

# The Wesleyan.

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## NOTES AND COMMENTS.

The United Presbyterian claims it is not the diligence of our lives that injures them, but the hurry.

Rev. T. J. Houghton, of Middleborough, thinks the two great factors of modern English life are "Steam and Methodism."

The unpaid "allowance" of your preacher is an extra burden he ought not to be compelled to bear—he has enough without it.—*Nashville Ad.*

The official organ of Mormonism, the *Deseret News*, boasts that the Edmunds bill is a dead letter, and has worked no harm to the Church or its adherents.

A brother writes to the *Banner of Holiness*: "The first thing wife and I did after Jesus sanctified us, twelve years since, was to pay every dollar we owed in the world."

The Duke of Devonshire has the presentation of forty church livings. He may either sell those livings, or present persons to them, without consulting the parishioners or taking their advice.

The *Christian Union* says: The most carefully laid wires, the most cunningly devised and shrewdly worked machines, are burned into ashes when the hot indignation of popular feeling is aroused.

The *Examiner* wants to know why should the attempt be made to crowd not only the worship of the week, but a great part of the religious work of the week, into a single day, and that that day the day of rest!

It is quite a piquant saying, and one which should remind the lovers of good morals in Maine that their best efforts may be very one-sided, that in the State of Maine "it is very hard to get a drink, but very easy to get a divorce."—*Ed.*

"Christianity and Christianity" is what the *Astronomical Work* calls those people who resort to turn over a new leaf about the time the sun enters the winter solstice. "Religion," it says, "should not be made a thing of dates, and times and seasons."

The statistics of crime in France show that 75 per cent. of the criminals can read and write. The governor of one of the prisons complains that his prisoners are too well educated. It is the educated rascals who are hard to catch, hard to keep, and hard to convict.

The *Independent* states the matter well in regard to revisits when it says: "The Church must conduct its campaigns on the theory that the Holy Ghost is a constant factor which may be depended on, the conditions being fulfilled, as certainly as the law of gravitation. And for that we have the promise of Christ."

"He went several hundred miles to a new circuit in the middle of a very hard winter. Just six days after arriving he wrote back, giving a fine account of his people (he could hardly have seen a tenth of them), but said all the interests of the Church have been sadly neglected. That circuit will come up now—if gas can bring it up."—*A. D. B., Raleigh Ad.*

There are, in the belief of the London *Spectator*, at least three first-class doctors in London whose income flows almost entirely from men with brains which are overworn, but not shattered, who seldom know what is the matter with them, but who one and all confess that their nerves are "overstrung," "understrung," or "gone to pieces," or "so excited" that they can neither sleep nor work nor remain quiet.

The pastor of a church in Jersey City, foreseeing the possible evils of a fair, suggested that if people would give outright what the fair would cost them the money would be raised speedily. Accordingly a Sunday was selected, and called "Fair Sunday." The envelopes that were brought in on that day yielded about \$800, about double the amount the most sanguine hoped to realize from the fair.

As the result of his observations in Palestine Joseph Cook anticipates a very slow improvement in the Holy Land. Jews are gathering there, but in no great numbers, and not of the young and enterprising. The old go there to spend a few waning years and die in the land of their fathers. Palestine, he thinks, can only rise with the gradual rise of the lands of the Orient, in which it is embosomed.

If all the alleged survivors of the charge of the Light Brigade had actually in the United States had actually shared in the glorious exploit the Russian army would have been annihilated on the spot; and recognizing only such as possess "authentic credentials" it is apparent that "all that was left of them, left of six hundred" was must

have emigrated to this country.—*N. Y. Tribune.*

In New York one of the Vanderbilts gave a ball in his own house whose expenses are figured up *far above* a hundred thousand dollars. That alone would support two hundred missionaries in China or India for a year or invested would maintain twelve missionaries while the world stands or until the kingdoms of this world shall have become the kingdoms of our Lord and His Christ. What will be, the King, say when He comes to judge, as come he will quickly.—*Baltimore Meth.*

The mistake of Romanism in the opinion of the *Churchman* consists in looking to the Pope instead of the Holy Ghost for guidance. It says: "Among the sad signs of the present, the saddest of all is the fact, that the Roman communion has, seemingly, lost all practical faith in the primitive teaching of the Church touching the ministry of the Holy Ghost, and that, having put the pope into the place of the Comforter, it has ceased to look, or to care for the return of Jesus Christ."

The leading journal of the North of Ireland, *The Belfast Northern Whig*, has lately said: "It is no doubt unfortunate that in some respects Ulster cannot be separated from the other three provinces of Ireland. This province suffers from misconduct in the South and West with which the people have no sympathy. . . . Ulster suffers from a complicity which is demoralizing and revolting. If the South and West of Ireland were as the North there would be no difficulty in promoting Irish commercial enterprises."

Osborne W. Garford, who was buried from the Brooklyn Tabernacle on March 5, was a brewer at the time of his conversion; but, recognizing his business as unholily and inconsistent with Christian character, he instantly abandoned it. The eulogies pronounced at his funeral seem to us far more noble than those lately uttered in a neighboring city over a brewer who continued in his death-dealing business to the end of his life. Donations to benevolent objects cannot atone for the damage done by so nefarious a traffic.—*N. Y. Ad.*

A correspondent of the Boston *Watchman*, who has made a study of the faith-cures at Old Orchard Camp-meeting, suggests the advantage of using the faith-cure for faults. She relates an instance of one possessed of an unruly tongue, against which she had fought for years to little purpose, who was healed of it in an instant by faith. "I am healed of my dreadful infirmity," she testified, "as truly as that woman who touched the hem of the Saviour's garment." She remained cured; and it was better than that it would have been had she been cured of rheumatism.

On Saturday afternoon the Queen met with an accident by slipping on some stairs. Her Majesty was able to hold a Council at Windsor on Monday afternoon. Far or near, business is not hindered even when pleasure may be given up. A concert was postponed, but the Council was held. It makes one count the years. It was in the early part of 1848 that the tide wave of popular self-assertion swept over Europe. Beyond that date no Sovereign now reigning can reckon except Victoria of Great Britain and Ireland, who had then been eleven years upon the throne.—*Meth. Rec.*

We have somewhere read of a preacher who had continued during a long period of his ministry to discourse in elaborate periods and with vain veneration, but one day lost the thread, and paused. In a moment his audience looked him right in the face—the first time for many a long year. He had presence of mind to go on and his hearers continued to look, as if to encourage him. It interested them to hear him speak naturally and under real feeling. That day he wisely resolved to reform his plan, and he did reform it, to the great benefit of his congregation.—*U. P. Magazine.*

It is a curious economic fact that the deposits in Irish saving banks have increased during the past year from thirty millions to more than thirty millions. This is Thrift with No Rent to pay. I wonder whether the landlords' savings have gone up in the like ratio. More likely they have gone down. "Your country must be very rich," said the Pope to one of the Romish Bishops of Ireland, when a vast sum was poured at the Pontiff's feet from the "faithful" in the sister country. An Irish contemporary says:—"The begging hat and paying no debts would make any one rich."—*Corres. of Eng. Paper.*

A hint for some churches! An exchange says: Jesus Christ laid even more emphasis on the duty and privilege of doing for those who are already his disciples, than on the duty and privilege of working to induce others to become his disciples. Yet that is not the way in which Christians generally look at the relative importance of evangelizing and of religious ministering and training. Zeal for those who are out of the Church too commonly sets up zeal for those who are in it. As soon as a person has fairly enlisted in the Lord's army, it seems to be taken for granted that he will look out for his own rations and drilling.

## WOMAN'S WORK IN THE EAST.

In a recent lecture Joseph Cook spoke of "Woman's Work for Asia." There are, he believes, eight principal reforms that ought to be instituted at once in India; Zennana teaching by female missionaries; homes for temporary assistance to women; female medical missionaries; female schools; admission of women to university examinations; abolition of child marriages by law; a pure gospel taught to the whole community; native helpers in abundance; and new fashions set by imperial courts and by the upper classes. "A new leader of reform," he says "has lately appeared in India, in the person of a learned young Brahmin widow, Ramabai, whose eloquence holds great audiences spellbound in Bombay and Poona and other important cities, as she dwells on the evils of child marriages, the education of females, the remarriage of widows, and the folly of the caste system. Since the Ganges began to flow, no such figure as Ramabai has been reflected in its waters. Japan, however, has gone further of her own impulse in the direction of education for woman than any other Asiatic nation, and the reform there has the patronage of the highest persons in the Court. It will not go backward. Yet female education in Japan into the hands of Almightly God, and under His guidance the reform in that empire may become the day-star of woman's condition throughout the millions of Asia. This will of the billows of humanity in India, in Ceylon, in the Malay peninsula, in Asia at large, especially in China, in the East Indies, in the Fiji Islands, and even in the Dark Continent, may one day turn into a shout of rejoicing. Provided only that the Occident does its duty, this transition may be swift; but if the will goes on for a century or two more, I believe it will sound in our ears at the Judgment Day. We have power to send medical missionaries to these populations; we have power to send both secular and sacred education to women throughout Asia; and he who knoweth to do good, and doeth it not, to him it is sin. Let this will sound in the ears of sensitive women! Let it fill the whole atmosphere of Occidental Christendom, until we are aroused to make God's opinion our own as to what should be done for women in Asia, Africa, and all the isles of the sea!"

## YOUR VOCATION.

Will you please to consider what I have ventured to put before you tonight, and ask yourself the question, "Is there really need to do God's work in the world?" And then when you have come to the conclusion to which you must arrive, that there is need for that work, the next thing that you want is the consciousness of call, or vocation.

"Do you think in your heart that you are called by the Holy Ghost to take upon you this office and ministry, to serve God for the benefit of his Church and the edification of His people?" is the question that is asked of us when we kneel before the Bishop to be ordained as ministers in Christ's Church; and we say, "I think so." And some people say, "How can you dare to say it?" It is not how can

we dare to say it? "Necessity is laid upon me," said the apostle to the Gentiles; "yea, woe is unto me if I preach not the Gospel."

Only what you want, my brother, is to be able to say the same thing of this work that you have to do in the world—that whether you are a banker, or a lawyer, or a merchant, or keep a store, or whether you drive a horse and cart, or whether you do this, that or the other, or whether you are a woman or a wife or a mother, or attending to a family at home, or doing work as a schoolmistress, or in any way whatsoever—it is your vocation, and God has as truly called you to it as he has called us to the sacred office of the ministry. "Let every man wherein he is called therein abide in God."

That is what the apostle says. We want to know and feel, each one of you as a layman or a laywoman wants to know and feel, what is the work which God has called you to do, and if you don't know what it is, ask God to-night to show it to you, and He will show it to you for certain, as surely as I stand here and you sit there. Just as that poor man, dazzled and dumfounded, and not knowing what he said almost by reason of the glory of the light that shone upon him as he lay upon the dust of the road to Damascus, blurted out "Lord what wilt thou have me to do?" so say you to-night, and as you say it the word will come back to you, "It shall be told thee what thou must do."

