

The Wesleyan.

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FROM THE PAPERS.

The Methodist Church controls 95 of the 368 colleges of the United States.

The order forbidding the sale of alcoholic liquors at military posts was one of the last general orders issued by President Hayes.

The General Assurance Office of London has notified its agents that it will not henceforth assure the lives of innkeepers on any terms.

The Rev. R. B. Sankey, who for some years has officiated in Ritualistic churches in Leicester, has been admitted by Cardinal Manning to the communion of the Church of Rome.

Cetewayo, though a heathen, had the good sense to prohibit the sale of intoxicating liquors in his domain. But now that the English have defeated him, that law has been set aside.

Happy are those rich men who, like our Seneca, Hoyts, and Cornells, unload themselves in life's bright mid-day by pouring liberal portions of their gains into our College and other benevolent treasuries!—*Zion's Herald.*

The German government, having prohibited the use of tobacco by boys under sixteen years of age, is considering the practicability of still more stringent laws, including the prohibition of beer in the army.

The *Catholic Review* laments the fact that "the Catholic Church has lost, and is still losing, through the efforts of the Protestant Children's Aid Society, thousands of children who should be members of its fold."

The *London Times* is amazed, as it may well be, with the severity of discipline in the Roman Catholic Church. It tells of a Roman Catholic priest who stated that "he had quarrelled with his bishop, and was quite destitute, and was lately admitted into the Nottingham workhouse as a pauper."

We deeply regret to record the death of the Rev. Jos. Cuslaw, a devoted and promising young missionary, located at Wittelbergen, South Africa. He was engaged in visiting several outlying mission stations in his circuit, and, while driving a one-horse vehicle, attempted to cross a stream, near Heilbron, when he was swept away by the rapid current and drowned.—*Methodist Recorder.*

The Rev. Shirley Baker, who for many years had charge of our Friendly Islands Missions, has resigned his connection with the New South Wales Conference and has undertaken the position of Prime Minister to King George. Until the General Conference in May next the whole circumstances of this case will not be understood by the public.

The *Methodist* says that the "Gospel Temperance Union" is still continuing its work in Newcastle, (Eng.), with new life and vigour. Since Mr. R. T. Booth commenced his labours on March 2nd, no less than 28,808 persons have signed the pledge. No one can afford to sneer at this grand work. God has given it His blessing, and hundreds have started on a new and higher life.

One of the results of the Moody and Sankey meetings was the addition of about 100 members to Plymouth Church, San Francisco, on the 6th ult. "The audience-room," says the *Boston Congregationalist*, "was beautifully decorated with flowers, about 200 calla lilies being arranged with trailing arbutus. One hundred of these lilies were in a column on one side of the pulpit, as an emblem of the 100 candidates admitted. Twenty-six persons were baptized."

The logical result of the pernicious system of "candidating" has been reached by a Massachusetts Congregational church which has been nine years trying to find a pastor. When one reads that in that time it has heard 240 candidates, one is not surprised that the pulpit is still vacant, nor that recently when an apparent agreement was reached, the installation services were interrupted, and finally postponed, because there was a faction in the church opposed to the incoming man. Of course there was and there always will be. A congregation that has enjoyed the Christian amusement of criticising 240 ministers will never settle down to the monotony of the Gospel expounded by a regular pastor.—*Christian Union.*

PATRONAGE IN ENGLAND.

From a speech lately made in the English House of Commons, by a gentleman who introduced a motion upon the subject, our readers may learn something of the shameful traffic in the pulpits of the Episcopal Church all over the country. The statements of scandals and abuses arising out of the sale of church livings, shameful as they seem, were not denied; their truth is in fact admitted by statements of all parties.

Mr. Leatham said:

"But it was not only that the livings which were still in lay patrons were constantly being besieged by clergymen with their hands, and he might also add, with their consciences in their pockets, but in a vast number of instances the vendors were clergymen also. Nothing could be more foreign to the intention of the law, more mischievous to the interests of the Church, or more disastrous to the parishes themselves than the system of patronage created by this miserable traffic. In defiance of the intention of the law the clergy were making themselves masters of nearly the whole fee-simple of the Church. There was a class of clergymen who regarded the rights of the laity with absolute contempt. They were making themselves absolute masters of the situation by buying up everything over the heads of the laity with hard cash. They said, 'Such a parish cost me so much, and I shall preach what I like in it.' 'This church cost me so much, and I shall make it ring, if I like, with denunciations of the interference of Parliament with divine things.' Nothing could be more humiliating or intolerable than the picture of a congregation of simple-minded men, who might be used to the Protestant service of the Church of England as it was understood when the Church was at her best, confronted by one of those sacerdotal and Simoniacal upstarts tramping upon their feelings. The parish was helpless, the bishop was helpless, the law was helpless. The clergyman was there, because he had bought himself in, sworn himself in and read himself in. Mr. Stark had estimated that two-thirds of the patronage of the Church was in the hands of clerical patrons. He said with regard to the sales then in his hands, that there were 73 clerical patrons as against 48 lay. A class of cases was mentioned before the Commission in which a clergyman entered upon a living of no value, raised a sum locally for its augmentation, went to a society and got it doubled, then went to the Ecclesiastical Commissioners and again got the augmented amount doubled; and, having so raised the value of the living, he put it in the market and realized by sale the increase of value thus brought about. This traffic in livings was seriously detrimental to the spiritual interests of the localities."

There are forty industrial schools in Chicago for children of poor families, principally little girls, where they are kindly cared for, and taught sewing, cooking, and tidiness as regards person, dress, and housekeeping. The number of children in all of these schools is not less than 3000. It is said that the influence of these schools has become so marked that the police and car-drivers have observed a very decided change in the appearance, manners, and general conduct of the children of the neighborhood. Most, if not all, of these schools are under the charge of religious societies.

In two cases in Ireland ministers have been invited at recent quarterly meetings for a fourth year. It remains to be seen what the coming Conference will say on this subject, and the action in reference thereto will be regarded with interest. Without desiring the abolition of the itinerancy, it is a few especially in the cities and large towns are convinced Methodism in this day has too much of it; and while tenaciously preserving the principle, would hail with much satisfaction such a modification as would permit a minister to continue beyond the present limit of three years, say, where mutually agreeable, for a period not exceeding seven years.—*Irish Correspondent of London Methodist.*

Our friends at the Victoria (Australia) Conference, I see, are exercised about the method of giving out hymns. Some want the Conference to decide that a uniform practice of giving out only a verse at a time shall be adopted. I plead for a good deal of liberty, but never for laziness, and think that generally the most sensible folks are those who read through—and read well—the whole of what is afterwards to be sung. This will call attention to the sense and meaning and save them from being lost in the sound. If the sound is to be alone considered, we had better abolish hymn-books, and sing the multiplication table.—*Methodist Table-Talk.*

TRIUMPHS OF MISSIONS.

The Australasian Wesleyan Missionary Society held its annual meeting in Sydney, in January. The financial reports presented covered not the year 1880, but the previous year. It was stated that the accounts for 1880 were not fully made up, but would be published in the "Report." The whole amount received in the previous year was \$73,385, of which \$11,590 was expended in the Friendly Islands, \$3,910 in Samoa, \$29,110 in Fiji and Rotuma, \$6,580 in New Britain, and \$5,850 on the Chinese mission. Secretary Chapman's report stated that 21 converts had been baptized among the Chinese in Australia, and a number of members had gone to Tasmania, and erected a church and established religious services among their countrymen. The revised New Testament had had a large sale in the Friendly Islands and it was eagerly read. The war in Samoa has resulted in the burning of some churches and in a loss of five hundred members. In Fiji there was a heavy loss of members from death; but the additions were so large that there was a net increase of one thousand. There has likewise been an extraordinary demand in Fiji for the Scriptures, and the contributions for missions were very liberal. The Rev. Isaac Rooney, in an address on his experiences in Fiji, said:

"Cannibalism, through the grace of God, had no existence in that country now. Fiji had been won at a great price, and those who had once been the most formidable opponents of the missionaries were now their firmest adherents. The success of the missionaries in Fiji had been unparalleled in any other country. During the last fifteen years no fewer than 63,000 cannibals had been won over and 30,000 Fijians had professed faith in Christ. And at the present time there was scarcely a native house in Fiji in which family worship was not conducted. He was not prepared to say that all the natives were true converts to Christianity, because he believed many were only nominal Christians; but there was no doubt that the number of converts would be largely augmented if the Society could accede to the demands of chiefs for teachers. Nominal Christians there were begging for teachers."

PRAYER FOR TEMPORAL BLESSINGS.

I am more than ever impressed with the danger of praying for temporal blessings, except in the most guarded manner. I often differed on this question: Is not the prayer of our Lord the model for our prayers, especially for us who are afflicted? "Father, if it be possible, let this cup pass from me; but if this cup may not pass from me except I drink it, thy will be done." If it be possible; surely this is strong enough. It is a great honor to do the work of Christ; but in my judgment Simon the Cyrenian had a more honorable office than those who could say, "Lord, even the very devils are subject to us." On the Mount of Transfiguration we often show our folly or our dullness; on the hill of teaching we are tired and too frequently forget that the beginning of our ministry is to be, "Blessed are the poor in spirit." But when we stand on Calvary we are awake and humbled—in the attitude of mind which befits us.

I fear that the designs of God were frustrated by the worldly-wise prayers of poor—and his friends. Had he fully submitted to be useless, and this is sometimes mysteriously necessary—rendered useless, I mean, by sickness; for I cannot believe that any minister who is appointed to continue in active service is called to be useless, or indeed, can be so, except by some defect in himself—then he might have gone down to the grave with an unclouded luster. I often fear that my friends pray too much for the restoration of my health. I trust, may, feel assured, that God will not hear them unless he sees that it will be to my eternal advantage that it should be so. My own prayer will neutralize theirs, thank the Lord! A few hours since, while I was engaged in private, I had it suggested to my mind, "What if you had to choose for yourself, would you not be restored to health?" "Blessed be God! I had a horror of the suggestion, and I could refer the whole to him. I am his child, and he is my father. No, I would not choose for the wealth of the world.—*The Rev. Richard Treffry.*

THE WHOLE TRUTH.

We referred to the disposition too common in the pulpit in some parts of the country to hold in abeyance, in deference to a corrupt popular sentiment, those sterner truths of the Bible that relate to the majesty and holiness of God, the supreme authority of the divine law, and the penal consequences of unrepented sin. We are called upon to declare "the whole counsel of God," and this "whether men will hear or whether they will forbear." We are, indeed, "to speak the truth in love," but the whole truth. Let ungodly men persuade themselves, and let the pulpit even by its silence encourage them in the persuasion, that they may take their swing of sin in this life and have a comparatively easy time in the life to come; indeed, after a brief and mitigated punishment, attain the inheritance of the saints of God, and what is to restrain them from sin? Just as the pulpit lowers its tone upon this subject will the standard of public and private morals be lowered.

The evil tendencies of human nature need all the authoritative and awful sanctions of the divine law to check them in their downward career. The world is bad enough now; but blot out from the Bible the doctrine of future punishment, remove from the minds of men all fear of the hereafter beyond the grave, and you at once give loose reins to the worst propensities and passions of our fallen nature.

The pulpit has a fearful responsibility to meet in this matter, and we trust it will face it without flinching.—*Baltimore Episcopal Methodist.*

MISS DE BROEN.

Last week we gave an incident illustrating the Christian courage of this lady. We take from *Zion's Herald* a brief account of her successful work in Paris:

"During the progress of a debate in the Providence Conference upon Mrs. Rust's new Woman's home mission, which she is earnestly advocating, Dr. Church referred in eloquent sentences to the self-constituted and remarkable mission of Miss De Broen in Paris. This English lady really preceded Mr. and Mrs. McAll in their wonderful work amongst the most hopeless classes in Paris. It is remarkable that, at the same hour, so many diverse, but all devout and successful, agents should be inspired and sent into evangelical work in this city. Miss De Broen was educated in that wonderful centre of Christian piety and consecrated service, the Mildmay home and chapel, London. She had lived with the devoted widow of the faithful Mildmay rector, Rev. Mr. Pennyfather. Speaking French like a native, she had labored with great success among the French emigrants in London. Invited by a friend to accompany her upon a missionary tour in the French Provinces, she reached Paris just as the communistic mob had been shot down, and visited the cemetery of Pere la Chaise as five hundred of them were buried in one long ditch. Their wives were frantic with agony. Miss Broen went amongst them, comforting them with tender and sympathetic words. "I have lost all," said a sad woman. "O, no, you have not lost the love of God," whispered the weeping, kind-hearted missionary sister. She won them by her tenderness. She saved them from despair and suicide. She secured, by contributions from England, aid for their starving families, and became so dear to them that they were ready—the most desperate of them—to hear her sweet hymns and gospel messages. She went into Belleville—the most deplorable and dangerous part of the city, where even a soldier would not have ventured alone—and commenced her mission. She hired a room and engaged the women to sew; taught them letters and religion, without charge, and soon secured the aid of Mr. McAll and others in the evangelical work, which grew with astonishing rapidity upon her hands. Night schools, a medical hospital, sewing schools and Sabbath services, were established. Friends from England and foreign visitors in Paris aided her in her work, until she was able to expend over \$10,000 a year in her various agencies. All this started from this one, earnest, consecrated, holy young woman. What a field for devout ambition opens before our Christian girls! The young men have felt this dispensation of the Gospel in our times, thrusting them out into cultivated fields. It is now woman's hour. God is preparing her for it by opening wide the door of schools and universities, and the "woe is me" will soon follow the blessing."

How many times have we all noticed in the great galleries of Europe, students at work before the masterpiece of art? With careful pencil they are seeking to transfer to their canvas matchless creations of genius. Some of these copyists, by continuous and consecrated effort, have made their names celebrated. At first the copy was rude and bald, inadequate to give the least conception of the painting; but afterward, so thoroughly had they studied

the thoughts of the artist, and possessed themselves somewhat of his spirit, that their fingers have proved deft to imitate his incomparable execution.

