

# The Wesleyan.

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## NOTES AND COMMENTS.

The *Congregationalist* says that practical Christian work is often an excellent solvent of theological doubts.

The erection of a confessional in Grace Episcopal Church, Ohio, Cleveland, is exciting a good deal of talk in that part of the State.

Chief Justice Agnew, of Pennsylvania, says: "The experience of two hundred years has shown license laws to be a failure, and that prohibition is the demand of the times."

Dr. Howard Crosby, in an installation charge recently, urged the new pastor to "preach the gospel as dogmatically as he would the multiplication table."

You may cavil and sneer at the Church, as a sort of idle habit, until you have driven from your heart all love for the agency which, under God, brought you to the light and joy of religion.—*Nashville Ad.*

In response to a request from Dr. Henry Allon's Union Chapel, Canonbury, North London, the Pilgrim Society of Plymouth have sent a small book of "Forefather's Rock," eight inches by four by three, for insertion in the front of the pulpit.

The Presbyterian *Journal* suggests the following as the ideal church Sabbath: "Morning, church service; afternoon, Sabbath-school, and the whole church in its classes, studying the Bible; evening, families at home in family communion, reading, and worship."

Another well-known clergyman of the English Church, the Rev. Dr. Hayman, agrees with Bishop Lightfoot, the Rev. Dr. Hatch and the late Dean Stanley, that the common Anglican theory of the divine origin of Episcopacy is utterly groundless. He says that there is no historical basis for this theory.—*N. Y. Tribune.*

Joseph Cook, if the papers represent him properly, speaks of the chill that rests on the American churches as "appalling." If he says, this coming from the old world, and even from the midst of heathendom itself, it must mean a great deal. Is each one asking how such a chill can be broken and overcome?—*United Presbyterian.*

Men are everywhere asking, "Who will show us any good?" In the gospel alone is the satisfaction for the world's need. United prayer will gain the power that will bring that gospel to bear upon the world's longing, empty heart. O Church of the living God, pour thy prayer.—*Christian Weekly.*

According to the *Missionary Review's* tables, the Foreign Missionary Societies of the world show a gain of 208,643 communicants in the past year. They spent a little less than eight and a half millions of dollars. The home Churches could not show a corresponding increase for their outlay.

Bishop Huntington, of the Episcopal Church, makes an apt reply to those who are always taking of the excitements and "indiscretions" attending revivals of religion. "Remember," says the Bishop, "remember, the greatest indiscretion we can possibly fall into about religion is to let it alone."

The *Central Baptist* puts this question to its readers: "What does your pastor think of you?" That question is pertinent and suggestive. Many Church-members do not hesitate to express opinions about their pastors, and if the same liberty were used by their pastors, it is quite possible they might be impressed with the impropriety of their practice.—*Baptist Weekly.*

A single vile book circulated among the children may do untold harm. There is constant need that library authorities, parents, teachers, keep themselves informed as to the character of the books the children are reading, and that they keep them, at least as zealously as they would strychnine or arsenic, the poison of an immoral literature.—*Christian Weekly.*

When we return an article "With regrets," often more sincere than the writer is willing to give us credit for, and he is inclined to grumble just a little because we did not publish it, we wish the writer would decide which article he would have had left out to make room for his. For the writer who takes the inevitable rebuff silently, we have a sympathy; but to the "Complaining Subscriber" who finds fault with us for not publishing his article, we have only to say that if we had published it, we should have had a good many more complaining subscribers.—*N. Y. Independent.*

Monod, the great Protestant evangelical preacher of Paris, is about to undertake the work of an evangelist after the style of Moody.

Deep convictions of sin are necessary to genuine repentance. You are never ready to come to Christ till you quit thinking about the faults of Christians—those who are such, and those who say they are, and do lie in saying it—quit thinking about such matters and get to thinking about your own sins, and the responsibility you incur in rejecting the Saviour of sinners.—*Southern Christian Ad.*

The Queen, accompanied by Princess Beatrice, was present in an open carriage at the Windsor Cemetery at the funeral of Pay-Sergeant William Mayes, of the first Battalion Coldstream Guards, who died suddenly while on duty at Windsor relieving the Castle guard. A handsome wreath, the gift of the Queen, was placed on the coffin. At the conclusion of the ceremony her Majesty returned to the Castle.—*Watchman.*

A non-denominational Society of Christian Women has been formed in Rome for introducing the Gospel into families, together with temporal succour where needed. These Sabbath visits for this purpose are preceded by united prayer. In the same city Mr. D. Chaplin acts as a missionary to the Jews, aided, it appears, by Count Campello, who, for some time, has been a visitor to the "Ghetto," the quarter where they reside.

In a letter written to the Rev. S. Lloyd, asking her permission to dedicate to her a sermon on the late Lord Frederick Cavendish, Lady F. Cavendish urges the reverend gentleman to examine the MS again, to see that there is therein no word of vengeance; and, while admitting that the law must take its course, prays that nothing may blind either herself or the English people to the duty of patience, justice, and sympathy with regard to Ireland and its people at large.—*English paper.*

The statement having recently been revived that shortly before the death of Lord Beaconsfield he was visited by the Rev. Father Clare, who formally received the noble lord into the Roman Catholic Church, Lord Claude J. Hamilton, M.P., wrote to Lord Rowton to inquire whether there was any foundation for the statement. In reply, Lord Rowton wrote: "I am able to give a very short reply to your inquiry. The whole statement to which you call my attention is absolutely devoid of any foundation whatever."

The Rev. J. Parkyn, (Wesleyan), has just received, in acknowledgment of his services in the late war, the Egyptian medal with bar and ribbon. The medal, composed of silver, has on its obverse the Queen's effigy with the inscription, "Victoria Regina et Imperatrix;" and on its reverse a Sphinx, with "Egypt" above and "1882" underneath. "Ag. Chaplain J. Parkyn" is inscribed on the edge of the medal. The ribbon is a beautiful transversely ribbed silk, 1 1/2 inch wide, with two white and three blue longitudinal stripes.—*Meth. Recorder.*

A cornetist, employed in a Baptist church in a city not a thousand miles from New York, being requested to play the corset at the baptism of a number of converts, applied to a sparkling lady friend of musical tastes to help him in the selection of a proper piece. She immediately suggested, "Pull for the Shore." The unfortunate musician took the suggestion in earnest, and actually saluted the ears of the pastor and candidates in the baptistry with the notes of that well-known melody. Indignation ran high, and the cornetist lost his place. We are informed that he has since secured a better one, and that his friend has determined to appropriately label her humorous suggestions in future, so that they may not be acted upon in earnest.—*N. Y. Ad.*

Rev. James Watkin, of Sydney, and W. J. Watkin, of New Zealand, Wesleyan preachers, were on board the "New England" when wrecked on the bar of Clarence river. When the ship struck, the son said, "Father, I die." The immediate response of the devoted veteran was, "I do not think so. We shall be saved." "Like an old-fashioned Methodist," says the *Spectator*, "he began to tell his experience: 'Well, my son, I am trusting in Christ; how is it with you?' The response was, 'My trust is there too.'" When a boat was lowered, the sailors, who had been greatly drawn to the venerable preacher, cried, "Save the old man," and he was the first one placed in the boat. His faith was fully sustained by the salvation of all those on board the wreck.—*Zion's Herald.*

## SUGHKEENA.

The Rev. J. McLean writes from Ryerson Mission, Fort McLeod, Rocky Mountains:—

Faithful toil in the Indian camp procured for us weary limbs and spirits prepared for rest. Laying a buffalo robe on the earthen floor of the chief's house we were soon in the embrace of

"Nature's sweet restorer, balmy sleep."

Away on toward the "wee sma' ours" we were aroused from our slumbers by the excited shouts of an Indian woman, but, thinking, it only the closing of a dance we went off to sleep again. In the morning we went to the chief's lodge and there learned that the Indian soldiers had taken away a young woman, the wife of the chief's son. The young woman had a very pleasant countenance and was very thrifty and kind. She had been bought by an old man in the camp to be his wife, but he afterward sold her to the chief's son for three horses. The old man, thinking that he might make a better bargain, preferred a charge of adultery against her after she had lived for some months with her young husband. The soldiers who are the police of the camp proceeded to the lodge where she was, and took her away that she might suffer the penalty of her crime. The aged deceiver stood sharpening his knife that he might inflict the punishment himself. The punishment for adultery was that the woman should have her nose cut off. Several women I have seen who in former years were thus punished. The warriors determined to take her to the head chief that she might be tried according to the Indian laws. Having three miles to go and the night being dark she managed to escape into the woods and get away from her persecutor. Returning to the lodge to seek for her, the warriors held a consultation together. Her father-in-law cut the strings that fastened the bottom of the lodge to pins in the ground, and creeping softly she fled into the darkness and escaped. She and her husband remained away from camp until the matter was settled and she could return in peace. The old chief brought the matter to a peaceable termination by giving another horse to appease the wrath of her first husband.

It is to do away with such trials and degrading customs that the missionary toils among the Indians, and it is to win souls for Christ that the Ryerson mission is established among the Blood Indians, a tribe of the great Blackfoot nation. We are much in need of funds to carry on our work of erecting mission premises. Is there not a lover of missions amongst the readers of the WESLEYAN who would help to cheer us in our toils? Send us your mites, ye rich and poor, that the Bloods may rejoice in hearing the Word of Life in the house of God, and that the Anointed of God may touch their hearts.

Jan. 30, 1883.

## THE SALVATION ARMY.

General Booth, the chief of the Salvation Army, laid the foundation-stone of some barracks at Monkwearmouth on Monday. Many thousands of people were present either as processionalists or spectators. The General, commenting upon stoppage of work, observed that it was the business of the Army to make everybody think and talk about salvation. His "bishops and clergy" taken from the public houses had done work that the whole Bench of Bishops could not have performed themselves.

Mr. Clibborn has had interviews with the British Minister at Berno and the President of the Confederation, touching the expulsion of Miss Booth and Miss Charlesworth from the canton of Geneva.

There can (the *Times* correspondent at Geneva says) be little doubt that the expulsion of these ladies was a violation of international law and of

the treaty rights of British subjects residing in this country. There has long existed a convention between England and Switzerland whereby the natives of each State in the territory of the other are placed by that other upon the footing of citizens—that is to say an Englishman domiciled or merely travelling in Switzerland enjoys precisely the same rights as a Swiss, and vice versa. It is of great importance to British subjects living in this country that their position in relation to the police should be exactly defined, for, if the expulsion of Miss Booth and Miss Charlesworth can be justified, nobody is safe from one day to another.

