

The Wesleyan.

Longworth Israel

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NOTES AND COMMENTS.

An exchange well says: "If you would make real improvement in your Christian life you will do well to begin by improvement in the manner of spending your Sabbaths."

Daniel O'Connell said: "A good speech is a good thing, but the verdict is the thing." So it may be said, "A good sermon is a good thing, but the salvation of souls is the thing."
—*Southwestern Methodist.*

The editor of the *Baptist Record* pronounces it "about time to call to life those dormant winter Sunday-schools," because he "saw a lizard the other day, and when lizards can run people can go to Sunday school."

It is a great thing to be accurate, especially in financial matters. Dr. A. Clark quotes some one as estimating Solomon's yearly income at £142,252,034 8s. 7d. We should have had some doubts of the correctness of this statement had that 7d. been omitted.
—*Standard.*

The want of candor and fairness which characterizes the human mind is going to be vividly illustrated in the discussions about the Bryennis manuscript. We think about the rarest virtue in this world is a genuine love of truth, and real candor in argument.
—*Central Presbyterian.*

In a criminal case on trial at San Jose, California, Mrs. Lambert was called as a witness for the prosecution. She refused to go on the stand, saying that as she was denied the right of citizenship she would assume none of its duties. Mrs. Lambert is a physician and a firm believer in woman's rights.

One of our Southern contemporaries thinks that "all thieves are not dead yet," because it has found a man who took the paper from the office for twelve months, and when asked for the money, suddenly discovered that he did not want it! This is a very common experience with publishers, justifying the judgment that "all thieves are not dead yet."
—*Baptist Weekly.*

At a late meeting in Salisbury, at which an address was presented to his father on the at-tainment of his 91st year, Postmaster-General Fawcett said that the Franchise Bill might be delayed but could not be arrested, and he added that the day was coming when every household, whether man or woman, would be admitted to the rights of citizenship.

The Methodist form of consecration of bishops requires an affirmative answer to the question "Are you persuaded that you are truly called to this ministry?" etc. The question this suggests is, Does every genuine call to the ministry include a call to the bishopric? If so, "many are called but few chosen."
—*N. Y. Independent.*

Those who tried their luck last year in Chicago wheat margins and lost their money, and repeated the experiment this year with like result, should read what is said about themselves in Proverbs xxvii, 22: "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."
—*Western Ad.*

Until somebody is tried for murder and hanged for a homicide with a supposed-to-be-unloaded pistol, it is probable that fools will continue to play with deadly weapons with the usual recklessness. Nothing short of sharp penitence can touch this criminal carelessness, evidently, and the sooner this is recognized the better it will be for the community.
—*N. Y. Tribune.*

People are not satisfied with fine preaching. The world is too practically exacting to be satisfied with Grecian standards in pulpit work. A sermon that is only beautiful is not beautiful. To call it fine, is to condemn it. The preacher is no longer an artist. He must be a co-worker with God and his people. The art of preaching must pass on into the sciences of it. It must be the application of mental and moral forces to pressing needs of the congregation and the community.
—*Chicago Intelligencer.*

Miss Bally Faithful, who has just returned East after visiting Utah, seems to have seen enough of the inharmoniousness of polygamy to create a great impression in her mind against it. The phrase, "kissing the Lord's rail," which is constantly on the lips of the Mormon women, "is a pathetic betrayal of the heart aches" which they undergo in submitting to a system that robs woman of the highest craving of her heart. The ranks of Mormonism are recruited by constant deceptions practiced on their foreign converts.
—*Central Ad.*

The stewards are charged with the duty of providing for the support of the preachers. The preachers are charged with the duty of collecting the fund for their superannuated brethren and their widows and orphans. Is delinquency in the one case more blamable than in the other?
—*Nashville Ad.*

The London *Echo* says:—The Non-conformist ministers of Ripon have published a complaint that after the funeral service of the Bishop of Ripon in the cathedral the door was ostentatiously closed against them by the chief constable, acting under orders, so that they were not allowed to be present at the funeral.

Rev. V. A. Sharpe, says the *Raleigh Advocate*, gives us the following remarkable item: "You may state in the *Advocate*, if you choose, that my parents, after living together for fifty-eight years, both died March 12, 1884, one at ten minutes to 2 A. M., and the other at ten minutes to 4 A. M.—just two hours difference. They were both in their seventy-ninth year, and were buried in one grave—one coffin. They were members of the Presbyterian Church."

Archdeacon Watkins has addressed a letter to Lord Dalhousie, in which he says he has no hesitation, speaking as a Hebrew scholar, in expressing his opinion that the Levitical law does not forbid marriage with a deceased wife's sister, but by implication permits it. He adds a note from the Speaker's Commentary to the same effect, but nevertheless, he hopes Lord Dalhousie's Bill will never become law. His objections are based upon expediency.

The exposures made of the Popish system by Miss O'Gorman at Manchester, led to the Roman Catholic Bishop of Salford causing the whole of Manchester to be placarded with large posters, stating that if such charges were facts, it ought to bring a blush of shame to the cheek of the adherents of the Catholic (Roman) Church. A reply by A. H. Guinness was printed and placed all over Manchester and suburbs. From this the result has been that eighteen families have renounced the Roman Church and joined the Church of England.
—*Evening Churchman.*

The small chapel may be a contemptible object to the bigoted Churchman; but it is of great service to the Christianity of England. It has preserved many a hamlet from heathenism. The circuits in our large towns report considerable progress. Thank God we are succeeding where the people are. The greatest care will be needed to preserve to the Church those who have been brought into it by evangelistic efforts. The evangelist furnishes the pastor and the teacher with material which he may work.
—*London Methodist.*

The *New York Times* makes the statement, that it is not an uncommon thing in Mr. Beecher's church, to see a hundred people on Sunday morning, busily engaged in reading newspapers while Mr. Beecher is preaching. This according to Mr. Beecher's views is in the line of development, and is a survival of the fittest. A little more evolution and Mr. B. will not be needed at all. The Sunday newspaper will take his place. By the way we are not a little proud of the fact that there is in all Canada only one Sunday newspaper and that in far off Americanized British Columbia.
—*Christian Visitor.*

The foreman of the Baptist *Biblical Recorder*, of Raleigh, N. C., died last week, and that journal says: "He was a devout member of the Methodist Church, a man of strong and clear convictions, of much decision and character, a worthy, honorable citizen, a good and useful man. Death found him expecting and awaiting its approach. To him it had no terrors, and was welcomed as the entrance into rest." And so this man, ripe for heaven, was not counted good enough to take a crumb of bread and a sip of wine with the editor of that Baptist paper in memory of our common Lord.
—*Richmond Ad.*

At the vestry meeting at St. Ethelburga, B. Chappin, London, last week, one of the speakers complained that although the rector of the parish is in receipt of an income of £1,965 a-year, his duties are entirely delegated to a curate, who receives an annual stipend of £140 only. It was stated that since the legal contest between the parish and the rector, on the subject of ritualistic practices, which ended in a victory for the churchwardens, seven years since, the rector had not been seen in the parish. St. Ethelburga is stated to have a population of 199 persons.—*English Paper.*

AMERICAN METHODISM.

The Methodist Episcopal General Conference of the United States, now in session in Philadelphia, is receiving editorial attention from all the leading American papers. The opinions of some of these are of great weight.

The *New York Independent*, one of the leading religious papers of the country, has this in its editorial columns: American Methodism is, without doubt, the greatest religious fact, whatever conclusions may be drawn from it, of the age. Its constituency in this centennial year of its organic life, is larger than was the entire population of the United States in 1784. It counts almost four million members, and may claim to have almost, if not quite, one-third of the American people under its influence. It has not attained to its present vast proportions by immigration, like the Roman Catholics, but by a faithful propagation of the Gospel of love and life. It has got hold of and lifted the masses and impressed its character upon them and touched the national heart as no other Church has been able to touch it. It is a fact of power, of growth, of inspiration, of vast influence.

The General Conference which is now in session represents nearly one-half of the Methodist element in the United States. It is no injustice to the other divisions to say that the Methodist Episcopal Church wields a power and possesses possibilities which twice the sum of their influence and opportunities would not equal. It occupies the entire territory, it has accumulated wealth and facilities, it is united, it has energy and power of concentration. These are simple facts which we wish to state, with a view to attempting to draw any lessons from them now.

The body gathered in Philadelphia commands respect not only on account of what it represents, but for its personnel. It is a body of dignity, of capacity. It contains men eminent for pulpit power, educators, jurists, governors, legislators, merchants. The business is transacted with intelligence and with expedition. The presence of many who have served in previous General Conferences, gives steadiness and directness to the deliberations.

The *New York Tribune*, a prominent secular paper, has the following: The first General Conference met at Baltimore, on December 24, 1784, and is popularly known as the "Christmas Conference." Methodism was not strong in those days; even its name was a stigma fixed upon it by its enemies. But its leaders were men of large faith and indomitable pluck; and the organization which they then perfected has proved to be one of the most marvellous agencies of modern Christendom.

Its century of life is filled with stories of apostolic zeal and heroic self-denial. Its evangelists and colporteurs have penetrated to every portion of the land, and its missionary societies have been lavish in their contributions to the cause of the Church. No other body of Christians has done more to commend itself to the American people. From the days when Wesley and Whitfield, Asbury and Coke arose with such power to proclaim the necessity of vital religion, until the present time, Methodism has been a great moral force in the world, leading men up to heavenly but real conceptions of righteousness.

And it is no disparagement to other communions to say that Methodism in some respects is the truest reflex of the religious thought of the common people in America. It represents the great body of the people—the farmer, the artisan and the workman. Its simple Gospel message, its fervid enthusiasm, its practical way of expressing itself in its evangelistic work, the elasticity of its services, and the prominent part which it gives to its laity in those services—all these features have endeared the Methodist com-

munion to the people. It is but fair to add that it has been indefatigable in bringing its message of mercy to the homes of the poor and the lowly throughout the land. As a guardian and teacher of morality, as a preacher of a gospel of peace and good will toward men, it justly takes an honorable place in the ranks of evangelical Christendom.

MOODY AND SANKEY.

The mission of Messrs. Moody and Sankey in the Midland Terminus Hall, Ossulton street, Euston road, has proved a memorable one. Never since the visit of the celebrated apostle of temperance, Father Matthew, has the surrounding district been so moved. The gatherings each day in the large hall have been all that the most sanguine could desire. The results, too, of the earnest, warm-hearted gospel addresses, of Mr. Moody and the movingly sweet singing of Mr. Sankey, have already appeared in the awakening and quickening of thousands of all classes, and so far as human judgment can affirm, the conversion of numbers. That the mission has in St. Pancras reached a great mass of the non-church-going is evident to all who have scanned the audiences or looked at the class of people who have swarmed through the entrance gates into the hall, or are acquainted with the adjacent districts. The St. Pancras parish contains a population of 240,000 souls, and the heaven for good which has already been infused among them, will doubtless operate widely, and yield in the near and far future most important results. Great blessings have attended the overflow meetings. In Somers' Town Presbyterian Church, up to Sunday last, 150 persons had been spoken to who were really anxious about their soul's salvation, and many of these went away professing to have accepted Christ.