The great Master has left us in his life the model which his followers are to contemplate and reproduce. His self-traced portrait, with unfaded colors and clearly defined outline, hangs in these galleries of the Gospels. Though like the youthful art student, we, in our early Christian life may make many sad failures in our most honest efforts to realize the Christ-likeness, yet patient, earnest application under the guidance of the great Spirit Teacher shall qualify each one to attain unto more and more perfectness "as a man of Christ." I love to think of that life as being reproduced in ten thousand times ten thousand lives. It will need the great multitude before the throne, each individual in his own peculiar way manifesting his conception of the Lord, to tell out the great fullness it hath pleased the Father should in him dwell. But as we study, much that is dark in Christ becomes light to us. Is it a foolish fancy that has passed through my mind? I have thought of our souls as the prepared paper of the photographer, and of his life as the negative, on which the picture has been painted. Under the influence of that negative, in which much is shadowy and dark, we are placed, and the great Sun of Truth traces on us light, where there was darkness in Christ, and dark only where there was light in him. His sorrow causes our joy, his pain our rest, his suffering our gladness and peace.—*S. H. Tyng, Jr.*

BETTER PREACHING.

A minister, Dr. E., addressing a Sabbath-school in Albany, alluded to a touching incident in his own ministry. Being at the house of one of his members, he was present at the affecting moment when two little boys knelt at their mother's feet for their evening devotions. Their prayer was as follows: "O God, bless my dear father and mother; bless my dear minister." Dr. E. described the emotion of his own soul at that time, which forty years have not erased from his memory, nor the sense of assurance he then received, that his ministry would be blessed to the church and people. After giving the history of these little boys, one of whom is now in heaven, he said to the Sabbath-school:

"Next to your father, mother and brother, pray for your minister. You will love him more, and he will love you more; you will encourage him in his ministry; he will feel the influence of your prayers pervading his inmost soul, and he will preach better to you."

On Monday morning a little girl came running to her mother, saying: "We are going to have better preaching next Sabbath."

"How so?" inquired her mother.

"Dr. E. told us yesterday that if we prayed for our minister he would preach better for it, and I prayed for our minister last night."

A beautiful illustration of a confiding spirit of true Christian faith. None but Christ himself could so illustrate the spirit of his own kingdom—the faith of a little child. Well did he say, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Let all Christian hearers learn how to have "better preaching."—*The Evangelist.*

When a student at Kiel, D'Aubigne was oppressed with doubts and went to Klenken, an old, experienced teacher for help. The old man refused to answer them, saying, "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Christ be to you really the Son of God, the Saviour, and his light will dispel the darkness, and his Spirit lead you into all truth." It was hard advice to follow, but its wisdom was afterward acknowledged and owned.

Our characters are determined more by what we love than what we know.

In godly sorrow the whole bent of the mind is turned against sin.

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By MARGARET E. SANDSTER.

Dear patient woman, o'er your children bending... To leave a good-night kiss on rosy lips... Dear patient woman, o'er your children bending...

SECURING A FORTUNE.

"Five thousand dollars more, and then I shall be ready for the country... In no other way could I have made a fortune so easily...

The man who thus soliloquized replaced a package of papers in the safe before him, closing it securely...

"Show her in," was replied. The person admitted was a lady. There was no mistaking the fact...

"Mrs Langley," said the gentleman, as he rose to receive her, while a blush of deepest crimson overspread his face...

"Thank you, I have come with a request. Will you listen?" "Certainly. I never refuse to listen to a lady."

Mrs. Langley took the proffered chair, and after some hesitation, she remarked, "I have come here as a last resort. I wish you would promise me that you will never allow my son to taste another drop of intoxicating drink on your premises..."

"I have some pleasant rooms, and young men who please to do so are at liberty to spend an hour or longer there," replied Mr. Gregg coldly, adding, "I think I have sometimes seen your son there. I could hardly refuse him the privilege accorded to his friends..."

"This is what I wish you to do," "Would it not be better for you to exert your influence to prevent his coming here. If my doors stand open for one, they must stand open for all..."

"Is your decision final, Mr. Gregg?" "It must be, Mrs. Langley. I wish for your sake Herbert would never come here again, but I cannot lay commands upon him..."

"May God forgive you and deal with you, not according to your sin, but according to his great mercy! My son is as dear to me as yours can be to you."

The fortune he had desired was in his possession, yet still he delayed changing his business. Upon nearer view, a country life seemed undesirable, and but for his wife, Mr. Gregg would have continued the traffic in alcoholic liquors.

While debating the subject he was startled to find that his boy was imitating the habits of older boys. He more than suspected that a taste for beer had been already acquired; but he would not set that all right when once he could do so without criminating himself...

In this, however, as in other conclusions, he was mistaken. He believed that he had fully counted the cost of his fortune, but time might invest it with a different value from that he had placed upon it.

The evening preceding the day when he was to transfer to another all right and title to merchandise...

and fixtures contained in the store so long occupied, was marked by a tragic event not soon to be forgotten.

Herbert Langley and his friends occupied their favorite room. As they drank in their usual fashion they became excited, increasing their potations until they lost all self-control. They sang, they shouted, and at last words were uttered which called forth an angry retort. Presently blows were exchanged, and in the confusion young Langley was thrown to the floor.

A clerk of the establishment coming in presently to quiet the confusion, attempted to raise him, when he was found to be helpless. He had been struck with a chair on the temple, and afterward injured by trampling feet. He was carried home to his widowed mother, and next day he died.

The affair produced a profound sensation. Some arrests were made, and the pleasant rooms became unenviably notorious. The proposed purchaser of Mr. Gregg's property declined further negotiations, and it was not until after some months that he effected a sale at what he considered a heavy loss.

He invested in desirable real estate, upon which he resided. He held his son under close watch, but he found that even when his wishes and commands were disregarded, other men were making fortunes by pandering to the appetites of their customers, and they were not likely to close their doors upon a young man because that man was his son.

He remembered Mrs. Langley's entreaties, and knew that she regarded him as little better than a murderer.

What if God should deal with him according to his sins, and not according to his infinite mercy?

When, ten years later, his only son was killed in a drunken brawl, he knew that his sin had found him out. He had secured a fortune, but for it he had paid so fearful a price that it was hateful to him.

He had gained the world, while others—how many he knew not—had lost their souls because of him.

REMINISCENCES.

Rev. A. S. Nelson in a paper published in the California Christian Advocate, relates the following incident of the late Rev. Matthew Sorin, D. D., some years a member of the St. Louis Conference:

"A funeral sermon in front of a city saloon on the corner of Fourth and Robert streets, St. Paul, will never be forgotten. It was the funeral of a young man of fine attainments, and of respectable family who had fallen a victim to that most fearful of diseases—delirium tremens. The coffin was brought and placed in the street, and the preacher took his place beside it; while the crowd, full of curiosity and bad whiskey, gathered about him. The young man had come from his home in the East, engaged in the practice of the law, had fallen into bad company, and died a miserable pauper on a bed of straw in a lonely garret. He announced his text in that peculiar tone that riveted the attention of all. 'I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away; and he was not. Yea, I sought for him, but he could not be found.' He described the wicked man's career—the home of luxury and influence. The fast young man spreading himself, with cigar and fast horse, and long nights of dissipation; the gambling saloon, the house of debauchery. He portrayed in the most terrible manner the power of habit, the successive steps of vice, and the fearful results of a life of sin. He then turned to look for the end of such a man, when lo, he had passed away and could not be found. He sought him at his home; the bright-eyed boy at his mother's knee. He went to the college, but the young man that stood at the head of his class was gone. He followed him to St. Paul and found the office where he began his profession, locked up. He went to the saloon and talked to his comrades, who pointed him to a lonely garret; he ascended the rickety old stairs, looked at the abode of wretchedness; he saw in the corner the straw on which he had died. He was told that some friend had brought a pine box and had taken him away. He paused a moment, then cried in the wildest accents, 'O John! John! Where are you?' Then turning slowly around to the coffin, which he seemed not to have seen before, he pointed his long arm toward the box, and stooping down as if to embrace the lost boy, he exclaimed: 'I have found him! A moment more, he turned to the weeping crowd, and said: 'Oh men! men! come and see what sin has done!' then left them to themselves."

A ROMAN CATHOLIC NURSE.

She (Mrs. Carlyle) had gone with some acquaintance who was in quest of sick-nurses to an establishment under Catholic auspices, in Brompton somewhere (the acquaintance, a Protestant herself, expressing her "certain knowledge" that this Catholic was the one good kind); where accordingly the aspect of matters, and especially the manner of the old French lady who was matron and manager, produced such a favorable impression that I recollect my little woman saying, 'If I need a sick nurse, that is the place I will apply at.' Appliance now was made; a nun duly sent, in consequence: this was in the early weeks of the illness; household sick-nursing (Maggie's and that of the maid—alternately) having sufficed till now. The nurse was a good-natured young Irish nun, with a good deal of brigue, a tolerable share of blarney, too, all varnished to the due extent; and, for three nights or so, she answered very well. On the fourth night, to our surprise, though we found afterward it was the common usage, there appeared a new nun—new, and very different—an elderly French 'young lady,' with broker English enough for her occasions, and a look of rigid earnestness; in fact with the air of a life broken down into settled despondency and abandonment of all hope that was not ultra secular. An unfavorable change, though the poor lady seemed intelligent, well intentioned; and her heart-broken aspect inspired pity and good wishes, if no attraction. She commenced by her nocturnal prayers, 'Beata Maria,' or I know not what other Latin stuff, which her poor patient regarded with great vigilance, though still with what charity and tolerance were possible. 'You won't understand what I am saying or doing,' said the nun; 'don't mind me.' 'Perhaps I understand it better than yourself,' said the other (who had Latin from of old) and did 'mind' more than was expected.

"The dreary hours, no sleep, as usual, went on; and we heard nothing till about three a. m. I was awaked (I, what never happened before or after, though my door was always left slightly ajar, and I was right above, usually a deep sleeper)—awakened by a vehement continuous ringing of my poor darling's bell. I hung on my dressing-gown, awoke Maggie by a word and hurried down. 'Put away that woman!' cried my poor Jeannie vehemently; 'away, not to come back.' I opened the door into the drawing-room; pointed to the sofa there, which had wraps and pillows plenty; and the poor nun at once withdrew, looking and murmuring her regrets and apologies. 'What was she doing to thee, my own poor little woman?' No very distinct answer was to be had then (and afterward there was always a dislike to speak of that hideous bit of time at all, except on necessity); but I learned in general that, during the heavy hours loaded every one of them with its misery, the nun had gradually come forward with ghostly consolations, ill received, no doubt, and at length, with something more express, about 'Blessed Virgin,' 'Agnus Dei,' or whatever it might be, to which the answer had been: 'Hold your tongue, I tell you, or I will ring the bell!' Upon which the nun had rushed forward with her dreadfully supernatural admonitions, 'impenitent sinner,' etc., and a practical attempt to prevent the ringing, which only made it more immediate and more decisive. The poor woman expressed to Miss Welsh much regret, disappointment, real vexation and sorrow; lay silent after that amid her rags; and disappeared next morning in a polite and soft manner; never to reappear, she or any consort of hers."

Mr. Carlyle adds that the poor nun was "under the foul tutelage and guidance" of an Irish priest; but that Mrs. Carlyle was singularly superior to such "poisoned gingerbread consolations" as she or her like could administer. The incident "tore suddenly a glare of strange and far from pleasant light over the sublime Popish 'sister of charity' movement."—Carlyle's Reminiscences.

SINFUL AMUSEMENTS.

Rev. S. L. Binkley is reported in the Cleveland Herald as using the following language in a sermon in Prospect Street Church:

There are a few allusions in the early records of the Old Testament to dancing as a religious exercise; but the modern dance is wholly unlike the ancient. The allusions to dancing in the Bible are mainly designed to express joy figuratively. The most notable case of dancing mentioned in the Bible is that of the daughter of Herodias, when a good man loses his head as the result of the dance. Far worse results have followed the modern dance, for many have lost their souls. Dancing, card-playing, the theater, circus, etc., are clearly of a worldly character. They originated with the world and not with the Church. They are claimed by the world, and supported by the world. How can a Christian glorify God in the common dance, at the card table or at the theater, where everything distracts the mind from God, where prayer is out of place and religious feelings dissipated. Sin is sin, and all the culture and refinement that you can give it will not alter its aspect. Let twenty penitent persons bow at the altar one night, and then let them mingle in the social dance for three successive nights, and nineteen out of twenty will dance away their religious convictions. It is seldom that a room is ever cleared, even for a parlor dance, where the family altar has been erected.

Lovers of popular amusements themselves can see the inconsistency of Christian profession with attendance upon these places of worldly pleasure. While the Bible does not specify popular amusements by name, yet it inculcates great principles that strike at the very root of these evils. A young man having become converted, was urged to attend "Uncle Tom's Cabin." He refused, saying that he once attended such a place and found that it marred his religious enjoyment. What is the invariable tendency of the theater? Forgetfulness of God and estrangement from him. It is a place where religion is ridiculed, and the followers of Christ often held up to scorn and contempt; a place where that which is vain, impure, and godless crowds from the mind thoughts of God, heaven and eternity. The ball-room, too, with its late hours, its bad associations, its physical prostration and its lust, stands condemned by the divine teaching to "abhor that which is evil." The proposition to reform the ball-room, the theater and billiard hall, and consecrate them to the Church is simply shocking. You might as well talk of sanctifying the drinking-saloons by opening the business of each day with holy song and prayer, and placing elders and deacons behind the bar to deal out the liquid of death. That which was once said by Mr. Beecher of the theater and the Church can be said with equal force of all these sinful amusements: "Let not this vagabond prostitute any longer pollute the sacred precincts of the Church with impudent proposals of allegiance." The path from the home circle with its wine table, parlor-dance and its game of cards, to the saloon, ball room and gambling-hall is short and direct. The main use of cards is not amusement, but gambling. Who is to determine when a dance comes under proper regulations, and when it exceeds the limits of propriety? How shall these evils be checked as regards the Church? Let a high standard of piety be maintained and held up, let the wrongs of these evils be frequently and kindly pointed out, either publicly or privately, and let the teachings of our Discipline be explained and prudently enforced, and let all members, old and young, for the sake of their own usefulness and happiness, and for the sake of Christ, be brought to abstain from these evils.

BABY IS DEAD.