Mr. William Booth has also written to the *Times* as follows: "We neither had, nor proposed to have, any open-air meeting or procession in Geneva. In India we have been allowed to process with singing and music (as natives of all religions are) in Calcutta, Delhi, Allahabad, Cawnpore, Lucknow, Benares, and a number of other cities. In Bombay alone have the authorities refused us permission to do that which is permitted to natives of all religions in that city, and which we are legally advised the police have no power to interdict, except temporarily and under circumstances which it is notorious do not exist. The native population there and everywhere have shown themselves most unobtainably friendly to the new missionaries who have stooped to wear their dress and court their favor."

General Booth received a telegram on Monday in Sunderland from Miss Booth stating that she had been recalled to Geneva, where a Commission has been appointed by the Government to inquire into the circumstances attending the expulsion of Miss Charlesworth and herself.

A meeting of Salvationists was held on Sunday afternoon in the Department of Haute Savoie, close to the frontier of the canton of Geneva. About three hundred persons, all from Geneva attended. Miss Catherine Booth and "Colonel" Clibborn were present.

The Cape detachment of the Salvation Army arrived at Capetown on Saturday on board Messrs. Donald Currie and Co.'s steamship *Warwick Castle*. The Salvationists were received by a large crowd on landing, and a considerable amount of excitement was manifested. They will commence operations in a few days.—*Watchman.*

## THE HOLY LIFE.

The holy life does not consist in, and is not maintained by, spasmodic or periodical acts of devotion; rather it is like the altar fire of which it was spoken, "The fire shall ever be burning upon the altar; it shall never go out." Lev. vi, 13. So on the altar of the purified heart there ever burns the fire of devotion, from which there continually rise the tokens of sacrifice, acceptable and well pleasing to God. It is delightful and profitable to worship and linger in the temple made with hands, but it is not possible to abide here. There is, however, a temple within, where the spirit may unceasingly wait upon God, unhindered by the vicissitudes of human life. On the altar raised therein the holy fire must ever burn; and before that altar the living, earnest spirit may linger until God sheds the full glory of his grace and the baptism of power, which shall energize and elevate the entire being, so that the blessed promise here recorded shall be fulfilled. O for the power to "wait" upon God, restfully, hopefully, patiently, yet with persistent and determined prayer and faith! It is easy to ask under the impulse of newly felt need, and even to press our request, but we need again to learn the lesson which our Saviour taught, "That men ought always to pray, and not to faint." In the exercise of such persistent prayer we shall grasp the divine power and receive the divine fullness.—*The Rev. J. Finemore.*

## MIXED MARRIAGES.

A Catholic priest has been collecting statistics in Wyandotte, Kansas, which explain very clearly one reason why the Catholics fail to have the growth which their immense immigration would lead one to expect. There are in Wyandotte, says Father Kuhl, 150 families in which both parents are Catholics and 450 in which one parent is or was Catholic. Of the latter 400 have fallen away entirely from the Catholic Church, 30 more are scarcely more than nominally Catholics, and only 20 strive earnestly to bring up their children in the Catholic faith. Counting three children to each family, this represents 1720 souls lost to the Catholic Church. Father Kuhl's moral, of course, is that mixed marriages are from Satan and must be sternly forbidden. But the mixed marriages are probably not so much a cause of the defection from the Catholic faith as a symptom and result of it. The American-born children of immigrant Catholics have already in Catholic homes lost their attachment to the Catholic faith, and for this reason, are ready enough to marry Protestants, though the proportion given of mixed marriages is surprising. The loss which the Catholic Church in this country suffers by the defection of its children is enormous, vastly larger than any gains made from the ranks of Protestantism. But we doubt if here, in Protestant America, it is much larger than it is in Catholic countries, like France and Mexico, through defection to infidelity.—*N. Y. Independent.*

## "YE ARE CHRIST'S."

Ye are Christ's. Ye are his by donation, for the Father gave you to the Son; his by purchase of his blood, for he counted down the price for your redemption; his by dedication, for you have consecrated yourselves to him; his by relation, for you are named by his name, and made one of his brethren and joint heirs.

When tempted to sin, reply, "I can not do this great wickedness, for I am Christ's."

Immortal principles forbid the friend of Christ to sin. When wealth is before you, to be won by sin, say that you are Christ's, and touch it not. Are you exposed to difficulties and danger? Stand fast in the evil day, remembering that you are Christ's. Are you placed where others are sitting down idly, doing nothing? Rise to the work with all your powers; and when the sweat stands upon your brow, and you are tempted to loiter, cry, "No, I can not stop, for I am Christ's."

When the siren song of pleasure would tempt you from the right, reply, "Thy music can not charm me; I am Christ's." When the cause of God invites thee, give thyself to it; when the poor require thee, give thy goods and thyself away, for thou art Christ's. Be thou ever one of those whose manners are Christian's, whose speech is like the Nazarene's, whose conduct and conversation are redolent of heaven that all who see you may know that you are the Saviour's, recognizing in you his features of love and his countenance of holiness. "I am a Roman!" was of old a reason for integrity; far more than, let it be your argument for holiness; "I am Christ's."—*C. H. Springer.*

## BISHOP SIMPSON.

The *Harrisburg Patriot* says: The Bishop made his first appearance in Lancaster one Sunday morning very unexpectedly to himself and the "people called Methodists" of that city. His home was in Pittsburgh. He was travelling over the Pennsylvania railroad to Philadelphia, and a breakdown detained him over Sunday in Lancaster. After breakfast he sauntered out to find a Methodist church, and after walking Duke street he met a good Methodist, Mr. Carpenter M'Cleery, who engaged the Bishop in conversa-

tion. Dr. Simpson was plainly dressed and looking anything else than a bishop. Brother M'Cleery judged from his conversation that he was a local preacher, and the Bishop did not enlighten him to the contrary. The preacher in charge of the Duke street Methodist Episcopal Church finally arrived, and the Bishop was introduced to him as "Brother Simpson, a local preacher of the Pittsburgh Conference." After considerable persuasion the Bishop was prevailed upon to preach. What disappointment was visible upon the faces of that congregation that morning! They expected to be bored by a "country clothopper." The bishop gave out the opening hymn and then prayed. Those who thought they were going to be bored began to think differently, and when the bishop announced his text: "The greatest of all is charity," expectation was on tip-toe. A grander, more eloquent, feeling discourse was never delivered in that church. As the bishop was elaborating his points and carrying his congregation to the highest pitch by the magnificent roundings of his sentences the thought occurred to the preacher sitting in the pulpit that this must be Bishop Simpson, and upon concluding his sermon the preacher asked him: "Are you not Bishop Simpson?" The bishop's modest and naive reply was: "They call me so at home." The preacher immediately turned, faced the congregation and said: "You have had the extreme pleasure of listening to Bishop Simpson."

## A BURIAL SCANDAL.

The Rev. Charles Edward Taunton, vicar of St. John's, Harlow, Essex, was charged before the Harlow magistrates on Saturday with wilfully and unlawfully obstructing the burial of Mrs. Hannah Graves, a member of the Baptist Connexion, who died on Nov. 17 last. The deceased had frequently expressed a wish to be buried by the Baptist minister in the churchyard of the parish, and her daughter, after the death, served upon the vicar the notice required by the Burial Act, fixing the funeral for the 25th. On the day fixed for the burial the funeral procession, headed by the Rev. F. Edwards, Baptist minister, marched to the gates of the churchyard, which were found to be locked and bolted. The mourners, after having applied in vain to the vicarage for the key, obtained admission to the graveyard by a small gateway made for the purpose, by order of the vicar, a day or two previous. The corpse was handed in over the gates of the main entrance, and the funeral service was proceeded with. The vicar had been appealed to by the Committee of Deputies of Protestant Dissenters, who had taken up the case for Miss Graves, to express some regret at what took place; but declined all overtures, and these proceedings were taken. Evidence was given in support of these facts, which were not disputed, and the bench held that the Burial Act was devised for the express purpose of allowing a peaceable and orderly funeral to Disenters through the ordinary gateway of the churchyard with or without the service of the Church of England. Mr. Taunton, in this case, announced his intention of keeping the gateway closed, and he did so. Therefore they held that he wilfully obstructed the entrance to the churchyard, and he was accordingly committed for trial at the Essex Assizes for misdemeanour.—*Watchman.*

No shrinkage or decay may come to Christian hope. Its nature is to become healthier, lovelier, richer, fuller of inspiration thrill. It has in it the quality of eternal youth. Its dreams can never be too extravagant, nor its ambitions too lofty. Years can never dim its eye, nor clip its wing. The frosts of experience may never chill its blood, nor hush its song. Time and age only make it more radiant, robust and fleet.

OUR HOME CIRCLE

BEAUTY IN DUTY, I said, I can not work to-day, I am tired of hourly duty; O, had I wings to flee away...

JOSPHINE MEEKER.

Many Clemmer gives in the New York Independent, a touching sketch of one of those lives which reveal angelic fortitude, and perfect saintly virtues.

Not many weeks ago I told you of the funeral of a young and beautiful woman, the daughter of a justice of the Supreme Court, whose little mission-school scholars gathered around her coffin and heaped it with flowers.

What a world of tragedy can sometimes be concentrated in the history of a single family. The father of Josephine Meeker was an old friend and worshiper of Horace Greeley, who during the latter's life was long engaged on the New York Tribune.

The country knows the result of this self-abnegation. "She was always thinking of what she could do for others, never of herself," said her bereaved brother, yesterday, his eyes full of tears.

When "a brave" held a pistol to her face, declaring he would kill her if she did not do his bidding, she looked him in the eyes and said: "Kill away!"

Secretary Teller, of the Interior Department, was an old friend of her father, and when he came to be the chief of this department, Miss Meeker was promoted to his own office. She was an accom-

plished stenographer, and the little remnant of her days was filled with satisfactory and honorable employment. From behind a great screen, in a small office of the secretary and assistant secretary passed by heard the quick click of a type-writing machine.

Tuesday, the day after Christmas, was her last day at her post. On Saturday morning she by death entered into life.

