

The Wesleyan.

W. J. H. Loomer

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OUR EXCHANGES.

The Rev William Taylor and his missionary associates, Mr. and Mrs. Gregg, reached the city of Para, Brazil, June 19, after a voyage of fourteen days.

The fourteenth Annual Convention of the Young Men's Christian Associations of the Maritime Provinces, is to be held in Charlottetown, P. E. I., commencing on Thursday, August 12th, 1880.

Robert Browning appears to get even with some of his critics when he says, "I never pretended to offer such literature as should be a substitute for a cigar or a game of domino to an idle man."

Give the average pastor a half-dozen men who will stand by him in every emergency, and love him for his work's sake, and you will fortify him against despondency, and double his effectiveness as a worker in the Lord's vineyard.

The wonderful Protestant movement in France is partly explained by the fact that about 100,000 of those who renounced Romanism were soldiers, and were driven into Switzerland during the war, and there they studied the Bible and Protestant books.

The California Christian Advocate says of a service at the Chinese Mission, San Francisco, on Sunday 4th of July, at which Bishop Simpson was present: "It was delightful every way; a mingling of the nations in Christian song, prayer, and exhortation. Chinese, Japanese, Americans worshipping God the Father together."

Judson said, as he was approaching Madison University, "If I had a thousand dollars, do you know what I would do with it?" The person asked supposed he would invest it in Foreign Missions. "I would put it in such institutions as that," he said, pointing to the College buildings. "Planting colleges, and filling them with studious young men and young women, is planting seed corn for the world."

The wheel of fortune brings curious and painful changes. One of the papers tells us that there is now in the County poor house at Milwaukee, Wis., an old man, decrepit and paralyzed and wholly dependent on public charity, who before the war was the owner of five banks and was estimated to be worth six millions of dollars. The wheel of fortune sometimes makes marvelous changes in the condition of men.

The Pope has made a Misnomer of the eldest son of an English peer—Lord Petro—and it is believed that the young man the Rev. and Hon. Wm. Petre will attain still higher dignity, and that by-and-by there will be a Roman Catholic cardinal in the House of Lords. Only a few days ago Bishop Wordsworth, from his seat on the Bishop's bench, predicted that such an event was in store for Protestant England.

The Religious Herald tells of a brother of whom it is said: "He is great at hurrahing for the Baptists, but we can't rely on him for any solid work in the Church or the Sunday-school." And the Evangelical Messenger adds: "We have met characters of that kind in the Evangelical Association. Their hurrahing is of no account. Silent work is better than boisterous idleness."

Dr. Deem's pastor of the Church of the Strangers, N. Y. had a narrow escape from death during his European trip. In a squall in the Mediterranean Sea he was washed across the deck of the steamship and carried over the bulwarks on the opposite side. His foot caught in some coiled rope, and he hung over the side until rescued. He has made brief visits in London, Paris, and Rome, but his time has been chiefly spent in the Holy Land, obtaining material for the "Life of Moses," on which he has been for some time engaged.

A curious legal question of inheritance has arisen from a recent railway accident in Germany, which resulted in the death of several passengers. Among its victims were two Breslau gentlemen, Messrs. Koschel and Callinich, who had been close friends for many years, and were so strongly attached to one another that, some months previous to the journey which proved fatal to both of them, they had executed a deed, in virtue of which, on the demise of either, the survivor should be come entitled to the whole property of the deceased. As both parties to this "Erbvertrag" or heritage agreement perished in the accident above alluded to, their bodies having been found among the ruins of the second-class carriage in which they had been travelling together, the question arises which, if either of them, died last, thereby becoming his friend's legal heir, and assuming that their deaths took place simultaneously, what disposition can be made of their properties?

Was there ever a more beautiful tribute paid to the memory of a departed one, than when the playmates of a little girl said of her, "It was easier to be good when she was with us!"

For the support of the gospel in this and other lands the Presbyterians gave in 1878, for all purposes, \$8,281,956; the Congregationalists, \$3,393,972; the Episcopalians, \$6,497,806; the Methodist Episcopal Church gave \$13,445,393.

Recently the Duke of Buckingham, Governor of Madras, visited Ongola with his suite, and inspected the American Baptist Mission, and the schools connected therewith. On leaving, he offered his check for 400 rupees, to furnish more comfortable quarters for the girls.

Some few months ago a remarkable revival of religion began among the people of Norfolk Island through the instrumentality of a Christian sailor, landed there from an American whaling ship on account of serious illness. The work was still going on at the time of the latest advices from that remote region.

A speaker in Faneuil Hall, Boston, the other day, remarked that according to modern "science" man, instead of being a little lower than the angels, is only a little higher than the apes. A volume against Darwinism would scarcely be more effective than that pithy sentence.

Miss Alice Bennett, M.D., a professor in Philadelphia Medical College, recently appointed to the entire charge of the female hospital of the insane in Pennsylvania, is the first woman ever appointed to such a post. She is also the first woman who has ever graduated from the Old University of Pennsylvania, from which she received the degree of cup and gown for the nonce.

The Christian Intelligencer says, "At the trial of a theatrical manager, a leading politician accused him of ruining his son. The presiding Judge quietly remarked: 'I am sorry for your son, but I have no sympathy for you. Five years ago I introduced into our Legislature a bill to abolish these places. It passed the Senate, and was defeated in the House by your single opposition.'"

We talk, says a recent writer, of the early triumphs of Christianity, but the early records of the Church pale in the light of what is taking place before our eyes. The number of converts in Madagascar alone, within thirty-five years, probably exceeds the number of converts in the Roman Empire for the first three centuries of the Christian era.

The Herald and Presbyter says: The brilliant Presidential campaign article of a brilliant Indiana editor closed with these words: "The battle is now opened." The composer spelled battle with an "o." It is unfortunately true that in politics the battle and bottle are often opened at the same time. The open bottle is thought particularly necessary in a close contest. An excited campaign means champagne, or something even more exciting to many people.

"I have been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid up with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "O," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

That Rome does not want the Scriptures, and cares not to give them to the people, is manifest from the fact that its missionaries were in Japan from 1549 to 1587, but attempted no translation of the Scriptures, though they claimed to have 300 priests, a college, and 300,000 converts in the country. Protestants have been there for a quarter of a century, and the translation of the New Testament is complete. The difference is palpable; and it is an immense difference.

An exchange says: "The Japanese Sunday-schools disapprove of the fictitious tales with which our library books for young people are loaded. They want true stories or none. A number of American and British Sunday-school library books have been translated into Japanese, but the youthful Japs refuse to give heed to those which contain fabulous narrations. Dry biographies and uninteresting 'memoirs,' which the American child long ago laid aside as bores, delight the Japanese mind because of their real or supposed historical accuracy."

The Bishop-elect of the Canada Branch of the Reformed Episcopal Church, Edward Wilson, D.D., is a fine-looking, elderly gentleman, probably about sixty years of age. He was born in Liverpool, England, and was educated for the bar at Oxford. He studied military engineering under the late George Paisley, R.A. He came to America about forty years ago, and studied under private tutors, for the ministry. He has been preaching for thirty-five years. The degree of Doctor of Divinity was conferred on him by Rutgers College. Dr. Wilson was born rector of churches in Rahway, Washington and Chicago. He is at present rector of St. Bartholomew's, Montreal, but has recently had a call to Emmanuel Church, Ottawa. He was elected Secretary of the General Conference of the Reformed Episcopal Church in 1879.

AN EXPERIENCE.

A late number of the London "Methodist Recorder" contains a review of Miss Havergal's little book, "Kept for the Master's use," and—so short oftentimes are the lives of the saintliest—the same article includes a notice of the memoir of the lamented author from the pen of a sister. For the pleasure and profit of our readers we make an extract. Much contention has taken place respecting that prominent tenet of Methodism—the doctrine of Christian perfection, or entire sanctification; and yet it has been earnestly held and practically taught by devoted Christians of all names. As we closed the "Life of Rev. R. M. McCheyne" some time since, we remarked that no Methodist brother ever longed more earnestly for complete consecration and conscious acceptance than he, and now as we glance at the Memoir of Miss Havergal, of the Episcopal communion, we find an experience so definite, and clear, and in such simple statement, that we present it in the hope that it may aid many others in attaining the joy of a full salvation.

"Miss Havergal, says the memoir, was favored by God with almost every advantage and every gift which could fit one for effective work of the best kind for Christ. She was a child of Godly and intelligent parents, in easy circumstances, and moving in the most cultured society. Her father was a parish clergyman and Canon of Worcester. She had the advantages of education, of foreign travel and residence, and of abundant leisure for study and evangelical work; and was endowed with wonderful mental power, and with considerable poetical and musical ability. All her various powers and opportunities she laid upon the altar of God. The result is a life of singular beauty and usefulness; and a long list of books containing prose, poetry, and music, some of which, notably her work noticed above, have obtained a circulation never perhaps, in so short a time, surpassed by religious works."

"Of her great mental power this memoir gives abundant proof. In a German school of more than a hundred young ladies she was easily the first, and her natural ability was developed by unwearied toil; and was directed to the noblest aims, the study of the Bible and the spiritual benefit of mankind. As a singer and composer of songs she excelled. And she entered heartily into such healthful exercises as riding, swimming and mountain climbing. In short, a rare combination of the highest advantages, coupled with great industry and with whole-hearted loyalty to Christ, produced a still rarer combination of almost every kind of excellence. In addition to the French and German languages, which Miss Havergal spoke fluently, and Italian, of which she knew something, she had some acquaintance with Hebrew, and apparently a fair knowledge of New Testament Greek. Occasionally, in the letters given in the biography, Greek type, unusual in ladies' correspondence, is needed."

All these advantages were laid upon the altar which sanctified the gift and the giver. A full and clear sense of the need and the privilege of a definite knowledge of forgiveness of sins and a new birth breathes through almost every page, bearing fruit in ceaseless efforts for the conversion of individuals. And even more welcome to us is the very definite experience granted to our departed sister of full deliverance from all sin and of whole-hearted, because divinely-wrought, loyalty to Christ. Indeed, to her the entrance into this experience was more definitely marked than that of the forgiveness of sins. We quote her own words on page 126:— "Yes, it was on Advent Sunday, Dec. 2, 1873, I first saw clearly the blessedness of full consecration. I saw as a flash of electric light; and what you see you can never unsee. There must be full surrender before there can be full blessedness. God admits you by the one into the other. He himself showed me all this most clearly. . . . First, I was shown that the blood of Jesus Christ his Son cleanseth us from all sin, and then it was made plain to me that He who thus cleansed me had power to keep me clean; so I just utterly yielded myself to Him, and utterly trusted Him to keep me."

Again, on page 128:— "All is all; and, as we may trust Him to cleanse from the stain of past sins, so we may trust Him to cleanse from all present defilement; yes, all!"

Do any of our readers desire to take with them words and move nearer to the Saviour? We present such with the series of complements, each of which furnishes matter for a chapter in Miss Havergal's "Kept for the Master's use."

Take my life and let it be consecrated, Lord, to Thee. Take my moments and my days; Let them flow in ceaseless praise. Take my hands, and let them move At the impulse of Thy love. Take my feet, and let them be Swift and "beautiful" for Thee. Take my voice, and let me sing Always, only, for my King.

Take my lips and let them be Filled with messages from Thee. Take my silver and my gold; Not a mite would I withhold. Take my intellect, and use Every power as Thou shalt choose. Take my will and make it Thine; It shall be no longer mine. Take my heart; it is Thine own; It shall be Thy royal throne. Take my love; my Lord, I pour At Thy feet its treasure-store. Take myself, and I will be Ever, only, ALL for Thee.

A SINGULAR SCENE.

Stewart's palatial retail store saw a singular scene some little time ago. A lady of high social position and refinement, and a communicant in one of the wealthiest Presbyterian churches of New York, went down to visit Jerry McAuley's mission. There she learned that while she had a name to live, she was dead, and was roused to seek for conscious salvation. In this mood she went to Stewart's, and was waited on by a clerk who asked whether she had not been at McAuley's mission, and who remarked that it was "no place for a lady." That stirred up her spirit, and she proceeded to urge him to seek God's pardoning mercy, and stated—while a listening crowd gathered round—that if he would not ask for prayers at McAuley's, on the evening of that day, she would ask them for him. While she was speaking her own spirit found liberty, and passed from darkness into light. True to her word, she did ask prayers for the young man that very night. He was there, though unseen. He then came forward, asked prayers for himself, sought and found mercy. Forty of his fellow clerks, it is reported, have since followed his example. Oh, for more irregulars! The regular forces are effective, and would be all the more so if irregularly regular in preaching Christ in the highways and hedges, in the back slums and blind alleys.—Rev. R. Wheatly in Zion's Herald.

SPURGEON ON BEECHER.