"Baby is dead!" Three little words passing along the lines; copied some where and soon forgotten. But after all was quiet again I leaned my hand upon my head and fell into a deep reverie of all that those words may mean.

Somewhere—a dainty form, still and cold, unclasped by mother's arms to-night. Eyes that yesterday were bright and blue as skies of June dropped to-night beneath white lids that no voice can ever raise again.

Two soft hands, whose rose-leaf fingers were wont to wander lovingly around mother's neck and face loosely holding white buds, quietly folded in confined rest.

Soft lips, yesterday rippling with laughter, sweet as woodland brook falls, gay as thrill of forest bird, to-night unresponsive to kiss or call of love.

A silent home—the patter of baby feet forever hushed—a cradle bed unpressed. Little shoe half worn—dainty garments—shoulder knots of blue to match those eyes of yesterday, folded with aching heart away.

A tiny mound, snow covered in some quiet graveyard. A mother's groping touch, in uneasy slumber, for the fair head that

shall never again rest upon her bosom. The low sob, the bitter tear, as broken dreams awake to sad reality. The hopes of future years wrecked, like fair ships that suddenly go down in sight of land.

The watching of other babies, dimpled, laughing, strong, and this one gone! The present agony of grief, the emptiness of heart, all held in those three little words, "Baby is Dead!"

Indeed, it is well that we can copy and soon forget the words so freighted with woe to those who receive and send them. And yet it cannot harm us now and then to give a tender thought to those for whom our careless pen stroke is preparing such a weight of grief.

THE MAN WITH THE BUNDLE.

We have met him. Burly, broad-shouldered, a little careless, both in dress and gait, as if conscientiously opposed to precision of any kind; and his face—from the shining curve of the smooth-shaven chin to the gleam of gold spectacles that sat astride his nose—beams with exhaustless good humor. About 5 p. m. is his hour, when you generally see him heading as if homeward, carrying thitherward a brown paper enveloped parcel. From long familiarity with this feature of his personality we had come to designate his otherwise anonymousness as "the man with the bundle."

It may have been imagination on our part, but as we met him, the other cold afternoon, his face seemed so absolutely radiant with the heat of genial benevolence that we thought the thermometer at the corner of Milk street went up two degrees as he passed. We determined to make an effort to know more about him. Presently our desire was gratified. Entering a store on Washington street, who should be standing at the counter, closing at the same instant the lid of a magnificent writing case and a bargain for its purchase, but our radiant-faced friend.

"To what address shall we send this?" said the clerk, with a tone indicating extreme respect.

"Nowhere," responded the purchaser; "I always carry my own bundles."

"Yes, sir; but this is heavy, and it will be a pleasure for us to send it." "Young man," replied the other, "I always like to take something home at night to show my wife and children that I haven't forgotten them while at my business, and I wouldn't give a pin to make anybody a present, unless I carried it into the house myself. I want to see 'em take it. Besides, sir, I never allow anybody to be bothered by sending things home to me that I can take home myself. I began life as a dry goods man's boy, and many a weary mile of sidewalk I've trudged to carry a yard of ribbon or a paper of pins to somebody too proud or too lazy to carry it themselves. I haven't forgot my old thoughts, and what's more, though times have changed with me since then, I ain't ashamed to be seen in the streets with a bundle."

"Yes, sir, but this is heavy." "No matter, I'm strong," and out he went, with such a glow on his face that one could imagine it lighted up the now dim sidewalk rods ahead, as a locomotive reflector illuminates the track.

Another well known face passed him at the door coming in. Purchasing a Congress knife, the newcomer said in a sharp and dictatorial tone:

"Send it to my house (No. fifteen hundred and something, Washington street), immediately; I shall want it as soon as I get home."

"Two different men," suggested we, as the clerk closed the door after him.

"Very," was the reply. "The man with the bundle is Mr.—the honest owner of hundreds of thousands, and there never was a subscription yet that didn't get his name for something handsome. The other man failed last week—all there was of him to fail—and isn't worth his salt; but he had rather take the commercial disgrace of failure any time than the social disgrace of being seen in the streets with a bundle."

Two different men, indeed! We shall take off our hat the next time we meet Mr.—on the sidewalk. Long may he live and carry bundles to make people happy.

OUR YOUNG FOLKS.

HOW TO LOVE GOD.

In a beautiful New England village, a boy about ten years old lay very sick, drawing near to death and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession, but it was not the loss of this that

made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and which was worth more to him now than all the gold of all the Western mines.

He was very dear to the one who writes about him now, and during the last weeks of his life I was in the house of his guardian, where he died. One day I came into his room, the windows of which overlooked a beautiful meadow, over which the noon wind was gently playing, but the sight of which seemed to have no charm for the pale boy on the bed. I sat down by him, took his hand, and, looking in his troubled face, asked him what made him sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him, "My boy, you must trust God first, and then you will love him without trying to at all."

With a surprised look he exclaimed, "What did you say?"

I repeated the exact words again, and I never shall forget how his large hazel eyes opened on me and his cheek flushed as he slowly said, "Well, I never knew that before. I always thought that I must love God first before I had any right to trust him."

"No, my dear boy," I answered, "God wants us to trust him: that is what Jesus always asks us to do first of all, and he knows that as we trust him we shall begin to love him. That is the way to love God, to put your trust in him first of all."

Then I spoke to him of the Lord Jesus, and how God sent him that we might believe in him, and how all through his life he tried to win the trust of men; how grieved he was when men would not believe in him, and how every one who believed came to love without trying to love at all. He drank in all the truth, and, simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to him whom not having seen he had loved.—Illustrated Christian Weekly.

WHITE LIES.

Many people think that to be polite they must say things which are not exactly true. An untruth, whether acted or spoken, is a great wrong both to the actor and to the one deceived.

It is sometimes wise to be silent, it is never wise to say in earnest anything calculated to deceive.

Two very dear friends urged a very disagreeable gentleman to repeat his visit and remain some days. After he left the house, one said, "Oh, what a relief that is." The other replied, "I hope I will never see him again in my house; he is unendurable." Years have passed, and neither of these men have ever made an assertion in my presence without causing me to think, "I wonder if he is sincere."

Little Eva Mann meets her playmate, Dora Swain, and exclaims, "O you dear little Dodo, what a lovely dress your dollie has! Let me carry her, please do." "Don't you think my dollie is nicer than Ella Gibbons's?" asks Dora. "Oh my, yes, ever so much nicer." A hour later Eva returns home to find Ella waiting for her. "Oh! I'm so glad you came. Did you bring your new dollie with you?" "No, Eva, but I wanted you to come over and see it again. Mamma put a new dress on to please me, but Dora Swain says it is not so pretty now as hers." Why, Ella, I'm surprised. Your dollie is the prettiest one I ever saw. I wish I had one just like her." Those who happen to know Miss Eva when she is a young lady, will find that she fits to her mamma, deceives her teacher, and is always in trouble with her beaux. When she is married, she will cheat her husband in a great many things, disappoint her children, keep her neighbors in a state of uncertainty, and when old age comes she will have no friends who really love and trust her.

Telling white lies wears off the polished edge of the love for truth. Each one told makes it easier to add another to the list. The truth can always be told in a gentle way, if disagreeable, and more true friends will be gained by sincerity than by kindness which is feigned.

SUNDAY THE PRO... The young home... He indulgent... break free fr... And so he ad... And so he ad... would ultim... father yield... youth depa... but to spend... There is a... many a boy... will do with... could not be... committed to... away; but... one such the... rash act... wrong in the... time of our... which the v... from home... successful... an intui... So we say, t... leave home... necessity; I... step which... seek to be... cultivation... especially... convert... then, when... face the wo... lowed by... mother's p... saved from... path of the... and shall be... a son for p... want of Chr... done! Why did going wrong... a such an... understood... was thing... youth out... eta full of... young peo... too much... his fortune... position the... jay one alr... reason was... wrong mot... ciples to re... he had no... He wanted... more, not... Any one w... simple ob... whether he... more in a... We have... tion to on... have and... in a far co... to hard to... ing that al... lives, the... Father, G... live with... When al... were the f... realities? ... was not bi... good thing... just the t... time. A... boats of t... but his l... general y... S he was... employe... in that... enough... The addi... pital case... hundred... ce, glad to... to a, who... ability an... ate family... the pride... hearts by... grief and... ly the old... ga's part... in a very... "Wh... is he fir... He bega... condition... in which... let his fa... be a ser... first wis... made up... Such a... on alive... relation... are not... were we... come by... the way... The s... feet com... about y... and an... toy son... guage... And r... shifts... will th... Of this... rom to... there is... to us as... sage the... father r... ing son... most w... with fa... with ju... ture of... ners by... ged fr... Magasi...

SUNDAY SCHOOL LESSON.

MAY 8, 1881.

THE PRODIGAL SON.— Luke xv. 14-32.

The younger son had got tired of home. He had a good home and an indulgent father; but he wanted to break free from restraints, to become his own master and to see the world.

There is a good deal in this that may be a little strongly sympathized with. But it is a feeling which leads to evil. It is a feeling which will do well to repress; the day will come when the parental rod must be felt. Some boys have committed the grievous sin of running away; but probably there was never a son who did not live to repent his rash act.

Why did his going away lead to his going wrong? Partly because he had so much money to spend, and so little understood its value. It is never a wise thing to send an inexperienced youth out into the world with his pockets full of money.

We have all acted this part in relation to our heavenly Father and his house. We are by sin, in relation to him and our proper place in his family in a far country.

When all his money was gone, where were the friends who had shared his revelries? They had all vanished. It was not him they cared for, but the good things he could give them.

When all his money was gone, where were the friends who had shared his revelries? They had all vanished. It was not him they cared for, but the good things he could give them.

Such a swarming and coming to our selves is necessary in every case in relation to our heavenly Father. We are not ourselves, but beside ourselves, when we are wandering from him.

And now the interest of the parable shifts from the son to the father. How will this poor prodigal be received? Of this the Great Teacher leaves us no room to doubt; for in all his teachings there is no more graphic, touching, and most warm of affection, leading him with fatherly arms, and celebrating his return with jubilant joy.

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A GREAT DELIVERANCE.

A good brother in the pastoral charge, noted for his zeal in the cause of God, was an inveterate user of tobacco. He chewed, but that hardly expressed his habit; he fairly ate the vile stuff. One night at a special service he was called upon to deliver an exhortation, which he did. While kneeling in the altar afterward, he fell to thinking in this wise: "I have just been asking these sinners to give up all for Christ, and I cannot relinquish this filthy habit for his sake."

MILK AND LIME-WATER.

Milk and lime-water are now frequently prescribed by physicians in cases of dyspepsia and weakness of the stomach, and in some cases are said to prove very beneficial. Many persons who think good bread and milk a great luxury, frequently hesitate to eat it for the reason that the milk will not digest readily; sourness of stomach will often follow. But experience proves, says the Journal of Materia Medica, that lime-water and milk are not only food and medicine in an early period of life, but also, at a later, when, as in the case of infants, the functions of digestion and assimilation are feeble and easily perverted.

USEFUL HINTS.

In making broths and stews, the cooking should proceed slowly and the vessel be kept closely covered, so that no nutriment may be driven off during the escape of steam caused by violent ebullition.

To make nice potato cakes for breakfast, add to a cup-plate of mashed potatoes half a salt-spoonful of pepper, the same of nutmeg, a little salt, and the yolk of an egg, beat in into small cakes, put in a buttered baking pan, brush the top with the white of egg, and brown in a quick oven.

Do not turn the cattle into pasture too early. While the grass is young the trampling will kill many of the roots. When animals have been properly fed they will not need to be turned to pasture so early in the Spring as they had been fed all Winter with dry hay and stalks.

W. C. Barry, a Rochester fruit-grower, considers the famous, or snow apple, the best variety for table use. He recommends it especially to persons suffering from indigestion. It is a beautiful fruit, of medium size; the skin is of a purplish crimson color, its flesh is white as snow, tender and delicate, and the flavor very pleasant, with just enough acidity to render it exceedingly refreshing.

A lady assures us of the great value of these directions for washing blankets: For one pair of large blankets, use one pint of soap and one ounce of borax dissolved together; rub this on the blankets, and put in a tub of cold water overnight. Have ready in the morning two tubs of cold, soft, blue water, dip the blankets up and down in the water they were soaked in, then without wringing put them in the blue water, going through the same process, and hang immediately in the sun. Do not wring or rub them.

In devising a system for the thorough disinfection of vessels on board of which cases of smallpox had occurred, the Austrian Government, through its medical experts, resorted to the following method: Sulphur to the extent of twelve grains per cubic metre of the space to be disinfected was first burned in an earthen vessel or basin, placed in the centre of a mass of sand to prevent all risks of fire; every article of clothing, all the linen, etc., were hung across the cabin, the latter being then hermetically closed for three hours, and afterward exposed to the strongest possible draughts of air for twelve hours; finally, the walls, floor, ceiling etc., were washed with one kilogram of lime, or one-half a kilogram of chloride of zinc, to every hundred liters of water.

INFORMATION.

Professor Pecker, the great English astronomer, says that with a good telescope 100,000,000 stars can be seen, each the centre of a universe.

FOR A SUDDEN COLD.—Take one teaspoonful of Perry Davis' Pain-Killer in a cup of hot water, well sweetened with loaf-sugar. It is better to take this dose just before going to bed.

Within the last sixteen months Germany has lost nearly \$120,000,000 in gold, chiefly in the United States and France.

POULTRY OF ALL KINDS are improved in weight, profusion and health, through the use of Harrell's Condition Powders. Where these great specific are occasionally mixed with the feed, according to the printed directions, the stock at once becomes remunerative, and from all disease. Try them!

The cultivation of cinchona, which has been proceeding satisfactorily for some time past in Jamaica, has now reached a stand that will shortly enable that island to become one of the chief producers of this valuable commodity.

Kimberley, the seat of Government in Goughland West, and headquarters of the South African diamond digging, has not a but almost 16,000 people. As the wooden shanties have given place to more substantial buildings, it has been found that Kimberley itself has been built on a diamond field.

