

The Wesleyan.

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NOTES AND COMMENTS.

It ought not to be forgotten that Mr. Moody was refused license to preach by the church of his choice because he was not a graduate from some institution of learning.—*Central Presbyterian.*

The *Churchman* thinks that we are threatened with an irruption of the genuine brick-a-brac craze even in the Lord's house, as is shown in a \$50,000 costing of a church, without "even a hint of religious or sacred meaning or symbolism about it."

The preacher pays his rent, his dry goods bill, provision bill, and all his bills in full, and it is taken as a matter of course. The Church pays the preacher in full, and it is spoken of as a remarkable fact. This is curious but common.—*Nashville Adv.*

Infidels are all the while engaged in stoning, kicking and cursing the beautiful tree of Christianity, and at the same time they are eating its rich, ripe fruits and enjoying its generous shelter and shade.—*Evangelical Messenger.*

Several hundred people lately paid ten dollars apiece to see a dog fight, in New York City. One of the dogs—the dog that whipped—fell dead, as the other, using the descriptive language of the pit, turned tail. A beautiful evidence this of our boasted civilization.—*Ex.*

It is nonsense to talk about the awful perils of illicit liquor. A secret den may be fatal to those who find it, but it can not open its doors on every road-side and thus prove a snare to the weak and simple who can not go out from home without being exposed to danger.—*India Witness.*

A correspondent of the *Montreal Witness* says it is remarked that "Methodists work their ministers to death, Baptists starve theirs to death, and Presbyterians kill theirs with kindness." All we know is that a good many Presbyterian ministers will bear quite safely a little more of the killing process.—*Pres. Witness.*

A sister has written the editor of the *Religious Telescope* that there are many women in the church who would like to have the *Telescope* whose husbands care nothing for it, and who would rather spend the price of it for tobacco than to supply their families with good religious reading.

Monsignor Capel, who has been here a few weeks, says that he has compared the Protestant and Catholic schools with great care. The Catholic, he thinks, tend to genuine thinking, and make thinkers. The Protestant make intellectual savages and mental indigestions. The only difficulty is that we will not let our Roman priests do the stuffing.—*N. Y. Adv.*

The *Christian Evangelist* speaks of microscopic and telescopic Christians. The first class seems to devote themselves especially to detecting the small faults of their brethren; the latter have their eyes fixed on the "recom-pense of the reward." The latter evidently walk by faith; the former by sight—the sort that does not include insight.

"I have read a great many books on the evidences of Christianity, and most of the arguments in them I can answer satisfactorily to my own mind. But the change I have seen in the life of my little daughter in the year or two past, I cannot explain. There is evidence of some power working in her which I cannot understand."—*Baptist Traveller.*

Liberalism in non-essentials is the rule, and most clergymen find so much to do in inculcating the principles of right living that they have no more time or inclination to air their views about unscriptural dogmas, or textual criticism of the Bible, than a civil engineer has to inject a discussion of painting on china into an official report.—*St. Paul Pioneer Press.*

What is there so full of refreshment to the soul of the Christian amid the weary cares of this busy life as a quiet hour spent in reading God's Word? It is a fountain whose waters are ever fresh, food that is always pleasant to the taste and strengthening to the soul, a companionship that always brings cheer and inspiration, a friend whose hands are ever full of priceless gifts.—*Western Adv.*

To talk about Sunday evening services, would it not be well to have once a quarter a deviation from the usual routine in the shape of a lively, informal, evangelistic service, with plenty of singing, free prayers, and one or more addresses? Such a service well arranged, and extensively advertised by word of mouth, or oth-

erwise, by a band of voluntary visitors, could hardly fail of success.—*London Methodist.*

Methodism has had one disturbing influence in Dr. Thomas, of Chicago, but she promptly repudiated him and his vagaries. He has gone out from the Church, and there is no evidence that he had any denominational sympathizers. Friends deplored his aberrations, and desired to leave no means untried for holding him back, but now that he has gone, can only pray that he may have grace to retrace his steps.—*Western Adv.*

Dr. Deems, of New York, is authority for the following: "Last week a gay and beautiful actress was solicited a member of our church to attend her performance. When the lady positively refused on the ground that, as a church-member, she could not go, the young actress applauded her and made the statement that whenever she was on the boards and saw a church member in the house, she despised that person as a hypocrite."

The love of display in dress is the curse of society in our country. It dissipates holier and better thoughts, and wrecks many a father and husband, and wrecks thousands of homes. It is itself an intolerable burden upon its devotees. It is a shame that Christian men and women have not grace and sense enough to dress in a manner becoming both their profession of Christ and their circumstances in life.—*Religious Telescope.*

The Washingtonian Home, Chicago, is supported by a per centage paid on all sums received by the city for selling intoxicating drinks. The city licenses certain men to make drunkards, and uses all they pay and about ten times as much to counteract the damage done by drinking. A good will always requires some expenditure to keep in order the head-ree and the reservoir, but the license system is a mill whose tail-nose costs a great deal more than the head-ree.—*Golden Censor.*

Why not talk about religion like we talk about any other business? For, to be sure, it is business, and ought to be the business of our lives. When we of the household of faith, in fact, or simply so-called, get to using cant, we fearfully run the risk of the just suspicion of being either weak, or mean, or both. Away with cant from the face of the earth! We need no manufactured tones and grinnings to advertise its genuineness, and which cordially hates—because God hates—a told or an acted lie.—*Southern Advocate.*

The *Advocate of Missions* says of Mrs. Alma Norwood, of the Methodist Mission: "When the history of Mexican Missions is made up one of the brightest names in the coronet will be that of one of the meekest and least obtrusive of women. A woman full of labors, love, and humor. A fine Spanish scholar, a born teacher, and an admirable translator; one who carries the Mexicans and her religion interwoven in every fibre of her heart; one who has again and again made herself poor, and that persistently, that she might make them rich in the knowledge of God."

Ireland, which is now the most bigoted papistical country on the face of the earth, was a thousand years ago the most enlightened region of the west. Her learned men were the pride of courts, and her missionaries carried the pure Gospel far and wide. Germany and Switzerland, to a great extent, were Christianized from Ireland. Her messengers went forth by bands of twelve brethren under an abbot, with their wives and families, forming the nucleus of a community, and settled in the wilds of some heathen land. Such was the Church of the Celts, which, and not Rome, was chiefly instrumental in Christianizing the heart of Western Europe.—*Evangelical Christendom.*

"People will hardly believe me when I tell them about our Chinese Christians," writes the Rev. John Butler to an American contemporary. "I suppose they are rather slippery." "I answer, No; they are fully equal in Christian character to Church members in this country. They keep the Sabbath better. I could take numbers into the Church if I would let them work on the Sabbath; but I tell them no. When we get the Gospel into a Caste man he is sure to be a noble Christian. Our Chinese preachers take their Bibles as literally true and authoritative. They believe what they read and obey it. Hence they give a tenth of all they earn to the Lord. The pastor's salary is one hundred dollars a year, and he gives a tenth of it."

WRINKLES.
"Without spot or wrinkle, or any such thing."

A character, like a human face, may be perfect and clean, and yet wretchedly disfigured with wrinkles. We must therefore discriminate between sin and defect, between the foul and the faulty. It is possible for a nature to be free from every spot of positive sin, and still repel and vex by many offensive traits. These are not stains but wrinkles, and such wrinkles may co-exist with purity, though mar- rying it, like knots in a board or warts on a body. A clean heart does not always imply a smooth temper or amiable manners. Holiness is not culture or etiquette. There may be a bluntness and severity of spirit attaching to a Christian who is fully saved from all marked sin. Every lady knows that her linen may come from the laundry or drawer quite clean, but terribly mussed up. So a man of God may wash his robes in the blood of the Lamb, until they are as white as snow, and yet, notwithstanding, be disagreeable and repulsive, on account of a constitutional gruffness, or other habits and dispositions, that may cling to him and deface his attainments, like freckles and furrows on the human face. His manners may be rude and uncultivated, his habits untidy. He may be unsocial, or haughty in his bearing. Selfishness in the line of ease, or place, or prominence, or luxury, may crop out, thus naturally violating that universally-forgotten precept, "In honor preferring one another." There may be an inherent want of frankness that looks like insincerity and hollowness—a lack of heart and Christian simplicity and openness. Possibly one may have a critical taste, or a largely-developed feeling of intolerance toward what he deems to be wrong; but his criticisms may take on such a high degree of pungency as to strike the hearer as arising from a spirit of backbiting and detraction. Snap with him is smart in the sight of others. A Christian may naturally be eccentric, and have a keen sense of the ridiculous; but his consequent fun and antics may be such exhibitions as the beholder cannot reconcile with the gravity of holiness. To caper is not to preach the Gospel. Folly may be innocent, but it is a poor recommendation of holiness. Now these, and a multitude more of like imperfections, may not involve positive sin, especially in the beginning of the higher Christian life. They may not actually spot the character, but they are "wrinkles" which awfully disfigure the garments of a saint. It may be safe to say that the sanctification of one-half who have really entered into the blessed experience has been discounted, and in some instances utterly discredited, by these damaging peculiarities. The subjects of these defects imagine, and would have their brethren and the public understand, that such blemishes, if such they be, are innocent infirmities, elements of their natural make up, a part of their unique selfhood and individuality. But the looker-on sets them down as characteristic sins, and he is affected in his belief and life touching the whole subject of holiness accordingly. A saint is expected by the Church and world to have saintly dispositions, habits, and manners; and where these do not accompany the profession, the profession goes to protest, or is flung aside as we reject a bogus dollar.

But the question is raised, Can we get rid of these "wrinkles," and must we smooth them out in order to avoid sin? I answer unhesitatingly, yes. From both painful and joyous experience I answer, yes. Even our infirmities are largely curable, and if not cured by holy culture they become sin. It is the work of grace to put a new spirit into us—a spirit that has no asperity, no meanness, no foolishness in it. And we are required to have a religion thus complete, a religion whose toilet is perfect. With the

same breath we are commanded to be cleansed, to be without spot, and to be without wrinkle, or any such thing. It must be possible, or it would not be commanded. Not only are ugly wrinkles to be erased, but "any such thing." Whatever has the bad or displeasing look of a wrinkle must be pressed out. There is such a thing as the beauty of holiness. The robes of a Christian are white, his garments beautiful.

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head.
—A. Lavery, D. D., in *Divine Life.*

NEW CONVERTS.

W. S. Allen, M. P., writes to the *Methodist Recorder*: I do not know anything more distressing than to see the fruits of revival missions scattered and lost for want of care and attention. Not only is it the cause of the yearly loss of hundreds of souls who fall back into the world; but it also most unjustly brings revivals into discredit, because the results are declared not to be permanent and lasting. My experience of revivals has taught me this lesson, that where the converts are carefully and lovingly looked after the great majority will stand firm; and on the other hand, where they are not so looked after, the great majority will fall away. In one place I see a mission held, and perhaps fifty souls are led to Jesus, and in a year's time I ask where they are, and I find they have almost all lost their religion and gone back to the world; and the reason, as has been often uttered, is neglected. The ministers never visited, and the leaders in whose classes they were placed were utterly careless about their souls, and the natural consequence was they grew careless and lukewarm, and at last fell away from Christ. Precious souls, for whom Jesus died, slain by the cruel neglect of those who should have cared for them. I then see a mission held in another place, possibly by the same preacher, and again fifty come forward and find peace; and when twelve months have elapsed, I make enquiry, and I find almost every one of them standing firm, and meeting regularly in class, and the reason is they have been visited by the minister, and the leaders have welcomed them with love and affection, and have looked after them with tender and watchful care. Yet the work in each place was equally genuine at first; but in one place the ministers and leaders did their duty, and in the other they neglected it. This and this only, was the cause of the difference in the permanency of the results.

I know the vast amount of work which devolves on many of our ministers, and I know how difficult it is in many cases for them to find time for additional visitation; but if they must leave any part of their work undone, let it not be the all-important work of looking well after their young converts. Let them neglect bazaars, sales of work, lectures, or any of those multitudinous schemes for raising money which at present occupy so much of their time; but never let them neglect the most important duty of all, that of diligently watching over the souls of those for whom Christ died, and who, led by the Spirit of God, have just given their hearts to Him. Our class-leaders have a most important task to perform. The future of those converts mainly depends on their care and attention. It may not be possible for the circuit minister to see them more than once in two or three months; but it is quite possible for their leader to see them every week, either at class, or if absent at their own homes. Unfortunately, however, there are scores of class-leaders who seem to have no conception of doing their duty as it ought to be done. If a member comes to class, well and good, but if not they never take the trouble to look after him, but carelessly let him slip.

THE FRIENDLY ISLANDS.

The Friendly Islands, as most of our readers know, are no longer a mission, no longer under the control of the Mission Board. There is in this fact a danger of much interesting and important intelligence never finding its way to the friends and supporters of our work while this first independent district was a mission. We announced the arrival of the chairman of the Friendly Islands last week to attend the Conference; and now we have pleasure in stating that the Rev. E. Crosby, B. A., and his sister have arrived by the *Orient*, on their way to the Friendly Islands. They are designated to assist Mr. Moulton in Tubou College, and we earnestly pray for them the grace and ability so richly bestowed on him, and leading to success achieved by few. Mr. Crosby is the first minister engaged by this self-governing Tongan Church—self-governing, we mean, in the sense that, except in the appointment of ministers, whether Tongan or English speaking, and the maintenance of that form of Christian doctrine and discipline known as Wesleyan Methodism administered in accordance with the provisions of the Model Deed, the Friendly Island District is free to act in the same way as a colonial district. They require a minister specially to assist the chairman in the college; they asked the Conference to allow them to select one from England. That permission was given, and to-day Mr. Crosby is in Australia, on his way to Tonga, all his expenses being paid by this native Wesleyan Church, as well as his support in accordance with our usage elsewhere. The Friendly Islands Church has its difficulties, but God is with his servants and people.—*Sydney Advocate.*

TURKEY AND THE GOSPEL.