The brother who loved the "little sister" came on from New York in season to see her die. He, also, Ralph Meeker, of the New York Herald, has lived through a sad, eventful history on his own behalf.

THE BEST AND ONLY SUBSTITUTE.

A friend asked us recently; What substitute can the Church offer young people who desire to enter its Communion for the ballroom, the theatre, and other worldly pleasures they are called upon to renounce?

THE POWER OF MOTHERS.

I was in the company of a talented Christian lady when a friend said to her, "Why have you never written a book?"

"I am writing two," was the quiet reply. "Have been engaged on one for ten years, the other five."

"You surprise me," cried the friend. "What profound works they must be!"

"It doth not yet appear what we shall be," was the reply; "but when he makes up his jewels my great ambition is to find them there."

"Your children?" I said. "Yes, my two children; they are my life-work."

I rejoiced to hear this Christian mother's out-poken words of love and faith, and said in my heart, if all mothers builded over against their own house in this manner what would there be for reformers?

ever I am or ever hope to be, or if I enter heaven, I owe it all to my mother. The effect was electrical. One mother arose and said, "When I am gone, will my children say this of me?"

Another, with streaming eyes, said, "I am an unfaithful mother; pray for me!"

Another fell on her knees and begged God's mercy on her children. Prayer followed prayer, and a mighty outpouring of God's Spirit in that church, in which scores of the young were gathered in, was the result.

THE WAYS OF SIN.

How pleasant it seems when we enter in, The very first time, the ways of sin; How bright the prospect, how fair the flowers, How quickly fly the enchanted hours!

How dark and narrow the way we've left, Of joy and gladness and ease bereft; How proud we feel of our wiser choice, And o'er our happy escape rejoice!

The prayers we said, and the hymns we sung, In the dear home-circle when we were young; The books we read, and the games we played, Seem dull and tame to the renegade.

The laugh and the song, and the ribald joke Our mirth and madness alike provoke; And with eager haste to our lips we press The glass that adds to our foolishness.

Through light and fragrance we enter in, The dazzling and dizzying ways of sin; So much in love with the path we tread, We see no danger that lurks ahead.

But, in a moment of sad surprise, The scales drop off of our blinded eyes; The voice of Conscience is heard within, Urging us out of the way of sin.

Then sweet and precious the past appears, The peaceful haunts of our earlier years; And oh! we long to be free once more, And pure of heart as we were before.

Oh, pleasant it seems when we first begin To follow the crowd in the ways of sin; But dreadful the day when we wake and know The beginning of sin leads to endless woe!

THE HODMAN'S ROPE.

He felt the ladder swaying under him, and as he turned to descend, he found that the cord which bound in its centre the spliced ends of the two pieces of which it was composed was slowly unwrapping.

But at this moment he saw a rope tossed out to him from a window above. There was nothing behind that he could see, because the window was high and the descent almost vertical.

So, reader, it is with you. God's hand, it is true, is unseen in the tender of salvation made to you from the pulpit, in the reading of the Word, in the working of affliction; but it is unseen because it is past our vision, not because it is beyond our reach.

Why should I fear? Nobody has spoken more justly on the subject of dress than Sydney Smith, who was as wise as he was witty.

SEBASTIAN CABOT.

Sebastian Cabot was certainly in one sense the discoverer of America; it was he who first made sure that it was a wholly new and unknown continent.

At this time of year you will always see all the above-named stars in the places they now occupy. Mars, Jupiter and Saturn, now add greatly to the evening

more than ordinary intellectual power, whose dress is elegant enough for a royal drawing-room, and yet is so simply worn as to seem to belong to her, as petals belong to a flower, and to express her character as words express a thought.

"Do you not dread to die?" we asked, suddenly giving words to the thought which had possessed us.

"No; I dread more lest I should live too long, and wear out the body that clothes my soul. I dread that, just as I should dislike to wear these clothes till they are shabby," and she touched the soft, dove-colored draperies that fell about her.

"What should I fear?" she answered, "since, here or there, I must always be in my Father's world; for I love him, and I believe that he loves me."

The glory of a hope so strong as to be certainty lit up her serene eyes, and we saw that to her, indeed, the life was more than the raiment; and that a girl might blossom like a flower and be as a flower, unconscious of her beauty, and ready for whatever wind from heaven might sweep away the outward adorning from the loving and waiting soul.

OUR YOUNG FOLKS.

Watching for somebody, wide brown eyes, Waiting to give him a rare surprise? Oh, is it father, whose horse's feet Fall in the distance smooth and fleet—

Father, whose heart for many a mile Forward has leaped to the dear old stile, Oh, how they'll kiss him, and hold him fast, When father is home with his hair as at last.

"Hist!" cries sister to Baby Will; "Listen, darling, he mounts the hill. Oh, how Selim flies over the ground! Neerer and neerer the hoof beats sound."

Flowers for father, and looks of joy, Sweetest words shall their tongues employ, Somebody's coming—the dear, the wise: Shine out to greet him, your bright brown eyes.

MID-WINTER HEAVENS.

Children and young people, do you look often at the skies when you are out at evening? Do you know how to pick out the stars and the constellations? Perhaps some of you would like a little help in doing this; so I will try to direct you.

Taurus, the Bull, is now on clear evenings to be seen plunging head foremost at Orion, in the southeast. You understand of course, that the shapes of the constellation—the Bull, Orion, Auriga, the Waggoner with the Goat in his arms, the Twins, the Dogs, large and small, and all the rest of them—are but imaginary.

The Pleiades, or the seven sisters, are in the shoulders of Taurus, and on a line with these stars, which you can easily find, is Aldebaran, in the Hyades, in the head of Taurus. Aldebaran, a splendid star of the first magnitude, is the eye of Taurus.

Now strike a line in a southerly direction, and you hit Sirius, "the king of stars" in the nose of Canis Major, the greater dog. How glorious are his beams!

Now another line, leaning north-east, and you come to Procyon, in Canis Minor, the lesser dog. This also is a star of the first magnitude, as is Capella, far in the north-west, looking from Procyon. Capella is in the side of the Goat, which is held in the form of the Waggoner.

Capella and Procyon, about the middle of a line curving north-west, are the Twins, Castor and Pollux, or Apollo and Hercules. The two bright stars, always at the same distance from each other, are in them. In the north is the Great Bear or Dipper, always pointing to the Polar Star.

At this time of year you will always see all the above-named stars in the places they now occupy. Mars, Jupiter and Saturn, now add greatly to the evening

ter appreciated fifty years later than in his own day. His truthful accounts for the time discouraged further enterprise in that direction. "They that seek riches," said Peter Martyr, "must go to the frozen North."

And after one or two ineffectual undertakings, he found no encouragement to repeat his voyages to the North American coast, but was sought for both by Spain and England to conduct other enterprises.

He died dreaming of a new and infallible mode of discovering the longitude which he thought had been revealed to him from heaven and which he must not disclose.

The date of his death, like that of his birth is unknown, and his burial-place is forgotten. But fifty years later, when Englishmen turned again for a different object toward the American continent, they remembered his early achievements, and based on them a claim of ownership by right of discovery.

Even then they were so little appreciated that Lord Bacon, "writing his 'Reign of Henry VII,'" gives but three or four sentences to the explorations which perhaps exceed in real importance all else that happened under that reign.—Harper's Magazine.

WHAT O'CLOCK?

When I was a boy, my father one day called me to him, that he might teach me to know what o'clock it was.

He told me the use of the hands, and described to me the figures on the dial plate until I could tell the time quite readily.

No sooner had I gained this additional knowledge, than I scampered off to rejoin my companions, but my father called me back again. "Stop, Humphrey," said he, "I have something else to say to you."

Back I went, wondering what else I had yet to learn, for it seemed to me that I knew all about the clock, quite as well as my father did.

"Humphrey," said he, "I have taught you to know the time of day; I will now teach you to find out the time of your life."

Here was a mystery; so I waited rather impatiently to hear how he would explain it, for I wished sadly to go to my marbles.

"The Bible," says he, "describes the years of man to be threescore and ten or fourscore years. If we divide the threescore years of an old man's life into twelve parts, like the dial of the clock, it will allow almost seven years for every figure.

When a boy is seven years old, then it is one o'clock of his life, and this is the case with you; when you are fourteen years old, it will be two o'clock with you; and then at twenty-one years it will be three o'clock, should it please God thus to spare your life; in this manner you may know the time of your life; and your looking at the clock may perhaps remind you of it.

My great-grandfather, according to this calculation, died at twelve o'clock, my grandfather at eleven, and my father at ten. At what hour you or I shall die, Humphrey, is known only to him to whom all things are known."

Never since have I heard the inquiry, "What o'clock is it?" without being reminded of the words of my father.

I know not what o'clock it may be with you, but I know very well what time it is with myself; and that if I mean to do anything in this world which hitherto I have neglected, it is high time to set about it. The words of my father gave a solemnity to the dial-plate of a clock which perhaps it never would have possessed to me if those words had not been spoken. "What o'clock is it with you?"—SCL.

THE HEATHEN TO HAVE THEM TOO.

The spirit and aim of those who are sending the Bible to the heathen is beautifully illustrated by an incident narrated of little Miller Bissell of Norwalk, a dear child of seven years of age, whose early death occurred a few months since. He belonged to a "Sunbeam Circle," a company of little children who gathered up in "mission boxes" such gifts as they could, and who in this way during the last year raised sixty-five dollars for the foreign field.

Often during the week that Miller was so ill did he ask to have his "Box" opened, that he might see how much he had for the "poor heathen children." Once in opening it his mother's attention was attracted by a little piece of new paper among the pennies. "Why, what is this?" she said, "you don't want this in." "Oh yes," he said in his quick bright way, "yes I do, mamma, why they are beautiful verses about God. I want the heathen to have them too, they are beautiful. I know they will like them." And so the precious little paper was put back to be sent with his other treasure for the Lord.

He admired the verses and wanted the heathen to have them too. This was genuine benevolence, and it illustrates the nature of true love which seeks to give the heathen that gospel which is to us as the pearl of great price.—Bible Society Record.



THE WESLEYAN
FRIDAY, MARCH 16, 1883.

THE EAST TO THE WEST.