DELIRIUM IN FEVER PREVENTED.—Mr. Norman Ellingwood, Grand Harbor, Grand Marais, N. B., says: "I have found GRAY'S PAIN EXTRACTOR to relieve the most distressing headache, and prevent delirium in fever, and the subsequent blindness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their heads, and had delirium, and their hair came out. I find the PAIN EXTRACTOR invaluable in that and other diseases."

Good health is impossible when the blood is impure, or when it is thin and cold. Under such conditions one disease after another is developed. Boils, pimples, headache, neuralgia, rheumatism, etc., are the results of impure blood, and the wisest course is to make the blood pure, rich and warm by the use of Ayer's Sarsaparilla.

The common expressions, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the spring and early summer months are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

Hammilton's "Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system.

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 not 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 every where at 25 cents a bottle. Jan 28-ly

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I remain respectfully, LAWRENCE DORAN.

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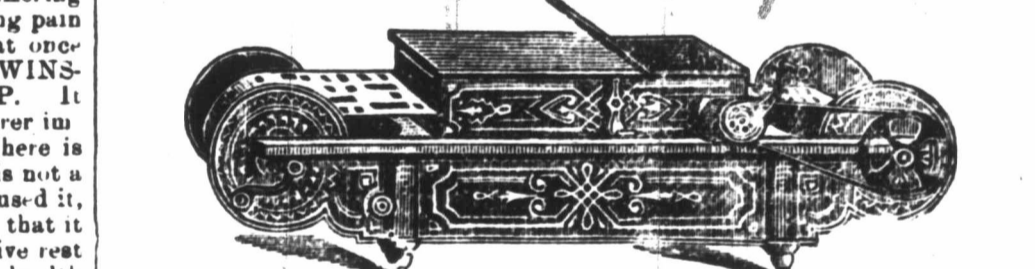
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He was a dying... longed for a treasure... worth more to him the gold of all... near to the one who... now, and during... his life I was in... guardian, where he... I came into his... of which over-... wind was gently... sight of which... no charm for the... bed. I sat down... hand, and, look-... ed face, asked him... he, "I want to... you tell me how... eribe the piteous... said these words, trouble which he... to him. I must trust God... you will love him... at all. I looked he exclaim-... say?" exact words again, I forgot how his... pended on me and... as he slowly said, "I knew that before... that I must love... had any right to... boy," I answered, "I trust him: that is... asks us to do first... sows that as we... all begin to love... way to love God, in him first of all,"... him of the Lord... od sent him that... in him, and how... he tried to win... how grieved he... could not believe in... eiy one who be-... ve without trying... de drank in all the... y saying, "I will... without an effort... in Christ's hands... nd so he came into... which passeth un-... lved in it calmly... he end. None of... ends who watched... g the remaining... doubted that the... ned to love God... and that dying... whom not having... loved.—Illustrated

LIES.

think that to be po-... things which are... An untruth, whe-... spoken, is a great... actor and to the... wise to be silent, to say in earnest-... ed to deceive. friends urged a... gentleman to... and remain some... ft the house, one... a relief that is." "I hope I will... in my house;... Years have pass-... of these men have... tion in my pre-... ming me to think... is sincere." n meets her play-... and exclaims, "le Dodo, what a... dollie has! Let... ease do." "Don't... lie is nicer than... s Dora. "Oh... much nicer." An... turns home to find... er. "Oh! I'm so... Did you bring... with you?" "No... you to come over... please me, but... is not so pretty... hy, Ella, I'm sur-... lie is the prettiest... I wish I had one... those who happen... when she is a... and that she fibs... receives her teach-... in trouble with... she is married,... er husband in a... s, disappoint her... neighbors in a... ty, and when old... have no friends... and trust her... es wears off the... ve love for truth... is easier to add... The truth can... a gentle way, if... more true friends... sincerity than by... s feigned.

THE COMING MINISTRY OF THE CHURCH.

There can be no doubt that the Methodist Church of Canada is approaching a crisis relative to the question of ministerial demand and supply. From the most reliable official sources, we learn that the ranks of our Conference are full: that the division of circuits and domestic missions has been carried to the utmost limits which a prudent policy can sanction; that the limited resources of our Missionary Society, entailing untold privations amongst our honored missionaries, forbids, at least for the present, any addition to existing missions, always excepting the great North-West, where the foundations of coming empires are being laid with a celerity which challenges the sacrifice and endeavor of the Church; and further, that the pressure on our Stationing Committee for appointments, is forcing men, who might still render years of service, into reluctant retirement on the Superannuated list, thus diminishing the income which rightly belongs to those whose warfare is well-nigh accomplished and whose eventide should be lightened of all temporal anxiety, by the practical sympathy of the Church.

In the light of these facts, which we venture to think will not be controverted, there are certain responsibilities resting on Quarterly and District meetings, which claim immediate attention. Dare we suggest that, under existing circumstances, no young men should be recommended for the ministry who are not gifted with such a power of speech, and marked with such an energy and consecration as give unmistakable promise of effective power in ministerial work.

We trust the time will never come, when our Church will refuse any candidate thus gifted, because of defects in early education, or on the other hand, that educational status will never give a passport to the ministry, where the aforesaid qualities are wanting, but, in the present state of our work, most searching scrutiny is demanded, that the very best men, who offer, may be thus secured. Dare we suggest, further, that our District Meetings should insist that all who become candidates, after having given evidence of adaptation for the work, should be required to avail themselves of the educational advantages that are now offered to the young men of our Methodism.

It is to be regretted that while the Universities of Victoria at Cobourg, McGill at Montreal and Mount Allison at Sackville, open their portals, and welcome to their walls the candidates for the ministry; that while pains-taking tutors are ready to aid them in Theological study, not a few of those who most need such aids are unwilling to accept of offered advantages, and that, too, when there is no special demand for their immediate service in the Church. An unseemly haste to enter the marriage relation; an indisposition to assume the very limited financial burden which many have gladly borne, and which, to a much greater extent, is every day assumed by those who enter the secular professions; and a mistaken zeal which leads some to imagine all time devoted to preparation for the ministry as wasted, are amongst the influences which lead many to forego that opportunity which comes but once, and, when lost, dooms to humiliating limitation and to a life-long regret, augmented by the growing intelligence which is constantly making greater demands for culture and power in the pulpit.

Indeed, it may be safely doubted whether that man should be encouraged to continue in the work, who is unwilling to secure a preparation adequate for the tremendous demands of this portentous age. Senior men there are among us, who plucked opportunity out of the bosom of early disadvantage, and cultured their intellects with an efficiency which holds them still in the front rank against all comers; to their honor be it said, none are more solicitous that our candidates should enjoy every possible advantage for their great life work. This found expression in the resolution of Dr. Elliott, and the support which was given at the last session of the Montreal Conference. In conclusion, let it be said that the Methodist Church of Canada will be recreant to its trust, if it does not give increasing sympathy and aid to the work of culturing those who are to fill her pulpits, command the intelligence of the times, and extend her influence. Numerically, the strongest Church in the Dominion, and educationally, doing a great work, still in the presence of those Churches that have planted their well-endowed institutions in the centres of population throughout the land, we have much yet to accomplish to hold our place of honor in the country.

When a MacMaster generously donates one hundred and twenty thousand dollars to plant a Baptist Theological College in Toronto; when a Mackay and a Morrice give one hundred thousand dollars to strengthen the Presbyterian college in Montreal, and a Redpath adds another one hundred thousand to his former gifts, to establish a scientific museum for McGill, surely the time is not distant when some of Methodism's loyal sons, gifted with means, will do likewise for her institutions and place them in a state of prosperity where all possible advantages, spiritual and intellectual, will be given to the men, who are to carry the triumphal banners of our Church into the coming generation.

April 20th 1881. GEO. DOUGLAS.

For One Dollar—cash with order—the WESLEYAN will be sent from this date to Dec. 31st, 1881—eight months.

BOOK COMMITTEE.

The Annual Meeting of the Eastern Section of the Book Committee will be held in the Book Room (D.V.), on Thursday, May 19th., at 10 a.m. The Executive Committee will meet the previous evening at 7.30.

JOHN McMURRAY, Chairman.

SUPERNUMERARY FUND.

The Annual Meeting of the General Committee of the Supernumerary Ministers' and Ministers' Widows' Fund is to be held at the Methodist Book Room, 141 Granville Street, Halifax, Thursday evening, the 19th of May, at 7 o'clock.

H. PICKARD, J. R. INCH.

Sackville, N.B., April 21st., 1881.

THE WESLEYAN

FRIDAY, APRIL 29, 1881.

We invite special attention to the notice at the head of this column. The managers of the WESLEYAN are anxious to place it at once in all Methodist homes in the Lower Provinces. Our paper is published for the spiritual and religious benefit of our people, but because of the lack of support in many quarters can only be furnished at its present price by availing ourselves of a certain amount of advertising patronage. We now, however, offer to send it post-paid during the remaining eight months of 1881 for ONE DOLLAR. A number of our ministers, anxious to benefit their people through its columns, have asked if it cannot be supplied at a lower rate. They have now the wished for opportunity. Through the meeting of the Ecumenical Conference in September next, in London, the general aims and purposes of our Church will pass under special review, and no Methodist worthy of the name should fail to secure the opportunity of making his children familiar with her history and growth. This offer should secure for us at the very lowest estimate One Thousand new subscribers. Let us have the names as early as possible.

A HINT TO PASTORS.

All successful ministers know that the presence of care respecting the future of the youthful portion of the church membership often lessens the joy of harvest. Others have wandered; will these also go away? The churches are weighed down with lifeless members, such as in business circles would be buried; what if these should be hereafter added to the long list who might with advantage to the whole be cast out on the ground of "general worthlessness?" Such a possibility suggests sad thoughts. This beginning in the Spirit and ending in the flesh causes a shudder. Then let every faithful under-shepherd use all possible means to avert such a dreaded result. In doing this he must first seek to aid the development of a deep and strong spiritual life—a life of entire, consciously-accepted consecration to Him who loved us with an everlasting love. But even then the pastor must not forget to repeat and reiterate the Saviour's command: "Go work in my vineyard."

In the morning of the Christian life it is not difficult to teach this lesson. The spontaneous feeling of young converts points out the natural course. Upon tasting the blessedness of forgiving love they at once desire the same enjoyment for others. Timid and trembling they may have been as penitents, but baptized with the influences of the Spirit they grow bolder as did Peter and John upon the day of Pentecost. An English minister tells how during a recent revival in England a young man twenty years of age found peace with God, and how in the prayer-meeting next evening he drew his gray-haired father to the "penitent form," knelt down at his side, and burst out with "God bless this dear old father of mine." This, but one instance of many in which young converts have thrilled congregations through and through, is the natural legitimate fruit of the work of the Holy Spirit.

Here the watchful pastor will find his opportunity, and, taking advantage of the deep interest of his youthful friends, will seek to impress upon their minds that such efforts are not to be undertaken only from the promptings of mere impulse, but are to be continued as the constant duty of the ransomed of the Lord. Full early will discouragements prompt them to diminish their ardor; quite too soon will they learn that "the old Adam is too strong for young

Melancthon." Happy will it be for them, then, if they shall have learned among other lessons that the ever-recurring disposition to persuade others to repentance, is but a result of the teaching of the Holy Spirit, which they can only treat lightly at personal peril. Let that lesson be taught them now. Let them grow up with the conviction that an inactive Christianity is a poor Christianity—that it is gouty or dwarfish. They should go forth to feel that a Christian at work is a soldier at his post; a Christian at rest is a saint in heaven. It will be well to remind them that in the New Testament they will find five commands to give or work where they find one command to pray. There is service for Christ to be done on the feet as well as on the knees. "The school of Christ is as much out-of-doors as in-doors."

Youthful workers should at the same time be taught that work is to be done irrespective of immediate consequences. The recollections of boyhood tell us of the impatience of youth. A like impatience may be manifested by the youthful Christian. It is well to help him to remember that the good wrought by the humblest never dies—that there is "one long, unerring memory in the universe out of which nothing good ever fades." His faith may be strengthened by the example of the light-house keeper who in his lonely work in the midst of the darkness and the storm knows not how many endangered mariners are being gladdened and saved by his faithfulness.

Some one has said "The best pastor for to-day is he who knows best how to keep his people at work." Another—a pastor—has said "Whenever I take a man into the Church, I study to see what use I can make of him." Who will say that this is an unwise course? Then let it be adopted. Teaching and training may be conducted at one and the same time. Space will not permit us to point out the departments in which Christian activity may find employment. It is in the Church as in the watch. There are jewels there. But the sparkling jewels cannot say to the coiled steel beside them, "We have no need of thee;" nor can the main-spring say to the tiniest cog-wheel, "you are not wanted;" for without this works would stand still. The pastor must judge of the capacity of the youth who have entered the Church, and guide them where he deems best.

"What about those doubts, Dr.?" said a friend of his early days to Dr. Marshman, when he visited England after long missionary service in India. "Oh, I haven't had time for them," was the suggestive reply. The moral lies on the surface. The Christian worker obeys his Lord's command, he sets influences in motion which make men happy on earth and prepare them for the grand gathering of the redeemed, and yet none are more blessed than himself, for doubt, fear, and sin, are crowded out by active service. He has no time for them.

May we not urge all our brethren to teach and train our youths for Christian workers. In so doing they will at once bless them and make them a blessing. A minister in reviewing twenty-three years of his life said, "My ministerial life has been a failure in some of its qualities. I believe I was a tolerably good recruiting agent but a very poor drill-master. I brought about as many to the communion of the Church as most clergymen, but there is something more to be done than this." And he added that if he had but been careful to train all he had received "to be Christian workers there would have been a very different state of things in the parish which he had served for twenty-three years." Who by figures can estimate the extent of that ministerial failure?

THE PRESIDENT'S LETTER.

An article from the President of the General Conference—the Rev. Dr. Douglas, appears in another column. A paper from so able a pen, and upon a question which threatens embarrassment and demands immediate attention, will, we are persuaded, both please and profit every thoughtful reader.

It is evident that we have reached a point at which we must pause, or from which we must advance with the utmost caution. Through request after request from circuit boards, frequently advocated with energy by the retiring or overworked pastor, we have advanced too far beyond our base of supplies. Devoted men, who in many cases have left positions of no small degree of financial promise, are working to-day under a pressure of need which cannot long be borne by themselves or their families. Our people must develop an increased measure of liberality, or retrenchment—such retrenchment

as means dishonorable retirement, must become the policy of our Conferences.

