Provincial Wesleyan.

MONDAY, OCTOBER 27, 1873.

THEN AND NOW.

Father Davies' Jubilee Address will awaken several reflections. Octogenarian experiences and expressions are always suggestive; but they are frequently misunderstood. They seem like a rebuke to the more favoured of this generation, while the fact is they are only an encouragement. Why do not Ministers strike out right and left to-day, as did those brave old pioneers? Is it not ungrateful ever to repine, or acknowledge weariness, when our facilities are so abundant, and our duties so trifling, in comparison with those of our fore-fathers? Governor Wilmot, at our recent Conference, called out general applause, by his expressive portrayal of Methodist Preachers in early days, who never sacrificed duty to the demands of indulgence or fashion—who, when a horse could not be obtained with four legs, mounted one with three; and, regardless of toilet, when luxuries were few, could afford to wear a rough exterior rather than forfeit an opportunity for usefulness. We all honored then the memories called up by the princely orator. And like homage will ever be paid to veteran worth and endurance.

Yet we should discriminate when drawing a comparison between laborers of the past and the present. The mere increase of population in this country is not the only additional tax upon Ministerial labour. Education, literature, commercial and social prosperity, have brought with them a great change in the habits and tastes of the people. The effect is, to render congregations intelligent, if not fastidious. This is not to be frowned down by an independent look or gesture; the only alternative, as most Ministers find, is to study assiduously and keep ever a step in advance of their hearers. In most of the Churches, moreover, education is an essential pre-requisite in candidates for holy orders; while in ours, devoted young men are permitted to qualify themselves for ordination during a probationary course of usefulness. They must keep up hard thinking, and work their Circuits besides. To us it is rather marvelous, looking at the stern conditions, that so many attain thus to eminence and fame as theologians, correct speakers and influential public men. It must have been an easier task by far to acquire languages, take regular divinity courses of study,—in short to qualify one's self generally for public life, fifty years ago than now. Journies then were extended, but they secured perpetual change. The circuit-rider, with a single discourse in his saddle bags, —with two or three at farthest, could travel a hundred miles without much interruption of his favourite or immediate study. Let this be tried to day. With preaching places at every intervening highway; hearers habitually attending three or four places of worship on the same Circuit, who, in many instances, have obtained Academic degrees, and spent their winter evenings over Reviews and the higher literature—in such a position the one particular sermon would soon be exhausted. There is as much stimulus to ambition to-day in the probationary course of the Wesleyan Ministry as in any situation open to young men. Is it surprising that all this tells upon body and brain—brings wrinkles prematurely to the brow, and pencils the hair with silver?

The Ministry is not degenerate. Ministerial duties are not materially lessened in numbers or importance. Within the past fifteen years we have lost a large number of young, talented, promising men from the membership of our Conference. They did not die through the luxuries of repose. Who will say they were not injured by exposure, toil, privation?

One other thought. The contrast of the present with the past would tell equally against other classes besides Ministers. "Others have laboured; ye have entered into their labours." The legacy left to this generation is not the hardship, but the victories and purchased comfort of the past. They uprooted the trees; we gather fatness from the soil. It too often happens that invidious comparisons are drawn between Ministers of the present and past, by laymen who are sleeping with ease in fabric woven by the assiduous toil of their parents.

Let us be thankful rather than censorious. While we cherish in most grateful memory the honored men of other days, let us enjoy their lives and labours who dwell with us at present, servants of the same Master, husbandmen in the same field.

THE MAILMAN MURDER.—Peter Mailman of Lunenburg has been charged with wife-murder, and at the present date (22nd Oct.) is passing through the ordeal of a court investigation. The evidence establishes certain facts;—he was disposed to rid himself of his wife; went with her to the woods, carrying an axe; returned alone; and on learning that enquiries were afoot, attempted to escape from justice. The usual circumstantial evidence has been brought in, and there can be little doubt of how this trial is to terminate. There are a few lessons which we wish to adduce in connection with this most dastardly and cruel crime against a helpless victim and society at large.

