

The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

The Old Catholics in Germany have decided to use the German language instead of Latin, in saying mass.

If it is worth while to have a Methodist Sunday-school at all, let it be a Methodist Sunday-school in fact as well as in name. This means particularly that its text-books and literature shall be Methodistic.—*Nashville Advocate.*

Sydney Smith's definition of Romanism has been sent to the (Episcopal) *Guardian* by "a lay friend" as his definition of Ritualism; "Posture and imposture, bowings to the right and curtings to the left, and a great deal of man-millinery."

A minister, writing to the *St. Louis Christian Advocate* on "Church Needs," says: "A beneficial influence is going out from the city churches, where dancing, theatre-going, and card-playing Methodists are seeking to have 'Ichabod' written on many of our church doors."

W. H. Vanderbilt is reported to be worth \$300,000,000. If this estimate is correct, he is probably the richest man on the globe. That is a big bundle to get through the strait gate! Jay Gould is estimated at \$100,000,000 They ought often to read Mark, 10: 28.—*N. E. Methodist.*

The *Alta Californian*, referring to the late troubles in one of the San Francisco Churches, says with great justice and force: "A Church that does not heartily and wholly believe in and uphold its own proclaimed doctrine is a Church without a soul. If Christianity has any merit, it is the merit of truth, unbending and unyielding. If it has not that, it is a hollow sham."

It is a sad comment on the Churches of Christ that they have to be urged into giving. The motive that ought to be spontaneous in the redeemed soul, born of full love to Christ, is wanting. It can be supplied only by a persistent, hard-faced, weather-worn, unanswerable agent. Thank God for such agents but it is a great pity that they are a necessity.—*Central Baptist.*

We know of nothing more reprehensible in a Christian, and in the end more destructive of Christian character, than the constant study how to get along without giving more than the merest pittance to the support of church services and benevolent enterprises. "Some men's souls," said Douglas Jerrold, "are shrunk within them like dried nuts; you can hear 'em rattle as they walk."—*Morning Star.*

The *Richmond Advocate*, in reference to the election of Bishops at the approaching General Conference says: "Before the election let the General Conference bring out the candidates and make each one go horse-back twenty miles to a country appointment, and send a committee ahead to report whether he ever knew, or has forgotten what the itinerancy means. We dread a sedentary apostleship."

The *London Methodist* says, "The growth of Temperance sentiment in England is one of the signs of the times. There never was a time when so many non-abstainers were disposed to throw their influence against the drinking customs of the country. Public opinion is repairing. Only let Parliament get two or three perplexing questions out of the way and the course will be clear for a measure in regard to temperance."

On the Spartan principle of educating their children not to be drunkards, we may give instruction how to pray by repeating a prayer of Dr. Fulton's last Sunday night. After repeating to the Lord a long conversation he had had with somebody, he continued in this style: "Lord make us more generous. Don't let it seem a burden for a brother to pay ten cents for a hymn-book. Let some one give us twenty dollars for," etc.—*N. Y. Independent.*

Dr. Dix, writing in the *American Church Review* on "The Revision of the Common Prayer," recommends so many additional clauses that the *Guardian* says all could not be included in one volume, while a Book of "Directions" would have to be provided for the due performance of such a system of worship. A writer who has studied the Roman Missals and Breviaries says there are at least three hundred and thirty of these directions,

About eighty Liberals allowed Mr. Gladstone to be defeated in the first skirmish of the session, rather than vote for the admission of Mr. Bradlaugh. It is evident that the Government is placed in a critical position by its determination to make the member for Northampton's claim a Cabinet question. If Mr. Gladstone temporizes he will lose prestige, and if he perseveres he may incur a more signal defeat. In any event, Mr. Bradlaugh is not likely to let the matter rest.—*N. Y. Tribune.*

According to the *New York Tribune* the prize-fight in Mississippi last week demonstrated that the Boston ruffian could strike harder and endure more pounding than the Troy ruffian, and is therefore the greater brute of the two. "No peculiar human quality is displayed in prize-fighting. A man must have physical courage and endurance to be a pugilist, but any bull dog possesses these attributes to a higher degree than the best fist-fighter that ever lived."

The false statements of a London Roman Catholic journal about Father Gavazzi, and copied into the *Western Watchman*, alleging his confinement in a Paris prison for immorality, are exposed by a message from Rev. Dr. H. M. Field, in Rome, who says that Gavazzi has been there for many weeks at his work as preacher and teacher in the theological school of the Free Church, "never more active or more respected." Will the *Watchman* make proper amends!—*Central Advocate.*

Candidates for the ministry in the Irish Presbyterian Church are so few as to excite grave concern among the future. The Methodist Church has a large surplusage of young men for whom work cannot be found in itinerant ranks. Many of these are above the average in gifts. If the Presbyterian Church would allow a more liberal interpretation of its standard it might be able to recruit with advantage its ministerial ranks from the unemployed candidates for the Wesleyan Methodist ministry.—*Christian Union.*

A correspondent of the *New Orleans Advocate*, has this comment touching the exercise of the Episcopal prerogative to an extent that often surprises appointees: "Many good and useful men have outlived their usefulness by being too long in the same field. I used to think it a little hard that I was moved so often and so far, and others left to tramp around a stake until they had literally destroyed the pasture; but I feel to day, after an experience of forty-two years, that the appointments I received, without any suggestion from myself and solely in the exercise of the godly judgment of the Bishop were best for me and the work."

Is crime on the increase in Great Britain? Some are of opinion that crimes of violence tending to the destruction of human life are more frequent than they were a few years ago. There is abundant reason for the question. Beyond question, in proportion as doubt is thrown upon either the reality or the awful import of existence beyond the grave, there will be less and less regard for the sacredness of life on earth. A positive philosophy may be linked with a high morality in those who cultivate it only as a science: but it can lead to nothing short of brutal violence and vice in those who adopt and practice it as an art.—*Methodist Recorder.*

Canon Parker, rector of Burnley, Lancashire, is the patron of his own living. It used to be worth only £100 a year, but now it is worth £3,074, to the person who for the time being owns it. The living has been in Canon Parker's family for generations. The canon is not content with his stipend, and offers the living for sale. The market value is computed to be £28,000. This minister of Christ puts up the souls of Burnley for sale. Now, it does not matter who pays the money—Christian, Jew, Turk, or infidel—the seller cares not. He will deal with any man who will pay the sum he desires—Bradlaugh, even—and the purchaser will have the appointment of a clergyman to this living. This is a crying scandal.—*Christian Union.*

An old minister, addicted to the use of snuff, on one occasion caused great amusement among his congregation by giving out his text in the following fashion:—"Ma freen's, in such a chapter and such a verse you will find it written"—snuff-box produced—"line upon line, precept upon precept, here a little, there an enormous pinch was applied with great unction to one nostril—"and there a little," when the second nostril came in for its share. The habits of the pulpit even in this country are not a little singular. Why can't a preacher be natural? Love, it is said is blind. If it were not so, I think preachers' wives might mend their husbands of many an ugly habit. I have heard of some who try. Try, try again, I say.—*London Methodist.*

CHRISTIAN EDUCATION.

An eminent Methodist writer and teacher, Rev. T. G. Osborn, of the Wesleyan Church, thus properly and clearly defines true education: "The Christian idea of education is simply this—it is the preparatory process by which a man is made ready for the highest service to God and man for which his powers and capacities are fitted."

"I am not sure that the average Christian, or shall I say the average Methodist conscience, is sufficiently alive on this point. [He might have felt perfectly sure of it.] The Master's claim in the sphere of mental endowment, or elsewhere, is for 'mine own with usury.' The Christian is bound not merely to give himself to Christ, but to make the most of himself for Christ, and the duty is not less binding on him with respect to his children also. To get and to give the best attainable education is not merely a concession to respectability but a solemn Christian duty." Here is a strong reason why the church cannot turn over the whole work of education to the civil authorities. Another cogent reason is furnished by Prof. Diman who was quoted in our last article. He grew up in the midst of the much vaunted New England common school system, and to which he was friendly, yet he says: "I advocate a distinctive academic culture, not in place of these [common schools], but in opposition to them, but in alliance with them, to preside over and direct them. I advocate it because scientific training, unless regulated and qualified by a broader culture, can only end in debilitating, instead of enlarging, the spiritual nature; because popular instruction, unless constantly invigorated and enlightened by higher intellectual forces, can move only in a dull mechanical routine. For education must receive its shape from above, not from beneath." This last sentence strikes the key-note of Christian education—the culture receives its shape "from above." "For man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Education, therefore, can never be wholly resigned by the churches to the State. But, to fortify my position more strongly, I quote from another distinguished educator, Prof. T. W. Dwight, whose experience of more than twenty years entitles him to be heard with deference and respect. Speaking of the position and responsibilities of the teacher, he says: "Unlike other artists, the Christian educator is not left to form an ideal for himself; for it stands before his eye in a beauty and magnificence all its own, in the person, life and Spirit of Jesus Christ, who came on earth not simply to die for us, but also, though forgotten by so many, to live for us, and to teach us in such a way, how to live for each other: telling us that except we have his Spirit we are none of his. The whole end, therefore, of all true education is, on the one hand, to make the pupil like Christ in his character and in the style and sphere of his outward activity, and on the other, to qualify him most thoroughly to fill out at all times the complete dimensions of his being with the greatest possible use of his time and strength and opportunities for him. 'Look to Jesus' is to be, therefore, the one bright, radiant, guiding motto of the school-room, as of the church and the household." If more proof is needed, it is at hand, and from no less a personage than the renowned Prof. Huxley, the corypheus of the evolutionists. He says: "I have always been strongly in favor of secular education in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible." Surely these proofs are sufficient. The religious feeling is the basis of conduct, "the essential basis." This skeptic tells us, and even he cannot see how the Bible and its teachings are to be dispensed with. It is just this "utterly" wild and "chaotic state of opinion" that the churches must consider and address

themselves to, that they may bring out of it that steadiness and firmness of moral character, and that true fervor and reverence of religious feeling which form the basis of all valuable work. This they can never do except by holding firmly to their proper educational work. If we will not learn of our friends, let us at least be warned by our enemies.—*Dr. W. W. Bennett in Richmond Advocate.*

A GREAT TEMPERANCE WORK.

Rev. Mark Guy Pearce writes from Bristol to the *London Methodist Recorder*: It is difficult to know by what principles the daily papers are guided in supplying the public with their fare. A political meeting at which the member for Mousehole addresses five adults and three children on the state of Timbuctoo is duly chronicled. If a race-horse have caught cold, or if an old offender is sent to prison for being drunk and disorderly, it is flashed by the local correspondent, and read by ten thousand people next day as the news. It is more than strange that not a single line should have been given in any of the metropolitan dailies concerning a work which has stirred a city like Bristol to its depths; that is likely to affect its political opinion in relation to some matters more than all the speeches of a session; and that has told upon the records of the police-court already, and is telling daily.

Mr. R. T. Booth, of the Gospel Temperance Union, and his friend Colonel Cauldwell commenced their work here on January 15. By January 30 more than twenty thousand people had signed the temperance pledge, and more than thirty thousand persons have put on the distinguishing badge of the blue ribbon. The Colston hall has been crowded every evening by some four thousand people, and not less than two thousand have come together daily at the prayer-meeting from one to two.

The distinctive feature of Mr. Booth's work is that it is directly and avowedly evangelistic. His aim is to set Christ forth as the Great Deliverer of men from this curse; and many have testified that his words have not only led them to become abstainers, but to the salvation that is in Christ Jesus. His addresses and his whole style and manner are simplicity itself. If logic were going to make men temperate, there is logic enough in every village of the land to convince everybody. The columns of our papers daily give us strong reasons enough to have nothing to do with what is the source of such incalculable mischief. Mr. Booth goes straight to the heart of the people in a way that perfectly combines strength and tenderness, and, having stirred them by his appeal, he urges them to immediate decision.

