

# The Wesleyan.

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## NOTES AND COMMENTS.

The motto of the Kansas Probation is, "A school house on every hill-top and no saloon in the valley."

The Nashville *Advocate* well says: "Do not be too severe in your criticism of blunders made in the choice of men for the work of the Church. Every man has to be tried. You were once on trial yourself."

God's house is not the place to make aching hearts; it is the place to heal aching hearts. The most outrageous nonsense that is current in theological seminaries, is that which delude young men into the folly of aiming as profound and philosophic treatise for the pulpit. — T. M. Cuyler.

A faithful pastor and a faithful people may expect the Lord's blessing upon their work. Sometimes the preacher blames the people for the want of success, and sometimes the people blame the preacher. Maybe both are to blame. Neither consueved with the co-operation of the other.

"Irenous" of the New York *Observer* says: "We make lamentations over the depravity of the newspapers and books that fill the public mind with evil; but we are not half awake to the importance of filling every house with the truth through the printed messages that our own papers and pages might convey."

An Italian paper announces that in consequence of secularization of the convent the effects will be sold at auction, and adds that the auctioneer values a weeping madonna, with boiler, spirit-lamp, and tubing in working order at \$7. The *Observer* presumes that winking madonnas can be bought much cheaper, as the machinery is less complicated.

Gen. Grant does not like to travel on Sunday if he can help it. The other day Gen. Porter telegraphed to him in the Catskill Mountains that a director's car was at his disposal for a trip to Long Branch on Sunday. Gen. Grant politely declined it saying: "I always tried not to travel on Sunday when I held office, and there does not seem to be any reasonable excuse for it now." — *Nash. Chris. Ad.*

Brother, why do you stay out in the yard of the church after the worship begins? You ought not to do it. You set an evil example before others. It is a grief to your pastor, and an annoyance to your brethren. It cripples your own devotions. Your late entrance is an interruption to others. In fact, your behavior is irreverent and sinful, and you ought to have piety enough to stop it. — *Religious Herald.*

Says a correspondent of the *Methodist Advocate*, about a missionary collection in Western North Carolina: "Ten to fifteen dollars has always been considered a fine public collection in that vicinity, but when the Methodists raised \$55 in about thirty minutes, a good old Baptist brother raised up and marvelled, and said: 'If them Methodists can't get money, it is no use for the Wizard Oil Company to try.' Does the Wizard Company have to live for its oil?"

Monsieur Capel, the English Roman Catholic priest who has had so great success in turning British noblemen and their families from the State Church to his own, has a favorite lecture on the "Reconversion of England to Catholicity," which he intends delivering on invitation. The *Churchman* suggests that in view of the present religious condition of Italy "he would do well to follow it up by a lecture on the reconversion of Italy to Christianity."

"What a blunder I made!" The remark was made by a preacher who was giving an account of a recent revival he had attended. He had seen over a score added to the Church, and he had never thought of placing in their hands their Church paper, which would have been both preacher and pastor when he was far away. Many others commit the same oversight. If we want people to be active living Christians, let them be posted respecting the work of the Church. — *Times Life.*

That believer who dwells more upon his own sinfulness and guilt than on Him who died to save him from both, will surely fall through the buffeting of Satan into the bottomless quagmire of unbelief. To him who is given to such excessive self-censure, the following prayer of St. Anselm is very appropriate: "Have respect, O Lord, to what thy Son hath done for a sinner like me; what my sins have done against Thee; my flesh hath provoked Thee to vengeance, let the flesh of Christ move Thee to mercy." It is much that my rebellions have deserved, but it is more that my Redeemer hath merited. — *Zion's Herald.*

Miss Edwards in her book on *Beat life on the Nile* relates the following: "I asked Rais Abdallah the other day why some of the sailors said their prayers and some did not. He said: 'Sometimes if a sailor is young, perhaps he has not begun to pray; or if he smokes hashish or drinks wine, then he does not pray. If ever I smoked hashish or drank wine I should leave off praying; it would be for me my doing both; it would be like taking first a step to the east and then a step to the west.' — *Even. Churchman.*

The *Independent* is "clear put out" with Shapira's ancient manuscript of Deuteronomy, which that "old fraud" is offering to the British Museum for one million pounds sterling, and belabors him without mercy. It says: "We have no patience to read or print the account of the 'Great Discovery.' It is as bad as 'Wilford Hall, and as preposterous.' So say we. It has hardly as good standing as the First Day April story of the discovery of Noah's Ark, which some persons are taking so seriously." — *Central Christian Ad.*

An Episcopal paper says that the difference between the Unitarians and the Universalists is that "the Universalist believes that God is too good to punish man eternally, while the Unitarian believes that man is too good to be so punished." This was Thomas Starr King's *bon mot*, which he made before he left the Universalists for a San Francisco Unitarian pastorate; only he put it better: "The Universalist believes God is too good to damn him, while the Unitarian believes he is too good to be damned." — *N. Y. Independent.*

There is a good deal of nonsense written about an education unfitted a man to earn a living. If a man has a good education, he may be unfitted to dig ditches or carry a hod, but he is better fitted by this education to earn money, and more of it, than he could possibly have done without it. We believe in *practical education*, but that does not necessarily mean teaching a man how to lay bricks. A practical education begins in the lowest grades, when the faithful teacher, by little by little, teaches pupils the value of good and thorough work. — *Practical Teacher.*

M. Emile Ollivier, writing on Church and State, says some things in regard to the education of children which are not only true, but have their application in some directions in America as well as in France. He says: "It is not wise to exact too much from a child. The true method is to teach him only how to grasp an idea and how to form his own judgment, thus maturing also his will and conscience. At present children only get into their heads rules and tables, so that if some were not idle there would soon not be a single thinker in all France." — *Ch. Ad.*

The *Christian World* throws a flood of light on the method of preaching in the heading of an editorial on the subject: "A Real Man and a Real Message." Who does not see at once that these are the conditions of success? The present method is nothing—old-time absent method is nothing. It is the man and his apprehension of his work that makes a preacher. We note with approbation the closing sentence: "A real man with a real message is the man the age wants, and whenever and wherever he comes, and whatever method he adopts, the people will be gathered and interested and saved."

The *Constitutionalist*, writing on "Dress," shrewdly evades the most difficult part of the subject, woman's attire; but it full sympathy with it; where we are two minor matters, especially, as to the way we have freed ourselves from a petty tyranny that is now grievous. Let us have clean linen that is not stiffened and smoothed into beads upon our breasts and knives under our ears; and let us have some kind of shoe-leather which shall not require the expenditure of ten cents upon a boot, black twice or thrice a day, in order to be kept presentable before good society.

