

Selections.

WASLEY'S ATTACHMENT TO THE CHURCH.—Nothing ever falls from him, even in his familiar letters, which betrayed a feeling of hostility to the Church. He was abused by the clergy; often misunderstood by the bishops; but his tone is always respectful and kind. If he points out faults, they are those of individuals; no attack against the clergy or Episcopate falls from him; on the contrary, when one of his disciples, Mr. Asbury, took in America the name of bishop, he writes:—How can you—how dare you suffer yourself to be called a bishop. I shudder—I start at the very thought. Men may call me a knave, or a fool, or a rascal, a scoundrel, and I am content; but they shall never, with my consent, call me a bishop." In one of his letters he says:—"You cannot be too zealous for the poor Church of England. I commend sister Percival for having her child baptized there, and for returning her public thanks. By all means go to church as often as you can, and exhort all Methodists so to do.—They that are enemies of the church, are enemies to me. They that leave the church, leave us." So far from undervaluing the Church's ordinance, he holds them to be the best aids to practical piety. "I myself," he says, in one of the outpourings of his familiar confidence, "find more life in the Church prayers than in any formal extemporary prayers of Dissenters.—Nay, I find more profit in sermons on either good tempers or good works, than in what are called Gospel sermons. That term has now become a mere cant word; I wish none of our society would use it. It has no determinate meaning." To those who assailed the church prayers, he says:—"The prayers of the Church are not chaff; they are substantial food to any who are alive to God. The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yet, in almost all the sermons we hear there we hear many good and important truths. I never had any design of separation from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do and will do, all that is in my power to prevent such an event. . . . I declare, once more, that I live and die a member of the Church of England; and that none, who regard my judgement or advice, will ever separate from it."—*Short Sketches of some Notable Lives by J. C. Colquhoun.*

THE FIFTIETH ANNIVERSARY OF THE SETTLEMENT OF REV. DR. LOWELL, AS PASTOR OF THE WEST CHURCH, IN BOSTON, was celebrated on Sunday, the 13th inst.

The Boston Transcript states that the first couple married by Dr. Lowell are both living in Boston. The parties took deep interest in the recent Jubilee at the West Church, as they were soon to have a golden wedding celebration.

We take the following anecdote from the January number of the Monthly Religious Magazine:

Many years ago, a countryman, wandering hopelessly through the streets of Boston, was accosted by a stranger, who asked him what he wanted. "I want," said he, "to find the man who preaches short sermons." The stranger had no hesitation in pointing out the road which led to the West Church; but, anxious to discover what peculiar hold our pastor, had taken of this man's mind, he suggested that the sermons of the West Church were very short indeed, and that perhaps the great city might offer to one who seldom entered it others of more worthy consideration. "Not they," responded the warm-hearted rustic. "I never heard him preach but once, and that was before the convention the other day; but I remembered every word of his sermon, as if I had preached it myself; and my wife and I had something to talk of for a week after. I tell you, stranger, that after he has preached his short sermons, there is not much more to be said on the same subject."

THE GREAT CENTRAL SEA IN TROPICAL AFRICA.—In the *Calver Missionsblatt* we find, with some letters from Dr. Redman dated the 18th and 20th of April, a map which is communicated by the learned missionary. On this map, between the equator and 10° of south latitude, and between the 23d and 30th meridian, lies an immense sea, without outlet, twice as large as the Black Sea, including the Sea of Azof. It is designated Ukwere, or Inner Sea, and the well known Njassa Sea appears as a small bay on the south-east. Dr. Redman refers to a map in detail which his companion, Dr. Erhardt, is bringing to Europe. This great discovery, the consequences of which can hardly be estimated, has rested hitherto on the testimony of the natives of both shores of the Inner Sea with whom

the missionaries came in contact. Dr. A. Petermann remarks, in a letter in *The Athenæum*, that the African geographer, Mr. Cooley, argued long ago for the existence of a single great sea in the centre of Equatorial Africa, and this opinion was prevented from becoming general only by the obstinate opposition of the missionaries of Eastern Africa, who now confess their error.

SCENE IN A LOG CABIN.

It was nearly midnight of Saturday night that a passenger came to Col. —, requesting him to go to the cabin of a settler, some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. — awoke me and asked me to accompany him, and I consented, taking with me a small package of medicines which I always carried in the forest; but I learned soon there was no need of these, for her disease was past cure.

"She is a strange child," said the Colonel,—"her father is as strange a man. They live together alone on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen her often, and she seems gifted with a marvellous intellect. She speaks sometimes as if inspired, and she seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently.

The scene was one that cannot easily be forgotten. There were books, and evidences of luxury and taste, lying on the rude table in the centre. A guitar lay on the table near the small window, and the bed furniture on which the dying girl lay, was as soft as the covering of a dying queen.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing and as it met mine she started slightly, but smiled and looked upward. I spoke a few words to her father, and turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest tones of an Eolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour passed, and she spoke in the same deep, richly melodious voice:

"Father, I am cold; lie down beside me,—and the old man lay down by his dying child, and she twined her emaciated arm around his neck, and murmured in a dreamy voice, "Dear father—dear father."

"My child," said the old man, "doth the flood seem deep to thee?"

"Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father; and its banks are green with immortal verdure."

"Hearest thou the voices of its inhabitants?"

"I hear them, father, as the voices of angels, falling from afar in the still and solemn night-time; and they call me. Her voice too, father,—oh, I heard it then!"

"Doth she speak to thee?"

"She speaketh in tones most heavenly!"

"Doth she smile?"

"An angel smile! But a cold, calm smile. But I am cold—cold—cold! Father there's a mist in the room. You'll be lonely, lonely. Is this death, father? And so she passed away."

The Roman Catholic were doing a great business in the way of importing negro children from the interior of Africa for the purpose of instructing them. The *Nouvelliste* of Marseilles states, that the forty negro children, brought last week by the *Osiris* from Alexandria, were purchased from slavery by the association formed some years back for that purpose, in order to convert them to the Roman Catholic religion. They are, after a short time, to be distributed among various religious communities in France, Germany, and Italy, to receive their education.

THE things of this world do not remain constantly with us, for if we do not leave them before we actually die, in death at least we all infallibly depart as empty-handed as we came.

PITUIT SAYINGS.—If it be well weighed, to say that a man lieth is as much as to say that he is brave towards God, and a coward towards men; for a lie faces God, and shrinks from man.—*Montaigne.*

HOW TO LIVE A SHORT LIFE.—1st. Eat hot bread at every meal; 2d, Eat fast; 3d, Lie in bed every morning till the sun is two hours high. If the case should prove stubborn—4th, Add the morning dram.

Diocesan Church Society.

ST. GEORGE'S (CAPE BRETON) BRANCH OF THE DIOCESAN CHURCH SOCIETY.

The Annual General Meeting of the St. George's (Cape Breton) Branch of the Diocesan Church Society of Nova Scotia was held in the Temperance Hall, Sydney, on Wednesday evening, the 10th January, the Rev. Richard J. Unlucco, Rector, and President, in the Chair. This was one of the largest, most interesting and best sustained meetings of the Society ever held here.

After singing part of the 67th Psalm and the prayers of the Society, the President addressed the meeting at some length, and concluded by calling on the Secretary to read the following Report:

We come together this evening to celebrate the anniversary of our Committee of the Diocesan Church Society, which is one of the earliest found of all the Local Committees since the Parent Society in Halifax was first organized. As it is one of the earliest, so we would wish it to be one of the most prosperous branches of a Society calculated to do so much good, and on which, humanly speaking, the welfare and even existence of the Church in Nova Scotia must ultimately in a great measure depend. Gratitude to the Author of all good for the blessings we enjoy, and for the immunity we experience from the dangers and sufferings of war, should dispose us to act munificently in the cause of God, whose stewards we are, and to whom all must hereafter give an account of their stewardship.

Late in the past year we were called together by proclamation of the Lieutenant Governor to join in thanksgiving for various mercies received, among other things for the success of her Majesty's arms abroad, with those of her Allies. While thankful for the measure of success vouchsafed, and hoping that victory may always attend the empire when engaged in any righteous and necessary struggle, we would yet earnestly pray that still greater success may attend her Majesty's negotiations for peace, whenever commenced so as to prevent the further effusion of blood, with all the other disastrous consequences of a state of warfare. While we honor and regret the noble dead who have fallen in the conflict, we hope their brave companions in arms may be spared to join in the triumphs of the past. We were also invited to thank God for the plentiful provision of needful sustenance he has vouchsafed to this favored Province by the last abundant harvest. If these things are matters of thanksgiving, they should also be of gratitude practically exhibited by doing good to the souls and bodies of our fellow-creatures.

As regards general Church matters during the past year, the Diocesan Synod, or Assembly of the Church of England in this Diocese, has become established, and held its first Session, which was attended by one Lay Delegate from this Parish. Its proceedings were marked by great unanimity, and it bids fair to become a very useful and integral portion of the machinery of the Church, highly advantageous to both Clergy and Laity in various matters affecting the working of our admirable system. In the Church Society there has been commenced a plan for securing a small annuity to the Widows and Orphans of the Clergy, the pensions of which will be more fully brought before the members of the Church, and explained to them at a future period.

With respect to local Church matters, the first to be mentioned is the visit paid us in July by our Bishop, to the great satisfaction of many of our people. On that occasion his Lordship consecrated two churches,—one at Mainadieu, by the name of St. James's, and one at Cow Bay, by the name of Christ Church. Both these buildings received aid from the Society whose claims we are now advocating, without which, joined to assistance from home, they probably could not have been completed. Besides this, during his stay of only nine days, the Bishop confirmed in this Parish 63 candidates, preached 9 times, and travelled about 160 miles, besides officiating also in the adjoining Parish of Sydney Mines.

The next local circumstance of importance was the Bazaar, held in August last, to assist in raising funds for the erection of a Parsonage House. This Bazaar was very successful; and by the liberality both of contributors and purchasers, the sum of £58 was raised for the specified purpose,—a sum beyond expectation, considering the pressure of the times, and the slender means from which it was raised. The sum of £10 has also been granted by the Diocesan Church Society during the past year to aid in the erection of the Church at Coxheath, which has been boarded in, and