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PROVINCIAL WESLEYAN

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General Miscellany.

A POETICAL WILL.

Poetical wills are certainly legal curiosities, and the following specimen, printed in Notes and Queries, and made by the late John Cooper Groot's, a Liverpool solicitor, is worthy of preservation:

THE REV. GERVAISE SMITH IN CANADA.

(From the Methodist Recorder.) Dear Sir,—We dropped anchor in Quebec harbour on Sunday, the 13th ult., at 4.30 p.m. It is difficult to please everybody, for though most of the passengers were thankful for the happy termination of their voyage, one of our fellow-passengers petulantly said, "What a nuisance this is, landing on a Sunday; I can't do any business at all till to-morrow morning."

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As the following—viz., discipline, hierarchy, boundaries, nearly interests, missions, education, &c. &c. Nearly every member of the Conference was appointed upon one or other of these Committees.

"A LAWYER'S WILL." 26th of January, 1835. "This is my last Will and Testament; Read it according to my intent."

"My gracious God to me hath given Store of good things that, under heaven, Are given to those that love the Lord, And bear and do His sacred Word."

"I therefore give to my dear Wife All my Estates to keep for Me, Real and Personal, Profits, Rents, Messuages, Lands, and Tenements; After her death, I give the whole Unto my children, one and all."

"I give her power to convey the fee As full as though 'twere done by me. And now declare that from all 'charges, My Wife's Receipts are good discharges."

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It was arranged, however, to send a messenger announcing the cause of our detention, and summoning them to the church for the next evening. We retired to rest weary and thankful, and prepared early the next morning for our visit to Alderville.

Nine o'clock found us on the lake under the guidance and strong arm of Mr. Brooking. The boat carried us some distance from the shore; the scene was inspiring. The whole village was bathing in the morning sunlight, while the white Mission House and the shining spire of the Mission Church occupied the central position.

As we crossed the lake the water was beautifully calm, and the air exquisitely balmy. The lake is 21 miles long, and in several places is 10 miles wide. It owes its name to the fact that several thousand acres of rice plants grow upon it.

There is a little controversy as to whether the produce of the lake is served to the Indians who live on its banks; but practically the rice is theirs, for no parties can so dexterously reap the harvest. The crops were ready about a fortnight before our visit, when nearly all the Indians of Hiawatha went in their canoes to the scene of action.

They paddled among the rice beds and expertly crush the grain out of the ear over the side of the canoe, leaving the plant itself, which is from 10 to 14 feet high, in the water for the next year's growth.

After three hours had rowing Mr. Brooking brought us to the landing place on the other side of the lake. We beached the boat and hid the oars in the brushwood, and proceeded on foot. We found ourselves five miles from Alderville; the rays of the sun beat upon us with noontide strength, and our prospects were not cheering.

Observing, however, a Canadian farm-house on the summit of a hill, which was from 10 to 14 feet high, in the water for the next year's growth. After three hours had rowing Mr. Brooking brought us to the landing place on the other side of the lake.

We were received at the mission house with affectionate attention. A message was sent over to good John Sunday, and in a few minutes we entered the house of the grand old Ojibwa chief. We should not in England regard his dwelling exactly as a palace, but it is looked upon as such by the grand old ruler who dwells within.

As might have been expected, he had a large number of his own people, and when we last saw him in an English Missionary meeting, his fine form is now becoming bent, but his heart seems as young and as fresh as ever. He received us with great affection because of the country and the Conference from which we came. He entered into lively conversation with the people and the places in the old land.

Interesting years, in which he had not thought of and prayed for us, and he once again shook hands with us all in his heart. He seemed to know all about the doings of the Conference at Toronto, and expressed the highest gratification at the proposed union of the different Methodist bodies in Canada.