The *Examiner* has been investigating the stock of books available for Sunday school libraries, and finds that discarding works of fiction and those not distinctly religious—which is not undistinctly religious—recommend the principle—not enough books are left to form a decent readable library. The books do not exist that meet the three conditions of religious tendency, literary merit and adaptation to children in sufficient numbers to make a library for any but the smallest school. Here is a chance for our writers who are looking for an unoccupied field, but we warn them beforehand that it will demand their best efforts. — *Zion's Herald.*

## ROBERT MOFFAT.

For the first time that this honored name has been known during two generations the mention of it evokes a profound sentiment of grief, and moves many to tears of most genuine mourning. For more than two generations Dr. Moffat has been before the public as one of the simplest, bravest, sweetest, most self-denying, most laborious, and most successful of modern Protestant missionaries; and now the universal Church is mourning on account of his removal from the militant to the triumphant Church. True, our loss is his infinite gain. No one can regret his removal in his 88th year from the sphere of his hard, unrelenting, protracted, and most fruitful toil; but good and great men are still few enough to make us feel that such a removal makes "a perceptible blank in the circle of eminent Christian workers," and all our readers will respond to our expression of sympathy with his bereaved family and with that glorious Missionary Society in whose service he had so long, and with such extraordinary usefulness, been permitted to toil. The biographical details of his life have been widely published, and require little special notice here. It is pretty well known that he was of Scottish descent, having been born at Ormiston, in East Lothian, on Dec. 21, 1795.

In a speech delivered by him some ten years ago he humorously describes his earliest surroundings. His first schoolmaster was one "Wully Mitchell," who was said to be a scholar, but he was also, as Moffat rather ruefully puts it, "one that could use well the rod and the biting taws." Here he was thoroughly drilled in the Shorter Catechism, with its "alphabets in Roman and italic characters, double letters, and the figures from one to ten. When these were knocked into us" (how rich that is!) the leaf was turned over, and plump went the young pupil into the first question, "What is the chief end of man?" smiling with pleasure at having got through the first labyrinth. From this school he passed in due time to the village school, the master of which, though paralytic in his left side, made the boys feel that "his right side possessed a power quite terrible." It is little wonder that he ran away from this "school of one Tyrannus," and hid himself in a ship "just sailing for the east of Scotland." Here he turned his small acquisitions to such account and made himself so agreeable to the captain that the latter, with the consent of Robert's father, "took him on several voyages as a ship-boy." He soon got more than tired of a sea-faring life, and was sent to a superior school at Falkirk, "where there was neither rod nor taws, and where I obtained much knowledge." At fourteen he was apprenticed to a gardener, with whom he served the full term of three years, and then obtained employment in "the gardens of Dunbristle House, the seat of the Earl of Moray." Here he showed that spirit of determination, and of benevolence too, which was afterwards so conspicuous in him; he was afterwards so conspicuous in him; he was afterwards so conspicuous in him; he was afterwards so conspicuous in him.

In 1813, when in his eighteenth year, he came to England, and was employed as a gardener with "the family then living at High Leigh, near Warrington." About a year afterwards his attention was attracted by a placard referring to a missionary meeting which had been recently held at Warrington. This recalled his mother's talk about missions and missionaries; and his reflections led him to devote himself to missionary work among the heathen. In how many instances have the seeds of Christian goodness and usefulness been sown by a mother's hand! It is evident that he had been carefully and religiously trained, and now a career opened before him in which he was to labor

strenuously for more than half a century, and to win Christian triumphs and acquire Christian honors, not often vouchsafed even to able and zealous laborers in the vineyard of the Lord. But on the fulfillment of what he now recognized to be his special calling, he was received into a missionary college, and attended the ministry of the Rev. William R. By. Of this he says: "That season and the Providence which brought me under the care of the late Rev. William R. By, of Manchester, was the most momentous in my life, and gave the turn to all my subsequent course." His mother had attended the Congregational ministry at Falkirk, Robert usually accompanying her. It was most natural, therefore, that he should seek, and in due time find, entrance into the Congregational ministry, as a missionary to the heathen. The directors of the London Missionary Society accepted him, and designated him for Africa. That was indeed "a white day" in the world's history when nine young men, accepted by the Society (after having been duly trained in the Missionary College at Gosport), were ordained together. Of these nine one was John Williams, "the martyr of Erromanga," and another was Robert Moffat. What does not the world owe to these two men! How mighty and how benign has been the change in the moral condition of absolute savages by their assiduous, untiring, and most fruitful labors! The name of John Williams has long been "sweet, and blossomed from the dust." Moffat was permitted to continue his apostolic labors for a much longer period than Williams; but now he, too, has joined the company of "the spirits of just men made perfect," and we can scarcely doubt that even ere now they have begun to recount the joyful and thankful fellowship the wonderful works wrought by God through their hands. We cannot pretend to follow his career of labor and of triumph in Buchanaland. He settled down among the wild savages, and gave himself wholly up to the work of Christianizing and civilizing them. For twenty years he hardly ever saw a white face, or heard news from home. The celebrated trial of Queen Caroline had been concluded four years before Moffat heard of it at all. He spent some four or five years in England (from 1839 to 1843) incessantly occupied in pleading the cause of missions. This interval is memorable, as bringing Moffat and Livingstone together, and leading the latter to give up the thought of China as a field of labor, and to choose Africa instead. The personal relations established between them, and the subsequent marriage of Livingstone to Miss Moffat, need only be mentioned. With the exception of this single interval, Moffat was never in England till he came here to end his days. While here he published that wondrously fascinating book, his "Missionary Labors and Scenes in South Africa." We wish we had the work at hand; but, writing, as we do, away from all our books, we can only recommend the glorious record, and acknowledge the powerful and romantic charm which it had for us when we first read it, and which was renewed and augmented with every fresh perusal. He returned to Kuruman in 1843. Here he translated the Holy Scriptures and also "The Pilgrim's Progress" into the Bechuana vernacular. In 1845 the estimate formed of him by the British Christian public was shown by the presentation to him of a sum of £500. Dean Stanley invited him to lecture in Westminster Abbey, to the great astonishment of High Church bigots. We were present at his honor-able banquet given in his honor at the Mansion-house by Lord Mayor William M. Arthur. That scene could never be forgotten. The late good Archbishop of Canterbury spoke words of most kindly and Christian welcome. Lord Shaftesbury joined in doing honor to the martyr; and the heads of Church dignitaries, and representa-

tives of nearly all our Christian and charitable organizations vied with each other in enthusiastic veneration and admiration. But the tallest figure, the snow-white head and beard, the blooming, beaming face, the glistening eye, and the gentle, almost womanly softness of the musical voice—the personal of the hero of the occasion—are the things to be remembered, next, at all events, to the evident abundance of the Divine power resting upon the enchanted assembly. If we say anything more, it must be to express the deep impression left upon our minds of his wonderful simplicity, his absolute disinterestedness, his carelessness as to what might be thought of him, and the unspeakable sweetness attaching to his appearance and to all he said and did. That is a fine utterance of his: "When away in South Africa I never thought of doing anything great at all; my one aim was to do the work of each day as it came without any care of results. Brave, blessed, Christian hero!" Then thy worldly task hast done, Home hast gone, and taken thy wages. — *Watchman.*

## GOD'S LOOMS AND MAN'S.

At the very beginning of human life on the earth we encounter the riddle of divine providence. We are told in Genesis that the Lord God made coats of skins for Adam and Eve, and clothed them. There is no reason to suppose that this manufacture of clothing was by other hands than those of the first pair. The meaning of the statement is the same as that in *OFFICE*'s appeal, "Shall he not also clothe you, O ye of little faith?" Christ's reference to the grass of the field is suggestive in a too-often-neglected sense: for the grass of the field does clothe itself by the ongoing of its vital operations. These grassy spinners and weavers of the soft and gay fabrics that surpass Solomon's glory in richness and beauty do the work which Christ says that God does. The flowers of the field clothe themselves; and yet it is true that God clothes them; and yet it is true that God clothed them. We clothe ourselves; and yet it is also true that God clothes us. If we can read the riddle straight, we shall never have any more trouble about the fact that there is a divine providence in the earth.