God has indeed done marvellous things whereof we are glad. We have heard of those in the trade coming out of it and signing the pledge; of whole households where not only the father and mother were drunkards, but even the children, all reclaimed. And many of a higher social position have testified to their deliverance from the curse. Brewers and publicans are seeing the hope of their gains sadly interfered with, and ask what these men, who do so expeditiously trouble our city, are going to do for those who will be thrown out of work, and whose business will be destroyed.

This blue ribbon does not represent a new temperance organization. It has been accepted as representing a union of all existing temperance bodies. These by their earnest and steady work have certainly done very much to prepare the way for this great result, as Mr. Booth and Colonel Cauldwell have repeatedly acknowledged; and of them all none has done more than that great red-hot temperance organization—the Salvation Army.

A PLEASANT GATHERING.

On Sunday, January 8th, the friend connected with our Methodist mission work in Naples were gladdened by the presence of one of the members of our Missionary Committee, Alderman W.

M'Arthur, M.P., who, during the week, had returned from a visit to Sicily and Malta, where he had an opportunity of witnessing the progress and requirements of the work of God.

On the Monday evening the ladies of our English congregation invited the friends of our mission amongst the English speaking population of Naples to a meeting in the Upper Schoolroom to welcome Mr. M'Arthur. The room was elegantly and tastefully decorated, and the proceedings of the meeting followed an excellent tea provided by the ladies of the congregation. We were favored with the presence of all the resident ministers of the English Churches, as well as the French minister, the Rev. Mons. Peter. The friends who responded to the invitation (about 150) were the representatives of all the most influential families of all the different Evangelical Churches of the city; and a strange and happy gathering they formed of all nationalities—English, American, French, Italian, German, Swiss, and, amongst others, a Syrian gentleman; nor were there wanting some who, if asked, would have confessed themselves still members of the Roman Catholic Church.

The meeting opened by singing "Come, let us join our cheerful songs," followed by prayer by the Rev. H. J. Barff, the British Chaplain. Mr. J. K. Williamson presided. A brief report of the year's mission was read by Mr. J. Wood. Kindly addresses were delivered by the Revs. Mr. Barff, Landella, Baptist missionary minister; Mons. Peter, the French minister; Rev. Mr. Murray and Mr. Fletcher, of the Presbyterian Church; Mr. Burrows, missionary to the sailors in the Port of Naples; and most interesting was the address given by Mr. M'Arthur in reply to the words of welcome of the friends in Naples. We all, says the pastor, Rev. T. W. S. Jones, feel encouraged and gladdened by the happy moral and spiritual tone of the meeting, and feel happy to think of our mission work as the trying place round which has gathered so universal a representation of the Christian thought and life and sympathy of Naples, once the centre of the Bourbon and Papal tyranny, and in our premises, only a stone's-throw from the palace once the home of the Bourbon dynasty.—*Watchman.*

EMOTIONAL FEELING.

I have a strong conviction that our sermons should be more and more marked by deep Christian feeling. The subject is one of extreme delicacy, without question; for nothing is more odious than an affectation of pathos, and nothing more likely to be resented than an artificial attempt upon the emotions of our hearers. You will not, however, understand me as advocating any thing so hypocritical and abominable, so I need not waste your time in fencing my position. I wish to draw your attention to the suggestion, that the emotion of our sermons is not equal to their information. At this moment, for example, there is lying before me a volume of really able sermons, in which I have not found one touch of natural pathos. The sentences have been carefully constructed; there is no appearance of any word having been hastily adopted; the logic is good; the theology is sound; yet it would almost appear that either the preacher had no heart, or he preached to hearers who had none. Throughout the whole production there is a cold scholastic air; and in the effort after scientific precision the emotions have been quite overlooked. Surely, this is not Christian preaching; it is vigorous and even eloquent talk about Christianity, but the spirit of sympathy, tenderness, and anxious importunity is not in it; the anatomy is good, but where is the loving and earnest life? There is, too, in these sermons a decidedly controversial tone; the preacher is always on the defensive; an evil spirit seems to be looking at him, and constantly threatening an assault; consequently the spirit of criticism is excited in the hearers, and one feels tempted to say, "Well, if he is going to be so desperately logical as all this, we must watch for his tripping." The hearer is never

allowed to rest; his anxieties are stimulated; and even when the preacher ventures to assure him that the ground is safe, he gives the assurance in a tone which suggests that, after all, there is a little reason for uneasiness. In this way the Gospel ceases to be good tidings, and becomes an unprofitable controversy.—*From "Ad Clerum," by Dr. J. Parker.*

"IT WILL LIGHT YOU HOME."

Going two miles into a neighborhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods, where paths diverged, I was provided with a torch of light or "pitch pine." I objected; it was too small, weighing not over half a pound.

"It will light you home answered my host.

I said:

"The wind may blow it out."

He said:

"It will light you home."

"But if it should rain?" I again objected.

"It will light you home," he insisted.

Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, to the way in which doubting hearts would be led safely along the "narrow way." If they would take the Bible as their guide it would be a lamp to their feet, leading to the heavenly home. One man had five objections to the Bible. If he would take it as a lamp to his feet it would "light him home." Another told me he had two faults to find with the Bible. I answered him in the words of my good friend who furnished the torch, "It will light you home."—*Am. Mess.*

"IT IS NO DIFFICULT."

Do you mean that it is difficult to become a Christian. If so, you are completely mistaken. "But I have again and again tried to become one and failed." You have not taken God's way, dear reader, or you would now be rejoicing in the knowledge of sins forgiven. Cease trying to be saved by your efforts; Christ has finished the mighty work, and justice is satisfied. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi: 31.

"I meant that it was difficult to live the life of a Christian." Granted at once. Let me, however, ask, Whether it is easier to serve Satan or Christ? Which is the best master? Who gives the best wages? In himself the Christian is weak and helpless; but He who saved has promised to keep him, and has declared, "I will never leave thee, nor forsake thee." It is far easier to serve the Lord Jesus than Satan.

In serving the devil, dear reader, you have to turn your back on your best Friend, despise or neglect his great salvation, resist his Holy Spirit, trample under your feet the blood of his Son, and rush headlong to eternal ruin. "Choose ye this day whom ye will serve."

DO NOT TAKE AWAY THE KEY.

"There is no use in keeping the church open any longer; you may as well give me the key," said a missionary in Madras, as in the course of a journey he passed through a village where once so many of the natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there only remained faithful the one poor woman to whom now the missionary was speaking. "There is Christian worship in the village three miles off," he added, noticing her sorrowful look: "any one who wishes can go there." "Oh, sir," she pleaded most earnestly, "do not take away the key! I at least will still go daily to the church and sweep it clean, and will keep the lamp in order, and go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church crowded with repentant sinners; the harvest of the God-given faith of that one poor Indian woman (Psalm 126: 6).

OUR HOME CIRCLE.

TINY TOKENS. The murmur of a waterfall A mile away. The rattle when a robin lights Upon a spray. The lapping of a lowland stream On dipping banks. The sound of grazing from a herd Of gentle cows. The echo from a wooded hill— Of cuckoo's call. The quiver, through the meadow grass At evening fall. Too subtle are these harmonies For pen and rule; Such music is not understood By any school. But when the brain is overwrought, It hath a spell. Beyond all human skill and power, To make it well. The memory of a kindly word For long gone by. The fragrance of a fading flower Sent lovingly. The gleaming of a sudden shine On sudden tear. The warmer pressure of the hand, The tone of cheer, The hush that means, "I cannot speak, "But I have heard!" The note that only bears a verse From God's own Word: Such tiny things we hardly count As ministry. The sivers deeming they had shown Scant sympathy; But when the heart is overwrought, Oh, who can tell The power of such tiny things To make it well! —F. R. Haeragel.

OUR MISSION.

We used on Sunday to have three full sermons in the country in those times, the people being determined to get the worth of their money, perhaps. The third discourse upon this occasion, was to the young people; and we were, therefore, pleasantly invited to occupy the front pews. The kindly advice and Christian counsel were certainly worthy of being engraved in letters of gold. We trust they were engraven upon many of our hearts, and that some of us have been better men and women for the faithful words then spoken. But the point around which our story centres was foreshadowed in this: "The young are always generous. Let there be system in your charities. It is not benevolence to give your pennies to any beggar who asks alms of you; but you should rather select from among your own towns-people, persons who are unfortunate and poor, and then be of service to them by your thoughtful kindness. In this way you will establish a Home Mission of your own, and become missionaries in earnest. "Perhaps, while I speak these words, some among you may be thinking of a neighbor who requires not this kind of home aid and sympathy. If so, I'm going to ask you to raise your hands. Do not be afraid. It will be no discredit to you." Pendennis promptly gave the signal designated. The young preacher recognized his former escort, and was evidently gratified at the response. Said he, "If this lad has an object in view you may be sure it is a worthy one, for I happen to know that his heart and judgment are to be respected. If you will all agree to act in concert, I will promise to be one of your number, and see what comes of the effort." The moment church was over we huddled around Pendennis, to learn whom he had in his thoughts when he held up his hand. "I was thinking of Ruth Kemp," said he. "Why her father is the awfulest drunkard out," scoffed Peter, "and her mother is a perfect sloven?" "And Ruth has the hip disease and can never be anybody, any way." "There are more children than you can shake a stick at!" "Do let us have an object that will be interesting," lisped Olive Gay. "I hate to go among filthy, rude people!" "Now look here!" put in Pendennis. "I know these Kemps are a pretty hard set, and that is just what made me think of them. What's the use of going huckleberrying in a pasture where there ain't any huckleberries! If we are going to do good, we must take off our coats, roll up our shirt sleeves and go at it!" "That is the right sentiment," said the minister, appearing in our midst, and holding out his hand in a choery way to Pendennis. Then he listened, kindly and gravely, to all we had to say for and against the Kemps. "Suppose you put it to the vote now, said he. "The best time in the world is the present time." So he put it to vote and the Kemps received the sympathy of the majority; and we went home to think it over and wake up real missionaries.

Directly the Kemp residence became an object of interest to our entire community. It was a novel nothing more or less—and lot one in tea had ever thought of entering it. We had to decide who should be the pioneers in our undertaking. Letta Milton and Olive Gay were selected, so it was their lot to go. After a good many misgivings and discussions as to the best course to pursue, the girls set out with only a few flowers in their hands. Letta said it would not be delicate to let them feel we were making them the object of charity—and she was quite right. They found old Kemp, as the boys called him, asleep on the flat door-sill, with a four-footed companion grunting and rooting around him in the most amicable manner. Mrs. Kemp, who had commenced sweeping the room the moment she perceived the visitors approaching, stirred him up with the broom, and poked him out of the way so that the girls could enter. "Would you be kind enough to let us come in and rest a little, and get a glass of water?" asked Letta, with a bright smile. The woman knocked the cat off a broken chair and pushed it toward her, saying, with a sigh: "I guess you can't rest much here; nobody can." Letta did not wonder she said so, for a place with less home-comfort in it she had never seen. Mrs. Kemp brought a rusty tin-dipper, without a word of apology, and the girls tried to sip a little water from it. Ruth was lying on a flock-bed in the corner, a picture of squalid poverty. Her eyes turned eagerly to the beautiful flowers, and Olive placed them upon her pillow. The child clutched at them with the natural demand for sympathy which finds outbreak in the cry—"mother." The woman's wan face looked almost attractive as she went to the bed and bent over the blossoms. "Ruth is amaz' fond of such things; I used to be, but—deary me!" This was said with a weary shake of the head, as if those days were very far away; but, somehow, there came a softer look into her face after that, and she tried to be kind, in her poor way, to the young ladies, who, in turn spoke pleasant words to her. "We could bring you flowers almost every day," said Letta, going to Ruth and helping her to arrange the blossoms in water. "I dare say there are other things, too, that a sick person would like that we have an abundance of. Books, for instance, and—what else?" "Milk?" asked Ruth, hesitatingly. "Oh, yes, we could send you some every day, if you would like." Ruth broke out into a queer, nervous laugh that made the girls long to cry. It did not sound as if she was used to laughing. "We don't keep a cow now," the woman said, with a long dismal sigh. She haint much of an appetite, Ruth haint; poor critter!" "Mrs. Kemp," said Letta, trying to wink the tears off her long, silken lashes, "you must let us idle girls help you to bear some of your burdens. How do you manage to take care of such a large family?" "It aint taken care of. I suppose some folks think I could do better, but I can't. When I was a girl, I was bright and active enough, and I'm sure I never thought I should come to this. But girls don't know what's before 'em." "Well, I think I know what's before me," said Letta; "I am going to be of some service to you and Ruth. We've got a little sewing society started among the young folks, and if you would let us take your children and sew for them, it would be doing us a service." "I am sure it would be doing me one," said the poor woman, brightening. "It's the first real cheerful word I've heard in many a year. When a poor critter gets stuck in the mud, like me, a little lift goes a great ways." "You would not mind us girls running in and out to amuse Ruth, would you, Mrs. Kemp?" "I would be glad and thankful, miss; I would, indeed!" The next morning Peter went up with a can of new milk, a loaf of white bread, and somebody added a nice new bowl and spoon. When he came back, his eyes looked as red as a beet. "You have been crying," said Olive. "It's none of your business if I have," blurted out Peter. Little by little, we made our way into the hearts and homes of the Kemps, until we made it all over. Then we brought Mrs. Kemp to church in a new dress, and the children to Sabbath-school. We