Only put up your prayer in earnest, and God will show you the work, the call that is to be given to you as to the work that you are to do.—*Rev. Dr. Cuyler.*

## GREENLAND MISSION.

On the 26th of January it was one hundred and fifty years since the first Moravian missionaries were sent to Greenland. Frederick Boehm and Matthew Stach were the pioneers in this difficult field. Since their appearance in those cold and dreary regions many missionaries and their wives have gone out after them. All of them faced great hardships and trials. The story one of the later missionaries has told is a story of deprivation, of exposure, and of true heroism. The cold is not quite so intense in Greenland as it is in Labrador, still it is keen enough to make one's teeth chatter at the mere thought of men being compelled to live in it. The breath of the people who gather in the large meeting-room in Unianak, which serves for a church, ascends as vapor to the ceiling, to freeze there into large icicles, which cover the whole surface and hang down toward the floor, increasing in length every time the congregation meets. During the short Summer the missionaries go occasionally for a distance of some days' voyage in search of a few boat loads of brush-wood and drift pieces. On these occasions they use a large boat made of seal's hides, stretched over a framework of whalebones or wood. A number of native women form the crew, and must, of course, be fed and paid. The perils on these expeditions are sometimes great on account of drift ice and local squalls, which suddenly rush forth from many a ford, stretching for miles into the land, or, rather, into the rows of icebergs and glaciers on the right and left. Encamping in such desolate places under a tent is, even in Summer-time, not at all pleasant. But sometimes it happens that the drift of ice prevents them from reaching the few places where a scanty amount of fuel is to be found, and, in consequence, the missionaries have to look forward to a long and dreary Greenland Winter night, without the comfort arising from the consciousness of having a good supply of coal or fire-wood in store, unless they secure provisionally a few large logs of timber from a more abundantly supplied region of our globe, by means of the current of the Gulf Stream. It is part of the peculiar glory of Moravian

Missions that a small amount of money is made to support a comparatively large missionary staff. But, perhaps, too little is done for the missionaries in a country like Greenland. In Labrador the question of fuel and subsistence is not so difficult; but Greenland is a barren, desolate country, and a more generous support of men who, simply to proclaim the Gospel, leave their homes and civilization and brave the rigors of a polar climate and live in the "eternal solitudes" of the North, ought to be provided. Sometimes the missionaries are compelled to depend upon the seal for food, the flesh of which, when killed by the harpoon, is nauseating. Only hunger could compel its use as food.—*N. Y. Independent.*

## IN THE COUNTING ROOM.

Dr. T. L. Cuyler, in the New York *Evangelist*, gives the following testimony to the earnest way in which the late Mr. W. E. Dodge wrought for souls:

While the whole Church of God in this and other lands is mourning the departure of this nobleman of the Lord Jesus Christ, let me narrate an incident that illustrates the depth of his personal consecration to his Master. It was not only by princely benefactions, and by public services on the platform and in Board meetings that my friend served Christ. He was a personal worker for souls. One morning I had occasion to call on him at his counting-room in business hours to present some work of philanthropy.

"See here," said he, in his eager, enthusiastic way—"see what letters I have just got from the ministers up in Pennsylvania. I have been up there for several days, and a blessed revival is going on among the iron-miners and coal-diggers. I went into the enquiry-meetings and got greatly interested in some of those rough, hard working fellows, and now the minister writes me that some of these fellows I talked with have found Christ. Isn't it glorious!"

Then he went on and gave me an account of "John" and "Jim" and the various humble individuals whose cases he had come to know as well as if they had been the friends of a lifetime. There was a frequent rap at the counting-room door of people who had come to see Mr. Dodge on matters of commercial business.

"No matter," said he, "let them rattle away; you sit still and hear these letters. I care more about the souls of those miners than about any of those people out there who have come to talk about money."

I have been with Mr. Dodge on a great many public occasions, and under the interior life of him too, under many circumstances, but no memory of him will be sweeter than that of morning when his big, benevolent heart was so stirred with a holy enthusiasm over those humble miners whom he helped towards the cross of Jesus.

## GRAND COLLECTIONS.

It is said that a New York pastor took a home-missionary collection in his church one day, a few years ago, that amounted to fourteen thousand and some hundreds of dollars, and it was reported in the papers next morning as the largest plate collection that was ever taken in New York, or anywhere else, perhaps. The next Sunday he said to his people, "I am sorry the notice of that collection got into the papers. It may seem like boasting. And, lest there should be any boasting on the part of the congregation, I will tell you how it was. Ten thousand dollars was given by one man, and two thousand by another, and five hundred each by four or three others, and that leaves only about three hundred dollars for all of this great congregation; and that, certainly, is nothing to be proud of."

This is just about the style of giving in a very large part of our churches; the sums are smaller, but the proportions are the same. From four to ten persons give eighty per cent. or ninety per cent. of what is contributed—not because they have eighty per cent. or ninety per cent. of the means for giving, but because they have hearts to give. Examine your Church collection and see if it be not so. If all gave as the few do, our good works would be largely increased. People are too willing to take credit to themselves for any display of liberality on the part of their parish, when it comes from others and ought to make them ashamed of their own poor offerings.

## UP TO THE HILLS.

There are some of us that have known what it is to drink bitter draughts of affliction and to have the four corners of our house smitten by a terrible sorrow. At such times how hollow and worthless were many of the stereotyped expressions of comfort. "Time must do its work," was one of them. As if time could bring back the dead or cruelly eradicate the beloved image from the memory. "Travel" is another of these quick recommendations for a wounded spirit. Just as if God had ever made an Atlantic wide enough to carry us out of the reach of heart-breaking misery. Wretched comforters are they all. The suffering heart hears not the voice of such charmers, cherns they ever so wisely. Never, never have I been able to gain one ray of genuine consolation until I lifted my eyes unto the hills from whence cometh the Almighty help. As soon as I have begun to taste of God's exceeding great and precious promises my strength began to revive. As soon as his everlasting arm got hold around me the burden grew lighter. Yes, it carried me and the load likewise. God opened to me the paths of usefulness which were in the line of his service, and also of blessings to my fellow-men; and so help flowed down to me from the hills like the streams that make music from the precipices to one who climbs the Wenzern Alp.

This sublime passage from Psalm cxxi. throws its suggestive side-light on the question why many of my readers have never obtained a solid and satisfactory religious hope. What you need is to lift your eyes above your sinful, needy self, above your church goings and other religious observances, above every one and every thing to the only mountain whence cometh your help. That mountain is Calvary. The crucified and now living Son of God is the object on which you must fix your eye. As a living man you need a living Christ. You want not a system of doctrine, but a personal Saviour. You need some one, not only to lay your hand upon, but one who can return the grasp of that hand. The lift must come from Him. The new life must come from Him. "His blood cleanseth from all sin" is a mere abstract truth until you come up to that atoning blood for yourself. Submit to its cleansing, as Naaman submitted to be washed in Jordan. A living trust in Jesus has power unto salvation only because it is the means by which the saving power of God may come into your heart. Faith is not a mere intellectual opinion. It is a heart transaction, by which you lay hold on Jesus, and Jesus saves. His sacrifice for sin avails for you; his strength becomes yours; his example teaches you how to live your own daily life; his spirit comes to dwell within you; his armour protects you; and his service becomes the inspiration of your whole being. When you spend into Christ you reach a higher, purer atmosphere. Security is gained up there as in a stronghold on a cliff. Six times over in this paper the inspired penman tells us how the Lord is thy keeper, and how He shall preserve thy soul to all eternity.—*T. L. Cuyler.*

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LOST NAMES.

Those women which labored with me in the Gospel, and other my fellow-laborers whose names are in the book of life. They lived, and they were useful; this we know. And naught beside: No record of their names is left to show how soon they died; They did their work, and then they passed away. An unknown hand, And took their places with the greater host In the higher land. And were they young, or were they growing old, Or ill, or well, Or lived in poverty, or had much gold, No one can tell; One only thing is known of them, they were Faithful and true Disciples of the Lord, and strong through prayer To save and do. But what avail the gift of empty fame? They lived to God, They loved the sweetness of another Name, And gladly trod The rugged ways of earth, that they might be Helper, or friend, And in the joy of their ministry Be spent and spend. No glory clusters round their names on earth, But in God's heaven Is kept a book of names of greatest worth, And there is given A place for all who did the Master please, Although unknown, And their lost names shine forth in brightest rays Before the throne. O! take who will the boon of fading fame! But give to me A place among the workers, though my name Be forgotten here; And if within the book of life is found My lowly place Honor and glory unto God redound For all his grace! —Marianne Farthingham.

WHAT IS THE NEXT STATION?

REV. A. J. GORDON, D.D.

This was the question I asked of the station master, as I sat waiting for the train. I had gone some miles into the country to visit an aged lady who was very sick, and whose house was close by the railway station; and having finished my call, I was sitting in the waiting room until the returning train should arrive. I found myself alone with the depot master—an aged man, with white hair and a face which told of care and the stern usage of time and hard work. "What is the next station?" I inquired, being unacquainted with the road, which was a branch road running into the country. "The next station is the last," he answered. It is the terminus of the line. You passed a good many stopping places coming out, sir; but there is only one more as you go on. There was a pause for a moment in the conversation; then, evidently understanding my errand, he asked, "How is the old lady, sir?" "She is fast nearing the last station," I replied. "She is very sick; and besides she is seventy years old, and has reached the terminus of life as laid down in the Book; for you know the Bible says that 'the days of our years are three-score and ten,'—seventy years—that is, seven stations." There was quite a pause in the conversation again, during which the old man seemed to be thinking. Then he said: "According to that, I suppose I may be pretty near the end of my route, since I am just turning seventy. Well, I am not sorry. I have worked hard and seen a good deal of trouble, and I shall not feel badly to get through. "What is the next station?" I asked abruptly. "You say you are nearing the end of your past journey of life, and that you have passed seven stations already. What is the next station?" "Ah, nobody knows about that!" he answered. "We know about the past, but what is going to be hereafter no one can tell. I only hope that I shall be better off in the next world than I have been in this; but I can not say certainly, for no one has ever come back from that world to tell us anything about it." "Ah, but you are mistaken there!" I interrupted. "There is one who has come back, and told us about the future life. Do you know that Jesus Christ rose again from the dead, and hath brought life and immortality to light through the gospel?" "Who are you?" the old man asked abruptly. "I thought you were a doctor, who had come out to visit the old lady. I guess I am mistaken, sir?" "Yes," I answered, "you are not quite correct. I am a minister of the gospel, rather, and my calling is very much like yours. I am trying to help men on their journey through life, to answer their questions about the route,

and especially persuade them to believe on the Son of God, that they may have eternal life, and land at last in glory." "Well, there may be a better world beyond the grave and there may not be. We don't know," he continued. "Don't know!" I said, pressing the point with all earnestness on his heart. "We do know. How could I preach the gospel and urge men to seek for glory, and honor, and immortality, unless I knew certainly that there is a world of life and blessedness hereafter for such as will inherit it? Why, sir, what would people think of you if, in reply to their question, 'What is the next station?' you should say, 'I don't know. Nobody knows.' And so I could not preach the gospel, and urge men to seek for heaven and eternal blessedness, unless I was perfectly sure of this reality. Paul, the great preacher of the gospel, knew what the next station was: 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' This is an answer to the great question, 'What shall be hereafter?' And if you will believe in Jesus Christ, and take his gospel as your guide book, you can know just as well as Paul what the next station beyond the tomb shall be for you." Just then the whistle of the approaching train sounded, and the old man hastened about his work. As I stepped upon the platform of the car he stood at the crossing, waving his signal flag, his white hair floating in the wind, and I said as the train moved out, "Be sure you find out what the next station is before you reach the end." And I heard the reply falling rather hesitatingly on my ear, "I will try, sir." Reader, what answer have you to make to this question? In the hurrying train of life you are moving swiftly on. Ever and anon there is a pause, and some passenger steps off and disappears. The next stopping place may be yours; where will it land you?—The Watchword.