Let us begin with the grass of the field. Here no question of volition seems to trouble our thought. We see the grass growing by the employment of its vital powers upon materials in earth, water or air. We know that without this vital activity in the plant it will not be clothed; but we also know that the plant does not make earth, shower or sunshine. God made and makes these, and He made and makes the plant capable of using the soil and the sunbeam. Now in ordinary thinking the rain and the light are fixed facts, and the plant's vitality the variable factor, so that we attend most to this factor when we think of it. But we know in a moment that this vitality of the flower is a little thing, and the natural forces by which it climbs up into the light a very large thing. And so we can easily realize the utter dependence of the plant on the great world from whose bosom it springs, on the great sun from whose pillar cup it drinks life-Reason by Christ's mouth says: "God so clothes the flower," because religion affirms that the earth, rain and sun are God's work and God's working. At one point of view the flower makes its own growth to be another point of view God's hand is seen weaving the robe out of other things which He has made. In its modestly it will cry out: "God made me, and I am a rational soul; it will be equally clear that the lily has made itself. Even the lily has its life by the grace of God, and is mortal and required to bind their own lives. The it solicits under their feet; the great sky glows over their

heads; the dews and the rains fill their little cups. But they must use all these in accordance with natural laws and harmonies in order to live upon all this beneficence of the great God.

If we turn from the flower of the field to ourselves, we shall see our personal will acting in the place of the vitality of the flower; but we shall also see that we could not possibly clothe ourselves, that God does the greater part of the work of clothing us. There are two looms with flying shuttles at work before our eyes. One is God's great loom, in which all the materials of our clothing are growing into being and beauty; that the other loom, man's little loom, may take them and weave them into human garments. The religious sense, keeping watch of the great shuttle of the divine Weaver, says: "God clothes us as he clothes the grass, which today is and to-morrow is not." The natural sense, losing sight of the mighty loom of God, cries out: "Man makes his own clothing." Both views are true views; but neither can exclude the other; the combination of them makes religion natural and the natural religious. He who sees both looms working to a common end has before him the explanation of providence. He sees what God does and does not do; what man does and cannot do. He may not find the meeting place of the human and divine operations, but he will know all that he practically needs to know of the relations of providence to human life.

"But there is here no place for a special providence?" Is it not altogether special? The Lord clothed Adam and his wife. It is hard to come closer to special providence than that statement in Genesis. If we have justly conceived of its meaning, we see ample room for a special providence for every man. That kind of special providence is, of course, satisfactory to people who want God all to themselves for a few minutes every day; but to broader Christians it is a comfort to feel that God's looms makes dresses for the lilies and coats for men for all lilies and all men—simultaneously, so that no lily need want a dress nor any man a coat because God is preoccupied in dressing others. That is special enough, surely, which puts clothing upon our backs. We know that we could not make it ourselves if God's looms did not play. Surely they play for us when we get the product of these looms. This is just the kind of special providence that Jesus had in view when He said, "Shall He not clothe you?" In like perfect modes as those which make the lilies glorious, the Father clothes all His children. No one shall lack clothing who takes up the product of the great loom and weaves it by his industry into garments. But there need not be (how can there can be?) a special providence that excuses us from keeping our human looms at work. — *Zion's Herald.*

## LOSE NO TIME.

Dr. John Hall speaks words of wisdom to the business men, who were gathered at the funeral of Thurlow Weed: "Life is weary and irksome to many of you. Even when you are employed for apparent success, you know how often you have heart-aches and are sick of yourselves. So it must ever be with men and their success; they are the keener their misery. Therefore, we must be held in view to correct the errors and balance the defects of this. Get inward health from the Great Physician. Lose no time about it. Life is not yours, men of business. It is a loan, and a loan upon call. You will soon have to give up your account. Be in the right relation to God, as a forgiven sinner, a reclaimed child. There will follow the peace of heaven, and it will be a heavenly spiritual peace, not a small thing, and it will be a peace that cannot be taken away. If we have spiritual health we have it. But it is not the peace of the world, but the peace of heaven, which elevates all earthly fellowship.

There is a peace that cannot be taken away. If we have spiritual health we have it. But it is not the peace of the world, but the peace of heaven, which elevates all earthly fellowship.

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OUR HOME CIRCLE.

BEYOND.

Never a word is said, But it trembles in the air, And the faint voice has sped, To vibrate every where, And perhaps far off in eternal years, The echo may ring upon our ears.

LADY PROFESSORS OF LONG AGO.

It is of the university of Bologna that we speak. The date of its foundation is uncertain. Existing documents seem to fix it toward the middle of the fifth century. It was not, however, till the twelfth that it burst into sudden fame, for then Imerius lectured in it on Roman law, and by the splendor of his lore and eloquence drew the gaze of all learned Europe upon it.

ledge ranked high among the physicians of her day. In art, there was Samberini, the assistant of Raphael. If Properzia Rossi was not an art professor in the university, her name must not yet be omitted. Her fame as a sculptress reached far beyond Italy, and Vasari recorded it in his lives of the eminent artists of the fifteenth and sixteenth centuries.

HOW THE LITTLES GROW.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the conversion of the world.

WEEKLY REST.

I recollect hearing Lord Shaftsbury speak in London of attending a con-terminer's exhibition of the donkeys with which they drag about their little barrows of provisions and merchandise.

CHAMOUNIE AT SUNRISE.

From the deep shadow of the still fir-groves Trembling I look to thee, eternal height! Thou dazest through ages thy vast pile in soul.

LATE HOURS.

It is not merely a popular prejudice which casts suspicion on the character of those who keep late hours. Bad hours and bad deeds are believed to be generally found in company.

THE LITTLE LAMBS.

There had been continued service in the church of a number of days, and the religious interest throughout the community was intense.

OUR YOUNG FOLKS.

The great French writer, Victor Hugo, tells this story about his own childhood—his father, he it remembered, was one of Napoleon's generals.

OUR OWN MOTHERS.

"Who does the horrid ugly creature belong to, any way?" At the sound of the shrill voice I glanced from my platoon in front of the post-office, where I was waiting for the morning mail.

is entered upon. Wedded to bad company, as they are apt soon to be, an endless progeny of vices, follies, failures and troubles spring up to plague their victim.

WORK THAT PAYS.

It costs something to be a good mother. There is no more exacting and exhausting work in the world than a true mother's work.

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volunuous black veil. She was talking rapidly and brandishing a crutch toward a peaceable looking horse that was feeding quietly by the roadside.