H. W. Beecher on the 11th inst., treated his congregation to a statement of his religious belief. With the statement before us we find it hard to understand what he really does believe, but should hesitate to send an inquirer after the way of salvation to his study, or his summer retreat. In view of his professed opinions Mr. Beecher's declining influence can scarcely be regretted. An account of an interview had with him by a Baptist minister, formerly a student of Spurgeon as given in the Canadian Baptist is worth reading. The minister says: "After service I, with others, went up to shake hands with him, and introduced myself as a Baptist minister and one of Mr. Spurgeon's students. As soon as I mentioned Mr. Spurgeon's name, he said: 'O, yes! Well, I admire Mr. Spurgeon's spirit, but he is no theologian. He clings too much to the old theology; as, indeed, too many others do.' Remembering Mr. Spurgeon's words in reference to Mr. Beecher on the day I said good-bye, nine years ago, and feeling that the opportunity was too good to be lost, I said: 'Would you like to know Mr. Spurgeon's opinion of you?' He spoke of you the last time I saw him before returning to Canada.' 'Yes,' said he. In speaking of you he said: 'What a wonderful fellow Beecher is. He is a philosopher; and then, with a most expressive shrug of the shoulders, he added: 'but as a theologian he is nowhere.' I may have been bold, but it was deserved."

THE SUNDAY SCHOOL CENTENARY.

The programme of services in connection with the Sunday School Centenary celebrations in London closed on Saturday, with a monster concert in the Albert Hall, in which 1800 children from Metropolitan schools comprised the choir. Here there was a shattering from the downpour which must have materially lessened the gladness of the gathering in the grounds of Lambeth Palace, where the Archbishop was attended, not only by Episcopal Sunday School representatives, the Prince and Princess of Wales and other members of the Royal family, and by the Lord Mayor and the Chinese Minister, but the representatives of Wesleyan Methodism in the person of Mr. W. M'Arthur, M. P. for the borough, and the Rev. Chas. Henry Kelly, secretary of the Wesleyan Sunday School Union. The permanent memorial of these festivities, however, was unveiled by Lord Shaftesbury on Saturday afternoon, in the statue of Robert Raikes, on the Thames Embankment, under the shadow of Cleopatra's needle. Many persons have thought that Raikes has been lionized too much, and that other labourers in the cause of Sunday-schools have been overlooked. Perhaps this is true, but it is only in harmony with what is perpetually occurring in every sphere. One sower and another reareth. It is impossible for human judgment accurately to dispense to every one his due share of honor and no more. We must often be content with rough and ready methods when life is so short. If Raikes has, however, received more than his due, it was not because he sought it. He never ostentatiously thrust himself into the public gaze, nor strove surreptitiously to obtain the honor due to others.

A LIFE-PRESERVER.

An English Methodist minister, the Rev. W. C. Brown, has patented an invention which appears to be a simple and practical means of lessening the number of deaths by drowning. A chemical preparation is inserted in a portion of the coat, waistcoat, or dress. It does not add to the weight, or in any way alter the appearance of the garment. The preparation is inserted between the lining and the cloth; in the case of a coat it is placed on each side of the breast and up the back. The moment a man falls into the water the coat inflates, and he cannot keep his head under the waves. The invention was practically tested at the swimming-bath of the Sheffield Bath Company. First, two small pieces of linen, with part of the preparation inserted between the folds, were thrown into the water. The linen instantly inflated so as to form a miniature cushion, and floated about the bath. An attendant of the company then put on a coat, with the preparation inserted in it. He first went under a shower bath, where he was thoroughly drenched, to show that inflation would not take place under the ordinary circumstances of a shower. Under the shower-bath the coat did not alter its proportions in any way whatever. The attendant then took a "header" into the water. He re-appeared at the surface almost immediately, and the coat promptly inflated. Entering a part of the bath deep enough to take him up to the eyes, he could not touch the bottom at all, and the water scarcely reached his chin. The inventor attached a piece of lead weighing 3lbs. to his appliance, which presents the appearance of a short, slight sleeve, or lining, and threw it into the water. The sleeve on touching the water instantly expanded, and floated about the bath, sustaining the lead weight.—Methodist.

FEMALE MISSIONARIES.

Woman, endowed with grace and meekness, possesses elements which eminently qualify her for important spheres in Christian work. However much we dislike being lectured and preached to by her, she is destined in the near future to take a more active part in religious affairs, and to exert a greater influence in the Christian world. Already she has shown her fitness for pastoral duties and missionary labors; and the good results which have followed her self-denying efforts are sure evidences that God is with her.

Zenana-work in India, which has only been undertaken within the last twenty years, is one of the greatest movements of modern times. It serves to show that private places, wholly inaccessible to the sterner sex, are open to women, whose modest qualities and finer susceptibilities enable her to reach a class hitherto excluded from social intercourse and public recognition. A Christian woman enters a Hindu home, where ignorance, superstition, and misery reign supreme, and with the bible in one hand and a warm greeting in the other, she tells the sweet story of salvation through Christ to her poor, degraded sisters. The gentle manner, the loving words, the sacred truth, and earnest prayer, all leave their impress upon the darkened mind; and the gradually dawning light germinates into a new life of moral power and greatness. Thus the superstition of years and the degradation of a debased womanhood, are being slowly but irreversibly destroyed; a destruction we earnestly pray for, and which will set free five millions of the enslaved daughters of our race.

A female missionary, writing from Central Turkey, says: "It is astonishing what a fear those old Church-priests have of us women. As long as we keep out of a place they are on reasonably good terms with the native preachers and pastors, and even friendly with our missionaries. They have worldly wisdom enough to understand that as long as they can have control of the women their 'craft' is in no danger. Experience has taught them that few of the women are reached by the best of male teachers, or by preachers unaccompanied by female helpers. The women of those Eastern countries can be reached only by women missionaries."

How GOD REPLES.—A century ago an infidel German countess, dying, gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the whole should be fastened together by strong iron clamps. On the stone, by her order, these words were cut: "This burial place, purchased to all eternity, must never be opened." Thus she defied the Almighty. But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there, slowly and surely, until it burst the clamps asunder, and lifted the immense blocks. No wonder the people of Hanover look at that tree and that opening grave as God's answer to the terrible defiance of the young countess. Certain it is that no one can hide from that universal exposition.

Nothing would fortify us more against all manner of accidents than to remember that we can never be hurt but by ourselves. If our reason be not our enemy, and our actions according to our own vulnerability.

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ABOUT SYDNEY SMITH.

When Sydney Smith received the living of Foston-le-Clay from the Archbishop of York, the prospect was so gloomy that he was almost discouraged. Foston had not boasted of a resident clergyman for a hundred and fifty years, owing to the wretched condition of the house which had once been the parsonage. The living consisted of three hundred acres of glebe-land of the stiffest clay, and there was no tithe. The difficulties of the situation then were by no means trifling: a house to be built without experience or money; a family and furniture to be moved into the heart of Yorkshire; and the absolute necessity of becoming a farmer, which, to a man who had hitherto devoted himself to preaching, literature, and society, and did not know, as he said, a turnip from a carrot, was far from agreeable.

But Sydney Smith's cheerful temper and high spirits never deserted him. He drew up the plans for his house himself; bought horses and bricks and timber, and set to work with such good will that, to use his own words, "In spite of ignorance, inexperience and poverty, I landed my family in my new house nine months after laying the first stone, and, by issuing forth at midnight with a lantern to meet the last cart, with the cook and the cat, which had stuck in the mud, had them all fairly established by twelve o'clock." It is said that, though this house was a marvel of ugliness, a more compact, convenient abode could not well be imagined.

As they lived more than a mile from the church, and the roads were hardly passable, they needed a carriage, and how Sydney supplied this deficiency he relates at some length:

"After diligent search, I discovered in the back settlements of a York coach-maker, an ancient green chariot, supposed to have been the earliest invention of the kind. I brought it home in triumph to my admiring family. As it was somewhat dilapidated the village blacksmith repaired it, the village tailor lined it with green cloth, and, but for Mrs. Smith's earnest entreaties, I believe the village painter would have exercised his genius upon the exterior. It escaped this danger, however, and the result was wonderful. Each year added to its charms. It grew younger and younger—a new wheel—a new spring. I christened it 'the Immortal.' It was known all over the neighborhood. The village boys cheered it, and the village dogs barked at it."

To match this chariot, Sydney had a huge, bony, ugly-looking steed, which, in spite of the vast quantity of grass, hay, corn, and oats with which he was supplied, grew thinner and thinner every day, and had *famine* so plainly written on his countenance that they named it "Calamity." He was as sluggish in disposition as his master was impetuous, and so Sydney invented his patent "tantalus," which consisted of a small sieve of corn, suspended on a semicircular bar of iron from the ends of the shafts, just beyond the horse's nose. The corn, rattling as the vehicle proceeded, stimulated "Calamity" to unwonted exertions, and, with the hope of overtaking this imaginary provender he managed to travel at a moderately rapid pace.

Fancy him in his barn of a church, preaching to fifty or sixty illiterate, plodding Yorkshire rustics, who yawn audibly at his sermons.

It is said that his manner in the pulpit was as energetic as his words were earnest, and one of his remarks in regard to his early experience in preaching is full of significance: "When I began to thump the cushion of my pulpit, on first coming to Foston, as is my wont when I preach, the accumulated dust of a hundred and fifty years made such a cloud that for some minutes I lost sight of my congregation."

"I can't bear," he said on another occasion, "to be imprisoned, in the true orthodox way, in the pulpit, with my head just peeping above the desk. I like to look down upon my congregation, and fire into them. The common people say I am a *bold* preacher because I like to have my arms free to thump the pulpit."

One of Sydney's best repartees was his reply to Sir Edwin Landseer, the

painter of animals, when the artist asked him to sit for his portrait: "Is thy servant a dog that he should do this thing?" The following is one of his most graceful compliments: On examining some new flowers in the garden, a beautiful girl, who was one of the party, exclaimed, "O Mr. Sydney, this rose will never come to perfection." Permit me, then," said he, taking her hand, "to lead perfection to the rose."

His rank as a writer and thinker is well known. He projected the *Edinburgh Review*, edited the first number, and contributed to the magazine during a space of twenty-eight years. Sir Henry Holland, once said of him, very finely, "If Sydney Smith had not been the greatest and most brilliant of wits, he would have been the most remarkable man of his time for a sound and vigorous understanding and great reasoning powers; and if he had not been distinguished for these, he would have been the most eminent and purest writer of English." His best sermons are said to have been marvels of eloquence, and he has a just claim to be considered one of the greatest preachers of this century. But his reputation as a wit overshadowed all else. He did not caricature, like Douglas Jerrold, nor pun like Thomas Hood. He was not playfully facetious, like Charles Lamb, nor bitterly and ungenerously sarcastic, like Lord Brougham. But he is usually regarded as being, of all English wits, the greatest master of keen, good-tempered ridicule. It is proof of the high order of his wit, that it was most brilliant upon momentous occasions, and exercised a powerful influence upon events of great political importance.—*National Repository*.

A NOBLE EXAMPLE.

A lady writes a pleasant note to the editor of the Independent, which is well worth printing:

"As so much is said and written about the temperance principles of our President's wife, I would like to present another phase of her character, as an example for the women of our land to follow.

During an acquaintance with her for the last twenty-five years, I have never heard her speak ill of any one. I once asked her how this came about, that she was so guarded in this respect, when I knew she was tempted as much as any one to use her tongue to the detriment of others. She said, in reply, that at night, before going to sleep, her husband would say to her: 'Now have we said anything against any one to day?'

I know this is entering the privacy of the home-circle of the long-ago; but, as she is in such a conspicuous place, I cannot forbear to use my knowledge for the general good. She herself may never think of possessing this trait, and may not remember this remark of hers to me; but years have not effaced it from my mind.

As one of the great evils of our day, among the women, at least, is gossip and scandal such an example from the first lady in the land cannot be too highly extolled."

All of which we commend, not simply to the next President's wife, but to all our readers.—*N. Y. Independent*.

MRS. PARTINGTON.

The character of Mrs. Partington, which one of our own humorists has made famous, originated with Sydney Smith; and the little squib which brought the amiable dame into notice serves so well to illustrate his method of ridicule, that, though known to every one, it might be quoted here. It was written at the time when Lord John Russell, one of his best friends, was introducing the reform bill into Parliament, and meeting with such opposition. "I do not mean," said Sydney Smith "to be disrespectful, but the attempt of the lords to stop the progress of reform reminds me very forcibly of the great storm at Sidmouth, and the conduct of the excellent Mrs. Partington on that occasion. In the winter of 1824 a great flood set in upon that town. The tide rose to an incredible height, the waves rushed in upon the houses, and every thing was threatened with instant destruction. In the midst of this sublime storm, Dame Partington, who lived upon the beach, was seen at the door of her house, with mop and patters, trundling her mop and squeezing out the sea-water, and vigorously pushing away the Atlantic ocean. The Atlantic was roused. Mrs. Partington's spirit was up. But I need not tell you that the contest was unequal. The Atlantic ocean beat Mrs. Partington. She was excellent at a slop or a puddle, but she should not have meddled with a tempest." This little paragraph had a success quite unlooked for, spreading in every direction; and sketches of Mrs. Partington and her mop were to be seen in the windows of all the picture shops about the country. In fact, it would be difficult to conceive of any thing better in its way. It is good-tempered, the situation is irresistibly ludicrous, and the application is to the last degree keenly and satirically witty.—*National Repository*.

FAITHFUL UNTO DEATH.

BY DANIEL E. ANDERSON.