The cautions thrown out by Dr. Douglas respecting the reception of young men as candidates for our ministry will commend themselves to that rapidly increasing class who deem the minister's proper place to be at the van and not at the rear of educational movements, and who feel that in mental vigor and practical sagacity the pastor should be not one whit behind the men who occupy the highest positions in political and business life. Of that class of senior ministers to which he refers we have had some most worthy representatives, who have been among the foremost in providing and sustaining for their successors such privileges as they themselves did not possess. On the other hand it is but fair to our young men in the Maritime Provinces to say that their absence from our Collegiate and Theological Institutions has been, with several at least, a matter of public necessity, not personal choice. We mean public necessity—as judged by the majority of our Conference members. There are young men in our circuits to day, whom earlier marriage did not hold back, nor cost of education deter from the pursuit of a thorough educational course, but who were simply held back by the hand of authority, for the supply of some vacant post. With these we sympathize most deeply. A few months since we were asked to sanction the withdrawal of a young man from Mount Allison, and persisted in refusal until refusal was in vain. Yet we suppose ministers will continue to clamor for supplies for vacant posts, and the men withdrawn, conscious of inability to take a proper position in this age of widely-diffused educational advantages, will strive at once to do their full circuit work and make up for lack of preparation, and break down in the attempt. We have wandered, it may be, from our subject, but only because next to the spirit of deep, thorough, and renewed consecration on the part of our rising ministry, we desire for them the highest educational preparation possible.

To our laymen, those of them especially to whom God has given power to get wealth, belongs the concluding topic of Dr. Douglas's most suggestive letter. We do not wish to judge for them, but think it probable that a calm consideration of the subject would take the support of our educational work out of the sphere of choice and place it within the range of duty. If England supports her military schools, if Americans maintain West Point for their youth who seek military service, if our Dominion is justified in her annual grants to schools of gunnery, it seems but reasonable that the Church should aid in the maintenance of Educational Institutions where the rising ministry and laity may, with moral safety, be prepared for their life service. We thank Dr. Douglas for having brought forward these gifts of the wealthy men of other Churches. May their gifts and his words act as a happy stimulus to equal liberality in our own honored branch of the Church.

AN EXPLANATION.

The timidity with which the members of the Eastern Section of the Committee of the Ecumenical Conference have regarded any disposition on the part of their Western brethren to allude to "points of doctrine, discipline or Church government" has excited some surprise among the latter. The Watchman having deemed it necessary to utter "some words of explanation and caution," and to remind all parties of the "distinct guards and conditions" which accompanied the consent of the British Conference to welcome the proposed gathering at City Road Chapel, the Secretary of the Western Section—Dr. A. C. George, of Chicago—has thought fit to make some explanations in the columns of the Christian Advocate.

A suggestion of Dr. Summers in respect to "written standards," and a misconception of the official value of the paper read by him before the Committee of the Western Section, seems to have excited the fears of certain brethren at home, and to have prompted the publication of the Watchman's words of "explanation and caution." On this point Dr. George says:

Dr. Summers is a man of years, experience, ripe culture; in high official position in his Church; of large resources and unquestioned piety; and withal, I believe, an Englishman. He read a paper which did not pretend to be a programme or order of exercises, but which was properly entitled "Suggestions of topics for discussion," etc. The paper contained many valuable hints, together with some things which, perhaps, very few would "sanction," and only proper respect was shown to its author when, on Bishop Simpson's motion, his paper was approved and referred, not to the Eastern Section of the Executive Committee, but to the Business Committee of the Ecumenical Conference, which Com-

mittee will represent all sections, and will report back to the Conference only such papers, or such parts of papers as it may judge worthy of the consideration of the main body. Dr. Summers, who, by the way, was not, as the Watchman states, a member of the Cincinnati Joint Committee, was given liberty, if he desired, to print his document prior to the meeting of the Ecumenical Conference, as it was presumed that it was originally designed for the Southern Quarterly Review, of which Dr. Summers is editor, and in the columns of which periodical it has since appeared.

While prepared for himself and colleagues to accept "the programme as finally shaped by the Eastern Section and to carry it out in good faith," Dr. George asks a question or two and adds a statement by way of gentle protest. Respecting the "guards and conditions" which the British Wesleyan Committee sought to impose upon the General Council he asks,—and his question is pertinent:

Did it mean that the doctrines which all Methodists hold in common should not be stated, should not be shown to be in harmony with the best biblical exegesis, should not be historically vindicated, and should not be set forth as the grandest inspiration to religious activities for the conversion of the world? If they did mean that, then they have been greatly misapprehended on this side of the Atlantic. What the Committee asked was the exclusion of "all points of doctrine, discipline, or Church government, regarded as fundamental by any of the bodies that are to come together, and as to which any one of such bodies differs from any of the others." The Western Section has stood firmly on this platform. It has excluded from the programme "all points" of difference in doctrine, discipline, and Church government. But does the exclusion of differences demand the exclusion of agreements also? The Watchman itself said, in its issue for Oct. 18, 1878, "On the vital truths embraced in the experimental theology of Methodism, there is far more than merely substantial agreement." Is there any harm in asserting this substantial agreement before the world? The Joint Committee at Cincinnati, over which Mr. Arthur presided, declared that the Ecumenical Conference "is not for doctrinal controversies, for Methodism has no doctrinal differences." The matters, then, to be avoided were chiefly those relating to the different politics of the different Methodist bodies. Now the simple fact is, that every thing which the American Section has suggested in regard to "doctrine," in a programme of exercises, is that Methodism is in harmony with the best biblical exegesis; that this fact is historic; that it may be philosophically maintained, and that it has been an inspiration to Christian activity in order to secure growth in grace and the salvation of lost men. To this extent, and no further, the American Section is involved, and to this extent it is willing to go on the record for the judgment of those who will come after us.

If there be any suspicion entertained in the Watchman office, or in the British Wesleyan Conference, or in the Eastern Section of the Executive Committee, that the American Methodists are not firm adherents to Wesleyan doctrine, it is a needless and grievous mistake. On the contrary, their chief desire was to proclaim their faith in these doctrines—in their Pauline origin, in their historic completeness, in their philosophic consistency, and in their beneficent influence over the world. If the Ecumenical Conference shall meet and part with no consideration of the grand distinctive doctrines of Methodism, it will be very much like an English dinner with the traditional roast beef excluded; nevertheless, it may prove a right royal feast, for Methodist history, experience and labor are rich in resources. The programme of exercises, as finally shaped by the Eastern Section, will be accepted on this side, and carried out in good faith; but we are making history in these days, and the Western Section of the Executive Committee desires that its exact relations to this whole matter be understood by the men of to-day, and by the future generations of Methodists.

The Doctor closes with appropriate words respecting the "unity in diversity" which obtains among Methodists the world over. They are worthy of consideration by those who seek to conceal their own wider differences under a common name, by magnifying those of others:

The truth is, that our differences are few and of minor importance; our agreements are many, radical, and of first consequence; and this harmony of doctrine, life and usage has been the strength and glory of Methodism. It ought, on every notable occasion, to be magnified. May we not expect that when the representatives of a world-wide Methodism shall clasp hands around the tomb of the venerable Wesley, that, recalling a common origin, contemplating a common work, engaging in a common worship, and anticipating common triumphs in the future, they will grow more and more into the likeness and life of our one common Lord and Saviour!

EDITORIAL NOTES.

The Religious Intelligencer complains that, in spite of its rule against the publication of poetry at the end of death notices, scarcely a week passes in which that rule is not forgotten by some of its friends. Our contemporary is not singular in his experience. The general wisdom of the rule alone has prevented some others, under the pressure of deep sympathy, from making exceptions to it.

English Methodist papers, received by the last steamer, were printed previous to the death of Dr. Punshon, and therefore furnish no further information respecting that sad event. We only learn from them that "great anxiety" was then being entertained respecting not only the condition of Dr. Punshon, but also of that of his school-fellow and life-long friend, Dr. Gervase Smith. Dr. Punshon's health, had been failing during the winter, which had suffered a heavy additional strain through the death of his eldest son and the delicate health of his youngest boy. He leaves a wife and two sons to mourn his loss. A daughter, the wife of Prof. Rayner, of Victoria University, Cobourg, died in 1873. Dr. Punshon's remains were interred on the 19th inst., in the Lower Norwood cemetery, on the Surrey side of the Thames. Most of the Methodist ministers in and around London were present at the funeral. The services both at the late residence of the deceased minister and at the grave are said to have been very impressive. The Christian Guardian of the 25th inst., announced a memorial service to be held on Monday evening last in the Metropolitan Church, Toronto, in the erection of which Dr. Punshon took such a lively interest. Addresses were to be delivered by several Methodist ministers and laymen, and also, it was expected, by one or more representatives from other Churches.

A meeting of the Executive Committee of the Western Section of the Ecumenical Conference Committee was held on the 19th inst. at Cincinnati. A majority of the members were present, and succeeded in making satisfactory arrangements. In the absence of Dr. Allison, or any representative from the Methodist Church of Canada, full justice, to say the least, was done to the delegates from our Church, both East and West. Dr. Douglas, President of the General Conference, is to be associated with Bishop Warren, of the Methodist Episcopal Church, and Bishop M. Tyeire of the Methodist Episcopal Church—South, in replying to the addresses of welcome. Dr. Dewart, of the Christian Guardian, whose health at present precludes any unnecessary mental effort, is placed on the Business Committee,—an important body, since the various presiding officers are chosen by it, and any additional papers must pass under its review for acceptance. Papers on Topics 15, 27 and 38 have also been assigned to ministers and laymen of our Church, but as arrangements have yet to be made between the persons named and their alternates no names are given.

It seems but the other day that some of our readers, who would object to be placed on the old folks' list, were reading in the Missionary Notices and Quarterly Papers of the missions in the Friendly and Fiji Islands, and shuddering over the cannibalism practised in the latter group. Yet a missionary, whose words are quoted on our first page, tells us that this disgusting thing is now a matter of the past; and an Australian minister writes that at the recent Melbourne Conference it was agreed to detach "The Friendly Islands District" from the control of the Missionary Executive in Sydney, and to erect it into a separate district, with power to manage its own financial affairs, the same as any of the colonial districts do at present, in connection with their respective Conferences." Verily the world moves—and missions move with it.

That story of the Baptist Church being the largest religious body in the United States has been started off once more on its all-summer travels. The error arises from the fact that the Methodist Episcopal Church alone is taken into the comparison, to the exclusion of the large M. E. Church, South, and other branches of Methodism. All these reach the immense total of 3,752,600 communicants, while the Baptist exchanges base their claim to the foremost position upon a return of only 2,374,339 communicants. Nevertheless this erroneous statement will be likely to find its way on the wings of the press into every nook and corner of the Dominion.

The London Times, in writing of the demolition of Surrey Chapel, makes some remarks respecting the eccentric Rowland Hill, whose long ministry there made the locality of world-wide interest. The elements of success in the pulpit are well described by the Times: "His hold on the congregation was that which never has been found to fail yet. He seemed to believe what he said, to think it very important, and to be resolved to act up to it. . . . He acted as one who had seen a heavenly vision and received an apostolic mission, and who could not but deliver what he had seen, known and felt."

On Monday will be removed more convenient to the village Street. Removal may in appearance of

Mr. W. A. Prater, is at present

Rev. Wint's African has removed

Rev. Dr. C. L. Church, St. C.

The Wesleyan have unanimity of their past Woods.

The first Newark, New Jersey Rev. Dr. W. a salary of \$

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SUMM OSOPHY. intereste tion Phil lectures that tou science. plans, th wick We time of July; t Rev. Dr. Strange H. Brad the lect dent Po Crosby President phy, an gan Uni teed the taking.

On Monday next our Book Room will be removed to the much larger and more convenient building—141 Grandville Street. It is possible that the removal may involve a slight delay in the appearance of our paper next week.

PERSONAL.

Mr. W. Anslow, of the Union Advertiser, is at present in the city.

Rev. Winton R. Boone, late pastor of the African Baptist Church of this city has removed to the Southern States.

Rev. Dr. Cooper has taken the pastoral charge of the Reformed Episcopal Church, St. John, N. B.

The Westfield (Mass.) Methodists have unanimously asked for the return of their pastor, the Rev. Frederick Woods.

The first Reformed Church of Newark, New Jersey, has given a call to the Rev. Dr. Waters, of St. John, offering a salary of \$6,000.

LITERARY NOTES.

The April number of the Scientific News, an illustrated monthly, with an interesting and varied table of contents has been forwarded by the publishers—Messrs. Munn & Co., New York.

Dr. Charles K. True's Life and Times of Sir Walter Raleigh, The Pioneer of Anglo-American Colonisation, is published in a small but attractive form, with illustrations, at the Wesleyan Conference Office, London. It is one of those books which a parent having in view both the pleasure and profit of his children will place on his table at an early date.

The Wesleyan Conference Office, London, issues a pretty illustrated volume—Popery and Patronage, or Biographical Sketches of Scotch Church History, from the busy pen of Rev. J. Marriott. The clear concise sketches of Knox, Buchanan, Melville, and Anderson, the Erskines and others will be read with interest and profit by the many who have neither time nor opportunity to study larger volumes. A knowledge of the determined stand taken by eminent Scotchmen against the three P's—Popery, Prelacy and Patronage, ought to be of value to young Methodists.

The Exposition Expounded, from the pen of Rev. John Carroll, D. D., is published at the Methodist Book and Publishing House, Toronto, in its usual neat style. Few Methodists in the Lower Provinces, whence the ministers of the Methodist Episcopal Church withdrew at an early period, are aware of the conflicts through which the Methodist Church of Canada reached its present strong and commanding position in the Upper Provinces. Those who are anxious to make themselves acquainted with the relation which the Methodist Episcopal Church of Canada sustained in the past to the leading Methodist Church of the Dominion will do well to procure Dr. Carroll's work under the above title. It is sold, we believe, at 40 cents.