The men grouped about the little railway station near by, and those standing in front of the village store laughed heartily at the queer spectacle, which was, indeed, ludicrous in the extreme.

"That ugly creature don't belong to nobody, auntie," called a rude boy from the top of a load of cordwood. "He is an escape from that circus advertisement over yonder on the black-mith shop, and is not a horse at all, but a widow-eating ryo-sonos."

"Look out for him, black bonnet and crutches are his regular diet," shouted another young fellow who was loading lumber.

The young man crossed the road, picked up her parcels from the damp, dewy grass, and walked beside her as she swung herself rapidly along, her black veil streaming back like a banner.

"I was as foolishly afraid of that as any of you, in the first place," he replied, frankly; "but, in my mind, I changed the saying, 'Do as you would be done by,' so that it ran, 'Do as you would have your own mother done by,' and then, of course, I went right along with the poor, nervous, timid old woman, as any of you would have done had you put it in that way."

"I think we should all get along better if we would always make a point of following our best impulses," said the gentlemanly young man.

The locomotive sent out its shrill call, and the young freight hands ran to their places on the top of the long, sinuous line of smoky cars, each one, I was sure, with a softened heart under his rough, begrimed jacket.—Christian Work.

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pretty frock at once, and to-morrow she shall go and take a walk in the garden of the Tuileries.

"Sure enough, the nurse put a girl's dress on me the next day, according to order, and took me to walk at the Tuileries. I was well mortified, as you may perhaps imagine. But I never cried again from that day until I had become a man grown."

THE TRIPLE PLEDGE.

STRONG DRINK. We will not buy, We will not make, We will not use, We will not give, We will not sell, We will not buy, We will not make, We will not use, We will not give, We will not sell.

A POOR LITTLE THIEF.

She doesn't look like one, does she? What do you think she has stolen? O, worse than that, from whom do you think she has stolen? I'll tell you all about it.

Only fifteen minutes! Shouldn't you think she might spare them? Well, this morning, during that fifteen minutes, what do you think she did? In the first place she found in her pocket a nice long string, and while her father was reading these words: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind," Susie was wondering if she had a shuttle, whether she couldn't make tating as fast as Mary Burton could.

"I don't know as I would," said a middle-aged man who had lost an arm at Antietam; "but I suppose no one disputes that moral courage goes far ahead of physical courage. I do not think I am lacking in the last."

"I don't care how rough a fellow may be, he always keeps a soft place in his heart for his own mother."

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ing brethren had delivered themselves upon the general question the lesser lights were restricted to five minute speeches. Yet we are now told it is casting a slur on the Conference to suggest such a thing. Now, what has been done may occur again, and the resolution commits the Conference to an expression of opinion that nothing of this kind shall be done, but that a full and free discussion of all the important points involved in the basis shall be had, and, until that has taken place, the vote shall not be taken. That is a fair proposition, and as such should be adopted.

and terminated the temporary difficulty. The memorial submitted included also a petition from forty-two widows of deceased ministers. The anxiety of the venerable ladies for the preservation of their vested rights elicited loud laughter. Prior to regular discussion of the union question the president submitted the opinions of J. E. Ross, Q. C., on certain legal points, stating that an effort to obtain opinions from Mr. Robinson, Q. C., and Hon. E. Blake had failed through the latter's absence. Dr. Williams claimed that he had opinions precisely opposed to Mr. Ross's, from an equally eminent lawyer, Mr. Bethune, Q. C. A breezy and somewhat irrelevant discussion arose. Judge Jones and Dean Mellos, members of Conference, eulogized Ross; others questioned the propriety of the production of opinions. It was finally ordered to print and circulate Ross's opinions. On the motion to print also those of Bethune, Mr. John McDonald opposed, but on a vote the motion was sustained by sixty-six to fifty one.

admitted that the union committee had gone beyond their technical instructions. He dared any fault finder to submit a note of censure. Already approved by the people, approved also by the ministerial conferences, the committee was now about to receive not simply abolition but positive approbation from the great body which it represented.

A site for the location of the new Methodist University in Chattanooga was purchased for \$50,000. The main building, which will be erected first, will cost not less than \$50,000, and will be ready for reception of students September, 1884. In New York City Methodists there are four Presiding Elders, fifty-two pastors, and an aggregate membership of about fourteen thousand. The churches and parsonages are worth not far from \$2,500,000. The salaries of ministers range from \$7,500 down to \$500, the average being \$2,500. It is just fourteen years since a conference was held in Hull. In that year (1869) Wesleyans in Great Britain numbered 345,526, with 20,506 on trial. The membership this year is 407,068. The increase during the past year was 13,314.—Baltimore Methodist.

GLEANINGS, Etc. THE DOMINION. Winnipeg's rate of taxation this year is one cent on the \$. The civic expenditure will be nearly \$600,000. In the three large schools of Charlottetown 1298 pupils are registered. The average attendance is 886. County Judge Morse has given his opinion that the Scott Act is legally in force in Pictou County. The feeling of the rival parties at Rat Portage seems to be growing more bitter. It is a great scandal that such a state of things should exist in Canada. Messrs. Gray and Wheaton have signed the contract for grading the Cape Traverse Railway, on P. E. I-land, about twelve miles in length. They will commence work this week. Col. Snow has been in New Glasgow and intimated the *Planter* that he expects the work to go on again in a short time. The Colonel makes the statement that the road will be built and finished within the time required by the contracts, and very probably before the end of the summer, work will be resumed. The liquor dealers of Charlotte, N.B., being desirous of having the Scott Act repealed in so far as that county is concerned, have clubbed together and subscribed \$100 toward this end. In order to get the proper number of names to the petition for repeal, they have sent to St. George and other places documents ready for signatures. The parties to whom they are sent are paid ten cents for every name they can get appended to the petitions. Satisfactory progress has been and is being made on the Cape Lormentine Railway, which is to be 38 miles in length; about 20 miles are at present graded and ready for the sleepers. The navies are now at work east of Port Elgin, where the road crosses the Gasperen's Bridge. About 15 miles more road bed will be prepared this fall. It is expected that the railway will be running to Baie Verte this fall. The contest of rival companies and routes in the matter of the Miramichi and Fredericton Railway has been terminated and the contract signed between the Provincial Government and the Chatham men for the entire road to Chatham. The Government signed the contract for the whole road, trusting to the legislature to grant the subsidy for some thirty miles for which no subsidy is available under the last Lobster Act.—Weekly Transcript. GENERAL. The London missionary society has received a telegraph announcing the death of the Queen of Madagascar on July 13th. French harvest returns are satisfactory. Of 85 departments only 37 report crops above the average. It is certain large imports of cereals will again be necessary the coming winter. The first seven months of the year 1883 will go down to history as among the most disastrous of modern times. Already over 100,000 lives have been lost by accident, disaster or epidemic. The Minister of Interior at Cairo, has started a fund for the relief of the families of the victims of the cholera. Large sums are promised to the fund and the English troops in Egypt will subscribe one day's pay. Dr. Robets has written a paper on the Jews in Africa, whom he estimates to number no more than 200,000 souls, instead of the 500,000 heretofore claimed. It is reported that Henry M. Stanley has closed the Upper Congo to commerce. The King of Dahomey has liberated the garrison of the Portuguese Fort Whydah, on condition that the place shall not be ceded to England. A cent stamp partly on the wrapper and partly on the newspaper, in the United States, constitutes it a sealed package, and the package will go only to the dead letter office. The public are interested in having this official triviality somewhat more widely known, for knowledge is profit as well as power. The shipbuilding trade of Great Britain is busier than at any former time in its history. The new tonnage put into the Clyde in the first six months of the year is more than double the entire output of fresh shipping in the year 1877, and the largest amount of work in six months on record. Herr Tisza, President of the Hungarian Council, in order to put a stop to outrages upon the Jews, has decided upon severe measures, which are to be put into operation wherever anti-Jewish riots occur. The measures will provide that any one condemned to death by martial law shall be executed within three hours after sentence is imposed. There is great activity in the arsenals at Shanghai. It is rumored that Lei Hung Chang will return to Shanghai. Two thousand troops have been sent to Canton. Torpedoes and ammunition are being prepared for transportation to that place. The steamer Ellida left Hammerfest last week to seek for the missing Arctic exploring steamer Varua.