Amongst the freshmen that entered the Royal College of M—, at the commencement of the session of 1865 was Gédéon M—.

A few days after his arrival he became the butt of laughter and ridicule to a certain set of his fellow students, for he had an impediment in his speech and at times stammered painfully. Nevertheless, this did not hinder him from reconstituting with one of the students for swearing, and using vile and blasphemous language. But though some laughed at him, others admired his moral courage, and it was not long before they had evidence that his courage was coupled with high intellectual attainment and genuine piety. As the weeks and months went by, his consistency never flagged, and though, at times, it was put to rude and severe tests, it stood firm and unshaken. He had that charity which beareth all things, suffereth long, and is kind," and thereby gradually won the esteem and respect even of those who used once to jeer at him. More than once, during the recreation hour, he was surrounded by a knot of students, arguing with him on some doctrinal point of the Christian religion, or on the fallacies of the Romish Church, under the yoke of which his fathers had been enthralled.

About this time he came and settled at P—, near Glenside, my beloved home, and I was thereby thrown offener in his company, and a fast friendship soon sprang up between us. Many a time we have wandered together along the banks of the river at the bottom of the deep glen, and our Bible or Testament in hand, have held sweet converse together—or have sat on the summer-seat under the shady trees searching the Scriptures. He was by two or three years my senior, not only in age, but also in Christian experience, and I rejoiced I had come across a fellow-student who knew more than I did, and who by his piety could help and encourage mine.

Now the memory of those happy days comes back to me like sweet fragrance from a garden of spices, and I thank God for the privilege of having once enjoyed the friendship of such a man. We were also at the same time members of the Young Men's Christian Association, and Gédéon—who invariably took part in the meetings—when his soul was filled with his subject, forgot all impediments, his tongue became loose, and words of spiritual comfort or earnest appeal flowed from his lips. "Open Thou our lips, and our mouth shall show forth Thy praise." He was a valiant captain in the army of the Lord, but God wanted him for nobler work above!

After leaving college he entered a solicitor's office, and very soon there also he won the esteem and approbation of his chief and fellow-clerks, and a bright prospect seemed to be opening before him—but God had decreed otherwise with regard to our dear friend's future. In 1867 a severe epidemic fever passed over the Island of M—, carrying off the inhabitants a hundred a day. That pearl of the Indian Ocean, once the Sanatorium of the South, under the influence of abundant torrential rains, and over-luxuriant growth, exhaled death from the marshy ground, and undrained towns and villages. In vain the people sought medical aid and remedies—the fever would have her hecatombs, and there was scarcely a family from which she carried not off one or two victims—nay, in some instances whole families were swept entirely away, and there was no one left to tell the tale.

It was on a Saturday afternoon, whilst we were assembled as usual in the vestry of St. John's chapel, that the Secretary of the Association read a letter requesting the earnest prayers of the members in favor of Gédéon, who lay dangerously ill with fever at the Civil Hospital, without hope of recovery. He had been suddenly struck down, and delirium having set in, he had become so violent that it had been thought prudent to send him to the hospital. The news shocked us and brought sadness to our hearts. We had missed him for one or two Saturdays, but we never expected to hear that illness had been the cause of his absence. He had left P— some time before this. As it was then too late to visit him I resolved to go to the hospital the next day, and I shall never forget what I saw there on that early Sunday morning. The wards of the hospital were literally packed with the sick and dying; the beds were placed close to one another, and instead of thirty there were sixty patients in one ward,—European, Creole, Indian, Chinese, all lay side by side. I went to the ward in charge, and asked to see my friend, but to my surprise he answered that since the day before no one had answered to the name of Gédéon M—; that either he was dead, or was so ill that he could not answer to the roll-call. I walked round the wards with a full and heavy heart, inspecting the face of each young man who resembled Gédéon, but without avail.

I passed from one ward into another, and a fear lest he had died the day before began to grow upon me, when I came to the private ward, which was also quite full. On one of the beds lay a young man with shaven head, and a broad compress on his forehead—his hands were tied to the bed to prevent him from removing the compress. That could not be my friend—the wan and haggard face and the sunken eyes were so different from the full cheeks and bright, intelligent eyes I used to know; and besides, the name on the paper above the bed was not his. I went back to the warder and begged of him to help me in my search. On referring to his book, and the number of the bed on which this young man lay, we found the wrong name had been put on the paper, and of a truth there was dear Gédéon. I untied his hands, and spoke to him; but for some time his eyes remained closed and he gave no answer—the flickering breath alone gave evidence that life still hung by a thread. I stooped and called him loudly by name close to his ear, and held his hand in mine—he opened his eyes. I asked if he recognized me, and a feeble pressure of the hand was all the answer. I then spoke a few words of consolation, and asked him if, now that he was about to end his life, he could say that his faith in Christ was still a source of joy to him; whether he did, at that moment, realize that Christ was present with him, and would never leave him. He opened his lips, and tried to articulate a few words, but I failed to catch them. I then read the twenty-third Psalm, laying special emphasis on the words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." A smile of inexpressible joy flitted across his features as he fixed his gaze towards one corner of the ceiling, as if he saw some one there, and raising his head slightly he uttered the words: "Jésus, mon Sauveur, et mon Roi (Jesus, my Saviour, and my King)" and closed his eyes again. I kept his hand in mine, and knelt by his side, and commended his spirit into the hands of the Saviour, to whom he had just given his dying testimony. I left him, and came back a few hours later—but a quarter of an hour after I had gone my friend had passed from mortality to immortality. He had been faithful to his Saviour unto death. "Blessed are the dead that die in the Lord."—*The King's Messenger*.

POOR AND PROUD.

Young men out of business are sometimes hampered by pride. Many young men who go West take more pride than money—and bring back all the pride and no money at all. A young man that "works for his bread," no matter what honest work he does, has no reason for shame. A young man who esteems the bread of idleness, no matter how much money he has is disgraced. All young men starting in life ought to aim, first of all, to find a place where they can earn their bread and butter with hoe, ax, spade, wheelbarrow, curry-comb, blacking-brush—no matter how. Independence first. The bread-and-butter question settled, let the young man perform his duty so faithfully as to attract attention, and let him constantly keep his eyes open for a chance to do better. About half the poor, proud young men, and two-thirds of the poor, discouraged young men, are always out of work. The young man who pockets his pride, and carries an upper lip as stiff as a sheet-iron door-step scraper, need not starve, and stands a good chance to become rich.

CIRCUMSTANTIAL EVIDENCE.

Rev. Mr. Christopher once called on an aged class-leader, and after having prayed with the family, said: "Brother, how is it you have been a church member so long, and yet are not a converted man?" "Are you my judge?" "I know you by your fruits. You have no family worship." "Do you know that I have no family worship?" "Yes, I know it." "Well; it is true, but I would like to know who told you?" "No one told me, but I know that had you been in the habit of having family worship, that cat would not have jumped out of the window, frightened, as it did, when we knelt to pray." The test was true in that case.—The brother confessed that he had omitted family worship because he did not wish to hinder his workmen. He was touched with their proof and immediately set up an altar, and years afterward testified that he had found it profitable, even financially, to acknowledge God in the house.—Since he had made his religion real in his daily life his workmen had become more industrious and faithful.—So we come back to the truth of the old statement, "Prayer and provender hinder no man's journey."

spurn not the slightest word or deed, Nor deem it void of power; Their's fruit in each wind-tafted seed, Whistling its natal hour. A whispered word may touch the heart, And call it back to life. A look of love bid sin depart, And still unholly stride.

Our Young Folks.

WHAT SAYS THE CLOCK?

"Tick, tick, the clock says, 'tick, tick, tick! What you have to do, do quick, Time is gliding fast away. Let us act, and act to-day." "If your lessons you would get, Do it now, and do not fret; That alone is hearty fun Which comes after duty done." "When your mother says, Obey, Do not loiter, do not stay; Wait not for another tick; What you have to do, do quick." "If my little boy will mind, And be prompt, and good, and kind, Time to him will be a friend; Time for him will sweetly end."

"I DON'T CARE."

BY WASHINGTON HASBROUCK, P.H.D.

"I don't care!" How often we hear young people say this! My young friend, you ought to care—aye, you will care, perhaps, when it is too late. "Don't care" has ruined thousands. It has filled jails and almshouses and murderers' graves; it has wrung the hearts of parents, and brought deep blushes to a sister's cheeks; it has broken down many a young man who has started out in life with the brightest prospects of success, but has too often said, "I don't care."

Be careful how you allow yourself to utter these words. Some years ago there was a bright talented boy, coming late out of school. He had been kept in by his teacher for bad conduct. As he stepped into the street, a friend of his—a noble man, and one who always delighted in helping boys—said to him: "I am very sorry to see you coming out of school so late." The boy replied in a careless, ungentlemanly way: "I don't care."

Now, remember, that I was intimately acquainted with this lad. I knew his father and mother. They were excellent people, and denied themselves many things that they might give their son the advantages of a good education. This boy was talented—no one in the school more so. He could stand at the head of his classes whenever he tried to, but he didn't care.

This spirit of "I don't care" grew upon him, and at last his father took him out of school and put him in a store. But he failed there, for he didn't care whether he pleased his employers customers or not. After remaining in the store a short time, he was dismissed. He didn't care, but father and mother and sister cared, for they shed many tears on account of his failure.

Some years after this I saw him driving a dirt-cart, in trousers and shirt and barefoot; but he didn't care. For several years I did not hear any thing from him. One day, I ascertained that he had shipped as a common sailor for a foreign port; but on ship-board, as everywhere else, he didn't care, and when the vessel reached her harbor, the captain kicked him off the ship. After wandering about a few months on a foreign shore he died of fever, and lies buried thousands of miles from home. Upon his tomb-stone, truthfully might be inscribed these words:

"Here lies a once noble, talented boy, who came to an untimely grave, because he didn't care!"

TEN DOCTRINES.

The following statement by Dr. J. H. Vincent has simplicity of statement and comprehensiveness. Every child should commit it to memory:

- I. I believe that all men are sinners. II. I believe that God the Father loves all men, and hates all sin. III. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him. IV. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins, and to believe in the Lord Jesus Christ. V. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. [This is justification.] VI. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. [This is regeneration.] VII. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. [This is adoption.] VIII. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. [This is the witness of the Spirit.] IX. I believe that all who truly desire and seek it, may love God with all their heart and soul, mind and strength, and their neighbors as themselves. [This is entire sanctification.] X. I believe that all who persevere to the end, and only those, shall be in heaven forever. [This is the true final perseverance.]

After a great snow-storm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with. "How do you expect to get through that drift?" asked a man passing along. "By keeping at it," said the boy cheerfully; "that's how."

LESSON VII.

ABRAHAM AND ISHMAEL.

TIME—B. C. 1912

after the last lesson.

PLACE—Abram, Canaan, near Beth-him and goes to settlements at Hebron.

CONTEMPORARY now under the shade settled by the descendants of Canaan. Babylonian built by Nimrod near

CONNECTION—Abram failed. The license of a de mean form of decc but false in fact. as his sister. The Sarai, as an unma to the harem of wealth and honora by plagues sent up hold, the king re band, with a reb sent him out of E he had acquired. To his old encampm he again establish hovah.

EXPL Into the south. Palestine. This where distinctly of south country, Jer

Abram was very rich in Egypt. He had some of the dange ity. An Arab s who has 100 or 200 camels, 1000 sheep And Abraham, he exceeded that amo ty. In cattle. Egyptian nobles te rearing of cattle. sceticism of ear mentioned before possessions, for rare in Egypt, and gold." In gold. Egypt gold was only solid, molter rings for currency plates for overlays and stone.

He sent on his gulate his moveme water and pastura of the Lord. We tar and the name Doubtless Dean S that Egypt repre we call the "world off its dust from h "a closer walk with

There was a str Originating, doub scarcity of herbag their flocks, and the possession of t of water, which in have a value unkn of a country like o

And Abraham be no strife. Now actor shines out, at atmosphere of Mount," Matt. 6 :

Well watered. watered region. T sity in the East. security from per the Jordan is first river of Palestin for in its swift out 1,300 feet and ov when it reaches t and Gomorrah.

at the lower end of now the sea covers forms the lower Euen as the garden plain of the Jorda vanished glory of t plains of the Nile still fresh in the u

Lot chose all the was evidently gov selfish principle abode. He was f the best part of t so doing he shou vicinity of the chu worship of God. I ness, he was first plundering of his in the war of th soon after, and th flight from Sodom tines and crimes with it.

Cities of the pla these cities—Sod Zeboim and Zoa Siddim, at the Des cities were destr and swift judgment of heaven. Pitehe

We may suppose to keep at a safe o of abominations; within the perilo sin, he is imper

The men of Sod higher blessing of wanting in the ch able that he was parted from Abra married a woman state of society in lacy upon which l lands and crops, gious privileges. the true religion, a the privilege of Abram; yet he se count of this in se

The Lord said likely that up to t Lot as his heir. and at this very t by the direct prom of the earth."

THE WESLEYAN.

FRIDAY, JULY 30, 1880.

THE SUNDAY SCHOOL CENTENARY.