Harper's Monthly for May is of unusual interest, both in illustrations and reading matter. Space will not permit mention of numerous articles found in the table of Contents. The papers which are likely to attract the most notice are Mr. M. D. Conway's "Carlyle," and Mr. Kegan Paul's "George Eliot." With the second is a striking and life-like portrait from which readers may obtain a good idea of the great novelist. The article on Carlyle consists mainly of personal reminiscences and conversations, and contains much matter not generally known. We learn that the English reading public will require an edition of more than 15,000 copies of this magazine for the coming month.

The North American Review for May contains an article by the Hon. David Dudley Field on "Centralization in the Federal Government," which will be of interest mainly to American readers. The second article upon the new revision of the Bible, by Dr. Schaaf, of the American Committee of Revision will be of interest everywhere. Mr. Justice Strong writes of "The Needs of the Supreme Court," and advocates a court of appeals, between the U. S. Supreme Court and the circuit courts. The Hon. George Q. Cannon, the first advisor of the President of the Mormons and delegate to Congress, makes a vigorous defence of "Utah and its People." The question, "Shall Americans build Ships?" is considered by Mr. John Roach, who brings many facts to prove that the people of the United States must build ships if they would hold a place among maritime nations. Other articles are "The Life-Saving Service," "The Ruins of Central America," and an ironical attack on evolution philosophy, entitled, "What Morality Have We Left?"

SUMMER SCHOOL OF CHRISTIAN PHILOSOPHY.—Several gentlemen have been interested in forming a School of Christian Philosophy, which shall consist of lectures and conversations on topics that touch the relations of religion and science. They have so far made their plans, that the place selected is Warwick Woodlands, Greenwood Lake; the time of beginning is Tuesday, 12th of July; the Dean of the Faculty is the Rev. Dr. Deems, of the Church of the Strangers; the Secretary is the Rev. A. H. Bradford of Montclair, N. J.; and the lecturers already engaged are President Porter of Yale College, Chancellor Crosby of the New York University, President Bascom of Wisconsin University, and Professor Winchell of Michigan University. A layman has guaranteed the financial success of the undertaking.

THE SALVATION ARMY IN FRANCE.

Rev. J. P. Cook describes the proceedings of Miss Booth and her friends in Paris as entirely free from those characteristics which excited the apprehension of the police authorities. "There are," he observes, "neither flags, processions, nor parades; nothing to remind one of an army but the title of captain given to their fair leader, and the letter S. embroidered upon collar or shoulder. He admits, however, that certain details in their earlier meetings necessarily called forth ridicule and gave rise to noise. The French spoken was not quite correct. There was some amount of repetition, and the urgent appeals were ill understood by "a crowd which has no knowledge of the Protestant religious style. The liveliness and zeal shown were in contrast with French habits, which are formal and affected, and often very cold. No wonder therefore, that they struck hearers as strange, and were jeered at by the boulevard boys. In some instances it was found necessary to proceed to a summary expulsion of the disturbers, while the Protestants present were somewhat disconcerted. But the soldiers of the Army of Salvation were not to be moved by such a trifle; and they continue their exhortations as if nothing had happened, as calm as if there were neither wind nor tempest, and convinced of victory in the end. We are assured that Miss Booth begins already to dominate her audience and keep it within bounds, while a number of persons have been awakened to seriousness. Some Christian people who had been painfully impressed by the earlier services are already won over by the zeal, the perseverance of the speakers, and little by little prejudice is giving way. A while longer and we feel sure the proceedings of the Salvation Army will cease to excite opposition among Christians who put the saving of souls above matters of form.

According to Mr. Cook the sentiment of regard for their devotion, and humiliation at the comparative coldness of the surrounding churches, was brought out very recently in a Paris drawing-room, where a number of pastors and laymen were in company. "The conversation began with criticising some of the proceedings of the Salvation Army; it ended in asking why they succeeded better than pastors and churches of long years' standing in the capital of France; and good will certainly result from the self-examination to which the conversation stirred those who took part in it. "Miss Booth and her companions," said a pastor of great experience in such matters, "believe and preach a salvation present and immediate, and count upon the direct influence of the Holy Spirit for its accomplishment. Would that we might all imitate them in that respect!"

NEW ENGLAND METHODISM.

Among the minor reports recently presented to the New-England Conference was one on Temperance, representing the dangers to the State from intemperance, declaring that the State is almost asleep on this topic, calling for radical efforts, advocating prohibition, opposing fermented wine at the communion, favoring church and Sunday-school temperance societies, and commending the work of the Women's Temperance Union. The Rev. Dr. G. M. Steele objected to a sentence in the report aimed at Dr. Crosby's position on the question of moderate drinking, and the sentence was taken out. Another report was that of the Committee on the State of the Church, suggesting special effort for higher piety and more faithful Christian lives, and the maintaining of a higher general standard. It discourages single services on Sunday, and the leaving of the afternoon vacant. The second preaching service in the evening crowds out an important prayer meeting, and the vacant afternoon is a temptation to Sabbath breaking. It suggested a modification of Church policy—a provision for a Board of Appeal against the unconstitutional action of the General Conference, instead of making that body the final judge of its own acts, on appeal by the subordinate bodies. The report had resolutions embodying these ideas; also a resolution commending Bishop Peck's methods of work in visiting the churches in the Conference before its session. The Committee on Amusements deprecated the current laxity and falling away from the old standard; it specified trivial and semi-theatrical Sunday-school concerts, the use of churches for unsuitable entertainments and performances, the indulgence of church members at theatres, dancing assemblies, and card parties.

A NOVEL MEETING.

The temperance meeting held at Exeter-hall last week was quite of a novel character, convened by the National Temperance League for the purpose of receiving the testimony of various provincial Mayors in favour of total abstinence. The Lord Mayor of York presided, being supported by the Mayors of Leeds, Huddersfield, Gateshead, Reading, Wakefield, Scarborough, Poole, Oswestry, and Bootle; letters being also read from sixteen other similar official representatives of provincial towns. In the course of his address the Mayor of Leeds stated that twenty-seven Mayors are total abstainers, and testified to the reduced cost of local government accruing as a consequence of the increase of temperance, so that in Leeds, instead of having, as formerly, four hundred policemen, fifty now met all their requirements. A testimony so decisive and withal so favourable we regard as demanding special attention. It bears on the general question of temperance, showing its advantages, not only in lessening the cost of local government, but also in so greatly facilitating the conduct of such government, in the increased observance of law and order.—Methodist Recorder

SWEDISH METHODISTS.

Our work sometimes meets with decided opposition from the more powerful classes. For instance, a certain Earl who possesses extensive domains not far from Stockholm, "has forbidden his tenants to open their houses to us, or even to belong to us, on pain of being removed from their farms." Such an order is not without effect, and our mission work in this neighbourhood is in danger of being stopped. "There is no prospect for our cause," continues our correspondent, "unless this hindrance can be removed." From other directions, however, we have the most encouraging reports. In Upsala, the old and interesting university town, some fifty miles north of Stockholm, where we have for years maintained a church, there is a growing interest. "More people are collected than the church can hold, and many turn away without the opportunity of hearing the word of life." We greatly need at this influential point, in the opinion of Bishop Merrill, a larger church or a second one. The people can raise \$5,000, taking several years to pay it. At Gefle, too, the fortified maritime town still farther north, we have a fine prospect; a large church will soon be finished, the result of much labor, care and sacrifice, and our work is highly esteemed in the community. "Many of the rich and eminent persons in the city love and promote our cause with a warm interest, and they are willing to help Brother Ahgren with advice and means."—Christian Advocate.

THE NEWFOUNDLAND RAILWAY.

A syndicate composed of William Bond, A. L. Blackman, C. X. Hobbs, F. A. Allen, and General Vasquez have made a contract with the Newfoundland authorities for the construction and maintenance of a line of railroad from St. John's to the Newfoundland copper mines at Hall's Bay. They are also trustees of the road. Mr. Hobbs said yesterday that the contract was most favorable. The road will be about 300 miles in length on the main line with a branch about thirty miles long. The main line will run across the copper belt of the country, and through the interior, west of the coast range. It opens up a great grazing, farming, timber and mineral country, and it is believed that the road will develop various interests, increase the population of the towns, and build up new villages. The estimated cost is \$6,000,000, and the road is guaranteed to be completed in three years. The Newfoundland authorities have agreed to pay the company \$186,000 annually, for thirty-five years, as a subsidy, and also have granted 5,000 acres of land for each mile of road built, the company to have the right of selecting the land it requires. The route has been surveyed for about 150 miles, and as it runs through a great timber country the expense of ties will be nominal. Everything in connection with the building of the road is to be admitted free of duty; hence the steel rails will cost about \$30 a ton—half what they cost in New York. This will be the first railroad built in Newfoundland.—N. Y. Tribune.

U. S. IMMIGRATION.

An American paper says of the immigration of the present year: There are certain features worth noting in the foreign immigration of this year. First, its large increase. In 1880, during the three months ending April, 1881, 34,000 immigrants had landed in this port alone, while during the same period in the present year the number was increased 11,000. Secondly, the improvement in their quality. Last year tens of thousands of Irish and German immigrants left their own countries in a condition of pauperism, being literally driven out for want of food. They were brought here by their kinsfolk or charitable associations of one kind or another. There is not in this year any such urgent necessity for emigration. The crops will probably be fair. The immigrants who are coming now are, as a rule, men of small capital, skilled workmen or tenant farmers who have deliberately decided upon a permanent change of base. They are the class who will add to the solid prosperity of the country as soon as they can get work or land; not the dead weights of which we received such a heavy addition last year, who speedily retire at ease to our almshouses and jails for the hardworking taxpayer to support.

SCIO.

The what and the whereabouts of the Grecian Island, which has recently suffered so fearfully from earthquakes, have been the occasion of doubts and questionings. It is called, variously, Chios, Chio and Scio—which three different names are found to belong to the same place, and also to be themselves the same, with differences. Chios appears as its first name, by which Homer and Strabo designate it; but later Greek writers also drop the final consonant, in which form the name is still somewhat used; though the modern appellation is usually Scio. It is a rocky islet, a little more than a hundred miles in circuit, lying between Lesbos on the north and Samos on the south, very near to the coast of Asia Minor, opposite Smyrna. Its wine was highly prized by the ancients, and indeed the old fables say that one of the sons of Bacchus made this island his vineyard. It was one of the seven places that claimed to be the birthplace of Homer. Modern Scio was, for a long time, among the most productive and populous of the Grecian islands, and at the time of the horrible massacre by the Turks, about fifty years ago, it had a population of more than 100,000, but, since that sad event, it

has been only a wreck of its former greatness, and the remnant of its Christian population have suffered all manner of oppressions from the Turks.

OUR OWN CHURCH.

Some weeks ago our columns contained a report of an extensive revival at Tillington, N. F. A minister who writes from another circuit reports about five hundred professed conversions.

The ladies of the Methodist Church at Campbellton, N. B., held a fair and high tea in the Masonic Hall on last Tuesday week. The result financially fully equalled the expectations of those most concerned.

Two donation visits were made during March to Rev. C. W. Swallow, of Advocate Harbor. The first took place at the parsonage when \$57. were presented; the second at the house of Capt George Spicer at Spencer's Island when \$34. were presented.

The literary and musical entertainment of the Centenary Church Institute, St. John, on Monday evening, attracted a very large audience. Rev. Mr. Moore read a fifteen minute paper on Tennyson, in which he pointed out some of the beauties of his poems and made an appreciative estimate of his genius. The readings and music were attentively listened to and warmly applauded.

These items are from the St. Croix Courier: At Oak Bay, N. B., on the 7th inst., Miss May Thompson, who for the past three years has been organist in the Methodist Church, was presented by her friends with a silver card receiver as a small token of their appreciation of her devotion to the duties of that position.—Mr. Slackford, pastor of the Methodist Church at the Bay, gratefully acknowledges the receipt of \$82 from friends representing all denominations—at the Bay, Lodge, St. Stephen, Moore's Mills and St. David's—towards the purchase of a horse in the place of one lost by him last winter.

From the Laurencetown (Halifax Co.) circuit cheering tidings reach us. During the present year the membership has been increased fifty per cent.; while in the circuit receipts and contributions to Connexional Funds a cheering advance will, it is probable, be reported. There are three good Sabbath schools on the circuit and five preaching places. "The people are described as being 'poor temporally, but truly spiritual, and devoted to the interests of our Church.' They are wisely urging the return of their most active and energetic young minister, Mr. Wier, and the Conference permitting, it is said to be ready to continue his labors in his present field.

Our St. John correspondent wrote on Monday evening: Revs. Dr. Pickard and R. Duncan have been in the city since Friday in re Ray estate.—Mr. Plewes, an Ontario flour merchant, and a lay member of the last General Conference, preached in the Carmarthen St. Church last evening a very impressive discourse from "He that goeth forth and weepeth," etc.—Rev. Mr. Weddall and Rev. Mr. Shawsbury exchanged pulpits yesterday; Rev. Mr. Lodge and Rev. Mr. LePage the Sunday before.—Rev. Mr. Prince next Saturday removes to Sussex for the summer. He will be much missed in the city; he has been of much service to the cause.—Centenary Church rises, beautiful and strong—the exterior is to be completed before autumn.

Rev. George Boyd, of Carbonear, N. F., writes: "At the last visitation of the classes I found over three hundred persons who professed faith in Christ and desired fellowship with the Church. I have had to form more new classes, making the total number of classes in this circuit fifty-three. Our services continued for eleven weeks. During that time the Church was greatly blessed and some very notable sinners were brought to God. We have just finished preaching the body of the church at Freshwater. Here God gave us more than one hundred souls, and in less than twelvemonths the people have, with their own hands, built this large and beautiful sanctuary for God and for Methodism. At our March Quarterly Meeting Bro. Jackson was cordially and unanimously thanked for his three years' efficient services in this circuit. He will leave with the esteem and best wishes of the whole circuit."

Bishop Kavanagh reports the work of the Southern Methodist Episcopal Church of the Pacific Coast as prosperous.

A revival still going forward (at a recent date) in the Third M. E. Church, New Haven, Conn., has added 421 members to the society in a few weeks.

At Las Cruces, New Mexico, the Rev. M. Barasa, a Methodist Mexican preacher, is doing a good work. He has secured a church site, and has a small church nearly completed.