The sum of 69,600 guilders has been subscribed here to aid in the search. The government has also granted 10,000 guilders. The Varua was last seen in the autumn of 1882. The captain of a steamer which was in the Strait of Sunda during the recent volcanic eruptions reports that ashes fell on the deck of his vessel to the depth of 18 inches, and that he passed masses of floating pumice stone seven feet in depth. It is estimated that 10,000 persons lost their lives at Tziringin, and that the total number of persons killed by the eruption and tidal waves was 50,000. The Exchange Telegraph Co. announces that alarming telegrams in reference to a revival of Irish conspirators have been received here from America. The police fear that the arrival of O'Donnell, the slayer of James Carey, will cause trouble. A number of Irish Americans arrived recently from America. The London Times says the release of Mr. Shaw, the British missionary in Madagascar, who was taken prisoner by the French, and who was acquitted of the charge against him, settles the Tamatave difficulty, which never should have arisen. The Times says that France is really aghast for peace, and that the article of the *North German Gazette*, attacking her was therefore a wanton aggression. In October conventions of railway managers will discuss a much needed question, that of establishing a uniform standard of time for railways. The system proposed divides the country into fifteen degrees each, each district taking the time from a certain meridian. Seventy five degrees west of Greenwich is proposed for the Eastern roads. The British steamer *Taymouth Castle*, from Tamatave, August 9, via Mauritius, has arrived at Durban with a number of distressed British subjects, among them Mr. Shaw, the English missionary who was imprisoned by the French in Madagascar. Mr. Shaw complains bitterly of his treatment on board the French flagship. The *Taymouth Castle* was forbidden to communicate with the shore at Tamatave. A despatch from Batavia, Java, to Lloyd's says the towns of Anjer, Diringine and Telokbelong have been destroyed by volcanic eruptions. It also says all light houses in the Sunda straits have disappeared, and where the mountain of Kamatan formerly stood the sea now flows. The aspect of the Sunda straits is much changed, and navigation is dangerous. Further reports from Batavia state that in the city of Bantam, where 1,600 persons were at first supposed to have perished, 2,800 bodies have already been recovered. Some 900 inhabitants of the interior town of Warong are now known to have been killed; and at Talatra, on the coast, 300 bodies were found. From all over the island come reports of loss of life and property, and it is thought at Batavia that the estimates of 75,000 killed will not prove excessive. On the lowlands of Batavia, where the waters receded and quieted down, hundreds of bruised and mangled bodies are lying exposed. A despatch to the *Manchester Guardian* from Cettinje, Montenegro, says that a reign of terror exists in the vilayet of Kossovo, in Albania. The Arnauts are murdering the Christians, and of all the latter, who can get away are fleeing from the country. The Turkish officials connive at the outrages on the Christians and have arrested and exiled a number of priests. In the Ipok district ninety-two persons have been murdered. Twenty three villages have been abandoned. The *Standard's* despatch from Hong Kong says: "Uneasiness over the Tonquin affair is unabated. The movements of the Chinese troops continue. The French admiral is watching events closely, and is in constant telegraphic communication with the French authorities at Peking. The French reinforcements are considered insufficient—at least 10,000 men will be required. A despatch from Ha Noi says that the recent defeat of Gen. Boulton is generally known and that the Chinese are generally elated there, which feeling the dowfall of Hue has in nowise checked. The cyclone which passed over Rochester, Minn., Tuesday night of last week, seems to have been the most destructive of the season. One third of the city, which contains 9,000 inhabitants, is in ruins. Thirty-four people were killed and 82 hurt. A railway train proceeding from Rochester to Zumbota was wrecked and a score or more people killed and injured. Great damage was done to crops. Wheat stacks were blown down, and the sheaves scattered in every direction. Rochester has appealed to the governor of the State for aid. The treaty of peace between France and Annam allows France to station residents in all chief towns of Tonquin who are to be accompanied by the necessary number of troops. France may also construct forts on the banks of the Red River. The French resident in Hue is to have the privilege, which has formerly been refused of private audience with the sovereign. Cochinchina money is to have currency throughout Annam and commerce, customs and system of taxation are to be regulated by conferences to attend which a French envoy is to go to Hue. The treaty also stipulates that Annam shall receive 2,500,000 francs annually from custom receipts.

MONDAY'S SITTING.

The Union debate has been in progress all day. At the morning session ex-Sheriff Freeman and Mr. Lifton, of Manitoba, spoke in favor, and Rev. Dr. Saunders in opposition. At the afternoon session speeches were restricted to ten minutes. Revs. Messrs. Pope, Huestis, Bond, Savage and Hunt advocated the basis. Revs. Messrs. Bland, Fowler, S. J. Hunter, and D. G. Sutherland opposed it. The laymen favoring the basis were: Messrs. McDonald, Toronto; Lister, Hamilton, and President Mills of Guelph agricultural college. No laymen have spoken in opposition up to this afternoon's adjournment. It has been decided that Doctors Williams and Sutherland shall close the debate, beginning at nine to-night.

TUESDAY.

To-day has been occupied with routine business. To-morrow the first General Conference of the United Methodist Church meets in this city.

PERSONAL.

Mr. Wm. H. Risteen, local preacher, Fredericton, has been appointed assistant to Rev. W. W. Brewer on the Sussex circuit. The services of Mr. J. B. Ellis, of Charlottetown, have been called to supply the Salisbury Circuit during the absence of the pastor, Rev. R. Wilson. Miss Hannah Johnson and Miss E. Fawcett, formerly of Sackville Academy, arrived safely at Santiago on the 22nd July—well-found in the weather quite cool, about like our November weather.—Com.

FRIDAY'S SITTING.