We congratulate the large section of our readers engaged in Sunday-school work on the world-wide recognition just given to their self-denying service. These workers are worthy of all praise. It is too true in Canada, as in England according to the 'Spectator' that those who have leisure most frequently decline Sabbath-school work, and leave it to those who, under the inspiration of a strong motive, are willing at the end of a week of incessant toil to deny themselves the rest and pleasure of the Lord's day.

Sunday-schools have passed out of the list of experiments. A glance at the recorded anticipations of those who watched their institution, and a brief review of the statistics of to-day, convince even the careless observer that the most sanguine expectations of their most sanguine friends have been more than fulfilled. It is, however, as we think about the future of this branch of Christian work that the theme grows oppressive by its importance.

The sphere of Sunday-school service is changed. We remember when the boundary-line between the Sunday, and the day, school was not very clearly defined. In the former we were exercised in reading and spelling; in the latter we received a certain amount of religious instruction. The sun has set on that day. Of religious instruction there remains in the day-school only the devotional reading of Scripture; on the other hand secular instruction has almost ceased to divide the brief space allotted on the Sabbath morning or afternoon. The two institutions have ceased to do each others work; they move on side by side. To the one belongs the duty of imparting the rudiments of secular knowledge; upon the other, in connection with the pulpit and the home, devolves the duty of fixing in childhood's mind those first principles of gospel truth which prepare for the efficient performance of this world's duties, and the permanent enjoyment of the other world's rest.

Sunday-school teaching to be successful must, therefore, to some extent, keep pace in efficiency with the common-school system of the day. Of the increasing value of the latter there can be no doubt. Ignorance is being driven from its former haunts by the presence of the teacher, and the most remote districts are feeling the effect of our educational efforts. Happily the race between the two is not so unequal as it might at first appear. The helps placed in the teacher's hands, prepared by scholarly men, and the increasing attention given the work by the Church at large, give the average Sunday-school teacher no small advantage over his predecessors.

We counsel our churches to take good care of their nurseries. Let the scholars not learn from the place in which they are crowded, from the bare walls on which they gaze, from the shattered volumes which evoke their mirth, to go out into the world with the idea that religion counts for twelve and the world for thirteen.

We invite parents to give the benefit of their encouragement to the teachers who care for their children's welfare. Thousands of teachers have passed away who, 'faint yet pursuing,' would have gone on their way with songs, had a brief visit from the parents of their scholars, or a word of cheer, occasionally gladdened their hearts. A centennial outburst of acknowledgement will not atone for years of quiet neglect.

Knowing the heart of a Sunday-school teacher, and in full sympathy with his work, we urge our teachers to seek all the mental culture possible in their circumstances. We know that that world is almost ridden to death, but the thing itself, if properly understood, is almost beyond value. Let us not be misunderstood. To use the words of one of our English exchanges, we feel that 'there is a homely wisdom, a sanctified common-sense, possessed by many men, which is worth far more to the Church in her work

among the masses than scholastic pedantry and varnished weakness.' And yet he who is alive to the importance of his duties will feel that he can never reach too high vantage ground, and that for his work's sake he should be unwilling to stand on a lower platform than will be occupied on the morrow by him who teaches his scholars the wisdom of the world.

GLADSTONE'S FIRST SESSION.

Mr. Gladstone is finding that the old adage, 'uneasy lies the head that wears a crown,' is true in principle of the premier no less than the prince. His first session has been hitherto a chapter of difficulties. At the very beginning the Bradlaugh knot presented itself. In spite of the humiliation of the presence of such a man in the councils of the kingdom it would probably have been better if the knot had been cut promptly and at once. Such is doubtless the opinion of many who at first were startled into opposition by the very idea of atheism in the person of such a representative finding a place in Parliament. Not less trying too to the premier must have been the excitement caused by the appointment of the Earl of Ripon to the Governor-Generalship of India. Such an appointment, it seems to us, is but one of the results of that Act which many years ago relieved all Roman Catholics from previous disabilities.

There is an aspect of the Bradlaugh case to which but brief reference has been made. This aspect, viewed from a Christian standpoint, is not a pleasant one. We do not refer to the fact that the atheist leader has become, through opposition, one of the best advertised men of the day, or that the sale of his publications has advanced at a rate calculated to excite the envy of the vendors of a more worthy style of literature; we refer to the character of the opposition itself. A House of Commons which can adjourn, and delay the business of the country to attend a grand horse race, can scarcely constitute itself a defender of the faith with safety to the cause it espouses. Nor can the self-appointed protectors of the Gospel call even such men as Bradlaugh and his friends 'vermin' and equivalent titles, with justice. Christianity does not demand from even her defenders such language as cannot be permitted by the Speaker of the English Commons. A professed Christianity, apart from intimate union with Christ, and the guidance of the Spirit, will ever hinder rather than help the true progress of the Gospel. In this case Christianity might well say, 'save me from my friends, I can take care of my enemies.'

The erection of a monument to the Prince Imperial and the Burials bill are matters of local rather than general interest. D'Israeli in power would probably have carried out his Sovereign's understood wish respecting the monument; Gladstone has done better by quietly yielding to the will of the people. The Burials bill has yet to come before the Commons. We trust it will be better treated there than in the House of Lords where much was promised and little bestowed. Non-conformists have no special wish to trouble the Episcopal Church, but they must die in obedience to a higher power, and friends are not willing to be taught in the national graveyards and over the very corpses of their nearest relatives that the *Times* spoke the truth, when it said a few years ago that 'a man loses caste in England by being a dissenter.' They have resolved that such teaching must and shall cease.

By a coming generation Gladstone will be mentioned as the man who by his action toward the Irish Episcopal Church began the disestablishment and disendowment of religious corporations throughout the kingdom. His Compensation (Ireland) Bill is really a wedge driven in the same style into the interests of the great land owners of the kingdom. These see that their day is coming and hence the bitter words of men whose Liberalism evaporates when their own interests are touched. The mangling of the bill at present will not weaken its ultimate force. Men must cease to use their power over lands by closing Methodist preaching-places, as two have done of late, or keeping large tracts of lands for mere hunting grounds. A change must come if it come with the throb of an earthquake.

That Gladstone has succeeded in making men mad is not an indication of weakness. When men shall have ceased to be dazzled by Beaconsfield's movements, they will rejoice in a part at least of Gladstone's acts. Not one of the least of these will be the Temperance legislation of the present session.

The words that a wise father speaks to his children in the privacy of home are not, at first, heard by the world, but, as in whispering galleries, they are clearly heard at the end and by posterity.

LOCAL exchanges give more or less space to a description of the new Penitentiary at Dorchester and of the summer excursion of the prisoners transferred thither from Halifax and St. John. The gratification of a morbid curiosity by the publication of the names and crimes of "somebody's sons" might have been spared. It would be well if all crime could have gone with the criminals. But our daily papers contain the usual records of wrong. And of our race it is said, in the absence of refuge in Christ and renewal by the Holy Spirit, "There is none righteous, no, not one." Who, then, must not say as he looks at the fettered criminal, and rejoices in personal freedom, what John Newton said as he passed a man in the pillory, "But for the grace of God there goes John Newton." In the meantime let us not forget the Scripture definition of a criminal—"He that believeth not the Son shall not see life, but the wrath of God abideth on him."

Does any one ever pray for the unfortunate men, who through their removal to new prison-quarters at Dorchester have again found brief but unpleasant notoriety; or is it forgotten that Christ's first trophy of grace in Europe was won within prison walls. The Gospel can do to-day for the captive what it then did for the jailor. An incident in the now deserted building at the North West Arm is in point. Some years since a young minister, at Father Pope's request, went there on a Sabbath morning. Before going into the usual place for service, the Governor informed him that the prisoners were in the habit of selecting the hymns and practising appropriate tunes before the arrival of the chaplain. Having passed through the keeper's room, and faced what seemed a moral malaria from the swinging, grating, door the minister took his seat. Presently a prisoner who sat near him, acting as a sort of precentor and clerk, handed him a book, and pointed to a well known hymn. As preacher and prisoners sang within penitentiary walls,

"Here I raise my Ebenezer,
Hither by thy help I've come,
And I trust by thy good pleasure,
Safely to arrive at home."

an unpleasant suspicion crossed the mind of the preacher, that he might be the victim of some harmless mischief. This caused him as occasion permitted to regard his precentor with a critic's eye. Face, shape of head, every movement led to a most unfavorable opinion, which was so strengthened by the governor's statement of the prisoner's record, that whenever unbelief subsequently challenged the power of Christ to save to the uttermost, the man came up in memory as a type of natural, irremediable badness. Time however, happily proved his conclusion to be erroneous. Some years after, the minister learned in answer to enquiries that this man, sometime before his release had professed conversion, lived in accordance with that profession until the termination of his sentence, and had still more clearly proved its truthfulness by his life after his return to his native country. Let these prisoners be remembered in appeal to Him who ever liveth to make intercession for them.

No youth should be more kindly and carefully treated than he who has begun to wander in the unhappy region of doubt. Through its tangled threads not a few have moved only to place their feet more firmly on the Rock of Ages, while others wounded by a laugh at their enquiries, or goaded by unreasonable and unreasoning harshness, have rushed into its darkest recesses. An exchange professes to give the secret of Bradlaugh's present attitude towards Christianity.

"A friend who knows him well tells me that he was born near London, in 1833. His school days were ended before he was twelve years old, and he became an errand boy in a lawyer's office. It is somewhat difficult, with Mr. Bradlaugh's avowal of atheism, to picture him as a Christian young man and Sunday School teacher, but so it was—no one exclaiming him in punctuality and goodness. Then why did he become an infidel? It seems he was induced to prepare for a confirmation service. His spiritual adviser, the Rev. I. G. Packer, told him to study carefully the thirty-nine articles and the four Gospels. Bradlaugh possessed then, as now, a mind quick at detecting discrepancies. Fancying that he perceived contradictions between the thirty-nine articles and the Gospels, and desiring further light, he wrote a courteous letter to Mr. Packer, stating his perplexities, and asking for counsel. Instead of a kind reply, the bigoted minister suspended him as a teacher in the Sunday school, and this strange and unmanly behaviour so upset the young man that he neglected his attendance at church, passed his Sundays at open air meetings of infidels and listening to Charlatan lectures, his views became decidedly heterodox."

EDITORIAL NOTES.

Mrs. Johnson, wife of the Rev. George Johnson, of Wolfville, accompanied her son, Geo. Johnson, Esq., on a visit to England, by the last fortnightly boat. In common with the host of friends which this worthy lady has made during her long life in the itinerancy, we wish her a pleasant visit and safe return.

A notice appears on our fifth page from Rev. Dr. Stewart in relation to the General Conference Fund. We fear, from the smallness of the sums reported in the past that less prominence is given to this fund than it deserves. Local interests will ultimately best be served by a generous treatment of Connexional objects.

In our death-roll for the week will be found the name of Mrs. Richey, wife of Rev. Matthew Richey, D. D. She passed peacefully away on Monday morning at the residence of her son-in-law, James B. Morrow, Esq. On Wednesday morning the remains were removed by train to Windsor and placed in the pleasant parish graveyard.

Among the several picnics now announced is that of our Kaye St. Sunday-school. It is to be held at Hosterman's grounds at the North West Arm, on Tuesday next. The scholars leave the city in the morning; visitors will be taken down in the afternoon. Tickets can be obtained on Monday afternoon and evening at Kaye St. Church, also at Buckley's Drug Store, Brunswick St., and at the steamer.

The children of the Rosebud Band of Hope have just passed our office on their way to their annual picnic at McNab's Island. We have seldom looked upon a more interesting procession. Doubtless many whispered as did we, "God bless them!" May not one of these hundreds of boys and girls ever find their way into those hell-holes which are set by permission of the authorities to ensnare their feet. May they ever pass them as they did to-day. If there are drunkards a few years hence they must be the ruins of the children of the present. It is a sad fact that children in this city can be sent to few grocery establishments without becoming familiar with this greatest of all curses.

We are pleased with the brevity of the communications and memorial notices already sent to us. Our space is valuable. We are not troubled with the old-time complaint of needing "something to fill up." A glance at the superfluous matter on our table, would show how difficult is the task of selection. Brief items of information will be gladly received from all our circuits, and longer communications as well, upon subjects which may merit greater length. Sunday-school picnics, strawberry festivals, and donation visits can only by a stretch of the imagination be included in the list of the latter. We think in view of our large number of readers that not more than a few lines can in justice be devoted to the departed, however missed at certain firesides and in local circles. It may be otherwise when a "standard-bearer fainteth," whose life and example have been blessed to the Church at large. Our correspondents may assume upon whatever topic they write, that short articles, well boiled down, are likely to find earlier insertion, and the larger number of readers. When any poetry may be needed due notice will be given. We are not prepared to imitate Benjamin Franklin, in saying to certain writers, in honeyed language, that, owing to the crowded state of his columns, etc., he would endeavor to circulate their productions in manuscript; and then tying them to the tail of his kite for "bobs."

PERSONAL.

Rev. J. Read has been spending a brief vacation in Yarmouth.

Rev. C. H. Paisley, Principal of the Male Academy, Sackville, N. B., was in town in the early part of this week.

Rev. John McMurray occupied the pulpit of the Brunswick St. church in the morning, and that of Grafton St. in the evening of Sunday last.