The Turkish Government is firmly pressing its policy of obstructing the operations of American missionaries. It has now undertaken to close the Armenia College at Harput. It has also requested the American minister to prevent American missionaries from holding public worship in their houses. It has also demanded the silencing of bells that have been hung and used for years on certain mission chapels. The idea with which the Turkish authorities commenced this policy was that of limiting and perhaps expelling the Jesuit missionaries. Since the Jesuits are everywhere warmly defended by the French Government this purpose has failed. The inaction of the U. S. Government in cases of outrage on American citizens has, however, convinced the Turks that American missionaries are not regarded at Washington as entitled to protection as American citizens. Hence there exists, in Government circles, quite a hope that, although the Jesuits are too strong to be driven out, the American missionaries, at least, can be sent away. The American missionaries have always been very careful to keep within their legal rights, and so far, each one of the interferences with them by Turkish officials has been a violation of the treaties and an outrage on law. Still, the United States Government has, as yet, done nothing more than make remonstrances so mild that they can only be regarded as *pro forma*. Last year Mr. Knapp was robbed and beaten, Dr. Reynolds was robbed and strangled, and Mr. Pines was robbed and beaten on the highways. In the last case nothing was done. In the case of the other two the criminals were arrested and identified; but the Turkish Governor intervened and ordered the men released. The Government at Washington was notified that a failure to insist on redress in this case would be everywhere taken as a denial of protection to American missionaries. Notwithstanding this the Porte has not yet been made to understand that America will not tolerate the connivance of Turkish Government officials in outrages on American citizens. The re-

sult is, as a friendly Turk lately said to an American missionary: "The news that the Porte feels forgivingly toward men who try to kill American missionaries and that the American Government will not discommodate itself, even if American missionaries are killed, will soon be spread among all the ruffians of the land, and you will see its fruits." This matter is one which friends of the American Board cannot afford to neglect. The apathy on this subject, shown at Washington, has already led to loss of property of the Board. Its continuance will certainly lead to loss of life.—*Independent.*

THE PRIZE NEAR.

How many there are who live on earth with a delicious sense of nearness to the heavenly world. Almost we seem to touch the royal vesture of friends above. On the Lord's day, when we visit the sanctuary, at evening-tide, after the toils of the day are over, sweet memories throng about us that lift us upward, even to the immediate presence of our sainted dead. That we have present trials and disappointments is no evidence that we are distant from our friends, or that the final attainment of the royal robe is doubtful. Did they not ascend to their lofty seats through struggle? "These are they which came out of great tribulation."

The veil that hides from our view eternal blessedness is easily removed. One touch by an invisible hand, one slightest expression from an infinite will, and we are immediately present with the innumerable company. O, joyful hour! O sweet reality! How often do we grow weary here, as we are compelled to meet human woes and weaknesses, and are forced to distrust much of earthly friendship. But there, O what an inspiring thought!—we shall meet a company of white-robed immortals. The Lamb is in the midst of the throne; he shall "feed them;" "unto living fountains of water shall he lead them;" "they shall hunger no more, neither thirst any more." No barrier shall interpose between us and any other soul in this vast multitude. All is absolute perfection—thought, inspiration, service. One anthem kindles the souls of all, for we read that "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and the Lamb, clothed with white robes and palms in their hands, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Mr. Robert Owen once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said, "There is one advantage I have over Christians; I am not afraid to die. Most Christians are afraid to die; but if some of my business were settled, I should be perfectly willing to die at any moment." "Well," said his companion, "you say you have no fear of death—have you any hope in death?" "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Spirit and Travel.*

Thousands of poisonous liquors are liquid fire; and all who manufacture or sell them, except for medicines, are poisoners generally. They murder people by wholesale, they drive them to hell like sheep. The enemy of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roofs of their dwellings are stained with blood.—*John Wesley.*

Had Christ's Gospel been propagated with the same simplicity with which it was originally taught by Christ, it would have been to the un- speakable benefit of mankind.—*Lord Bolingbroke.*

Pickard Rev. H. DD

OUR HOME CIRCLE.

"ENOUGH."

I am so weak, dear Lord! I cannot stand One moment without Thee;

I am so needy, Lord! and yet I know All fulness dwells in Thee;

It is so sweet to trust Thy Word alone, I do not ask to see The unveiling of Thy purpose,

The human heart asks love. But now I know That my heart hath from Thee All real, and full, and marvellous affection;

SO AS BY FIRE.

Aunt Eleanor was sitting before the grate at the twilight of a winter's evening, with folded hands—something unusual for her.

"What is it?" I asked gently. "You look as though you had seen a vision."

"I was thinking of my boy Frank," she replied, turning toward me.

Now Aunt Eleanor had been a widow and childless these many years, yet her heart and affections had never grown old or shriveled, because of her affections. Her "boys" and her "girls" were numbered by the dozen, who loved her kindly sympathy, who gave her full confidence, and were better all their lives for thus knowing her and giving heed to her wise counsel.

"Did I ever tell you of him?" she added after a pause. "No, I think you never did."

"Then I will now, if you like, for a short time ago I came upon two of his letters tied by themselves, which have stirred old memories like a review day. I found him when I was teaching school in S—, and boarding in a crowded, unhome-like boarding-house. He was shy, and acknowledged kindnesses or favors in a surprised way that was quite touching. I was drawn to him, I suppose, because it was quite plain he needed help. Left motherless very young, and perhaps worse than fatherless, it is not strange that he went wrong—formed bad habits. I knew he needed the friend above all others to lift him up and strengthen him. My endeavor and daily prayer was to lead him to this friend. After a while he appeared seriously to set about seeking a new life. I felt that he was very near to the kingdom at whose portals no repentant sinner ever knocked in vain. At this critical time, business called him to live in a distant city. For a while occasional letters told he was doing well, and then, after a long interval of silence, came a dreadful letter. Something of the feeling of pain it gave me, it awakens now, as I think of it. Just listen to a few sentences."

"She drew from its envelope one of the letters she held and read. "I've all gone to the devil, soul and body. I've forsaken God, home, friends, and everything which helps to make a man pure, holy and happy. The reason of this is that I formed slavish, de-basing habits in my youth which have become my masters in later years. I have prayed over them and tried to overcome them; at times I have almost succeeded, but I am down now."

Aunt Eleanor raised her eyes and said vehemently: "I wish I could shout these sentences from the house-tops, that they might startle the ears of some just dallying with evil, and arouse them to a sense of their danger. Then, by God's grace, they might arise and free themselves before the deadly coils of a bad habit are fairly closed around them."

"He went on further," she continued, "to speak of a lovely girl on whom I knew his fondest hopes centered, adding, 'when the friendship of such as she and you won't stimulate a man to pure and noble actions, he ought to go to hell. I can't express the contempt I feel for myself.'"

"For days, some of these violent expressions seemed written in the air; I could read them on the walls of my room, and they would ring in my ears in the darkness of night—all gone to the devil," ought to go to hell, etc. Most fervently did I plead before God for this sin-sick soul. I knew there was help in none other, save in the name of Jesus. That the young man so evidently felt the defilement of sin instead of glorying in it, made his case more hopeful. I could not give him up. In a few days I wrote him, and I firmly believe that the Lord took my pen, as I asked him to do, so weak and helpless did I feel in myself. I told Frank in my letter, to take the 51st Psalm, and on his knees make David's supplication for cleansing his prayer. Told him that Christ was stronger than any temptation, any habit; that he seemed now to be in the 'far country' where the prodigal was when he came to himself, and that like the prodigal, he should arise and go to his father. I followed the letters with my prayers, and rested the case with the Lord, who willingly bears all our burdens if we lay them upon him."

"Months, five or six of them, passed before any response came from my boy, and then it was only a line which said, 'I am doing better.' In reply, I sent him that little prayer of Fenelon's which many a helpless, struggling soul has appropriated—'Take my heart, for I cannot give it to thee; keep it, for I cannot keep it for thee; and save me in spite of myself, for Jesus Christ's sake.' A few weeks later came another letter which told that indeed he was a free man in Christ Jesus, that by the help of a loving Saviour he had been enabled to break the fetters which bound him to indulgences he loathed, that now he was a rejoicing, trusting child of the kingdom. He seemed to fully realize that the work was not his own, that in himself there was no might. No other letter ever brought me so much joy and devout thanksgiving as this. Glad, happy tears filled my eyes as I knelt to make grateful acknowledgment to the God who hears and answers prayers."

"Where is he now, auntie?" I asked, as she relapsed into silence.

"Living in a Western city, a prosperous business man, whose religion is for every-day use, and whose suburban home is a paradise of domestic happiness and harmony. Unto the Lord be all the praise."—Selected.

LLOYD'S.

Everybody who has seen a ship has certainly heard of Lloyd's List.

Lloyd's List is apparently the work of ubiquity. It is a compilation of facts gathered from every port in the world to which a British merchant sends his adventurous bark, laden with the produce of British industry; the contents having been collected through great enterprise and at great expense.

Lloyd's is commonly supposed to be a bona fide commercial house under the management of some wealthy merchant prince named Lloyd. No such house exists.

Mr. Lloyd, the original of the patronymic, was the keeper of a coffee house in Cornhill, where shipowners, merchants and others interested in commerce, used to convene and insure each other's vessels against those casualties of fortune to which men who trust their property on the sea are so liable. This was a mere mutual protection club. It was not until early in the eighteenth century that it assumed an organized form, and became the foundation of one of the most imposing corporations in London. Although the reason did not exist for the coffeehouse keeper's name being in any way connected with the society, it has always been retained.

There are few fairer buildings in the great city than the Royal Exchange, and few more imposing rooms under its imposing roof than those designated Lloyd's.

As you enter the eastern gate of the Exchange, on your right hand you perceive two of those folding doors which are used in all public rooms, and which swing backward and forward as the in-comer or out-goer pleases; and at the top of these, on a glass window of about one foot and a half deep, you see the word Lloyd's in black paint.

Passing these, you find yourself at a grand staircase, up and down which busy, bustling gentlemen, with hands full of papers,

and placid, smiling, fat gentlemen with umbrellas under their arms, are continually moving. The stair is capacious, being nine feet broad, and consisting of three flights of steps, at the top of which you are confronted by another glass door, which opens into a spacious lobby on the right-hand of which stands the colossal statue of Mr. Huskisson, erected in honor of that minister for his commercial policy, by the members of the mercantile interests represented at Lloyd's. Vis a vis with that of the British minister is a statue of Prince Albert, awarded to him for laying the foundation stone of the New Royal Exchange. It is a beautiful work of art, and much admired by those who are connoisseurs of sculpture.

To the right of the Huskisson statue is the door of the "Captains' Room," and the space beyond that again has been railed off and converted into a portmanteau, walking-stick, cloak and hat receptacle, filled with brass hooks arranged along the rest of the right-hand side of the lobby wall.

Right in front of the grand entrance is the door of the "Merchants' Room," and in the centre of the left-hand side is the passage leading to the "Underwriters' Room." The lobby is somewhat enlivened by the presence of two clocks, one pointing out the hour of the day, the other indicating the direction of the wind.

The captains, merchants and underwriters constitute the members of Lloyd's, and when we enter into the inner apartments we see these gentlemen in all the bustle and importance of business. A little beyond the door of the "Underwriters' Room" you are met by a railing called the "bar," beyond which strangers are not allowed to pass, unless under the protection of a member. When a stranger wishes to converse with a member he gives his name to a porter, who immediately calls it out; it is then repeated by another officer, who walks up and down the room, and the gentleman, if present, comes to meet the person who seeks him.

A little beyond the bar are two large manuscript folio volumes, standing open, with an account of all the daily ship arrivals, and a description of all the accidents which have been reported as having taken place at sea, and from which is published the arrival department of the celebrated list of shipping intelligence already referred to.

The "Underwriters' Room" is a spacious and splendid chamber, about one hundred feet long and forty broad, having an arched roof, through the glass of which the light falls softly. The floor is occupied with chairs and tables boxed off in tap-room fashion; one row of which boxes runs up the centre of the room, and two others along the walls. Four or five hundred men can sit comfortably here and transact business. The men who chiefly frequent this room are of a mixed character, being merchants, insurance brokers, and underwriters. The underwriter pays an entrance fee, and an annual subscription, besides signing the trust deed, which renders him responsible for his share of the company's debts, before he can obtain a proprietorship in Lloyd's. Merchants and insurance brokers pay only an annual subscription, which entitles them to the privilege of transacting business in that room. Of course they cannot assume the functions of underwriters. Assistants to any of the members of Lloyd's can be introduced by the payment of the established subscription into the "Underwriters' Room."

The underwriter's business consists in insuring ships and cargoes against all the risks which they run in their transit from shore to shore; that of the insurance-broker in effecting insurances upon his own property, or that of some merchants for whom he acts as agent. The merchant subscribes to this establishment that he may have ready access to all the mercantile information which is so accurately and abundantly supplied by this active, busy corporation. In the afternoon, from two to four o'clock, every man is in his place in the great room, and business is at its height.