One woman said: "I came to your church one night, and was asked if I trusted in Jesus, to which I answered 'Yes.' My conscience smote me immediately after, as I felt I had deceived you, but could not deceive God. I went to Mr. Moody's meeting the other evening and there at the close gave my heart to Jesus." Her husband was sitting by her side, said: "Yes, sir, and I went too, an ungodly man, into the same meeting and received the blessing, and for a week past God has enabled me to overcome my old wicked habit of cursing and swearing." Another said: "When you last spoke to me I went away undecided; I came again, and as Mr. Sankey was singing that sweet hymn, 'Christ receiveth sinful men,' the thought came into my mind, 'Then he will also receive me,' and I gave my heart to him; and I can now say, Jesus is mine and I am his." The influence of these meetings is always being felt among the vast numbers of working men who congregate on Sunday morning at the Midland Arches, there to listen to the orators of temperance, politics and morality. There is an absence now of all that low, foul ribaldry and scolding at the movement which used to greet the ears whenever the names of the evangelists were mentioned during the time of their former visit to London. On Sunday morning last, 2000 of the men gathered round us in the open air at the Midland Arches, and eagerly and attentively listened to the gospel sung by the choir and the gospel address given. It is thus the work of the mission goes on.—*London Presbyterian.*

A Scotch preacher once said, "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with a thread. So I think, when we're dealing with sinners, we must lay out in the needle of the law first; for the fact is, they're asleep; and they need to be wakened up with something sharp. But when we've got the needle of the law fairly in, we may draw as long a thread as we like of Gospel consolation after it."

REVIVAL IN BRAZIL.

A missionary of the M. E. Church South writes to the *Nashville Christian Advocate* from Santos, Brazil: "During the past two weeks I have conducted a protracted-meeting in our hall of worship. Seven persons professed to have found peace and entered into the liberty of the children of God, and it was a 'season of refreshing' to us a few nights ago to see the young Brazilian converts all arise and with eyes glistening with happiness, bear testimony to Jesus as their present Saviour. The first two converts were young men, one already a candidate for membership for some months. They went to work at once, and aided me in distributing invitations, and in calling people to hear the gospel, as well as to indicate to me several persons in whose bosoms an interest in the question of salvation through Christ had been awakened. Of the second two, one was the father of one of the young men alluded to, and the other the wife of an invalid, who has been confined to his bed some six or seven years, and who is a pitifully ignorant, deluded fellow, deeply dyed in the superstitious and errors of Rome. He has his images above his bed—one of Mary and another of Joseph—which he adores with much zeal. He thinks he is paying the penalty of and expiating his sins by his long, dreary years of suffering. He sometimes admits that Christ is all in all; but before he finishes his utterance he will exclaim: 'But O, the blessed Virgin, most holy mother of God, she is praying for me now!' Of the last three converted, two were of Miss Watts' girls—boarders. I have no doubt but that their contact with Christian influences and Bible-reading in the Woman's College here has had much to do in preparing them for the most important step they took. The seventh is a middle-aged man, who a few weeks ago arrived here, hailing from the Province of Minas Geraes. When he began to attend our meetings he said it created quite a tempest in his home. His wife is a very zealous Romanist, worships saints; cannot read, but wears an intelligent look. I shall not soon forget the first time I visited his home. As his wife saw me approaching her residence she seemed possessed with terror. She looked horrified, and retired to some inner sanctum. She ventured into the reception-room, however, listened with apparent interest, and promised to attend our services."

THE FIRST GREETING.

At a recent missionary meeting in Sydney, N. S. W., the chairman referred to the Rev. Samuel Leigh, the first Wesleyan missionary to the Australian colonies: At the first preaching-place a number of roughs interfered with the service, and the police had to be called out. The next day Governor Macquarie sent for Mr. Leigh. His Excellency said: "Well, Mr. Leigh, I understand you are about establishing in New South Wales some sect called the Methodists. I wish to let you know, at as early a period as possible, I can not allow any sect or party to be established in New South Wales." Mr. Leigh replied: "Your Excellency, I have neither come to establish a sect or party; the British Conference have sent me out here to preach the Gospel of Christ, and to administer the sacraments; and if, in preaching the Gospel of Christ, and administering the sacraments, it is displeasing to you, it is yet duty, and I must pursue my course." Governor Macquarie put his foot upon a chair that was before him, leant upon his knee by his elbow, and remained in that position for some time. At last he said: "Mr. Leigh, if preaching the Gospel of Christ and the administration of the sacraments are the duties you have to perform in New South Wales, go on and prosper." The result of that interview was that in a very short time afterwards Governor Macquarie gave pieces of land in Sydney, Parramatta, and Windsor on which to build a place of worship.

FAITH ILLUSTRATED.

One of the simplest and best illustrations of "faith" which I remember to have seen is a story told by M. Theodore Monod. A Sunday school teacher when teaching his class on one occasion, left his seat and went around among his scholars with his watch in his hand. Holding it out to the first child, he said: "I give you that watch." The boy stared at it and stood still. He then went to the next, and repeated: "I give you that watch." "I give you that watch." The boy blushed, but that was all. One by one the teacher repeated the words and the action to each. Some started, some blushed, some smiled incredulously, but none took the watch. But when he came nearly to the bottom of the class a small boy put out his hand and took the watch which the teacher handed to him. As the latter returned to his seat, the little fellow said gently: "Then, if you please, sir, the watch is mine?" "Yes, it is yours." The elder boys were fairly roused by this time. "Do you mean to say, sir, that he may keep the watch?" "Certainly; I gave it to any boy who would have it." "O, if I had known that," exclaimed one of them, "I would have taken it." "Did I not tell you I gave it to you?" "O yes; but I did not believe you were in earnest." "So much the worse for you!" he believed me, and he has the watch." Saving faith is as simple as this. It just takes God at his word and trusts him. Though it sounds too good to be true, Christ is the gift of God, freely and fully offered (John iii. 19), "his unspeakable gift."—*Rev. Jas. Neill.*

SERMONS.—In James Anthony Froude's sketches of South Africa, he tells of a sermon he heard on ship board, of which he says: "It reminded me of the motion of a squirrel in a cage, the repetition of a single idea with scarcely a variation of words, without natural beginning and without natural end, and capable if necessary of going on forever." Alas! how many such sermons are heard in these times, only that some of them lack the single idea, having no clear, distinct, definite and well formulated idea at all. We once heard a South Carolina preacher compare them to a toad in a well, going round and round but never ascending, descending or going forward. There are times when preachers must study and pray; and pray and study if they meet the demand of this hour, or discharge their duty.—*St. Louis Advocate.*

Dr. Guthrie says: "Give me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that though he withholds for awhile, he loves to be asked; and, fifth, believing that asking will obtain. Give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven." In brief, there cannot be a vigorous growth in Christian grace without a growth in knowledge; and there can be no growth in knowledge without some intellectual effort. A lack of growth in grace is to be classed in no slight degree to a culpable neglect of all direct study to know God's will.

I have heard a brother pray a wearisome while, and I believe it was long because he had nothing to say. A horse can run many miles if he has nothing to carry. Long prayers often mean wind and emptiness. The Lord be with you and in you to the full.—*Spurgeon.*

OUR HOME CIRCLE.

THE INNER CALM.

Calm me, my God, and keep me calm, While these hot breezes blow; Be like the night dew's cooling balm Upon earth's fevered brow.

STRUGGLES OF A YOUNG PREACHER.

The next year John P. Durbin was sent to the Greenville work, then quite isolated. It was generally understood that if he did not develop more promisingly during this year he would not be given work afterward.

his friend, and gave his assent. Brother Eddy encouraged him in a most judicious manner. John then sought his mother, who was on the ground, and told her what was expected of him.

ly carried away on the tide of beauty, and exclaimed, "Bless God!" Patting him again on the arm, brother Eddy repeated, "I can pay the cost. I can pay the cost, brother Sale!"

THE "BEST HAND ON THE FARM." Up with the birds in the early morning— The dew drop glows like a precious gem; Beautiful tints in the skies are dawning.

GOD'S PLAN FOR YOU.

Go to God himself, and ask for the calling of God; for, as certainly as he has a plan or calling for you, he will some how guide you into it.

ROMANISM IN ITALY.

A recent volume furnishes the following description of the religion of the poor people of Italy: "Between the knife-blade and the fist they pray to the Madonna.

SELECTING A PASTOR BY CHANCE.

The selection of a minister by the Methodists who worship at Weaverland, Pa., a few days ago, was an occasion of intense interest in the neighborhood.

THE JOY OF DECISION.

"Do you dance?" we asked a young miss. "I do not dance now," she said. For a long time I danced. My conscience opposed it.

OUR YOUNG FOLKS.

FOR LITTLE CHILDREN.

Who made all things? God made all things in earth and sky. From worms that creep to clouds that fly.

STICK TO YOUR BUSH.

One day when I was a lad, a party of boys and girls were going to a distant pasture to pick whortle-berries. I wanted to go with them but was fearful my father would not let me.

LIBER... I have 14... here is the... Christian at... the gentle... 30, and ultim... sation by St... pointed deput... fanine had be... bus (a prophet... doubt that, p... liberally at t... ly through t... they had had... much worse... brethren in G... intinuous had... ready to prom... collection, bu... somewhat st... promises. T... generous a... Apostle had t... pieces, and b... up many tow... not otherwise... Now he gene... their credit... previously, a... Macedonians... denians to st... 5. This vers... ion brings t... more clearly... ye had not... upon prom... of "evangel... tion." The... for having s... their contrib... anxious that... he came, to... and not one... from them by... thorty. 6. Here is... literally tru... a farmer sow... value regard... he cannot ex... So with chi... given grudg... the smallest... never bring... bounteous g... it will do... service. He... to the lowest... satisfy conse... some reward... spend himse... young peopl... set of life, t... they resp... 7. Here is... to the spirit... either to the... "Every man... purposed in... er place the... which this pu... "As God has... xvi, 2.) Gil... ate to mea... was more in... Saviour than... the rich man... ance, gave or... never miss... riches" often... sense of his... The splendid... among the v... ception than... people gave... them, the ce... vance with... And the giv... be cheerful... "I will not... learn the rig... ly, to lay b... can be giv... and benevo... will always... however lit... more che... much more... if their giv... hazard was... 8-14. T... length the... such givin... on which S... abundant b... on them. 15. Of Scrip... ture, that... increased... the abunda... for such b... dwells on... both to the... ever as an... adds to the... for thank... happiness... recipients... the prayer... word, his... will alwa... erous to... 15. The... ing abun... lence to... which is... his g... feelings o... tion. I... unexpect... can only... begetten... the best... writing... are of the... complete... might be... er, grand... which do... ordinary... times app... his writi... nection... lofty, and... perceive...