had the hardest tug with poor old Kemp himself; but when we got the dealers to refuse him liquor, we soon brought him to terms. Such a laugh as we had the day the boys put the pig in the pen, and we coaxed Mr. Kemp to wear a collar. It was hard to say which was the most uncomfortable. Finally the minister went in to pray with the family and comfort Ruth. We asked him to go at the first, but he said "No, not yet." He thought money, and food, and raiment, and kindness were better at the first than exhortations. When he did go, I think the Kemps listened to him as to a friend who had clothed and fed them. We never lost sight of the poor in our village after that delightful experience, and have kept up our Home Mission ever since, and I do earnestly hope there are many young who will become just such missionaries.—Youth's Companion.

STRANGE THINGS IN DEATH.

There are some remarkable things in connection with the death of Rev. C. C. Showers, a local preacher of Bloomington, Indiana, who was suddenly crushed beneath the cars at Greencastle, on the 16th ult. He came up on the noon train of that day from his home, en route for Indianapolis, and thence to different points in Ohio, in the interest of the large furniture factory of "Showers Brothers," the brothers being his own three sons. He came to Greencastle, and having three hours to wait, called on some of his old friends, appearing in better health than usual. He was a hale, active, robust man of sixty-five years. On returning to the depot he had to cross the track. He thought his train was coming beyond the platform, and was walking with his hand to his face as a shield from the snow-storm. It proved to be the down-train for New Albany, and owing to the escaping steam from a near engine, he did not hear the train, and stepped on the track immediately in front of the stowing engine. When about to strike him, he saw his danger, and turned with his back to the train, but in his bewilderment had not time to leap before the iron guard struck him. He was carried thirty-eight feet, caught under the wheels and crushed to death. He lived a few minutes but never spoke. But here is the remarkable part of this terrible affair. On Saturday night, at his home, he had a strange and impressive dream which awoke him. He told his wife, and at early morn went to one of his sons, and related it to him. He also told it in the class of which he was a member. He dreamed that he suddenly died, and a guide escorted him among high mountains until they came to a deep ravine and large cave, into which a great throng of wretched people were entering. As each one entered and was ordered to advance, he fell on his knees and begged for mercy; but a deep and solemn voice would say it is "too late," "too late," "too late," repeating it thrice to each. His guide told him this was the entrance to hell, and that they who entered were worldly Church members, and that the fault was largely owing to the preachers who preached more to please than to save souls. The guide told him that was not his doom, and that he would soon take him to his heavenly home. He was so impressed with this strange bright vision that he spent all day Sabbath in reconsecrating himself to God. On Monday he was to start on his trip, and did so. One of his sons was to go that same day to Louisville, on important and urgent business, to be absent a day or two. The father entreated him not to leave, saying, "William, don't go to-day." "Why not, father?" said the son. He said; "Do not leave home until you hear from me." At this the son promised to remain, and did so. About 5 o'clock that evening he received the despatch telling of his father's death. This is truly strange and by many would have been regarded as superstition before the accident, but surely not afterward. The morning he left home he told his wife he knew not where or how soon he should fall, but for her to be assured that he was ready. On the train he spent most of the time reading a beautiful Bible, which he carried in his valise, and talked long with an old friend, reading and expounding the third chapter of first John, to prove that one could live a holy life without sin. His favorite theme was sanctification, and had been for seven years. He preached it, talked it, and professed the experience wherever he went. Many thought he made his "hobby" too prominent, but surely it was a splendid hobby for such a death. This seems a strange providence. We ask, Could not God have im-

pressed or aroused his mind so as to change just one step, and thus spare his dear servant such a horrible death? Surely he could, and doubtless had done so many times before. If he had, no one would have claimed it as a special providence. There are scores of instances in the life of almost every one where we can see we were as near death, but by some little accident delivered and spared. This occurs so often that we fail to recount them as special providences and favors from our loving Father. Then who can say it was "horrible" to the deceased. The most glorious scenery may have been before him, and the richest melodies of heavenly music may have suddenly fallen upon his enraptured soul. Besides we can see that some great and deep lessons have been forced upon the minds of thoughtful people in two cities, besides upon his sons and daughters, that they may be still more consecrated to their father's God. Here are also important suggestions for both ministers and Church members. He may have slain more sin in his death than in his life. How sweet to be ready every day and every hour! He that is ready to die, is best prepared to live. It is safe to love and trust God. "He doeth all things well."—Rev. J. W. Webb, D. D. in Western Adv.

HISTORY OF A LIFE.

Day dawned within a curtained room Filled to faintness with perfume, A lady lay at point of doom. Day closed; a child had seen the light; But, for the lady, fair and bright, She rested in undreaming night. Spring rose; the lady's grave was green; And near it oftentimes was seen A gentle boy with thoughtful mien. Years fled; he wore a manly face, And struggled in the world's rough race, And won at last a lofty place. And then he died! Behold before ye His nanity's poor sum and story: Life—Death—and all that is of glory. —Barry Cornwall.

MENDELSSOHN'S MOTHER.

Abraham Mendelssohn's wife was a Jewess, Leah Solomon, trained in most orthodox principles, which, however, she held in silent abeyance in conjunction with her husband. The children were reared as Protestant Christians, but at first without the knowledge of the old grandmother, who had cursed and cut off her son Bartholdy on her learning of his abjuration of Judaism. The study of Abraham and Leah Mendelssohn's faces is a most interesting lesson in heredity, the Jewish type of the mother being unmistakable in Felix, but in Fanny and Rebecca being qualified by the more cosmopolitan features of the father. Moses, the grandfather, had the infirmity of being slightly uneven in his shoulders; his enemies pronounced him humpedbacked, but this term is an exaggeration. In Fanny this appeared very slightly, and had to be carefully hidden by her dress. Vivacity and intelligence were marked in all the children, but they were not generally spoken of as so beautiful as their mother, who, though Jewish in type, had small and regular features, and great delicacy of figure. She was musical, but not in the eminent degree of her two elder children; yet she was Fanny's earliest teacher, and conducted her through the most difficult studies of Bach, so that while a mere child she was able to play from memory not only vast quantities of Beethoven's and Mozart's music, but twenty-four of Bach's fugues. Of her just at her birth her mother writes; "The child has a Bach fugue hand"—a fact which her later development only confirmed. She was a lady of romantic temperament, quite unlike her methodical and austere husband. Her youth was spent in a pleasant half-country place in the outskirts of Berlin, and here she nursed her fancies in novel reading, reveries, and music. Her one weakness appears to have been excessive nervous excitability, leading at times to peevishness and to unreasonable demands, but as a rule she held herself well in hand, and was a spring of delight to her household and friends. She was an excellent scholar for those times; she was familiarly acquainted with French, Italian, and English; and for the purpose of enjoying Homer in the original, she learned Greek, but was so afraid of the title of pedant that she concealed this accomplishment. Her remarkable proficiency in languages was inherited by her daughter Rebecca, who was herself a good Greek scholar and a lover of Homer. Leah Mendelssohn also drew beautifully—an accomplishment which Felix received from her, either by inheritance or otherwise, and which was through his life a source of constant pleasure to his friends.—W. L. GAGE, in Harper's Magazine for March.

GRANTED WISHES.

Two little girls let loose from school Queried what each would be. One said: "I'd be a queen and rule," And one, "The world I'd see." The years went on. Again they met And queried what had been; "A poet man's wife am I, and yet," Said one, "I am a queen." "My realm a happy household is, My king a husband true; I rule by loving services; How has it been with you?" One answered: "Still the great world lies Beyond me as it laid; O'er love's and duty's boundaries My feet have never strayed." "Faint murmurs of the wide world come Unheeded to my ear; My widowed mother's sick-bed room Sufficeth for my sphere." They clasped each other's hands; with tears Of solemn joy they cried, "God gave the wish of our young years, And we are satisfied." —J. G. Whittier.

THE NATIVE MINISTER.

The first to welcome us on our landing, at (Bau) was the Methodist native minister, Joeli Mbulu, a fine old Tongan chief. His features are beautiful, his color clear olive, and he has gray hair and a long, silky, grey beard. He is my ideal of what Abraham must have been, and would be worth a fortune to an artist as a patriarchal study. These men (Tongans) proved invaluable helpers. Better pioneers could not have been desired. Men of strong, energetic character and determination, keenly intelligent, physically superior to the average Fijian, and therefore commanding their respect, they had always taken the lead wherever they went; and as in their heathen days they had been foremost in reckless evil, they now threw their whole influence into the scale of good. Foremost among these was Joeli Mbulu, a man whose faith is an intense reality. I have rarely met any man so perfectly simple, or so unmistakably in earnest. He proved himself so thoroughly worthy of confidence that in due time he was ordained a native minister, and sent to take charge of the remote cluster of isles of which Ono is the principal. (April 9, 1877.) Late as it was on our return we went to see dear old Joeli Mbulu, the noble old Tongan minister of whom I have often spoken to you. Alas! his work is well nigh finished. He is greatly changed this week—wasted to a shadow; but his face is perhaps more beautiful than ever, from its sweetness of expression, and the bright look which at times lighted it up just like some grand old apostle nearing his rest. . . . He has been a Christian teacher in Fiji from 1838, amid noise and tumult of war, and in the thick of all the devilry of cannibalism. He has been Thakombau's special teacher, and many a difficult day he has had with him and all his handsome, strong-willed sons and daughters. They are all very much attached to him, and some of them are generally with him now, fanning or just watching beside him. Lady Gordon had sent a parcel of jujubes and acid drops for dear old Joeli, which we took to him. His noble face lighted up as we entered, and he greeted us as was his wont, with holy and loving words. He was perfectly calm, and the grand, steadfast mind clear as ever. But it is evident that he is nearing his rest. (May 7.) Last night there was great wailing and lamentation in Bau, for soon after midnight Joeli passed away, and died nobly as he had lived. He was quite conscious to the very last, and the expression of the grand old face was simply beautiful—so radiant, as of one without a shadow of doubt concerning the home he was so near. No man ever earned the better right to say, "I have fought a good fight, I have kept the faith," and ever was more truly humble. If ever the crown of righteousness is awarded by a righteous Judge to his true and faithful servants assuredly Joeli will not fail to stand in that blessed company. The king and all his family mourn sorely, for Joeli has ever been their true and faithful friend and minister; and many times has he pleaded with the old chief in the long years ere he could be brought to abandon the vile custom of heathenism. The place of burial was a beautiful site near an old church on the neighboring isle of Viva. The funeral procession was a very touching one. One large canoe carried the dead and chief mourners. The old king . . . and nearly all the people of Bau, and from many villages, came in canoes and boats, making a very great procession. Part of our beautiful funeral service was repeated in the rich Fijian tongue (which to my ears always resembles the Italian); and then Joeli was laid beside his old friend and teacher, the Rev. John Hunt, with whom he had shared many an anxious day, and who died here in 1848, at the early age of thirty-six.—Miss Gordon Cumming.