Rev. George Steel left Newcastle on the 17th inst., for England via Rimouski. He expects to be absent about three or four months. Many good wishes went with him.

Revs. W. H. Wardell, and Charles C. Lasby, of Hartford, and C. B. Ford, of Waterbury, Conn.—all members of the New York East Conference—called at our office on Thursday the 22nd inst.

Rev. J. B. Van Meter, a minister of the Baltimore Conference, and chaplain of the U. S. training ship *Portsmouth*, preached in the Brunswick St. church on Sabbath evening. A large congregation listened with deep interest.

OUR BOOK TABLE.

Blackwood's Magazine for July has been received from the Leonard Scott Publishing Co., 41 Barclay Street, New York. The following are the contents: "Dr. Worsley's School," Part III. "Beattie," "A Lay Confessional," "School and College," "The Lascar Crew," "The Jews; its Salmon and Herring," "Bush Life in Queensland," Part VIII. "Wellington and Reform," "The Financial Situation in India."

The two serials maintain their interest and with the other papers present attractive summer reading. In the course of the article on Beattie occasion is taken to compare a literary career of the last century with the life of a writer in the present day. "Country Life in Portugal" reviews Crawford's lately published volume "Portugal Old and New," and gives a pleasing account of Portuguese country life and scenery. "The Financial Situation in India" will well repay time spent in its perusal.

The periodicals reprinted by The Leonard Scott Publishing Co., (Barclay St., N. Y.), are as follows: "The London Quarterly, Edinburgh, Westminster and British Quarterly Reviews, and Blackwood's Magazine." Price \$4 a year for any one, or only \$15 for all, and the postage prepaid by the Publishers.

From the WESLEYAN CONFERENCE OFFICE, London, we have the following list for July and August:—*Wesleyan Methodist Magazine, Christian Miscellany, Wesleyan Methodist Sunday School Magazine, Early Days, Our Boys and Girls, All Home and Abroad.*

We recommend these publications to all who wish to furnish themselves with pleasant and profitable reading. The *Magazine* is no longer a work to be read only in the quiet of the study; if placed on the table of our friends, it would attract, and while attracting would benefit. The *Miscellany* should find a place beside it. The *Sunday School Magazine* is less valuable to us through a different list of lessons. The smaller Monthlies named above, for beauty of illustration and interest of matter are not surpassed by any of the juvenile publications of the day. Any or all of these may be ordered through our Book Room.

The *Sunday School Banner* for August, METHODIST BOOK ROOMS, Toronto, *Haitian and Montreal*, is devoted to the study of the International lessons for the month. It deserves an extensive circulation and has it.

A. S. BARNES & Co., New York and Chicago send us a revised specimen of the "New Evangelical Hymnal" to be issued in September. We need not repeat the favorable opinion already expressed. A sample copy of the book when published will be mailed free to any pastor or church committee for examination, to be returned if not adopted.

EDUCATIONAL ITEMS.

During the past year Princeton College has received nearly \$200,000 in gifts.

There are now 1345 pupils enrolled in the public schools of Charlottetown, exclusive of the Model School. Of these 803 are boys and 551 girls. The daily average attendance is 925. There are 24 teachers employed in teaching these pupils.

By a unanimous vote the Trustees of Hanover College, the oldest in the State of Indiana, have just decided to admit young women on the same terms as young men. The institution is under Presbyterian control, and it is nearly the last of the fifteen Protestant colleges of the State to accept co-education.

The first sod of a new Baptist College, to be erected on the University grounds, Toronto, was turned recently by the Hon. William McMaster, who, with his usual liberality, has donated a sum sufficient to erect a handsome structure which, with the ground, when finished will cost \$75,000.

At the recent examinations of the University of Bologna, a young lady received her diploma of Doctress, surpassing the students of the other sex in anatomy, physiology, and chemistry. At the University of Turin a fair girl graduate obtained a similar degree of success in law.

A recent graduate of Wake Forest College commenced his course at that institution with five cents. It was all he had. He remained five years and supported himself by cutting wood for the citizens of the place. He literally cut his way through. He has already been offered a professorship in a literary institution.

Mrs. Valeria G. Stone in presenting a gift of \$100,000 to Wesley College says that she has "often and sadly observed the pitiable worthlessness both to themselves and others of the lives of women when given up to selfish frivolity, or wasted in the pursuit of mere personal enjoyment." She desires, she adds, to aid in training women of learning too generous for skeptical conceit, and of refinement too thorough for fastidious selfishness.

The system of instruction by correspondence has now been in operation for nine years in England; and its use in promoting the self-education of women unable to obtain efficient oral teaching has been proved by the success of many of the students in the Higher Cambridge Examination. Among the teachers are now four ladies who have passed a Tripos examination. Classes in the history and theory of education have been added to the list. In connection with these classes there is a lending library at Cambridge.

Professor Baldwin, of the Kirksville Normal School, Wisconsin, said recently, at a meeting of the State Teachers' Association, that at least one-half of the teachers of the country are mere school-keepers. One-half the better class of teachers, he added, either fall into ruts or else leave the school-room for some other profession. Only one-fourth of the children of this republic are in the hands of live, competent teachers. The school-boys and girls of this winter are our teachers next winter. They assume the duties of the school-room without any preparation for the great work incumbent upon them, and with little or no interest in their calling.

Another agency for Christianity is the printing of a healthy and interesting literature. We must take our part. Newly-appointed editors of the *Wesleyan*, the *Rev. T.* affords a guarantee of that periodical as a reliable journal; and the desire of S. F. Huestis to the management of the Room provides for the efficiency of that department. We would impress upon you under which you are laid families, and your Sabbath-school supply of the purest and best books; and in connection with them such relations. The intimate relation of life and the eternal realities has been forcibly urged upon by the absence of a brother who was one of the most active. Rev. Joseph Hart was a beloved of men, and honored widely known as a most able and successful minister of our last Conference he terminated his service as the body, and though suffering upon a new charge with after a long and painful great fortitude and patience quite recently to the God and of the Lamb, who suffering are all unknown say, "Remember them who

GENERAL CONFERENCE.

THE SUPERINTENDENT N. B. and F. E. ISLAND are reminded, that the 1880 Annual Conference is to be held at the ANNUAL CONFERENCE OF THE ABOVE FUND, and the amount is to be named at Conference Treasurer, for the to the General Treasurer of the

Sackville, July 24th 1880.

PASTORAL.

TO THE MEMBERS OF THE CONFERENCE OF THE PROVINCE OF NEW BRUNSWICK.

Dearly Beloved Brethren We desire to greet you common Lord from this the commercial metropolis, so recently visited by the fire ever known in happily, through the perseverance of its inhabitants more than its wanted count.

We feel it to be a great as an important duty, to Jesus Christ, and as your souls, knowing the distant when we must give stewardship to the great

By the good provided permitted, at the close of our Annual Conference the purpose of reviewing and partly for the purpose upon matters intimately progress and stability of great and important field are permitted to occupy.

Our Conference has been great unanimity of purpose brought under its will as by that charity, evil. The desire of the to prepare and carry out would be best suited to God throughout these la encouraged to do this fr of the marvellous success is not long ago since planted in these provinces in our ministry to-day with the pioneers of our Colonies, and at a time scattered over an almost laboured with quenchless and broad the foundation gainization which was to influence upon the destin unborn. The dealings of past cause us to be ve future. We are happy to report that during the of religion, of unusual particularly in the great e lation, have taken place. missions have been open seal of the Divine approval stamped, and old missions and strengthened.

It affords us pleasure that our missionary operations largely extended, but also furnishing the means to tent that ever for so nob debt, which had accumulated within a few years, and we large that was a source has, by the liberal contributions and members of the of Canada, been provided so, but it is hoped that so the hands of the Central B prosecution of our great w

For this, we are sure, us in devout thanksgiving grace. Our Sabbath Schools we look at the efforts being laborers, and others, to promotion, so as to place within classes of the common literary advancement, we that opportunities for a training are not wanting; but vitally important that receive, not only a secular education, and there in the success which has those who have laboured earnestly for the promotion Our Educational Institute comprising both the Col Academics, is still, under performing an important lies of many of our people and to society at large. abounding superstition, of loose morality, it is of our ministry should be, our boys and daughters sh education possible combination which is generated principle and means of On these grounds we again to your patronage and y branches of the institution.

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GENERAL CONFERENCE FUND—1880.

THE SUPERINTENDENTS of Circuits in the N. B. and P. E. ISLAND CONFERENCE are reminded, that the SECOND SABBATH in August is the day appointed by the Conference for making the ANNUAL COLLECTION on behalf of the above Fund.

C. STEWART, Conference Treasurer. Sackville, July 24th 1880.

PASTORAL ADDRESS.

TO THE MEMBERS OF THE METHODIST CHURCH OF CANADA WITHIN THE BOUNDS OF THE CONFERENCE OF NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

Dear Beloved Brethren,—

We desire to greet you in the name of our common Lord from this city of Saint John, the commercial metropolis of our fair Province, so recently visited by the most disastrous fire ever known in its history; but now, happily, through the energy and untiring perseverance of its inhabitants, restored to more than its wonted condition.

We feel it to be a great pleasure, as well as an important duty, to address you in our official capacity, as ministers of the Lord Jesus Christ, and as those who watch for your souls, knowing that the time is not far distant when we must give an account of our stewardship to the great Head of the Church.

By the good providence of God we are permitted, at the close of another year, to assemble in our Annual Conference, partly for the purpose of reviewing work already done, and partly for the purpose of deliberating upon matters intimately connected with the progress and stability of our church, in the great and important field of labor which we are permitted to occupy.

Our Conference has been distinguished by great unanimity of purpose in reference to all subjects brought under its considerations, as well as by that charity which thinketh no evil. The desire of the brethren has been to prepare and carry out such measures as would be best suited to promote the work of God throughout these lands. And they are encouraged to do this from a consideration of the marvellous successes of the past. It is not long ago since Methodism was first planted in these Provinces. There are men in our ministry to-day who were acquainted with the pioneers of our Church in these Colonies, and at a time when these brethren, scattered over an almost boundless territory, laboured with unquenchable zeal to lay deep and broad the foundations of a religious organization which was to exert a powerful influence upon the destinies of millions yet unborn.

The dealings of God with us in the past cause us to be very hopeful for the future. We are happy, in this connection, to report that during the past year revivals of religion, of unusual extent and power, particularly in the great centres of our population, have taken place. New and promising missions have been opened, upon which the seal of the Divine approbation has been stamped, and old missions have been enlarged and strengthened.

It affords us pleasure not only to know that our missionary operations are being largely extended, but also that the Church is furnishing the means to a much greater extent than ever for so noble a purpose. The debt, which had accumulated so greatly within a few years, and which had become so large that it was a source of much anxiety, has, by the liberal contributions of the ministers and members of the Methodist Church of Canada, been provided for; and not only so, but it is hoped that something remains in the hands of the Central Board for the further prosecution of our great work.

For this, we are sure, you will unite with us in devout thanksgiving to the God of all grace.

Our Sabbath Schools were never in a more efficient state than at present; and when we look at the efforts being made by our legislators, and others, to promote secular education, so as to place within the reach of all classes of the community the means of literary advancement, we are glad to know that opportunities for a thorough religious training are not wanting. We believe it to be vitally important that our youths should receive, not only a secular, but also a religious education, and therefore greatly rejoice in the success which has been vouchsafed to those who have laboured so long and so earnestly for the promotion of this design. Our Educational Institution at Sackville, comprising both the College and the two Academies, is still, under the Divine blessing, performing an important service to the families of many of our people, to the Church, and to the society at large. In these days of abounding superstition, of scepticism, and of loose morality, it is of supreme moment that our ministry should be well trained, and that our sons and daughters should have the best education possible combined with the inspiration which is generated under Christian principle and means of Christian example. On these grounds we again commend at once to your patronage and your prayers all the branches of the institution above referred to.

Another agency for the promotion of Christianity is the printing press. The circulation of a healthy and instructive literature is a duty of the Church. In this enterprise we must take our part. The name of the newly-appointed editor of our paper (the WESLEYAN), the Rev. T. Watson Smith, affords a guarantee of the excellence of that periodical as a religious and Methodist journal; and the designation of the Rev. S. F. Huestis to the management of our Book Room provides for the continuance of the efficiency of that department of the work. We would impress upon you the obligation under which you are laid to furnish to your families, and your Sabbath Schools an ample supply of the purest and the most instructive books; and in connexion with our own establishments such necessities may be fully met.

The intimate relation to which it leads the life and the eternal realities to which it leads has been forcibly urged upon our attention by the absence of a brother who last year was one of the most active among us. The Rev. Joseph Hart was a brother greatly beloved of men, and honored of God. He was widely known as a most devoted, laborious, and successful minister of the gospel. As our last Conference he terminated a year of eminent service as the President of that body, and though suffering greatly, he entered upon a new charge with ardent hopes. But after a long and painful illness, borne with great fortitude and patience, he was called up quite recently to the higher service of God and of the Lamb, where sorrow and suffering are all unknown. Well may we say, "Remember them which have the rule

over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever."