THE SUNDAY SCHOOL

MAY 25.

LIBERAL GIVING.

1 COR. 9: 1-15.

Verses 1-4.—The apostle refers here to the collection for the poor Christians at Jerusalem, made in all the Gentile churches (Acts 11: 29, 30), and ultimately carried to Jerusalem by St. Paul and certain appointed deputies (Acts 24: 17). A famine had been predicted by Agabus (a prophet), but there can be no doubt that, partly through their own liberality at the beginning, and partly through the fierce persecution they had had to encounter, they were much worse off than most of their brethren in Gentile cities. The Corinthians had shown themselves most ready to promise contributions to this collection, but had evidently been somewhat slow in fulfilling these promises. They had displayed so generous a spirit at the time that the Apostle had boasted of them in other places, and by their example stirred up many to a liberality which would not otherwise have been manifested. Now he gently reminds them that their credit was at stake. Having previously used them to stir up the Macedonians, he now uses the Macedonians to stir them up.

5. This verse in the Revised Version brings the meaning out much more clearly. Instead of "whereof ye had notice before," we read "before promised bounty;" and instead of "of conscientiousness," we read "of liberality." The apostle exhorts for having sent brethren to collect their contributions says that he was anxious that it should appear, when he came, to be a voluntary offering, and not one which he had extorted from them by the exercise of his authority.

6. Here is laid down a principle literally true in material things. If a farmer sows his fields with a niggardly regard to the quantity of seed, he cannot expect an abundant crop. So with charitable gifts. What is given grudgingly—pared down to the smallest possible amount—will never bring the same reward as that which is given liberally. The ground is the same, the seed is the same, the sowing is the same, but the harvest is different. The farmer who sows sparingly will have a scanty harvest; the farmer who sows liberally will have a plentiful harvest. The same principle applies to the sowing of seed in the field of charity. The man who gives sparingly will have a scanty harvest of blessing; the man who gives liberally will have a plentiful harvest of blessing.

7. Here is a direct exhortation as to the spirit in which we should give, either to the poor or to God's cause. "Every man according as he hath purposed in his heart;" but in another place the apostle shows the rule by which this purpose should be guided. "As God hath prospered him (1 Cor. xvi. 2.) Gifts should be proportionate to means. The widow's mite was more in the estimation of our Saviour than all the larger gifts of the rich men who, out of their abundance, gave only that which they would never miss. "The deceitfulness of riches" often binds the possessor to a sense of his real duty in this matter. The splendid examples of liberality among the wealthy are rather the exception than the rule; and all wealthy people gave as the Lord has prospered them, the cause of Christ would advance with much more rapid strides. And the giving to be acceptable must be cheerful. "For God loveth a cheerful giver." All our people should learn the right mode of giving, namely, to lay by some proportion of their earnings as a fund for sacred and benevolent purposes. Then they will always have something to give, however little it may be, and will derive more satisfaction from it than if their givings were done in the haphazard manner so common.

8-14.—The apostle enumerates at length the advantages and rewards of such giving. There are three points on which St. Paul enlarges: 1. The abundant blessings God will bestow on them. It is not only a doctrine of Scripture, but a matter of experience, that God rewards liberality by increased prosperity. But it is rather the abundance of His grace, in return for such liberality, that the apostle dwells on here. 2. The bounty, both to themselves and to God. Whoever by any means produces a spirit of thankfulness in his fellow-men adds to the sum of human happiness. For thankfulness always conduces to happiness. 3. The prayers of the recipients. To be remembered in the prayers of Christ's people is no mean blessing, and it is one which will always follow those who are generous to the poor and needy (verse 15). The apostle concludes by passing abruptly from his own benevolence to that which is his source and cause. This is the way to true and fervent feelings break out in fervent exclamation. "Thanks be unto God for His unspeakable gift." Such language can only refer to the gift of the only-begotten Son of God. It is one of those sinners, so abundant in the writings of this great apostle, which are of the nature of operations. His comprehensive mind saw connections between minor truths of which he might be discoursing, and the higher, grander truths of Christianity, which do not at first sight strike the ordinary reader; and thus there sometimes appears a disconnectedness in his writings, simply because the connection is so very subtle, refined, lofty, and beautiful, that we fail to perceive it.—W. M. S. S. May.

HOW TO COOK WATER.

I must tell you the old story of how the late Charles Delmonico used to talk about the new water cure. He said the Delmonicos were the first to recommend it to guests who complained of having no appetite. "Take a cup of hot water and lemon and you will feel better," was the formula adopted, and the cup of hot water and the lemon juice in it takes away the insipidity. For this antibilious remedy the caterers charged the price of a drink of their best liquors—twenty-five cents or more—and it certainly was a wiser way to spend small change than in alcohol. "Few people know how to cook water," Charles used to affirm. "The secret is in putting good, fresh water into a neat kettle, already quite warm, and set the water to boiling quickly, and then taking it right off for use in tea, coffee and other drinks before it is spoiled. To let it steam and simmer and evaporate until the good water is all in the atmosphere, and the lime and iron and dregs only left in the kettle—bah! that is what makes a great many people sick, and is worse than no water at all." Every lady who reads this valuable recipe of a great and careful cook should never forget how to cook water.—L. Z.

HILLS AND NO HILLS.

On this subject of hilling or not hilling potatoes, a correspondent of the Country Gentleman says: "Several years ago I became a convert to flat culture for potatoes, and every season convinces me that this mode is preferable to the forming of hills around the plants. This season, being a very moist one in this section, fully demonstrated with me that in moist as well as dry seasons flat culture is the better of the two. Just across the fence from my potato patch was a field of my neighbor's of about four acres, planted about ten days before mine. The ground is alike on both patches—clayey loam. My neighbor manured more liberally than I did. He adopted the hilling method of culture, and I the flat method. In the early part of the season his made a more vigorous growth than mine; in fact, the foliage in his field covered the ground before mine had begun to grow. As the season advanced mine gained in growth upon his, and maintained greener foliage longer. His ripened about a week ahead of mine, but while his crop averaged 180 bushels to the acre, mine averaged 250 bushels to the acre. There was seventy bushels difference, upon soil similar, his having the advantage of more manure than mine. I consider that flat culture requires less labor than hilling, produces heavier crops, and the quality is just as good, with all conditions the same.

USEFUL HINTS.

How about a few strawberry plants this year?

To prevent hair falling out, wet it thoroughly once or twice a week with a weak solution of salt water.

Kid boots may be nicely cleaned with a mixture of oil and ink; the oil softens the leather, and the ink blackens it.

There are many fruit trees in the country barren, from neglect and starvation, and sick from cold wet feet, and some are not worth much trouble.

London purple is better adapted to fighting the canker worm on apple trees than Paris green. It dissolves in water, which is not the case with green, and the former is therefore more evenly distributed.

If there is no vegetable plot do have one this year, put it among the potatoes or turnips, and cultivate it. You can buy young plants, cabbage, cucumbers, etc., cheaper than raising in hot bed, though it is wiser and cheap to start them in boxes, in kitchen windows.

Strawberries require an open soil. Leaves from the woods are good. Do not work the soil with the hoe too close to the plant. The strawberry plant may be vigorous, but it is a delicate plant that needs as much covering as a wallflower at a ball. It needs it, all the same, and may deceive you unless you are tenderly polite to it.

A German physician speaks highly of the use of soft soap as a local application for sores or glandular swellings, abscesses, discharging canals, and cavities, felonis, etc. It is not a new remedy by any means, but one which seems likely to be neglected where it might be of real service. Quite a pleasant preparation can be made by dissolving the soap in a little Cologne water.—Dr. Fiedt's Health Monthly.

In top-grafting large trees the work should not all be done at once, as cutting off all the limbs in one season will be too much of a shock, and can not fail to permanently injure the tree. For a tree of ten years old or thereabouts, the grafting should occupy three years, beginning with the very highest branches, and ending with the lowest, grafting one-third of the tree each year. An excellent large tree a good plan is to graft winter fruit on the higher branches, and summer fruit on the lower ones. The latter will be ripe and gone a month and more before picking time; and the vitality of the tree will be directed to the perfecting of the former, which will show a marked improvement.—Western Ad.

The adulteration of condition powders has got to such a pitch that one can now buy a pound pack of dust and ashes for 25 cents. There is only one kind now known that are strictly pure, and those are Sheridan's Cavalry Powders.

I can tell you, but you will never know the remarkable hair producing qualities of Minard's Liniment until you or your friends have used it. As a hair dressing it is perfectly clean, makes the hair soft and glossy, removes dandruff and prevents the hair from falling.

Advices to Mothers.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. Winslow's Soothing Syrup for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children Teething is plain and to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all Druggists throughout the world. Price 25 cents a bottle.

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rosway, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gates' Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedily healing Ointment.

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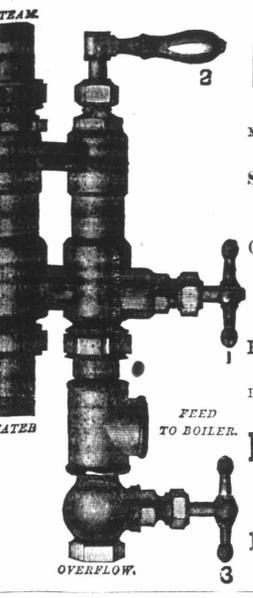
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THE WESLEYAN

FRIDAY, MAY 16, 1884.

AT HAND.

On Sunday, June 1st, in accordance with recent legislation, the union of the several bodies of Methodists in the Dominion, Newfoundland and Bermuda will take place.

That Sabbath should be "an high day." That no such wonderful ecclesiastical movement has ever taken place in Canada is admitted by men of all classes. From all disinterested quarters have come expressions of satisfaction that a reconciliation of so many past differences and jarring interests should have been so speedily effected.

Fervent prayer and hearty praise on that auspicious coming day, should be offered in all our tabernacles. There will no doubt be some friction in the adjustment of positions and the development of plans, and we must take care as we leap to the crest of the bill that no self-sufficiency shall mark a movement in the earlier stages of which we have said and sung, "The Lord of Hosts is with us, the God of Jacob our refuge."

THE AMERICAN GENERAL CONFERENCE.