The man who gets drunk for the third time in Sweden, is deprived of his right to vote.

A sour heart will never make a sweet life. Plant the crabapple where you will, it will never bear pippins.

THE FARMER'S WIFE.

The farmer's wife sits beside her loom, In the fading evening; The shadows deepen around the room, But her heart is aglow with pride, For her husband to-day has taken the prize From the lord of the manor's hands, For the tenant who sows and the farmer lies, And whose home the brightest stands.

And she knows that the farmer's toil alone Could never the prize have won, Though the seed was sown, and the crops were grown, Had she had not her own share done. The little ones all are sleeping now, And never a care has she, As she watches her husband's tranquil brow, With the smile he loves to see.

The tireless hands are at rest at last, The loom for a time is still, As her mind reverts to a stormy past, That was calmed by a firm, staunch will— Her husband's will, and her love sublime, His dauntless heart and her own, Have enabled them many a hill to climb, That neither had scaled alone.

And he knows it well, for he says at length "Ah! Mary, the cares of life Are easily borne if we have the strength That comes from a faithful wife, And she smiles and smiles, as in days gone by, And she gives him the hand he won When she was a simple maiden shy, And he was a peasant's son."

CHILDREN AT WORSHIP.

The question is often asked, how shall we get the masses to attend public worship? The answer may be supplied by an incident of my boyhood.

On the mantle shelf of my grandmother's best parlor, among other marvels, was an apple in a bottle. It quite filled the body of the bottle; and my wondering inquiry was, how could it have been got into its place?

By stealth I climbed a chair to see if the bottom would unscrow, or if there had been a joint in the glass throughout the length of the vial. I was satisfied by observation that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. But as it was said of that other wonder, the source of the Nile,

"Nature well known no mystery remains," so was it here. Walking in the garden I saw a vial placed on a tree, bearing within it a tiny apple, which was growing within the crystal. Now I saw it all. The apple was put into the bottle while it was little and it grew there.

Just so must we catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the church, for alas! it is hard indeed to reach them when they have ripened into carelessness and sin.—Spurgeon.

THE MISSION FOR THE SICK.

Roger Deland was sick. He was just sick enough to be cross. His picture book fell off the bed. His play things hid under the bed-clothes, and Roger cried. His mother read aloud to him, but he did not like the story. Then she told him the true story about the "Mission for the Sick."

"Kind ladies met in a hall," she said, "and took with them fruit, flowers, and good things for sick men and women, and dear little children." Roger was pleased. He thought about the mission some time. Then he said, "I wish I could send my rose-bush in the little red pot."

"You can if you wish," replied his mother, "and I will write a note for you." Roger's eyes grew bright. His mother wrote, "Roger Deland sends this rose to some sick child. Then it was sent away in a nice basket."

Three days after the flower was sent the postman brought Roger a note. It said: "Dear Little Boy,—I am lame. I can never walk. My mother goes out washing. I am alone all day. I used to cry. I never cry since the rose-bush came. I sit in my chair and watch it. I thank you, and mother does too. I learned to write before I fell down on the ice. My mother cannot write, but she will ask God to bless you. She can work better, for the rose keeps me company. Mother used to cry, too, when I was left all alone."

"The rose will grow for ever," she says. I hope it will not die. "My mother says if it does not die in the pretty pot, the goodness will keep growing. I shall not let it die."

"Your friend, MARY BRENNAN."

When Roger's mother finished reading the note, her little boy looked very happy. After that he sent little Mary some of his toys. He is well now, but he never forgets the Mission of the Sick.—Our Little Ones.

MARTHA.

Yes, Lord! Yet some must serve, Not all with tranquil heart, Even at thy dear feet, Wrapped in devotion sweet, May sit apart!

Yes, Lord! Yet some must bear The burden of the day, Its labor and its heat, While others at thy feet May muse and pray!

Yes, Lord! Yet some must do Life's daily task-work; some Who faint would sing must toil Amid earth's dust and moil Where lips are dumb!

Yes, Lord! Yet man must earn, And women bake the bread, And some must watch and wake, Early for others' sake, Who pray instead!

Yes, Lord! Yet even thou Hast need for earthly care, I bring the bread and wine To thee, a guest divine— Be this my prayer. —Julia C. Dorr.

NEAREST WAY TO HEAVEN.

When Mr. Whitefield was preaching in New England, a lady became the subject of divine grace, and her spirit was particularly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years. After a time it pleased God to touch the heart of the child and give her the hope of salvation. In a transport of joy, she then exclaimed: "Oh, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors and tell them that they may be happy and love my Saviour." "Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one in many miles who would not laugh at you, and say it was all a delusion."

"Oh, mother," replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me." She ran over and found him at work in his shop. She began telling him he must die, that he was a sinner, and she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins, and that now she was so happy she did not know how to tell it. The shoemaker was struck with surprise, and his tears flowed down like rain. He threw aside his work, and by prayer and supplication sought mercy and life. The neighborhood was awakened, and within a few months more than fifty persons were brought to a knowledge of Jesus and rejoiced in his power and grace.—N. Y. Observer.

PRINCIPLE PAYS.

The devil makes sharp bargains, and persons who attempt to cheat him are likely to get outwitted. No matter what he offers or promises, in the long run those who deal with him are sure to be losers. Ministers are degraded, and churches and societies are disgraced, by selling themselves to the world for paltry gain. And while they may secure a temporary advantage, they are sure in the end to lose much more.

Some parties in Pittsburg, Pa., who were interested in a Sunday concert, thought to give popularity to their enterprise by advertising that a part of the proceeds would be given to a certain benevolent society which the ladies had organized for the improvement of the poor. The concert was held, and the shakers were gathered in, and subsequently \$100 from the proceeds was presented to the lady managers of this society, who promptly declined to receive money obtained in any such way.

One of the ladies afterwards told her husband what the managers had done, and asked his opinion on the subject. Turning to his desk, he wrote a check for a thousand dollars, and turning to his wife said, "That is what I think of your action. Hand that to the treasurer of the society." This is about the way sensible business men look at the subject. And the sooner churches and ministers and Christian workers of all kinds wash their hands of these blessed frauds and humbugs, and put away from them the gains of unrighteousness which they have too often been ready to accept, the sooner will they have the blessing of God, and the hearty support and co-operation of his servants. —Christian.

FASHIONABLE WOMEN.

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution than poverty

and neglect. The slave woman at her tasks will live and grow old and see two or three generations of her mistresses fade away. The washerwoman, with scarce a ray of hope to cheer her in her toil, will live to see her fashionable sisters die all around her. The kitchen maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are almost worthless, for all the ends of human life; they have but little force of character; they have still less power of mental will, and quite as little physical energy. They live for no great purpose in life; they accomplish no worthy ends. They are only doll forms in the hands of milliners and servants, to be dressed and fed in order. They write no books; they set no rich examples of virtues and womanly life. If they rear children, servants and nurses do all save give them birth, and when reared, what are they? What do they ever amount to but weak scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind from which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprang from a strong-minded woman, who had about as little to do with fashion as the changing clouds. The trite saying, "A man may say too much, even on the best of subjects," will answer here. "If I had not lifted up the stone you had not found the jewel."

THE ACTS. After sp... or two year... to Syria, ... lanted at C... went up to... to Antioch... he started... stationary ju... years), as... Lesson.

Apollon... tonius—be... Alexandria... disciple of... ed in the e... faith, but e... 54, during t... Paul, he wa... doctrines o... and Presce... ed with gr... at Corinth... the care of... Cor. 3: 6. ... he was the... to the He... Grecian emp... by and nam... Great, is o... the island o... seven world... had one of... (900 rolls)... city was a... about 120... city of Cairo... tant city of... tion of Joh... significant... which follow... introductory... ed by Christ... baptism of th... of John's ris... ciples now e... Christ, v. 5... by the desc... Ephesus, a... the East; ca... Asia; situat... sea; in Paul... built buildi... and, one of t... world. (2)... the largest o... out of rock... Orion; built... of holding 50... Stalium or e... 200 feet wid... wrestlings, f... etc. Ephesus... EX

Departed... journey. In... and in succes... they be carr... Mighty in th... tament; learr... the letter and... the prophets... as far as he... knew all the... work of Chris... to have know... Christ or th... Spirit on the... heard, they... and perceive... knowledge. ... ble, willing t... ful and ready... "minded" o... fine specimen... recommended... the hardest to... words, old F... hence, "In... Acts 18: 23... receive the... since") ye be... have, etc., or... did not heart... given, as the... gifts. John's... after him, Joh... fairly implies... did not of ne... bestowal of t... with temper... phosed, preac... 2: 17.

Reading two... The Independ... what I did to... dying calla... Visiting one... lying out of t... keg in the mo... or to be care... As it is one o... was given me... as much as... and kept it in... spring, when... held six quart... dirt and water... grew nicely... tered it with... deed, I gave... that is till t... the end of each... five blossoms... in the fall, be... plants in the... son it was pu... some rose bu... ly. The leav... tender they ha... long sticks to... breaking them... I thought I w... did, give it a... llic bush, but... down it was... ever it rained... the calla thir... when we pay... than in summe... to February, a... I: has twenty l...

OUR YOUNG FOLKS.

WHAT ARE YOU GOOD FOR?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered.

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut," answered the little ones.

"Suppose it has no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"O, that's catechism," cried Willie Brown. "To glorify God, and to enjoy him forever."

"Very well; if a girl or boy does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God and to enjoy him forever," it is not just as if you were good for nothing? —The Christian.

GOD SAYS WE MUSTN'T.

As a mother sat reading to her three children, she came to a story of a naughty boy, who had stolen apples and pears from an orchard near his father's cottage. After reading part of the story, according to her usual practice, she made a pause to put a few questions.

"William," she said, "why ought we not to do as this naughty boy did? Why ought we not to steal apples and pears?"

"Oh!" replied William, "because they do not belong to us."

"And what do you say, Robert?"

"I say, because if they caught us, they would be sure to send us to prison."

"And now, Mary, it is your turn to give a reason. Say dear, why ought we not to steal apples and pears, or anything else?"

"Because," said little Mary, looking meekly up at her mother, because God says we mustn't."

"Right, love," said her mother, "that is the true reason, and the best reason that can be given. What God commands we are bound to do; and what he forbids we are bound to leave undone. 'Thou shalt not steal,' are his own words. If ever you are asked, by any one you know, why you should not do what is wrong, let your answer be the same as the one you have given me—'because God says we mustn't.'"

Selected.

THE SUNDAY SCHOOL

APRIL 6.

PAUL'S THIRD MISSIONARY JOURNEY.

ACTS 18: 23-28; 19: 1-7.

After spending a year and a half at Corinth, Paul sailed to Syria, by way of Ephesus, and landed at Caesarea. From thence he went up to Jerusalem, and then down to Antioch in Syria. From Antioch he started upon his third great missionary journey (lasting about four years), as partially narrated in this lesson.

NOTES.

Apollo, a contraction of Apollonius—belonging to Apollo; born at Alexandria, of Jewish parents, and a disciple of John the Baptist; instructed in the elements of the Christian faith, but coming to Ephesus A. D. 51, during the temporary absence of Paul, he was more fully taught the doctrines of the gospel by Aquila and Priscilla. He afterward preached with great success in Achaia and at Corinth, and succeeded Paul in the care of the church at Corinth, 1 Cor. 3: 6. Some scholars suppose he was the writer of the Epistle to the Hebrews. Alexandria, the Grecian capital of Egypt, founded by and named after Alexander the Great, B. C. 332. Its lighthouse, on the island of Pharos, was one of the seven wonders of the world, and it had one of the largest libraries (700,000 rolls) in ancient times. The city was a seaport of lower Egypt, about 120 miles from the present city of Cairo. It is now an important city of 200,000 inhabitants. Baptism of John. John's baptism was significant of the inward cleansing which followed repentance, and was introductory to the baptism instituted by Christ, Matt. 3: 11, and of the baptism of the Spirit from the hands of John's risen Master. These disciples now received the baptism of Christ, v. 5, which was accompanied by the descent of the Holy Spirit. Ephesus, a chief commercial city of the East; capital of the province of Asia; situated on a plain near the sea; in Paul's time it had three noted buildings: (1) The Temple of Diana, one of the seven wonders of the world. (2) The Theatre, said to be the largest of its kind, and excavated out of rock upon the side of Mount Orion; built by the Greeks, capable of holding 50,000 spectators. (3) The Stadium or circus, 685 feet long and 200 feet wide; the place for races, wrestling, fights with wild beasts, etc. Ephesus is now in ruins.

EXPLANATIONS.

Departed, on his third missionary journey. In order, according to plan and in succession, Strengthening, lest they be carried away by heresies, Mighty in the Scriptures, the Old Testament; learned in and familiar with the letter and spirit of the law and the prophets. Diligently, accurately, as far as he knew. Knowing only, he knew all that John taught of the work of Christ, but does not appear to have known of the resurrection of Christ or of the descent of the Holy Spirit on the day of Pentecost. Had heard, they had heard attentively, and perceived the defects of his knowledge. Espoused, he was humble, willing to be taught; they faithful and ready to teach him. Disposed, "minded" or resolved. Wrote, a fine specimen of letters of Christian recommendation. Convinced the Jews, the hardest to be convinced. Upper parts, old English for "districts" hence, "inland districts" of country. Acts 18: 23. Have ye, etc., "Did you receive the Holy Ghost when [not 'since'] ye believed?" (Alford). If ye have, etc., or more correctly, "We did not hear that the Holy Ghost was given, as the author of miraculous gifts, John's baptism, Matt. 3: 3. Come after him, John 1: 15. Believe, this fully implies that belief on Christ did not of necessity carry a special bestowal of the Holy Spirit. Spoke with tongues, Acts 2: 4; 10: 46. Preached, preached by inspiration Acts 2: 17.