ANECDOTE OF THE LATE LORD JUSTICE LUSH.—One Sunday, on the occasion of the assizes being held in Manchester, Sir Robert quietly walked into Dr. Alexander MacLaren's chapel, and seated himself in the nearest pew. After a few minutes, in came the real owner, who somewhat unceremoniously requested the stranger to find accommodation elsewhere. The service over, Dr. MacLaren sent the judge to meet him in the vestry, and while chatting together the gentleman who had expelled the judge from the pew entered. Ignorant of what had passed, Dr. MacLaren introduced him to Sir Robert. "I have already seen that gentleman," replied Sir Robert, quietly, "and I have no desire to see him again."

OUR YOUNG FOLKS.

A KISS OR A QUARREL. "That makes ten times I have caught it," Emma said, in a satisfied tone. "No, it doesn't; it makes nine times, just exactly as many as I have." This was what Ada said; and she kept her hoop poised in the air while she waited to settle the question. "Why, Ada Brooks! you are mistaken. I have caught that hoop ten times." "And I know you are mistaken; you have caught it just nine times. Hasn't she, Fannie?" "I didn't count," said Fannie. "Well, I did; and it is quite likely I know how many times I have caught a hoop." "And I should think it was quite likely I should know how many times my own hoop was caught." Both girls began to have red cheeks and very bright eyes. Dick, down in the grass at their feet, laughed. "Now you are getting angry," he said, gayly, as though he thought it was fun. "If you were boys, you would pitch into each other and fight it out. How do girls manage these things?" "I don't want to play any more," said Ada, dropping the hoop. "Oh!" said Dick, "I know what girls do: they sulk. I think it is just as nice to fight, and a great deal more interesting. Now you will go off in a huff, and not speak to each other for hours." "What is the use?" said Fannie. "What is the difference between nine and ten, any way?" "The difference between nine and ten, Miss Fannie Mills, is a quarrel between two girls." This from Dick. Then Emma, after a minute of silence, "No, it isn't either; it is a kiss." And she put her arms around Ada's neck, and gave her a hearty one. "Come, Ada, never mind; perhaps I was mistaken." "Maybe I was," said Ada, cordially. "Let's begin all over again." "There, Dick!" said Fannie, in triumph, "that's the way girls manage those things." "Some girls," said Dick. Then he went to whistling.

A FIGHT WITH A WHALE.

Mr. Joseph W. dead, of this city, is now aboard the bark Hercules on a whaling voyage. His ship was off St. Helena on the 28th of October, 1881, from which place he sends an interesting letter to one of his relatives in Poughkeepsie. From it we make the following extracts: "On the 6th of June last we raised whales and got them all in favorable position, when we lowered our boats, and in a short time our second mate struck one. In a few minutes after, the whale caught the boat about in the quarter, and completely chewed it up. Mr. Luce, the chief mate, when he saw our signal from the ship, sent a boat and had the crew picked up, took the line and still had the whale fast. The third mate also came up and went on the whale three times. The fourth time the whale caught and smashed his boat into firewood. The steerer was killed, but the rest of the crew were saved. In the meantime the boats did not dare to go near the wounded whale, but fired at it from a distance with guns. About this time we received help from a ship called the Milton, which sent two boats to the rescue, for we were in a very weak condition. Before you could hardly think it possible, however, the Milton's boats were both mashed, and their crews swimming in the water. They were soon rescued by our boats. The boats hung about the whale until dark, when we cut the line and let the huge monster go. The next morning, however, we saw him again, and took another hold of him, and about 5 o'clock in the afternoon we succeeded in dispatching him. It was the largest whale taken in this section for many years, and made us 150 barrels of oil. Its length was 60 feet, and jaws 19 feet."—Poughkeepsie Eagle.

THE SUNDAY SCHOOL.

MARCH 5.

CHRIST STILLING THE TEMPEST.

Mark 4. 35-41.

Christ taught his disciples in a wandering school. He led them to a stormy lake to teach them fearlessness. And those that hope for a business in Christ must be willing to take their lot with him and run the same risks that he runs. One day boldly and cheerfully put to sea in Christ's company—yet, though we foresee a storm.

In the ship.—In Mark 3. 9, we are told that one had been provided for Christ and his disciples by Christ's direction, and it is there described more definitely as a small boat. That it was propelled by oars is evident from John 6. 19.

A great storm of wind.—The Sea of Galilee lies six hundred feet below the level of the Mediterranean. The snowy peaks of Lebanon are directly to the north. The heated tropical air of the cold and heavy winds from the north, which sweep down with great fury and in sudden storms, through the ravines of the hills which converge to the head of the lake, and act like gigantic funnels, beat into the ship.—In the wild roar of the wind, and blinding torrents of rain and the thick darkness of the hurricane cloud which blotted out the stars, and the dashing of the sea which broke over them each moment, even bronzed sailors, like the Twelve, lost their presence of mind, and were filled with dismay.

He was... asleep.—Why does the Lord so often sleep amid life's storms? (1) To unfold our impotence. (2) To rouse our faith in his power. (3) To lead us to pray for help. (4) To the praise of his name. Storms, outward signs of weakness, not strength, in nature; against fever, germ of death, nature convulsively struggles; a clear conscience may even yawn asleep quietly. Psal. 48. On a pillow.—The coarse leather boss of the steersman's seat, at the end of the boat sufficed for a pillow, and presently he forgot in deep slumber the cares and labors of the day. Under the mild skies of Palestine it was no hardship to sleep out of doors, wrapped in the cloak answering to the modern burnoose. They awake him.—We behold in him exactly the reverse of Jonah; the fugitive prophet asleep in the midst of danger out of a dead conscience, the Saviour out of a pure conscience; Jonah by his presence making the danger, Jesus yielding the pledge and the assurance of deliverance from the danger.—And say unto him.—Matthew's report is, Lord save us, we perish; Mark, Teacher, earnest thou not that we perish? Luke, Master, we perish. It may be also, that when many were calling upon him, all these may have been said, one by one, another by another.

Rebuked the wind.—The command was addressed to both wind and wave, and both obeyed. The stopping of the wind might have been thought an accidental coincidence, for these sudden storms cease as suddenly as they arise. But it always requires time for the sea to subside; here the calm was instant. With respect to the fact itself, it exhibits Christ as the Lord of nature in a new aspect, and as calming and pacifying its throes and convulsions. Sin, which in its fearful effects disturbed even the physical portion of existence, is thus represented as overcome by the Prince of peace in the most various forms of its manifestation. Isa. 9. 6.

Why are ye so fearful?—This trust they may have been prevented from reposing in him by the fact that he was sleeping; but this could only prove the weakness of their faith in limiting his power to a wakeful state. Ye have no faith.—According to Matthew he characterizes them as "little faith;" according to Mark he asked, How have ye no faith? according to Luke, Where is your faith? The spirit of the rebuke is the same in all the accounts; very probably neither has preserved Christ's exact words.

They feared.—Matthew says, The men feared, which afford interesting hints as to the men who were in the ship besides our Lord and his disciples. But there is no indication that there were any other men. They expected, indeed, that he would save them; but they were overwhelmed with the majesty and ease with which he issued his orders to the elements, and at the submission with which they, like living intelligences, are hushed by his word. Such a miracle, wrought before those to whom the terrors of the lake were the highest natural danger, was best adapted to convince them of his power to save the soul. By it he also taught a lesson of faith, and warned against unbelief as well as attested to the mere lookers-on his divine power. All his miracles are displays, not only of power, but of love to lost men. The ship in the midst of the sea is an emblem of the Church in the midst of the world. We ought to expect to meet with tempests in the Church, and to see it covered with waves. The waves of heresy toss it from without; but the corruption of manners within, like the water which beat into the ship, puts it in much greater danger of perishing.—Quærel.—Carrying out this allegory we may observe (1) Christ's presence does not prevent our sin of life from being endangered; but if he is with us it cannot be wrecked (2) Our unuttered, but often heartfelt, reproaches of a seemingly indifferent Christ, "Carest thou not that we perish?" are always unjust. (3) To timid disciples, who imagine, because of sudden and serious storms, that all is lost for themselves, their children the nation or the Church, Christ still says, "Why are ye fearful? How is it that ye have no faith?" (4) He does not al-

ways bring the help he might, nor as soon as he might. Compare Mark 6. 48; John 11. 6. But he asks us to trust him alike when he comes and when he tarries, when he seems to be watching and when he seems to be sleeping.—L. Abbott.

CRANBERRIES.

Mr. Nathan Crosby, a large cranberry grower at East Brewster, on Cape Cod, tried the experiment of raising cranberries on upland, on a small scale at first, on the soil of an old worn-out pasture. The vine took root and grew finely. Later he gave a non-resident \$40 for a five-acre lot of the same kind of land, and in three or four years had the whole lot set out, and soon the ground was covered with vines. I visited the field a dozen years ago, and was surprised to see such thrifty vines on such a dry lean soil. Nine years ago last fall I think Mr. C. wrote me that he had just gathered forty barrels from that lot of the finest berries that he ever raised. They had more pulp than those which were grown on bog land. That season cranberries were worth \$10 per barrel. Many people now grow cranberries in their gardens and do well with them.

USEFUL HINTS.

A good microscope may be made by boring a small hole in a piece of tin and filling it with one clear drop of the balsam of common fir. It will magnify 75 diameters.

Never carry scissors or a crochet needle in your pocket without taking the precaution to put the point of the scissors in an empty spoon; and the needle can be inserted in a cork.

A great deal of time may be saved if knee-pads are made for children who creep, or who, in playing, are upon their knees much. Take pieces of heavy cloth; cut them to fit the knee; make them as thick as you please; and then on with tapes or fasten them with rubber bands.

A horse's hoof is of the same nature as horn. If you desire to know the effects of applying a hot shoe to a horse's hoof, place your comb on a hot stove for a minute or two, then let it cool and see how easily it will break. A hot shoe makes the hoof brittle instead of tough.

Dutch fishermen kill their fish as soon as they take them from the water, preventing them from dying slowly and having their tissues softened. "The superiority of the flavor of the fish killed by Dutchmen, when compared with those which die slowly in French markets, is," says M. Banne, "very marked."

The baby's night gown should be white flannel. The red flannel many mothers fancy may poison the skin. The old-time red dyes were well enough, but the present red should not be worn next the skin by either old or young. They are particularly mischievous to the delicate skin of our little people. All the modern dyes are poisonous.

Many persons have calla lilies, but complain of their slow growth. To promote the growth and have them bloom luxuriantly, they must be in large pots, with rich earth, set in saucers holding a pint or more. Every morning fill the saucers with hot water. The roots will draw it all up by evening, and you will be surprised at their rapid improvement.

A favorite style of putting up butter in California is to make it in two-pound rolls and wrap in thin muslin. In shipping East, a new, stout oak barrel, iron-bound, is taken, and a large canvas bag made to fit the inside; then the rolls, covered with thin muslin wrappers, are packed in upright layers, the head put in place, and the barrel filled with brine until the rolls are entirely surrounded with the pickle. Better thus treated will make the journey to New York without deterioration in flavor.

To destroy the black-points, flesh-worms, or comedones, which are found on the face, and especially near the nostrils, Dr. Unna prescribes the following: Kaolin, four parts; glycerine, three parts; acetic acid, two parts, with or without the addition of a small quantity of some etheral oil. With this pomade the parts affected are covered in the evening, and if need be during the day. After several days the comedones can be easily pressed out of the skin. Bandaging with vinegar, or lemon-juice, or diluted hydrochloric acid, has much the same effect.

INFORMATION.

TOOTHACHE.—Do you suffer with it? Go by a bottle of Perry Davis' Peppermint and find relief in the twinkling of an eye—for Toothache it is a specific.

CRUMBS OF COMFORT.—Ear ache, tooth ache, head ache, neuralgia, and deafness can be instantly relieved and finally cured by Johnson's Anodyne Liniment. Get a bottle and read directions.