Preachers are accused of colouring excessively the doctrine of Human Depravity. We once attended anniversaries of the several religious bodies in the United States, and found that Universalists, Unitarians, Spiritualists and even Independents, laid in common, the utmost stress upon man's innate purity and benignity, in contradiction of the orthodox teaching, which was most mercilessly denounced. At that very season the courts were full of recitals of such vice and crime as seemed to fling ridicule and contempt upon the modern gospel. Doubtless much of the cavil against christian teaching on this and other subjects emanates from such sources as these. Where have we more conclusive testimony to the truthfulness of scripture portraiture than in Lunenburg at this moment? The man who struck down his wife at noon; returned with a drunken squaw at night; attempted to fasten the guilt of the murder on his own daughter; and now "occupies himself in eating apples and occasionally chewing tobacco" (for that is the picture of reporters) as the trial goes on under his eyes, gives, surely, no testimony in favour of human benignity. We fear the evidences of depravity are not rendered less forcible by this description by the reporter of the Halifax *Chronicle*,—

"And indeed we could not help thinking that his countenance seemed even amiable by comparison with the faces of many of those who peered over his shoulders with outstretched necks and open mouths, drinking in with horrible avidity the terrible details of this most atrocious crime, and seeming to exult in the connection of each link of the fatal chain that would consign a fellow mortal to an ignominious death, cast him accursed in a murderer's grave, and hurl him, perhaps unprepared, into a terrible and never ending eternity.'

It is true, this is a rare specimen; but the germ is in our nature, and the grace of God is the only remedy. How many are guilty in thought of that which has brought this man to the verge of death? Let the utter hopelessness and helplessness of our nature be strongly proclaimed, the sovereign cure will then be more fully appreciated, and readily accepted.

There is important testimony here also in regard to the restraints of legal sternness and inflexibility upon human minds. The awe which hangs over that courtroom on account of the threatened death penalty is more than equal than equal to the horror caused by the crime itself. Reporters wonder that with so dread a doom looming up in the distance, the murderer can be composed or spectators for a single moment indifferent. There is much to be said unquestionably on both sides of the subject; but our impression from scenes like these referred to, has ever been, that capital punishment deters mightily in its two fold dread of penalty and disgrace. And what is true of the restraints of threatened punishment in this world is even more so of the eternal destiny. The old fashioned doctrines of Human Depravity and the Eternal Punishment of the wicked, seem thus to be recommended by the most impressive and awful of practical scenes and circumstances.

But most remarkable was the profound ignorance of Mailman in regard to the probabilities of discovery and arrest. It was possible years ago for even a murderer to escape. That day has passed never to return. Science is at least doing this for the world,—Telegraphs and Railways, with Police Detectives, are rendering the punishment of crime swift, certain, decisive.

THE *Church Chronicle* is out on the subject of the Evangelical Alliance. It is grateful for seeing the distracted sects tending toward Union; but wonders that they do not discover their only hope of rest and happiness lies in entering the *one*, Holy Catholic Apostolic Church! A contributor furnishes an article for its apostolic pages, quoting from a speech by an influential Layman in Birmingham, strongly approving of the Athanasian Creed. In succession is given an extract from the *Leamington Advertiser*, consisting of an attempt by "A Churchman" to fasten upon John Wesley the stigma of inconsistency and practical falsehood. That is really what it means, though the writer professes to wonder that Wesleyans do not follow Wesley's example, who, "to the last declared himself to be a churchman," and "denied"—that is the word, "denied that he had the authority to ordain."

The world has long ago ceased to wonder at the persistency with which some people adhere to the figment of Apostolic succession; for idiosyncracies affect mankind in religion as in other things. But it is time that newspapers, under pretence of solicitude for the spiritual welfare of the Methodist people, should cease to traduce the character of John Wesley and denounce the attitude of his followers.

Union! There is more of it to-day, in spirit at least, among the other denominations of Christendom than in the Church of England. No paper coming to our notice comprehends in so brief a space, so many elements of distraction, contradiction and unrest as the *Church Chronicle*. We are glad to know, however, that it represents but a small and feeble class in the Episcopal organization.

STORM SIGNALS.—The "Drum" has been ominously displayed twice in Halifax; but on neither occasion have we been visited with more than a common North-easter. By telegraphic intelligence, however, the public have been convinced that the signals erred only in regard to locality, for South and North of us, storms have been destructive at those periods.

One of the most interesting and instructive objects to the eye of a stranger in Washington—that centre of American genius and greatness—is the storm chart. In a large public building—the Smithsonian Institute, if we remember—is a coloured map, a few feet in dimensions, placed against the wall, and often visited by the curious and the studious. By the aid of small, pin-pointed buttons, of different colours, to indicate each a condition of the atmosphere, the weather of the continent is presented at a glance. When we saw it, our own Nova Scotia—for, like many others, we were consulting the map with a journey in prospect, and desirous of ascertaining the probabilities of comfort or discomfort—was bathed in sunlight; New Brunswick was mottled and uncertain; raining in Maine; fine in Massachusetts; while on the South Pacific coast a gale was sweeping along with great energy.