THE CALLA LILY.

Reading two interesting articles in The Independent put me to thinking what I did to an old and apparently dying calla lily three years ago. Visiting one of my friends, I found it lying out of doors in a small paint keg in the month of September, never to be cared for again by its owner. As it is one of my favorite plants it was given me. I put fresh earth on, as much as the keg would hold, and kept it in that way till the next spring, when I put it in a pot that held six quarts, with plenty of chip dirt and water from the barn-yard. It grew nicely. Every morning I watered it with quite warm water; indeed, I gave it all it would take—that is till the dew drops hung on the end of each leaf like dew. It had five blossoms that summer and three in the fall, before it was time to take plants in the house. The second season it was put in the ground near some rose bushes, and grew nicely. The leaves were so large and tender they had to be propped with long sticks to keep the wind from breaking them. The next summer I thought I would do as many others did, give it a rest, so I set it under a lilac bush, but did not turn the pot down. It was watered freely whenever it rained. I am confident that the calla thrives better in winter, when we pay little attention to it, than in summer. Now it is the 10th of February, and it is four feet high. It has twenty large leaves on, most

of which are 16 inches long and nine wide; twelve other leaves are half the size; it has had only one full flower on this season, but that eight inches long; now there are two more large buds, and two of the stalks look as if more were forthcoming. Although it is in a wooden pot, holding twelve quarts, the vessel is filled with white roots which show it needs something larger.

RHEUMATISM.

A gentleman of West Newton, Mass., is confident that he knows of a certain cure for rheumatism. A few years ago he was severely afflicted by the disease, which affected his whole system, and finally settled in the sciatic nerve. He suffered intensely, often being deprived of sleep. He tried many remedies without avail, till finally a physician prescribed gum guaiacum and sulphur in equal parts, to be taken in small doses three times a day. He found that one dose was all he could bear, and took it at night. At the end of ten days he was entirely relieved of the rheumatism. He has since had touches of the complaint, but the above remedy always proves efficacious. He thinks he has recommended it to at least two hundred sufferers from rheumatism, and in every case it effected a cure except one, and in that instance the person continued the use of intoxicating drinks.

USEFUL HINTS.

If stove polish is mixed with soap-suds, the lustre appears without much rubbing.

A person who borrows a book has no right to lend it to another without the express permission of the owner. This should be an unvarying rule.

Forks in apple trees rarely fail to make trouble by splitting, often ruining the trees. The best remedy is removing one of the limbs which make the fork; and the sooner the better.

To drill holes in glass, take a good steel drill and wet with a saturated solution of camphor in oil of turpentine. It is said that holes may be rapidly drilled in this way through the thickest plate glass.

Avoid whispering; it is as bad as giggling; both are to be condemned; there is no excuse for either one of them; if you have anything to say, say it; if you have not, do hold your tongue altogether; silence is golden.

Take an inventory of your farm stock and implements at least once a year. It should be done before April 1st. It is the only way you can satisfactorily know whether you are losing or gaining, and how much.

Stale buns may be made to taste as nicely as when fresh, if they are dipped for a moment or so in cold water and then put in a hot oven for five or ten minutes. They will turn out as nice and as crisp as when first baked.

For a baked apple pudding: boil good apples, with dates enough to sweeten them, in about one-fifth their bulk of water. Put all through a colander; stir in some grated bread crumbs, and a few drops of lemon juice; bake about forty minutes.

Pitch paper, when cut into strips and placed under carpets, will prevent the moth-miller from depositing its eggs; or before putting down the carpet, wash the floor thoroughly with water to which has been added spirits of turpentine.

Dr. Richardson, of the University of Pennsylvania, says that before vaccination was discovered, during an epidemic of small-pox, one of every five persons died, and another of the five was injured or crippled for life. Only one in ten thousand is ever injured by vaccination.

We learn from Vermont the way to treat frozen eggs: Pour boiling water over them; let it remain until cold. The shell will close up and and it will be found on examination that they are restored and fit for use. Sometimes a second application of the hot water is necessary, but not often.

As early as the time of Alexander II, of Scotland, a man who let weeds go to seed on a farm was declared to be the king's enemy. In Denmark the farmers are compelled to destroy all weeds on their premises. In France a man may prosecute his neighbor for damages who permits weeds to go to seed which may endanger neighboring lands.

Sheep, from the facility and rapidity with which they are matured, the rapidity of their increase, and their triple use for food, raiment and manure, are the most available means of supplying a deficiency of animal food. Nature and the art of the breeder have made the sheep the most perfect machine in existence for converting grass and grain into flesh.

If you have some scraggy trees in your orchard, now is the time to train them into shape. Do it before spring work comes on, or you won't do it at all. Do not leave the little twigs and sprouts to grow and take up the sap necessary to the support of fruit-bearing limbs. Trim your trees so the fruit will be borne on the outer limbs where the sun can ripen it evenly. It is a good plan to manure the orchard all over, not simply around the base of the trees.

A VALUABLE HINT.—Artizans, actors, sportsmen, mechanics and laboring men, in fact all unduly exert muscular strength, are subject to painful contractions of the cords, stiff joints and lameness; to all such Haygarth's Yellow Oils is a prompt relief and perfect cure.

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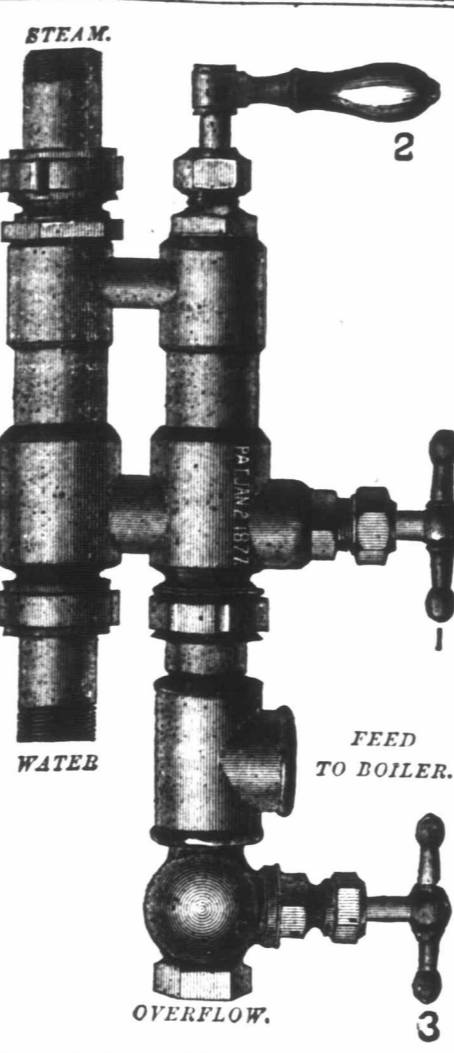
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THE WESLEYAN
FRIDAY, MARCH 28, 1884.
OUR YOUNG MEN.

The expression at the head of this article is frequently applied to our young ministers. We use it with a broader application. In a church with which the writer at present is familiar may be seen a "bonnie group" of young men, over whom the pastor rejoices as over great spoil. In an earthly sense it doth not yet appear what these shall be. The pastor the other evening whispered to the writer, as one of them sat down after a few brief words, "That young man ought to go into the ministry." Perhaps he should, yet the large majority of his fellows must, if spared, find their way into one or other departments of the brief life of our busy earth.

Will any brother of advanced age say that we err in desiring to see these young brethren in harness as early as possible. We think not. Should he wish a little delay for test's sake, we would remind him that, while hands may be laid too suddenly upon men at all stages of life, it is possible by too long delay to give fulfillment to our own fears. The Master's advice to "go work in my vineyard" had hardly less reference to the personal benefit of the worker than to that of those among whom he might toil. Work has in it untold blessing for the youthful Christian. It not only brings him into sweet sympathy with Him who "went about doing good," but it is a general preventive of doubt. "What about those doubts and fears?" said a friend of his early days to Marshman, the Baptist missionary, as the latter once more set foot on his native shores. "Oh," was the reply, "I have had no time for them!"

Nor for the sake of the church is it wise to keep our young men too long on the seat just inside the church door. Their energy and enthusiasm are greatly needed. Age should ever be respected and the presence on earth of the wise and experienced must ever be regarded as intensely to be desired, yet it may often be necessary that younger men should be put in thorough practical training to take the weapons from trembling hands and use them with a force no longer natural to him who has passed the meridian of life. "I have written unto you, young men, because ye are strong," wrote the beloved John. This strength the Church needs. One sometimes inwardly groans because he sees the possessors of it alienated in feeling by a pastor little in sympathy with them, and by a church which almost seems to regard it as a crime to be young. Happily such pastors and such churches are getting to be very rare.

Possibly our youth may sometimes seem inclined to move too fast. As we grow older we forget the buoyancy of youth, just as we have lost our relish for the plunge head-foremost into the snow-bank which was once winter's great attraction. May it not be that we are moving too slowly when we think they are inclined to bear the ark along in too great haste. Disappointment may have trained us to become too easily satisfied without results, and therefore too ready to find fault with them because they refuse to "cut wood without seeing the chips fly."

Let us not imitate our English brethren in this respect. They, says the Watchman, "lean too much to maturity. For the last twenty years it has been one of the faults and the weaknesses of Methodism to make too little spiritual use of its young people. We have attached a long way too much importance to the maturity and the wisdom of old age; and we have taken far too little interest in the consecration of the zeal and energy of youth to the spiritual service of God. The result of this mistaken policy is that we have less of spiritual strength and enterprise than we should otherwise have had. Many are growing up among us who are doing no spiritual work, and some have reached an age when they find it impossible to enter upon spiritual service." And, says the same paper, in speaking of denominational and undenominational lines in which some of the young Methodists are seeking work, "It is well to ask where it is leading us when our young and zealous people go out of their own church to find something to do." Let us carefully avoid this danger, and remember that it is a sign of decay when it can be said of any church that the young leave it because the doors of active service are closed against them.

ONE USE OF PARLIAMENT.

At present one important function of the British Parliament seems to be the keeping of the national clergy in their proper place. A year ago it was found necessary to withdraw from the Bishop of Colombo the franking privilege, because he had used it to write a threatening note to a teacher about to marry the daughter of a Wesleyan native preacher in Ceylon. This season it has been obliged to instruct the Bishop of St. Alban's, a member of the House of Lords. A Mr. Hobson, of Epping, married more than fifty years ago to his deceased wife's sister by the advice of the then vicar, who performed the ceremony, was informed in January last by the present vicar that in consequence of his "incestuous" conduct he must not present himself at the communion. This bombshell thrown into the home of a man of four score years, who had enjoyed the life-long respect of his neighbors, was succeeded by a second, when the vicar gave him, as the alternative of excommunication, advice to partition his home and live in rooms wholly separate from his wife of fifty years. Worst of all, on an appeal, Bishop Cloughton sustained the vicar!

The ignorance of the vicar might have been excused, but it seems marvellous that the bishop, holding a seat in the House of Lords, should have given such a decision. It therefore became necessary that the Attorney General should state in his place in Parliament, in reply to a question, that Mr. Hobson's marriage was "in all respects binding upon him," and that no question could be raised against it, since it came within the scope of Lord Lyndhurst's Act of 1835, which declared all such marriages voidable per se, but rendered valid all having taken place previous to that date. The bishop, having in this way learned that the prayer-book of the Church of England cannot be placed in direct opposition to the law of the realm, at once acquiesced in the vicar's error that he could not be "legally" repelled from the Holy Communion. This hasty retreat, as a contemporary remarks, is "a promise from an unexpected quarter that Mr. Bright's prophecy will be fulfilled—viz., that when the much-dreaded legislation on this subject takes place, the clergy will find no difficulty in falling in with it."

A third case demanding Parliamentary interference was the punishment with a cane and the forfeiture for ten days of the usual short recreation in school hours, inflicted upon certain scholars in the national school at Kidlington for absenting themselves for half a day to attend the Sunday-school of the United Methodist Free Church. The Vice-President of the Council of Education, in reply to a question, stated that the curate had admitted the fact of punishment for the alleged cause, and that the Council of Education had thought it right to warn the managers that any repetition of these offenses would involve serious consequences to the teachers and endanger the continuance of the annual grant to the school.

A certain sort of liberty is waning in England—the liberty to tyrannize over Nonconformists—a fact in which, we are glad to believe, not a few excellent men in the ministry of the Established Church take much satisfaction.

AN IMPORTANT MANUSCRIPT.

The N. Y. Independent was the first paper to announce to the American public a volume discovered several years since, entitled "Teaching of the Apostles." It is believed to be a document of the second century, almost the length of the Epistle to the Galatians, and is said to be the oldest known book of Church history, throwing light on portions of the New Testament epistles. It was known to the early Christian writers and was highly esteemed, not as of canonical rank but as one of the books appointed to be studied by the catechumens.