By a process which I must not stay to explain he made out the names of the delegates to the Conference, and he introduced us to his aged wife and grand children; and after they had been a while joined, we said 'Good-bye' to this most worthy man, whom we do not expect again to see till the morning of the resurrection. If your readers will be too inquisitive, either before or after our return to England, I will tell them that Mr. Cornforth and myself took a present to Father Sunday and his household. I must not say what it was, for fear of encouraging a bad English habit. I may say, however, that many noble educational institutions, the Victoria College, and to spend some melancholy moments in the cemetery, two miles outside the city.

We returned to Port Hope in time for the train for Peterborough, and were warmly welcomed by a special picnic had taken the passenger car in another direction, and that if we went it must be in the lumber van. There was no alternative, so that we had a ride for more than thirty miles in primitive style. To make the thing a little more ludicrous, so to say, we were on the ticket printed in large type, 'First-class.' I need not say that the first-class van was charged. We passed through a wild and barren waste, gazing for miles upon charred trunks and unsightly stumps, here and there a very humble 'shanty' to sell the track was not very inviting. We found Peterborough a large and thriving city. A good old superannuated, who kindly welcomed us to his house for half an hour, told us that when he first entered the place, thirty-five years ago, there were only two small stores, the stock of which he could easily have carried upon his back. There are now two large Methodist churches, and under the vigorous superintendency of Bro. Charles Fitch, a third is contemplated, which is to rival even the Metropolitan itself. The Rev. E. Brooking, who had been waiting for us seven weary hours, then drove us over fifteen miles to his hospitable home at Hiawatha, on the shores of Rice Lake. It was a beautiful moonlight night; the road through the forest was excellent; the noise of the vehicle was broken only by the croaking of the frogs or the chirping of the cicada. It may be well to state a fact in natural history for the benefit of my young English friends. This is a lively creature belongs to the cricket species. Its song is produced by the friction of its tail on the smooth surface of the body. The noise is something between the hum of a bird and the chirp of the cricket and the croak of a frog, and when thousands of them join in chorus the music is uproarious. If I remember an early school-boy lesson correctly, some Greek author states that the noise is conducted altogether to the male insect, which he naively congratulates on the possession of a silent wife. We reached Hiawatha at half-past ten, and were sorry to find that a congregation of Indians had been waiting in the church for more than two hours.

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I may say as to the "Home" itself, that the property was purchased at a cost of \$10,000, about \$6000 having been subscribed during the visit of the Rev. T. B. Stephenson in 1872.

The property consists of seven and a half acres of rich garden land, pleasantly situated, in the extreme limits of the city. An acre and a half is tastefully laid out with lawn, avenue, and shade trees; there is an orchard of about two and a half acres, bearing some of the choicest fruit in the neighbourhood, and the remainder of the land is worked as a market garden.

The buildings consist of a large brick house, which will be used as a school and officers' residence; a brick cottage, to be used as a dormitory for girls; and spacious outbuildings, which have been made capable of receiving and training 100 children, in addition to affording a home to those who are sick or in any other way disabled.

Nearly 200 children are already provided with comfortable homes in Canada. The younger of these children are sent to farmers and others who can satisfy the Committee as to their fitness to accept the charge, and receive clothing and schooling in return for their services. Those trained to farm work or domestic service receive wages varying from \$3 dollars to \$6 dollars per month, according to age and ability. Employers are required to purchase the necessary clothing, &c., and remain the balance of wages in June and December, together with a report on the conduct of the child. This money is placed to the credit of the child in a savings bank, and handed back whenever it is thought a proper use will be made of it.

For the party of fifty children just brought over by Mr. Stephenson 250 applications were waiting at the Home, many of them from some of the most respectable and truly Christian families in the Dominion.

Permit me to conclude by expressing a hope that my London brethren and friends are making the best arrangements for sermons and meetings this year on behalf of the Metropolitan Chapel Building Fund.

I am, Dear Sir, yours truly, GERVASE SMITH, Hamilton, Ontario, Oct. 1.