The adoption of the basis was further advocated by Judge Jones and Dr. Burns, Hamilton. The former endeavored to meet objections of a legal nature. The latter made a fervid appeal to the sympathies of the Conference. Dr. Dewart delivered the ablest speech, perhaps, of the debate thus far. He deprecated attempts to obscure the real difficulties of the case with a halo of enthusiastic rhetoric and sentiment. He denied that it was this or nothing, now or never. The legal opinion of Ross & Bethune were reviewed, and an appeal made not to be carried away by a wild shout for union. Dr. Nelles gave notice of a motion for a committee to consider legal difficulties. Part of the morning session was occupied with the proposal of Dr. Wells to refer consideration of legal questions involved in the union to a special committee. After a warm debate the motion was ruled out of order as interrupting the debate in progress. On resumption of the debate on the basis of union, Rev. Dr. Jeffers delivered a long, humorous and forcible speech in opposition. He was followed on the same side by Rev. Prof. Shaw, who sought to emphasize the dangers of haste, and proposed a substitute for both resolution and amendment in the direction of delay. The chair ruled the substitute out of order, and the discussion was continued by Rev. Mr. Campbell, of Sarnia, who spoke nearly three hours in opposition. Rev. Mr. Hooke followed on the same side in reply to Dr. Burdett, Coburg, and indicated the merits of the basis in an exceedingly able speech. The debate during the day was very warm and the excitement intense. At the evening session speeches were delivered by Dr. Ryckman in favor of, and by Rev. Mr. Griffin against the basis. They were both among the best yet made.

SATURDAY'S SITTING.

The conference sat all day continuing the discussion of the basis of union. At the morning session the speakers were the Rev. J. Lathern, Windsor, N.S., Rev. Mr. Langford, and Mr. Eyre, a prominent Ontario layman. Mr. Lathern in an earnest but guarded speech indicated his reason for supporting the basis. Mr. Langford arraigned the union committee for transcending their instructions, and making concessions unauthorized by conference. Mr. Eyre strongly advised union on the basis. At the afternoon session the speaking was entirely confined to laymen. Mr. S. Kilborne, Ontario, spoke briefly in favor of the basis, and Mr. Cadman, of the same province, with equal brevity, in opposition. Mr. Broder, M.P., South Leeds, attacked in the strongest terms not only the basis, but the principle of union. He argued that Methodist union would discourage emigration, a point which it took the conference some time to understand. Dr. Allison explained at some length the reasons which impelled him to support the basis. He challenged the production of a single case in which the unification of really kindred ecclesiastical bodies had issued in ill. The union of Presbyterian churches quadrupled the power of Presbyterianism in the Dominion, and particularly in his own province, Nova Scotia, as an operative factor in the interests of education, morality and religion. He

METHODIST NOTES.

A layman at Kingston, Ont., has intimated his intention to bequeath \$10,000 to the superannuation fund of the Methodist Church. A new church, 48 by 36, is in course of erection in Alma, Albert Co., N. B., and the congregation expect to occupy it the coming winter. The Methodist Sunday-school picnic last Saturday on the grounds of Nathaniel Strang, Emigrant Road, Batford, N. B., was a very enjoyable affair and well patronized. Though a new man, the Rev. Mr. Penna is very well liked by his people there. Some of the papers in referring to the liberal offer of Mr. William Goodenham to give a site for Victoria University near Toronto, equal in value to \$50,000, seem to think any movement in this direction implies the surrender of its University powers. There is no ground for this supposition.—*Christian Guardian*. The annual picnic of the teachers and scholars of the Methodist Sabbath School of Campbellton was held on the Restigouche Club grounds at Metepedia on Wednesday last. Excursion tickets were issued from Campbellton at one fare, and two hundred persons availed themselves of the opportunity of having a day's outing on the beautiful grounds, kindly provided by the Club for the occasion. The Manitoba Conference has met, transacted business, and adjourned. Over forty ministers were in attendance. Under Dr. Young's presidency, things ran smoothly, and the brethren separated in good heart, cheered and stimulated by mutual association. The formation of this Conference is an epoch in the religious history of the great North West. We look for an advance all along the line.—*Outlook*. ABOARD. The Methodist New Connexion of England has a membership of 29,299, the Primitive Methodists are twenty-five years a younger denomination, and yet number 196,480.

THE MOTION FOR RATIFICATION.

Rev. Dr. Sutherland—I give notice that to-morrow morning I will move the following motion on the union question, seconded by Rev. Dr. Ryckman:—

OUT OF ORDER.

Rev. Dr. Sanderson—I give notice that to-morrow I will move the following:—

MEETING FROM THE BIBLE CHRISTIANS.

Rev. Dr. Sutherland—I beg to read the following telegram, just received from the Bible Christian Conference: "Exeter, 29th. The union vote is for 45 against 3. Send certificates." The reading of the despatch was received with loud cheers. The Conference rose and sang, "Praise God from whom all blessings flow," and then adjourned until to-morrow morning.

THE DESPATCHES.

THURSDAY'S SITTING. At the morning session all documents and memorials connected with the union question were submitted. Quite a discussion arose on the reception of the record of the Nova Scotia Conference's action which was in the shape of a telegram to the President, Dr. Rice. After some delay a copy of the actual resolution adopted was obtained, which was accorded as valid

THE SILENT YEARS AT NAZARETH.

The sacred records of the birth and infancy of our Saviour are comparatively ample, but of the period of his life which elapsed between these and the time when the holy chronicles resume the thread of narrative, at the commencement of his ministry, the inspired writings are silent.

Only one flower has been thrown over the wall of the hidden garden, and beyond that our whole knowledge of the childhood and youth of Our Lord is summed up in the one short verse: "And Jesus increased in wisdom and in stature, and in favor with God and man."

But the one graphic memento to which we allude affords a glimpse over the whole unrevealed life of the child-Saviour, and in harmony therewith we can catch the echo of the silent years at Nazareth. "The occasion is the yearly celebration of the passover, when the people gathered from the remotest corners of Palestine "to go up to Jerusalem," at the great Jewish festival.

Every year had witnessed the departure of a little band from the village of Nazareth, and now, when He had reached his twelfth year, Jesus was accompanying his parents for the first time to the beautiful City, the glory and pride of every Jewish heart. We can imagine how he looked forward to this journey and how eagerly his pure, lovely imaginings must have anticipated the delight of this first visit to the glorious temple, the especial object of national reverence and veneration.

And so it was, when the feast was over and the immense multitude that thronged the city began to melt away, and as the various bands separated for their homeward march, that Jesus, forgetful of the flight of time, or, more correctly, mindful of its preciousness, lingered still within the sacred limit of the House of Prayer, and engaged in deep and earnest conversation with the learned Doctors.

Here, after they had gone a day's journey without missing him and then returned in search of him, his parents at length found him. His suggestive response to his mother's reproachful enquiry, recalling to her memory the recognition of his divine heritage, for a moment opens to us his filial love, his child-like sense of duty, evidencing that, although yet so young, already he had risen above the great class of those who drift on through life without once stopping to ask the object of their existence.

"Wist ye not that I must be about my Father's business." Do not these words show that He realized even in boyhood the God-appointed life work entrusted to him, and which was to be the business of his life to accomplish: that through all the years of childhood, as well as during his riper age, He never for a moment lost sight of the great truth thus enunciated. It was the exhaustless subject of his language and his teaching, and pealed itself forth finally when, his teaching and his life alike ended, he bowed his head on the cross and exclaimed, "It is finished."