A MATCH MAKER OF YE OLDE TIME.

Daniel Webster was the son of Ebenezer Webster by his second wife, Abigail Eastman. The second wooing came about on this wise. For a long time Capt. Ebenezer Webster, the bereaved husband, took upon himself the double responsibility which the death of his first wife had imposed. But between the labors of a frontier farm and the oversight of his family, matters went from bad to worse. One day everything about the house seemed to rush to a climax of confusion. The children frolicked and rollicked; the quick-witted Joe tapped the cask of methglin in the cellar, and his young brain was fired—"twas destruction before and sorrow behind." Capt. Webster had calmly and boldly confronted the enemy at Ticonderoga and Crown Point, at White Plains and at Bennington. But now he was baffled, conquered. With his minute-men he had guarded General Washington's person and camp on Dorchester Heights and West Point. But his own camp he could neither guard nor regulate. The distracted father silently removed his hat from the peg, walked out of the door and took the cross-road southward to the house of his brother, William Webster, whose farm joined his own. It was situated one third of the way up the eastern slope of Searle's Hill, the highest eminence save Kearsage in the town of Salisbury, N. H. Captain Webster had often been cheered by the sympathy and advice of "Aunt Ruth," as the children called her, his brother William's wife. She was to him a true sister. He entered the door the picture of despondency. The worthy matron sat bolt upright spinning flax. At the sight of that dejected face, she shoved aside the little wheel and placed a high-backed kitchen chair for her brother. Her first salutation was, "Eben, what is the trouble?" He prefaced a graphic recital of the horrors of his domestic condition with these words, "Every thing, Ruth, is going heads and hauls at home. I can't stand it any longer." Pity marked the lines of her face as she listened. When he had finished she did not at once reply, but gazed solemnly with a far-away look out of the south window. Who shall say that her thoughts at that moment were not directed by divine wisdom? Suddenly a light kindled in her eye

which shot a ray of hope into his. She drew nearer to him, laid her hand upon his arm, and with a face glowing with earnestness and inspiration said, "Eben, have you never heard of Nabby Eastman? Her mother was Jerusha Fitz, and she is a cousin of Deacon Moses Sawyer's wife, who was Anna Fitz. She is a tailoress by trade, and knows what life is. In every respect she is a most excellent person. She is up from down below, visiting her relatives here." Then with emphasis she added, "Eben, it's my opinion that Nabby Eastman will make you a good wife, and your children a good mother. Go home, put on your Sunday suit, and ride over and see Nabby."

The broad-shouldered, dark-eyed man, as he left the house saw not the valley of the Merrimack, stretching away in its loveliness for miles to the north and south. With quickened step he walked around the high ledge and followed the road shaded by the tall, primeval pines that seemed to whisper to him of a new love and the joys of a restored home. He obeyed to the letter the directions given him by the sibyl. Like Boaz of old, he did not long rest but reasoned that "if it were well done when 't is done, then 't were well it were done quickly." There was no undue precipitation, but before many moons had waxed and waned, the manly, military figure of Capt. Webster could have been seen in his horse, with Miss Eastman on a pillion behind him on their way to the minister's to be married. The residence of the parson was hard by the meeting-house, near the summit of Searle's Hill—for in those days "the mountain of the Lord's house" was established in the top of the mountains, and exalted above the hills, and all the people flowed unto it.

The ceremony over, "down from the mountain crown," where a ladder would have been an improvement, they safely wended their way to the home where they were to begin anew their journey and their life. As they arrived at the lowly house, the little ones were playing around "the banking." The tender father introduced the children in these simple words, so much like the style of his gifted son, "These, Nabby, are my children." Aunt Ruth made no mistake in her counsel to her widowed brother in his perplexity. "The children" of Ebenezer Webster's first wife "arose up and called her blessed; her husband also, and he praised." Her features wore the expression of strength rather than beauty. The heavy, shaggy eyebrows of her youngest son, Daniel, were the transcription of the mother. Her mind was strong, her faith strong. At the close of life, her peace in believing was so deep and untroubled that it forbade ecstasy. She survived her husband ten years, and died at the residence of her son, Ezekiel Webster, in Boscawen, N. H., in 1816, aged seventy-six years.—N. Y. Evangelist.

AFTER.

"I'm sorry, and I hurried back To tell you so," a sweet voice said; But I was wounded then, and pride Forbade me even to turn my head. To-night I grieve and pray beside Her grave, yet cannot shed a tear; Do not part as we, I could say The words which now she cannot hear. I know, I know she pardoned me— She was so gentle with me ever— Yet, all the same, wet, wet my eyes Do follow me, and I will forever!

OUR CHURCH IS SMALL.

"Our Church is small," is a phrase often used in an apologetic, explanatory or discouraged manner, though as a simple statement of fact it could be spoken truly by the majority of Methodists in our country, for there is little doubt that the most of our million and a half of members belong to small societies. So it is a question of no little interest whether being one of a few involves any special duties, privileges, or opportunities. If your church is small so that every face is an inspiration to the prayer-meeting, and every vacant seat adds to the gloom of a stormy Sabbath, the blessing you may give as well as gain urges you to effort to be your place at every service. If you are poor, or feel that you have little strength to help in any way, a small church is just the place for you; your mite will not be overlooked. If you are rich or gifted, or have any special power that may be used for good, a weak society will appreciate your assistance, and give you an opportunity for the largest exercise of your ability. It is not brave, to

say the least, for a strong man to drive by a struggling church of his own denomination and take his seat among the lookers-on of an overflowing congregation. As to those who patronize "Church trains," breaking God's holy law, merely to gratify literary or social tastes, without even the plea of necessity, the inconsistency is too glaring to need discussion. If your church is small, of course, you can not afford not to be at peace. A little company posted at a dangerous pass would be very unwise to waste their powder on each other. Those who spend their strength in fighting their friends can not stand long before their enemies. There is a family feeling in a little church, where all love as brethren, that is not possible with a large membership. An inner circle of the active ones may have it, but it can not include the whole. Because you are few in numbers, there is no need of feeling that you can not do anything, and, therefore, it is no use to try; the kingdom of God cometh not with observation. During the last General Conference I had the privilege to be among the thousands who heard Bishop Simpson preach at Music Hall. It is needless to speak of the impressions naturally made by the eloquence, the multitude, and the unusual and interesting surroundings. The next Sabbath, at the same hour, I heard a sermon from a Methodist minister in a school-house nestled among the green hills that border the Little Miami, near Foster's Crossing, being one of a congregation of about thirty, half of whom were children. I could but contrast the scene, at the same time remembering that it was the school-house preaching of the early itinerant that made possible the assemblage at Music Hall.

The Methodism of large churches and great occasions, in which we glory and rejoice, had its origin in and is constantly reinforced by the country appointment, the village society, and the city mission. It would be well for all parties to remember this acknowledged fact. A military chieftain chooses those in whose unflinching courage and unwavering obedience he has the greatest confidence, to lead a forlorn hope. May not the Great Commander have had a purpose when his providence placed you in a small church, though year after year you toil seemingly in vain? It is something to keep the flag flying, and help hold possession of God's heritage in his name, if not able to make advances. In the "by and by" it will not be asked where, but how well you have worked for the cause of Christ; so be up and doing while the day shineth.—Baltimore Methodist.

MATCHES.

In the time of Fox and Burke, and up to the beginning of the present century, the flint and steel and tinder stage had not been passed, though it is probable that Dr. Johnson and others were more skillful than we moderns are at this intricate operation. About the beginning of the century, however, matches began to improve, and long brimstone matches came into use to supply the place of the tinder. These were pieces of wood about six inches long, tipped with sulphur, and caught fire easily from the sparks of the flint. It would be difficult to obtain a specimen of them nowadays. No museum seems to interest itself in preserving these little social curiosities; and it is only some fifty years hence that they will be looked upon as such, and sought after in some technical exhibition of the match trade. It was not, however, till 1825 that matters began to improve, when an elaborate apparatus called the "Eupyrion" came into use. This consisted of an open bottle containing sulphuric acid, soaked in fibrous asbestos, and the matches, which were about two inches long and sold at one shilling a box, were tipped with a chemical combination of which chlorate of potash was the principal ingredient. On putting the match into the bottle and rapidly withdrawing it a flame was produced, but as the acid was inconvenient and the matches liable to be spoiled by damp, the Eupyrion being shown not to be the fittest did not survive. Many inventions more ingenious than these were successively tried: the "pyrophorus," the pneumatic tinder-box, and the hydrogen lamp of Dohereimer; but it was not till 1832 that the first sign of a friction match was evolved—and was called "the lucifer" by the joking generation. Lucifers were substantially the present

match pulled through a piece of sand paper. The remembrance of such a contrivance is calculated to make us think less than we do of that dull time. But the country was waking up, and the congrève, which is the match of to-day, soon followed. Whether the congrève was called after the rocket of that name is a doubtful point. There is a story of its invention which shows, if true, the value of attention on the part of schoolboys, and might be put up in all board schools. The real inventor, it is said—a village schoolmaster—explained it to his boys at school, and one more intelligent talked of it to his still more intelligent parent, who was a chemist and who turned it to material advantage. Be that as it may, this was the same as the match of to-day; and it has since undergone few improvements, except one changing from a silent to a noisy match. The silent match, which is so affected by burglars, and is a necessary accompaniment to list slippers, consists in the omission of chlorate of potash in the composition which tips it, and which is the cause of the crackling noise which is able to awake the intended victim. The last great invention was the safety match, which was patented by Bryant and May in 1856.

It would require, perhaps, the intellect of a Babbage to wrestle with the statistics of matches. That \$0,000,000 are burned every day in Europe seems below the mark. Some firms, such as Messrs. Dixon, at Manchester, turn out 9,000,000 a day, and many in London 2,000,000 or 3,000,000. The consumption of phosphorus for the purpose in England and France shows that about 250,000 millions a year are turned out in these two countries alone. In America, where, as in France, there is a tax on matches, by which grist is thus brought to the mill, the stamps show an out-turn of about 40,000 millions, so at present match-making is not the specialty of America, though the tax yields about £100,000 a year to the revenue.—Pall Mall Gazette.

WHEN THE SLEEPERS SHALL RISE.