The editor of an agricultural paper says there is absolutely no cure for hog cholera, but that Sheridan's Condition Powders given occasionally will certainly prevent it. Be sure to get Sheridan's. The other kinds in large packs are trash.

ALLEN'S LUNG BALSAM.—Is the great modern remedy for Coughs, Colds, Consumption, Asthma, Croup and Bronchitis. It is recommended by Physicians everywhere, who are acquainted with its great usefulness.

THE STOMACH AND BOWELS.—The slightest derangement of these vital organs must be attended to at once. Drays are dangerous. Dr. L. R. HERRICK'S SUGAR-COATED VEGETABLE PILLS are a sovereign remedy for all such ailments. They never fail. Ask for them. They are sold everywhere.

JOSEPH A. EVANS, at Clifton, N.B., thus writes to M. Fellows: "I believe, under kind Providence, that Mr. Fellows' Compound Syrup of Hypophosphites has been the means of restoring both my wife and daughter. The latter, from Tubercular Consumption, and I hope the afflicted will avail themselves of its use."

DAVIE'S INSTANTANEOUS MUSIC for the Piano or Organ, by which any child or person can play any of the popular airs by note at sight without study, previous practice, or even musical talent. Seven pieces of music with instructions mailed to any address on receipt of \$1. Catalogue of tunes mailed free. Agents wanted.

DAVIE'S MUSIC CO., 224 lm P. O. B., 211, Amherst, N.S.

Paralysis. My son, aged fifteen years became affected with a weakness of the limbs, which first began to manifest itself about four years ago, gradually growing worse until he became unable to walk and a complete loss of physical power was threatened despite the best medical treatment. In this condition about two years since we tried Graham's Pain Expectorator, using about three bottles, and within four months he was completely restored to health and strength, which he still retains. WILLARD EVERTS, Augusta, Greenville Co., Oct. Aug. 1878

AN ONLY DAUGHTER CURED OF CONSUMPTION. When death was hourly expected all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of CONSUMPTION. His child is now in this country enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two three cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address, CHAS. DOCK & CO., 1032 Race St., Philadelphia, naming this paper. Jan 13.—16ina.

IN THIS PRESENT AGE, when the life-battle is so fiercely fought, and when upon even the strongest the tug and stress of it tell so heavily, how necessary it becomes for us to provide for the keeping up of our reserve stock of mental and physical stamina by the use of such a nerve-tonic and vitalizing agent as ROBINSON'S PROSPEROUS EMULSION OF COD LIVER OIL WITH LACTO-PHOSPHATE OF LIME! Its gently stimulating and nutritive-tonic properties supply the materials, and assist Nature in her efforts to keep up with the exhaustive demands upon her reserves. Prepared solely by HANINGTON BROS., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. firm

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

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lambeag and any kind of a Pain or Ache. "It will set surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

A POSITIVE CURE FOR DYSPEPSIA. From Abram Mead, of Littleton, Mass. "I have for several years suffered severely with Dyspepsia, accompanied by weakness and nervous irritability, which made life a burden to me. Nothing but the simplest nutriment could remain in the stomach without pain, sourness and windy evacuations, uncomfortable feelings in the head, bad taste in the mouth, catarrhal symptoms, inactivity of the liver and bowels, piles, general debility and a nervous state of extreme susceptibility, made up a diseased condition rebellious to ordinary medical treatment. By advice of an eminent physician of Boston, I commenced taking PERUVIAN SYRUP; at once I began to experience all these bad feelings have left, my health is restored, and I enjoy life as well as ever. Most cheerfully do I recommend PERUVIAN SYRUP." Sold by dealers generally.

THE HORSEMAN'S FRIEND FELLOWS' LEEMING'S ESSENCE.

For lameness in horses, stands pre-eminently above all other preparations used by horsemen as a remedy for splints, spavins, curbs, Kingbone, Sidelone, Strains of the Back, Sinews, Hock, Knee Fetlock, Pastern and Coffin Joints, etc. Every well regulated stable should keep a supply of the ESSENCE on hand.

READ THE FOLLOWING CERTIFICATES which are genuine, and the parties will be happy to furnish any information by mail.

St. John, N.B., October 27th, 1881. MESSRS FELLOWS & Co.: Dear Sirs.—FELLOWS' LEEMING'S ESSENCE is without question a great remedy for most cases for which it is prescribed. I have used it successfully for a series of years and I know of many others who speak of it in the highest terms as a most efficient cure for Kingbone, Spavins, Strains, etc. A. PETERS, Proprietor of the Victoria Livery Stable, St. John, N.B.

St. John, N.B., July 8th, 1881. MESSRS FELLOWS & Co.: Dear Sirs.—I willingly bear testimony to the efficacy of FELLOWS' LEEMING'S ESSENCE as a cure or helper in very many cases of Splint, Kingbone, Spavin, Strains of the Back, Sinews, Saddle, Fetlock, Pastern and Coffin Joints, etc. Every horseman should have a supply of the ESSENCE in his stable. S. T. GOLDING, Livery Stable, St. John, N.B.

St. John, N.B., Jan. 18th, 1882. MESSRS FELLOWS & Co.: Dear Sirs.—I have used FELLOWS' LEEMING'S ESSENCE for several years past with great success, and therefore most cheerfully recommend it as one of the very best remedies in use in all cases for which it is prescribed. J. B. HAMM, Proprietor of Livery and Sale Stables, St. John, N.B.

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SPAVIN CURED. St. John, N.B., Jan. 6th, 1880. Dear Sirs.—In regard to your favor of a few days ago, I would say that about one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same without any effect, and he became very lame. A friend of mine recommended FELLOWS' LEEMING'S ESSENCE as being the best remedy in the market for all lameness that horses are subject to. Yours truly, THOMAS F. FRY

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CARD. The Subscriber is about to engage in the practice of Dentistry at Halifax. His rooms will be at No. 70 Granville St., over the office of the Hon. Dr. Parker, where on and after the Tenth of January he will be prepared to make appointments. J. E. MULLONEY.

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THE WESLEYAN
FRIDAY, FEBRUARY 24, 1882.

DEATH OF THE REV. EGERTON
RYERSON, D. D.

The report of the death of Dr. Ryerson, which reached this city on Monday last, finds confirmation in later despatches. For several months this venerable minister had been ill, but his friends had cherished a strong hope of his recovery with the approach of spring. This hope was extinguished by his somewhat sudden death at seven o'clock on Sunday morning at his late residence at Toronto.

The record of Egerton Ryerson's life can scarcely be outlined in an ordinary newspaper article; scarcely indeed, could it be compressed with justice within the limits of a single volume. Whoever may give it to the public must give with it, to render it thoroughly intelligible, the principal chapters in the ecclesiastical and educational history of Ontario, and must be prepared to trace the influence of his work far beyond Canadian boundaries. He was not simply a prominent Methodist preacher, but one of those vigorous men whose presence must make an impression on national life and whose names must take an unobscured place on the page of history. From his loyalist father he inherited the fearlessness for which the father had been noted, and from his mother, those rich natural endowments to which her true piety had given additional beauty. Previous to their departure from New Brunswick in 1799 the parents and elder children had met at Margerville the early Methodist itinerants, whose teachings were not lost upon them. Other Methodist itinerants soon met them in their new Canadian home, and one by one, to the great grief of the staunch Episcopal father, the elder sons, and Egerton, who was born in Ontario, fell into line with them, to become in due time recognized Methodist leaders. Almost immediately Egerton Ryerson stepped into the front ranks. When it became known that the unanswerable reply to Bishop Strachan was from his pen, his father, a Tory of the old school, cried out "We are ruined," but the Methodists saw in the mere youth the man who was to lead them on to victory in the struggle for their rights. How long and tedious was that struggle, how it led him into conflict with even the strong men of English Methodism, and how he overcame, living to be acknowledged as the man who had been instrumental above others in securing that equality which happily marks the different ecclesiastical organizations in Canada, cannot here be told. It is pleasant to know that the tributes of Canadian Methodism to her eminent son were not of a post-mortem character. Almost every honor she could give was conferred upon him. He represented her interests in England and America, and when all the churches in British America were formed into one extensive organization he was elected the first President.

To the general public Dr. Ryerson will be more widely known by the services rendered during the thirty years in which he served as the Chief Superintendent of Education in Ontario, and by his working out of a system of public schools which commands to this day the admiration of educationists in every land—a feat all the more remarkable in view of the comparatively limited advantages of his early life, and of the very early age at which he entered the Methodist itinerancy. The work of his late years—his "Loyalists of America"—will also tend to keep his name in long prominence before the Canadian public and the world.

A few years ago the ministers of the Maritime Conferences heard Dr. Ryerson's speak of some of the stirring events of his life, but were more deeply thrilled by his clear and explicit statements of abiding confidence in Him to whom he had given himself in boyhood. "We have not yet heard of his departing hours; but he no doubt passed hence in that same glad confidence of hope.

A SAD RISK.

In the Rev Dr. Dix, of Trinity Protestant Episcopal Church, New York, Mary Tador, popularly known as "Bloody Queen Mary," finds an apologist. Many Ritualists have spurned the appellation of Protestant; but Dr. Dix goes further and justifies the conduct of the wretched woman who gave permission to Roman Catholic dignitaries to burn to death at the stake great numbers of the noblest men and women England ever knew. In relation to a page of history at the recital of which, even yet, men's blood runs chill, Dr. Dix, an Episcopal clergyman, in his "Lectures

on the Prayer Book of Edward the Sixth, can calmly say: "Doubtless those were bloody days, but there are operations which must be performed to save life, and when capital operations are performed blood must run. One thing is plain. It was the temporary restoration of Romanism for some six years, under Mary Tudor, that saved the Catholic religion in England."

Such words must startle those Evangelical members of the Episcopal Church who both in England and America still seek shelter under the trembling roof of a communion in which such teachers occupy the high places, and without the slightest possible chance of removal. For these evangelical members themselves there may be little danger, but do they never tremble for their own children and those of others whom they by precept or example keep within the range of such teachings. Among these Ritualists, as an ally of Romanism, is making its greatest efforts and winning its greatest conquests. An English catechism, in use in some at least of the Anglican Sunday-schools of Newfoundland, came under our notice not long since, but its most ultra teachings are excelled in a catechism prepared not long since by this same Dr. Dix, and in use we believe in the school connected with his church. However strong their attachment to the Church of their fathers, can intelligent men and women hereafter justify themselves for the exposure of their children to influences which they dread as eternally destructive. While they hesitate between attachment and duty, the mischief is being wrought. There is reason to fear that there is too much truth in the statement of an English Ritualistic paper that the sons and descendants of many leading Evangelicals have come over to its party, including two grandsons of Simeon, a son of the late Canon Dale, the eldest son of Lord Shaftesbury, a son of the late Canon Miller, a son of Canon Moore, a son of Bishop Doocles, and the son and heir of the Earl of Cavan.

HALT OR ADVANCE? WHICH?

The circular of the Committee of the Board of Governors of Mount Allison, found in another column, needs no comment. Its statements are clear, and its tone manly and confident, altogether befitting men who have put their own shoulders to the wheel before calling upon others to help them.

We are not surprised to hear that almost tearful expressions of thankfulness were observed when the announcement was made at the recent meeting of the Board of Governors that the proposed additional endowment of Fifty thousand dollars had been completed. The doxology would have been in order at that moment, unless, indeed, silence may permit that deeper worship which whispers directly to the Throne, "Not unto us, O Lord, not unto us, but unto thy name be the glory." Several causes conspired to awaken thankful emotions at that moment in the minds of men committed to the principle of education under Christian auspices. A critical period had been reached. One by one financial props had been removed until they seemed to bear on certain quarters the taunt of weakness. Yet these months of suspense had not been in vain. At their close they learned that there are Methodists in the Lower Provinces who are as generous as those of the neighboring Republic, though they shrink from that publicity which is elsewhere given to the names of similar donors; and they also found that through this generosity they were placed in a more fortunate position than that occupied previous to the withdrawal of the last Provincial grant.