The reflex influence of Christian missions has long been one of the strong arguments in their favor. Of the happy effects of this influence our columns have more than once borne witness. A few weeks ago a former Bermudian pastor told of the conversion of a young English naval officer at a Wesleyan mission station in Africa, and some two or three years since mentioned the lesson on Sabbath-keeping which a converted Fijian chief taught the captain of an American steamer when he refused to allow any of his men to touch the intended cargo till the last Sabbath hour had closed. The latest lesson from the mission-field is on the subject of church finances. It is a somewhat sad fact that in many provincial districts where the minister travels very extensively, preaches frequently to the same congregation, and barely scrapes along, a large portion of the support he receives is taken from the General Fund which ought to be almost wholly devoted, in the words of an Indian chief, to "giving the Gospel a push." It seems to be a fact that in some cases our home missions have received financial assistance until such aid is assumed to be a vested right, and they take as a matter of course what men, born in heathenism, are declining on principle to accept. Those who make themselves familiar with our Missionary reports will now bear the bearing of our remarks. There are missions and missions.

A recent newspaper paragraph stated that a native church in Ohaka, Japan, had sent back funds to the American Board of Foreign Missions, with the message that it was quite equal to the test of self-support. Contributors to the funds of the American Board must feel gratified with the similar independence of disposition shown by the missions planted by that Society elsewhere in the East. Concerning those in India and Ceylon the Missionary Herald gives facts which should serve as a stimulant to some much more favored churches. The Herald says:—

None of the twenty-three churches in the Maratta mission received the past year any aid from the Board towards the support of their pastors. Five of these churches are entirely independent of any aid, and the other eighteen have grants from the Association of Native Churches, which raised last year a small fund for this purpose. In the Madura District seventeen of the thirty-four churches receive no aid from the Board, and the whole amount appropriated the past year for these three pastors is less than \$140. Of the seventy-one churches in India and Ceylon, connected with the American Board, there are fifty that receive nothing from its treasury. This statement is as gratifying as it is remarkable.

A similar report comes from the South India Methodist Episcopal Conference. In that Conference there are forty-six pastors and forty local preachers. Of the spirit which animates these an opinion may be formed from a statement in the N. Y. Advocate:—

Neither missionaries nor missions receive a dollar's aid from the Missionary Society, the work being entirely self-supporting, and the Conference, at its recent session, determined, after full discussion, that it should continue to be so. The opinion against receiving missionary aid for English work was unanimous, and a proposition to consent to receive the Missionary Society's aid for the native work was negatived by a vote of 5 for and 32 against. This vote was taken by the Conference with Dr. Reid, Missionary Secretary, in the Chair, and after an earnest argument by Bishop Foster in support of the proposition.

Any attempt to lessen the pastoral support on our home missions would be a grievous wrong, but we ask whether it is not possible by a degree of liberality only equal to that which the Christianized heathen put forth, to support many of their pastors in the field in which they labor. Our present mode seems too much like pawning the heathen abroad to support the churches at home.

TEMPERANCE-PETITIONS.

An "Inquirer" in putting the Presbyterian Witness through a course of catechism on a "Liquor-dealer's Money," charges our contemporary with having sounded no note of alarm in reference to a petition asking the Dominion Parliament to exempt ales and wines from the application of the Canada Temperance Act. We regret that we had not received an earlier intimation that signatures were being

sought in favor of such petition. To allow the desired exemption would be to admit the camel into the tent, head and shoulders, to either crowd out or crush the man. A law to thus favor the rich and take away from the poor man a privilege, however unalloyed and harmless could not possibly stand. This the promoters know full well.

Petitions are too readily signed. Let our readers watch all that may be submitted to them. A list of respectable names will often lead a busy man to say, "of course its all right," and too readily add his own name to a document of which he has little knowledge. The Christian Advocate tells of a town in New York State where eighty-three men signed a petition for the removal of a postmaster and soon after signed a protest against his removal. Commenting on this fact the Independent is reminded of a man in the city of Providence, R. I., who made a bet that he could get twenty men in a certain street in that city to sign their own death-warrant, and won the bet. The same paper says that a similar story comes from Oswego, N. Y. A business man there drew up a petition to the legislature for the hanging in the public square of the pastor of a Presbyterian church, and placing the paper upon a table in his office, he requested his visitors to sign it, replying to their inquiries that the petition favored the widening of Oswego streets. After a great many had signed, among others two deacons of the church and the pastor's own son-in-law, the joke was discovered and noised abroad and the petitioners returned to the office one after another to read what they had signed, and sheepishly ask if they could scratch off their names. "Oh! yes," replied the gentleman, "scratch them off, if you don't want the pastor hung."

The Christian who would sign a petition for a liquor license, or for the exemption of ales and wines from the application of stringent law, ought ever after to feel with Richard Baxter that it would be "easier to believe that God had forgiven him than to forgive himself." Like Cranmer he might well hold up the hand that had signed such a request and ever repeat, "Oh, that unworthy right hand!"

Each day our conviction grows stronger that the world's hope of freedom from the terrible slavery of intoxicating drinks must be based upon the training of youth. "Take that," said a man to another who was inquiring the merits of two pieces of cloth—"Take that, it's dyed in the wool." Temperance teaching in our schools is a grand need. The philosophy of the idea was simply put by Archbishop Hughes when he said, "Give me the boys up to twelve, and the men are mine." If in our public schools boys and girls were taught the nature and danger of alcohol, if the degradation and misery and destiny of those who tamper with it were clearly pointed out, we should have a better hope of comparatively early and permanent success. The expense of such additional teaching would be but a trifle, and its advantages would be incalculable.

Until wise training shall have rendered prohibition easy, positively restrictive regulations must be used to the utmost extent. A glass of liquor has made many a ship a deep sea coffin and many a railway train a wreck of flesh and bones. For several years the public have been frowning upon the use of intoxicants during hours on duty; they are now demanding that men to whom their lives are entrusted shall not be allowed to rob themselves of quickness of perception and steadiness of nerve by drunkenness when off duty. Not any too early the following circular, emanating from the Chief Superintendent's office, is being sent to the Intercolonial Railway employees:

It is of the utmost importance that only men of known sober habits shall be employed in any position affecting the movements of trains; it is therefore ordered that any person belonging to any of the following named classes of employes who is known to be intoxicated, whether on duty or not, shall be summarily dismissed from the service.

The classes of employes referred to are Train Dispatchers, Station Masters, Assistant Station Masters, Conductors, Telegraph Operators, Engine Drivers, Firemen, Brakesmen, and Switchmen.

All officers and employes are required to aid in carrying out this order, and they will be held responsible for any neglect or concealment.

QUARTERLY MEETINGS.

N. B. AND P. E. I. CONFERENCE. The Quarterly Boards of the following circuits have voted unanimously to accept the proposed Basis of Union:—Dorchester, Boobee, Newcastle, Newport and Alma, Chatham, Mount Stewart—P. E. I., Marysville, Carleton, Moncton, St. Andrews, Restigouche.

Queen Square—St. John,—13 in favor of Basis, 2 silent. Exmouth Street—St. John,—11 for, 2 against, 2 not voting. Portland,—9 for, 3 against. Apohaqui,—12 for, 2 against. Salisbury,—6 for Basis, 1 against.

NOVA SCOTIA CONFERENCE. Quarterly Boards voting unanimously for the proposed Basis of Union:—Hantsport, Truro, Bridgewater. Arcadia,—For the Basis 6, against 1. Middleton,—Against the Basis 11, for 1. Aylesford,—For the Basis 11, against 1. Wentworth,—Adopted, no numbers forwarded.

UNION NOTES.

An esteemed correspondent, who has both the necessary data and time at his command, calls in question our acceptance of the statement that a two-thirds vote of the Quarterly Meetings throughout the Dominion in favor of Union had last week been secured. According to his figures, which we believe to be correct, the necessary number had not then been reached. In the West the number required had been obtained, with a score to spare: in the East a comparatively small number only had been reported. From the Upper Provinces we have had no report of the vote of the present week: all those reaching us from the Maritime Provinces circuits have, with one exception, been favorable to union. The statement of last week may be true, or may not be true at the present date. Superintendents will please oblige our readers by forwarding statements of votes as soon as taken.

In the N. B. and P. E. I. Conference, Welford yet stands alone in its rejection of the Basis. The Hope-well Board by a unanimous vote thanked the Union Committee for their proposed plan. The St. John News learns that "the Basis is likely to be accepted by the ministers of the N. B., and P. E. I. Conference by a large majority."

In Nova Scotia two boards have reported in opposition. We have not space to publish resolutions that have reached us, except where some principle is involved, but believe that many will feel, with the Oxford Board, that "under Divine guidance" the proposition "will open up to the Methodist Church a glorious future of Christian usefulness which could not be attained in our present alienated positions."

An esteemed minister asks "When are we to have a 'rest' in the columns of the WESLEYAN on the Union question?" Now, brother! We have not wanted to inflict "Union" on our readers, but have nevertheless felt that at a period of such solemn importance an unusual freedom of discussion was warranted. Now, if several good brethren who have articles in our drawer will permit us, we will close the discussion. Years hence some good men may wonder whether they really could have written certain articles.

Some one says of Prof. Wiggins, "As a prophet he is a failure but as a humbug he is a magnificent success." This witness is true. The Saturday night's storm would scarcely have caused remark had it not been for his "prediction." Nothing that we have heard indicates any special danger to life and property. Laws are being provided to meet crimes not affected by present statute, is not here a chance for a special act? There is a mirthful side to the affair, it is true. The poor fellow digging a hole in the earth for shelter, the aged gentleman getting a special button on his gate, and the Onondaga Indians tying their houses to trees and fences may furnish an incentive to a laugh, but there is a serious side to the affair, as will be seen when it is remembered that immense losses must have attended the standstill in certain departments of business. No storm for years on our coast has done so much harm as this prediction.

All concerned should give special attention to the change of date for the meeting of the Eastern Transfer Committee at Sackville. A dispatch from Dr. Rice announces that it will be held on April 25th.

English Methodists having taken part in the contest for equal rights in the graveyard have now to contend for equal freedom in the performance of the marriage ceremony. To many Methodists the presence of a State official in the person of a Registrar of Marriages is becoming intolerable. These officials have as a rule acted as became men of common-sense, and therefore of civility, but there have been painful exceptions. Only a few weeks ago at the marriage of a youthful couple in an English Methodist church the Registrar, though duly notified, failed to put in an appearance. After a considerable delay the Deputy-Registrar was summoned and the ceremony performed in the usual manner. After the legal hour of twelve the missing official turned up and expressed his opinion that the marriage had been illegally performed, in consequence of which the parties were remarried the following morning in his presence! This incident is one of many. Verily, English Nonconformists are patient—to a degree which Canadians can scarcely comprehend.