It is now known that the law of storms, though generally well-defined, is at times capricious. Seventy-five per cent, or three-fourths of signals made in America and England, have proved true. At this rate, Halifax may prepare to take six storms for certain, when the drum shall please to say so. Meantime it is a comfort to know that a means which has been of vast advantage in saving life and property, especially on the English coast, has been brought into use on our sea-board, by no means the most free from disasters in the past, and dangers at all times.

Correspondence.

SOME REMINISCENCES OF A MINISTRY OF 50 YEARS.

The substance of an address at a Jubilee meeting held in Bridgetown, the 14th of October.

BY REV. T. H. DAVIES.

The review of Life for 50 years produces a variety of emotions. It is calculated to cause much humility and sadness, for favorable opportunities lost of getting good, and of doing good. It is a long period of public life, and of a vocation so important as the christian ministry,—the remembrance of which must produce both pleasant and sorrowful thoughts. But few persons, we fear, can pass through a period of half a century, and find on a review of it, very much to encourage self-approbation and pleasure for obedience to God and the promotion of his glory. If we have been instrumental in doing good, it is cause of gratitude to him who both gave us the opportunities of usefulness, and the ability to employ our feeble talents in his service. But we have much cause for humiliation too. Some,—yea many more persons might have been saved, if we had been more devoted to the interests of precious souls; and much more of delightful communion with God attained,—rendering the example of christian attainment and holiness more apparent, and more engaging and beautiful. But in reference to my own case, in review of the last 50 years, I think gratitude to God should be the strongest feeling of my mind, and the language of ardent praise the proper fruit of my lips. Nor should I neglect to view the dear people of God,—my christian associates and friends—with feelings of grateful emotion for the help they have given me in the work of the ministry. How many lovely persons have I met, and been cheered by, during 50 years! How many diligent hands have ministered to my wants! How many kind welcomes have I received to comfortable habitations. How many gifts have I received to supply my wants and those of my family. How often have I received the sympathy of kind hearts in arduous labours, or in trials that are common to all engaged in preaching the gospel of Christ. In leaving our homestead, and my secular business in early life, how many Fathers and Mothers, Sisters and Brothers, have I found to comfort and cheer my heart, and to render the most arduous labors and duties agreeble? A short time after I had experienced the pardoning mercy of God, in the City of Saint John, in December 1818, I felt impressed with the conviction that God was calling me to the Christian Ministry. Many circumstances were against the fulfilment of this conviction, that had to be surmounted or removed: But the Lord opened my way gradually to an introduction into the work, under direction of the Nova Scotia District, and the missionary Committee in London. Two Ministers,—Rev Mr. Paine, and Rev John Pope were called to go to the West Indies,—in the year 1823, and two circuits were by their removal left without ministers. The Brethren of the Nova Scotia District, knowing that I had expressed my belief, that I must become a missionary, applied to me to supply one of those circuits. I agreed with the desire of the District Meeting, and went to Sheffield, New Brunswick, in June 1823. My health very much failed there during the year; but I preached regularly 4 and 5 times a week, and visited the people every afternoon. The last sermon I preached at Sheffield was a memorable one. I have reason to believe that a number of persons were brought into distress on account of their sins, on that occasion; and some found pardoning grace the same day after retiring to their habitations. A revival of religion took place two or three weeks after I left, in which, I doubt not, my year's labor had some considerable share. I went to Wallace circuit, and remained there two years; riding about 3000 miles yearly on horse back, and over an extent of country where there are now 4 circuits and 5 preachers. The roads were bad, many of them mere bridle tracks. There were but two carriages, or vehicles for human beings, on what is now the Wallace circuit. The men and women rode on horseback. The River was not bridged near the harbor. I had to swim my horse in summer, and take him over the ice in winter. The people were exceeding kind and hospitable, and manifested much love for the preacher and his message. I have known many of them to follow me 10, 15, 20 miles to attend Sabbath day services. There were few preachers of any denomination in that part of the country, and few houses of public worship. The young ministers or collegians from Pictou preached occasionally in our Church at Wallace Harbor, but the Presbyterians had then had no settled minister in Wallace. The improvements in the Wallace circuit have been great both in the appearance of the country, the state of the roads, the increase of Churches, the education of the people. No part of Nova Scotia gave a more hearty welcome to the Wesleyan Ministers than did the Wallace Friends;—The Tuttles, the Caufields, the Heustises, the Bigneys &c—and God has honored their descendents by calling many into the ministry from the Wallace Circuit; a good specimen of whom we have in the Bridgetown pastor. I can never forget the days I spent there, and the Friends whose friendship I have ever highly valued. I hope to meet them in the better Land. From Wallace I went to Murray Harbor and spent a year. We had a little revival at three Rivers where two old men,—one seventy and the other seventy five, with their relations, professed the attainment of pardon. From Murray Harbor I went to Lunenburg. I had some trials in consequence of the defection, through intemperance, of a prominent individual, but the people were kind, the congregations good, and the word of God prospered in some good degree. I met with the greatest gift on that circuit, that bountiful providence has been fit in its care of me, to bestow!—The gift is now in this church, and has been the joy and solace of my long ministerial life. If I receive honor to day for my 50 years ministry *she* deserves a large share of it; for by her skill, diligence, energy of mind, purity of body, and pious disposition,—my life, no doubt, has been rendered more comfortable and protracted. Time will not allow me to go through the various circuits on which I have been stationed. Suffice for me to say that I have seen souls saved on all of them. On the Point DeBute circuit I attended protracted meetings for two winters,—including a period of seven months, more than 200 persons professed a concern for salvation; and I trust that some of them are now in the better Land, and others are on the way to it. I have spent more of my ministerial life on the Bridgetown Circuit than on any other,—a period of ten years. I have invariably found the people here, both Methodists and those of other churches, kind, hospitable, and benevolent. They have nobly ministered to the wants of my family; giving, unsolicited by me, a donation of from $60 to $100 yearly for the seven years that I have been residing here as a Supernumerary; and now they have crowned all their love and good offices toward us by this royal Jubilee Donation.