But careful and reverend students of the Scriptures have been able to trace, faintly it is true, but still to trace somewhat further a few characteristics of the simple home-life of Nazareth. We know among whom he grew up and what influences surrounded him in that home: the gentle, humble, holy mother who watched with such loving devotion over his early years, and whose love he returned with all the depth of his divine nature, held doubtless the greatest and best influence over him.

The village of Nazareth too was one of the loveliest spots in the world, nestled between hills over whose heads the snowy summit of Mount Hermon towered; it was a fit place for the study of the three great books that lay open to his inspection; nature, the bible and man; the latter more easily read in a small community than in a larger, in a country town or village than in a great city.

this the carpenter?" and the fact that Joseph is not mentioned in any of the later annals of the life of Christ is supposed to indicate that he died during the boyhood, or at least before the public entry of the Saviour on His work, thus leaving the care and maintenance of the mother, brothers and sisters to the youthful Jesus. How faithfully and lovingly He discharged this duty we may conceive as well as gather from His last words in reference to His mother, when, hanging on the cross, he committed her to the care of the best loved disciple, and from that hour that disciple took her to his own home. There is something peculiarly significant in the fact that from amongst all the conditions of human life God chose for His son that of a working man. It raised the standard of work for ever, and stamped the common toils and handicraft of men with honor.

H. G. B.

[The above has been handed us by a friend as part of an essay by a young lady of sixteen. It certainly is most creditable.—Ed.]

HANTSPOUR MISSION.

Aware of the fact that intelligence from Circuits or Missions is always welcome to a place in the columns of THE WESLEYAN, I beg leave to avail myself of the privilege, and forward some statements respecting the present state of Methodism in this interesting and prosperous town.

Its history here, which I shall not now review, dates back but a few years, but in Falmouth, one of my preaching places, it is about 100 years old. In the other two places, Mount Denson and Lockhartville, Methodism has been known nearly half that time. The distance from Falmouth to Lockhartville is about ten miles; it is therefore a compact field of labor, involving much less travelling than most of our Missions or Circuits. It is situated on the banks of the beautiful Avon, and comprises much agricultural scenery, which is greatly admired by travellers. The people are kind and hospitable, as Nova Scotians generally are; and though but few are wealthy, yet not many are very poor. There is a fair share of intelligence and morality among us, but genuine piety is rather scarce.

There are but two churches in Hantsport town, Baptist and Methodist, with an occasional sermon from a Presbyterian minister. The Baptists exceed in numbers all other denominations united.

A few years ago the Methodists, though a small people, attempted and succeeded in building a very superior Mission-house; but not very accurately estimating the cost, or expecting too largely from friends, when it was finished it was found necessary to place upon it that ugly-looking ornament called a mortgage. The removal of this encumbrance is the chief design of this communication. We are trying to lift this Mission into independence, convinced that it has been long enough seeking assistance from the Missionary Fund. But this cannot be done while the heavy debt remains on the Parsonage. A recent effort to reduce the liability was made by the writer, but owing to back interest not much was accomplished in lessening the principal.

Throughout the Mission there seems to be a desire, especially among the ladies, to make a bold effort to remove the pressing encumbrance. With this desirable object in view, a Tea-meeting and Sale is appointed to be held in Hantsport on the 11th of October next. We sincerely invite and fondly anticipate a general and generous response from the public. If any of you cannot come to the gathering we shall be happy to receive some token of your goodwill in the form of saleable articles, or kind words accompanied with money. Whatever may be sent to the address of G. O. H. or J. A. Taylor, Esq., will be thankfully received and faithfully appropriated.

We wish it to be distinctly understood that the people here are willing to do according to their ability, but we have among us neither the numbers nor the wealth to meet the emergency, or we would not make this appeal. I regret, Mr. Editor, that this correspondence is not of a more encouraging and pleasing character, but there is hope that it will be so after the tea-meeting. G. O. H.

Hantsport, Aug. 27, 1883.

TRURO CIRCUIT.

Nine weeks ago, our greatly respected Pastor, the Rev. S. B. Dunn, left Truro to visit once more the good old folks at home and to revel for a season among the scenes of his childhood, so dear to his heart. In the interim, under an engagement made by himself, his ministerial work has been performed by the Rev. Leander Daniell, a Divinity Student of Sackville College, and a young preacher of much promise. During his short stay Mr. Daniell has gained a good

reputation as a pulpit and platform speaker, but what is of more consequence, he has done good work for the Master and his labors in Truro have not been in vain in the Lord. One person has experienced a saving knowledge of Christ from his clear and forcible exposition of the word of God, while several professors of religion have expressed themselves as having been built up in their most holy faith, and the church generally has been blessed.

The conducting of the service of prayer in our Vestry, last evening, terminated Mr. Daniell's labors in Truro. It was a season of unusual interest, and the audience for the time of year, was large. He improved the occasion by a most appropriate and affecting tribute to the life work and character of his late fellow-student and co-labourer in the Gospel field—the pious, zealous and devoted Stevens, word of whose death recently fell like a pall upon the Methodist Church of Canada in this Province, and who is now realizing, in the language of the Poet, that—

"There is more life, more light, more love beyond."

At the close of the meeting, Dr. W. E. McRobert, as a slight mark of appreciation of the value of Brother Daniell's labors in Truro, on the part of several members of the congregation, handed that gentleman a sealed envelope, said to contain a handsome sum of money, which pleasing duty might have fallen to the lot of the writer, were he not regarded as belonging to that class so well characterized by Boland Hill, when he preached to the people of Wapping.

Mr. Daniell, not expecting such consideration on the part of the people, in an impromptu acknowledgement, very happily worded, took occasion to express his warm thanks to persons of all Denominations in Truro for the many acts of kindness he had received at their hands which had made his short stay one of great enjoyment, which in future years he would look back upon as an oasis in the wilderness of life.

This morning he left for Sackville College, to resume his studies there. In closing I wish to convey the thanks of our Church to the Clergymen who have very kindly consented to take the balance of Mr. Dunn's appointments till his return, probably not dreaming of the difficulty of following in the wake of a man like "Daniell." The return of Mr. Dunn is looked forward to by his congregation with great interest. With improved health, renewed energies, and a well stored mind greatly benefited by the enlightening influences of foreign travel, it is confidently expected that he will be only too glad to buckle on again the armor of the Christian soldier, stand in the breach, and fight against the great adversary of our souls, as manfully and valiantly as he fought in days of yore.

I. L. Recording Steward. Truro, 23rd Aug. '83.

BRITISH COLUMBIA.

DEAR EDITOR.—May I give your readers these items from our Pacific Province? The Financial District meeting was, the *Br. Colonist* reports, "rendered peculiarly interesting by the presence of three additional missionaries who have just arrived in the Province—the Rev. Mr. Bowell and the Rev. Mr. Seecombe from Newfoundland, and the Rev. T. W. Hall from the North West. The Rev. Mr. Seecombe proceeds to Maple Ridge, the Rev. Mr. Bowell to Nicola, to be associated with Rev. Mr. Henday, and the Rev. Mr. Hall to Clinton."