A series of lectures on Christianity has been delivered on Saturday afternoons during the winter at the Meiji Kwaido, Tokio, Japan. The first of the course was given by Rev. C. S. Eby, B.A., of the Methodist Church of Canada, to a large audience of foreigners and native scholars, and was subsequently repeated in Japanese to a crowded and enthusiastic audience of natives. Mr. Eby's lecture, on "Christianity and Civilization," with a prelude on the Antiquity of Man" has been published at the office of the Japan Gazette, and if desired by any of our readers can be procured by the Book Steward. It possesses interest as a specimen of the manner in which truth is presented to the cultivated heathen mind, while it has a value as at once a definition and defence of the Gospel.

We clip this from a Southern exchange. Read it to that bright, ambitious boy at your fireside, and pray that it may be a "life-lesson":—

A. T. Stewart and W. E. Dodge started in business in New York City about the same time. They succeeded. Both succeeded greatly. One grandly. Perhaps the first made ten millions, where the second made one million. The second left an estate of about \$100,000 a year. The other left an immense fortune and an immense business. They have both gone over to the majority; the one, several years ago; the other several days ago. Which succeeded grandly? The boy, who, converted at a Methodist class-meeting at twelve years of age, became the leading philanthropist of his generation; or the boy, who was early thought of for the ministry by the admirers of his early promise, but whom the greed of gain converted into a splendid miser?

The St. John branch of the Evangelical Alliance is working to good purpose. Of late they have been making earnest efforts for a Reformatory. At the annual meeting last week the Secretary announced that there was no delivery of the mail in the post-office on Sunday. This intelligence gave much gratification. A committee was charged with the duty of preparing a memorial to the Provincial Government favoring compulsory attendance at school. Capt. Pritchard, the Chairman, and other members of the branch were re-elected.

Items of circuit news will be gladly received. Only let them be well condensed. A news-letter will give all the general reader wants in a dozen lines or less.

TRUE HERE.

A minister reports to the North-western some facts which suit this latitude equally well. The trouble is that, like remarks on those who stay away from church, these facts will only be read by those who least need them unless, indeed, some one will kindly mention their drift to a careless neighbor.

In my efforts to secure subscribers I am not unfrequently repulsed with remarks like the following: "There are decidedly too many advertisements in it." I replied, "If all did as you do, it would have nothing but advertisements." He said, "I did not know that." "Do you think it deficient in its editorial department, or in its mechanical or typographical execution?" "I think not," was the reply. "Is it not one of the best and cheapest family religious papers in the country?" "I think it is." "Is it not free from sectarian bigotry, declaring malice toward none, and charity for all?" "I think so?"

"Does it not keep its readers posted on the current events of the times?" "It does that." "Then why will you not again subscribe for it?" "Well, there is my tax, my doctor and store bills, my tobacco, my family and incidental expenses," etc. "Brother Wealthy, have you been taking our church and family paper?" "Well, y-e-s; but my time ran out in January and I did not renew, as yet." "And if not, why not? What is that on your center table, there?" "Oh, that is the Toledo Blade, Cincinnati Gazette, the Tribune, Chicago Times, and our country papers, etc." "Brother Wealthy's children also read novels; still their parents to an alarming extent." "Train up a child, is the divine command. Give up many things before you give up your family paper. Who art thou? A Methodist, and take a number of secular papers. A Methodist, and voluntarily without the means of information as to what is going on in the church?" A Methodist, daily repeating the Lord's prayer, "Thy kingdom come," and yet give nothing to make it come. A Methodist, and yet neither knowing nor caring to know, who are our publishing agent and editor. A Methodist, not long since, asked the writer if Mr. Hitchcock was still the publisher of The Northwestern and if Rev. T. M. Eddy was still editor!"

CORRESPONDENCE.

WINTER IN THE NORTH-WEST.

DEAR SIR,—In my last letter I gave you the benefit of some experiences during the summer on the prairies. A winter picture is a much more sombre one; still there are many things that one cannot but admire, ever amid the snow and cold of a North-west winter.

During the evenings of November and December we were highly favored with brilliant "Northern light" illuminations, and they far surpassed anything of the sort I had ever witnessed—the colors so rich and varied and the shape ever changing. Other sights we have seen with mingled pleasure and wonder have been the "mirages" which are very common in this country. We have seen a great number of them, and so clear and natural looking are they that they almost make us think for a moment that our geographical knowledge of the country has been quite inaccurate. Imagine a person happening to look across the prairies, where before he had never seen anything but an uninterrupted piece of level country, and behold! a range of mountains covered with trees, even the white patches of snow amongst them quite apparent. I have seen the Moose mountains, which are 40 to 50 miles distant, look as though they were only 8 or 9 miles from here. Whilst I was standing looking at them, thinking that if they would only come a few miles nearer, I might see some of the elk, which are plentiful on them, running about among the trees, they suddenly disappeared from my sight "like a beautiful dream," leaving nothing but the level prairie before my eyes. Of course these "mirages" are only noticeable on very clear days.

There is something about the clearness, dryness, lightness and purity of the atmosphere that often fills us with surprise, though we have been living in it for more than ten months. We are more especially struck with the great distance that sound travels, I often having heard distinctly the sound of a voice over half a mile distant. The atmosphere being so pure and dry, is, I suppose, one great reason for our not feeling the low temperature as we otherwise might do. The thermometer has been as low as 50 below zero this winter, at times. Those who say that the cold of this country is not felt, are to a certain extent correct. When the mercury is down to 40 or 50 below zero a person has not time to feel himself getting very cold. He just feels a sharp stinging sensation and then he is nipped! With a gale of wind and a low temperature the cold is keen, biting and very severe, but on a calm day I have seen the thermometer as low as 40 below zero without making it very unpleasant for our door work. A great deal of the weather we have had this winter has been beautiful beyond description—bright, clear sunshine; grand sunrises, with beautiful unclouded blue sky overhead all day, and heavenly sunsets. There is not a very great deal of snow on the open prairie, and in places where the ground was cleared by the fires last fall it packs so hard that you can walk on it very easily. Where the grass remained, the snow lodges and in those places it is always deep, still we can walk round anywhere without snowshoes.

Most of those who took up land here last spring, left their places in the fall, for the winter months, many of them returning to their homes in Ontario, others obtaining work out at Broadview. We, who have remained on our land, can do little in connection with our farms beyond getting out fence-poles and fire-wood and attending to our stock.

Some of our party have secured several foxes, minks and a couple of Wolverines. They catch them in steel traps and also poison them. The foxes have come quite close up to the houses, but it is hard to get a shot at them. We get considerable small game in the shape of prairie chickens and rabbits and they make a very agreeable change in our bill of fare. Shooting prairie chickens in winter is

not as easy a matter as might be imagined, for they are very shy, and when on the open prairie it is almost impossible to creep on them. They jump in the snow at night, and it is most aggravating after prowling round very cautiously to see one of them fly right up from under your feet and off in hot haste to some distant part of the North-west.

Sunday is a very quiet day with us. We try to observe it as well as we can, and employ ourselves in reading good books and writing home. When we started out here last Spring we made certain rules for ourselves concerning the observance of the Sabbath and so far have adhered to them. One was that we would do no working or shooting, and, though the chickens often come within easy shot of the door of our house, our guns will not send the message of death among them on that day.

Last week we had a visit from a Presbyterian missionary who came over from Broadview. He remained with us Saturday night, had prayers in the morning and then we all went over to a neighbor's where we had service according to the Presbyterian form. He gave us a very good sermon, and we quite enjoyed the service. After dinner he started on his eight-mile tramp back to Broadview where he was to preach in the evening.

No one but the Lord knows what privation and suffering such men as he endure in preaching the Gospel in this country. He has been here for many years, wandering backward and forward, hither and thither, doing whatever good he can—on one day preaching in a rough rail-road camp, and the next tramping across the prairies to some distant settlers. He has not a spot he can call "home," and told us (not at all in a complaining way) that he often had to take the bare prairie for his couch at night.

If you will allow me, I will conclude this with a story that is told here, which might interest some of your readers. It is to this effect. In the fall, when we are liable to heavy down-pours of rain at any time, some travellers got astray on the prairie, and just as it was beginning to rain and get dark, and they wandered round for some time, unable to find anything that would give them a clue as to their whereabouts. Their prospects for the night were not very brilliant. With nothing but the wet grass for a couch and the pelting rain for bed-clothes, it is not to be wondered at, that they felt rather low spirited and that one of their number was heard to sing in a very doleful way something about, "Oh why was I tempted to roam." Suddenly their eyes and hearts were gladdened by the sight of a light shining forth from the window of a log mansion. They made it for it as quickly as heavy grass and wet clothes would allow them, and arriving at it went to the door and knocked. Not receiving any answer, and still hearing voices inside, one of their number called loudly, "Are there any Christians living in this house?" The voice of an aged female replied from within, "No, we are all Cameron's!"

MICAWBER.

Broadview, N. W. T., Feb. 4 '83.

HAMILTON, BERMUDA.

DEAR BRO. SMITH,—We are in the midst of services three times every day, conducted by the Rev. E. P. Hammond. He has several American associates in the work of speaking and singing. Indications we have already that God's Spirit is and has been mightily at work. Sunday-school teachers and ministers begin to see they had not been laboring in vain. We are looking for great things.

Our Quarterly meetings will, I think, go heartily for union. Our laymen are of one mind respecting it. A few things allow me to note, now that the vote will have been principally taken.

1. Our lay brethren generally seem to espouse this new movement against the convictions of many good, true ministers of the Church. Let us look (as one of the results of the union that seems now so likely to be) for a general lay effort to place the ministers who may suffer from union in much better circumstances. They dread any greater pressure on our finances and will they may. Let the Church aim first in that direction. There are indirect effects of contracted salaries, which are influencing our ministry very seriously, saying nothing of the consequences to the families now on our missions. The standard of salary must keep pace with the standard of education if we are not to have a perpetual dearth of suitable candidates.