I believe that I have travelled above 112 000 miles since I have been a minister, during the last 50 years, fifty thousand of these miles I rode on horseback in seventeen years. I have travelled seven thousand miles, inclusive of my journeys to Conference, during the seven years of my Supernumerary life, and preached over four hundred sermons. But alas! I have done little for my blessed Lord and Master and the precious souls he has redeemed with his own blood, in comparison to what I ought to have done. May he forgive my failures, and accept my poor imperfect services for his mercies sake, and in honor of the atonement of his son

I have seen great changes in fifty years. When I entered upon my probation as a minister, there were only 33 Wesleyan ministers in Newfoundland, Nova Scotia, New Brunswick and Prince Edward Island;—now there are 200. In the Nova Scotia and New Brunswick Districts in 1825 there were Twenty one-ministers. Seventeen of these are dead; only four survive;—Doctor Alder, Doctor Richey, Rev. Henry Pope and myself. I beg leave now to read a poem on this occasion.

At the risk of being charged by some persons with egotism, I send the above, Mr. Editor; as an imperfect sketch of my address has appeared in print, which I wish to be corrected. My motives are pure, and I feel regardless of any such insinuations of self laudation as I have just alluded to.

Yours truly T. H. D.

LETTER FROM MONTREAL.

DEAR MR. EDITOR.—If the few notes subjoined, of recent and passing occurrences in this progressive city, would in your opinion be of any interest to your readers, they are cheerfully placed at your disposal.

The characteristics of our time are constantly evinced by the growing population of Montreal. Their pursuits are followed with great earnestness and much intensity of feeling; this is equally true of business and pleasure It appears in the walks of literature and the arts of life. It is found in the men of secular callings, as well as in the ministry of the church. Earnestness and hurry drive ever on at a speed unprecedented in former years That there is good in so much activity, a wise man will not deny; as little can he admit that to live so fast, to work so hard, to reflect so little is only and altogether profitable.

Efforts of benevolent men to suppress intemperance have taken a new form of late in the organization of a "Temperance Vigilance Association." Its immediate object is to endeavour, that the laws, whether municipal or provincial, which exist for the regulation of the sale of intoxicants, shall be enforced. These laws are by no means so stringent as many desire. It is however believed that if the statutes which have been passed applicable to the liquor traffic were wisely enforced, the combined interests of sobriety, family well-being, and morality would be benefitted thereby. It is notorious that infraction of these laws is a matter of daily occurrence. The law breakers are sometimes brought before a magistrate, but conviction for their offence is difficult to effect. Then the penalty is too paltry to prevent a repetition of the crime. Besides, public opinion is not sufficiently strong on the side of order to compel invariably the infliction of the prescribed penalty. Hence many evil doers go unpunished, whilst the number of their unhappy victims is not undiminished. Against these crying evils the new Associations are resolved to work. Every true lover of mankind will bid them "God speed."