The General Conference of the Methodist Episcopal Church has now been in session nearly half its allotted time. The Y. M. C. A. Hall, Philadelphia, in which its meetings are held, is said to have a seating capacity for more than 1,200 persons.

noons are given up to committees. Of these there are twelve standing, and numerous special committees. Each Conference delegation selects its own appointees for the twelve standing committees.

On Monday the 6th inst., the address of the Bishops was given. The document was a dignified paper, in style and manner becoming the body from which it proceeds. It pertinently asks, after rehearsing the advantages of the Church of to-day as compared with that of our fathers, whether man for man, we are accomplishing for the cause of Christ as much as those early heroes did.

The election of bishops was fixed for yesterday. The Board of Bishops, in accordance with a request of the Conference for their opinion, reported that three additional members would provide for the requirements of the Episcopal office.

LESSON IN CHURCH FINANCE.

The resolution of the Directors of the Philadelphia Presbyterian Hospital, to decline any share of the proceeds of a charity ball given in that city, has received a prompt and generous approval from the public. A loss of a few hundred dollars has been followed by a grant of many thousands.

Let the Church dare to do right, and she will be supported in her enterprises. The silver and the gold are God's, and the Baltimore Methodist writes, "He takes better care of the great interests of the poor, the orphaned and the suffering than does either the world or the devil, or both put together."

The late years of Charles Reade, the deceased novelist and dramatist, were marked by a distinct acceptance of the Gospel. Robert Buchanan says that he "accepted with noble simplicity and humility the full promise of the Christian faith."

I hope for a resurrection, not from any power in nature, but from the will of the Lord God omnipotent, who made nature and me. He created man out of nothing; which nature could not. He can restore man from the dust, which nature cannot.

A question of some interest has lately been decided in the Cape Coast courts. The English governor of that African colony had thought fit to call in question the validity of marriages by Wesleyan ministers, thus throwing a doubt upon the lawfulness of the great majority of marriages in the colony.

In Cincinnati, where the influence of the saloon turned justice into a farce and resulted in the recent terrible riots, a man was hanged the other day. This was the first instance of the execution of a white man in the county for seventeen years, though during that period hundreds of murders had been committed.

Temperance is everywhere becoming a "live question." A leading New York paper describes the present feeling of the American people in regard to the liquor traffic as a national awakening of conscience.

The reference in the call of the Fredericton District Meeting to page 240, Journal of the General Conference, should be to page 173.

THE REVISED OLD TESTAMENT.

The revision of the Old Testament will soon be given to the public. The constant aim of the translators has been to reproduce the meaning of the original as closely and accurately as possible, and in so doing they have, it is asserted, cleared up many inaccuracies and obscurities in the authorized version, without having affected any of the great dogmatic statements contained in it.

Any ministers who do not expect to attend the Nova Scotia Conference should at once inform the Rev. J. J. Teasdale of their intention in accordance with the resolution passed last summer.

The Annual Camp-meeting at Berwick will be commenced at 2 p. m. on Wednesday, July 2nd. Arrangements have been made by the managers to have the grounds fenced in. Tickets of admission will be issued at twenty cents for the session, or five cents for a single visit.

By recent advices from the West we learn that the Rev. Dr. Rice has been, and still is, seriously ill. We trust that in answer to many fervent prayers he will soon be restored to health, but we at the same time know that weeks at least, must elapse before he can enter upon the duties of a General Superintendent.

The London Times says in reference to the plea of the dullness of the ordinary Sunday: "If the dullness complained of is part of the price we pay for a Sunday free from toil, the working man is assuredly well advised in consenting to pay the price rather than run the risk of losing his day of rest."

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At our last public meeting in the new church, some eighteen were seeking, when we were compelled to discontinue the services. The following night we held a fellowship meeting, and though the night was stormy and the church cold, eighty-five persons were present, nearly all of whom spoke.

The "unicorn," which never existed outside the English Bible, will at last be killed, and the "wild ox" substituted in its place. The "Book of Jasher" will be changed to the "Book of the Upright."

state that they asked for gifts, not loana. Joseph's many-colored "coat" will be a "tunic." The celebrated passage in the Book of Job, "Yet in my flesh shall I see God," will be changed to "Yet out of my flesh," etc.

BAY ROBERTS, N. F.

From the above place the Rev. E. Taylor sends cheering tidings as follows:—

We have had a gracious out-pouring of the Holy Spirit on this circuit, and many have turned to the Lord. Beginning with one penitent at the prayer-meeting in the new church, after the regular service on the first Sabbath in March, we have continued our meetings for six weeks, having had, on one night during that period, sixteen front pews occupied by sixty persons seeking the Lord.

From this place the Rev. W. W. Colpitts writes on the 18th ult. to the Wesleyan. I promised sometime ago to tell you about the town where I now reside, but I find a difficulty in getting it to keep still long enough for a picture, there is so much coming and going—nothing fixed: little definite. It is judged to be a town of about five hundred inhabitants.

This is one of the towns that a few years ago was "boomed," and it is now suffering from the reaction. "To be or not to be," is now the vital question—whether it is better to bonus a railway to the tune of fifty thousand dollars and thus infuse something of its former vigor into its present prospects, or let it take its chance with those more favourably situated beside a railway.

Methodist union is going forward nicely here. To the M. E. Church of Carman we have already ceded one congregation, and one to the Bible Christian to the west of us, whence one in the vicinity has come to us. Union will be a great blessing here. I go to Winnipeg next week to meet the Committee on the Re-adjustment of the Work—where I hope to meet Dr. Young and many other brethren who have hazarded their lives for the Lord Jesus.

INGONISH, C. B.

Mr. W. J. Croft writes on the 28th ult.:—I have just returned respecting Ingonish circuit. After a long and weary journey, I arrived at Ingonish just in time to go round and invite the people to a watching service. I found we had to worship in a cold, dreary little building, as the Methodist church is yet unfinished. I remained in Ingonish a month, during which time we were enabled to get the floor of the new church laid, and measures were taken to secure its completion.

church, the sacrament of the Lord's Supper was administered. The service was a memorable one. Having preached on the subject, all intending to commune were requested to stand, when they rose and sang with fervor, "Sweeping through the gates washed in the blood of the Lamb." On the occasion before the revival, we had thirteen communicants present; now, one hundred and thirty persons surrounded the table, and commemorated the dying love of Jesus, and for the first time, in this solemn, and sacred ordinance pledged themselves to the Lord. It was a hallowed time.

I have not yet been able to tabulate results. Considerably more than one-half of those converted belong to the Episcopal Church. Many backsliders have been restored. Six new classes have been formed, and we are arranging for others. In cottages, under judicious leaders, in some of the outlying parts of the circuit, and in one of the churches, meetings are still being held. A few persons from the surrounding places, becoming converted here, have returned to their homes to tell what great things God had done for them.

NELSON, MAN.

From this place the Rev. W. W. Colpitts writes on the 18th ult. to the Wesleyan.

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Men's Mutual... 28th. It is to place, ve England, Rev. G. H. results of R. last summer aged I went to command and with ve We have Improvement Methodist which we each place tate prayer Saturday evening circuit adm trial. Ther up, but over which I was was I would intended to friends and them being loney, and all is God's

Men's Mutual Improvement Association was inaugurated, and is now in a flourishing condition. Every Sunday morning at 10, we have a young men's service, followed by the ordinary public service at 11. Through the assistance of Sister Burke, I was enabled to have the class-meeting in working order.

I went to Cape North on January 28th. It is a long walk from place to place, very unlike travelling in England. Here I found the fruit of Rev. G. H. Whitman's labors, and the results of Rev. W. H. Evans's visit last summer, and cheered and encouraged I went to work. I was enabled to commence a Sunday-school here and with very good results.

We have a Young People's Mutual Improvement Society, and also a Methodist Temperance Society in which we have 117 members. At each place on the circuit we have cottage prayer-meetings now, on the Saturday evenings. We have in this circuit admitted eighteen members on trial.

There is new ground opening up, but owing to a violent fever with which I was seized at Cape North I was prevented from doing as much as I would have liked, and as I intended to do. I find many kind friends and helpers, foremost among them being J. Helen, J. P. Jas. Maloney, and J. A. Gwinn. The best of all is God is with us.

PERSONAL.

The Quarterly Board of the Lunenburg circuit has unanimously invited the Rev. W. Brown for a third year.

We are glad to learn that the Rev. D. Chapman, Chairman of the Miramichi District, is improving in health.

Until the meeting of the Nova Scotia Conference the address of the Rev. R. Brecken, A. M., will be, Upper Woodstock, N. B.

Mr. Fred Hume recently visited the ranch of the Rev. Leonard Gaetz, at Calgary, N.W.T., and found him and his sons engaged breaking in some steers to the plough. On the following Sabbath he had the pleasure of listening to a sermon preached by Mr. Gaetz.—Fred Reporter.

The recent death of the Bishop of Ripon removes a good man and faithful pastor of the Church of England from a place which he had filled for nearly thirty years. In consequence of the death of Bishop Bickersteth, Bishop Ryle enters the House of Lords, where as the junior prelate he will be chaplain.

On Tuesday Mr. Benjamin Russell was appointed to the Professorship in the Dalhousie Law School founded and endowed at the last meeting of the Board of Governors. Mr. F. W. Goodwin, also a former student of Mount Allison, has been appointed clinical clerk at the Provincial and City Hospital.

Mr. Hedy V. Thompson, of Oxford, a graduate of Mount Allison, has distinguished himself at McGill College, where he has completed his third year in the civil engineering course. He is the only third year student who has taken the advanced course, and he has secured the following prizes: The Scott Exhibition; the Lester prize; Mathematical prize; prize in applied mechanics.—Chimecto Post.

Orange Judd, editor of the American Agriculturist for thirty years, but unconnected with its business management for a year or two past, has retired from its editorial department, and located in the West. He desires to gather a complete "Postal card Album" of its old readers, and requests them all to send him a postal giving their present address, naming also, when convenient, the years in which they were his subscribers. Mr. Judd's address is Chicago, Illinois.

Mrs. Elizabeth Thornton lately celebrated the 100th anniversary of her birthday, at Hockensack, N. J. Trained a Baptist, she was converted at the age of 20 years and became the first member of the M. E. Church in her native village, of Ryndam, Mass. Five of her descendants have been or are in the ministry ranks, one of whom is a missionary in China. She has listened to the preaching of Bishops Ashby, White, and McClelland, and George, and of Jesse Lee, and Frederick Garretson.

The convocation exercises at Victoria University, Cobourg, have been brought to a successful close. About 80 degrees were conferred by the Senate in the various departments. The valedictory address, by Mr. S. C. Warner, of Belleville, the lecture by Professor Shaw, of Montreal, before the Theological Union, and the sermon by the Rev. D. G. Sutherland, LL. D., were spoken in a very highly interesting manner. When conferring the degree of B. Sc., upon Miss Greenwood Dr. Nelles informed those present that the first admission in Canada of a lady to the degree of B. Sc. was at Mount Allison some nine years ago. The lady referred to was Miss Lockhart, of St. John, N. B.