We rejoice, however, that others whose hearts God hath touched are coming forward to fill the places of those removed from our midst. Three young men from among us have been ordained to the full work of the ministry, and several have been accepted on probation. Yet still much to be desired to pray "the Lord of the harvest that He would thrust forth laborers into His harvest."

And now, dear brethren, permit us to urge upon you the necessity and importance of a diligent use of the means of grace placed within your reach. It is your privilege to live in an age of religious liberty, a privilege purchased by the sufferings, the imprisonments, and the martyrdom of multitudes of the best men and women that ever adorned human nature or blessed our world. It is yours to value and to make the best use of this privilege. Do not forget that your responsibilities increase in proportion to your advantages; that where much is given, much will be required. Cultivate, then, with great care, personal religion. See to it that you yourselves are building on the sure foundation, Christ Jesus, and that your hope of heaven and everlasting glory is not resting on the shifting sand. In order to this, let there be on the part of every one of you close and frequent self-examination, as well as the practice of private prayer. Remember the injunction of the Saviour when he said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Decline private devotion. Omit secret prayer and you will soon become spiritually helpless, like a vessel in a dangerous sea without chart, compass, or helm.

Allow us also to urge upon you the necessity of reading and meditating upon God's holy Word. In the book divine you will find a history of the dealings of God with mankind for four thousand years; you will find many beautiful models for your imitation; you will find instructions with regard to the paths of duty, Providence, and grace. You will also find rules for the regulation of your words, thoughts, actions and intentions. You will also find great and exceeding precious promises, suited to every circumstance in which it is possible for you to be placed in life. And you will find doctrine which, while some of them may be difficult to be understood, at the same time challenge the obedience of your faith. Read this Book of God frequently, reverently, enquiringly, and as you "search the Scriptures" in the way indicated, treasure up the sacred truth in your memories and in your hearts. "Thy word," says the Psalmist, "have I hid in my heart, that I might not sin against Thee."

Permit us also to call your attention to the great importance of family religion. Not only is it necessary that you as heads of families should enjoy the pardoning love of God, but also that those dear ones committed to your care by divine Providence should, by your precepts and holy examples, be made partakers of like blessings with yourselves. We live at a time in the world's history when assaults of various kinds and from various quarters are being made upon the citadel of our faith. We live in a time, too, when evils of various kinds in the shape of worldly amusements are being made use of to entrap the inexperienced and the unwary, and we are sure that nothing but the grace of God, to restrain and to guide, will save the young of this generation. See to it then, dear brethren, that your families are trained up in the way they should go, so that when they are old they will not depart from it. May we also ask your serious attention to the social and public means of grace, such as the church, and which have proved to be of an incalculable benefit to us as a church. Among these we may refer you to the class-meeting as a means by which your souls may be greatly comforted and blessed. We are sure you cannot but be benefited by speaking to one another, as Christians, of the gracious dealings of God with you; and you cannot but be benefited by the counsel of the leader who may be placed over you. For doubtless there will be times in your religious life when you will feel that you stand in need of the exhortations and counsels of an experienced, faithful friend, such as a leader should be, when you will require to heed his words of warning, as well as his words of instruction and comfort, in order that you may patiently and successfully run the race which is set before you.

At the same time we would affectionately invite your attention to the value of the class meeting, we would also hope that there will be great uniformity in your attendance upon the more public means of grace. All the institutions of Christianity are heavenly in their origin and tendency, and wherever there is a temple built for the worship of God, and wherever there is a heart that will be condescended to come, and even delights to dwell. No community need expect prosperity or happiness, where there is no rallying point, no sanctuary for the worship of the Almighty. The house of God is the place where the bread of eternal life is broken to the people, so that those who frequent it may be divinely fed, instructed, comforted and saved. From these centres, also, there radiate rays of heavenly light, there issue streams of pure benevolence, sufficient to bless and save a whole world of sinners. It is not difficult to see that where the holy Sabbath is not observed that there is no living ministry, and no living active church membership, there must be every possible proof of moral evil.

The worship of God in the sanctuary is an unspeakable blessing to the family circle. The parents, who are careful to train up their children to love God's house, and the place where his honor dwelleth, are conferring upon them a benefit far greater and richer, and far more enduring, than silver and gold, houses and lands; for by such means they are implanting in their young and tender hearts principles which will have influence upon their eternal destinies. It may be said, too, that the worship of God in any community puts a restraint upon various kinds of vice, corrects public sentiment, and fosters whatever is lovely and of good report, while, at the same time, it has a tendency to remove those moral diseases which destroy the life of godliness in the soul, and to introduce in their place happiness, contentment, temporal and spiritual prosperity.

Under the influence of divine worship, so to speak, the arts and sciences flourish, institutions of learning become more effective, and moral and religious enterprises are rendered more successful. Wars between nations become less frequent, and peace and happiness are more widely diffused. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

METHODIST ITEMS.

Tenders are out for improvements upon the Methodist Church at Newcastle, Miramichi.

The British Conference reports large financial results, but a loss of nearly a thousand in membership for the year.

The ladies of the Methodist congregation at Port Hawkesbury held a strawberry festival on Tuesday, the 20th inst., and in this way added \$67.00 to their building fund.

The Summerside Methodist Sunday School held their annual picnic at Schurman's grove a short time since, and spent a most enjoyable time. A large number were present.

A strawberry festival was held at Amherst on the 14th inst., and a social at Amherst Shore on the 16th. The proceeds of the first were about thirty dollars; of the latter about twenty-five dollars.

A mansard roof, with an additional flat, is being put on the Methodist parsonage at Woodstock, N. B. This will add much to the appearance and comfort of the building.

The Methodists of Campbellton, N. B., are placing a neat fence around their church property. They are reported to be much pleased with their new pastor, Rev. S. Grigg.

A correspondent of the 'Union Advocate' writes in high terms of the energy and success of the Rev. W. Tippet while at Campbellton, whence he has removed to Charlottetown, P. E. I.

The annual picnic of the Charlottetown Methodist Sunday Schools took place at Shaw's Wharf, West River, on the 14th inst. About 600 children with their teachers and a number of adult friends, spent a most pleasant day.

Rev. Dr. A. C. George and General Clinton B. Fisk have been appointed on the Executive Committee (American section) to prepare the programme for the Ecumenical Conference to meet in London, August, 1881.

In the United States the Book Committee fixes the salaries of the officers of the General Conference. The salary of each of the four bishops elected by the recent General Conference will be \$3,000, and \$1,000 for house rent.

The young men of the Portland Methodist Church held a picnic and excursion to Harding's Point, on the St. John river, on the 22nd inst. The receipts amounted to \$80—a respectable amount when the unfavorable weather is considered.

The Southern Methodist Church made a net gain last year of over 31,000 members. The 'Nashville Christian Advocate' adds: "Without special watchfulness and prayer the figures will be smaller this year. A Presidential canvass has not usually been found favorable to religion."

At Portchester, N.Y., the only surviving sister of the sainted Summerfield has resided for forty years, a member of the Portchester M. E. Church, which, in honor of her brother, is called the Summerfield M. E. Church. Miss Summerfield is about seventy years of age and very highly esteemed among her neighbors.

A new and beautiful M. E. Church in Bernardville, N. J., was dedicated June 27, by Bishop Foster. The new edifice—a real gem in its way—has been erected at a cost of about \$10,000, and is the gift of Mr. Geo. I. Sney, president of the Metropolitan Bank, of New York, whose large contributions to educational institutions we reported last week.

One hundred and ten dollars were raised on the 13th inst. at Derby, N. B., towards the erection of the new parsonage. Though the day was unfavorable, a number attended from Chatham and Newcastle, and spent a pleasant evening. Mr. Lodge reports the people there as 'always willing to help on a good cause, and make their minister comfortable.'

The Rev. W. Maggs, on reaching Margate on the 16th inst., found friends at the parsonage waiting to receive himself and family. He reports the Sabbath congregations good, and the work in general in 'a hopeful condition.' His colleague, the Rev. T. Pearce, was at his post on the Sabbath. They are hoping for a 'glorious year.'

Since Conference the ladies of the sewing circles of the Weymouth mission have been reaping their summer harvest.

North Range—a tea-meeting and strawberry festival: receipts \$30 00
Weymouth—a cherry festival with refreshments: receipts 00 00
Brighton—a tea-meeting and cherry festival: receipts 43 67

Total, \$136 67

The British Wesleyans laid the memorial stones of their new theological institution, at Birmingham, on the 8th ult. The building stands high on a natural terrace, in a campus of 17 acres. It contains every convenience for the purposes for which it is designed, and will cost, including grounds, \$200,000, of which \$125,000 was granted from the Thanksgiving fund.

Miss Howard, frequently mentioned of late as an English lady physician to Lady Li at Pekin, China, is a Canadian, being the daughter of the Rev. V. B. Howard, Methodist minister of Cobourg, Ont., and sister to the wife of the Rev. S. Crookshanks, of Hatley, P. Q. Miss Howard is a medical missionary of the M. E. Church of the United States, and is very successful in her work.

The evangelist, Mrs. Van Cote, travelled a distance of 143,417 miles during the fourteen years of her ministry; has preached 4,294 sermons, besides conducting 9,333 other religious meetings, and writing 9,853 letters. The strain of so much work has, however, proved too great for her at last. Her nervous system has received repeated shocks, and she retires from the field probably forever.

On the 13th inst., the members of our congregation at Shediac, N. B., held a tea-meeting in the beautiful church now being built there. A remarkably fine day attracted a large company from the surrounding districts. The Moncton brass band volunteered their services, and during the evening gave choice selections of music. The church will be opened for worship about the last of August. A local correspondent of one of the dailies speaks of the tower as being one of the finest, if not the finest, in the Dominion. Through the tea-meeting one hundred and three dollars were added to the building fund.

GENERAL RELIGIOUS NEWS.

A Young Men's Christian Association was organized at Moncton on the 21st inst.

The corner stone of a new brick church was laid last week by the Free-Will Baptists of Carleton, N.B., with appropriate ceremonies.

The Rev. Joseph Cook will sail for Germany in October for an extended stay for study. He, with his wife, is now in western New York with his father, who is out of health.

The Bishop of Ontario has resigned the pastorate of St. Bartholomew's church, New Edinburgh, and appointed the Rev. Mr. Hannington, B.A., who has been the assistant minister for over two years past.

Rev. Mr. Spurgeon has gone to Scotland to recruit his health. He has been invited to visit the United States and Canada, and will, it is said, avail himself of the opportunity at an early date.

A Brahmin widow, instead of burning herself, became a Christian, and built the first church in the Tinnevelly district, India, at her own expense. Now there are 13,295 communicants in that district.

On Thursday, 22nd, the Sabbath Schools of St. Stephen, N.B., celebrated the semi-centennial of their establishment in St. Stephen, and the centennial commemoration of their inception by Robert Raikes. The schools joined in a procession through the principal streets, led by the Calais Brass Band, to the High School grounds, where the schools and vast audience joined in singing "God Save the Queen." After prayer by the Rev. Thos. Todd, Mr. John Vessie, Superintendent of the Methodist Sabbath School, in the absence of Justice Ross, took the chair, and gave an epitome of the history of the Methodist school during the past fifty years. H. Weber, Esq., gave fully the history of Trinity Episcopal school; David Main, Esq., the history of the Presbyterian, and Wm. Vaughan, Esq., that of the Baptist. Besides the speeches, various hymns were sung by the scholars, and music was furnished by the Band.

SECULAR CLEANINGS.

NOVA SCOTIA.]

Forest fires at River Herbert, Cumberland County, have destroyed \$2,000 worth of timber.

The number of strangers in Yarmouth just now is larger than at any previous period, the hotels all being full, while many are basking themselves to the pleasant suburbs.

The Wallace Huestis Greystone company are now loading a large schooner at their wharf for Boston. They have shipped a number of cargoes this summer and are getting out a superior quality of stone. These quarries give employment to a great many men.

On Saturday, 24th inst., at noon, there was launched from the shipyard of James Kitobin, River, John, one of those fine specimens of naval architecture, of which Picotians entertain so justifiable a pride. The new vessel is named the James L. Harway.

The schooner Matilda Hopewell, of Sydney, C.B., Ormiston master, from Boston for this port with a general cargo, went ashore at Obegogue Point, Yarmouth on the 27th in the fog. All of her cargo will be saved, but it is likely the vessel will be a total loss. The Matilda Hopewell was a vessel of 89 tons register, rebuilt at Gabarus several years ago, and owned by Capt. J. Ormiston of that place.

Capt. Stephen Collins, of Port Medway has been presented by the British Government, through Mr. S. T. R. Bill, M. P. for Queens, with a pair of Binocular Glasses, on which is the following inscription:—"Presented by the British Government to Capt. Stephen Collins of the schr. C. A. Menaie, of Port Medway, Nova Scotia, in acknowledgement of his humanity and kindness to the shipwrecked crew of the steamship Aberfeldy, of West Hartford, abandoned at sea on the 25th of February, 1879."

NEW BRUNSWICK.

There have been 123 liquor licenses issued in the city of St. John since May last.

It is stated that marriage between the lepers at Tracadie is to be forbidden.

We learn that the vote of the people of the County of Northumberland is to be taken, under the Canada Temperance Act, whether the liquor traffic shall be abolished, or rendered illegal in that County. The date is Thursday, September 2nd.

