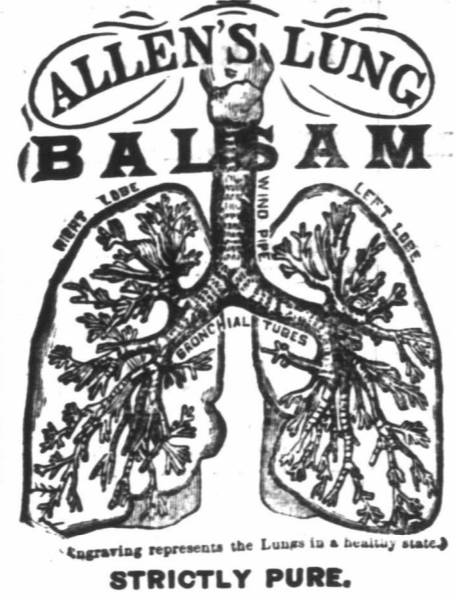
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