An Almanac in Spanish for 1884, issued by the missionaries of the American Board at Guadalajara, gives the following as the present result of Protestant missions in Mexico, so far as can be tabulated: Native ordained missionaries, 40; foreign missionaries including wives 69; missionaries of Women's Board 19; congregations, 264; members, 13,096; scholars, 27,306; Sunday-school children, 4,654; day-schools, 82; pupils, 9,086; churches, 45; estimated value of church property, \$402,850; periodicals, 12; theological seminaries, 5; students, 36.

DISTRICT MEETINGS.

ANNAPOLIS.

The Annual Meeting of the Annapolis District will be held (D. V.) in Providence church, Bridgetown, commencing on Tuesday, June 10th, at 3 p. m. The lay members of the meeting are requested to attend at 10 a. m. on Wednesday.

The Provisional District Meeting will be held in the same place on Thursday, June 12th, at 10 a. m. The lay representatives to this meeting may be elected by the Quarterly Boards.

Public meetings, to be addressed by members of the District, will be held on the evenings of Tuesday and Wednesday at 7.45.

CRANSWICK JOST, Chairman. Bridgetown, May 10, '84.

MIRAMICHI.

The Annual Meeting of the Miramichi District will, (D. V.), be held in the Methodist church, Richibucto, on Thursday, June 12th, commencing at 9 o'clock, a. m. The lay representatives, one for each ordained minister and probationer, will please be in attendance at 2.30, p. m., same day.

The Provisional District Meeting will be held in the same place on Friday, June 13th, at 9 a. m. Lay representatives to the Provisional District Meeting, one for each ordained minister or probationer, must be elected by their respective Quarterly Official Meetings.

By order, ISAAC N. PARKER, Fin. Secretary. Derby, N. B., May 7th, 1884.

ST. STEPHEN.

The annual meeting of the St. Stephen District will (D. V.) be held in the Methodist church, Chocolate Cove, Deer Island, commencing on Monday, June 9, 1884, at 11 a. m. The lay members are requested to attend at the same place, June 10th, at 11 a. m.

The Provisional District Meeting will be held at the above place on Tuesday, June 10th, at 7.30 p. m.

ROBERT DUNCAN, Chairman. St. Stephen, N. B., May 5, 1884.

P. E. ISLAND.

The P. E. Island District Meeting will be held (D. V.), in the Methodist church, Cornwall, commencing on Wednesday, June 11th, at 9.30 a. m. The lay representatives are requested to be in attendance on Thursday, at 9.30, a. m.

By order, H. P. COWPERTHWAIT, Fin. Secretary. Cornwall, May 7, '84.

GUYSBORO' AND CAPE BRETON.

The Guysboro' and Cape Breton District Meeting will be held (D. V.), in the Methodist church, Guysboro', commencing Wednesday, June 11th, at 9 a. m. The lay representatives will please attend at 2, p. m. of the same day.

The Provisional District Meeting will be held the next day at 2 p. m. W. H. EVANS, Chairman. Sydney, May 5, '84.

ST. JOHN, N. B.

The Annual Meeting of the St. John District will be held (D. V.) in the Methodist church, Fairville, commencing on Wednesday, June 11, at 9 o'clock. The lay members are requested to be in attendance on Thursday, June 12, at 9 a. m.

The lay representatives of the Provisional District Meeting, one for each minister elected by their respective Quarterly Official Boards, are requested to meet in the same place on Thursday, at 3 p. m.

By order of Chairman, J. SHERTON, Fin. Secretary.

TRURO.

The Annual Meeting of the Truro District will be held (D. V.) at Acadia Mines, on Wednesday, June 11th, at 2 o'clock p. m.

The laymen are requested to meet on Thursday at 9 a. m.

The Provisional District will be held on Thursday at 3 p. m.

Rev. S. B. Dunn will preach at Acadia Mines on Wednesday, June 11th, at 7 o'clock, p. m.

On Thursday evening an evangelistic service will be held in connection with the District. THOS. ROGERS, Chairman.

SACKVILLE.

The Annual Meeting of the Sackville District will meet (D. V.) in the Methodist church, Moncton, on Tuesday, June 10th, at 10 a. m. The Recording Stewards and other lay representatives will please be in attendance, Wednesday, June 11th, 10 a. m. See Discipline, 1882, Page 49, Sec. 86.

The Provisional District Meeting will be held in the same place on Thursday, June 12, at 10 a. m. The lay representatives to attend this meeting must be elected by their respective Quarterly Meetings. "Discipline," Page 4, Sec. 240, Sec. 4.

JNO. S. PHINNEY, Chairman. Sackville, May 3rd, 1884.

ST. JOHN'S, N. F.

The Annual Meeting of the St. John's District will be held in the basement of Gower street church on Wednesday, June 25th, at 9.30 a. m. W. W. PERCIVAL, Chairman. St. John's, May 5th, '84.

LIVERPOOL.

The Annual Meeting of the Liverpool District will be held (D. V.) at Lunenburg on Wednesday, June 11th, opening at 10 a. m. Lay representatives will kindly attend the same day at 3 p. m.

The Provisional District Meeting will be held at the close of Annual District on the 12th. The Quarterly Boards of the respective circuits will please remember to elect each a representative to the Provisional District Meeting. "The Journal of Gen. Conf. p. 240, sec. 4.

By order of Chairman, J. M. FISHER, Fin. Sec.

HALIFAX.

The Annual Meeting of the Halifax District will be held (D. V.) at Horton, Tuesday, June 10th, commencing at 11 a. m. Lay representatives, one for each minister and probationer, are requested to meet on Wednesday, June 11th, at 11 a. m., immediately on arrival of the train.

The Provisional District Meeting will be held on Thursday, June 12th, at 9 a. m. For direction to Quarterly Boards, see Journal of General Conference pp. 177 & 240, and also the President's circular, published in WESLEYAN. JOHN LATHENS, Chairman.

METHODIST NOTES.

At the last annual meeting of the Wesleyan Academic Literary Institute, St. John's, Nfld., the following officers were elected: R. E. Holloway, B. A., F. C. S., President; A. F. Shirran, LL. B., Vice President; A. W. Martin, 2nd Vice President; S. Woods, Secretary; G. A. Scott, Assistant Secretary; C. P. Ayre, Treasurer; S. J. Tucker, Librarian; J. Walker, D. Blackwood, F. W. Ayre, Executive.

From White's Cove, N. B., Rev. H. J. Clarke writes, May 7th: The frame of a new church was raised at Curberland Bay last week. We expect to get it ready by fall. Bro. Silas James, who is kindly remembered on this mission, commenced preaching here about five years ago; so that it is new ground for Methodism. We are going to paint and repair our church at Young's Cove this summer. This is a most laborious mission. We have 12 preaching places, scattered over 30 miles of ground.

The committee on the re-adjustment of the work in the North-West found it advisable that four men be released from fields where ministers of more than one of the denominations have been engaged; and on the other hand found that one new mission was required. Hence, according to the recommendation of the committee, three men will be released, as necessary to do the work of the united Church efficiently. At Emerson all the Methodists will in future meet in the large church built by the Methodist Episcopal body some two years ago.

From Middle Musquodoboit, Rev. J. H. Davis writes: We have been holding special services at Meagher's Grant, and the church has been greatly revived, and a number of persons have come out from the world to be wholly on the Lord's side. It was interesting to some of the brethren—especially to the fortunate minister who shall be sent in a few weeks to labour among these kind people—to know that the new parsonage, built and furnished in 1882, is now entirely free from debt. The people have done nobly. Two much credit cannot be given to the "elect lady," Sister H., who has again come to the front, and who by her liberal gifts has provided a great blessing to the cause in this community.

ABROAD.

Mr. Bright, of Wellington, Australia, lately deceased, bequeathed \$40,000 to the Wesleyan Sustentation and Church Extension Fund.

The report of the Woman's Foreign Missionary Society, read at the General Conference in Philadelphia, stated that the past four years have been the most successful in the history of the society. The receipts were \$504,000.

In the district of Roy Bareilly, India, with a population of 951,905, divided into the following classes, 874, 180 Hindus, 77,424 Mohammedans, 123 Christians, and 178 others, the Rev. H. F. Kastendieck, of the M. E. Church, is the only foreign missionary.

Some of the members of the Garrettsville, Ohio, congregation, have been invited to visit the Rev. W. F. Stewart, of Erie, and the Rev. W. F. Stewart, of Erie, a portion of \$10,000 they propose to pay to constitute a fund called the Sarah Stewart Missionary Scholarship Fund, to preserve the memory of a devoted Christian woman.

The "Child Children Advocate," referring to the subject of parsonages, estimates that the Methodist Episcopal Church has more than one parsonage for every five churches, and more than one parsonage for every two churches in the United States.

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The revival in Evansville, Ind., in the meetings conducted by Thos. Harrison, continues. The total number of conversions has been over 250. The churches of all denominations have reaped benefit from the meeting; one Baptist minister having announced in the morning paper that he had received on one Sunday seven persons into the church, most of whom were converted at the Trinity Methodist church.

A single missionary represents Methodism in British Borneo, and he is an American, residing at London. He writes: "Our present agencies comprise an English church of some 60 members, with adherents of say thirty that number; a Sunday school, the largest in the province; a native church, Sunday and day school (chiefly for Tamils, natives of India, who are here in large numbers); an excellent girls' day and boarding school, leading all similar institutions in the province; and a vigorous seamen's mission; and a good grip on the community. Our church, parsonage, and school property aggregate in value, 75,000 rupees. Not a rupee of this amount, nor of that raised for all purposes during these four years, came from America or England."

TEMPERANCE NOTES.

The Central church of San Francisco makes its quarterly temperance Sunday an occasion of great interest.

The Ohio Legislature has adjourned without interfering with the Scott Liquor Law, much to the irritation of the rum-sellers.

On the authority of Mr. Thomas Burt, M. P., there are said to be 300,000 people employed in public houses on Sunday in England.

Dr. Lyman Beecher said: "I defy any one to prove that rum sellers are not murderers." The Bishop of Manchester said: "Beer and wine shops with saults are gateways to hell."

Thirty years ago there was in Edinburgh one licensed liquor house to every 184 of the population; now there is only one to every 292. The percentage of population apprehended for crime was 30 years ago 4.9; now it is only 2.89. The percentage found drunk and incapable in the streets was then 3.89; now it is only 1.12.

At a recent Conference temperance anniversary, a minister said: "The distillers of the United States waste annually 40,000,000 bushels of grain, which would supply every man, woman and child in the United States with four-fifths of a bushel. Instead of this, we have 600,000 drunkards in the land, 60,000 of whom go down annually to drunkards' graves."