CANADIAN METHODISM.

Our neighbors of the "Dominion" have been of late, and the results are before the religious public. With them the prevailing freedom in its several conferences, with a common bond of union in its quadrennial General Conference, sufficiently strong to insure the harmonious co-operation of the various parts with each other, and the vigorous action of the whole denomination in its consolidated unity.

As a whole, this newest cast of an active ecclesiastical system in Methodism strikes us very favorably. Its weakest point will, perhaps, be found in its form of a general and local superintendency, to serve at once as a perpetual and living bond of union, and as an ever-present supervisory power in all the departments of the Church's work. Our ideal of a Methodist Church would agree in theory with that adopted by our Canadian brethren, with the addition of something of our own episcopacy, (without any of its prelatry,) by which its practical workings, the effectiveness of the whole, in some form, is demanded by the "spirit of the age," and which, if properly regulated, is cheerfully accepted on all hands.

(2) Singleness of ministerial order. Every minister is as such, equal of every other in ministerial standing, just as our democratic political institutions, this union of local self-government, in its several conferences, with a common bond of union in its quadrennial General Conference, sufficiently strong to insure the harmonious co-operation of the various parts with each other, and the vigorous action of the whole denomination in its consolidated unity.

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In a letter descriptive of his voyage, published by Mr. Smith, in a London paper. They have excited considerable attention, and been rather warmly commented on. The matter is a small one. But it will likely come up in the Canadian Parliament. The Allan Line is heavily subsidized with Canadian money, and the Canadian Methodist Church will probably deem it proper to enquire whether the subscription in question was the result of accident or design, and if of the latter, whether or not it was in accordance with some table of clerical precedence framed by the owners of the line.—St. John News.

THE FRATERNAL ADDRESS OF THE GENERAL CONFERENCE OF THE METHODIST CHURCH IN CANADA.—Bishop McTear has kindly handed on the fraternal address of the General Conference of the Methodist Church of Canada to our Connection. It is of course to be presented to our next General Conference; but it is manifestly proper that it should be published at the present time. We know not when we have read an official paper with which we have been so much pleased. It evinces a genuine Wesleyan Methodist spirit—its tone is kind and dignified, and it is equally admirable in the sincere fraternal regard which it expresses, and the absence of every thing of a pragmatical complexion. This brotherly token of regard from our Canada brethren will be duly appreciated and fully reciprocated by our Connection; and the next General Conference will give a hearty Methodist welcome to the honored messengers deputed by the Canada Conference to make an official visit in May, 1875.—Nashville Advocate.

SOMETIMES distinguished men make fitting blunders. At the close of a sermon, recently delivered in his tabernacle, Mr. Spurgeon was foolish enough to utter the following: "I do not regard smoking to be a sin; on the contrary, by the grace of God, I hope to enjoy a good cigar before going to bed this night." A London correspondent, alluding to this declaration, says that a multitude of the great preacher's best friends were mortified at its utterance. We trust no young man will claim license from this remark to begin cigar-smoking. It was only six months since, in a sermon to young men, that Mr. Spurgeon, in allusion to the habits that retard success, gave utterance to the following: "What business man wants a youth in whose mouth there exists a pig-tail? You may be sure that no firm that believes in thrift and energy, desires a boy or a young man who reports himself in the store or counting-room with a cloud of smoke enveloping his face and head." Which utterance is the wiser,—the one made three Sundays since, or the one made six months ago? The old Englishman, no doubt, in a great measure the latest declaration of Mr. Spurgeon; for we all, more or less.

"Condole if you are inclined to. By taking those who have no mind to."—Was Advocate.