At the same time there were reasons why mutual congratulations should be few and brief. A short distance from the place of meeting lay the ruins of the Male Academy, which itself had been a proof of the intention of the Methodist Church to perpetuate the work begun by Charles F. Allison. The re-erection of this Academy was a matter demanding immediate attention. Was it an act of daring to include in the same glance the building called by courtesy a college and to speak of a successor to it worthy of the Church, of the members of the Faculty of Mount Allison, and of the students whose names have been enrolled there? We grant that there was daring in the act, but such daring as proceeds from inspiration. It is in these moments of thanksgiving that the inspiration to do great things comes down upon mortals. In view of our weakness Heaven may permit high impulses to reach us indirectly or by communion with other minds, just as out of sympathy for us, the rays of light are permitted to greet us through the softening influence of the atmosphere, yet both alike come from the great, uncreated

Source. We are not careful to answer the world's doubts in this matter. At a period for thanksgiving we look up from noble hearted laymen to Him who gave them power to get wealth and then the disposition to lay a portion of it at the Master's feet. And when such men, after having studied the situation with practiced eye, and having given largely of their personal substance, instruct a committee to send forth such an appeal as meets our readers to day, we recognize an influence which is higher than human.

In one of the best papers read at the Ecumenical Methodist Conference, Mr. T. G. Osborn defined the "Christian idea of education" to be simply this: "It is the preparatory process by which a man is made ready for the highest service to God and man for which his powers and capacities are fitted." Our Educational Board accepts this definition and, believing that this preparatory process does not end at the close of a lad's academic career, asks the Church to place in its hands the means to provide such buildings, such apparatus, such a library and such an endowment as shall enable it to lead along our young men and any others who may choose to avail themselves of the same advantages, until fully prepared for their life service. Are they asking too much? Is not the hope of a Church in its young men? On this subject some extracts on our first page from a paper by Dr. W. W. Bennett, of Randolph-Macon College, Virginia, are well worthy of attention.

Is a new college needed at Mount Allison? We only reply, "Go and see." While there for a day or two last spring, at the close of the term, one question possessed the writer for which he has never yet found a solution. To this day he has been unable to ascertain how, with only an apology for a College building, Mount Allison had been able to send up to the degree examinations of the Halifax University the young men who acquitted themselves with such honor. If her faculty and students have won a good reputation at home and abroad, the Church from whose college they have graduated can not congratulate herself upon any special generosity in aiding them in their work. It has been said that her numbers have not been sufficiently large to warrant further expenditure. In reply to this, it may be said that her numbers will continue to be small while the Methodist Church in the Lower Provinces continues to put such a strain upon the 'loyalty of her rising young men as she is just now doing. But let our people—the few have only been yet appealed to—give our Educational Board proper buildings, establish scholarships, provide suitable furniture and apparatus for the several departments, and future generations will see in the achievements which have already given such satisfaction only the essays of her childhood.

DR. J. P. NEWMAN.

A good deal of speculation has been indulged in by the American religious press in reference to the action of Dr. J. P. Newman, one of the recent delegates to the Ecumenical Conference. The religious opinions of the Doctor it is well known are unchanged, and yet he has for the present taken charge of the Madison Avenue Congregational Church, N. Y. The *Christian Advocate* attempted to explain matters for him, but the editor of that excellent paper remarks that an intelligent layman after having read the explanation said that "it reminded him of a clock that was very much out of order. A friend of its owner said to him, 'There's no use in having such a clock as that; you can't tell any thing by it.' He replied, 'O, yes, I can. When the hands point to twenty minutes to seven, it strikes twelve, and then I know it is half past six.'

The N. Y. *Methodist* seems to have been more fortunate. It says, quite confidently, "We can place the Doctor with a degree of precision. We heard the prophecy that he will remain a Methodist minister and also remain acting-pastor of the Madison Avenue Congregational Church. The key to this apparent contradiction lies in the fact that, though under many disabilities, a Methodist local preacher has a few privileges. Dr. Newman will (we believe) simply ask for a location, as Dr. Abel Stevens did last spring. Like Dr. Stevens, he proposes to devote himself to literary work—this he has frequently stated. But the neglected and unemployed local preacher is at liberty to use his talents according to his judgment. The editor of the *Methodist* feels so sure of this forecast that he ventures to welcome Dr. Newman to the ranks, and to congratulate his local brethren on this addition to their body."

THE IRISH MINISTERIAL WORK.

No part of the great Methodist field has done so much to enrich other sections as has Ireland. A few years ago a young Methodist minister belonging to the Irish Conference said to the writer, "So many of my people have crossed the water to America that my heart goes thither after them." That minister's name now often appears with honorable mention in our American exchanges, as a member of an American Conference. A few weeks ago we gave our readers an extract from a letter from the Rev. Dr. Crook, associated with Revs. John Ker and Oliver McCutcheon as a deputation to America, in which it was said that "the county Fermanagh alone has contributed as many as would fill any Methodist church in Ireland." In reference to this statement the Rev. Thomas Forde writes to the *Methodist Recorder*:

Will you kindly allow me to lay before your readers a few facts in connection with my own experience of the losses sustained through removals and emigration to other lands, principally to America, on one of the Fermanagh circuits for the past eighteen months. During that period from the Churchill congregation, amongst which I principally labor, we have lost upwards of forty regular attendants; from our small Sabbath school in the same place four of our principal teachers; from our leaders' board three leaders; from our class-meetings a considerable number of faithful members. During the past few weeks God has given us a marvellous outpouring of the Spirit in Churchill and Coystown. In the latter place alone upwards of 150 persons, come to years of maturity, have professed conversion, where a few weeks since the whole congregation with very few exceptions, were "as without God in the world," yet alas! as I write this, five entire families of our principal people are on the eve of their departure to other lands. All these are members of one small congregation, and nearly all in some of those families are members of Society. Truly, it is ours wearily to see, joyously to see the appearance of an abundant harvest, but the reaping is not ours.

How a man may drift is sadly seen in the case of George G. Milne. At the beginning we believe a Methodist, he became pastor of a small Congregational church in Brooklyn. Thence, with some misgivings on the part of the people left his opinions should not be advanced enough, he was called to Chicago as the successor of the Unitarian Robert Collyer. Recently, he offered to resign the pastorate on the ground that his opinions were more liberal than those of the church. The church requested him to stay and preach what he pleased, but when he entered the pulpit to state his disbelief in the existence of the Deity and the personal immortality of the soul they learned that they had been unable to keep up with him, and requested him to resign. The case has its sad and also its satisfactory aspects. It is sad as an illustration of the length to which a man may go when once he loses himself from his old moorings, but satisfactory as a proof that while a great deal that was once thought essential in religion has been pared away in recent years by so-called Liberals there is a point beyond which some at least of them cease to use the knife. The congregation of Unity Church, Chicago, might well ask, if there is no heaven and no conscious life hereafter, where is the use of pulpits and preachers?

In the *Moncton Times* of Monday, which reaches us almost too late for notice this week, a column and more is devoted to our brief note of last week. As we then said, we are too far from Moncton to endorse Mr. Hemmeon's action in every particular, but it seems to us that any effort on the part of any citizen, whether clerical or lay, to repress profanity should have met with more encouragement from the *Times*. Instead of what we should have been glad to see we can only mark a disposition to magnify the importance of what may have been an indiscreet act on the part of one who aimed, we are told on good authority, only to do right. We are no less at a loss to find a satisfactory explanation of the treatment of the Rev. Mr. Duncan. The *Times* takes care to couple with Mr. Hemmeon's letter the one which Mr. Duncan regarded as a letter few respectable newspapers would publish, and then itself pronounces both to be "objectionable, almost disgraceful in fact." Why then, in view of such an admission, amounting to precisely what Mr. Duncan claimed for one of the letters, should the *Times* hold that gentleman guilty of an attack upon that paper? If the *Times* be thoroughly in sympathy with the advancement of good morals in Moncton, its way of showing such sympathy seems somewhat strange.

No items find more ready insertion in our columns than those which tell of conversions, and accessions to the Church. Yet a glance at these notes of transactions which cause joy in heaven will sometimes cause anxiety here. Do the brethren who report these conversions and the churches to whose care the converts are intrusted interpret aright their responsibility? "When should the education of a child begin?" the Queen is once said to have asked Baron Stockmar, a trusted adviser of herself and the Prince Consort. "The day it is born, Madam," was the Baron's reply. A similar statement is perfectly true in relation to the child of God. These early weeks in the Christian life are determining to a great extent their subsequent religious life. Let them not be neglected. Give them a hearty welcome. Remind them that temptation is only sin when entertained. Do not expect too much. Point out progress as absolutely necessary to life. Chide any mistakes gently. Set them at work in some department of church effort. And set before them not merely as a necessity, but as a glorious privilege, that inward holiness which is at once the secret of happiness and the source of power.

A part of the census returns for 1881 has been laid on the table of the House of Commons. The *St. John Telegraph* remarks: "It will be seen from them that the total population of Canada in April, 1881, was 4,324,810, or 26,000 less than the figures given in the preliminary statement issued in August last. The falling off is in the North-west and in British Columbia. All the older Provinces, except Nova Scotia, are found to have more people than the first count indicated and in the case of that Province the population is only reduced by 13. New Brunswick has 104 more people than the first count gave her, Prince Edward Island 1,110 more, Quebec 558 more and Ontario nearly 10,000 more. Manitoba too has gained upwards of 16,000 on her first count and can boast of 66,000 inhabitants according to the census, a number which will no doubt be doubled before the close of the present year." The publication of the denominational statistics will be awaited with great interest.

"Principal Tulloch," says the *Presbyterian Witness*, "in recent letters speaks of the condition of the Universities of Glasgow and Edinburgh as a scandal and a disgrace, they being attended 'by mobs of boys, 'mobs of lads,' some of whom after going through the B. A. course and getting their degree cannot read the Greek New Testament? Professor Ramsay of Glasgow energetically disputes Principal Tulloch's statements. The Principal in return scolds the Professor in a tone by no means celestial and asserts that his views are endorsed by Professor Blackie of Edinburgh, and that they were virtually expressed by Dr. Chalmers sixty years ago. Both disputants agree that reform in some points is called for." Such statements lead one to ask whether distance may not have lent enchantment to the view. They also suggest whether "small colleges" may not have some special advantages as well as disadvantages.

The large number of persons who have at times called in question the wisdom of some provisions of the code of ethics by which physicians are governed, will be glad to learn of a step in advance taken by the Medical Society of the State of New York. That body has decided that its members may meet in consultation "legally qualified practitioners of medicine." It is further said: "Emergencies may occur, in which all restrictions should, in the judgment of practitioners, yield to the demands of humanity." The "demands of humanity" cover a great deal of ground. Many question whether they have always had their due weight in medical circles. "Under this process," says a New York paper, there will be no good reason why an allopathic practitioner should put on his hat and coat and leave a house because a homoeopathic doctor has put his head into it."

A number of departmental reports and reports of benevolent and philanthropic societies have been received. Notice will be taken of such of these as opportunity will permit. Some letters have also to be reserved for future publication. Friends will pardon us when inserting revival news, if, for the sake of brevity, we omit all such phrases as "Backsliders have been reclaimed," "The church has been quickened," "Pray for us," "To God be all the glory." All this is accepted as a matter

of course. Apart from this, "stock phrases," however good, add nothing to the force of conversation or writing. The late Rev. Dr. DeWife, on going to the English Theological Institution, resolved to avoid their use as much as possible. Their absence, it will be remembered, did not at all lessen the charm of his conversation or preaching.

Before this paper can reach the hands of many of its readers the vote on the Scott Act will have been taken in St. John. To say that the decision of the citizens of that place will be looked for with interest is scarcely necessary. We have noted with pleasure the course pursued by the Methodist ministers of St. John. The address of a circular to the various localities where the Act had been accepted, and the issue of a paper containing a condensed report of the replies received, with a recommendation to the voters of the city to support the Act, seems to us to have been a wise course of conduct. The several churches, too, have been opened to the advocates of the repression of intemperance.