The Methodist church at Wichita, Kansas, valued at \$13,000, was burned on the evening of May 2, it is supposed by an anti-prohibition incendiary. A fire had also been kindled at the base of the steeple of the Presbyterian church. The owner of a skating rink, rented for temperance gatherings, was anonymously notified to cancel his engagement. This valuable library of the Methodist pastor was burned at the same time with the church.

GENERAL RELIGIOUS NOTES.

Permission has lately been given for the circulation of New Testaments and tracts in all the barracks of the Moscow military district.

Rev. R. W. McAll recently stated that there are 990 halls connected with the French mission, of which 25 are in Paris.

The Congregationalists are sending to China able and efficient teachers and preachers from their California Conference.

Pastor Masinez, who seven years ago organized a mission at P. P. near Barcelona, Spain, has 50 members in his church and 500 children in the schools.

In several of the German Universities the students have formed missionary societies. Many of the professors are members of the same. They exist at Berlin, Leipzig, and Halle.

At its recent annual meeting the Chicago Presbytery made a new departure in its work, by a unanimous vote, to have a minister for the purpose of visiting the sick and suffering in the city.

The Frances Ridley Havergal Fund now maintains seven native Bible-women in India. The Fund has also made grants for the translation of one or more of Miss Havergal's books into the Hindustani, Bengali, Telugu, and Malayan languages.

Twenty-five years ago there were no native Christians and no Christian literature in Japan. The increase of native Christians during the last year has been nearly equal to the total membership after seventeen years' work.

St. George's Church, New York, under the Rev. W. S. Ramsford, has become a free church, in which services are held every day and three times on Sunday. Its Easter gifts amounted to \$3,490, an increase of \$107,439 over 1883.

Advices from Dublin state that on May 3, a band of about 500 men and women, who will assist him in farming, left for the gift of prophesy, he would venture to predict that before the last of May next a passenger would be able to take a Pullman car at Halifax, and go through Canadian territory without change of cars into the heart of the Rocky Mountains.

The first anniversary entertainment of Chinese Sunday-schools connected with the churches of New York and Brooklyn was held under the auspices of the Chinese Sunday-School Union at the Broadway Tabernacle, on Monday evening. A programme of peculiar interest had been arranged. Twenty-two schools of different denominations were represented.

The London "May Meetings" have greatly increased in number. According to one list there are 53 services entered in April, 134 in May, and some in June and July. The venerable Earl of Shaftesbury, now aged 83, is published to preside at over a score of these meetings.

The survivors of the ill-fated steamer, State of Florida, arrived at Quebec last week per steamer Titania, which took them from the ship Lonsdale. The Chatham barque Penona, which came into collision with the State of Florida, was seen later bottom up. The steamer sank in fifteen minutes after the crash, while going on at the rate of nine knots per hour. It is supposed that her motion hurried her downward, with her living freight. Of the barque's crew of 15 only the captain and two men were saved, making the whole number lost, as is believed, to be 135.

The New Brunswick will probably send two competitors for the Gilchrist scholarship.

Amherst stands sixth on the list in Nova Scotia, with \$171,174 in the Government Savings Bank.

There were two hundred physicians on the Medical Register of New Brunswick on the first of January last.

The Oxford Woollen Manufacturing Co. will have its new buildings completed and machinery in place in a few days.

The distance from Montreal to Calgary is 2,345 miles. Newly arrived immigrants are charged only \$9.70 from Montreal to Winnipeg.

The Episcopalians of Yarmouth have elected Rev. W. H. Ramsey, of Windsor, Ont., to succeed the late Rev. Dr. Moody.

The Examiner is informed that up to the first of the present month, over \$200,000 have been expended in P. E. Island for horses this season.

Many of the ocean steamship companies carrying cattle from Montreal, give all their freight room already engaged for months to come at profitable rates.

On the 6th the town of Chatham showed its earnestness in the project by voting \$20,000 to assist in the construction of the Miramichi Valley Railway. J. B. Snowball, Esq., has been at Ottawa in its interests.

The Anherst Gazette reports the loss of Messrs. Smith and Hatfield, of Port Hope, by the recent freshet, at \$3,000; and that of Mr. B. Young, of River Hebert mills, at about \$17,000.

Assisted Irish immigrants at Toronto refused to go into the country. Three hundred and fifty more who have arrived at Quebec, will not get passages west, or meals, owing to the action of those people.

R. McKim, M. P. F., one of the chief witnesses in the Toronto bribery case, was arrested at Arthur, Ont., on Friday last on a charge of forgery. After evidence had been taken, the case was dismissed, the court being equally divided.

According to announcement the laborers strike commenced on Monday morning. In a few cases they have been employed as before, but at their own rates. The men have been orderly and united in their action.

On Sunday night the steamer Tondelot slipped in the ice of St. Peter's Bay and sank in a heavy north-westerly blow. The captain and crew landed with great difficulty. The steamer was coal-burner, bound to Montreal from Pictou.

A North West telegram says that the Indian chief, Pese, has returned to his reserve, accompanied by a few horses, who will assist him in farming. His people have not gone back. The Government will be compelled to provide food for them. They have scattered in small bands.

Hansen, the Canadian oarsman, was accorded a most enthusiastic reception at Auckland, New Zealand. The streets were lined with people, fully 12,000 being assembled, and at the Oxford Hotel Hansen was received by the mayor, who offered him a hearty welcome to the colony.

Four natives of Annapolis have had the honor of knighthood, viz: Sir Chas. Darling, at sometime governor of Jamaica, and afterwards governor of one of the Australian colonies; Sir William Wynn, late governor of the Gold Coast; General Sir Fenwick Williams; and Sir William J. Ritchie, chief justice of Canada.

A new steamship line, to be known as the Montreal, Halifax and Boston Steamship Company, is to run between Montreal and Boston, calling at Quebec, Capetown, P. E. I., and Halifax. The first steamer, the Scotia, has already left Glasgow for Montreal.

At the recent banquet at Ottawa Sir Chas. Tupper said that without ascribing to the gift of prophesy, he would venture to predict that before the last of May next a passenger would be able to take a Pullman car at Halifax, and go through Canadian territory without change of cars into the heart of the Rocky Mountains.

The Newfound Executive at present consists of the following gentlemen: Roman Catholics—Hon. E. D. Shea, W. J. S. Donnelly, and J. I. Little. Church of England—Sir W. V. Whiteway and J. S. Winter. Wesleyan—E. White. Presbyterian—A. M. Mackay. In a colony where denominational interests are so fully recognized, there seems to be a "discrepancy" in such an adjustment.

In Liverpool, Eng., last year there were 22,000 convictions for drunkenness, of which no fewer than 10,000 were against women.

Last week a cartridge exploded in a dynamite factory in Ayrshire. Ten women were blown to atoms and two seriously wounded.

In the House of Commons on Tuesday, Sir Michael Hicks-Beach's motion of censure on the Gladstone government was rejected, 303 to 275.

The body of Dr. Gross, the eminent surgeon of Philadelphia, was cremated at Washington, Penn., last week. The body was reduced to ashes in two hours.

Mr. Bliss, an American lawyer, for aiding the United States prosecution of the Star route contractors, got in all about \$50,000, and failed to convict the accused.

The Romanists have again introduced a bill into the New York Legislature to allow them to introduce the mass and confessional into the House of Refuge on Randall's Island.

Recently Captain Berry, an English gentleman, whilst bathing in Lake Nyassa, in the sight of and within a couple of yards of his friends, was carried away and devoured by a crocodile.

Gen. U. S. Grant has been a heavy loser through the reckless management of the firm of Grant and Ward, N. Y. On Tuesday the U. S. Senate passed a bill placing him on the army retired list. He will receive an annuity of a general, amounting to about \$19,500.

A young lawyer died the other day from starvation in Concord, N. H. A visitor to his office found the poor fellow alone and moribund. Five hours after he was discovered by his physicians he was unable to receive his vitality. Many in Concord would have helped him had they known his destination.

Slavery was abolished throughout the province of Ontario, B. C., and N. B. Three years ago Ontario had 29,000 slaves. The existing Brazilian law of 1871 frees slave children born after its date, when twenty one, but an enthusiasm for freedom took possession of this province, and the slave owners spontaneously yielded their rights.

Stanley has four steamers on the Upper Congo, the key of which is Leopoldville, and has established a line of stations from that point clear up to Stanley Falls, 1,000 miles from the coast. Stanley Falls, where the last station has been established, is 500 miles from the coast, and is the only place where the steamer can be refueled.

The Episcopalian Church in the Province of Ontario has been fairly taken for its work by the agents of the International Association.

It is thought that a British steamer will sail soon on some route to the North Pole. The Government of Denmark supplies that the inhabitants will be a mixture of people. Only five or six species of Eskimo regulars and 200 or 300 natives remain in the country.

It is scattered through the Province. It is not a new discovery. It is a discovery of the late Mr. Gordon. It was recently returned to me in three days, finding escape impossible.

The steamer City of Portland, plying between Portland and St. John, ran on the rocks off Rockland, Me., early on the morning of the 9th and became a total wreck. Her 70 passengers, with much baggage and freight, were all saved. It is said that the striped buoy was out of position. Had the steamer passed her width to one side she would have been all right. The officers and crew were cool and the passengers behaved well. The steamer was valued at \$120,000 and insured for \$40,000.

The survivors of the ill-fated steamer, State of Florida, arrived at Quebec last week per steamer Titania, which took them from the ship Lonsdale. The Chatham barque Penona, which came into collision with the State of Florida, was seen later bottom up. The steamer sank in fifteen minutes after the crash, while going on at the rate of nine knots per hour. It is supposed that her motion hurried her downward, with her living freight. Of the barque's crew of 15 only the captain and two men were saved, making the whole number lost, as is believed, to be 135.

NEWFOUNDLAND.

Captain White, of the steamship Hector, of the sealing fleet, reports that on April 27, he saw an iceberg about three miles in length and seventy feet in height. Had he not been aware of the position of his ship he should have taken it for an island.

Mr. S. M. Brookfield, of Halifax, has completed arrangements with the Atlantic Hotel Co., of St. John's for the erection of the new Atlantic Hotel, the cost of which, completed, is to be about \$60,000. The building, it is anticipated, will be fit for occupation by May or June, 1885.

The Newfoundland Executive at present consists of the following gentlemen: Roman Catholics—Hon. E. D. Shea, W. J. S. Donnelly, and J. I. Little. Church of England—Sir W. V. Whiteway and J. S. Winter. Wesleyan—E. White. Presbyterian—A. M. Mackay. In a colony where denominational interests are so fully recognized, there seems to be a "discrepancy" in such an adjustment.