GENERAL CHURCH NEWS.

Mr. J. R. Hutchinson, of Acadia College, is to be appointed a missionary to India, for the Foreign Missionary Board of the Maritime Provinces.

A Welsh Baptist church of twenty-six members has been organized in Patagonia. They have sent to Wales for a pastor. The Baptists now have four churches in South America.

Mr. A. M. Mackay, of the Church Missionary Society's Nyansa expedition, has completed a translation of St. Matthew's Gospel into the language of Uganda, which has been reduced to writing by the missionaries, and he is now engaged in preparing a catechism.

SECULAR GLEANINGS.

MARITIME PROVINCES.

The Escomber has been informed that a considerable quantity of adulterated milk is being sold in Charlottetown.

Mr. Mark Curry is visiting the United States and Canada in the interest of the proposed Cotton Works at Windsor.

Last year (1880) there were entered for home consumption on P. E. Island, 470,000 lbs of tea, paying \$21,171.00 duty.

The steamer Hunter now plying between Annapolis and Boston, was formerly a packet of the Windsor line, between Providence and Philadelphia.

Mayor Jones, of St. John, thinks his salary of \$1,600 per annum, too large. He has announced his intention to pay \$600 to a fund for establishing a free public library in St. John.

415 piles, each 50 to 65 feet long, are being supplied for the new wharf at Richmond, by R. L. Black, Esq., River Philip, and \$30 are being furnished by D. McElmon, Esq., Folly Lake.

Two 1100 ton ships are to be launched in a few days at St. Mary's Bay. One belongs to Wm. Burrill & Co., of Yarmouth; the other to J. & J. Lovitt, of the same place.

A fireman on the tug Alida, was on Friday fatally injured by the crank of the engine striking him just under the ear, cutting a fearful gash. He died the next day.

Mr. A. B. Walker, a colored stenographer, has been admitted to the New Brunswick bar. He is said to be the only colored man ever admitted to the profession in the Canadian Provinces.

On Friday last a boy named Osnor, of Hammond's Plains, sent into the woods by his father to cut kindling wood, was killed by a heavy tree falling on him.

A little girl at Roshea, Albert Co., was recently burned to death. She was playing with matches and her clothing caught fire. Her parents were absent at the time.

At Lake George, (N. B.) Antimony Mine it has been decided to erect an smelting works this spring, and hoisting machinery of the most approved description.

The prospectus of a new weekly newspaper to be called The Woodstock Press has been issued, and the new paper will make its appearance on the first Friday in May. The paper will be published and owned by Mr. John S. Fletcher.

On the 21st inst., Mrs. Bromley, a widow residing on Duck street, St. John, died very suddenly, from an overdose of Paris green. The jury returned a verdict of death by poison while laboring under a fit of temporary insanity.

There are two vessels on the stocks at Avonport. One is a small brig being built by Capt. James Mosher, for parties in Halifax. The other is a large ship 195 feet long, and is being built by Messrs. John A. Harvie & Co.

The schooner Fairfield, of Advocate Harbor, bound from Newfoundland to West Indies, is believed to be lost with all on board. Nothing has been heard from her for seventy days. She was commanded by Captain Wesley Sutherland.

The editor of the Advertiser recently made a round trip in the Northern Light. He praises her powers as a winter boat, and believes from his experience of the trip, that a powerful steamer of one thousand tons would keep up constant communication throughout the winter.

The survey of the route of the proposed Railway Bridge over the Falls at St. John has been made. On the east side the railway will touch the bridge at a point probably 150 yards above the Suspension Bridge, and on the west side it will come near the bridge. It is said the road will be completed this summer.

A large establishment has been erected in Anherst by a gentleman engaged in the dead meat trade with Great Britain. It is said that it pays better to send the cattle to England dead than alive. Mr. Symes has contracted for 18,000 head of Nova Scotia cattle at a price, in round figures, of \$1,500,000.

Telegrams from Fredericton state that burglars broke into the Post-office there on Monday night and carried off all the letters in the office outside the safe, also forty dollars worth of postage stamps. The number of letters taken is from 1,500 to 2,000. It is known that there were some money letters among those lost.

Henry D. Cleveland, census enumerator for the district of Blandford, left home on the 12th to attend a meeting of enumerators at Chester. As he did not return fears were entertained regarding his safety. Search was made on the 21st inst., and it resulted in the discovery of his dead body lying on a bed of spruce bushes in a very remote region near Gate's Lake.

The house, outhouses, barns, twenty-four head of cattle and three horses, owned by Mr. John Lowther, of Napton, were destroyed by fire on Monday afternoon. His wife in attempting to save the stock was burned to death. It is supposed some one smoking had dropped sparks. Mrs. Lowther went to the barn and got one of the cattle out, but in attempting to save more was suffocated and burned to death. Loss about \$4000.

On Monday Mr. M. Henneberry, of Sambro, with his son, was boating into that place from the fishing grounds, when a squall struck the boat and it capsized. They were both thrown into

the water. Mr. Henneberry, Sr., soon sank. The son got on the boat, and was rescued in an exhausted condition. The deceased was 55 years of age, and leaves a large family. He was one of the most esteemed residents of the district, and last year represented it in the County Council.

UPPER PROVINCES.

The people of Sherbrooke are organizing a cotton company, with a capital stock of \$250,000.

Several persons were fined in Toronto a short time ago for having their places of business open on Sunday for the sale of cigars.

Mr. Shanly's estimate of the cost of the Hochelaga tunnel is a certain amount between \$3,000,000 and \$3,500,000. The estimate will be for a double tunnel.

NEWFOUNDLAND.

The Railway contract has been signed. Work will commence at an early date.

A despatch has been received stating that the whole stock of the Newfoundland Consolidated Copper Mining Company had been guaranteed.

The Local Option Act, a measure to give power to two-thirds of the voters of a town or village to say that they were opposed to the granting of licenses, has been defeated for this session.

At latest advices some of the sealing steamers had brought large numbers of seals; others had returned "clean." A number of the sealing vessels had done well. The catch, thus far, is below the average. Capt. White, one of the most successful sea captains, came in with some 25,000 seals.

On the 9th inst., while the crew of the sealing steamer Falcon were at dinner in the fore-castle, a gun fell muzzle downwards through an air-hole and was discharged, lodging the contents in the body of a sailor who soon afterward died. It seems that one of the men laid down his gun, which was capped but not cocked, on the windlass as he was going into the fore-castle to dinner, and the vessel striking a pan of ice, the gun fell off and went down the air-hole, the "hammer" probably coming in contact with the windlass chain.

ABROAD.

It is stated that owing to the late distress, 15,000 acres of land have been put out of cultivation in Bedfordshire, Eng.

The Russian executioner, Frohloff, has received a hundred lashes for mismanagement in hanging Michaeloff, the nihilist, whose rope broke.

Hon. Neil Dow, of Portland, Maine, and A. M. Powell, Esq., of New York, are engaged to lecture on temperance in Charlottetown in July next.

Chicago had in 1880 a divorce suit to every eight marriages, and the average for six years has been one divorce to every ten marriages.

Contracts have been made to carry 60,000 emigrants from Norway and Sweden to Hull, Eng., whence they proceed to Liverpool and thence to America.

The Greek ministry has entirely lost the confidence of the public. The people are disgusted and exasperated, and are looking for the first opportunity for wreaking their vengeance on the government.

The Treasurer of the DeLesseps Canal Company has disappeared with \$30,000, 000 French gold belonging to the Company. He went away on a tug from which he boarded a steamer. It is now reported that another official of the Canal Company absconded with \$800.

In the House of Commons on Tuesday, Bradlaugh advanced to the speaker's chair to be sworn, when Sir Stafford Northcote objected. Sir Stafford's motion that he be not allowed to take the oath, was adopted by 208 to 175, amidst tremendous cheers from the Conservatives.

A passenger coach with fourteen passengers, on the Denver and Rio Grande train on the 20th, jumped the track two miles east of Rock Tunnel, and rolled 150 feet down the embankment. No other cars left the track. Five men and one woman were killed; three slightly and three seriously injured.

The process of swearing the allegiance of 97,000,000 or more subjects of the Czar occupied more than ten days. In St. Petersburg the workmen in large factories had to repeat the oath, word for word, after the officials, who then placed an approving mark on the passport of each man.

The Empress of Russia has received letters from a revolutionary committee threatening her with death if she did not describe should the two most prominent implicated in the assassination be executed. She made the most strenuous efforts to obtain their pardon, and received a promise to that effect, but did not discover the deceptive character of the promise until after the execution of Sophia Piefoffsky. The discovery threw her into a violent paroxysm.

A special train, bearing Lord Beaconsfield's body, left London for Wycombe at 2.30 o'clock on Sunday morning, and on the arrival of the train at Wycombe, the remains were transferred to Hughenden Manor. In the Commons on Monday, Lord Richard Grosvenor (Liberal) announced that Mr. Gladstone would, a fortnight hence, move a vote for funds to erect a monument in honor of Lord Beaconsfield, in the vicinity of Westminster Abbey. The announcement was received with cheers.

CORRESPONDENCE.

HARD TIMES.

DEAR MR. EDITOR.—On the subject of low salaries and hard times, we appeared, in a recent number of the WESLEYAN, "A voice from Newfoundland." That voice is a representative one. Were it thought desirable, it would not be difficult to send you from two-thirds of the ministers of our Conference, a full chorus of voices, uttering forth the same dismal wail of hard times and absolute want. But many under trying circumstances, are suffering in silence and doing the Master's work.

The highest salary that will be paid to an ordained minister, on a circuit unable to raise more, is fixed at \$350. And even this amount, in most circuits, is contingent, and will be minus any deficiency on the assessment, which in several circuits, though small, is beyond their capability. This circuit, for example, is expected to raise towards the support of its minister \$120. This amount is then to be supplemented by a missionary grant of \$230, making a total for the minister of \$350. But whatever is short of his assessment of \$120, the minister will of course be minus his \$350. In some cases the deficiency will be considerable. Even this sum of \$120, trifling though it be, cannot be raised on this circuit. It has not yet been realized; and generally in this part of the country, after Christmas, "the harvest is past. From that date money, like other sea, is out of season, and it would be about as successful to seek one as the other. After begging from house to house during the greater part of a month in the fall, calling in some cases half a dozen times for a single dollar, and frequently, three or four times for nothing; after laboring and talking and preaching on the subject at intervals ever since, I have not succeeded in bringing up the receipts to the required amount. Further: if to my actual receipts, I add all my donations of wood, fish, potatoes, &c., and then augment the amount by all marriage fees, baptismal fees, and perquisites of every description, still that crushing, overwhelming amount of \$120 towards salary, plus \$56 for the Children's Fund, will not have been realized. I know of another brother who will be \$40 or \$50 short of his \$350. These cases are not exceptional, but may be regarded as the normal condition of the greater number of our circuits.

The cost of living here is, alas, greater than in the Dominion; provisions, of course being dearer where imported than in the country where they are produced. Many of our circuits are without parsonages. But house rent is provided—in some cases. It frequently happens that a certain estimate is made for rent, and the minister and his family are sent to a circuit, where, at the figure named, no house can be obtained, and even a very inferior and uncomfortable one must be taken at a rent much greater than the actual grant. For instance, there is a grant of \$40 for rent, to cover an actual cost of \$80. Appropriations for removal expenses are likewise frequently inadequate, and have often to be met, in part, by the minister himself. A grant of \$10 was made, last year, to one brother when the actual expenses of removal were upwards of \$20.

Not only are many circuits without a parsonage, but are without furniture as well, every article of furniture, household utensils, etc. having to be provided out of the minister's prospective and contingent income of \$350! "It can't be done," says the Missionary Outlook. But men are trying it here. And more, even, than that is being done. Strange as it may appear to some, it is a fact, that in not a few cases, with the single exception of the Missionary Fund, the whole of our Connexional Funds come directly out of the minister's pocket. In many of our circuits, during the money season, it is not possible to crowd in all the collections; and in others, where it is done, the collections will make an average insufficient, that it must be supplemented by the minister.

Occasionally, in the WESLEYAN, we see notices of donations of provisions, presents of overcoats, buffle robes, &c.; but, if ever such a thing occurs here, it is in a circuit, where the minister is comfortably provided for. Our "donation visits" are from the poor people, who, especially during the winter months, crowd our houses in large numbers seeking food, clothing, &c. Whatever is the nature of the need, the minister is the first to be favored with the opportunity of dispensing his charity. Said an old woman on one of our poor circuits: "If we wouldn't go to our minister for help, where would we go?" Applications of various kinds are frequent, and are a constant drain upon the limited means of the minister, who is expected to subscribe to everything and to help everybody.

The position of the minister is a very trying one; sheer necessity compelling him to pursue the reprehensible course of "taking up goods with-out a probability of paying for them." But, from which a conscientious man shrinks, is gradually winding its fatal coils around men in our ministry, who have resigned lucrative employments and comfortable homes to toil for their Master. Burdened with debt and consequent anxiety and worry, in addition to the weighty responsibility of the Church, what wonder is it if ill health is the result, and the once-promising minister grows prematurely old, and sinks into an early grave. "Hard times" is frequently a vague general expression signifying the absence of plenty, and the necessity for strict economy; but hard times here are hard indeed, merely allowing a meagre

supply of the bare necessities, while the rest of things are out of the question.

A permanent remedy for the present deplorable state of things, we propose, is to be found in the readjustment of the Children's Fund; but if there is within the region of that fund, the possibility of very temporary relief to the poorer circuits, then let it be done without delay. As a junior minister, we do not presume to suggest radical change in any department, but submit the wisdom of our seniors "The Domestic Missions must make special effort to help themselves," is the only suggestion by the Missionary Outlook. With a proportion of farmers, miners, or tradesmen, even in ordinary times, this might be practicable; but under existing circumstances, in Newfoundland, in most of our circuits, this is any considerable extent, is a sheer impossibility. Where hundreds of our families are every winter on the verge of starvation, what effort is it possible for them to make? We receive dollars from poor widows and from men whose children are barefooted and hungry. In many cases, the only dollar in the house goes to the minister and his family, a dollar has been jealously guarded, and sacredly preserved, amidst much privation, to be deposited in the missionary collection at the annual meeting.