2. The General Superintendency affair will right itself. As contemplated in the "Basis" it has a clumsy and sacerdotal appearance. But there will be strength enough in the Methodist Church of Canada always to keep us from Episcopal millinery, and prevent any from being "lords over God's heritage." This union is likely to kill any little leaven of high churchism that lingered in Canadian Methodism. Amen!

3. As to the rights of editors. Certainly they of all men cannot be prevented from asserting their opinions. If they were of the class that is easily put down, their brethren could dispense with them altogether. By all means, when a question is distracting the Church, on which all are thinking, and many differing, let us hear what our editors have to say. But at such times, ought they not to write, as do their brethren, over their own signatures, and not editorially. Is it

right that we should have our own paper quoted perhaps against our own opinion, when the value attached to such a motion is not the name of an individual but the authority of the Church...

DOCTORS DIFFER.

DEAR EDITOR:—Doctors sometimes differ. Dr. Pickard appears to be supremely hopeful of the financial advantages of the proposed Union...

THE "OPEN AIR" MISSION.

Since Mr. Raitton's visit to Halifax two years ago, open air meetings during six months of the year were held on Albert and South Brunswick Streets...

A NOTE ON UNION.

Rev. Robert Wilson writes: Anent the Union question allow me to say that having been an ardent advocate of Canadian Confederation and a warm supporter of the Union of 1874...

to and respect the ancient landmark. I for one want no bishop in the Church to which I belong, and full-fledged bishops we are sure to have if this scheme carries.

GENERAL CONFERENCE.

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.

Table with columns: CIRCUIT, TIME, DEPARTURE. Lists various circuits and their respective departure times and locations.

PERSONAL.

News reaches us from various quarters of the departure of friends to join the "majority." On Saturday Mrs. DeWolf, for so many years the true companion and helper of the excellent T. A. S. DeWolf...

LITERARY, &c.

The Russell Publishing Co., Boston, send Our Little Ones and the Nursery for March. It is, as usual, filled with fine illustrations and choice stories for the "little ones."

The most noteworthy article in the March number of the Canadian Methodist Magazine is by Principal Dawson, of McGill University, on "Points of Contact between Science and Religion."

Lives of Illustrious Shoemakers, by W. E. Winks, is No. 83 of the "Standard Library" issued by Funk and Wagnalls, N. Y., and is a book which will be widely read with interest and profit.

GLEANNINGS, Etc.

THE DOMINION.

THE MANITOBA LOCAL LEGISLATURE.

IN NEW MEXICO.

THE NUMBER OF SURVIVING CANADIAN VETERANS.

241 CITIZENS OF DIGBY.

ON THE MORNING OF THE 6TH ULT.

ON THE 10TH INST.

TWO SPECIAL THROUGH FREIGHT TRAINS.

THE CITY OF CHESTER.

NEWFOUNDLAND.

ON SATURDAY A BOAT WAS DRIVEN OUT TO SEA.

METHODIST NOTES.

Some interesting domestic intelligence appears on our sixth page.

The Halifax North Branch of the Women's Missionary Society acknowledges with thanks the receipt of twenty-five dollars from Mrs. L. A. Wilnot for the Crosby Girls' Home.

Alexander Black, Esq., of Dorchester, is about to make the new Methodist church of that town the handsome donation of a pipe organ, which is now rapidly approaching completion.

A pleasant concert was held in the Exmouth St. Church St. John, last week. A series of socials is being held in leading Methodist homes in Fairville.

Two tea-meetings, one for the junior and the other for the elder scholars, were held in the Charles Street Church this week.

On Saturday evening, the 3rd inst. at the Greenfield appointment on the Gagetown circuit, the ordinance of baptism was administered to two adults, and on Sabbath, the 4th, twelve were publicly received into the Church at Burton, by the Rev. W. Harrison, pastor.

Kaye St. congregation intends holding a tea and fancy sale on Tuesday, March 20th, the object being to raise funds for repairing and painting the church.

GENERAL RELIGIOUS NOTES.

Tokio, Japan, has its Twelfth Presbyterian church. The Presbytery is almost made up of native ministers.

In 1882 the Welsh Calvinistic Methodists are said to include one-fifth of the entire population of the principality.

While Mr. Spurgeon was in Mentone, France, he regularly worshipped with the Scotch Presbyterian Church, and at the communion made a most admirable address.

Mrs. Isana Leland Chamberlain, of Brooklyn, has given \$50,000 to Leland University, a Baptist institution at New Orleans for the education of colored men and women.

The Livingstonia Mission of the Free Church of Scotland has already stopped the slave trade about Lake Nyansa, whence 19,000 slaves were annually carried off.

The Irish Presbyterian Missionary Herald announces the public abjuration of Romanism in the Free Italian Church of Rome, of Catalano, the Professor of Physical Science in the Roman University, and the opening for evangelical worship of the splendid old church of Santa Margherita in Venice.

The Japanese Christians of San Francisco have a Japanese Gospel Society, whose aim is to extend the gospel among the Japanese who are not Christians. They have also provided a temporary residence, at a cheap rate, for those of their countrymen who are out of employment, or are poor or sick.

There are now between fifty and sixty European ladies working in the zenanas in India, under the auspices of the Church of England Zenanas Mission.

President Garrett's watchword—a revival in every circuit—is calling forth noble responses in many parts of English and American Methodism.

English Methodists are preparing a gigantic petition in favor of "Sunday Closing" of places where liquor is sold. All circuits throughout England are to contribute signatures.

Signor Pasquale de Francesco has taken public leave of the Methodist congregation at Naples, and proceeded to Catanzaro, in Calabria, to preach the Gospel there.

A few years since a Bible could only be carried into Italy by stealth, but the other day Signor Pellegrino Strobel, Professor in the University, and a member of the Wesleyan Methodist Church, was elected to represent Parma in the Italian Parliament.

The officers and teachers of Irish Methodist Sunday-schools number 2,787, and the scholars 24,709. Of the latter nearly one-half attend public worship in Methodist churches, and 10,862 are enrolled as members of the band of hope.

Wm. T. Hemmenway, of Brooklyn, N. Y., left by his will over \$50,000 to objects within Methodism. Of this amount \$20,000 goes to the New York Conference, \$20,000 to the New York East Conference, \$5,000 to the Missionary Society, and \$5,000 to the M. E. Church Home of New York City.

The dedication of a new M. E. church at Upsala, the University town of Sweden, recently took place. The church, which seats 2,000, was well filled with all classes of people.

In the afternoon the Lord's Supper was received by about 400 communicants. Twelve persons joined the Church in full connection, and twelve on trial. Excellent meetings were

held for some weeks subsequently, and many conversions occurred.

During the last year the English Wesleyan Chapel Committee has sanctioned the erection of 122 chapels, 19 schoolrooms, 33 organs, and 19 ministers' houses. Of the chapels, 62 are to be built where there have hitherto been none, the remainder to supply improved and increased accommodation where premises previously occupied had been inadequate.

A remarkable service was held in the chapel of the Ohio Wesleyan University the 16th ult. The great revival had resulted thus far in the professed conversion of 200 students, besides the wonderful quickening of many others. Instructors and students assembled to render thanks to God for his marvellous grace.

At the recent session of the Fiji District Meeting, a native minister, who had been on trial seven years, was refused full relations because of

immense wine drinking. Kara, though not intoxicating, produces disabling and disagreeable effects. Eight Fijians were ordained. The district has 830 churches and 380 other preaching places; 11 missionaries, 51 native ministers, 30 catechists, 1,070 teachers and 2,098 school teachers; 1,729 local preachers, 35,097 native members, 103,526 attendants on public worship.

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The refund to the P. E. I. delegation of \$125,000 expended since Confederation upon public works by the Local Government is likely to lead other Provincial Governments to press claims upon the Dominion Government.

The produce of the Dominion fisheries for the past year is valued at \$16,088,672, an increase over last year of \$271,510. The value of fish exported from Canada for the fiscal year was \$6,898,884, an excess over the previous year of \$245,537.

The total number of vessels of all kinds remaining on the register books of the Dominion on the 31st December, 1882, was 7,312. Assuming the average value to be \$30 per ton, the value of the registered tonnage of Canada on the 31st December last, would be \$37,823,310 or £7,564,662 sterling.

After much discussion, St. John's Presbyterian Church, Chatham, has voted the organ out of their service. Many votes have been taken, sometimes resulting in a majority for and sometimes against the organ. But the session has confirmed the majority for the anti-organ party, and so the matter rests.—Telegraph.

Unless navigation opens early, there will be almost a flour famine in many sections of Cape Breton next spring. The country merchants last fall imported the usual stock, but the wheat crop on the Island turned out much worse than was first expected, thereby causing a greater demand for flour.—N. S. Herald.

The Grand Division S. of T. of N. B. held the first meeting of their semi-annual session in the Temperance Hall, Fredericton, on the evening of the 7th inst. Some thirty delegates from the several Divisions in the Province were present. During the half year four new Divisions had been established, and four hundred names added to the list of membership.

On Friday the Lieutenant Governor attended and gave his assent to the Eastern Extension Railway Bill and ten or twelve other bills that were ready.—The Halifax Assessment Bill passed the Assembly and is before the Council.—The Lieut. Governor communicated to the Council that in reply to their addresses he had taken such steps as were necessary, and Mr. Jas. S. MacDonald had resigned his seat.

The Saskatchewan Coal Mining Co. have now 23 men engaged in projecting a drift into the Cyprus Hills, where the mine is, and large quantities of coal are being taken from the mine. The C. P. R. line will run within half a mile of the shaft, and will be constructed that far by the middle of May. It is understood that the C. P. R. will use the coal supplied by this company.

Last week Sir S. L. Tilley stated that the Estimates would be brought down this week. The budget may be expected two weeks later. Rolling stock purchased for the Intercolonial during the past year amounted to \$559,960. It is proposed by Sir John Macdonald that a Select Committee investigate the Liquor License question as it now emerges in consequence of the recent decision of the Privy Council, the Committee to consist of 17 members, namely, Messrs. Blake, Ross, McCarthy, Cameron, Blanchet, Laurier, Desjardins, Casgrain, Hall, Foster, Barpe, Richey, Roberts, Becken, Royal, Baker, and the mover.

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The N. S. Steamship Company were to commence their weekly trips from Yarmouth to Boston on Saturday last, 10th inst.