Obituary. MRS. SALTER OF CARLETON, ST. JOHN, N. S. Departed this life on the 10th of Oct., Elizabeth, beloved wife of A. C. A. Salter, Esq., of Carleton, St. John, aged 37 years. A very high respect for the deceased, and a strong sympathy for a sorely bereaved brother, prompted me to write this brief obituary. Our departed sister was a daughter of the late Rev. Richard Knight, D.D., and the wife of the only son of the now deceased Robert Salter, Esq., united in life she gave her heart to God, and early in the Methodist Church, of which she continued a worthy and useful member until she was called to the church triumphant. In her relation to the Church, and to her family she proved to be a devoted wife and mother, and a faithful and successful minister of the Gospel of Christ. It was impossible to enter her tomb, in the morning, without being assured that truly her "fellowship" was "with the Father, and with His Son Jesus Christ." Once upon making her pastoral call, she said, "She was a woman who came to this world to be God's will; He will grant me a sudden death, for I feel that sudden death would do me no harm, and as long as she was able to express herself to those at her bedside, her hope was full of immortality. She died May 22nd, 1874, in the 89th year of her age. May God grant a double portion of her spirit to every one of her numerous descendants."—Burlington, Nov. 4, 1874. C. J. O'NEILL.

MRS. MARGIE MINRO. Died at Pictou, on the 28th ult., of exhaustion after a relapse of slow fever, Maggie, eldest daughter of James Minro, aged 20 years. She was a daughter, affectionate and obedient, as a woman, sincere and thoughtful. Always in her place in the Sabbath school, first as a scholar and afterwards as a teacher, she was a devoted and successful member of the church, and a highly esteemed member of the circle in which she moved. During her last illness her sufferings were for several weeks very severe, but her spirit held fast, and she, through all the lengthened trial, no murmuring word escaped her lips. She talked with perfect calmness of her approaching end; and expressed a full confidence in her Redeemer; looked out to eternity without fear, and so peacefully she fell asleep in Jesus. W. C. B.

MR. ANSEL B. HOLDSWORTH. Died at Digby, October 6th, Ansel B. Holdsworth, aged 42 years. When he was about twenty-one years of age, under the ministry of the late Robert Chesley, he was led as a penitent to seek the forgiveness of sins, and then found peace with God through faith in our Lord Jesus Christ. Having believed with the heart unto righteousness, he with the mouth felt constrained to make confession unto salvation. He gave himself unto the Lord, and unto the Church by the will of God. On going to live in Boston, he at once joined the Methodist Church in that city, and became zealous and active in the Sabbath school and the social meetings of grace. On returning to his native place he appears to have allowed himself to sink for a while into a cold and less active state of religion. Yet so far as our acquaintance with Brother Holdsworth goes, he was one of the most reliable and active members of our church. He was among the few who would try to attend the week evening services, and thus uphold the hands of the minister. Although in the prime of life, and generally enjoying good health, he had passed through much affliction and bereavement in his family the past two or three years. Little did we apprehend, when he began to complain of indisposition, that he would so soon and so suddenly leave us. Brother

Mrs. Maria E. Fraser, (nee Scott) wife of Mr. Donald Fraser of Pictou, passed to her rest with Christ, on the 16th inst., in the 53rd year of her age. She was born at Gt. Brunswick, N. S., where she continued to reside until her marriage with Mr. Fraser in 1815. Pious and thoughtful for many years, she at length, upon the formation of a Methodist Church in Pictou in 1865, under the ministry of the Rev. L. Gaetz, united in fellowship with the people, for whom she has long cherished a warm regard, and remained a faithful and consistent member of the church to the end of her life. She manifested her attachment to Christ by a hearty and practical sympathy with His cause, as well as by a constant obedience to the laws of His kingdom, she was a devoted wife, a kind and careful mother, and a highly esteemed member of the circle in which she moved. During her last illness her sufferings were for several weeks very severe, but her spirit held fast, and she, through all the lengthened trial, no murmuring word escaped her lips. She talked with perfect calmness of her approaching end; and expressed a full confidence in her Redeemer; looked out to eternity without fear, and so peacefully she fell asleep in Jesus. W. C. B.

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