The stars are spinning their threads, And the clouds are the dust that flies; And the suns are waving them up For the time when the sleepers shall rise. The ocean in music rolls, And gems are turning to eyes; And the trees are gathering souls For the time when the sleepers shall rise. The weepers are learning to smile, And laughter to glean the sighs; Burn and bury the care and the guile, For the day when the sleepers shall rise. Oh, the dew and the moth and the daisy red, The larks and the glimmers and flows! The lilies and sparrows, and daisy heads, And the something that nobody knows! —Geo. McDonald.

OUR YOUNG FOLKS.

THE FIREMAN'S DAUGHTER.

In a large school, in which the pupils were assembled, and busily engaged in their work, there was a sudden alarm of fire. As usual, a terrible panic immediately ensued. In wild confusion, and with shrieks and cries, the children darted to the doors of the school room, forming there a mass so dense as to render escape absolutely impossible to many. In the struggle to get out, several of them were seriously injured; and one young lady, a teacher, rushed to an open window and jumped out of it. Throughout this scene of confusion, one girl—one of the best-conducted in the school—maintained herself composed, and remained seated on the bench where she had been seated when the alarm commenced, without once moving. The color had, indeed, forsaken her face; her lips quivered, and some tears rolled slowly down her cheeks, but not one cry, not one word, escaped; and there she sat, silent and motionless as a statue, till all danger was declared to be over. After order had been restored, the question was asked her how it happened that she had been so composed as to sit still, when everybody else was in such a fearful state of fright? Her reply was, "My father is a fireman; and he has told me that, if ever there was an alarm of fire in the school, I must just sit still. I thought of his words, and did as he desired me; and that was what made me stay quiet."—Tract Magazine.

BLIND HENRY.

One sunny morning in spring I took a walk in the country. I had not gone far before I met a boy and girl. The girl made a courtesy to me, and touching the boy, told him to make a bow to me,

which he did, and looking up, said, "Good morning." I saw that he was blind, and feeling deeply interested in him, I asked him where he lived. He told me in the first cottage at the end of the lane.

The next day I went to see him. His name was Henry. I found him listening to his sister, who was reading to him out of a Bible; when she finished he appeared in deep thought. I asked what he was thinking about. He said, "Before it pleased God to deprive me of my sight I was, I fear, a very wicked boy in many ways. I never thought of God and heaven, until I was very ill and feared that I was dying; I was very miserable then. I remembered the days when I went to Sunday-school, and there was taught that Jesus died on the cross that sinners might be saved. Then it pleased God to turn my heart to him; and though since blind, I am far happier than I used to be."

"How long have you been ill?" I asked. "About half a year," he replied. I prayed with him, and told him if he only loved Jesus, and was good and patient, Jesus would love him, and when he died would take him to heaven.

I saw poor Henry very often. He appeared to be quickly sinking; he was always very glad for me to talk to him of Jesus. He told me that he was so happy, for he felt sure that his sins were pardoned, and washed away by the blood of Jesus. He feared not to die, for he was sure that Jesus would be with him when he passed through the dark valley of death.

That valley was soon entered by the poor blind boy. His last words were, "Happy! happy! saved! saved!"

FRED WILTON'S FAITH.

"Mamma," said little Fred Wilton, "I want a canary bird dreffully."

"Why, darling, you have that rocking-horse that Uncle Grant gave you last month; you have a lot of tin soldiers, a Noah's Ark, a top, a box of bright marbles, a train of cars, a set of building-blocks, and I don't know how many Chinese puzzles and picture books. What could you do with a bird?"

"But mamma, all those things ain't alive, and can't sing. I want a birdie to love it."

"I'm afraid I must say no, Fred. Mamma hasn't time to take care of a bird every day, and you are not old enough."

Fred's face looked very grave as he went on with the depot he was building. At length he said, "Mamma, didn't you tell me always to pray to God for what I wanted?"

"Yes, dear. "And he will give me what I ask him for?" "If he sees it is best for you to have it."

"Then, mamma, I'm going to ask God for a birdie, and I do believe he'll give it to me."

Fred said no more to mamma about a bird, but night and morning at the end of his little prayer he would say, "Oh God, please give me my birdie."

For several weeks, Fred did not fail to add this request, but mamma remained firm. Grandpa Wilton came to make a visit, and listened one evening, as Fred knelt at his mother's knee, to the oft-repeated petition still offered in unwavering faith. Next morning he said,

"Fred, my boy, God often sends gifts to his children through people, and he has sent me to give you a canary."

"I knew 'twould come," said Fred gleefully, and sure enough by noon a beautiful yellow canary was trilling in a silver cage in the bay-window.

"My dear," said mamma, suppose you should pray a long time, and God did not send what you wanted, what then?" "Then," replied Fred, "then I s'pose 'twould be like the cocoa-nut candy Miss Ellis gave me, and you wouldn't let me eat it, 'cause you said it would hurt me, and I cried for it, but that didn't make any difference—you didn't give it to me."

"Did I give you anything instead, darling?" "Oh, yes, a great big, juicy orange. It was good."

"Well, dear, God may not always give you what you want, but when he denies you it will be to give you something a great deal better. Always trust him. Now run and watch 'our canary.'—S. S. Adc.



THE WESLEYAN

FRIDAY, APRIL 6, 1883

AFTER THE REVIVAL.

Something should be said against sudden relaxation of personal and combined effort for the salvation of men at the close of special religious services. The line cannot be too carefully drawn around those who have folded; too much attention can scarcely be given to their defence against the combined assaults of the world, the flesh and the devil, but it is possible that one may draw the line as to seem to put out of the range of immediate salvation the man whom we could not openly lead Christward. We may even so far determine his position, in our own minds at least, as to conclude that if some one must one day stand beside his dying bed, the task would be one that we, familiar with his rejection of salvation, would readily leave to others. Yet in this we may seriously err. The man we so heavily discount may have feared to be swept in by a current, and may therefore, have unwittingly assumed an aspect of resistance of which Satan has been careful to make use. The note-books of various pastors show that from this class, carefully watched, thoughtfully cherished, and never unwisely repelled, the Church has received most excellent helpers, men who when they came came to stay, and did stay, till the Master called them up higher. If, brethren, at the close of your special services, you find outside the list of those received on trial some who may answer our description, leave no effort undone to bring them in. They are afraid of stepping on rolling stones, help them to firm footing; they may be slow to move forward, but they will hold each inch they get. They will stay.

In the number of outer-court worshippers may be many whose belief that some future time will be more favorable for salvation may demand the preaching of the truth in all its terrible force. Only a deceived mind can have turned such aside. Nothing save the deceitfulness of sin could lead a man blessed with reason to suppose that in the feebleness and helplessness of final illness, when mind and body are impaired by disease and pain, is to be found life's best opportunity to make peace with God.

Death-bed repentances are not to be trusted. As the writer sat one day at his desk, engaged in the abbreviation of a memorial notice fifty times longer than that which the Word of God gives the saintly Enoch, a visitor said in allusion to a remark, "I thought your columns were not intended for those who merely profess to find religion on a death-bed." "They are not intended for such," was the reply. Was the visitor unkindly in his implied doubts of death-bed conversion? We think not. Had Joseph Cook ever been a pastor as well as a student and preacher he would have hesitated before asserting that "Death in average cases is a great spiritual experience and involves a great decision for or against the light it brings." He would have remembered that visits to the patient who appeared deeply anxious as death seemed to linger at his door, were frequently followed by shyness of the pastor on recovery, and that not a few who seemed quite prepared for a happy departure rose to go forth again into life's duties, in the precise manner of the past.

There are yet many unsaved men and women in the congregations so richly blessed this winter. Their salvation should be placed before the young converts as the highest possible aim. Christian work in saving souls will make these doubly strong. They await orders. To stimulate their feelings and give them nothing to do is the surest way to petrify them. In aiming to bless others they will be doubly blessed.

THE REVIVAL IN BERMUDA.

Letters by the Alpha from our Bermudian brethren are of unusual interest. The only one for the press is from Mr. Angwin, St. George's, but others, from other parts of the group, give some additional particulars of the revival already reported. The work was one such as previous pastors longed to see, though obliged to depart without the sight. The churches were ripe for the movement when Rev. E. P. Hammond arrived, and the pastors, Presbyterian and Metho-

dist. at once fell into line. There were some things in the mode of conducting services which were thought objectionable, but, as a correspondent remarks, "the chaff blows away, the good wheat remains. It was chiefly a quiet, steady, thoughtful work." The Episcopal leaders gave little countenance though a number of their people professed to experience conversion. Mr. McKeen, Presbyterian, has more candidates for membership than during the whole of his previous ministry. Mr. Nicholson, who fortunately has another year to remain, writes: "We have had a gracious shower! Mr. Angwin is to write so I shall not say much. For four weeks we held services, our large church crowded every night. Our people seemed ripe for a revival, but Mr. Hammond's coming brought it, under God's guidance, to the point of showing itself. I will say nothing of results, time alone can fully declare them." Our British Methodist Episcopal friends were also much blessed.

At Port Royal and Somerset services had been held for some months before with most pleasing results. There are now eleven classes in that part of the Hamilton circuit. Among the whites added to the society at Port Royal are twenty young men who "are all at work." The presence of the fleet gives Mr. Wier extra duty. That earnest young minister says: "I greatly enjoy visiting the prison, hospital and ships. The Dock yard services have greatly improved. Before the fleet came we were sometimes crowded. There are some noble souls under the uniform. They thoroughly appreciate any effort for their good." At Tuckerstown, under the charge of Mr. Prestwood, about one hundred persons profess conversion.

PROGRESS OF UNION.

In an article under the above title, the Bowmanville, Ont., Observer, the organ of the Bible Christians of the Dominion, gives information which we take the liberty of transferring in condensed shape to our columns.

The exhaustive discussion at the special session of the General Conference of the M. E. Church at Napanee in January, and the decision by a large majority to accept the proposed Basis and submit it to their Quarterly Meetings, will not have been forgotten. The Quarterly Boards will vote upon the question in May or June and will then either confirm or annul the action of their General Conference. The Observer reports that there is "every prospect" that the position taken by the Conference will be heartily sustained by the Quarterly meetings.

By the Primitive Methodists the Basis was submitted to the popular vote. Out of an approved membership of 6,632, the total number of votes cast for and against, reached 3,848, being 632 more than half the full membership. 3,161 votes were cast in favor of the Basis, and 687 against, giving a majority of 2,474 in favor, or 78 per cent. of those voting. The General Committee of this body, at a meeting held in Toronto, Feb. 14th and 15th, passed the following resolutions:

(1) "That we express our deep gratitude that so large a vote has been recorded by our membership in favor of the unification of Methodism on the proposed Basis." (2) "That this General Committee put on record its appreciation of the work of the Union Committee, and most cordially accepts the proposed Basis, and sincerely hopes that the unification of the Methodist Churches of this country may speedily be consummated in accordance with its provisions."