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CORRESPONDENCE.

PETITE REVIERE.

DEAR MR. EDITOR.—Just a moment to send you a line or two in connection with interests associated with our work at LaHave Islands.

Some of your readers may know that these islands are connected with the Petite Reviere circuit, and of late have been receiving Sabbath services once a month. As on a Sunday from our hills we look out on the Bay dotted with these islands, we are vividly reminded of how our old, but much loved station, Bermuda. We cannot however say that a minute scrutiny points out much in common with those sunny islands. Bermuda will regale you with perfume of the damask and numerous other roses, together with her "legion of flowers, while on these islands the "furnery" is of one kind, "Eau-de-cod." This however is above proof, so that however much the fastidious visitor might complain of the want of variety he cannot of the strength of the odour.

There are about forty families on these islands. No gardening is done—everything is taken there. During Bro. Johnson's ministry on this circuit, he commenced a church on one of these islands and succeeded in getting the outside finished. Since coming to this circuit we have urged the people to complete the same. Tuesday, April 15th, was a day of rejoicing on these islands. Our much respected Chairman, who I believe has made a very extensive and minute acquaintance with the work of almost every part of his district, visited us, in company with the Financial Secretary, to dedicate the building. The day was very fine, the impressive service was heartily entered into by the people, and the chairman's appropriate sermon, together with the lessons and prayers in which Bro. Fisher took part, made the service a very profitable one. With our people, we felt greatly indebted to these brethren for their kind, efficient, and welcome services. The building is not a Parthenon nor is it Dianian in style, but a plain, comfortable structure, 36 x 24 feet. We look upon it not as monolithic but as a place of "living stones," cemented and built together by Christian love. It stands as a memorial of self sacrifice on the part of four people on those islands, who amidst hardship have completed and dedicated the same to the Lord. We would not be slow to acknowledge the material assistance of some from the south end of your city, for which our people were very thankful. We shall have no debt on the building, which to us is a source of great joy.

CHELT.

FORTUNE, N. F.

Allow me space in the WESLEYAN to report a marvellous work of God on this circuit.

In June last the Rev. S. Snowden was sent to this circuit, where he has been untiring in work. In the beginning of the year we held special meetings for prayer: faithful prayer ascended to the throne of grace night after night, yet weeks passed away with apparently no results. Special prayer was discontinued, but the Spirit was at work. God's time was not our time, for on Sabbath evening, March 30th, at the prayer-meeting after preaching service, six men and four women came to the communion railing to plead for the forgiveness of sins. God's people began to rejoice for the drop of Gospel grace, and had faith that it betokened a shower. Praise God, the result has been more than a shower, the flood gates of glory have been lifted very high. On March 31st, and April 1st and 2nd, the people appeared awestricken and trembling on account of sins. The large church was crowded each night with an eager, anxious throng. Jesus of Nazareth was passing by. Strong men began to fall, young men and old men flocked to the communion railing, crying the psalmist's plea, "God be merciful to me a sinner." On April 3-6, the communion railing was crowded with earnest seekers, but on Monday night, April 7th, over sixty persons fell there, indeed the whole space around it was filled. Forty-five persons rejoiced in God their Saviour. What hath God wrought? Truly it is marvellous in our eyes. We have dirty-one schooners away on the spring herring fishery, with a total crew of 158 men, but of these professing conversions—nine schooners with whole crews converted to God.

God's day was one of the best days the writer ever spent. There was preaching in the forenoon, fellowship meeting in the afternoon, and revival meeting at night. Got home from church at just midnight: the whole day was spent by every one as a Sabbath. We couldn't get a word of glory Halle-lujah, while being in the fellowship meeting to men with boldness speaking for Christ who a few days ago were bold in sin. A fellowship meeting was held on April 12th, at 3 o'clock, p.m. It was astonishing to see the men leaving

their work, and their vessels, and wending their way to the sanctuary. We had a Sunday's congregation. Thirty witnessed for Christ.

Sunday, April 13th, will not be forgotten while life lasts. Preaching in the morning; from 1 to 2.15 seven classes met; from 2.15 to 4 fellowship meeting with sixty testimonies for Christ; from 4 to 5.30 ten other classes met, and from 6.30 to midnight revival meeting. Of thirty-six seeking twenty-one found peace.

There have been some glorious sights: a whole family in one pew rejoicing together; two brothers holding their brothers-in-law, praising God that they had at the same time found the Saviour; sons with their arms around their mothers' neck praising God; husbands happy over the salvation of their wives; great sinners rejoicing in sins forgiven and running to companions and exhorting them to repentance; servants kneeling by and urging their masters to believe on the Lord Jesus Christ and be saved. The total number of conversions and additions to the church is 249. This includes 58 Sunday-school scholars under fifteen years of age and 191 adults—127 men and 64 women.

I trust and believe, Mr. Editor, that the Lord will still carry on his work, and that the multitude still in the valley of decision will come out on the Lord's side. The good work is going on in the adjoining circuit of Grand Bank. One hundred and forty persons have been converted there.

JAMES P. SNOOK, Recording Steward.

[Mr. Snook has also forwarded a number of interesting extracts from a diary kept during those services, but we have not space at present for them. Their insertion would oblige us to keep back several other communications, which have already been delayed too long. Editor of WESLEYAN.]

MEMORIAL NOTICES.

ADA F. KENT,

the youngest daughter of Robert and Eliza Kent, of Pleasant Point, Musquodoboit, died April 19th, aged 16 years.

Ada, although young, had given her heart to Jesus and had connected herself with the Methodist Church. Her life is the best testimony she could leave us of her zeal for God. Ever at her post, willing always to testify for her Saviour, gentle in her manner, tender in her regard for others, innocent and submissive even in death, she has gone, a flower early plucked that it might escape the scorching sun or the winter's chilly blast. Though only sick eight days, and a great sufferer, she gave many evidences that she was resting on the bosom of Christ. She loved Jesus and testified of the preciousness of her Saviour in her dying moments. She wished to live, but she feared not to die because going to dwell with Jesus.

Much sympathy is felt for the bereaved parents, from whom death has separated six of their children.

R. S. STEVENS.

JAMES J. HARRISON, of Jerusalem, N. B., died suddenly on the 25th of March, in the 37th year of his age. During the special services held in Jerusalem last fall, the deceased became so deeply interested in the welfare of his soul as to give himself fully to the Lord. On the 20th of January, 1884, he was received into the Church at Jerusalem by the undersigned. Just as we were expecting his assistance in the Church on earth, the Master called him to his reward. The death of Bro. Harrison has caused us to thank God afresh for his blessing on the special services during the early part of the winter.

April 29th, '84.

R. OPIE.

CANNING CIRCUIT.

Last week, Bro. Daniel and myself were called to commit to the grave the mortal remains of our late friend, Mr. James Walton, who, after attaining to the great age of ninety-four years, and departed this life.

Mr. Walton was with one exception the oldest man in this part of the county. His moral character was unimpeachable, and his reverence and respect for religion was uniform. Blessed with a long life of this world's goods, he was ever kind to the poor and unfortunates. For many years he was a land surveyor in this county, and was proverbial for his accuracy. In my acquaintance with him, extending over more than twenty years, I always found him a lover of God's Word, and an advocate for practical godliness. After an unusually protracted life, on the 18th of April, 1884, he calmly slept in Jesus.

Having been requested by Bro. Daniel to append to this brief sketch, a few remarks in reference to Naomi, the beloved wife of Mr. Jacob Walton, who departed this life on the 29th of last

September, I gladly pay this tribute of respect to her memory.

Mrs. Walton was a woman of God. Many years ago she experienced converting grace, and joined the Methodist Church, and continued her membership down to the time of her death. In all the relations of life, as wife, mother, and friend, her memory will continue fragrant. Though truly attached to the church of her choice, and all her institutions, she was a lover of all the children of God, irrespective of names. For many years she was unwearied in her attentions to her now departed father-in-law, and her kind ministrations were continued long after his mental powers were incapable of appreciating them. Her home was always the scene of kindness, and hospitality. Of late her sympathies and care were taxed in the long and painful illness of her youngest daughter. This child of continued suffering, divinely sustained, will in God's own time rejoice her sainted mother in the home of the blest.

As Sister Walton's end drew near her confidence in her Redeemer grew stronger, and in great prostration her joy in God was undiminished. On the 29th of last September, in the fifty-third year of her age, to the sorrow of an affectionate husband and two beloved daughters, she passed home to the Kingdom above.

J. G. HENNIGAR, Canning, N. S.

MARY LOUISE HIGGS.

The hand of an afflicting Providence has recently fallen upon another of our Methodist families in Charlottetown; and this time the stroke could not perhaps be much heavier. How difficult for the children of God under some of the more severe experiences of life to discover and realize those purposes of Divine love and mercy pledged to them who fear the Lord.

Not as those who have no hope for their lost ones, do the many friends of Mary Louise Higgs weep; for in any case of bereavement, we have the assurance of a triumphant issue, we have in hers. While in early life she remembered her Creator, and from the day of such a happy consecration to the time of her departure to the better land, continued steadfast in the faith of the Gospel, exhibiting to those around her the virtues of a life hidden with Christ in God. In our Sunday-school missionary anniversary, last evening, a very touching reference was made by the secretary to the sad death of Miss Higgs, and a tribute paid to her work as a Sunday-school teacher and worker before her removal to a distant city. Yes, we have missed her and we will miss her more. She was always so bright in the social circle, so useful in the church, so kind in the sick room, so ready in fact for any good word or work! It was some time last autumn she left her loving home and large circle of friends and acquaintances to spend the winter in Boston. I subjoin the following particulars, written by Miss Lizzie Barr, formerly of Charlottetown but now occupying a very prominent official position in the Boston City Hospital, from which she writes: Boston City Hospital, April 2, '84.

"On Sunday last, March 30, there was gathered in the Lodge of this Hospital a little company to do honor to the memory of Miss Mary L. Higgs, daughter of B. Wilson Higgs, of Charlottetown, and a late pupil of the Training School for Nurses.

There were present, beside the officers of the institution, her brother and one or two personal friends, a number of the house-physicians and surgeons, a large majority of the pupil-nurses in full ward uniform, and many convalescents.

The room was simply but gracefully dressed with flowers, which were afterwards distributed to the ward where Miss Higgs was last on duty.