In a Southern Methodist exchange, under the head of "The Church at Large" in heavy type, a pastor of the Louisville Conference informed the seventy-five thousand readers of that paper that "just before our Conference met last fall, Sister Evans, the ever true and faithful friend of the preachers, raised the money, and purchased and made me a present of a nice suit of clothes and a pair of boots. Miss Jennie and Irene Eaves, also true friends of the preachers, raised the money, and purchased and made me a present of a nice overcoat." Was it necessary that the "Church at Large" should be informed of these facts?

As an evidence that Christianity is overcoming the mighty power of cast in India, the missionaries of the Madras Mission report that in one Church twelve, in another eight, and in another six castes are represented among the members.

[CIRCULAR.]
EDUCATIONAL.

To the friends of the Mount Allison Educational Institutions the following statements of facts is respectfully addressed by order of the Board of Governors.

1. The lasting obligation which rests upon the Board of Governors to maintain our Educational Institution in all its departments, Academic and Collegiate, in the highest state of efficiency in accordance with the well-known design of its noble-hearted founder, and its many generous benefactors, is freely recognized and deeply felt at this important crisis.
2. For several years past two things have been held as essential to the comfortable and efficient progress of our Collegiate work as required by the growing demands of the times, viz.: 1st. Such an addition to the Endowment Fund as would place the College in a position independent of the precarious support received from Legislative grants; and 2nd., the erection of a new College building affording facilities for educational work such as the original college building is not adapted to supply.
3. The withdrawal of the Nova Scotia grant in 1881 rendered imperative the immediate accomplishment of the first of these enterprises. A committee was therefore appointed at the annual meeting of the Board in June last, to solicit subscriptions for an increase of \$50,000 to the Endowment Fund—the Treasurer of the Institutions having generously engaged to contribute \$10,000 either for a College building or for the Endowment Fund, provided the needed addition to the latter of \$50,000 should be made up.
4. Over \$31,000 had been contributed to this Fund when, on the 8th of January last, the destruction by fire of the Male Academy demanded the immediate action of the Board to meet the exigency thus unexpectedly created. At a meeting of the Executive Committee held immediately after the fire, it was estimated that at least \$40,000 in addition to the insurance money would be needed for building purposes and to complete the Endowment Fund; and a sub-committee was appointed to make application for subscriptions towards both these objects, to as many friends as possible, before the special meeting of the Board of Governors then appointed to be held the first week in February.
5. At the special meeting of the Board held on the 2nd and 3rd inst. the sub-committee reported that subscriptions to the amount of \$7000 had been secured for the Endowment and Building funds, in Sackville and adjoining places.
6. The Board, after mature deliberation, decided with great unanimity, that the completion of the Endowment Fund, the erection of a new College edifice and of a new Academy were now all objects of primary importance and of urgent necessity. The President of the College thereupon stated that, provided arrangements were made for the building of both College and Academy, he was authorized by a friend to guarantee for the completion of the Endowment Fund the sum of \$5000, which, with former subscriptions and the Treasurer's

donation would amount to \$100,000. The committee was appointed to make plans, and the Executive Committee has been ready for some time past to have the plan completed in the present year.

It was estimated in addition to the \$100,000 for the purpose of paying the cost of these buildings appointed by a general meeting for a general purpose, through various for subscription amount.

Encouraged made to the of our educational grateful to the and perfect inspired the unanimous few primarily former donors months contrary the Endowment that the great "Education" including many Allison, have a ty of offering crisis,—we are who are able, a time of need, in these "Providence" the Mount Allison worthy of tory, and of the part of whose and destined to

Feb. 17th 1882

ST. J.

A line or may be accepted readers. See many miles of Methodism yet, and united in January sionary meeting attendance was owing to the evening, sided success. be in their li was an increa gentleman, of influence which during the sent up a note promising to four-fold, while themselves to On New York tation, the Re ed to the meet ty, who came to Street church text Roman's the sermon was tion by every of crowded ch services the presented his pure, as a pr services.

Since then fallen upon the Peruvia. These vicines will lead little "Willie, men, fall asleep May He who t of earth to his rowing family. "They are

Our new ch in Cochran John's) is expa ing early in A delayed; but made by the completion; a as its many beauty are to be apparent to the sector. All in ly, when finish beautiful church

The very as has so far been and suffering loss of the \$- three persons were nearly coast, by appended to the ste," and in the increased in these first has among our wisdom are with are what is g the institutions Much is being being, and in before the win

Since the co in St. John's a ed in seeing t here amongst been cheered b among the eld of our Sabbath have found pe From some hear cheering work. No dou to meet in Du have joyful ne

LETTER

It might se anything on te we have the

FROM THE CIRCUITS.

HEART'S CONTENT, N. F.

Our usually quiet settlement, as a rule—a devoid of objects of interest, has during the past few weeks been stimulated into a feeling almost akin to excitement by a succession of events which, though of frequent occurrence elsewhere, are of quite new importance to us here.

Our Missionary meeting took place in December and was comparatively well attended. The deputations comprised Revs. Swann, Jennings, Story, with Rev. G. Paine, resident minister. R. Penny, Esq., J.P., presided and prepared the way by a speech that would have reflected no mean credit on the effusions of a Grattan.

Rev. G. Paine, having submitted the report, remarked upon the rapid progress made since three years ago he came from Green's Harbor to attend the first Missionary meeting ever held here. The present aspect, taking into consideration the strenuous opposition the cause has had to contend against, is indeed highly gratifying. In speaking to the topic "The great object of the Missionary enterprise," the Rev. G. P. Story paid a tribute of respect to the eminent divines who, during the past year have passed from the church militant to the church triumphant, and then proceeded to speak of their work as the work of God which should finally be crowned with victory.

"The glorious success vouchsafed to the mission cause" was ably dealt with by Rev. Mr. Jennings, and Rev. W. Swann, on "Individual effort," remarked that working for God applied to all churches;—consecration to God being the grand secret of success. The various speakers, aiming to impress all present with the vast importance of the occasion, gave evidence of true and devoted earnestness in their Master's cause. The proceeds were in excess of any previous year, a very encouraging feature. The music, vocal and instrumental, presided over by Mrs. Paine, was executed with spirit and accuracy.

A bazaar constitutes the next event. The proceeds of this were to be used in removing the debt on our little church. The Orange Hall having been kindly placed at our disposal all energy was used to ensure success. The decorations testified to the ingenuity of the ladies. The building, profusely and gaily ornamented, with the tables and trees richly adorned with saleables, afforded irresistible inducement to every passer to "Come and buy." The sale, which lasted three days, exceeded our highest expectations; having realized about \$50. In view of the fact that our Episcopal neighbors opened their bazaar on the same evening our people have done nobly.

The third event was the Orange Tea meeting, which took place on the 12th inst. The weather from the first was superb and the evening was ushered in by the excitement of busy preparations and a grand display of bunting. At 6 p.m. the hall became literally crowded. Tea being over Mr. A. Martin, Master of the Lodge, was appointed chairman. The programme consisted of recitations, singing, speeches, &c., admirably rendered, and over which great enthusiasm was displayed by all present. The Rev. G. Paine, in a very able speech urged all present to consider the solemn obligation of their order and not to swerve from the vows they have taken. Here, too, Mrs. Paine's services at the piano were duly recognized by a unanimous and cordial vote of thanks. The presence of Mr. and Mrs. Paine at this celebration was much appreciated. This institution here is composed altogether of Episcopals; notwithstanding this, Mr. P. has come to be regarded as a general favorite. Many have expressed themselves as exceedingly sorry that in accordance with our system of itinerancy Mr. Paine must this year leave us.

Mr. Paine has been instrumental under God, in raising the church here from a state of comparative indifference to that of vigorous activity and progress. During his incumbency, the church debt has been extinguished; a new cemetery enclosed and road made; a mission house has been erected; an organ has been placed in the church and other necessary improvements effected. Were it possible we should like to secure his services for another three years at least. He will leave however, amid the universal regret of a devotedly attached people.

COVERDALE CIRCUIT.

Some months ago a meeting was held at Mrs. Lewis Smith's, Lower Coverdale, for the purpose of taking into consideration the building of a church. After some little discussion about the matter it was decided that we should build. A subscription paper was drawn up, and the following amounts were subscribed: Mrs. Lewis Smith \$300, Mr. J. N. Smith, \$100, Mr. Edw. Duffy, \$100, Capt. John Wright, \$100. The ground was given by Mrs. Lewis Smith and family.

The above amounts were given with the understanding that they were not to go toward the purchase of a pew when the church was completed. The work of building was commenced last June, and on Sunday, January 29th, the church was solemnly dedicated to the worship of God. Excellent and impressive sermons were preached by the chairman of the District, Rev. R. Duncan, and Rev. G. W. Fisher, of Point de Bute. The church was dedicated by the chairman. The singing by the choir under the leadership of Mr. Israel Lutes was very creditable. Notwithstanding the severity of the weather the congregations at the three services were good, the church being filled. The church is a very neat struc-

ture, it is 41 by 28 with a steeple 78 feet high. It presents a very fine appearance both inside and out. Standing as it does upon elevated ground it can be seen at a great distance. Its cost is about \$1600. The debt on it was provided for on Monday, January 30th, by the sale of pews. It is therefore free from debt. It is the intention to place an organ in the chancel in a short time. The whole amount of \$1600 was collected in Lower Coverdale. Miss Ellen Wright, of Moncton, gave one of the pulpit chairs, which is very handsome. Miss Elmina Smith, Lower Coverdale, gave the Bible and hymn-book. Great credit is due to Mr. J. R. Smith for his untiring efforts in overseeing the building of the church, and also to the other members of Mrs. Lewis Smith's family as well as herself, and to Mr. Edward Duffy.

Our church at the Lutes Mountain we expect to open in about two months. At a tea meeting held at Lutes Mountain last October, in aid of the fund of the church, \$1700 were realized. A few of the young people of Turtle Creek met at the parlour some weeks ago. Tea was provided by the young ladies. During the evening the friends were called to order by the chairman of the meeting, Mr. Beachman Gakin, who in a very appropriate speech presented us with goods to the amount of \$10. The friends of Upper Coverdale gave me a very nice ulster coat. C. H. M.

BURLINGTON CIRCUIT.

For the first time, during a ministry of thirty six years, have I been detained at home, in consequence of storms and impassable roads, two Sabbaths in succession. This was the case Feb. 5th and 12th, 1882. Two such violent snow storms within the space of five days are not often experienced in this country. Men of sixty years of age testify that they have never seen such magnificent snow-drifts. Even the iron horse trembles in contact with those formidable embankments.

Just before the storms, we had on this circuit some very interesting and successful Donations meetings. These are not held in private dwellings, but in halls, and are associated with sacred music, instructive essays, recitations, and extempore addresses. The proceeds were in advance of last year. Some are of the opinion that this is a desirable way of supplementing circuit receipts; not a few think otherwise.

We report, not yet, any revival of religion, but many happy deaths. Some of the recent dead sought and found the Saviour, in the sick chamber. The last was a young man at Summerville, Charles Marsh. A few months ago when he became a believer I baptized him with water, and was on my way January 30th, at his request, to give him the sacrament of the Lord's Supper, when on arriving at the place, I found that he had, an hour or two previously, passed away, to be "forever with the Lord."

Welcome spring is approaching, and the time of ministerial convocation is drawing near, when at least nineteen of us will seek a new location. That, however, is only half the number that renewed last year. If the changes this year, like those of last year, are double the number of three years men, then we may anticipate more than forty removals. The future is not ours, duty prompts to present action.

G. O. H.

CHARLOTTETOWN.

The anniversary meeting of the Methodist Missionary Society was held in the Bick Church last week. The attendance was not large.

The opening devotional exercises were conducted by the Rev. Mr. Smallwood. The chair was occupied by Sheriff Caldwell, who made some very appropriate remarks in connection with the object of the meeting.

The report of the Society's operations for the past year was prepared and read by the Rev. F. W. Moore. The report was replete with interesting statistics, among which was the fact that \$135,000 were raised for the missionary purposes of the Methodist Church of Canada during the past year, of which amount the P. E. Island District raised \$2,040, and of that the Charlottetown circuit raised \$1,384.