By the Bible Christians the total number of votes cast was 3,404, being about half of the approved membership. Of the votes given, only 986 were against the Basis, giving out of the votes cast, 148 more than two-thirds favorable to the proposed union. On this vote the Observer remarks:

All things considered, we see no reason why the advocates of union should not feel satisfied with the results of our appeal to the people. Our information and observation force us to the conclusion, that nearly every one who had any decided objections to the Basis of union—or union in any shape—cast their votes against; while many who looked upon the matter as a foregone conclusion, and others who were indifferent as to the result, having no fixed preference either way, refrained from voting. We are satisfied that if we were now to institute a process of compulsory voting throughout our entire church, that the proportion of our members against the Basis would be reduced rather than increased. It was a pleasing surprise to us that Prince Edward Island District, after all that has been said and done, gave such a large vote

in favor of the Basis. The official report did not give particulars, but from private information, from Charlotte-town, we gather that, of the votes given on the whole Island, the majority was on the right side. . . . And when we consider the difficulty, nowadays, of getting anything like a fair representation of the membership at our week day meetings, and when we remember how few any business of paramount local importance will call out to a public meeting, in any denomination to congratulate, we are constrained to congratulate, both the Primitive Methodists and our own people, on the very general interest which the union question commanded and the favorable results reached.

The vote of the Quarterly Boards of the several Conferences of the Methodist Church of Canada, as reported early last week to the Secretary, at Toronto, was as follows:

	YEA.	NAY.	TIE.
Toronto Conference	210	16	2
London	206	23	1
Montreal	107	27	1
Nova Scotia Conf.	33	9	1
N. B. and P. E. I. Conf.	46	1	1
Newfoundland Conf.	9	1	1
	605	76	10

The March number of the English Bible Christian Magazine contains an article on Union by the Rev. Mr. Bourne, a leading Bible Christian minister, who says toward the close:

The greatest good of the greatest number is a safe guiding principle for the Church as well as for political economists. If the union secures efficiency, if unnecessary divisions are an error and a sin, if it is a duty to seek opportunities for greater usefulness, if every occasion for stumbling should be sedulously removed, if a united Church only can take possession of such a country as the North West without scandalous waste and rivalry, and above all, if the hand of Providence is clearly traceable throughout all the preliminary negotiations, who are we that we should withstand God?

On the same subject the London Methodist Recorder remarks:

There has already been a most important amalgamation of Methodist Churches in Canada, and now, as recent intelligence in our own columns shows, there is an actual prospect in that great dominion of the most important Methodist union that the world has yet seen. The various sections of the English and the American Methodist Churches in Canada have provisionally agreed to a scheme of union that will consolidate them all into one mighty Church extending from the Atlantic to the Pacific coast. Even the question of the episcopacy has not been found to be an insuperable difficulty. An ingenious and rational compromise has brought Canadian union within the range of practical ecclesiastical policy. There is no doubt that the Ecumenical Conference of last year has given an immense and incalculable impetus towards every kind of Methodist co-operation and union. Those who anticipated the least results from that interesting and unique gathering are now disposed to admit that they were entirely in error.

The first attempt to maintain a church in New York under a lady pastor has just proved a failure. When four years ago a certain Methodist church in that city was sold under mortgage, Miss Anna Oliver bought it, paying with her own money all the indebtedness but \$13,000. An attempt to get a bill through the legislature providing for a board of trustees failed, but she struggled on, paying expenses and preventing any growth of the debt. In spite however of all the facts in her favor—her assumed position as a martyr in behalf of the rights of her sex, and the presentation to the public of her church as a Methodist church, she has had finally to yield, and the attempt to force the ordination of woman upon the Church by the purchase of a building which should be made over again to the Methodist Episcopal Church on its ordination of the female pastor has been abandoned. Persistence in her purpose for four years indicates a force of character which might have been a blessing to the world under happier circumstances.

Rev. I. N. Parker calls attention to G. O. H.'s statement, "We have never yet buried a Doctor of Divinity in the Maritime Provinces," and suggests that both the correspondent and editor have forgotten the late Dr. Knight. Perhaps G. O. H., who is not often caught napping when our church history is concerned or at any time for that matter, may have used the "we" editorially, meaning that he had never officiated at such a burial. It matters not. That revered minister, whose tall military form at first awed the writer, who soon learned to love him for his goodness and for his thoughtful care for young ministers, will not soon be forgotten. The work done by him in the Master's service in the British North American Provinces was work done for eternity.

The London correspondent of the Church Guardian calls attention to a state of affairs which could scarcely have existed in the absence of "Church and State."

It is a notorious and lamentable fact that while there exists a spiritual destitution in the crowded districts of London, there are sixty richly-endowed parish churches, with sixty richly-paid incumbents, who preach to phantasmagoric congregations, because since they were endowed the population has been driven away by the encroachments of business. Thirty clergymen, many of whom live at a long distance, draw £400 for preaching every Wednesday evening to a few old women, paid by doles to attend. The rectory houses are mostly let for commercial purposes. The wine bill of one parish amounted last year to £67. The City Charities, which are worth £40,000 a year, are mostly muddled away. The Bishop of London announced that he intends his Bill for the demolition of the city churches to be introduced during the present session of the House of Commons. This bill will, if passed, remove a crying evil, and apply these immense endowments where they will accomplish some proportionate result.

In recording the votes in our Quarterly Meetings on Union, the responsibility of those reported "not voting" or "silent" has often been suggested. Readers will have observed that the silence of certain members has decided the vote of the meeting for or against the measure. In no unkindly spirit we quote the following from Zion's Herald:

Who can tell the importance of one vote? It is said that when the war of 1812 was declared, the measure was carried in the U. S. Senate by one majority. One of those senators was elected, in the Rhode Island Legislature, by one majority, and one member of that legislature was detained at home unexpectedly, who, if he had been present, would have voted against that senator. He was about getting on the stage to go to the legislature in the morning of the day of the vote, when, casually looking around, he saw that his pigs had got out of the pen and were in mischief. He stopped at home to take care of them and could not reach the legislature that day. One vote changes many currents. Massachusetts once had a governor elected by one plurality. Every good man should be counted on the right side.

An exchange very forcibly says: "The regular means of grace, public and social, cannot be successfully maintained in any church without the co-operation of the official members. The mere giving of money, or the mere weight of influential names, will not meet the case. There must be a hearty appreciation of the authorized means of grace, and a constant effort to induce others to share in their benefits. The new convert will be very likely to follow the example of the representative men of the church. How great, therefore, are their responsibilities. If habitually absent from the prayer and class-meeting without just cause, their official relation to the church may result in irreparable injury to souls."

Rev. Dr. Young, Superintendent of Missions in the North-west, has been confined to his room with a bronchial affection for some weeks, but he has so far recovered as to warrant him in leaving for Winnipeg. He left on Monday the 19th ult., and wrote as follows from St. Paul on Wednesday the 21st ult. "Beautiful weather. No snow from Chicago till near here and not much here. Bright, cold and bracing atmosphere, very fine. Roads are good. No prospect of a storm." And at noon of the 22nd he wrote from Crookston: "Perfectly well. A most lovely, bright, sunny day with atmosphere bracing and pure. Thawing in the sun. Track never clearer or better. Snow here not deep. Never had a nicer trip. Am due at Winnipeg at 7 p.m., and feel all ready for work."

A correspondent of the London Methodist Recorder recently inquired of the Home Secretary whether raffles or lotteries at bazaars in aid of churches came within the application of the Lotteries Act, and received the following reply:

"Whitehall, 1st March, 1883. Sir, I am directed by the Secretary of State to acknowledge the receipt of your letter of the 21st ult., inquiring as to the legality of raffles or lotteries at bazaars in aid of churches or chapels; and I am to acquaint you, in reply to your inquiry, that all lotteries are illegal.—I am, Sir, your obedient servant, Godfrey Lushington."

A petition was on Wednesday presented to the Local Government on behalf of the Board of Trustees of Mount Allison College, asking for the continuance of the annual grant of

four hundred dollars as provided for in the arrangement of 1864, in lieu of the sum of \$20,000, a previous loan to Dalhousie College. Some one suggests that if the prayer of the memorialists be denied it might be well for Mount Allison to borrow \$20,000 from the Government and hold that sum as Dalhousie has held it. If not, why not?

We have no wish to misrepresent the Rev. W. Scott, Superintendent of the French and Indian missions, and therefore insert his explanatory statement respecting his report on the Okas. We had not space to go into a review of Mr. Scott's Report, as the Montreal Witness has done in a two column article on what it terms a "remarkable book," but we confess that we are yet at a loss to know how the preparation of the report came within the province of Mr. Scott. That the opinions which he might be "free to express" were necessary to the elucidation of a question by one so clear-headed as the Superintendent General of Indian affairs, seems singular, especially when we note the rapidity with which the report was prepared and the positive conclusions at which the writer arrived. Is it not known, as the Witness asserts, that "the Seminary is too much afraid of its title to trust to a fair ventilation" of the subject, and that the Government is not prepared to have the right of those Indians thoroughly tested?

The setting in of a strong tide of emigration towards Canada is reported. The great bulk of the emigrants will of course go to the North West. There is room for some of the right sort in these Maritime Provinces. In New Brunswick there are still fertile lands awaiting the settler, and in Nova Scotia a movement to cut up large farms into small ones would conduce to the general benefit. Sam Slick's remark that "Nova Scotia farmers clear more ground than they cultivate" is yet true. The formation of the Nova Scotia Immigration Society, which as the time we were unable to notice, was a step in the right direction. The initiative was taken in Annapolis last summer, but to interest the whole province in the movement the head office has been established in this city. Branch offices are to be established in each county.

John Brown, at once the trusted personal attendant of the Queen and the standing joke of certain English circles, died last week. Long the favorite "gillie" and constant attendant of Prince Albert, he served his master so well that on the Prince's death he became the Queen's chief retainer. Having been many years in the household, familiar with the children who had grown up in the royal nursery, and faithful in all his trusts, he had been allowed to throw off his livery. His appearance as a central figure in the ceremonies at Windsor, and the recurrence of his name in the Court circulars, was displeasing and sometimes irritating to the English public. Outside of the palace, therefore, few will mourn his death. His younger brother succeeds him.

THE LATE MRS. SMALLWOOD.