Montreal has been favoured with a visit from the Rev. Dr. Rigg, Principal of the Wesleyan Training College, Westminister, and the Rev. Dr. Jenkins, A. M., also of London, who were *en route* to New York as deputies to the Evangelical Alliance. Advantage was taken of their presence in the city to inaugurate a Wesleyan Theological School for the training of candidates for the ministry. Residents here have subscribed upwards of $40,000 to endow a Chair of Theology, to which the Rev. G. Douglass, LL. D., has been appointed. The number of students is not large, but they form a very hopeful class. They may attend McGill college for classical, philosophical, and scientific instruction. The existence of this school in Montreal, it is believed, will strengthen the hands of our pastors here, and advance Connexional interests in the province generally. A public meeting was held in the Dorchester Street church, the Hon. J. Ferrier in the chair. Dr. Rigg spoke at great length very appropriately. Mr. Jenkins' address was brief, but weighty. Rev. Mr. Sutherland discussed the question approvingly from a Canadian stand point, and his worship the mayor (Bernard, by some well considered utterances imparted further interest and force to the proceedings. Thus another school for the future prophets of our Israel has been set up. This is an embodiment of the growing sentiment of the church, that the ministers of the coming time must be well prepared for the great work to which they shall be called.

To the importance of a trained *native* ministry for churches in the Dominion, an exemplary testimony was borne a few days since. The congregation of St. George's church, (Episcopal) whilst celebrating the the 25th year of Rev. Dean Bond's ministry over them, presented him with $1,500. The whole amount was instantly applied to the endowing of a scholarship in the new diocesan theological school.

On Sabbath last sermons for the Sunday schools were preached in the St. James street church. Hope had been entertained that some distinguished stranger of those who have lately been in New York might be obtained for the purpose, but the work at last fell on the new pastor, the Rev. A. Sutherland, and well did he perform it. His text in the morning was, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The sermon had the merit of being pertinent, adapted and earnest. The text gave occasion which was well improved, to advert to angel natures as interested in the welfare of our rising race. Thus beauty and sublimity was added to a theme, which in itself is of transcendent importance. In the evening the text was, "but as for me and my house we will serve the Lord." This subject were also appropriate, although somewhat more general in its character. The saving influence of the Sunday school should be auxiliary to that of the family, and the home. It is a sad mistake when it is made its substitute. When the Sunday school supplies the lack of Christian instruction and example which is felt in the household, the young are placed in highly favourable circumstances for early discipleship to Christ. Domestic piety is a plant of our heavenly Father's planting. Were parents wise and constant in its cultivation, it would yield to them and to their children, the precious fruits of peace, love and purity.

The 36th Anniversary public meeting was held on the following evening, and was numerously attended. An excellent report was presented by Mr. E Whiteside, formerly of St. John, which showed that in the successful zeal of those engaged in the schools there was no sign of abatement. Of those who assisted at the public meeting, notice ought to be taken of Dr. Dawson, Principal of McGill University, and the Rev. Dr. Burns. The address of the former was worthy of his wide reputation as a philosopher and Christian. He spoke of the heart and to the heart. The speech of the latter was suggested by his recent visit to the old countries. Well did he apply the notes he made of persons, places and events in England, Ireland and Scotland. The scholars occupied the spacious gallery, and sung in unison and with zest selected hymns. All the proceedings were highly satisfactory, and you may be assured that the friends of the schools, and their number is great, "thanked God and took courage."

The event of the present week is the formal opening of the Young Men's Christian Association Building. This Association is the oldest of the kind in America. Its history may have been one of unequal progress, yet of continued and increasing usefulness. It is now in possession of an edifice which it is safe to say, would compare favourably with any erected for a like purpose. It has a Library, Reading and Committee Rooms, and a Lecture Hall. It is intended to be the head quarters of various Protestant societies, and will be the Depository of the Bible society,—an Evangelical Pharos.