Only two copies have reached America. One of them is at Andover and the other in the library of the Union Theological Seminary. An English translation is by this time on sale in New York. The work, entirely in Greek, was published in Constantinople by Philotheos Bryennios, the Metropolitan of Nicomedia, who discovered the manuscript in a library in Constantinople. The American edition has been pushed with great diligence, by President Roswell D. Hitchcock and Professor Francis Brown, of the Union Seminary. A

scholar who has seen the book is reported in the N. Y. Tribune as saying:

The deductions from the contents of this important manuscript are at variance with nearly every polity established. They are all shown to be later growths or developments. The Episcopalian will find slender ground for the Apostolic succession; the Presbyterian loses his ruling elder; the Baptist gets water "poured" on him, and the Congregationalist gets small comfort. Each denomination will continue on in its own way, no doubt, but this document will serve to emphasize the fact rather more than suspected before, that to make a claim is not equivalent to proving it and holding it against all comers. The book will be of interest to all classes of educated people, whether they understand Greek or not, for the translation is made by a competent American scholar, with the advantage of advice and counsel from one of our most distinguished church historians. Competent judges have declared the authenticity of the book beyond question. Attention has been called to some of the particularities of the document in the Independent and the Evangelist in the last two issues, and the Examiner (Baptist) has already tried to forestall any conclusions from its contents which may prove prejudicial to the theory of immersion. It is seldom that a book creates so much stir in so short a time, but the commotion is only in proportion to its importance.

EDUCATION IN NEW BRUNSWICK.

The Annual Report of the Superintendent of Education in New Brunswick, is on the whole gratifying. The total number of pupils attending the schools last year was 64,581. That of teachers was 1,480 during the summer term of 1882 and 1,438 during the winter term of 1883. A slight increase in the salaries paid to teachers is a fact worthy of note, but there is yet much room for improvement. The provincial grant disbursed in the year ending April, 1882, was \$135,162—an increase of \$3,797, and during the summer term of 1883, \$69,303 was paid to teachers out of the public revenue. The county fund apportioned during the year was \$93,416.

Some conversation took place recently in the Legislature on the higher education of the Province. Mr. Ellis called attention to the fact that the University of New Brunswick costs the people of the Province large sums of money with very small results. Last year there were only nine graduates. Messrs. Blair, Wetmore and Hanington had to admit that many of the people were yet warmly attached to the Denominational system of colleges. Taking advantage of these admissions, Dr. Stockton wisely suggested that the County Scholarship system should be brought into harmony with that fact; and that successful candidates for these scholarships should be permitted to choose the college in which the scholarship won should be available. Why not?

On the 8th inst. in the presence of a large number of friends, busts of the Revs. Dr. Gervase Smith and Dr. Punshon were unveiled in the City Road Chapel, London. That of Dr. Smith had been procured by his family; that of Dr. Punshon by friends, a costly monument to his memory having been erected by his widow, in Norwood Cemetery. Mrs. Punshon unveiled Dr. Punshon's bust; Mrs. Clarence Smith that of Dr. Gervase Smith. It will be remembered that the two deceased ministers were very strongly attached to each other from early days. The busts are of Carrara marble, and the sculptor has succeeded in producing from photographs impressive likenesses of the originals, whom he never saw alive, that of Dr. Gervase Smith being very striking. In City Road Chapel, which may be said to hold to Methodism the relation which Westminster Abbey holds to the country, are tablets or busts sacred to the memory of John and Charles Wesley, John Fletcher and Thomas Coke, Joseph Benson and Adam Clark, Richard Watson and Jabez Bunting, Robert Newton and Robert Young, Frederick James Jobson and Sir Francis Lycett, and others, while two noble columns commemorate the late Dr. Waddy.

An item under our hand has reference to the rascality in public circles in an American city. But what can a Canadian say in view of the recent developments in Toronto! Full investigation of the recent bribery cases has not taken place, but to all appearance there has been bribery in its grossest form—the actual transfer of hard cash as the price of political faithfulness and treachery. We have not space this week to say more.

We have been asked to read a story of Western life in a recent volume of the Standard Library. How can one write editorials, clip from exchanges, make condensations, read proof, and receive visitors, and yet read books! That is a prohibited luxury. But we have glanced over the volume in question, with great regret that it has found its way into the Standard Library. Strong exception has justly been taken by subscribers to several expressions on its pages. If such reckless expressions were necessary to a fair picture of former life in the West, the picture should certainly have been withheld. It was not a necessity; it can do little good. Messrs. Funk and Wagnalls have been doing a praiseworthy work, and we therefore regret any error in judgment which may lessen public confidence in them as publishers. As the French say, "It is the first step which costs." That step was taken when, yielding to strong pressure, they resolved to admit works of fiction into their list—a step taken after the Editor of this paper had spoken in approval of their scheme. We sincerely hope that the volumes yet to come will redeem fully the character of a series of books which in the past has called forth thankful remarks from the public of the United States and Canada.

If the following, from a "country parson," be founded on fact there will be work in store for our next Conference Stationing Committees:

I see you have lionized Bro. Lane. The weekly "minister's plan" in a recent issue of the Wesleyan informed us that you now think him capable of preaching in Dartmouth and the city at the same hour. Well, if that can be done successfully, it may be a saving of men and money. But how some of our poor country parsons are itching to get to the city, marry a sergeant, make some of our politicians stand in dread of us, or do some other sublime thing that will get our names into the newspapers and make circuit officials crazy to get us! If you big men do not shake the iron wheel so as to throw us off near some great centre, where with our dynamite forces we can make an explosion which will open the eyes of the world to our true greatness, we will live and die "little and unknown," without any desire on our part to do so. For you think it would never do to try a great thing in the country. To do so would be to go to prison; for how could you raise \$200, while potatoes, the only exportable article, are fifteen cents per bushel? Well, to be serious, we all are thankful that Bro. Lane came off so well. We must give his friends credit for a noble deed—whatever we may think about his discretion.

Distance lends enchantment to the view. A young English brother who came to the Provinces and later went to the United States, writes: "I have worked in _____ for six years and have only received at the rate of three hundred dollars per year. During the latter part of the time, I have had to support a wife and two children out of that amount, and it has been quite a struggle, I assure you. I am supplying a small charge now in _____ and I am hoping that my prospects will now improve."

It is our neighbor, the Christian Messenger, which gives us this quotation from Richard Baxter: "While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies, and our safest passage thither is by peaceable holiness."

MISSIONARY MEETINGS.

A "Pastor" writes to us on this subject:— How shall we make our missionary meetings successful in their two-fold object of enlisting sympathy and raising funds? The painful fact confronts us that they do not accomplish either of these objects as fully as they should. If our mission fund is to be raised to the point that is imperatively necessary there must be more light, more intelligent enthusiasm, more open-handed beneficence.

In writing, I have in mind more particularly average country circuits. To our present mode of appointing deputations and holding meetings I have the following objections:

1. We cannot get the people to attend on week nights. Why, I do not say. But I do affirm emphatically that in the great majority of cases we do not get anything like a fair representation of our people. Unless we call get them to come and hear we cannot get them to feel and act.

2. In making appointments months in advance we can tell nothing of what will be the state of roads and weather. This is a serious matter in the country. For example: last fall I drove 45 miles over about the heaviest roads in the Province, enjoyed two days of almost incessant rain, and drove home again without having had any meeting.

3. District Meeting appointments often clash with other interests. Various matters, unforeseen, rise into greater present importance and must be attended to first. Inevitably the missionary meeting is postponed, deputations are disappointed, and confusion and loss ensue.

4. There are, generally, too many speakers. Even when subjects are assigned to each, no one knows what the others are going to say. If one prepares beforehand it is at the risk of having his best thought used by a previous speaker. It does not prepare he cannot, with comfort to himself, or with highest profit to his hearers, advocate such a glorious cause. And then the speeches must be short where there are two, three or four speakers. Hence no one of the number can do full justice to the subject. In the multitude of counsellors instead of wisdom we get wit, apologies, and personalities. As a result few are adequately impressed with the grandeur of the subject, or led to hearty and generous co-operation in the work.

of many to the reception of this gift would be removed." To what shall we charge the change of view?

About two thousand persons were married by license in New Brunswick last year, and the fees received by the Government amounted to over six thousand dollars. In some parts of the United States there is a disposition to abolish these fees. The subject has been under consideration in the Maryland legislature, where the charge has been made a merely nominal one. The Baltimore Methodist remarks: "We do not imagine that the lessening or removal of the tax on marriage licenses will either materially injure the finances of the State of Maryland or improve those of the preachers. But we think the good name of the State suffers; for as it is now, the tax is either an unwise restriction upon marriage, or else an unfair advantage taken of its citizens who desire to enter into that relation."

A lady who passed away from one of our old Methodist homes a few months ago was accustomed to order the Wesleyan for several homes where it was highly appreciated. In this way she used a part of her wealth. Several yet with us are doing this. There are in some charges really poor Christians who ought to have the Church paper, and to whom it would be a source of great comfort. And in nearly every place where a poor person lives there is also a Methodist who has more than is necessary to supply his own wants, who might easily supply the need, and do untold good.

No greater danger threatens our Dominion than that which is arising from the efforts of politicians to secure the Roman Catholic vote. The priests control this and the political leaders' great aim is to secure it at any cost. It has been used in the Maritime Provinces as in Australia, where ministry after ministry has been defeated by the balance being turned by the Irish Roman Catholic vote. In a recent article in the Work, "Bystander" shows the peril to every Anglo-Saxon polity under which Romanists live:

The conduct of the Catholic Irish, or of the main body of them (for, of course, there are exceptions not a few) is perfectly natural on their part, while it is fraught with ruin to the state. The church of which they are the liegemen, and which forms at once the object of their religious devotion and the bond of union among them as a race, is and cannot possibly help being the mortal enemy of Protestant civilization, on the organic principle of which the Encyclical and the Syllabus expressly lay their ban. An Irish Catholic, of the distinct type, may by the softening influence of social and commercial intercourse be made, and often is made, like other citizens in all his personal relations; but, politically, he is not like other citizens; he is not, in the proper sense of the term, a citizen at all. He possesses the suffrage like the rest of us; but he uses it not in the interest of the commonwealth, or of any party in the commonwealth, but in the interest of his church and race. Regarding the rest of us politically almost as aliens, in the midst of whom they are encamped, the liegemen of Rome take advantage of our factious divisions, to bring us all under their yoke and compel us to be the instruments of our own political destruction. In this they resemble the slave owners, who by playing off parties in the Free States against each other made themselves masters of the Union and secured the interest of their peculiar institution. The same hypocritical servility is displayed by our politicians in cringing to the Catholic, as was displayed by the Northern politicians in cringing to the Southern vote; and the end of those who thus sell themselves and truck the welfare of the commonwealth for the means of climbing into power will be the same in the second case as it was in the first. All this affected sympathy with the Terrorist rebellion in the Catholic provinces of Ireland is, as everybody who is not blind must see, the mask of a party which is angling for the Catholic vote. As in the United States, when the power of slavery was advancing with giant strides, so in these communities of ours, those who point out the growing danger are branded as disturbers of public harmony. The cry of peace is raised where there is no peace or hope of peace, except in timely, united, and firm resistance. Another irrepressible conflict begins to cast its growing shadow over the scene. If we wish, as every good citizen must earnestly wish, to avert a struggle, our course is clear. We are not called upon in any way to curtail Irish rights, or to withhold a particle of our sympathy from Irish sufferers. We have only to quell the divisions among ourselves by which the hostile influence reigns, put an end to our senseless factions, set the country above party, and let the manoeuvring leaders of Irish Catholicism see that they have nothing to rely on but their own force, of the inefficiency of which to reduce us to political bondage they will very speedily be convinced.

ROMISH INFLUENCE.

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IN THE NEW MEXICO MISSION CONFERENCE.

In the New Mexico Mission Conference are nine charges in which English is used and thirteen Spanish speaking.

hold that the results attained are not commensurate with the labor expended in holding missionary meetings and in attempting to hold them. Impressed with these ideas and discouraged by my futile drive of ninety miles, I determined to adopt a different plan this year. At each appointment of the circuit a sermon was preached on the extension of the Kingdom of Christ, the duty of systematic giving, and the special demand of our own mission work. This was announced beforehand, with the proviso that if the Sunday named should prove stormy the sermon would be preached on the next fine Sunday. In this way a full attendance was secured. After the distributed amount of paper and pencils were on these slips subscribers wrote their names and amounts and deposited them in the collection plate which was at once passed round. All this occupied but a few minutes, during which the devotional spirit was increased by appropriate music. There was no special pleading or burning, enthusiastic excitement. A single presentation of facts and of duty met with a ready and general response. In amounts from \$2 down to 10 cents the sum of \$75 was subscribed. With juvenile offerings this will be increased to about \$86. The largest amount I can find credited to this circuit is \$43, so that this year's missionary receipts will be nearly, if not quite, double any I can find recorded.

"By their fruits ye shall know them." While this system bears such excellent fruit I shall continue to cherish it until shown "a more excellent way." Least it should seem like boasting I suppress the name of the circuit and its pastor.

ENGLISH SKETCHES.