The Methodist church in Charlottetown has recently suffered the loss of a most highly esteemed and useful member. Her mortal remains were placed in the beautiful Sherwood cemetery on the 15th March, and our dear Father Smallwood is left to walk the remaining steps of life alone. Mrs. Smallwood's death, like her life, was calm, serene, peaceful, and her memory will long be fragrant. Her funeral was attended by a large number of citizens, and ministers of our own and other churches. After reading of a Scripture lesson and prayer at the house, by the Rev. Wm. Harris, Bible Christian, her remains were taken to the Prince Street church, which was draped in black, and were met there by hundreds of sympathising friends. The opening services were conducted by the pastor, Rev. J. Burwash, M. A., the Scripture lesson being read by Rev. W. W. Colpitts, of Pownal. A loving tribute to the memory of the deceased was given by the late pastor, Rev. H. P. Cowperthwaite, M. A., Chairman of the District, followed by Rev. F. W. Moore, who gave some reminiscences of his long acquaintance with Mrs. Smallwood and her bereaved husband. After the Dead March had been sung by the choir, the long procession formed

for the depot, and the dust of the deceased was conveyed by train to the cemetery. A correspondent has sent us the substance of Mr. Moore's address, which, with the obituary notice by Mr. Burwash, we gladly publish, assuring our bereaved friend of the prayerful sympathy of hundreds in the centres of Provincial Methodism amongst whom his name and labors are known and appreciated:—

I should not like to interrupt the sacredness of this solemn service; but gratitude prompts me to give utterance to a few words; words which I may speak over the coffin of her who sleeps within, with less restraint than I would dare speak them were her living presence in our midst. Perhaps I was longer and better acquainted with Mrs. Smallwood than any who are here to-day. Thirty-three years ago the venerable minister who now follows his companion to the grave was the pastor of this church. His wife was then a comparatively young and active woman, and between her and my own sainted mother there sprang up the closest intimacy and tenderest Christian friendship, so that in my father's house I had many opportunities in those early days of witnessing the sweetness of her disposition, and the elevating influence of her life. In 1851, under the Superintendency of Mr. Smallwood, I was led into the ministry, and after two years it was my privilege to be associated with him, as his colleague on the Horton and Cornwallis circuit. While there God took from them a lovely and most promising boy, and with tears we buried him under the leafy trees of the Horton Cemetery. That scene has risen up in my memory scores of times since then, and while it has always been a picture of love and grief beyond degree, at the foot of it I have always read the most un-murmuring acceptance of the divine will. Very frequently, for days together, a resident of the Mission House, I got to see better, and appreciate more fully the excellencies of the Christian lady who was his mistress. She became a mother to me and a thousand little acts of love and forth-coming now come crowding back upon my memory; and those motherly deeds, indistinguishable in detail, gather together into an impression of sweetness and sacredness which can never be blotted from my mind. I have seen Mrs. Smallwood under many aspects of her life, and there was always the same quiet, unpretentious piety visible in her deportment. I have heard her calmly and deliberately tell her religious experience, and it was the experience of a trusting, meek and quiet spirit; I have seen her in the midst of domestic duties, and of her it could emphatically be said, "She looked well to the ways of her household and did not eat the bread of idleness." To those around her "she opened her mouth in wisdom and the law of kindness was in her tongue." I have seen her ministering at the bedside of her sick husband, and standing beside the coffin and the grave of her dead child. I have seen and conversed with her since the mortal disease which has brought her down had laid its hand upon her and there was ever the same calm, trusting, uncomplaining spirit. She is now beyond the reach of our vision, gone to be a companion of the spirits of the just made perfect, and we may comfort ourselves as we pass onwards, and offer ourselvcs to this dear servant of God, who has consoled others in similar circumstances with herself, by the assurance that "them that sleep in Jesus will God bring with him."

CORRESPONDENCE.

THE OKA INDIANS, &c.

MY DEAR SIR,—I am quite sure you do not design to misrepresent me in the remarks you make in the Wesleyan of the 23rd March, respecting my pamphlet on the Oka Indians. I have not decided anything in favor of the Seminary, but have stated the case as I find it, and as that law has been expounded by the law officers of the crown, both in England and Canada, and by eminent men learned in jurisprudence. I advise the removal of the Indians when they shall receive an equivalent for their possessions and improvements, inasmuch as they have never been content and happy where they are. When they thus remove the Methodist Mission goes with them; we have no intention of removing until substantial justice is done to the Indians. "Some pecuniary consideration," is a phrase which very inadequately expresses what I consider justice. You observe, my views have "called forth strong comments from Protestants of that Province." Please change the word "comments" to commendation and it will be nearer the truth or equally true. What the "Christian Guardian" thinks is of no consequence. I shall deal with that paper another day. You are mistaken in saying "that the officials of a Methodist Church have passed a resolution strongly condemnatory of his (my) action." At the close of a Missionary meeting in Douglas Church, without notice, and before any individual present had seen my report, a resolution was sprung on the meeting based on some notice of my pamphlet in the "Star." Perhaps about fifty people were present, more than half of whom were women, and we are told "it was carried," one paper said "unanimously." Four ministers were present, all of

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whom repudiate the transaction as unjust and improper, and the majority never voted at all.

You may know "men who have given years of study to the question" who say "hold the conviction." &c., &c., "that the Indians have a right to the lands at Oka," but I do not know such. I have never met with any legal opinion to that effect. I should have been glad to discover any ground for claiming "a right to the lands" in behalf of the Indians. If you appeal to "equity and honor," all very well; I go with you on that line, but I am very sorry and equally sorry, that when we have reached the end, we shall find the "title" of the Seminary unbroken, and as firm as such things can be in this changeable world.

I have quite a number of friends in the Maritime Provinces, and I most respectfully ask you to allow me space for this brief reply to your special notice of my report on the Oka question.

WILLIAM SCOTT.  
Ottawa, Ont., March 29, 1883.

**BERMUDA.**

DEAR BRO. SMITH: The whole population of these islands is being moved, part by the Spirit of Christ, and part by the spirit of Antichrist. The Lord is working wonders among us. Hamilton, Warwick, Port Royal and Somerset, in the West; and Tucker's Town and St. George's, in the East, are in connection with the Presbyterian, British M. E., and Methodist churches, enjoying times of refreshing. All along the line souls are being converted to God.

The grand opening of the work may be dated from the coming of Bro. E. Payson Hammond, whose arrival was noted in a communication in a late number of the Wesleyan. But in some of the localities named the Spirit of God had for some time been working deeply and powerfully. Port Royal had been blessed with a revival. Tucker's Town was in full swing in saving work and in St. George's we had been cheered by at least two marked cases of conversion in the ordinary means of grace.

It is all too soon to tabulate results. The work is still going on. Not a day passes without our learning of at least one who, seeking, has found a Saviour present and powerful in Jesus Christ. We are praying and working and looking for greater things. Former laborers in this field will rejoice with us who are permitted to partake of harvest joy where they have sown in tears.

The pressure of work has prevented the holding of our Quarterly Official meetings. We cannot therefore report on the Union scheme. Straws tell how the current flows here. One may predict that Bermuda votes Union all through.

We are all thinking and planning for the Missionary campaign. Meetings will be later than usual this year. We hope to show a good return from these islands of the sea.

St. George's is preparing to refit and re-erect its church. Material is on hand and artisans are at work. Hoping to greet the brethren of the north in a few weeks, when we shall see you face to face.

We are, etc., J. G. A.

**WOLFVILLE, N. S.**

On the 23rd March we held our Missionary meeting, a most enthusiastic one. Rev. J. S. Coffin occupied the chair with his usual ability. Rev. S. F. Huestis, though suffering from a severe cold, delivered an able and interesting address. We would of course expect Bro. H., from his intimate connection with Mission work, to be fully conversant with his subject, yet we must believe that the kindly greeting of familiar faces and the admirable music of the choir had something to do with inspiring his most eloquent address. The subscriptions taken at the close express most accurately the hearty appreciation of the audience.

At Wolfville, we have, as you know, one of the prettiest and most thoroughly equipped churches found in this whole valley. It is a monument of the energy and self-denying liberality of our people. Within a brief period new furnaces, new organ, &c., have been secured at heavy expense, leaving a debt of some two hundred dollars, for the removal of which the friends are now working faithfully. A "Mite Society," conducted by the ladies, is in successful operation and bids fair to diminish the debt by some fifty dollars.

For the same end a "Sociable" was held at J. W. Caldwell's, on the 27th inst. A most pleasing evening was spent by the many present, and the sum of \$23.25 was realized. We feel heartily grateful to Bro. Caldwell and his good wife for opening their comfortable home to us, and for the invaluable services rendered by them and the kind friends who assisted.

On Sunday the 10th inst. we admitted a young lady into full connection with the Church by baptism and the right hand of fellowship. The service was truly solemn and impressive, the presence of the Lord being plainly manifest.

F. A. BUCKLEY.

The Moody Church in Chicago, built during the Moody excitement in that city some years ago, has a Sunday-school which, perhaps, is the largest in the country. Two thousand names are enrolled on the school-register, and the average attendance is 1,500.

**GENERAL CONFERENCE.**

TRANSFER COMMITTEE.

Toronto, 2nd March, 1883.

The Transfer Committee of the Eastern Conferences will meet in Sackville, N. B., on Wednesday, April 25th, 1883, at 7 p. m.

Ministers who have been provisionally transferred, and any minister whose transfer may be desired, will please see that the provisions of the Discipline are complied with, and notice forwarded to me before the last day of this month.

S. D. RICE, President.

**EDUCATIONAL MEETINGS.**

HALIFAX DISTRICT.

Deputation appointed by Conference: Rev. da. J. Lathern, J. S. Coffin, and for Bermuda Rev. A. W. Nicolson. Arrangements as to time and additional speakers are left to each circuit.

F. H. W. PICKLES, Fin. Secy.

**FRENCH METHODIST INSTITUTE, MONTREAL.**

Donations received for present session up to March 1st, 1883:

Previously acknowledged	\$380 00
Rev. W. Creighton, Almonte, in memory of Mrs. Creighton	10 00
W. J. Ballard, Hamilton	10 00
Dr. J. B. Wilmett, Toronto	10 00
D. Moore, Hamilton	5 00
S. F. Lazier, Hamilton	5 00
H. H. Purdue, Eden Grove	3 00
Woman's Missionary Society, Montreal Branch, per Mrs. J. Fortance	50 00
W. E. Sanford, Hamilton	50 00
Katie M. Sproule, Bantford	5 00
J. Burrill and wife, Yarmouth, N. S.	50 00
Hon. S. L. Shannon, Halifax	5 00

WILLIAM I. SHAW, Treasurer.

**PERSONAL.**

J. V. Ellis, Esq., M. P. P., editor of the St. John Globe, is to deliver the Alumni Oration at Mount Allison this spring.

Dr. Inch, President of Mount Allison College, and Rev. Dr. McMurray, President of the Board of Trustees of the College, have been in the city this week.

Rev. A. W. Nicolson says in a private note: "Bro. F. Harrison has been preaching for me about once a Sabbath during his stay in Hamilton." He gains, I think, though he does not hope for complete restoration.

After three weeks of serious experience, Mr. T. M. Lewis is quite well again. On Sunday last and Monday evening he addressed the people of Chester. He moves westward through Mahone Bay and Lunenburg during this week and next.

Before his departure for the North-West, Mr. Peter Snyder, for many years Circuit Steward of the Sussex circuit, was presented with testimonials of the esteem in which he was held in the church and community.

"From under the billows," Rev. J. Betts, of Birtle, Man., sends a notice for our death list. The loss of their child, for some time ill, will call forth many expressions of sympathy for the sorrowing parents, to whom distance from former friends will make the loss all the more keen.

We notice changes among our medical friends. Dr. A. H. Woodill has decided to remain in Southern California, to the regret of a wide circle of friends here. Dr. Theo. Trennam has been appointed health officer for this city. A wise appointment. Mr. John Sponagle, son of Rev. John Sponagle, has been appointed to a higher position in the Provincial and City Hospital. He is on the up-grade.

In the list of thirty students who have fulfilled all the requirements to entitle them to the degree of M. D., C. M., from McGill College, Montreal, we are happy to find the name of Mr. J. Simpson Lathern, son of the Rev. John Lathern, of Windsor. Mr. Lathern's name also appears second on the list of those deserving honorable mention for general merit in the final examination.