In contrast to the hard times, we have seen a new refreshing from the presence of the Lord. We have held a few weeks of special services in this circuit; several have been converted to God; and amidst many privations, we still thank God and take courage.

UNION MINISTER
Newfoundland, April 8 1881

MEMORIAL NOTICES.

GEORGE W. AUSTIN

Was born May 6, 1838, and died at Benton, N.B., April 13, 1881. When young he gave his heart to God, and his hand to the F. C. Baptist Church, of which he was for many years a consistent member. For two or three years, during the latter part of his life, though outwardly moral, he became a backslider, prayerless and somewhat indifferent to the claims of God upon him. Yet through the tender mercies of the most High, he was restored to the favor of God through the instrumentality of the social means of grace—that glory of Methodism; and when the messenger of death arrived he was prepared to meet him. He told his wife that death had "no pain, no stinging, no fear." What blessed dying! He was a good husband and father. With true Christian fortitude he passed through the struggles and misfortunes of his life. So far as I could judge he was absolutely free from sectarian prejudice. He was candid, straightforward and honest in all the transactions of life. When dying he gathered his wife and children—six in number—around him, charging the former to bring up the family in the nurture and admonition of the Lord, and the latter to give their hearts to God. After calling his wife by name he turned, folded his hands across his breast, fixed his eyes heavenward, exclaimed "Jesus" and passed away.

WM. T. PEPPER,
Benton, 19th April, 1881.

GEORGE FORREST; NEWPORT.

At our quarterly meeting resolutions were passed expressing the great regard of the members for Bro. George Forrest, of whom an excellent obituary appeared in the WESLEYAN a few weeks since, and of condolence with the widow in her bereavement. Bro. Forrest's illness was very short. On Sabbath, 19th Dec., he was preparing to go up to the House of God as usual, when he was seized with severe pain which compelled him to stay at home. The physician was called, but his skill was in vain, and on the night of Dec. 26 he quietly passed to his reward. Shortly before he died, he called the household together and after Scripture was read by his nephew, led in prayer, commending all to God for the last time, and then prayed with him was turned to praise. He is greatly missed by the Church, as he always filled his place in the public and private means of grace, if at all possible, and as a steward was diligent in attending to the business of his office. During the winter preceding his death, he was greatly quickened in our special services. The last prayer meeting he attended, a fortnight before his death, he spoke as a man ready for his last change. His presence here seemed necessary, but the Head of the Church knows best. Soon to all of us will come the close of our probation. May we be also ready.

F. H. W. P.

It is reported that a party of body snatchers met with an unexpectedly warm reception in Plain City, Ohio, on Sunday night. Not long ago a daughter of Russell O'Harrel died and was buried in the cemetery at that place, and a torpedo was placed in the grave for the purpose of interfering with any attempt to remove the remains. On Sunday night some scoundrels, or devotees of medical science as they would probably prefer to be called, were endeavoring to steal the body, when the torpedo exploded. The ground for a considerable distance around the grave was torn up, and the indications are that the desecrators were injured by the explosion, one of them perhaps fatally. A few more experiences of this sort would probably convince the men engaged in this miserable business that the science of anatomy can get along without robbing graveyards.

MISCELLANEOUS.

A SCHOOL DAY MEMORY.

Lo g years ago a winter's sun
Shone o'er the school at setting;
Lit up its little western panes,
And lo! 'twas 'twixt my fretting.

It touched the tangle'd golden curls
And brown eyes full of grieving,
Of one who still her steps delayed
When all the school were leaving.

For near her stood the little boy,
Her childish form singled,
His cap pulled low upon a side
Where pride and shame were mingled.

Pushing with restless feet the snow,
To right and left, he lingered,
As restlessly he tried his hands
The blue checked apron fingered.

He saw her lift her eyes; he felt
The soft hand's big, firm caressing,
And heard the trebling of his voice,
As if a fault confessing.

"I'm sorry that I spelt the word;
I hate to go above you;
Because"—the brown eyes lower fell—
"Because you say, I love you."

Still memory to a gray haired man
The sweet child-face is showing,
Dear girl! the grasses on her grave
Have forty year been growing!

He lives to learn, in life's hard school,
How low who pass above him,
Lament their triumph and his loss,
Like her, because they love him!

—Whittier

THE DAKOTA DISASTER

At the N. Y. & P. Ex. change the other day, Governor Ordway of Dakota, gave an account of the disaster which has recently overtaken the farmers of the southwest portion of that great Territory. The unusually cold winter caused the formation of an enormous quantity of ice in the Upper Missouri River. A sudden thaw and freshet broke up the ice on hundreds of miles of the river's course. A short distance below Yankton a bend in the stream between high bluffs a jam occurred, and the enormous blocks of ice, wedged together by the force of the current, made a dam as strong for the time as a granite wall. The ice constantly accumulating against this obstruction filled the channel for the distance of nearly ten miles, and the river overflowed its banks and spread far and wide over the flat bottom lands. A large part of its waters made a way for themselves northward across the country to the Big Sioux River, a distance of about thirty miles, spreading devastation over hundreds of farms, drowning the stock and sweeping off fences, granaries and houses. The villages on the banks of the Missouri were entirely destroyed; the ice mass whirled along by the powerful current, battering down the houses as effectively as a bombardment from a battery of heavy artillery.

About 500,000 acres of the richest farming country in Dakota are covered with water to a depth of from two to six feet. Most of the inhabitants have lost all their possessions save the bare land of their farms. The devastated region is the oldest settled part of the Territory, and the farmers were four-handed, well-to-do people; but, like all farmers in a new country, their savings were invested in stock and improvements on their land. Their destitution is complete. They have no animals, tools or seed to plant a new crop, and nothing to live upon till harvest time. Over 7,000 of these unfortunate people are now supported by public charity.

KINGLY PLEASURE.

The late Czar resorted to many devices to protect him from assassination. At one time he wore a chain breast-plate under his tunic; but he could not bear its weight, so the expedient was adopted of causing his tunics to be padded with cotton wool, steeped in a preparation which rendered it, at least, knife-proof and difficult for even a bullet to pierce at long range. An attempt was made to poison the Czar, by sending him a petition covered with some noxious powder. After that he ceased to receive letters, papers, or petitions. For a similar reason, he gave up smoking, though he used to smoke a cigar, and he drank no wine, but from bottles uncorked in his presence. In the imperial kitchen the Czar's food was prepared by a French cook, who placed all his vocations under the eyes of two police guards; not that the cook himself could incur any suspicion, but because some conspirators might have got at the ingredients he was preparing. The food was always cooked in the simplest way, without sauces, and it was tasted by two officials before it was served at the Czar's table. Everything that Alexander II. ate or drank was tasted in his presence.

Mr. Rainy, who served as Lieutenant Governor of South Carolina, and subsequently represented the State in Congress, is now working on the streets as a common laborer. The other day while busily hauling the pick an incident occurred which must have vividly reminded him of the vicissitudes of fortune. A garbage cart backed up to where the ex-Lieutenant G. v. e. not was working and dumped a load of dirt on the street. In the rubbish was a copy of the Congressional Record containing a speech made by himself on the civil rights bill while a member of Congress.

More than 800,000 acres of land have been reclaimed from the water in Holland since the beginning of the sixteenth century, and the work still goes on at the rate of about eight acres per day. Since 1850 the lake of Haarlem has been drained, and now the Zuyder Zee is to be pumped out, which will surpass all previous endeavors.

BREVITIES.

The hand-organ men are retuning.

"The duty on paper"—To pay your subscription promptly.

A match said—"One put up where the small boy can't get at it."

Those who attract most attention in the church are not always the most useful or the most worthy members.

The dull boy at school is comforted by Carlyle, who says, "The richer an intellect the harder and slower its development."

Tobacco-smith's sign: "This is the place for cigars. Buy one and you will buy again." Passer's comment: "Therefore I will not buy one."

Take time to put your words in carriage shape before you file them, and then you will find increased efficiency has supply repaid for the extra work.

Where the Church gains a dollar for its treasury by illegitimate means, it loses ten in the end. And that is not its worst loss; it loses the blessing of God.—Nashville Advocate

When a young man gets a letter directed in a female hand, and goes off to a corner to read it, it is safe to conclude that it is not from his mother or sister.

To teach is to make know. To train is to make do. "Train up a child," etc. Many teach their children who never train them; that is, let Satan train them, and then wonder why they do not go in the way they should.

Dr. Cumming, the English divine, who has so often predicted the end of the world, has at last gone crazy. He is now confined in a retreat for the insane. When men get wise above what is written, there is no telling where they will end.

They are sitting around upon barrels and chairs, discussing their own and their neighbors' affairs; And the look of content that is seen on each face. Seem to say: "I have found my appropriate place"—Sitting around.

A young man who visited a Sunday-school was asked at the close of the lessons to address the children, which he did, commencing, "My dear young friends, mutability is stamped on all sublunary objects." The children were not prepared to deny the accuracy of the statement.

The most valuable book I possess is a remembrance of trials at which I rejoiced, but which I now find were sent in answer to my prayer to be made a minister. *Oratio, meditatio, tentatio.* And those sermons in which these have had much share I have found tell most.—F. W. Robertson.

Zimmerman, the celebrated physician, went from Hanover to attend Frederick the Great in his last illness. One day the King said to him, "You have, I presume, sir, helped many a man into another world?" The doctor replied, "Not so many as your Majesty—not with so much honor to myself."

When my daughter begins to embroider a piece of worsted she does not expect to finish it with one dash of the needle, but by adding stitch to stitch for many winter evenings. If she drops a single stitch it makes an ugly spot in the embroidery. So a good character is made up of a great many good acts; but even a little sin leaves a bad spot in the workmanship.—Dr. T. L. Culyer.

A city missionary visited an unhappy man in jail, waiting his trial for a State prison crime. "Sir," said the prisoner, tears running down his cheeks, "I had a good education; it was my strict education that ruined me. I used to slip out of the house and go off with the boys on the street. In the streets I learned to lounge; in the streets I learned to swear; in the streets I learned to smoke; in the streets I learned to gamble; in the streets I learned to pilfer. O, sir, it is in the street the devil links to work the ruin of the young."—Western Recorder.

When Joseph Fry proposed to Elizabeth Gurney and she rejected him, he got a good old Quaker to speak a good word for him, and after he had spoken it he said, "What message shall I carry now from thee to Joseph?" Elizabeth said, "Only in this," Elizabeth said, "that a woman always holds herself free to change her mind." "Then, thee will have him," her accented friend concluded, "and I will let him to come right along." He came and she became Elizabeth Fry, and that was the last of changing her mind. She grew to be a great woman because her husband gave her a great space and would not be content that she should not fill it.

A person of an observing turn of mind, if he has ridden through a country town, has noticed how cautious youngsters along the route will fill the windows with their anxious faces in order to get a glimpse of all passers by. A pedlar drove up in front of a house one day, and seeing all lands and the cook staring from the windows, got off his cart, and the following dialogue took place with the man of the house:—Pedlar—"Has there been a funeral here lately?" Man of the house—"No; why?" Pedlar—"I saw there was one pane of glass that didn't have a bead in it." Man of the house—"You leave double quick, or there will be a funeral!"

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FOR THE RELIEF AND CURE OF ALL WASTING DISEASES,

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READ WHAT THE INVENTOR, MR. FELLOWS, HAS TO SAY ABOUT HIS SYRUP OF THE HYPOPHOSPHITES.

In the summer of 1864 I was suddenly effected by a copious expectoration of mucopurulent matter. I had been declining in health for some months, and had been exceedingly nervous, the symptoms assumed alarm. As my business was that of a dispensing chemist, the shop was constantly visited by medical men, all of whom tendered their advice. During 1864 and 1865 my chest was examined by ten first class physicians, some of whom pronounced the case Bronchitis; some, not wishing to cause alarm, or unwilling to venture an opinion, gave no decision; some stated equivocally that I had Tubercular Disease of the Lungs, and located the tubercle where the pains were felt. By professional advice, I used, in turn, horse-bark, cod-liver oil, electricity, tar, and various inhalants, but the trouble continued. Expectoration became more profuse and offensive. Night-sweats attended, and chills, diarrhoea, dyspnoea, cough, blood-streaked expectorations, loss of sleep, loss of appetite, loss of memory, loss of ambition, accompanied by general prostration, followed the course. Under the microscope the blood was found to contain but a small portion of red corpuscles; the heart's action was feeble; the pulse intermittent; the stomach could not digest properly, so that flatulency and acidity was the result. Finding the symptoms indicated Consumption, I determined to use every effort to stay its progress, and, if possible, to cure it. I selected the most powerful tonics and sedatives, and combined them with the vital constituents of the human body. For months I endeavored to amalgamate them before my efforts were crowned with success. I speak too plainly or too strongly of the effects produced, and the benefits derived from the composition.

At first my appetite increased; the expectoration became easy, digestion better; the faces became more copious and less frequent; cold chills ceased; night-sweats lessened; I gained in weight; the hacking cough left me; refreshing sleep returned; my spirits became buoyant, the mind active and vigorous. I continued taking the Syrup month after month; but owing to the damp, foggy climate of St. John, my recovery was necessarily slow, although I could observe a gradual return of strength for three years, during which time I continued taking the remedy. My present weight is one hundred and eighty-eight, being thirty-two above my usual. I have no symptoms left denoting disease. The only notable sign being twelve months was the expectoration. Now that he stopped, and I consider myself well. The matter may ask, How do you know your difficulty to have proceeded from tubercular consumption? I answer, In the most certain of all modes for ascertaining. In March last I coughed from the right lung a piece of PHOSPHATE OF LIME, half the size of a pea, which could have come from no other place, and which the highest authority in Lung Diseases (Lancet) states is the result of tubercle, which has been cured. Added to this, I had the leaden-colored, purulent, blood-streaked expectoration, and the opinion of one of the best diagnosticians in the country. I believe I have experienced all the symptoms incident to the two first stages of Consumption, and have successfully combated them, so that I do not despair of any case where there is left sufficient lung tissue to build upon. I can only add that the more conscientious consideration of increased sales would never induce me to publish this report, but a sincere sympathy for the poor Consumptive, with whose misfortune I believe it vitally to trifle.

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