In complete District Churches in Prince George's County, S. T. Todd, and J. Ball, unanimously Rice, Sec'y. ter. The Union was the circuit's discussions, spirit, the church: 1. Church at 2. Church at 3. Church at 4. Church at 5. Church at 6. Church at 7. Church at 8. Church at 9. Church at 10. Church at 11. Church at 12. Church at 13. Church at 14. Church at 15. Church at 16. Church at 17. Church at 18. Church at 19. Church at 20. Church at 21. Church at 22. Church at 23. Church at 24. Church at 25. Church at 26. Church at 27. Church at 28. Church at 29. Church at 30. Church at 31. Church at 32. Church at 33. Church at 34. Church at 35. Church at 36. Church at 37. Church at 38. Church at 39. Church at 40. Church at 41. Church at 42. Church at 43. Church at 44. Church at 45. Church at 46. Church at 47. Church at 48. Church at 49. Church at 50. Church at 51. Church at 52. Church at 53. Church at 54. Church at 55. Church at 56. Church at 57. Church at 58. Church at 59. Church at 60. 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PRINCE EDWARD ISLAND DISTRICT.

In compliance with the call of the District Chairman, the convention of delegates representing the two uniting Churches in the District met in the Prince street church, Charlottetown, March 19. After the usual devotional exercises, conducted by the Revs. S. T. Teed, S. H. Rice, F. Smallwood and J. Ball, Rev. S. T. Teed was unanimously elected chairman; S. H. Rice, Secy.; and J. Ball, Reporter. The District was well represented by both ministers and lay delegates. The entire ground affected by the Union was reviewed and the wants of the circuits considered. After lengthy discussions conducted in the best of spirit, the following was recommended:—

- 1. Charlottetown: Prince St. Brick church.
2. Charlottetown: The Upper Prince St. Methodist and the Bible Christian congregations to unite and form the Upper Prince street church.
3. Little York: The Bible Christian appointment on the Union Road to form a part of the Little York circuit.
4. Whistling River: Bible Christian appointment to be added to what remains of the Union circuit: one married minister.
5. Pownal: Pownal Methodist, Mount Herbert do., Clifton do., and Cherry Valley Bible Christian churches.
6. Vernon River: Vernon River Bible Christian, Murray Harbor Bible Christian, Vernon River Methodist, and Union Road Methodist churches.
7. Montague: Montague Methodist, Lower Montague do., Sturgeon do., Sturgeon Bible Christian, with an appointment to be taken up in Georgetown, to constitute the Montague circuit.
8. Margate: Margate Methodist circuit to remain as before, less New Annapolis.
9. New Annapolis Methodist and Townsend's Corner Bible Christian appointments to be added to Summerside and the arrangements entered into between the Summerside Methodist and the Bible Christian congregations to be ratified.
10. Murray Harbor: Murray Harbor Bible Christian and Methodist circuits to be united, with one married minister.
11. Alberton: Alberton Methodist, Matrose do., Casumpeque do., and Montserrat and Lot 10 Bible Christian churches.
12. West Cape, Lot 7, Bethel and Kingsford Bible Christian, and Compton, Milburn and Lot 7 Methodist churches.
After the election of ministerial delegates to the Stationing and Sabbath school committees, the election of lay delegates to the Conference, and answers to inquiries as to how, when and where property could be disposed of, a part of the beautiful hymn "What is the best that binds, Our hearts to Christian love," was sung, prayer was offered and the convention adjourned, feeling how good and pleasant it was for brethren to dwell together in unity. J. BALL.

MADAGASCAR.

English papers contain interesting sketches of the coronation on November 22nd, of the young Queen of Madagascar, Ranaivalona III. Immense numbers of people flocked to Antananarivo, the capital. For her immediate attendants, in order to encourage the schools, five hundred boys and four hundred girls from these institutions were selected, and were assigned conspicuous places, with their teachers, in the great plain where the coronation took place. The Queen, shod with the royal scarlet umbrella, was borne in her palanquin to the sacred stone in the centre of the plain where her predecessors had been proclaimed sovereign. The Prime Minister, who, after the custom of the Island, has become the husband of the Queen, as the procession started, moving off at some distance, proclaimed her Ranaivalona-jaka—sovereign of Madagascar—and falling upon his knees, paid her homage. Then the cannon roared, and the band played the national anthem, and the procession moved to the sacred stone. It was a near midday when her Majesty and followers got on the platform, and found themselves in the presence of between 150,000 and 200,000 Hovas from all parts of Imerina. The Queen was under an ornamented canopy, with the words "God is with us" on the awning, and with a large, handsomely-bound Bible on a table by her side. Her dress was white silk brocade with gold, and her train crimson velvet with heavy gold embroidery, and she wore a large gold crown. Again the Prime Minister proclaimed her "Queen of Madagascar," and did homage on bended knees, amidst the shouts of the people, and the thunder of cannon, and the flourish of thousands of shields and spears. The Queen then made a short speech, pronounced in a fairly loud and audible voice. The two chief points in her speech were that she would "mitsanganako-bihely"—literally, "stand up as a man"—with her people to oppose any who might attempt to take even a hair's breadth of the country, and that she desired the teaching in the schools and churches to go on vigorously.

ROMAN CATHOLICS.

According to the Catholic Directory, a number of Catholics in the United States were 5,700,000 in 1874, and 6,000,000 in 1882. This is equivalent

to an increase of about twenty per cent. in ten years. But the census of 1880 shows that the total population of the United States increased thirty per cent. in ten years.—half as fast again as the Catholics. Now if we consider that immigration—at least one third of which is Catholic—adds more than twenty per cent. to our population every ten years, the conclusion from these figures is irresistible that the Roman Catholic Church in the United States does not succeed in holding its own natural increase. It is well known by the clergy that a large proportion of the children of Irish immigrants to America fall away from the old faith. If they do not profess Protestantism, they cease to attend church and grow up without any religion at all. It is for this reason that the Church is making such strenuous exertions to support schools and asylums of its own. The history of these institutions is a striking illustration of the fact that the Catholic Church in America is the creation and care of the poor. The denomination includes a very large number of rich and educated laymen; but so far as it has been able to make no provision for the higher intellectual life of its people, and although it has over eighty colleges, not one of them is endowed. N. Y. Tribune.

FRENCH METHODIST INSTITUTION, MONTREAL.

Table with 2 columns: Item, Amount. Includes Donations previously acknowledged, Received since December 1, 1883, and various societies like Woman's Missionary Society, Montreal Auxiliary, etc.

METHODIST NOTES.

The revival at Exmouth street church St. John, is still growing in interest.

The bill to legalize Methodist Union, introduced into the Nova Scotia Legislature by W. F. MacCoy, M. P. for Shelburne, has passed its second reading.

All the interests, spiritual and financial, of the Charles street church in this city, were found at the recent Quarterly meeting, to have advanced. Rev. F. H. W. Pickles has been invited to return a third year.

The Rev. J. K. King, of the Kingsclear circuit, reports that on Sunday, the 9th inst., at the Long's Creek appointment, one adult was baptized and four persons received into full membership in the church.

A St. John's, N. F., letter says: "Special services have been held here with encouraging results. In the three Methodist churches of this city a large number of persons have professed to obtain the pardon of sins through faith in Christ."

The Quarterly Meeting of the Aylesford circuit invites Rev. W. Ryan to return for a third year. Mr. Ryan regards the circuit as much improved spiritually. Social prayer meetings and class meetings are much better attended than in the past.

In writing from Jerusalem, N. B., the Rev. R. Opie acknowledges the receipt of \$118 at a tea-meeting at Jones' Creek. The proceeds to be devoted to further repairs of the church there. "As stated in the WESLEYAN we have already purchased a new foundation under and a new roof on this church, with improvements inside. It has also been decided to put in a new platform."

Improvements are to be made at once in our church at Windsor. The school room is to be enlarged, furnaces put into the building and space for the organ and choir added to the rear of the church. The congregation is most readily responding to an appeal for subscriptions, which last week exceeded \$1500. A separate committee is also receiving signatures for the purchase of a new organ.

On Sunday evening last at the Gratton street church, the pastor, Rev. J. J. Teasdale, baptized four persons and received them, with nine others, into membership with the Church Age, middle age and youth were represented in the group. A very large congregation was present. An item respecting the Sunday school of the church needs correction. The attendance has reached nearly 250, the number on the roll is much larger.

On the Hebron circuit a gracious work of God has been in progress for some months past. Twenty-seven have already been admitted into full membership at Pembroke,—thirteen of them heads of families. Many others, who have sincerely repented of sin and believed in Jesus, will also shortly be baptized and added to the Church. It is expected that some persons will be received into the church at Hebron next Sabbath.

A most enjoyable entertainment took place on the evening of the 18th inst., at the residence of Mr. E. G. Smith, the occasion being a parlor concert given by the members of the Mission Band in connection with Brunswick street church. The audience was only limited by the capacity of the house, every available inch of parlors and halls being occupied. We feel confident that it is not often

an audience disperses more thoroughly satisfied with the entertainment provided for them. The lady performers were confined to members of the Band, who certainly did credit to it and were ably assisted by a few gentlemen of the congregation. We congratulate the "Reapers" on their first appearance and trust it is only the beginning of good things they have in store for their friends.

ABROAD.

English and American exchanges have well-filled "revival" columns.

At the Lay electoral conference of the Philadelphia Conference a resolution, "That we favor our itinerant system as it is," was adopted by a count vote of 78 to 39.

The Rev. H. P. Hughes, M. A., has just concluded a fortnight's mission in connection with the Methodist churches of Glasgow. It is estimated that 450 persons have sought and found salvation.

Rev. J. F. Goucher, a young minister of the Philadelphia Conference, whose gifts to the home and foreign work have already been very large, has now given a site valued at \$25,000, for the Baltimore Female Seminary.

Professor Strong, of Drew Seminary, in answer to a question as to how many students had left the Methodist Church after graduation to go to other churches, said that only about six out of 300 had departed.

A congregational meeting is the body that annually elects the pastor of a Methodist Protestant Church, and his appointment is made when the Conference convenes. There does not seem to be overmuch Methodist itinerancy in that plan.—N. Y. Advertiser.

The English Wesleyan Missionary Committee and the Committee of the Theological Institutions have decided, by a vote of 51 to 4, that it is inexpedient to dispose of any of the four colleges. It is proposed to educate together the students intended for foreign missions and for the home work.

The Rev. J. Webster, Methodist chaplain at Cairo, accompanied the expedition to Souakim and Tokar and doubtless exercised the blessed offices of his ministry amidst the sad and awful scenes of the heroic conflicts at Teb and Tamai Wells. The Rev. G. W. Baxter has sailed for Cairo, a passenger having been provided for him by the War Department in S. S. Rome, to take up the duties of chaplain to the Wesleyan troops at Cairo and Alexandria in succession to Mr. Webster, as it is arranged that Mr. Webster is to be permanently relieved on the return of the expedition from Souakim.

PERSONAL.

The Quarterly meeting of the Amherst circuit has unanimously extended to the Rev. Jos. Gaetz an invitation to return for the third year.

The London Methodist thinks that "as the time for the Wesleyan Conference draws nearer, the probability seems greater that the next President will be the Rev. Frederic Greeves, D. D., who is quite worthy of the honor."

The Fredericton Reporter says: "Rev. Robt. Wilson has been receiving the congratulations of his many York County friends this week upon his successful trip to England and safe return home. He is in excellent health and spirits."

Rev. J. S. Banks, Professor at Hedding Methodist College, Leeds, whose portrait appears in the March number of the English Methodist Magazine, is the translator of the Parables of Jesus, by Siegfried Gobel, Court Chaplain in Habberstadt, vol. 15 of Clark's "Foreign Theological Library."

The Rev. Dennis Osborn, a Eurasian, is coming to America as a delegate from the South India Conference to the Conference of the Methodist Episcopal Church. Converted under Wm. Taylor's ministry, he gave up a good salary under the British Government and the prospect of a pension, and has been of all the men raised up in that country the most influential.

A Sackville correspondent writes on the 25th: "Thos. Pickard's barn was fired between 1 and 2 o'clock this morning. All his beautiful Jersey cows, fat cattle, hay, wagons, machinery, etc., were destroyed. No doubt that it was the work of a low set of liquor sellers who have been frequently fined and imprisoned. Mr. Pickard, until lately was a member of the committee that prosecuted Dr. Pickard's loss. What a comment upon the rum traffic. And yet it finds license in a Christian land!"

LITERARY Etc.

Elias Power, of Essex in Zion, is a book of rare interest for Methodist circles. The author, Rev. J. M. Bamford, and the publisher, T. Woolmer, London, have given us a book which should prove a great blessing to our Church. Mr. Bamford has hit off most successfully some of the serious blots in Methodist religious life. We shall be glad if our Book room be asked to send the little volume to many homes and Sunday-schools. A Manual of Revivals, by Rev. G. W. Hervey, M. A., and published by

Funk and Wagnalls, New York, is a volume sure to be of great practical benefit to ministers and evangelists. The author aims to embody suggestions arising from a long study of revivals and revival variety of themes, texts and outlines, illustrating the methods of sermonizing pursued by the most successful revivalists. The many and valuable suggestions are obviously the result of wide observation, not limited to immediate results. The importance of revival work is keenly appreciated, and its relation to other branches of church work is set forth with clearness and force. The collection of outlines is remarkably copious. Price \$1.50. S. F. Huestis, agent.

The Pulpit and Grace is a volume of Funeral Addresses, etc., edited by E. J. Wheeler, A. M., and published by Messrs. Funk and Wagnalls, N. Y. The object of this work is to aid pastors in the performance of funeral services, among the most onerous pertaining to the sacred office. The material has been gathered from a wide field, very much of it being prepared expressly for this work, consisting of sermons, outlines of addresses, prayers, classified texts, Scripture readings, death-bed testimonies, funeral etiquette, etc. The editor has shown rare taste and judgment in the selection and arrangement of his rich and varied matter. Its merits will secure for it a wide mission of usefulness. The list of over 400 texts classified according to subjects, is a unique feature, which will be found interesting and valuable. Price \$1.50. S. F. Huestis, agent.