The Rev. D. V. Lucas, of Montreal, intends to cross the ocean, leaving home early in May. He expects to lecture on Canada in all parts of England. He will also take a large number of copies of his pamphlet, "All About Canada"—a little work that we advise Provincials to get and read. From it they will be likely to learn facts about their own country with which they were not familiar. The Book Steward has ordered a number of copies which can be supplied at twenty cents each.

The retirement from political life of Sir Charles Tupper is calling forth general attention. Various reasons are assigned for the step. He has been, we believe, the most popular man of the Liberal Conservative party in the Maritime Provinces, and has generally been looked upon as Sir John A. Macdonald's successor in the Premier's office. Men of all parties agree in their estimate of his ability as a great parliamentary debater and leader. In losing him his party loses one of its ablest men. Canadians need not be anxious respecting the interests of the Dominion in England when they are intrusted to one of so much influence at home.

**QUARTERLY MEETINGS.**

NOVA SCOTIA CONFERENCE.

Circuits accepting the Basis unanimously:—Hebron, Wallace, Sambro, Mill Village, Kentville, Dartmouth, Parrishore (eleven voting), Lawrence-town.

Granville Ferry.—Three against Basis, two in favor.

Hillsburg.—Four against, three in favor.

Bridgetown.—Five against, three in favor.

N. B. AND P. E. I. CONFERENCE.  
Bayfield.—Six in favor, two silent.

**THE WESTMINSTER CONFERENCE.**

The Presbyterians, both of England and Scotland, are in a practical difficulty in regard to their creed. They are bound by a venerable document which has come down from Calvinistic times. Calvinistic theology has been greatly modified, and the consciences of neither ministers or people are at rest. A discussion has been raised on the subject in the London Presbytery. The proposal is to send an overture to the Synod asking for such a revision of the "Confession" as may be needed to relieve the doctrinal difficulty which is felt. Dr. Edmonds, Dr. Oswald Dykes, and other influential men are in favor of the proposal. They state frankly that they cannot accept the "Confession" in its present form without considerable explanation. Dr. White, of Kensington, represented the conservative view. He moved that some words spoken by Dr. Dykes "be taken down," and then he took his hat and walked, declaring that he would not sit in any Presbytery to hear the standards of the Church openly attacked. On the motion of Dr. Donald Fraser, the discussion was adjourned for a month. The revision of a creed in a business of the greatest delicacy. A rigid and defective "Confession" may generally be commended to conscience by means of exposition. So long as this is the case the creed had better not be touched. But when the creed is clearly out of harmony with the living convictions of the Church it must be revised. The revision cannot fail to excite feeling and prejudice. Doctrine is fortunately the last thing on which men will form compromises. In many cases all that is necessary in order to make doctrinal statements acceptable is the adaptation of a few phrases. We wish the Presbyterians well over their difficulty.—London Meth.

**NAVY MISSION.**

The Free Church Monthly of Scotland tells of a good work which is being done in Edinburgh for the railway "navies." Spurred on by the success of the "Navy Mission Society" in England, a number of Christian gentlemen in Edinburgh about a year ago started a practical mission work among the employees of the Edinburgh Suburban Railway, which employs about six hundred men in the city. These men find their own lodgings in different parts of the town; but the majority of them being housed in common lodging-houses in and about the Grassmarket, a room has been taken there as a reading-room for any who may be induced to avail themselves of it. This room is open every evening from 7 to 10, and a lending library is connected with it, while the Scripture-reader in the same place conducts a night school, receives deposits for the Savings Bank, enrolls members of the "Blue Ribbon Army," etc. Evangelistic services are also held there on Sabbath evenings for such of the men as attend no other place of worship, but these are not very largely attended.

**LITERARY, &c.**

The Homiletic Monthly for April, (Funk and Wagnall, N. Y.) is fresh and suggestive, with a great variety of the sermons, sermon outlines, homiletical hints and practical discussions. The discourses are by men whom the clergy like to hear.

An "extra number" of the Hebrew Student, (Hebrew Book Exchange, Chicago), contains a valuable paper on The Study of Hebrew, from the pen of the Rev. John Currie, Professor of Hebrew in the Presbyterian Theological College of this city. Professor Currie, an excellent authority on the subject, strongly recommends more general attention to the study of the language in which the Old Testament was written. His reasons are forcible, and clearly presented.

Downward, or the New Distillery, by Sarah J. Jones, is published by the American Sunday-School Union, Philadelphia. The writer wisely judges that the evil of the rum traffic may best be discerned when tracing its effect in the downward course of individuals. Young men should read this book. Many a man might have pointed from his scaffold and said like Lester Harris, "To that saloon where liquor is sold I owe it that to-day I am what I am!" and many families have been called to suffer in other ways described in this volume.

From T. Woolmer, London, we have Scenes and Adventures in Great Namapundland. The author, the Rev. B. Ridsdale, tells in simple and easy style the story of mission work in South Africa forty years ago. His book is interesting, both because it

chronicles the success of the Master's work in a distant land and furnishes useful information respecting the geography of the country and the customs and habits of the people. The world owes much of its knowledge of places and people to men who, like Mr. Ridsdale, have followed their lost brethren into the bush to save them.

The April number of the Canadian Methodist Magazine is one of the best of this growing periodical. Principal Dawson's striking article on Some Points of Contrast between Science and Revelation is concluded. A timely illustrated paper on the White Mountains will be appreciated. Stanley gives another illustrated chapter of his stirring adventures in the Dark Continent. Agnosticism at the grave is an able paper by Rev. W. Harrison, and F. H. Wallace, B. D., gives a graphic account of University life in Germany. A special missionary character is given by Joseph Cook's "Pre-lude" on the Vanguard of Christian Missions, and by an account of the recent Missionary Conference in India. The book notices are unusually full.

**METHODIST NOTES.**

Granville Ferry circuit asks for the return of Rev. J. Strothard a third year.

Special services at Bayfield, N. B., are very interesting and successful.

A very pleasing revival of religion is in course of progress at Port Greville, Parrishore circuit.

Nearly a hundred communicants were present at the communion service in our church at Woodstock on Easter Sunday evening.

Nine persons have been received into membership on the Hebron circuit since Feb. 1st. Rev. I. M. Mellich is unanimously asked to return.

Seven adults were baptized by Rev. J. A. Rogers in Wesley Church, Yarmouth, on the evening of the 18th ult.

Sunday evening's service at Windsor was a delightful one. The pastor, Rev. J. Lathern, previous to the communion service, received twenty persons into full membership with the Church.

During the last fifteen months the average attendance of the troops at our churches in this city has increased from 41 to 84. During this period a good number of "declared Wesleyans" have returned to England.

Contracts have been signed for a new church at Jolicure, Point de Bute circuit, to cost a little over two thousand dollars, and to be finished by next December. Over fifteen hundred dollars of the amount has been already subscribed, and work upon the building has been commenced.

At Grafton St. Church on Sunday last seventeen persons were received into full membership, to one of whom the ordinance of baptism had just been administered. The services of the day were rich in blessing. Services of much promise are being held this week in Cobourg Road Church.

At Brunswick St. Church, Mr. Smith, the evangelist, is aiding the pastor. Mr. Smith's labors in the city have been both acceptable and profitable, and his teachings have been in accordance with the doctrines of Methodism—facts which we record with pleasure.—The Sunday-school anniversary, held last week, was of unusual interest.

A correspondent informs us that for over eight weeks special services have been held in the two Methodist Churches of Charlottetown. P. E. I. The pastors Revs. J. Burwash, A. M., and W. Tippet, assisted by the Rev. F. Smallwood and the local talent of the church, have labored earnestly for the conversion of souls and the edification of the Church. For three weeks services were held in the basement of the Brick Church. Then the services were removed to the Upper Prince Street Church and have been continued there for five weeks, being principally conducted by Bro. Tippet. Many of the members have been quickened and nearly one hundred persons have come forward as seekers of salvation. A reception service will be shortly arranged; meanwhile the church is gladdened by this outpouring of God's Spirit.

"We have reached the last three months of our three years ministry the Pugwash circuit!" writes the Rev. E. E. England. "Like the patriarch of Uz we find the Lord has blessed the latter end more than the beginning. Special services held in this town, after the week of prayer, were crowned with the blessing of God. Last month it was my privilege to dedicate to the worship of God, our church at Victoria. This building was commenced five years ago, but not finished until the last winter. After opening we entered upon a series of meetings, God was in our midst, and there were added to the church "those that were being saved." The usual "donations" have taken place. The circuit has raised this year through this agency \$220, cash. Mrs. England has been presented with a very valuable sewing machine—a gift from the friends at Wallace Bay.

**ABROAD.**

The Methodists expect to build 45 churches during the present year on the Pacific coast.

The Central Christian Advocate, of St. Louis, in a recent issue reports 1500 conversions, and 1449 accessions.

The returns of the English Primitive Methodists, though not complete, are sufficient to show that there will be a good Connexional increase.

Bishop Cain, of the African M. E. Church, expects to sail in June with four missionaries for Monrovia, Africa, to establish a mission under the auspices of that church.

The first South African Wesleyan Methodist Conference will be held in Capetown. The Ministerial sessions will begin on April 10th, and the Mixed sessions on April 17th.

More than seventy students matriculated in the Anglo-Chinese College at Foochow, China, during 1882. Many of them are Christians, and the others are favorably inclined toward Christianity.

Our churches in nearly every portion of the New England Conference were never in a better condition, on the whole, materially or spiritually. A large number of them have been released from indebtedness, and while there are but few sweeping revivals, in almost all charges there is a delightful revival state and a constant accession of members.—Zion's Herald.

Letters from the M. E. Mission in Bulgaria state that the authorities have forcibly closed the school at Siatof. Superintendent Challis is endeavoring to have this action rescinded, and has the help of the English consular agent. The persecution is interpreted as an evidence that the authorities perceive the growing power of the mission. Some of the preachers were arrested, but were detained only a few hours, and released on bail.

A Methodist Evangelistic Mission has been held at Southport, Eng. The Methodism of the town combined in the effort. By one mode or another an address was sent to every house. A special mission choir of forty persons took charge of the music. A week of prayer preceded the mission. On the tenth day it was closed by the President of the Conference. During this brief period more than six hundred persons entered the inquiry-room, and sought spiritual advice. The majority of them testified of their ability to rest in Jesus Christ. More than half of the inquirers belong to our own denomination, and the rest to other churches.

**GENERAL RELIGIOUS NOTES.**

The revival services recently held in St. Stephen and Calais resulted in the conversion, says the Courier, of more than 500 persons.

The Baptists have opened a new chapel to accommodate about 300 worshippers in the Trastevere, or the part of the City of Rome beyond the Tiber.

The Baptist churches of France are following Mr. M. All's plan of reaching the masses, which is by a kind of large cottage meeting to gather the people, mostly Roman Catholics, to hear the Word read and explained.

The infant baptisms reported by the American Congregationalists increased last year from 4,309 to 5,322—an increase of twenty-four per cent.

Several Young Men's Christian Associations have been formed in Russia with the imperial permission, notably in St. Petersburg, Riga, Revel and Moscow.