Passengers luggage is now examined on the steamers between Eastport and St. John, N. B. It did not take over fifteen minutes to land the luggage of nearly 300 passengers, when about an hour would have been occupied in this way under the old arrangement.

An accident occurred at Hartland on the 21st inst. by which Geo. Droun, a section master of the N. B. Railway, was killed. He and three others were engaged in lowering wire recently put there for ferry purposes. They were unable to control the winch. The crank flew round, and struck Droun on the skull, crushing it, and killing him instantly. J. H. Shaw and Spurgeon-Nevers were also injured.

Gold has been discovered on Dew's farm a short distance above Woodstock. Mr. Dew, who has been in the States for some time and only recently returned, was called to the spot with Mr. Samuel Baker of Woodstock, an old and experienced miner, who spent a day in the locality and made several washings. A number of rich and valuable nuggets was the result.

PRINCE EDWARD ISLAND.

A child of Mr. George Reynolds was seriously sunstruck while sitting on a doorstep on Pownal street on Sunday the 16th inst. It was feared the stroke would end fatally.

UPPER PROVINCES.

Nearly 500 British emigrants arrived by the S.S. Moravian, and nearly all are booked through to Winnipeg.

A verdict of not guilty was given in the Oka Indian trial at Aylmer to-day without the jury leaving the box.

Prince Leopold and Princess Louise will sail from Quebec on Saturday, the 31st, for England.

It is rumored that the general elections for the Province of Quebec will take place in the fall.

There is an increase of \$52,890 in the Grand Tunt receipts of last week, compared with the corresponding week of last year.

Maj. Bowles has been awarded the contract for the erection of an Immigrant Hospital at Winnipeg. It will cost about \$10,000 when completed.

On the morning of the 23rd inst. Bennett expired on the scaffold the fatal ail which led to the death of the Hon. Geo. Brown. He slept quietly through the night and in the morning declined to take any refreshment. He was closeted with Fathers Egan and Sheehan, from an early hour. Death must have been instantaneous. After hanging for twenty minutes the body was lowered into a coffin, and the usual formal corner's inquest was held. Bennett, who had a great mania for scribbling, left a lengthy document with the governor of the jail.

ABROAD.

The Queen has ordered the erection of a monument to the late Prince Imperial, in St. George's Chapel, Windsor.

An earthquake occurred at Naples on the 26th inst., and Mount Vesuvius is in a state of eruption.

Over hundred and twenty-five battalions of the Turkish regular troops in Europe have been increased by an addition of 800 men to each battalion.

A telegram has been received by the Secretary for India, stating that the whole of General Burrow's Brigade has been annihilated at Candahar.

On a recent Sunday evening a congregation at Sandoval, Ill., was surprised by potato bugs, who took entire possession of the edifice. Windows, doors and seats were perfectly black with them.

It took Edward Meyer, the celebrated French oculist, twenty seconds to remove a cataract from the eye of the Baroness Rothschild, for which he received a cheque for 20,000 francs.

Seventy-four deaths from yellow fever took place in Havana for the week ending July 17th. There were 200 cases of yellow fever in the city and suburbs on the 23rd inst.

The "Daily News" despatch from Madrid says the total loss of life by the earthquake at Manila is estimated at 320, including 200 Chinamen. Almost every family is houseless.

The ex-Empress Eugenie landed at St. Helens on the 12th, inspected the house tomb where Napoleon I. died, then visited the tomb where the remains of the Emperor were first deposited, and afterwards embarked for England.

Mr. Gladstone has remitted fifteen per cent. of the semi-annual rents of his Hawarden tenants on account of their losses from exceptional seasons and reduced prices. He previously reduced their rents in the same amount for 1879.

The Mormons are still pegging away at their new temple. It is now 20 years since the building was commenced, \$4,000,000 has been expended, it is about one-fourth completed, and it is said \$25,000,000 will be required to finish it.

The Lewiston Journal says that from the census returns so far reported, and from careful estimates, it is now calculated that the total population of the United States will reach 47,500,000, against 38,556,900 ten years ago, or a total increase of about 9,000,000 in the last decade.

It is stated that the Grand Jury committee on the Seawabaka disaster have discovered through an examination by experts, that one of her boilers burst, causing a fracture in the furnace, and the subsequent fire. A presentment by the grand jury to this effect will be made.

The recent earthquake appears to have been one of the most serious and extensive which has happened in Switzerland for several years. Originating in some point on the eastern slope of the Simplon, it seems to have affected the whole of the Pennine Alps, was felt as far north as Berne, as far east as Geneva, and as far south as the Matterhorn. The chief seat of the disturbance was in the valley of the Upper Rhone.

Lord Napier, of Magdala, at Gibraltar is ordered to stop all leave of officers to England, as well as to bring up the troops at "the Rock" to as high a state of efficiency as possible. The same instructions have been issued to the commander-in-chief of the forces at Malta. Admiral Sir Beauchamp Seymour's squadron in the Mediterranean is to have all the ships therein fully provided with ammunition and stores immediately.

NOTES OF THE ORDINATION CHARGE.

DELIVERED BY DR. STEWART IN THE QUEEN SQUARE CHURCH, ST. JOHN, N.B., ON MONDAY, JUNE 23, 1880.

Dr. Stewart said to the young men who had been ordained, if I do not give you full directions respecting every part of your work, it is not because I do not value your office, or sympathize with you in assuming its responsibilities, but because I am utterly unable to set before you as I would the greatness of this work, and the aspects and results which it presents.

This occasion is one of the highest importance to you. Probably one of equal moment will not arise again in your experience, until the great Head of the Church says to you, "Come up higher."

It is just 24 years since I stood in the former Centenary Church in the same position that you now occupy; and well may I ask, Where are the fathers? Those who took part in that solemn service; or, Where are the colleagues that stood with me then? One toiled away his life in Newfoundland, and was early called above.

Another has since departed this life in the fear of God. And the other has been compelled to retire from the work by reason of infirmity, so that I am the only one permitted to remain in this work.

May God give you grace to be holy and devoted men, and whenever you depart this life may it be with the blessed assurance that your labor has not been in vain in the Lord.

I am going to call your attention to the words of the inspired Apostle—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I. Study.—Here you are met by an important command. Study, fix your attention upon this work; consider it well, ponder it deeply. Let see that you are in perfect fellowship and communion with Christ.

This is how you are to come to the knowledge of these blessed truths which constitute the gospel, and it is your duty never to withhold any part of the gospel, and never to preach an unfelt truth.

You have given evidence that you know experimentally the power of God unto salvation, and yet it is possible to have pardoning mercy and not have perfect and uninterrupted fellowship with the Lord Jesus Christ.

Your ministry will prove a disastrous failure unless your religious experience is kept at the highest possible point; unless you keep in close and constant communion with our Saviour. Remember that as he is the vine, you are the branches.

You must strive and strive as in agony, until by blessed heartfelt experience you are able to say, "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

Nothing less than this will make you "approved of God," or enable you to render your service in a workmanlike manner, therefore study this subject with the most assiduous attention.

Emulate the spirit of the Apostle when he said, "Yea doubtless and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

If you wish your ministry to be a success, you must be with your Saviour in Gethsemane, as well as upon Tabor. You must learn what it is to weep, to agonize, for souls. Then you will, indeed, be able to save yourselves and them also who hear you.

2. Study your work in the spirit of prayer. It is not in your philosophy to deny the value of prayer. "Praying in the Holy Ghost," brethren, is not merely something to be held in your creed, but something to be practiced until it shall become the very element of your being; until laying hold upon Almighty strength you have constant power to prevail both with God and with men.

3. Study God's blessed word. Look at 1st text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

well instructed in the kingdom of God, bringing forth out of treasury things new and old; but forget not that you are workmen. You have a great work to do. Our Saviour used very significant terms when he was about to send forth preachers. He said, "other men labored." And so it is said to you. Other men labored and you have entered into their labors. You are here because there has been a ministry of labor before you, and of which you are the fruits. Your ministry will be a grand failure before God unless you do as other men, as those around me to-night, throw your whole spirit and soul and body into your work.

What is the work that you have to do? Our fathers used to speak of it as the work of God. You are workers together with God. Away from merely material things, lifting you up into a higher region he bids you come and work with him. He calls you to do something that will last when sun, and moon, and stars, shall have passed away. He bids you work upon mind, upon souls that have been redeemed by his Son. You are also to be fellow workers with his servants in the church everywhere. The original command has never been revoked; you are to go and preach the gospel to every creature. But remember that a part of that gospel is repentance towards God. Man's duty must be set forth as well as man's privilege. It may sometimes be painful to you to preach this old fashioned Bible doctrine. Nevertheless you must enforce this duty because God commandeth all men everywhere to repent; and it is necessary that they should do so in order to "believe the gospel."

Preach that men are sinners lost, ruined and perishing, and yet lost as they are, redeemed truly by the blood of Christ. Sinners lost but sinners that may all be saved. Preach our Lord Jesus Christ as a present Saviour—unto the uttermost. But your work is more than this: God has very largely blessed the Church in all lands, and this Methodist Church has been largely honored in bringing souls to Christ. But it is quite possible that in the work of reclamation we have too much neglected another important part of duty. Prevention of evil is undoubtedly "better than cure."

You have not merely to call sinners to come to Christ; but you are specially called upon to train the children for Christ, and save them from wandering away into the world. Set your heart upon this matter. You have no theological dogma to hinder you here. They belong to Christ and should be taught to yield themselves to him. What would our own denomination be if all young people were so trained up in the doctrine and discipline of the Lord's never to forsake the church and the service of God? How large would be the gain to Christianity—how large the benefit to themselves!

But has it not often been that the children of the very men who owned their comfort in life and their position in society to the saving grace of God, have become ashamed of our Methodism and of Christianity, and have been drawn away from the Church of their fathers and its wholesome means of grace. There is a strong tendency towards the debasing influences of superstition in our day, by means of music, of ceremonies, of gaudy exhibitions and of blasphemous professions to rob us of our simple faith. Guard well your youth against such delusions; and take pains to show them that all excellencies meet in Christ the Lord.

I must, brethren, remind you that there is error at the other extreme, even in those Churches that have often been regarded as the very bulwarks of Christianity. The Godhead of Christ, his sacrificial death, and his disposal of the human race, have been alike denied. The conflict of unbelief to-day strangely rages round His sacred person. All that is dearest to us is ruthlessly assailed. I might make reference to Roman's life of Jesus, and to Strauss's life of Christ, which attempt to explain away every thing that is miraculous. And these are but a sample of the insidious attacks upon the sinner's only friend and Saviour.

Look at the results of superstition on the one hand and of infidelity on the other. What are these results? Why falsehood, robbery, violence, and embittered lust, with their concomitant miseries on every hand. It may be that the newspapers put us more readily in possession of these things than formerly. But you dare not ignore the immorality of the present day. You must not, as Christian ministers, in view of things as they are, spend your time in discussing trifling questions. "Put them in remembrance," says the Apostle, "charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." Do not attempt to amuse your congregations. You cannot jest them into sobriety and the love of God. Expose the evils of sin. Warn of danger: you are to save souls.

You have a work to do for the Church itself. These brethren around you preached the old gospel. But they also endeavored to save what they had gathered. They took pains to edify, that is to build up, the Church. And your work must not be allowed to go at loose ends. You are to be Methodist preachers. You are under connexional obligations, for there is a great connexion at your back. You must therefore see that your people understand and sustain all the interests of the connexion. You are to direct the minds of your people to give steadily of their income, so that the Sabbath-school, the Missionary Society, the Educational Society, the Supernumerary Fund, and our publishing work, are generously supported; and so in regard to all other connexional funds: If you are tempted to put personal interests before connexional ones, you are tempted to do that which will, before long, sadly affect your own well-being. I would urge you to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." And be yourselves living examples of these words, to all the flock of Christ.

Perhaps no Church is better for this conservation of the forces of Christianity than the Methodist Church. Look at the children and their relation to the Church of Christ. Our Saviour recognized them as members of the Church. "Of such," said He, "is the kingdom of God." If you believe that, work out the principle. Look upon these children baptized in the name of Christ as those who are to be trained up for service in the Church of Christ. And both for their own sakes and that of those who are farther advanced there is our most excellent class meeting. There will be no depreciation of this means of grace wherever the religion of Christ is felt to be the lone thing needful. But the class meeting ought to be carefully provided for, if it is to be the means of imparting counsel and encouragement. It is therefore your bounden duty to look well after the appointment and training of suitable leaders—men full of faith and of the Holy Ghost! Remember, too, your relation to the Ministerial Brotherhood: you are members one of another. Avoid censoriousness, avoid suspicion. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." There is one kind of Christian evidence that you are to study, and that is the evidence that the Holy Spirit gives of His saving power. Become epistles of God. Live the life of perfect love. Set up a high standard of morality by your personal excellence. Try to understand the sorrows of the afflicted. You will seldom find one who has not some burden to bear, or some deep grief to compassionate. So much is this the case that men of the world have seriously proposed the question, Is life worth living for? Now, only Christianity can answer that question. But it not only can, but does answer it. Viewed in the light of the gospel, life, with all its cares and pains, its losses and bereavements, is worth living.