The walls which are partly of Montreal limestone, and partly of Ohio sandstone, were began in September of last year. The building is now completed. It stands on a corner, one face being on Radegonde street, the other on Craig street, and may be well seen from every part of the adjoining square. It is distinguished by one feature from every other structure in the city, namely a highly crocketed spire, springing from a dwarf arcaded tower The effect is striking and beautiful, and is visible from a considerable distance. The roof is surmounted with an appropriate cresting, which imparts a light and pleasing finish. The building though not massive, is nevertheless an ornament to the city. It may well be the pride of its promoters and occupants, for it is at once attractive and pictursque.

Within there is also much to admire. The wood-work will not be painted, its workmanship requires no covering. The Reading Room is an elegent and cheerful apartment, from the windows can be seen the two public gardens of Victoria Square, and the Statute of Her Majesty the Queen. The Lecture Hall covers the whole area of the building and is twenty-five feet to the ceiling. It is provided with hundreds of metallic chairs, having swivelled seats covered with morocco. On the ground floor is the newspaper room, in which there will be a telegraph office.

The total cost of the building and fittings is $60,000, of which $40,000 is assured or has been paid.

The services in connection with the dedication of the Hall, began on Tuesday, 14th inst, and were eminently devotional, consisting of meetings for prayer and praise. In the afternoon the Rev. Canon Baldwin preached a special sermon, from the words, "Wisdom is the principal thing, therefore get wisdom." The room presented a very pleasing appearance. Of the many weighty sentences in illuminated characters which meet the eye in every direction, this was the central, "In essentials unity, in non-essentials liberty, in all charity.

Crowds flocked to the eight o'clock meeting. Long before the hour for commencing, the Hall was full to overflowing, it was therefore proposed that another meeting should be held in the rooms below. This was done. At both meetings the most satisfactory state of feeling was evinced, and was sustained to the end by addresses from ministers of different denominations and laymen. H. Thane Miller, Esq., spoke at great length with characteristic piety, fervour and catholicity. Mr. F. K. Brunell of Chicago, took part in the extempore meeting, and so did Mr. T. J. Wilkie, secretary of a similar association in Toronto. Of all these good men, the theme was Christ and salvation for sinners by Him. The worth of young men, of all men was dwelt upon, and effort, prayerful effort urged for their being brought to God. In this spirit the future labours of the Association will be a blessed sequel to its present reputation, and numbers will derive benefit more lasting than the stars.

Arrangements are published, for continuing these opening services in one or other of the churches each evening this week. To-morrow the meeting will be in the St. James street Wesleyan church, with Sir A. T. Galt in the chair.

Space fails. The close must come. Allow me to conclude expressing a fervent vent wish for the continued usefulness and augmented popularity of the PROVINCIAL WESLEYAN.

Yours truly,

Oct. 15. E. B.

LETTER FROM NEWFOUNDLAND.

DEAR MR. EDITOR.—The Conference held recently in Fredericton, is likely to be held in special remembrance on account of its important action on sundry matters affecting largely the future of Methodism in British North America. Next to the determination to effect the consolidation of sister Conferences immediately, and so soon as practicable in the Providence of God, to merge in one church existing sections of the Methodist family—a determination which cannot fail to be blessed in its far-reaching and comprehensive results, probably the resolve to increase the number of the circuits on the station-sheet from 148 to 162, and to *keep faith* with every circuit on the minutes bearing the *crucial* sign, "One to be sent" must be deemed of paramount consequence to the Connexion. Certainly it is difficult to conceive the impulse given to our church power for winning souls to Christ by such a liberal enlargement of what I trust will prove a divinely-provided agency for ministering the bread of life to thousands of famishing souls. Thanks be to God for more than sixteen hundred dollars increase in the Home Mission receipts from circuits last year, and for the magnificent total $10,703.71 reported by the Secretary to supply the necessary sinews of war. Who that has seriously considered the condition of thousands still without a stated gospel ministry, in this Island and elsewhere throughout the Conference bounds, will not hope and pray that our popular chancellor of the H. M. exchequer, with his wonted smile of satisfaction, may have the happiness of reporting next year a few thousand dollars more increase for the sake of others already forwarding applications for a minister, aye, and who while thankful for the noble young men received from the mother country and ready to welcome more, will not nevertheless, beseech God that grace may be given to our churches to raise up a large proportion at least of our own ministers, still the harvest is plenteous and the labourers few. Within the St. John's N. F. District, events, I am happy to say, are occurring from day to day, most encouraging to all interested in the welfare of our Home Missions, and the case is, I have reason to believe, not different in the Carbonear District. From a letter from Rev. S Dunn at Exploits, I make the following extracts: I have just completed "a circumnavigation of charity in my new circuit;" "the work here is something ponderous and extensive" which having described he says, "the long line of souls presents the most inviting open doors, I may say the people are pining for spiritual bread." "In some places there are those whose hearts the Lord has touched and prepared. The train is laid and only wants the touch of the holy fire." We want another man on this important and promising mission to be stationed at Moretons Harbour. The people are willing and able to support him, so that the question means need not be matter of anxious concern. "I am greatly encouraged in my work by unmistakable signs of good (one after another are casting in their lot amongst us professing to have found peace with God while the church is being quickened." * * *