The service, conducted by Rev. Mr. Waldron, city missionary, was opened by singing, "Safe in the arms of Jesus," followed by appropriate passages from Scripture. Then followed a soprano solo, "Come, ye desolate," and a brief memorial sermon. The preacher began by referring to the stricken household and friends far away. He then simply told how in early youth Miss Higgs had given her heart to the Lord, how ever since her life had been that of a consistent Christian, and how—after five months of devoted service in the wards of this Hospital—she had been herself stricken down. Her sunny and loving nature was dwelt upon as having been a joy and help to her companions, and as having especially endeared her to them. Even in her illness, she had a smile for all who visited her, and several times made an effort to declare the hope that was in her, saying, "I am not afraid." The preacher closed by pointing out the lessons to be learned from this bright, sweet life so early over. After the hymn, "Home at last," and a prayer for the family and friends of the departed, "Shall we meet

in yonder city" was sung, and the service closed with the benediction.

"Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me." "Blessed are the dead that die in the Lord. Even so saith the Spirit; for they rest from their labors, and their works do follow them."

J. W. W.

[An esteemed lady correspondent, whose remarks are much the same as those in the above note, states that Miss Higgs was a native of Bermuda. Her grandfather, Richard M. Higgs, was one of the first Methodists of that island, and for many years bore the burden and heat of the day. Editor.]

THE BATTLE OF TAMASI.

The following extract from a letter dated Souakim, 19th ult., is from one of the 42nd Black Watch, and gives a graphic account of the terrors of battle. After describing the commencement of the action he goes on to say: "They (the enemy) were upon us in masses in a minute. I had only fired one round when it came to a hand-to-hand fight. My right hand man was killed my side, my left hand one fell wounded by a spear thrust from a huge Arab over six feet in height. I thrust my bayonet in this fellow up to the hilt, and in trying to get it out his body fell on me and knocked me down, and striking my head against a stone I was stunned and insensible. How long I remained so I do not know, but on coming to my senses found a heavy weight on me. It was the dead body of this Arab lying across my chest, and the body of a comrade was across my legs and stomach. I raised myself on my elbow, when, to my horror and dismay, I saw our chaps in full retreat, and between me and them some hundreds of the enemy. A dozen of them just round me were engaged in spearing every wounded man of ours they came across. It struck me instantly my only chance of escape was to lie still and feign death. One of the wretches was just then finishing off poor Tom, my comrade. Had they once seen there was life in me I was done for, I felt certain; so I laid quite still, but oh! the agony I suffered no tongue can tell. I silently prayed then as I had never prayed before in my life. They passed over me two or three times; one stepped with his naked foot right on my cheek as I lay with head on the sand. Some ten or fifteen minutes of dreadful suspense followed, till the advancing square came up to where I was lying, and I was saved."

BREVITIES.

Never judge by appearance. A shabby old coat may contain an editor. Soap don't cost as much as diamonds, but lots of people don't seem to be able to afford both.

I never feel comfortable when there's a man around that smiles all the time. The dog dog that bit me never stopped waggin' his tail.

"We-w!" yelled the man as the dentist jerked his tooth out. "I thought you extracted teeth without pain." "So I do, without pain to me."

A country curate complained to old Dr. South that he received only five pounds for preaching a certain sermon at Oxford. "Five pounds!" said the Doctor; "I wouldn't have preached that sermon for fifty."

If the average Congressman will be as fortunate in evading the questions of his constituents when he returns home as he was in dodging important issues during the session, he will be blessed indeed.—Philadelphia Times.

News for the little folks: A bright youngster of five years, being told that his new step-mother—his second one—would be a good mother to him, replied with a satisfied air, "My father always gets good mothers for me!"

I don't often ask riddles, but wot do you think a family is likely to have for dinner when the old man earns 8 dollars a week, spends 4 dollars for beer, 2 dollars for cigars, and buys a raffle ticket?

Don't be proud. Don't look down on a laboring man. Who was your father? Who was your grandfather? Who was your uncle? Who was your great-uncle? Who are you, anyway?—Piedmont (Ga.) Press.

"What is the most forcible line that Grattan ever uttered, Calhoun?" said Daniel Webster. "This," said Calhoun, quickly: "Short lived, indeed, was Irish independence. I sat by her cradle; I followed her hearse."

A Bridgeport young man asked the young lady of his affections the other evening how she liked the looks of his new style standing collar. After critically surveying him and the collar she replied: "Very nice, indeed. It looks like a white-washed fence around a lunatic asylum."

Marsh, in his "Lectures on the English Language," says: "Few writers or speakers use as many as ten thousand words, ordinary persons of fair intelligence not above three or four thousand. If a scholar were required to name, without explanation, the authors whose English vocabulary was the largest, he could probably specify the all-embracing Shakespeare and the all-knowing Milton. And yet in all the works of the great dramatist there occur not more than fifteen thousand words, in the poems of Milton not more than eight thousand."

"Why do you mutter that way when you read?" asked a man of an old negro who sat mulling over a newspaper. "How ought I to read, sah? 'Why, read without moving your lips.' 'What good would dat sorter readin' do me? I couldn't hear it. When I reads I wanter read so I can hear what I's readin' about."

No Disappointment.

Disappointments of one kind and another crop up all along life's pathway, for unfortunately it is the unexpected that always happens. There is at least one article of acknowledged merit that never disappoints. PUTNAM'S PATENT COKE EXTRACTOR is sure to remove the worst coals in a few days, and as no claim is made that it will cure anything else, it cannot disappoint. If you have hard or soft coals just try it. Beware of the article "just as good." N. C. Polson & Co., proprietors, Kingston.

Neglected Colds, Pain in the Chest, and all diseases of the Lungs, are cured by using Allen's Lung Balsam.

One of the plans to make Paris a seaport is to convert the River Seine into a canal 98 feet wide. The cost of dredging, etc., is estimated at \$20,000,000.

Inflammation or sore eyes can be cured in a few days by taking equal parts of Minard's Liniment and new cream and bathing them freely at night and morning.

A drug journal gives a correspondent two formulae for "butter colours." They contain annatto, tumeric, saffron, caustic, potash, borax, and alcohol.

Instantly is none too quick to relieve a fire making. Johnson's Anodyne Liniment gives instant relief and is a sure cure. Half teaspoonful on sugar. Every family should keep it in the house.

There are twenty universities in Germany. Of these Berlin has the greatest number in attendance, 5,000; Leipzig has 3,000; Munich, 2,000, and the others from 250 to 1,500, a total of 25,250 students, of whom 7,000 are Americans.

IT REMOVES WRINKLES AND STRETCHES THE SKIN.—The regular use of MURRAY & LANMAN'S FLORIDA WATER at the face tends to prevent and remove wrinkles, the softness of the skin produced by it taking away the natural inclination of the cuticle to form into ridges and furrows.

Going to the Reichstag, Bismarck is guarded as closely as the Czar when he appears in public. Police agents in plain clothes are posted all along the way from his house and even in the chamber itself, and no one—not even a regular Government employe—is admitted to any part of the building without a special permit.

A WIDE RANGE OF USEFULNESS.—The great household remedy so popular with the people—Hayward's Yellow Oil—is alike valuable for external and internal use, curing rheumatism, colds, sore throat, croup, frost bites, burns, bruises, and all lameness and soreness of the flesh.

It is said that Rubinstein made \$25,000 at his recent five concert in Vienna. Before the last concert an eager crowd broke in the windows of the music store where the tickets were on sale.

A RELIABLE WITNESS.—R. N. Wheeler, of Everton, speaks highly of Hayward's Pectoral Balsam, having seen its effects in his own case, a severe inflammation of the lungs and distressing cough, was quickly and perfectly cured, which had resisted other treatment.

Samuel W. Baker, the African explorer, is quoted as saying that camels will cross a desert with a load of 400 pounds at the rate of 30 miles a day, in the burning heat of summer, and require water only every third or fourth day.

An Irish pilot, who, being interrupted by the striking of the ship in the middle of a boat that he knew every rock in the channel, exclaimed, with great presence of mind: "that's wan of 'em."

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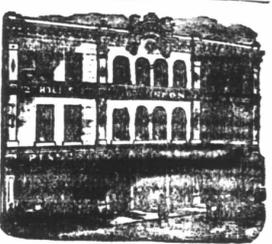
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District Books and Circuit Schedules.

The usual supply of District books and schedules have been mailed to the address of the Financial Secretaries.

We are informed that other books and schedules have been received from Toronto by each Chairman and some brethren have inquired which shall be used.

Receipts for 'Wesleyan.'

Table with 2 columns: Name and Amount. Includes Rev. T. Rogers, Rev. H. P. Cowperthwaite, etc.

MARRIED.

At Upper Schmah, on 8th inst., by Rev. P. Presswood, Mr. Edmund Moore, of Five Mile River, to Miss Ouida N. Neil, of Last Noel.

On the 12th inst., by Rev. W. Alcorn, at the residence of the bride's father, Nalbe, eldest daughter of George Irish, Esq., to James McCuskey, all of Arton, Antigonish County.

At Cambridgeport, Mass., on the 1st inst., by Rev. W. L. Lockwood, assisted by Rev. J. W. Bator, Mr. Fred. D. Smith to Miss Fannie C. daughter of J. B. Smith, Esq.

At Grand Pre, on the 8th inst., by the Rev. W. C. Brown, Mr. John M. Sandford, of Poreux, Cornwallis, to Martha E. daughter of Mr. I. Newton Franklin of Horton.

DIED.

At Schmah, in great peace, Mr. Robert Sterling, aged 73 years.

At Tanycap, May 3rd, Mr. Thomas Parker, aged 83 years.

At Victoria, Pughwash circuit, April 20th after a lingering and painful illness, Geo. Allen Thompson, in the 34th year of his age.

At Pughwash, May 6th, of inflammation of the lungs, Frank, son of Stephen F. Cameron, aged 2 years.

At Nictaux, on the 5th inst, G. O. Ritecy, in the 72nd year of his age.

At Shediac, on the 2nd May, Grace, daughter of Mr. Richard Moore, in the 23rd year of her age.

In this city, on Monday last, at the residence of her son-in-law, Mr. John B. Frick, Elizabeth, widow of the late James A. Pierce, for many years editor and proprietor of the Miramichi Gleaner, aged 78 years. Her remains were removed to Chatham for interment on Wednesday.

On March 15th, at Berboades, Lauretta J., aged 23 years, beloved wife of Capt. Eli Knowlton, of Advocate Harbor, N.S. Her husband brought the body home and had it buried on 6th inst.

At Advocate Harbor, on 3rd inst., George, second son of George Livingston, aged 8 years. He was missed from home at ten-tide; the boy was found on Sunday morning in a mill dam not far from his home.

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PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, MAY 18, 1884.

Table with 2 columns: Location and Time. Includes Brunswick St. 7 p.m., Grafton St. 7 p.m., etc.

BOOKS AT THE METHODIST BOOK ROOM.

Works by Joseph Parker, D. D.—Apostolic Life, as Revealed in the Acts of the Apostles—From the Ascension of Christ to the Withdrawal of Peter. 8vo. cloth, \$1.75.

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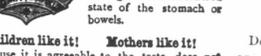
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