The Irish Temperance League will hold a great Blue Ribbon Gospel Temperance Mission in the (Ulster) hall, Belfast, every day from April 8th to 22nd. The temperance cause is making rapid progress in every part of the country.

**GLEANINGS, Etc.**

**THE DOMINION.**

The export trade in cattle from the Ottawa Valley to Liverpool, Eng., will be unusually large this spring.

A drinking fountain at the entrance to King's Square, St. John, when completed is to cost \$1,000.

An order in Council has been passed transferring the seat of government of the N. W. Territories from Battleford to Regina.

The steamer *Near* *Branswick* will shortly be placed on the route between Lunenburg and Boston, calling at intermediate ports.

The indefatigable promoters of the Miramichi Valley Railway have petitioned the Canadian Government for a subsidy of \$3,000 per mile.

At a mass meeting of Toronto workmen last week, it was decided to boycott the *Evening Telegram* for opposition to the Printers' Union.

There were during the past year on the inland waters of Canada, 36 wrecks, 11 of which were steamers. The total number of lives lost was 116.

Four charges preferred against Clarke, of the *Orange Sentinel*, for advertising the Ottawa Orange Lottery were dismissed in Toronto on Saturday.

Immense damage was done by the recent freshets in Nova Scotia. The *Ashcroft Gazette* thinks the loss in Cumberland county must have been \$15,000. Many thousands of dollars will be required to repair and replace the bridges in Cape Breton.

The Secretary of the N. S. Fruit Growers Association has had several interviews with the Government at Ottawa in reference to providing frost-proof warehouses on the International at Halifax. It is said that encouragement has been given.

A Montreal despatch says that a writ of *habeas corpus* will be applied for in a few days, addressed to the E. C. Bishop of the Diocese and the Lady Superior of the Hochelaga Convent, to compel the release of a young nun who wishes to retire from the sisterhood.

Herbert W. Eaton, of Calais, Me., last week shot his brother, J. E. Eaton, and Samuel Kelly, Jr., killing the latter. All had been drinking together, but without any quarrel. Eaton tried to escape by getting on the train for Halifax. On his way, fearing capture, he shot himself, lodging five bullets in his head. He was arrested at Truro, and there received medical aid, where he remains. The fourth bullet has been extracted.

Sir S. L. Tilley brought down his Budget on Friday last. There are some changes in the tariff, intended to reduce the taxation about a million and a quarter dollars. He anticipates no commercial stringency for the next seven years. A number of articles of import were added to the Free List, and there is a reduction in the Duties on a number of other articles. It is proposed to pay a bounty of \$1.50 per ton on every ton of pig iron produced in Canada for the next three years. On a number of articles that may be manufactured in the Dominion, the duties are increased.

**GENERAL.**

Forty thousand acres of Florida land have been sold to the London syndicate for a European colony.

Tennessee proposes to settle her debt at 50 cents on the dollar, with 3 per cent. interest on it.

A boiler explosion at St. Dizier, France, killed 35 people and injured 38 others.

About 2000 people commit suicide in Russia annually. Suicides in the army are on the increase.

Governor Morris, U. S. collector of customs at Sitka, says that Alaska is likely to become the great gold-field of the world.

A shower of snow, the first for thirteen years, fell in Rome three weeks ago, and the dome of St. Peter's was white for several hours.

The number of tribesmen who now follow the Mahdi, or false prophet of the Sudan, is estimated at about 338,000 souls.

The trustees of the Cincinnati Music Hall have refused the use of it to Salmi Morse for the production of the Passion Play.

No fewer than thirty-seven British peerages, or not very short of one-tenth of the entire number, became extinct or dormant in the fifteen years, 1768-82.

The London Daily Chronicle says: "We believe that Lord Robert Montagu, who became a Roman Catholic several years ago, has just rejoined the Church of England."

Mr. Robert Doeg, of Soothy, England, a minister of the Society of Friends, having refused to pay the war addition to the income tax, has had his goods distrained upon for the amount.

Prince Leopold of Hohenzollern, brother of the Duchess of Connaught, has been apprenticed to learn the trade of a locksmith, in accordance with the custom of the Royal family of Prussia.

It has been decided to change the uniform of the army from scarlet to gray, which is regarded more in keeping with the practical spirit of modern war making. However, scarlet in garrison towns continues to be the uniform.

The manager of the Madison Square Theatre, N. Y., advertised for twenty young men to take the part of peasants and court retainers in a play to be produced at that theatre. In stead of twenty, 750 applicants appeared.

British railway companies have resolved upon the organization of a protective corps, to watch suspicious persons travelling on the roads and to guard against carriage of parcels supposed to be intended for unlawful purposes.

According to a recent speech in the Cortes, the Spanish army is surprisingly "overgeneralled," having 1 general to every 518 men. In France the proportion is 1 to 1,566; in England, 1 to 1,759, and in Germany 1 to 1,514.

As an illustration of the increase in the correspondence passing from Britain to the United States, it may be mentioned that an additional sum of \$14,000 was paid last year by the Post-office for the conveyance of the mails to America. The freight is paid by weight.

The Maritime Provincial Association, No. 241 Tremont street, Boston, have opened an employment Bureau, free to all Provincials seeking employment in or near the City of Boston. They claim to be in a position to furnish good situations to all deserving applicants. The Reading Room, Library and Halls surround weekly and special meetings cannot fail to be a great source of benefit to members of the Association.

MEMORIAL NOTICES.

EBENEZER BRACE.

Thou knowest, Lord, the burden Thy servant had to bear...

A gem that hid the setting A soul sought could reform...

His patient, calm endurance His open scorn of wrong...

O! rapture of enjoyment! When snapp'd earth's galling chain...

And the embrown'd clay was dropped to earth...

St. John's, March 5th 1883. J. R.

JAMES NICHOLLS.

An unusual number have died on the Advocate circuit since July...

Thirty five years ago he was brought to God during a revival...

Within a few weeks of his end, it gave him great satisfaction to know...

J. W. HOWIE.

MRS SMALLWOOD.

Sister Smallwood was the daughter of Aaron Aikin, Esq., proprietor of the Sheffield Works...

In her last illness she suffered greatly, but never even in the most severe pain did she utter a word of complaint or murmuring...

The Bishop of Oxford having sent and to his churchwardens in his diocese a circular of queries...

CORRESPONDENCE.

DOM NION METHODIST CHURCH.

An adjourned meeting of the Quarterly District Board of the Dominion Methodist Church...

Ottawa, 23rd March, 1883. (Signed) P. LESUEUR, Recording Steward.

1. Though the Quarterly Board is unanimously in favor of the Union of the four Methodist Churches...

2. We object to lay representatives in the Annual Conferences because, let us have already equal representation in the legislative court...

3. But if the General Conference of the Methodist Church of Canada determine to admit the principle of lay representation...

4. Instead of lay representation in the Annual Conferences, this Board recommends the extension to the lay representatives...

5. This Board also recommends that the lay representatives to the General Conference be elected by the District meetings...

6. This Board also recommends that there be a General Stationing Committee of the entire Church...

7. We recommend that the General Superintendent or Superintendents be elected for four years only...

8. That the Recording Steward be, and hereby is instructed to send a copy of the foregoing resolutions to the editor of the Christian Guardian...

At the Methodist church, last Sabbath evening was devoted to the Review of the S.S. lessons for the past quarter...

This school is prospering. It supports itself by collections in the class each Sunday...

This year it organized a Missionary society as suggested from our Mission Rooms. This, we trust, will create in influence for good...

ADVERTISEMENTS.

DEAR EDITOR.—I notice a paragraph in your last issue respecting some criticisms made about your admitting the advertisement of the Beatty organ in your paper...

Yours truly, C. R. PALMER, Dorchester, N. B., Mar. 26 '83.

[As a matter of simple justice we publish Mr. Palmer's statement. The gentlemen on whose representation our previous statement was based...

CROSSING THE STRAITS.

In January last Rev. Father Osborne, of New York, visited Charlottetown, P. E. I., crossing the Straits in an ice boat.

It is curious as we stand waiting to see the huge fields of ice drifting majestically past us, the great hummocks standing out sharp against the blue sky...

Very little was said by any one, so that the stillness in the quiet morning air was striking. We were soon warm, and in fact too warm.

Our ice-field was not all smooth; in many places the ice was overboard, that is one sheet over another. These were concealed under the snow...

thin coating of ice, through which we waded our oars, leaving a mark like a V in the ice on either side...

BREVITIES.

Slow and sure may be true of a horse but not of a watch.

He who never changes his opinions never corrects any of his mistakes.

Every to-morrow has two handles. We can take hold of it by the handle of anxiety, or by the handle of faith.

Selfish people always think their own discomfort of more importance than any other else in the world.—George Eliot.

To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life.—Mrs. Ellis.

Keep your hands out of your pockets, young man, and thus avoid the necessity of thrusting them into the pockets of other people.—Athena P. St.

Always talk of your private, personal and family matters while conversing with strangers. They like to listen to long accounts of how you had the rheumatism.

A morally weak man resembles a weak-jointed, pointed pair of tongs, such as pusillanimously cross their legs, let their burdens drop, and pinch the hand that trusts them.—De Forest.

A fashionable lady, in boasting of her new "palatial residence" said the windows were all of stained glass. "That's too bad!" cried her mother, "but won't soap and turpentine take the stains out?"

A man in Vermont made a flying machine, and attempted to make a trip in it from the second story window, when it fell and resulted in breaking his leg. It was a case of defective flew.

A small boy of four summers was riding on a hobby-horse with a companion. He was seated rather uncomfortably on the horse's neck.

Ephraim Sorrogs, of Fallstown, Tenn., boasts that he has now burning on his hearth the same fire which he started when he went to house-keeping fifty years ago.

The golden rule by itself is far from being an adequate guide of life. It requires as its complement a true idea of man as it ought to be.

Nothing wiser was ever written than these words of an American humorist: "The revolutions of human nature are not much to boast of—Poverty beget necessity; necessity beget convenience; convenience beget pleasure; pleasure beget luxury; luxury beget riot and disease; and riot and disease between them both beget poverty again."

When Oliver Cromwell became Protector, he caused a stamp of the cap of liberty to be placed upon the paper used by the Government.

Charles II. on looking at it, inquired the meaning of it, and on being told he said, "take it away; I'll have nothing to do with a fool's cap. Thus originated the word foolcap, which has since been given to a size of writing paper usually about 16 x 13 inches.

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At Arthurville, on the 22nd ult., by the Rev. Wm. Warr, Mr. George A. Giberson, of Upper Kent, to Miss Effie Giberson, of Reid Settlement, Victoria Co.
At the residence of the bride's father, 28th March, by the Rev. A. I. Morton, M.A., James H. Austin, Lowell, Mass., to Martha Jane, daughter of Mr. James Stonehouse, Farmington.

DIED

At Lower Wentworth, Nov. 18th Mr. Samuel Reed, aged 63 years.
At the same place, Jan. 13th, Leander, aged 4 years and 4 months, youngest son of Mr. David Teed,
On 14th March, at Wentworth, Barbara Ann Teed, aged 46 years.

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