Rev. C. Myers writes September 17th. "There is an open door for us in every place in the north of Green Bay and a people anxious to hear the gospel." "They are glad another is to be sent soon, as the circuit is too large for one preacher, being 70 miles from end to end." "I have just completed a missionary tour of ten days." It was the most interesting journey I have had since I come to this country. New churches are to be built as soon as possible at Triton, Sandy Cove Island, Wards, North West Arm, Nippins and Round Harbours.

Bro. Alex McGregor entered on our new Mission at French Shore in August, and has prosecuted his work from St. Anthony nothward as far as Darpon Island, the extreme north of Newfoundland. With truly apostolic spirit, the youthful missionary has gone from harbour to harbour, and house to house, telling them of Jesus with most encouraging results. In one place he describes a solemn but interesting sight, a mother with three sons seeking mercy, and four sons and one daughter praying for them The worst feature of the shore, he adds, is "the ignorance of the rising generation" there being no day schools and many of the parents being unable to teach them To counteract this he is sedulously striving to get arrangements made for teachers to be employed wherever practicable. Would that some benevolent friends whose hearts long to benefit their race would devise means to help this young brother to carry forward his mission to evangelize and elevate the fast increasing population of this hitherto neglected shore. Houses for worship, schools, books, &c, are urgently needed. It is hoped that due representation of facts will elicit some help from Government, in the form of education grants; the people seem very ready to help themselves so far as they can, but more seems needful than they are able to do. They have already subscribed liberally towards the suport of their missionary.

Bro. Boswell commenced our Musgrave Town Mission immediately after Conference. He laboured here last year as a Local Preacher, and was instrumental in preparing the way of the Lord. Here too all the energy of the brother is required for church building, and is in labors more abundant while striving to preach Christ.

Bro. Matthews reports progress from Greenspond. A very respectable chapel is being pushed forward towards completion, reflecting great credit upon the brethren of that place. But a few years since, they were few in number, despised and even persecuted; now those who once were their enemies, admire, or at least *wonder* at their success.

Tidings very cheering have reached me from Flat Islands Circuit. Revival influence has attended the labours of Brother James; particularly at Sound and Woody Islands. The Rev. Geo. Forsey, his energetic Superintendent, writes in the most hopeful strain as to the results that may be expected from this new field.

In a few days more Bro. Parkins, we hope, will have fully entered upon our new mission at St. Pierre. Chiefly through the urgency of J. J. Rogerson, Esq., who felt intensely on the subject, this French Island, with its population of about 5000, yet without a Protestant clergyman, was placed on the Home Mission list at last Conference Perhaps not a minister of the Newfoundland District then expected it would be entered upon this year, as very great difficulties seemed to be in the way. These, however, one after another, have been removed. First of all a suitable agent was needed to preach to the small, but intelligent English-speaking congregation, composed chiefly of men attached to this important Telegraph station, or engaged in business, and to act as seamen's chaplain for the thousands of Protestants who annually visit St. Pierre from Newfoundland or elsewhere, in connection with the Fishery or other trade. Then it was requisite that he should be acquainted with French, so as to be able to communicate freely with the natives. Such an individual, we have reason to believe, God has given us in Brother Joseph Parkens, late of the Wesleyan Academy, St. John's, who will start for his station on Thursday first, and for whose safety I beg to solicit special prayer. Other great obstacles lay in the way which have been overcome; chief among which was the financial responsibility to be assumed. Accompanied by Mr. Parkens the writer visited the Island some weeks ago, to make all needful inquiry, and if the Lord should present an open door, to arrange for its immediate entry. Happily the Protestant residents, about a hundred old and young, agreed to merge denominational differences, and unite in bidding welcome to Mr. Parkens as Pastor, and in sustaining him by very liberal subscriptions. One mercantile house is represented by a subscription of a hundred dollars a year for five years, besides by amounts subscribed by gentlemen, members of the firm, and others in their employment as private or personal subscriptions. The telegraph staff is also well represented by its members individually, and a letter since received, warrants the expectation that a contribution promised by Cyrus Field, Esq., will take the form of a permanent grant from the Company. I trust, therefore, that the Home Mission will be self-sustaining from the commencement. A building well adapted for present wants and comfortably fitted up will serve meantime for church and School-Room. Before long however steps will be taken to erect a Wesleyan Church here. A site has been already promised by the Governor who very graciously received us, when with an influential gentleman, member of the firm referred to, we called to present our respects and those of our denomination The claims of our missions in France have been long recognised by us as a people; will not some wealthy christian take St. Pierre into kind consideration and as Protestant children there can only be located at present in the convent schools by consenting to learn the Roman catechism and attending mass, will not devise liberal things, so that our mission before long may be possessed of a complete suite of suitable buildings comprising chapels, school, and ministers residence. Such a result is certainly most devoutly to be wished for as soon as practicable. To the eye of sense, looking at the day of small and feeble things, its possibility seems to pertain to the distant future, but to the eye of faith brightened and gladdened by the past achievements of Methodism under similar circumstances, it is comparatively near. Who will by their prayers and means help forward its consummation?