The remains of the late Captain Leander S. Swaine, who was drowned at Cienfuegos, arrived home on Monday in the brigantine Emma.

Baptist missionaries published the first newspaper in India in 1838. Two hundred and forty are now published there.

The Acadia Steamship Co. have let the contract for a new steamship to ply between Annapolis and Boston to Messrs. Wm. Hamilton & Co., of Glasgow.

Mormonism is reported to be gaining ground in the Western counties of this Province. A man named Burton, son of a deceased Baptist minister, is its apostle.

It is understood that the new Postal Act now in preparation, will contain stringent provisions for the suppression of obscene and immoral literature.

It is stated that there is within a circuit of ten miles from the Boston City Hall a population of between 40,000 and 50,000 natives of the Maritime Provinces.

On Saturday evening, Rev. W. Lawson, Methodist, held service in a school house, about six miles from Havelock, N. B. A young man named Ja. Mann entered the room and before he could reach a seat fell to the floor dead.

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The stream sealing fleet left St. John's early last week.

The herring fishery at Fortune Bay has been very successfully prosecuted. It is estimated that the Americans left \$30,000 in Fortune Bay this winter for frozen herring.

ABROAD.

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As one result of the Blue Ribbon movement in England it is stated that 7,000 less barrels of beer were brewed in Chester in 1882 than in 1881, which means that \$70,000 less money was spent for beer.

Mr. Ross Winans, the American inventor and millionaire, now holds in the counties Ross and Inverness, Scotland, 750 square miles of land exclusively devoted to deer, and desires to extend his preserve.

There is a movement on foot to establish a ladies' medical school in Toronto. Several influential ladies are interesting themselves in it, and hope to have it started in October. It will require not less than twenty students to cover the necessary expenses.

The London Jewish community supports not less than 47 charitable institutions, at a cost of \$37,000 per annum. As contributors to the Hospital Sunday Fund the Jews rank next after the Church of England and Congregationalists.

Owing to suspicion of poison the body of Prince Gortschakoff will be subjected to an autopsy and judicial enquiry. The remains will be placed in the Greek chapel, Baden-Baden, where they will lie in state, awaiting conveyance to St. Petersburg.

In the bore of the Channel tunnel made on the French side, engineers have shown, by experiment, that they can proceed to Dover at the rate of 32 feet daily. This would complete a gallery 18 feet wide, the whole way across, in a little over eighteen months. French enthusiasm on the subject makes no account of English opposition.

Patrick Egan, the former Treasurer of the Irish Land League, arrived in New York yesterday. He denies the rumor that Land League funds were contributed towards the conspiracy, and asserts that there is now on hand between \$25,000 and \$26,000, of which is invested in American securities in the name of five trustees.

More than 4,000 floral crowns were heaped around Gambetta's coffin in the Palais Bourbon, and a writer in *Feuilles* estimates their value at \$100,000. Paris and its environs produced them all, natural as well as artificial. It is reckoned that the daily sale of natural flowers in Paris realizes about \$20,000.

Captain Mayet and an assistant ascended in a balloon in Madrid, before an immense concourse of people, in January. At a height of about 1,000 feet Captain Mayet got out on a trapeze. The trapeze broke and the performer struck the ground, sustaining a very serious injury. A moment later the balloon descended with meteoric rapidity, during the descent our hero fell. The man died in a few moments. Both men were under engagement to perform in New York on March 25.

CORRESPONDENCE.

THE LATE REV. R. TWEEDIE.

We pen the following lines merely as a local tribute to the memory of our lamented father and brother who has gone to join the ranks of those who minister above. From a human standpoint the circumstances connected with his decease were peculiarly sad. At the beginning of the conventional year, thinking he felt the promise of returning health, Bro. Tweedie entered again into the active work of the ministry, but in a few months was forced by returning weakness to give up his beloved labor and seek entire rest. Thus, as he so often said, was a "feeble trial" for his dearly loved his Church and his work.

In the autumn months he came to Hampton and fitted up for himself a comfortable residence directly beneath the shadow of Zion, whose songs, as he said, were a precious comfort to him on the bed of weakness. It was sad for him just to come and die, for he had looked forward to a time of rest in the bosom of his family, in this place of natural beauty and growing Methodistism.

But never once in the long weeks of suffering that followed did we hear from him a syllable of complaint or murmuring. It was always "The Lord who doeth all things well." If there were anything he was anxious about it was that the men in the ministry of his church might be faithful and arduous in duty. Sometimes he said to me, "It is like a dream, this year, I find it hard to get my bearings, and think just where I am." No wonder, the months had been so varied for him. But there never seemed to be the slightest uncertainty about the bearing of his own soul. When I asked him towards the last, "How is it with you now?" he replied, "I am upon the Rock upon the Rock." And so he passed sweetly away, for the Lord gave to "His beloved sleep." Together with his many friends in other places we miss him here, but our faith whispers that the loss to us is less than the gain for him, and therefore we rejoice.

D. D. MOORE.

FROM REV. LEO. GAETZ.

DEAR SIR,—I would not ask permission to return to the union question, were it not for the fact that Mr. Duncan, in his resume of ancient history in your issue of the 16th ult., has violated the command, "Thou shalt not bear false witness against thy neighbor."

Perhaps the fact of my not being a brother beloved nearer home, but simply one described in the chaste, classical and Christian phrase, "one of the brethren who had an ample opportunity to 'spread himself' at the General Conference," may account for the misrepresentation of my action, and the attempt to throw discredit upon my consistency.

I beg to assure Mr. Duncan that the is very "greatly in error" in supposing that I voted in favor of the recommendations of the Union Committee, in the General Conference. I did the very opposite. I not only voted against the recommendations, but, before the vote was taken, called for a vote, on the three-fourths majority as provided in the constitution, —as the recommendations brought in by the committee proposed constitutional changes. That call however was denied on the plausible argument that the whole matter would revert back to the General Conference for adjudication. That view, I regret to say, prevailed, and hence the "almost unanimous vote." But that vote had not been recorded an hour, when it was whispered round the lobbies. "The thing is safe. The General Conference cannot go back upon its own action," &c., &c., of which would have been true, had not the Union Committee far exceeded its instructions. I suppose it is on the ground of that "almost unanimous vote," which was so loudly proclaimed as "merely a recommendation," that we are now read so many lectures on the topic of "too late." Late repentance is always difficult, but true repentance is never too late.

We are now getting some light upon the subtle indefiniteness of these recommendations for "General Superintendency in some form" and "lay delegation in some form," but we shall get more light, (or darkness) if we accept Mr. Duncan's advice to adopt the Basis, the whole Basis and nothing but the Basis. That is a clear case of Jonah swallowing the whale.

LEO. GAETZ.

ANENT UNION.

(Concluded.)

The scheme of Lay Delegation is condemned on the ground that it is costly and cumbersome, and flings insult in the face of every layman who enters an Annual Conference. We are told that it virtually says, "Gentlemen, you are permitted to take part in whatever business is miscellaneous, fragmentary, unimportant, and from what is fundamental and essential you are preemptorily excluded." This is certainly not complimentary to us when it is remembered we have for some time past been allowed representation in District Meetings, with about the same limitation proposed by the basis of Union in Annual Conference, and have availed ourselves of the privilege. I suppose what would be in-

result in Conference is insult in District Meeting. I am, however, inclined to the opinion that if there is insult at all, either actual or contingent, it is in the implied imputation that by presenting the "scheme" in this effective as it will induce us to vote against the whole basis. I think it will appear that the calculation, if such there was, was an mistaken data.

The lady have never asked for representation in the Councils of the Church. (The relaxation in the exclusive character of our polity in 1874 was necessitated by the union with the "New Connection," and not because of any movement on our part or a desire on the part of the Ministerial order to give us a voice in legislation.) We have always loyally submitted to and silently acquiesced in the claims of the ministry to a delegated right to direct and govern, and it is probable that but for the great question which now agitates the whole family of Methodist Churches in the Dominion we should have continued to do so. The free discussion of Union has caused an examination of our polity by many who had given it no attention before, and very much closer scrutiny by a still greater number to whom it had been a subject of some thought. Our system of church government, in its principles and details, has come prominently before the people at a time when there is a special sensitiveness of mind favorable to impressions, and the result, union or no union, will be a demand for equal lay representation in all the Courts or Conferences of the Church,—such a representation as will remove all doubt as to whether or not our representatives will be submitting to unity by engaging in the duties involved in the representation, and will give demonstrative proof that we believe implicitly in the doctrine that they who provide the finances for the support of the Church have an inalienable right to a voice in every matter which concerns its efficiency and prosperity.

Our present polity in regard to this particular was well suited to the times and circumstances in which it had its origin, but those times and circumstances have given place to others for which it is not suited; besides this, the fragment of popish doctrine that there is a sacredness attaching to the office of the ministry which does not belong to every office or sphere of labour in the Master's great vineyard, which finds too many lurking places in Protestant Christianity, is becoming more and more clearly seen to be without support from the original marching orders of the Church; and the executive of our branch of it should note the facts, and take steps to render unnecessary undesirable agitation after the question now uppermost is settled.

The financial part of the basis, is without doubt, open to objection, chiefly because of lack of provision for probable contingencies; and in the interest of all concerned should be scrutinized very closely, but on reliable data, and reasonable assumption where data cannot be obtained. The letters of "Melancthon" and others of that class, exhibiting as they do so much of the spirit of that notable sermon preached by the Head of the Church, on the Mount, have, I am sure, helped many in determining, and some in correcting their estimate of the value of the different items on the Union stock account, and thus arriving at a correct conclusion as to which side the balance is on. For this general good effect, as well as for the admirable manner in which you have conducted the editorial department of our paper in relation to this question, the whole Church is under obligation.

I think it is generally recognized that our church is passing through a crisis of no ordinary character. To human view there seems danger in accepting, and danger in rejecting union, and there certainly are greater evils ahead than we can foresee unless the matter is with us in the "stern of the ship." It is to be earnestly hoped that while many are writing, many, very many more are praying.

RECORDING STEWARD.

Feb. 22nd, 1883.

MILL TOWN.