Bro. Seecombe's work (along the Fraser from New Westminster to Yale, 110 miles), will be partly to care for new settlers, partly to minister to men employed on the Emory-Moody branch of the C. P. R.

There will be three men—one married and two unmarried—on the circuit which I attempted to travel. The future, we are confident, will prove the wisdom of sending additional men east of the Cascades. The whole interior from Yale to Kicking Horse will, for the next two years, be the scene of railroad activity; the opening of the Galena mines of Kootenay, and the building of a road to connect them with the C. P. R., will immediately bring a considerable population to these solitudes, and the settlers will have more frequent services. Spahmichen, a farming settlement, where a congregation of forty, very intelligent and appreciative, can at any time be gathered, has had visits twice a year, Okanagan also anxious for Christian ordinances, once a year, while the missionary did well if he could reach such places as Alkali Lake, Big Bar, Canoe Creek and Lake La Hache once in two years.

The *Colonist* also reports, "two of the circuits become self-sustaining this year, viz. New Westminster and Sumas and Chilliwack."

I had intended to write of several other things, but this is quite long enough for this time. B. C. Shediac, 25th August, 1883.

MEMORIAL NOTICES.

Mrs. John Inch, of Jerusalem, died of paralysis on the 10th of July, 1883, aged 59 years.

Mrs. Inch was the daughter of Mr. and Mrs. William Porter, of Greenwich, N. B. Her father was for many years the circuit steward of the Greenwich (now Jerusalem) Circuit: which position he filled with ability and energy, often walking 15 miles to attend the quarterly meeting, and back again.

Miss Porter was well trained in the Doctrines and Discipline of the Methodist Church, Thirty five years ago she was married to Mr. John Inch, of Jerusalem, where she came to live immediately after her marriage. During those 35 years Mrs. Inch adorned the christian profession. In the class meeting her testimony was clear and strong. Her religious experience was deep and rich. All the interests of the Church shared in her sympathy. Her liberality extended to the Church, the parsonage, and the support of the Gospel on the circuit, in large degrees. Her everyday walk and conversation were in perfect harmony with her profession. It may be truly said of her, "She walketh with God." It is seldom one is privileged to witness a more consistent life.

In the death of Mrs. Inch the Church has lost a strong supporter; the family has lost a devoted wife, a most tender and truly affectionate mother. The community has lost one of its most highly esteemed members. Our great consolation is, she is not lost, but gone before.

One family we dwell in Him, One family above, beneath. Though now parted by the stream, The narrow stream of death.

Jerusalem, Aug 24, 1883. R. ORR.

BREVITIES.

When Goethe was asked the secret of success he defined it as "a wise limitation."

Count : "Don't you dance at all this evening, madame?" "Not till midnight." "Why so?" "Because to-day is the anniversary of my husband's death."

Nothing makes so much noise as a rickety wagon with nothing in it, unless it be the man who insists on talking when he has nothing to say.

Although we have no faith in the flattery, the flatterer, after all, attracts us. We cannot but feel some gratitude toward one who takes the trouble to lie to please us.—*Marie Eschenbach.*

An English coachman was asked to tie up a dog, and he resigned on the ground that it was the butcher's duty. The butcher declined and resigned, and after six servants had left the earl tied up the dog himself.

Dr. March says the best cure for hysteria is to discharge the servant-girl. In his opinion there is nothing like "flying around" to keep the nervous system from being unstrung. Some women think they want a physician, he says, when they only need a scrubbing brush.

A dumb person, uneducated in the use of signs, and only able to assent or dissent in answer to a direct question by a nod or shake of the head, is a competent witness; but the disability detracts from the weight of the testimony, and the jury should be so instructed.—*Verdict Supreme Court.*

A lady said to her little daughters who each month earn the money which they have for their own. "Children, I think you gave away too much last year; if you give one-tenth of your money this year it will be enough." One of the children replied, "Oh, mamma we owe one-tenth, and we want to give something."

A nice-looking young man, who seated himself in a well-filled north-side car, held between his jeweled fingers the stump of a cigar, giving out his stinging fumes. One bright little miss remarked, so as to be heard, "If he will throw it away, I will pick him up a longer stump as soon as we get to the park." That young man went to the front platform to see a man.—*Chicago Inter-Ocean.*

The wives of men of sentiment are not always the most appreciative kind of women. Jean Paul represents Siebenkar as reading one of his beautiful imaginings to his wife, who listened with eyelids cast down and bated breath. As he closed the shutter of his joys beamed forth with, "Don't put on your left stocking to-morrow, dear; I must mend that hole in it."

"I do not see the matter as you see it," is often their excuse when pressed upon the subject. Wendell Phillips, in one of his anti-slavery orations, says:—"There are some things that a man cannot see unless he has a heart behind his eyes." This is quite true; and no doubt the want of sight on great moral and social questions is often owing to the want of heart.

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At Richmond, September 4th, Arthur B., eldest son of the late Rev. S. J. Martin, in his 17th year. At Sydney Mines, on the 28th inst., Capt. J. Howard Beatty, in the 56th year of his age. At Boundary Creek, on Sunday morning, September 3rd, of cholera infantum, Pearl, youngest daughter of Stephen B. and Emma Wilson, of Coverdale, A. C., aged two years and three months.

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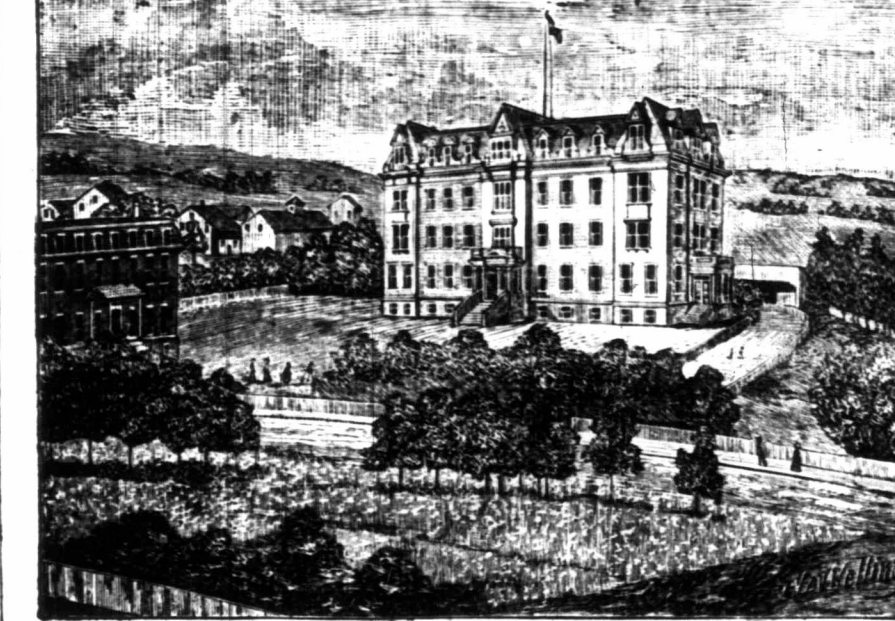
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