And we are privileged not only to believe but to feel and to declare that this light affliction is working out for us a far more exceeding and eternal weight of glory. There is never a congregation with which you will have to deal, but will contain some to whom this will emphatically be glad tidings.

You have a Saviour to exhibit to these poor sad ones—that these angels who excel in strength—that these spirits of just men who are made perfect would gladly come back to earth to dispense. You have the exalted privilege of going round with the leaves of the tree that are for the healing of the nations. And then brethren, remember that if you do this work with a single eye to all—both in the church and out of it, God will never leave you. There may be trials and afflictions for you but remember the expression of the Apostle Paul, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." Let your joy in like manner be made full!

You will have your reward in uniting a wandering soul to the Lord Jesus Christ. What a privilege to be instrumental of shedding forth the blessed light of the gospel in the heart of some one who was wandering down to death! God will not forsake; and he will make all things work together for your good. Go then to your work; go tell your Master calls you hence, and in view of the promises he has given, "Be ye therefore steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Memorial Notices. EMILY STERLING died at Wakefield, Mass., Feb. 21, 1880, aged 25 years and 8 months. She was converted to God when fourteen years old at her native place, Maitland, N. S., under the labors of the Rev. D. B. Scott, and began at once the active duties of a Christian disciple, urging her school and playmates to give their hearts to Jesus. Quite a number of them heeded her counsel and followed her example. Thus early in life she was made the instrument of greatest good to those about her. The encouragement she thus received, as well as the blessing which resulted to her own soul in this work of winning others to Christ, was ever after an inspiration to her.

Sister Sterling came to the United States about six years since, and to Wakefield about three years since. Here she has made a host of friends by her sweet Christian spirit, evinced in all her intercourse with our people. It might be manifest, however, that her thought was not so much the making of friends to herself, as to make all her acquaintances friends of Jesus. She drew others to her that she might the more effectually point them to Christ. A little more than a year ago she was obliged to give up her active duties as a nurse among the sick and turn her attention to the needs of her own body. She had taken a severe cold, attended by a violent cough. This soon developed into a slow consumption, from which it became evident, before many weeks, that she could not rally. She was the first to state the expectation that death had laid an unreleasing grasp upon her feeble body. But she stated it not with sadness. Death had for her no terror; it had lost its sting. She would have been glad to live for the sake of her friends and the Church; but if God saw fit, she was rejoiced to go. On the 16th of last July God gave to her spiritual sight, and, like Stephen of old, she saw the heaven opened and Jesus beckoning her away. This vision continued with her as a blessed reality all through her sickness. From that time on she made preparations for death, her funeral, the management of all her temporal affairs, etc., with all the calmness and joyousness with which one would make preparation for a delightful journey. We have felt, while sitting beside her and hearing her triumphant expressions of faith, that we were indeed communing with one from the "innumerable company of saints;" and the triumphant God, heaven and its glory have seemed a reality as never before. We found her suffering intensely, at times, but no word of impatience ever came from her

lips. Her death was one of physical suffering, but of spiritual triumph. "Is all bright beyond, sister Emily?" we asked, as her spirit was about leaving us. Unable to speak, she smiled and pressed our hand. She leaves a widowed mother and three sisters, she being the youngest of the family, to mourn their loss and rejoice in her gain.—Zion's Herald.

GILBERT C. OSGOOD. CHARLES STONE. Died of heart disease, at Cornwall, P. E. I., on Sunday, March 7, 1880, in the 36th year of his age.

He was converted to God under the faithful ministry of the Rev. H. Pope, D. D., in the year 1865, and when all hope for this life ceased, he was not without that hope which looks beyond the dark river of death, and sees by the eye of faith the beautiful "river of life."

For some time before his death he suffered much pain, but he prayed to his Saviour, who hath "the keys of hell and of death," "Blessed Jesus let me die easy," and upon coming out of a severe turn, said, "How was it I had no pain. Oh! my Saviour has heard my prayers that I might die easy." Then he repeated— "Jesus lover of my soul Let me to thy bosom fly."

After which he passed peacefully away to that bright and happy home, where he is free from a world of grief and pain, with his God eternally shut in.

MRS. SARAH SCOTT, of Cornwall, P. E. I., died at her late residence, April 2nd, 1880, aged 50 years. Her father departed was well known to the people of this circuit as a consistent member of the Methodist Church for 30 years. At the age of 20 years she was converted to God under the able and successful ministry of Rev. Bro. Smallwood, of Charlottetown. It was our privilege to visit her many times during a six weeks illness, but on no occasion did we hear the slightest repining. The cheerfulness displayed by her in prospect of death was the result of strong faith in Christ as an Almighty Saviour. We saw her just before her departure to the "better country," and the reply she gave us to the question, "Is it well?" was short, but full of meaning. She said, "I am nearing home every hour," and soon afterward passed through the darkness away up into the light and glory of the palace of God and the angels, to rest with the glorified for ever.

S. R. A. Cornwall, P. E. I., July 21, 1880.

WIT AND WISDOM. If we all had windows in our hearts, many of us would take good care to keep the blinds closed. How many men are there who think they are making themselves popular when they are only making themselves ridiculous.

There are two kinds of oranges grown; one is the kind that is good to eat, and the other is the kind that are sold on railway trains. Wear your learning, like your watch, in a private pocket, and don't pull it out to show that you have one; but if you are asked what o'clock it is, tell it.

It has been said that the darkest day in any man's career is that wherein he fancies there is some easier way of getting a dollar than by squarely earning it. "The Sandal-tree perfumes, when riven The axe that laid it low; Let man who hopes to be forgiven Forgive, and bless his foe."

A careful political economist closely calculates that the women in the United States might annually save \$14,500,000 in ribbons, which the men might spend in cigars.

The man who gets the maddest at a newspaper joke on himself is the same who goes round showing the newspaper to everybody he meets when the joke is on some other fellow.

A daughter is almost always right when she endeavors to imitate her mother; but we do not think the mother is equally right, when, at a certain period of life, she tries all she can to imitate her daughter.

The laws of nature are not, as modern naturalists suppose, iron chains by which the living God, so to say, is bound hand and foot, but elastic cords rather, which he can lengthen or shorten at His sovereign will.

"Where was your religion before the time of the Reformation?" triumphantly demanded a Papist of a Protestant. "Where was your face this morning before it was washed?" was the query in return.

Science and religion are parts of one great scheme, and offshoots of a common divine root; the trouble with us is, the connection is below the surface, and can be ascertained only after some effort at excavation.

It was an engineer on one of those rough roads of the West, who, on being discharged, remarked that it was about time he left, for there was "nothing left of the track but two streaks of rust and the right of way."

A social philosopher wants to know if the ladies whose names constantly appear in the society journals' lists of guests at balls, fetes, and parties, have any children or any husbands.

Statistics prove that a man who is knocked about in the world lives longer than one whose life is one of ease and comfort; and it is somewhat singular that they also prove that married men live longer than unmarried men. "Now, Edward, you told a lie. Didn't mamma tell you where you'd go if you told a lie?" "Ea, mamma, but I heard papa say to 'oo t'other day dat Mr. Preacher said dere was no bad place, an' now I can tell as many whoppers as I want to."

VEGETINE. An Excellent Medicine. 6. This is to certify that I have used VEGETINE, manufactured by H. R. Stevens, Boston, Mass., for Rheumatism and General Prostration of the Nervous System, with good results. I recommend VEGETINE as an excellent medicine for such complaints. Yours very truly, C. W. VANDEGRIFT. Mr. Vandegrift, of the firm of Vandegrift & Hoffman, is a well-known business man in this place, having one of the largest stores in Springfield, O.

Our Minister's Wife. LOUISVILLE, Ky. Feb. 14, 1871. Dear Sir.—Three years ago I was suffering terribly with Inflammatory Rheumatism. Our minister's wife advised me to take VEGETINE. After taking one bottle, I was entirely relieved. This year, feeling a return of the disease, I recommenced taking it, and am being benefited greatly. It also greatly improves my digestion. Respectfully, Mrs. A. BALLARD. 1021 West Jefferson Street.

Safe and Sure. Mr. H. R. STEVENS. In 1873 your VEGETINE was recommended to me, and, yielding to the persuasions of a friend, I consented to try it. At the time I was suffering from general debility and nervous prostration, superinduced by overwork and irregular habits. Its wonderful strengthening and curative properties seemed to affect my debilitated system from the first dose. I received my patient use I rapidly recovered, gaining then usual health and good feeling. Since then I have not hesitated to give VEGETINE my most unqualified endorsement as being a safe, sure, and powerful agent in promoting health and restoring the wasted system of a new life and energy. VEGETINE is the only medicine I use, and as long as I live I never expect to find a better. Yours truly, W. H. CLARK. 129 Montgomery Street, Albany, N.Y.

VEGETINE. The following letter from Rev. G. W. Mansfield, formerly pastor of the Methodist Episcopal Church, Hyde Park, and at present settled in Lowell, must convince every one who reads his letter of the wonderful curative qualities of VEGETINE as a thorough cleanser and purifier of the blood. HYDE PARK, Mass. Feb. 15, 1874. Dear Sir.—About ten years ago my health failed through the debilitating effects of dyspepsia; nearly a year later I was attacked by typhoid fever in its worst form. It settled in my back, and took the form of a large deep-seated abscess, which was fifteen months in curing. I had two surgical operations by the best skill in the State, but received no permanent cure. I suffered great pain at times, and was constantly weakened by a profuse discharge. I also lost small pieces of bone at different times.

Matters ran on thus about seven years, till May, 1874, when a friend recommended me to go to your office, and talk with you of the virtues of VEGETINE. I did so, and by your kindness passed through your medicine, and received the ingredients, &c., by which your remedy is produced. By what I saw and heard I gained some confidence in VEGETINE.

I commenced taking it soon after, but felt worse from its effects still I persevered, and soon felt it was benefiting me in other respects. Yet I did not see the results I desired until I had taken VEGETINE for a little more than a year, when the difficulty in the back was cured, and for nine months I have enjoyed the best of health. I have in that time gained twenty-five pounds of flesh, being heavier than ever before in my life, and I was never more able to perform labor than now.

During the past few weeks I had a serious swelling as large as my fist, gather on another part of my body. I took VEGETINE faithfully, and it removed it level with the surface in a month. I think I should have been cured of my main trouble sooner if I had taken larger doses, after having become accustomed to its effects. Let your patrons troubled with scrofula or kidney disease understand that it takes time to cure chronic diseases, and if they will patiently take VEGETINE, it will, in my judgment, cure them.

With great obligations I am Yours very truly, G. W. MANSFIELD. Pastor of the Methodist Episcopal Church, Lowell, Mass.

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House at. How to see a little folks wonder boys and girls have prevented it from the law, see the and the hyacinths and grow in our window we may see other. A gentleman to me took a glass tumbler, a bit of common lace, hang or drop down glass. Then he put cover the lower part this hollow he drew. The little boys were every day, and they going on under foot. Next morning the breakfast-room to be the peas in the found that while the white skins had been sprout was seen. The little sprout enough to reach the lace, and on the top green leaves were seen almost to the bottom the green leaves grew to a stalk or stem, seeds may be seen stop and think a moment we know about that life which works it pushes out the roots keeps pushing till the WATERING GOWS, a large field of rich every day water slight in which bean has been of one quart to two will find, if you have practice, that your cent. more milk and effects of it, and she customed to the diet clear water unless mess she will drink ask for more. The necessary, is an order at a time, morning Michigan Farmer.

HANGING UP COMMENT, like an over loop at the back of stretch out of shape. To avoid this, various made, some of wire. A piece of hardware reach from the outside that of the other, while it should have a hole center, or a loop of by upon the nail or or rests may be hurt. For the "best suit" considerable importance their coats to not be the neck, and therefore INTERESTING TO CORRESPONDENT in Pick's, the following for the potato bug: "To a spoonful of coarse pot apply with a water. It will not only destroy squash bugs, and other killing the vermin on surpassed. For mag roots of squash vines at the root of each posts indicate them.

ARRANGE WORK bread at night so the bake while the oven breakfast fire. If night before, pie may bread. Hasbes into should be made, read night before. The in in perfect order and for lighting the fire.

BEAUTY SLEEP—hours before midnight forces are in operation most recuperates brightness to the eyes cheek. The difference of a person who habit o'clock, and that of twelve, is quite remarkable system, so evident the clearness and softness of the face as in a person of healthy pitch" by taking 10c before twelve o'clock the beauty sleep of the heaviness of the face which should be and round in appearance distinguishes the pe hours.

THE BEST DRIED potatoes, three half quarts of water. Wash but do not pare them, boil with the hops and one-half hour; well, in with the hop flour in a crock and boiling-hot through. Stir it well, and when pint of good yeast, thirds corn-meal and the yeast in, stir it on a table to dry. It keep six months.

ABOUT LIGHTNING ignorant or reckless have seen a girl of lightning, and running to the window was not abating, was putting herself one would bury to storm cloud was would but the do keep away from the from wires, stovepipe heaters and mirrors, backs, which carry from lightning rods and from metal walls, the fear of lightning so far as it is a thing impression.