I am sure it must cause joy in many souls to know that the Lord has graciously visited Milltown with a revival of religion. For this there had been much prayerful waiting. My coming to this circuit, like my call to the ministry, I knew was from God as well as from his church. When President Chapman said he would change my appointment if I feared to go, I said, "We have been praying that God would guide us to some place He would specially have us go, and if this be his will, He will go with us." O how my soul was drawn out in prayer even before we came. And from then to the close of 1882, in the study, in preaching, and in pastoral visitation the Lord ever kept before me the revival of his work on this circuit.

In the first year there were a few conversions, which seemed an assurance that God had not forgotten us, but not sufficient even to make up for those whom we could not conscientiously report as members. I knew this was not all the Lord had sent us here for. Then I prayed that in this second year He would richly visit us, so that we might train and help the converts awhile before leaving the circuit. In the earlier half of this Conference year there

was increasing number of good impressions and conversions. These seemed also a disposition to recognize differences—to forgive each other. In December the special services at Upper Mills were held in claiming some backsliders, and leading others to Jesus.

On the evening of the New Year we had a special prayer-meeting in Milltown. While many realized it to be a blessing, one soul was deeply convicted of sin, and at the next Sabbath morning prayer-meeting joined in the Saviour. We continued sometime in special prayer-meetings, and some evangelists were aiding a neighboring Methodist minister in Maine, and rich spiritual power was being manifested. After knowing them to be men of holy life, sound doctrine, and wise in winning souls, we as a church invited them. Beginning on January 23th they spent sixteen days with us, holding some thirty-four services, and with me making one hundred visits. These services were rich by the coming of the Holy Spirit, and eighty souls sought the Saviour, most of whom entered into peace.

These were not all belonging to our own congregation, and not quite all of them young people. Many of them were young people of our Sunday-school and congregation for whose conversion we had often prayed. Many of these have been gathered into a class under my own care, and received a ticket on trial and a copy of the Rules.

After closing services here, some of the friends accompanying me, we held services in Barter and Getonell Settlements where also rich spiritual power attended. Last Thursday I gave trial tickets and Rolo-steps twenty-one there. This week some friends from Milltown accompany me to Milltown Settlement for similar services. While thus busy, some friends of the Methodist Church in Milltown, Maine, have visited Upper Mills and other souls have been saved. For the visit of the evangelists, who are dear to the Lord, and for the help of converts and older ones in these lesser places, for meritorious all along the line, we shall long "Praise God from whom all blessings flow."

Will not many others, including such older brethren as Richard Smith and James Taylor, who are often spoken of on this circuit, earnestly pray that all these may be built up, and established in the faith, rooted and grounded in love and become steadfast in the Lord? AQUILA LUCAS.

Mill Town, N. B.

PORT LA TOUR.

DEAR EDITOR,—If there is room between the letters on union for a word or two of circuit news, I ask your permission to give a few items. We have been quiet but not inactive here; and have many pleasing things to report. The Conference year running away so fast has been a very happy one to us personally, and some degree of prosperity has attended our labors. There have been circumstances tending to depression. Our membership roll has been shortened by five deaths. The first to go was James Swan, a young man of some 30 years, whose was the morning of a meek and quiet spirit; last of the five, another widow of fourscore years, Mrs. Hoskins. We buried them in hope of a joyful resurrection. Dear old Mrs. King, taken down by paralysis and insensible to most things, could yet catch the thought of Christ. Bro. Mack standing near her said, "This all my hope and all my plea," and she said, "For me the Saviour died." We have lost a member not by death. And after all the losses by death are not losses, they are gains; they each count one more in heaven. Besides these, some children whose names were enrolled on the record of baptism, have been called away. We sorrow not without hope.

With a thankful sense of God's mercy we report successful special efforts at Greenhill, where many backsliders have returned to God and some others have been saved. There are signs of a more active and earnest Christianity among us. Of the temporal concerns of the church our people have not been unmindful. They began with painting and repairing the parsonage outside at a cost of \$75, which sum was paid in willing contributions. Then the ladies of Port La Tour devised liberal things for the inside of the same, and held a tea meeting, which gave them \$140 to expend in increasing the comfort of the minister and his family. I advise the first "D.D." who receives an invitation to this circuit, if he would like a comfortable home and an appreciative people, to accept. It is however, in answering the appeals of the Missionary Society that our people do step ahead of all the circuits between Yarmouth and Halifax, i.e. along the coast; but this year they promise \$225, an increase of \$70 upon last year's gift. Too much praise cannot be given to the deputation, Bros. Smith and Ogdony for their services at our Missionary meetings. The third Quarterly meeting of this circuit was held on Monday, Feb. 28th.

The vote on the Union Basis stood three and two against, while I thought our missionary offering was one strong vote for union.

A. HOCKIN.

March 3, 1883.

UNION AND MONEY.

DEAR MR. EDITOR:—To my mind most remarkable consistency is displayed by the supporters of that Basis of Union.

From their ranks, cutting satire has been aimed at those whose main objection to the Basis is of a monetary nature. Under the circumstances therefore we expected to hear nothing from them that would cause us to believe they ever as much as thought of cash! Now, sir, we are amazed to learn that money too enters into their calculations.

In a late number of the WESLEYAN this knowledge came to me. There a staunch friend of the Basis pleads that no small waste of ministerial time and church means could thus be stopped.

The article does honor, alike to the writer's wisdom, and true Wesley and Coke spirits. Talk about followers of Wesley, why sir, I claim that those who seek to ignore the financial aspect of this question forget that Wesley, when near the gates of death, longed to lift up his voice on the subject of money.

CONSISTENCY.

MEMORIAL NOTICES.

MR. G. O'BRIEN.

Died at Moose Brook, Maitland circuit, on Feb. 10th, Mr. George G. O'Brien, aged 68 years. Bro. O'Brien first experienced religion nearly 40 years ago, but after years of Christian profession appears to have lost ground, and drew back. When the Rev. John Johnson was stationed on this circuit eight or nine years since, he was graciously received, and from that time professed to be a follower of the Saviour. He died in great peace and good hope of eternal life. His death was occasioned by cancer. He leaves behind a widow and large family to mourn their loss.

P. P.

BREVITIES.

A lie is like a brush heap on fire: it is easier to let it burn out than to extinguish it.—Josh Billings.

He who knows only his own side of the case, knows little of that.—J. Stuart Mill.

"The best conductor of electricity at present known is silver." The best conductor into "society" at present known is gold. It used to be brains.—Norristown Herald.

Don't take any stories off the average hotel to make it safer. Hotel coffee and hotel beds kill more travellers than are burned in all the hotels and opera houses combined.—Detroit Free Press.

When a young collegian said to President Wayland that he did not think it required great wisdom to make such professions as those of Solomon, the old man replied, "Make a few, make a few."

The expression "to provide for the general welfare" has covered many a raid on the treasury of the United States; and the indications point to its doing more effective work in that line in the future than it has ever done in the past.—Macon Telegraph.

A New Orleans man broke two legs with one kick. One belonged to a chair, and the other was part of his own anatomy. During his convalescence his amiable wife placed the smashed chair where he could easily see it.

The chrysanthemum is the popular flower of China. When they emigrate to other lands, their favorite flower is carried with them and affectionately cultivated. The Japanese possess voluminous illustrated works in which the chrysanthemum, in all its phases of race and color, is ably portrayed.

Does not every architect complain of the injustice of omitting a building before it is half finished? Yet who can tell what volume of the creation we are in at present, or what point the structure of our moral fabric has attained? Whilst we are all in a vessel that is sailing under sealed orders, we shall do well to confide in our government and captain.

As soon as a young man and young woman are engaged in Norway, no matter in what rank of life, betrothal rings are exchanged. These rings are worn ever afterwards by the men as well as by the women. The consequence is that one can always tell a married man, or at least an engaged man, in Norway in the same way as one can tell a married woman in England when she shows her hand. Gold rings are used by the rich but silver either solid or filigree, by the poor. There is no married man in Norway, no matter how humble he may be, who does not bear this outward mark of his submission to the matrimonial bond. But this is not all. As soon as a man is engaged he has a calling-card printed, with the name of his fiancée immediately below his own.

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11 a.m. BEECH ST. 7 p.m. Mr Woodbury A Hart.
11 a.m. DARTMOUTH 7 p.m. R Brecken H. P. Doane.

MARRIED

On Feb. 22nd at the residence of the bride, Granville, by the Rev. Jas. Strothard, Mr. Jas. E. Fenaworth to Mrs. Elsie Woodworth, both of Granville, Annapolis Co.
At the Parsonage Pettoecodie, on the 7th ult., by the Rev. W. Lawson, Miss A. S. Seal and James M. Hicks, both of Havelock, King's Co., N. B.
At the Mansard House, Pettoecodie, on the 19th ult., by the Rev. W. Lawson, Miss Etta A. Morton to John W. Bustard, both of Cardwell, King's County, N. B.
At the Pass nage, Canimig, Feb 27th, by Rev. R. A. Daniel, Mr. Daniel Daniel and Miss Mary Porter, both of Cornwallis.

DIED

At Mount Amelia, Dartmouth, on the 10th inst., Nancy, relict of the late Honorable T. A. N. DeWolf, in the 86th year of her age.
On the 13th inst., at Charlottetown, P. E. I., Mary, the beloved wife of the Rev. Frederick Smallwood, Methodist Minister, aged seventy two years. With Christ which is far better.
At N. E. Margaree, on Friday, Feb. 23, Rachel, daughter of Malcolm R. and Maggie McLeod, of Spring Hill, N. S., aged 2 years 5 months and 18 days.
At West New Annap, Nov. 6th, of consumption, Rose J., aged 20 years, youngest daughter of Mrs. Kenneth McLeod. She bore a long and painful illness with Christian resignation.

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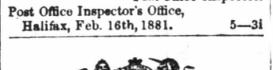


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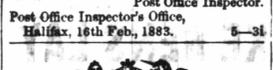


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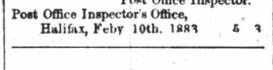


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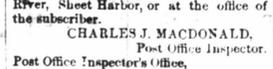


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The Europe of a better of tian Sabbath is more or less to Italy, France, land, Denmark Austria and H

When the p the homes of listen with my speaks to them holy apostle ki "Brethren, p Ad.

The Interior breath that fall from heaven Holy Spirit, h and worth. It Christian life, the stream of prayers may fa

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A prominent Gents show a lery in the large Largely depressed were thirty pub a mile of Placv school within the did not pay the ducine loss. "I t this state of aff public opinion in ance. N. Y. T

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