A Band of Hope has been formed in connection with the Methodist church at Newcastle, Miramichi. It has about 90 members.

"The Morgue" is the name of a drinking place in Boston, and the Boston Transcript thinks the title may be an illustration of the proverb, In vino veritas.

"How did you frab begin?" was asked of a young man who had lost his situation through drink. "My mother gave me a bottle of brandy and water to keep me warm on my journey to London," was the reply; "I liked the feeling it produced, and soon found my way to the public-house."

The New York Sun says: "Five thousand dead bodies are in the course of a year sent to the morgue in this city. Incredible facts show that the mischief which sends four thousand of them there comes from drunkenness. This is one of the most powerful temperance sermons ever preached."

Three bar-tenders of Amherst, N. S., are sojourning at the county boarding-house under convictions for violation of the Canada Temperance Act have been levied late at Woodstock, N. B. The St. John News reports great activity among the liquor dealers in Fredericton, their object "being to so disperse their stock as to evade detection by the officers appointed under the new Dominion law."

The annual report of the Irish Methodist Orphan Society show that the Society is increasing in the esteem and affection of the people. An enlarged field of usefulness is before it, by the generous donation of \$1,000. Twenty-eight additional children were admitted on the books.

The China Inland Mission grows. Valuedition has been publicly bidden to six new missionaries, four of whom are ladies. In 1882 seventy fresh agents were asked for, and already forty have responded to the call. At the valedictory just held, farewell prayer was offered up by the Rev. E. E. Jenkins.

The Buenos Ayres government has again granted \$100 per month to the ragged school work of the M. E. mission. The presence of the Lord was manifested during the Week of Prayer in the congregation of 1 persons, who have joined the church on probation. A class has been organized to do plain sewing, and has raised \$456 for the mission work in Buenos Ayres.

The Central Christian Advocate, of St. Louis, says in its issue of the 19th inst., "As Mr. Harris's work in this city draws to a close his efforts seem to grow more effective. Since our last issue over 250 persons have sought Christ under his direction and very many have been deeply convicted. It is proposed to hold an all day jubilee service over 1,000 seekers, on Tuesday, March 25."

At four missions recently established in tropical Africa more than twenty white missionaries have died within the last five years, but during the whole of that time the colored missionaries have been able to live and

work there. Lord Shaftesbury uses this fact to support the late Rev. Robert Moffat's assertion that "Africans must go to teach and save Africans."

The sale of Bibles in Spain meets with impediments from the opposition of priests, who, aided by others, in the Asturias robbed a colporteur of his whole stock and burned them. Near Alasua the priests, assisted by the petty magistrate and some policemen, forcibly took away the dead body of a child from the house of its Protestant parents and buried it with Catholic rites; and similar acts of violence are reported from other places.

The corner stone of a new Episcopal mission church was laid at Bata on Nov. 21st, by the Lieut. Governor of the Punjab, Sir C. Aitchison. Bata is well known as the town and district in which the Rev. F. H. Baring has carried on an important Mission entirely at his own cost, and where also Miss C. M. Tucker, A. L. O. E., of the Church of England Zenana Society, has laboured so devotedly for some years.

GLEANINGS, Etc.

THE DOMINION.

The New Brunswick legislature will be prorogued early next week.

Ontario gives to widows and spinners owning property the right to vote at municipal elections.

Twenty one officials in the Canadian Pacific railway offices at Winnipeg have died recently from fever.

Messrs. Irving & Mustart, the enterprising couriers of the winter mails at Cape Traversa, have added to their fleet four new boats.

The liquidators of the Exchange Bank have called on the shareholders for the payment of 20 per cent. of the double liability on their stock.

The new steamer Arcadia is intended to run between Yarmouth and Westport, and Yarmouth and Clarke's Harbor, calling at Barrington and Pabodie.

A branch of the Dominion Savings Bank was established in Summerside in July last. The deposits now amount to about \$43,000, and the depositors are mostly farmers and mechanics.

It is said that in view of the heavy decrease lately in the traffic receipts of the Grand Trunk Railway the management are contemplating a general reduction in the salaries of employees.

A joint stock company with a capital of \$10,000, called the Mincton Metal Mounting Company, has been organized at Mincton to manufacture cast iron grave marks.

At a meeting on Friday night at the house of the Baroness Burde to C. U. T. the Marquis of Lorne urged that the poor of Es: London emigrate to Canada, especially to the Maritime Provinces.

Between 300 and 400 Cape Breton fishermen passed through St. John last week en route for the Gloucester fishing fleet. Over 2,000 of them passed through that place during March and April last year.

The St. Suplice Seminary and the Oka Indians are again at law about cutting timber on the reserve, for which two of the natives have been imprisoned. A writ of habeas corpus has been applied for, but judgment was reserved.

A large number of leading physicians in the different Provinces fully concur in the plan for a Dominion Health Bureau adopted by the medical men in Ottawa on the 4th of March, and express hopes that it will soon be carried into effect by the Government.

On Tuesday, in reply to Blake, Sir Charles said that the Canada Pacific had under the act of this session received \$7,500,000 on account of loan; also that since the payment already communicated to the house, the company had received on construction contract account \$3,298,000, of which, in respect of the recently authorized loan, there was paid \$2,000,000 and the balance on subsidy account.

The case of the prosecution in the police court at Toronto respecting the political conspiracy was closed on Tuesday. On that day Meek was arraigned on a charge of offering to bribe members of the Legislature. On Monday the magistrate agreed to accept Kirkland's own bail at \$4,000 and Goldwin Smith's at \$2,000. Wilkinson's two bondsmen were Messrs. Gerg and Graham, in \$2,000 each and his own in \$4,000.

Provincials make their mark abroad, in newspaper as well as in other lines. Joseph A. Whelock, editor and proprietor of the St. Paul Pioneer Press, the leading paper northwest of Chicago, is a native of Bridgetown, N. S. Sloan Thompson, formerly of Fredericton, is one of the leading editors and writers on the Chicago Times, and Mr. Sweet, the principal writer on the late notable Texas Sitings, is a native of St. John, N. B.

NEWFOUNDLAND.

Of seven steamers which left St. John's for the seal fishery on the 10th ult., only one is owned by the captalists of the island.

Petitions from the Methodist Conference and the Church of England Synod were presented to the Newfoundland Legislature in favor of the bill to prevent the running of locomotives on the Sabbath, but the bill was defeated by a vote of 19 to 11.

Captain Kennedy, R. N., commanding the Lord Warlen, has been ordered to hold himself in readiness to proceed to Paris, to act in capacity of a naval expert at the conference about to be held there on the Newfoundland fisheries question.

A St. John's despatch of the 19th says that on the previous day "a violent shock of earthquake was felt in portions of the island. At Heart's Content several houses were roughly shaken. At Clark's Beech the ice in the lakes was cracked and rent under the concussion. Two woodmen who fed furiously from the woods described the hills as rocking and shaking."

Thomas Nicholas, one of the Orangemen wounded at Harbor Grace on St. Stephen's Day, died on the 10th inst., after seventy six days suffering. His funeral, on the 13th, was attended by seven hundred and fifty Orangemen, and three hundred members of the Harbor Grace British Society. The business places were all closed. The procession numbered in all about 1600 persons, and extended along a mile and a quarter of the street.

GENERAL.

The Bankruptcy Court has annulled the deeds by which James Carey, the Irish informer, sought to transfer his property to his relatives and so defraud his creditors.

The bronze statue of William Tyndale has been successfully cast, and will be placed in the gardens on the Thames Embankment, near Charing-cross Bridge, London.

The electric light in the libraries and dining room of the House of Commons having proved satisfactory, the Edison & Swan Company has increased the lighting accommodation to 480 lamps.

A government drop warrant has been issued against William Redmond, member of parliament for Wexford borough, for a seditious speech which he delivered prior to his departure for Australia.

Despatches received from Louisiana state that the Mississippi has broken over most of the levees, and that Government aid is necessary to prevent the people from starving. Over 20,000 people are destitute.

The announcement calling out the Irish militia has caused general surprise. It is regarded as a sure sign that the Government considers Ireland becoming settled. The plans for training are arranged entirely without reference to the political situation.

A New York leader in a somagrining recently stated before an investigating committee that ten million pounds of oleomargarine have been sold and consumed in this city annually for the last five years—about eight pounds to each inhabitant.

The North German Gazette states that at the moment when a dynamite portmanteau was found in the parcel office at Paddington Station, Prince Henry of Prussia and Count Munster, the German Ambassador, were in a waiting or other room exactly over the spot of the intended explosion.

The brig A. J. Jennet, of Belfast, Me., from Philadelphia for Matanzas, founded on the 24th, South-east of Hatteras. The captain and cook went down in the vessel, but the rest of the crew, six in number, took to a boat. Five died from exposure, and the only survivor was picked up after being 54 hours in the boat.

The Marquis of Hartington states that the elastic terms of the service and the bounties are inducing men to prolong the period of their foreign service, and have attracted the past year more than 33,000 recruits, the largest number ever known in one year. Three guns of 110 tons, the most powerful in the world, four of 63 tons and three of 43 tons will be finished during the present year.

On Friday last the Bishops succeeded in defeating in the House of Lords a resolution for opening museums on Sunday afternoons, which, without their votes, would have passed. The same evening the House of Commons came within eleven votes of passing a resolution approving of the abolition of the episcopal legislators. Only 9 Liberals outside of the Government opposed the resolution, and 128 supported it. All the members of the Government but four left the House.

The camp of Osman Digma is 25 miles from Suakin and 13 miles beyond the advance post of the British. Gen. Graham determined to attack the rebel leader yesterday, and to afterwards push on Suak, with one brigade, if practicable. Osman had 4,000 combatants. All the leading chiefs continued their adherence to him. Gen. Graham's messenger, sent to ask Digma to come to the British camp, returned with a reply from Osman that the sword was the only medium of communication between himself and the English. A Cabinet Council on Monday decided to give Gen. Graham discretion to march to Berber, if necessary to keep the route clear. The English political agent at Berber had received news from Khartoum, dated March 16th, that Gen. Graham had repulsed the attack upon the camp at Om Lurman. He was surrounded by rebels and intended to force his way at the head of the troops along the bank of the Nile to Shendi. He proposed to begin the advance on the 18th.

REPUTATION.

BY REV. S. H. RICE.

What is it? "Character derived from public opinion, from report." It may be on the one hand anything but desirable, as a man stated when asked for his character. "That he was a great deal better off without it," or, on the other, it may be exceedingly helpful and the passport to many and important privileges. What is more to be desired among the things of earth than a reputation for integrity and moral worth? Surely wealth, power, and many other things which by some are greatly coveted, will bear no comparison with it. We have read of a certain Quaker gentleman who said to one of his apprentices, "Levi, thy time with me expires to-morrow. I will give thee on leaving, a present that shall be worth more than a thousand pounds to thee." The young man's expectations were very great because of the promise. Taking him to his father the next morning, he said, "Your son is the best young man that ever entered my establishment," saying also some what waggishly. "There, Levi, that is thy present, a good name."

A good reputation is a person's capital, his stock-in-trade, that cannot be affected by the rise or fall of the markets. Riches may take to themselves wings and fly away, health may become impaired, and worldly prospects to a great extent be cut off; but it is far better to lose all these things than damage character by mean and contemptible actions. The many-sided Shakespeare never uttered words more worthy of remembrance than when he said: "Who steals my purse steals trash, 'Tis something, nothing, 'Twas mine, 'tis his, and has been slave to thousands; But he that filches from my my good name, Robs me of that which no thief can steal; And worse than stealing from me, And a wiser than Shakespeare wrote thousands of years ago, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." How can a good reputation be obtained and enjoyed? By observing the golden rule, and not turning aside to the right or to the left for the sake of gain or momentary applause. This is the only foundation on which it can rest securely. There are thousands of people to be found who desire prosperity, but they are not willing to strive for its attainment. There are vast numbers who regard health as an invaluable blessing, but they are not prepared to pursue a course that would make them its possessors. And in like manner many desire the privileges accruing from an unblemished reputation, but they are not willing to comply with the conditions that most assuredly lead to it. "Tired nature's sweet restorer, balmy sleep," may be wooed and sought in vain without attending to the laws which govern it; and a reputation for probity and virtue can never be obtained and kept unless a deaf ear is turned to all enticements calculated to draw from the right path. A reputation for learning, or oratory, or wealth, or bravery, or wit, may be and doubtless is valuable to its possessor; but better and greater than all these—leaving them far behind—is a deserved reputation for that which constitutes true manhood—an upright and well regulated life. This line of conduct is distinctly marked in the fifteenth Psalm. "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that doeth those things shall never be moved."

These are the men who make a nation truly great; this is the material that strengthens the commonwealth and keeps it from putrefaction and dissolution. If all young people would lay thus to heart, and search for it as for hidden treasures, there would be fewer blighted lives, and bitter disappointments, and ruined characters, than at present. And it should be the aim of all parents and guardians of youth to teach those committed to their care, that truth is immortal, that it cannot fail to enrich its possessor, and cause him to stand unmoved amidst all the cares and vicissitudes of life. Away with the thought that the acquisition of wealth is the great business of life! Perish the teaching that holds up worldly honor and applause as the prize most to be coveted! Rather let the words of a well known writer be pondered and obeyed. "No extraneous circumstances can keep him down who possesses true nobility of soul. He may be the child of penury—cradled upon the barren rock—but by the force of his own solitary genius, aided by the Divine blessing, he will at least compel the homage of the church and the world. The hero toils for fame, the scholar labors and pines that his name may be written on the tablet of immortality, how much higher thy aim, O thou man of

God; thou art living for eternity, toiling for an immortal crown. Angels and men are witnesses how thou workest for thy God. Arise, gird thyself for the contest!"