The first address was delivered by the Rev. Mr. Denstad, of Summerville, who, with clearness and force, presented the spiritual needs of the great North West of our Dominion, and the imperative duty of the Methodist Church in meeting, to the extent of its ability, the demands of that extensive and promising field.

The second address was delivered by the Rev. Mr. Baker, of Alberton. He based his remarks on the words, "Who for the joy that was set before Him endured the cross," etc. He forcibly set forth the suffering and shame endured by Christ for the joy of redeeming our world. He showed how the Missionaries were enduring and suffering in the work to which they had consecrated their lives, and eloquently appealed to the Church not only for increased liberality, but also for endurance and sacrifice.

The Rev. Mr. Ackman gave the last address, showing how the world was alienated from God and truth, and pointed out the means whereby it would be brought back to allegiance, and maintained and proved that Christian Missions had been a grand success.

The choir under the leadership of Mr. C. P. Fletcher, rendered efficient service in a suitable selection of hymns for the occasion, and the whole proceedings were very interesting and merited a much larger audience.—E. Amner.

COMMUNICATED.

A FEW QUESTIONS.

Perhaps you may indulge an old subscriber in asking a few questions, and as we are plain country folk, accustomed to writing for the public eye, you will oblige by making the necessary corrections.

It is now a long time since we have had the announcement of a quarterly Love-feast, or a Covenant service, and had the opportunity of attending one. Have these good old usages of Methodism become one of the things of the past?

We cannot think so, as we saw an item in the WESLEYAN stating what refreshment you had in some of your churches in Halifax at the Covenant service on the first day of the present year? We thought, if it is good in one place or city, why not hold it in all the churches throughout the country where practicable. Not in a milk and water fashion, as though we were ashamed of it or afraid of wearing a few fastidious mortals. We think the use or the neglect of these means is an index of the state of the classes. We venture to say that there are a large number now in the Society who are not acquainted with the discipline, rules or usages of the Methodist Church, and if these things are not brought before the members, from time to time and emphasized, we cannot expect much loyalty to Methodism or love one towards another. We love the army of the Living God and fight in the company under the captain assigned to us by the leaders or general of our own regiment and we are inspired to good deeds by the judgement and energy of the leaders.

We remember being away from home among strangers on several occasions on business, many years ago; and being desirous of finding the children of God we put our latest class ticket into our pocket, and our character and standing was at once established as we went to a Methodist Sabbath-school and presented our ticket. Confidence in us was stronger, and in other ways we found the quarterly ticket useful, and we are happy to say we are in possession of the first quarterly ticket ever received, given to us by Rev. A. McNutt, March, 1864. These matters may be of small account in these days.

Mr. Editor, I find my heart warming and I fear my first intentions at the start of this item are lost sight of, yet I must say that Methodism in its purity, held up before the world fearlessly, and practised by its members, will ever be as it has been, admired and embraced by all earnest Christians, and Christians in earnest. Amid many vicissitudes of fortune God has kept me thus far from bringing any reproach upon His cause and people, and many times in the class and love feast, when sorely beset by the world and sin, have I found the experience of my fellow travellers to correspond with my own in many points, and have thus gained fresh courage for the conflict in view. Our ministers, touched afresh with the hallowed fire, would kindle the common people into a flame which neither men nor devils could withstand. I must not, after all that has been written above, be backward in subscribing my name:

JAMES T. SMITH.

Upper Woodstock, Carleton Co. N. B., Feb. 9th '82

MEMORIAL NOTICES.

Died, Dec. 9th, 1881, at Coak's Mill, Kent Co., N.B., after a long and painful illness, Mr. E. Coats, aged 68 years.

Our departed friend was long and favorably known in the community in which he lived for his many sterling qualities. Whenever a helping hand was needed to aid a good cause he was always ready. Methodist ministers especially found at his home an open door and a hearty welcome, and an intelligent interest in all that pertained to their welfare.

Although a lover of good men and good things he was not a member of the Church, nor did he make a profession of religion until a short time before his death. His last illness was evidently sanctified to his spiritual good and he was enabled to speak with confidence of God's pardoning love. His dying testimony of an assured hope was clear and distinct.

The community has lost a good citizen, the Church of Christ a liberal supporter, and his own family a husband and father greatly beloved. Our consolation is that our loss is his infinite gain.

I. HOWIE.

COST OF WAR.

The petty little war the other day with Afghanistan cost the British tax payers only \$120,000,000. Careful statisticians on the continent estimate the cost of the six great wars among the nations of Christendom, within the last twenty-five years at \$15,000,000,000, to say nothing of the 2,000,000 of men whose lives were a part of the price. It is also computed that there are now in Europe nearly 13,000,000 of trained soldiers, and that between four and five millions of these are actually under arms every day and costing altogether like \$2,500,000,000 per year. These figures are reached without making an allowance for the cost of ammunition, arms, etc., and ironclads. The cost of one of the latter in these days would start five and twenty large factories. Nor is anything added for the enormous loss of the productive labor of all these millions of able-bodied men. Such are a few of the illustrative facts mentioned by Mr. Henry Richard in a recent speech at a meeting in Leeds, in connection with a peace and arbitration congress.

BREVITIES.

If you pass for more than your value, say little. It is much easier to look wise than to talk wise.

Many a young lady is perfect in pressing autumn leaves, who leaves all the pressing of her clothing for her aged mother.

"Under whose preaching were you converted?" "Under nobody's preaching." "Was the pleasant, smiling reply, "It was under Aunt Mary's practicing."

"Let your speech be always with grace, seasoned with salt," adds the Apostle, "or it doth not taste like salt." "Seasoned with salt." Let it be tasteful and savory.

In my investigation of Natural Science I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a firm platform on which to stand.

"There is nothing like settling down," said the retired merchant confidentially to his neighbor. "When I gave up business I settled down, and found I had quite a comfortable fortune. If I had settled up, I should not have had a cent."

This winter Fannie took the mumps. Her face was swollen to a puff. When she moved it caused a sensation well known to those having had the disease. The way she described it to the children was, that when she walked her face trotted.

The Washington Star says that a caller at the White House last week, who wanted to see the President very much, wrote on his card as an inducement to be let in; "My wife is a personal friend of one of your grocersmen."

Spurgeon says that when you meet a mad-dog you should never argue with him, unless you are sure of your logic. It is better to get out of his way; and if anybody calls you a coward you need not call him a fool—everybody knows that.

The pastor of a Congregational church in Connecticut used the Revised version of the New Testament in the pulpit. Whereupon the officers of the church sent him a request in writing to return to the "St. James" version. He could not stand that and resigned.

An angry liquor-dealer, prosecuted for breaking the law, bluntly revealed the secret of this law defying business. "Judge," said he, "there's no use of your trying to stop liquor-selling. Just as long as there is eight cents profit on a ten cent drink, rum will be sold, and no one can stop it."

Some of our young people of Huntsville, Ala., once asked the venerable Bishop Soule if he thought dancing was improper; he replied in substance, "Not always; I once saw in Paris some trained monkeys dance, and thought it very proper for them, but not proper for human beings."

A little four-year old awoke the other morning, and turning to his grandmother said, "Grandma, I dreamed I had a carriage last night!" "Did you?" said she; "well, what did you do with it?" "Oh," said he, in his thoughtful manner, "I left it in the dream-house!"

He who has too good an opinion of himself is apt to waste a great deal of valuable time in wondering why the world does not appreciate him. Not every one is great who thinks himself so. Dr. Luther's shoes will not fit every village priest, says the German, and you will find it safer to depend on hard work than genius for a living.

Lynching is not so popular in Ottawa County, Mich., as in many parts of the West. Seven men led a mob into the jail, last summer, for the purpose of hanging a murderer. The Sheriff's wife locked them in, thus frustrating their design; and now they have been fined \$100 each, on pleading guilty to the charges of assault. One was a village physician, and all were men of good standing.

George Ehret's beer is delivered in wagons bearing the name "Hell Gate Brewery" upon them. This refers to the location of the brewery, but it would be a good name for every brewery, distillery, and rum shop in the country, and for every house of evil resort. These are all hell gates, even if they that go in know not that the "guests are in the depths of hell."—N. Y. Advocate.

A strange scene was witnessed at the close of the Sunday evening service in the church of St. Matthew, in the District of Cobo, Guernsey. A collection was about to be made; but the congregation, regarding that mode of levy as an innovation on the part of the incumbent, left the church during the singing of the hymn. The incumbent, the Rev. E. Malwaring, now threatens to boycott the congregation, having expressed his intention upon a future occasion to lock the church door while the collection is being made.

When Scibler was a small boy, black clouds, one day, announced an approaching thunder storm. Flashes of lightning began to dart through the atmosphere. Inquiry was made for the boy, but he was nowhere to be found. The tempest, meanwhile, came nearer and nearer; the thunder rolled awfully, and high winds burst from the bosom of the murky clouds. The whole family was employed in seeking him. He was at length found, just at the moment of descending from the top of a very tall lime-tree, near the house. The father cried, "Why, my son, where have you been?" "I only wanted to see," replied the fearless boy, "where all that fire came from."

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MARRIED

At Yarmouth, on the 28th ult., by the Rev. W. H. Hearts, Mr. Sylvester Smith, of Yarmouth, to Miss Lizzie Kyder, of Argyle. On the 7th inst., at the parsonage, Lunenburg, by the Rev. A S Tuttle, Mr Benjamin Cook, South, to Ada, daughter of Mr. Lewis Ritey, of Ritey's Cove. On February 4th, at the residence of the bride's father, by the Rev. C. H. Manston, Mr. Job Renton, of Moncton, to Francis A. oldest daughter of Chambers Gaskin, Esq., of Coverdale, A. Co. At the residence of Mr. M. Welsh, Sackville, N.B., on 13th inst., by Rev. Job Shenton, Mr. H. N. King, to Miss Emma Crane, both of Sackville. At Alma, on the 16th inst., by Rev. L. S. Johnson, Alfred D. Teare, to Miss Lenora C. Kelly, all of Alma, A. Co., N.B. On the 20th December, at the residence of Dr. McIntosh, by the Rev. Geo. M. Campbell, Mr. Allan Moore, of Lot 49, to Florence C. McPhee, of Lot 60. At the parsonage, Millstream, King's Co., by Rev. S. James, on the 11th inst., Mr. Joseph Dousett, of Elgin, Albert Co., to Miss Hannah Boyd, of Studholm, King's Co.

DIED

At Margate, Feb., 1st, Sarah Maud, youngest daughter of George and Lottie Mayhew, aged 4 years and 6 months and 25 days. At Little River, Sheffield, Sanbury Co., 31st ult., of inflammation of the lungs, Moses Coburn, Esq., in the 81st year of his age. At Liverpool, Feb., 13th, Eliza P., beloved wife of Nathaniel Freeman, Esq., Registrar of Deeds, and daughter of the late Revd. Henry Pope, in the 61st year of her age. A husband and six children are left to mourn the loss of a loving wife and affectionate mother. At Liverpool, on the 15th inst., Emma H., daughter of Mr. John T. Nickerson, in the 31st year of her age.

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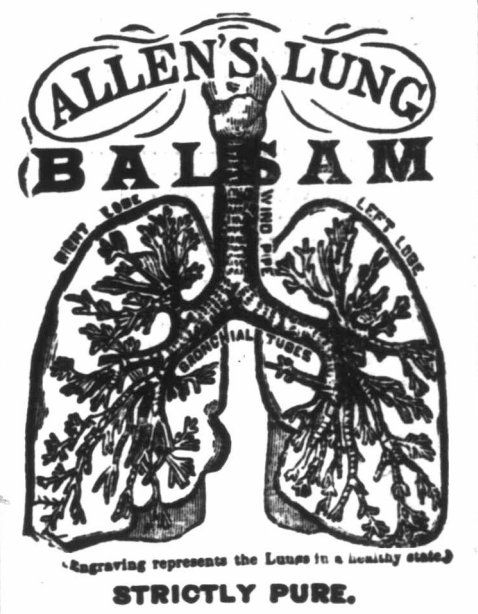
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