Charlottetown, P. E. I. March, 1884.

MEMORIAL NOTICES.

NICHOLAS CORKUM, of Feltz South, Lunenburg Co., departed this life on the 2nd Feb'y, in the 93rd year of his age. He joined the Methodist Church in 1827, and continued faithful to God and the people of his choice until called to join the Church triumphant.

He was a faithful student of the Bible in the German and English translations, and was always ready to give to every one a reason for the hope that was in him. His place in God's house was seldom empty on the Sabbath morning, though his home was three miles away, until a little over a year ago when he lost the sight of one eye. Yet eleven months ago I found him at a cottage service over a mile from his home, and on my expressing my surprise he said, "I took my time, and the way did not seem long." His prayers and exhortations, though spoken in German, were always listened to with interest by all and profit by those who understood him.

At the beginning of this winter his naturally robust constitution gave indications of breaking up; but it excited no fear but joy. His mind remained clear until the last, his faith in the efficacy of the atonement stronger, and triumphantly on the Sabbath morning he went to worship in the "house not made with hands, eternal in the heavens."

ESTHER CORKUM,

of Wilkie's Cove, Lunenburg Co., in the 20th year of her age, on Sabbath, Feb. 22nd at 1 p. m. called her mother to her side, and said, "I am dying." The physical struggle was severe for five hours, then for two hours she lay perfectly still. All at once a heavenly glow spread over her countenance and the happiest smile that had ever been seen by the watchful mother on those lips was witnessed, and then she said, "the room is full of angels, they are robed in white, I see them around the throne praising God;" and up till midnight she continued praising the Lamb when, her voice failing, she bade them good bye and at four o'clock was at rest beyond the river.

Through the special services which for six weeks had been held at the La-Have Ferry Methodist church, her mother and two married sisters had been restored to the joys of salvation, and their prayers with those of others were answered in her conversion to God. On the Tuesday before her death she wrote to a sister in Boston, "I am now lying on my dying bed, my hand trembles so that I can hardly hold my pencil, I can't see you in this world, but I hope to meet you in heaven. I am ready to go whenever my last hour comes. Oh how happy I shall be. Good bye. I am going with the angels in heaven." And so she was permitted to see the angels that had been sent to convey her to the bright mansions above. "Amen, even so come Lord Jesus."

DAVID B. SCOTT.

MRS. JOHN ECKERLEY.

On Thursday, Feb'y 21st, the subject of this brief sketch passed away very suddenly to be "forever with the Lord." It is impossible for us to do justice to her memory, in the brief space at our disposal; but this tribute to her Christian character may perhaps afford her many friends the consolation of knowing that her end was peace. Death laid his cold hand upon her so quietly, that her soul had gone before the members of the family could realize it. After telling her husband that she felt better than during the previous day, she laid back and died without a struggle or a groan. Her body was laid to rest at Sackville, Halifax Co., by the side of her mother, on the Monday following her death.

At the age of sixteen she joined a Presbyterian church near Edinburgh, Scotland. After emigrating to Nova Scotia, she, after her marriage, joined the Methodist Church under the ministry of the late Rev. J. Winterbotham. Removing to Halifax she became connected with Kaye street Methodist church, at its opening, and by consistent godly living and a firm faith in God endeared herself to the members of the congregation as few can do. To the sorrowing friends and children, some of whom were unable to attend the funeral, we extend the sympathy of a Christian faith.

W. G. L.

MRS. JOHN F. CARTER.

Mattie, eldest daughter of James and Mary Tweedy, was born at Williams-town, Miramichi, on June 26th, 1862.

On December 1st, 1881, she was united in marriage to Mr. John F. Carter of this town, from whom she was severed by death on Feb. 25th, 1884. At the early age of thirteen years, Mrs. Carter gave her heart to Jesus, having been led through the ministrations of Rev. Wm. Pepper, then stationed on the Derby circuit, to see her need of a living interest in Christ, in whom from that time until the hour of her decease she continued to trust. Naturally possessing one of the sweetest dispositions, religion made her all the more gentle and loving. Seldom have we seen a finer appreciation of the smallest acts of kindness which, even to the last, were received with a smile of satisfaction or an expression of pleasure. She delighted in being and doing good. "Lord, help me each day to live more for thee," and similar expressions in her diary, gave evidence of her desire after a better life.

Christian patience and resignation characterized the few weeks of illness which preceded her death, her only desire to live being that her life might be a blessing to those she loved and whose spiritual interest lay so near her heart that day nor night she ceased not to pray for them. The respect and esteem in which she was held was evidenced in the procession (one of the largest in our town), which followed her remains to the "Acres of God."

W. Bathurst, March 21, '84.

NEW YEAR'S IN SOUTH AMERICA.

Miss Hannah Johnson writes from Santiago, Chili, on New Year's day:—"A happy New Year to all my friends. I did not receive the WESLEYAN last week but perhaps it will come by the next mail. We were to have gone to the Castle to-day to a picnic but some who were to join us were not able, so we have put it off. Our Summer has begun in earnest, being quite warm in the middle of the day, but morning and evening delightful. Last evening we took a horse car, and went down the Alameda to the station, where three other friends joined us. We rode on top of the cars, across the river, which is justly celebrated, though not much larger than the Meander at Newport, but then it is the only one in the city. The bridge across the river is noted on account of its age, being built nearly a century ago. The workmen and material were brought from the old country for its construction. It is called the Calicanto. The drive took us about two hours and cost us two and a half cents each. The stores were all decorated for the evening, and lighted brilliantly with the electric light. There was everything to tempt one to put the hand in the pocket and draw out the money. New Year's was ushered in by the firing of cannon, the streets were full of men, women and children by the thousand, it being a saint's day. I wish I had an artist's talent to sketch some of them in their dress of green. When our institution opens on the first of March, I will have full charge of the fancy work department. On day this week we are all going to Santa Lucia for the day."

A CONFEDERATE GENERAL. "The house of General Robert Toombs, in Washington, Ga.," says a correspondent of the Philadelphia Times. "is a typical Southern home; a beautiful flower garden of an acre, flanked by barley lots, fronts a three-story wooden house with large chambers, wide roomy halls and piazzas. The General's office is in his dwelling, but he generally receives his company in the easy sitting-room of the second story. He is always cordial, and gives all friend or stranger, a kindly welcome. Sitting in a large arm-chair, with his books within easy reach and a well-used Bible among them, he sat the last of the old line. He is seventy-four, and he is broken considerably since the death of his wife, but is still a vigorous old man. The General has long been a Methodist in conviction, but only recently has he become a communicant of the church. His determination to connect himself with the church was expressed in his usual style. Meeting his old friend, Bishop Pierce, one day, he said: "George, I want you to baptize me. I have no religion, but I am afraid some of these young fools who prate about infidelity will say when I am dead I did not believe in Jesus Christ, and I wish to avow my faith." He is much beloved by his neighbors, and especially by the children, to whom he is especially tender. He says life is too short for animosities, and that he has no foes and cherishes no resentments. He has made all things ready for both worlds, and it matters little to him how soon he leaves this."

SOME CONSOLATION IN EVERY THING.—Even imprisonment by brigades may have its compensations. The Italian duke whose family have just ransomed

him for \$80,000, after five weeks captivity in a dark cell, suffered great hardships, yet he is said to have been cured of a nervous disease by being treated with something really worth worrying about, while his obesity was also subjected to a prolonged bread-and-water diet. Brigands thus have done for him what doctors could not; still, the fees for this school of practitioners are probably rather too high and the treatment too heroic to attract other patients among nervous fat men.—New York Sun.

BREVITIES.

Work to-day, for you know not how much you will be hindered to-morrow. You can't get anything out of nature's workshop at half-price.

Flies spy out the wounds, bees the flowers; good men the merits, common men the faults.—Hindoo.

How ever much room there may always be "at the top," only a few can ever get there. Society is a pyramid, broadest at the base.—M. F. Savage.

An Indianapolis paper lately asked ten of the leading pastors of that city whether they used the word "obey" when they officiate at weddings. All of them said they had discarded its use.

The census proves that the number of persons in a family in the United States is a small fraction over five. In some families the husband is the small fraction over.

Do you wish to find out a girl's weak points? Note the failings she has the quickest eye for in others. They may not be the very failings she is herself conscious of, but they will be their next door neighbors.

It is stated that in the Lochgoilhead, Scotland, public school castor oil poured down the throat, unmeasured, from a bottle has habitually been administered to children as a punishment. The matter will be brought before Parliament.—London Telegraph.

A young lady in a Philadelphia Seminary was heard to say that the warm weather made her "sweat." A teacher who overheard the remark reproved her in these words: "My dear, bear in mind that horses sweat, men perspire, and young ladies get in a glow."

A great deal has been written regarding the amazing strength of the paper on which Bank of England notes are printed. We learn on good authority that a single note, twisted, has been made to support the enormous weight of 329 pounds attached to the end of it, without tearing or raveling.

All of us have been accustomed to the orthography Chili, as the correct spelling of the name of that belligerent country in South America which has been making mince-meat of Peru. But of late the usage among well-informed correspondents has favored writing the word with a final -le. We accept this change.—Western Advertiser.

A minister was travelling along a country road in Scotland one day in winter, riding rather a long lean horse, and he himself dressed in rather an odd looking cap and large velvet cloak, when a gentleman came along riding a fine horse, which "scared" at the preacher and his horse. "Well, Sir," said the gentleman, "ye wad scare the verra dead, sir." "That's my business, sir," said the preacher.

Carrie, two years and a half old, looking out of the window in a snow-storm, says, "Oh, see all the dirt coming down here!" Her little brother, two years older, replies, "That isn't dirt, that's snow." "Snow? Why, I fought the angels were a sweepin' heaven." After a moment's silence her brother says, "Mamma, if she flinks that's the dirt of heaven, what you s'pose she flinks the clean part is?"

Mr. Talmage has uttered a truth which the worldlings have long discerned. He describes the church as saying practically to the rich and well-conditioned: "If you can pay your pew-rents come to the main audience-room; and if you can't pay your shoes are not good enough. If you want to get to heaven, you will have to go by the way of the mission chapel."

The train had run off the track and bumped for a quarter of a mile over the sleepers before it could be stopped. Most of the passengers were nearly dead from the fright and the jarring. One man, however, who is a Philadelphian of wealth, keeps his carriage and does a good deal of riding over Philadelphia paved streets, was noticed to awake from a nap, rub his eyes and yell: "Say, John, drive slower!" Philadelphia Call.

Puncheon related the following: "Mr. Wesley was in a place where many of the ministers were gathered, and there were not beds enough for all unless two slept together; so a young preacher was designated to sleep with Mr. Wesley. He was full of joy, thinking what a fine opportunity he would have of getting light upon several theological subjects. After they had retired he asked Mr. Wesley several questions. To his surprise and mortification Mr. Wesley instead of answering them, said, "Brother, I came to bed to sleep."

It is ascertained that thirty or more than 30,000 women earn their living by the manufacture of artificial flowers. The rose is the test of proficiency which the workshops demand, whoever can counterfeit a rose being supposed equal to the imitation of any flower whatever. In this, as in other branches of industry, there is usually a division of labor; the bud, the foliage and the mounting being done by different persons. At present many flower-makers are out of work, owing in part to the competition of other countries and in part to the fact that artificial flowers are not universally in fashion.

NAMES, FACTS AND FIGURES.—Will be carefully given by the proprietors of Burdock Blood Bitters, regarding the many certificates of wonderful cures made by that medicine in chronic diseases of the blood, liver and kidneys, revealing proof that is beyond the possibility of dispute by the most incredulous.

It is said that the flavor of maple syrup may be communicated to cane or glucose syrup by tincture of guaiacum deprived of its resin by precipitation with water. A great deal of the maple sugar syrup now sold is said to be nearly pure glucose prepared in this way.

CRYING FOR AIR.—Loss of appetite, headache, depression, indigestion and biliousness, a sallow face, dull eyes and a blotched skin are among the symptoms which indicate that the liver is crying for air. Minard's Family Pills stimulate the liver to proper action and correct all these troubles. No family can afford to be without Minard's Pills.

Leather wheels are made in France for railroad and other cars. The inventor of the process is M. de la Roche. Untanned buffalo hides are cut into strips, and these are built up into solid disks, which are strongly held together by two iron rings after they have been subjected to hydraulic pressure.

WORTH KNOWING.—One bottle of Johnson's Anodyne Liniment will effectually cure bronchitis, inflammatory sore throat, sore lungs, bleeding of the lungs, chronic hoarseness, hacking cough, whooping cough, and lame stomach.

The total product of copper of the Lake Superior mines for 1883 is reliably estimated at 60,000,000 pounds.

RISK AND COMFORT TO THE STEPPER.—Brown's Household Panacea has no equal for relieving rain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." Brown's Household Panacea being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cts. feb 10

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rossway, 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 speedy healing Ointment.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of "Mrs. Winslow's Soothing Syrup." It will relieve the poor little sufferer immediately, depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cts. a bottle, feb 10

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