GEORGE S. MILLIGAN.

St. John's Oct. 13th 1873.

NASHWAAK N. B.

DEAR MR. EDITOR.—My superintendent is one of those humble men, who do not like to say much about themselves or there doings therefore the report of this circuit falls upon one of a *trifle* less capacity for preparing an article for the Press. Bro. Seller has labored on this circuit for two years and a quarter, with great success, and to the perfect satisfaction of his congregation. His winning mannerhim. He has not been able to report large revivals of religion, but he has been gathering in the outcast by enlarging his field of labour and adding to the church such as shall be saved.

We have good congregations, notwithstanding the number who have left for the woods. At Stanley, about eighteen miles from Nashwaak village, we had no place of worship, but a small school house which is just large enough for half of the congregation. Bro. Seller called a meeting of the friends of that locality last spring, and proposed to build a Wesleyan Church, which was unanimously approved of by the meeting. Who with their *hands* and *purses* were determined to do all in there power towards its erection. Bro. Seller solicited aid from his friends at Fredericton, Marysville and at Boiestown, which assured him of success. Having secured a suitable site, he at once made preparations for building. After months of toil, he has the Church finished on the outside and plastered. About a month ago, Bro. S. made arrangements and held a public Tea on the grounds, which was accompanied with a refreshment table and a grand literary entertainment; when *eloquent* speeches were delivered by the Rev. L. Gaetz of Fredericton, Rev. R. Wilson of Marysville and Wm Lemont Esq of Fredericton. Mrs. Lement and other ladies and gentlemen of Fredericton —whose names I do not know—rendered some most delightful songs and Asthems, which were selected for the occasion; an organ being kindly loaned by Mrs. Moor of Stanly. The whole amount realized for the day was $150. Bro. Seller is still endeavoring to raise funds sufficient to finish the whole that he may be able to present it to the next Conference free of debt.

Yours truly,

S. J.

Boiestown Oct, 17 1873,

[FROM OUR OWN CORRESPONDENT.]

EVANGELICAL ALLIANCE,

My last communication from the great Conference convened at New York, an attempt to convey some impression of the distinguishing qualities of the leading minds of the Alliance, having been interrupted and left incomplete, was sent with the intention of a supplement at the first opportunity. It is now too late to continue any such description of the men and their themes. A rapid glance at the several hospitalities so munificently extended to the members of the Alliance will fully exhaust the space at my disposal, and will for the present close my communication as "our own correspondent" of the PROVINCIAL WESLEYAN. A word however in regard to

THE CLOSING SERVICES

of the Conference. The afternoon of Saturday the last session was devoted mainly to addresses of acknowledgement. The committee in programme reported that in regard to nationalities and denominations, they had endeavored to exercise the utmost impartiality, that, if in some cases there was apparent want of exact adjustment and balancing of several interests, it was to be borne in mind, in regard to several names the confident expectation of the Committee had been at a late hour disappointed. The action of the English, Irish, Scotch, and Welsh delegates took the form of resolution, in which they expressed their high appreciation and acknowledgement of the kindness and hospitality with which they had been received by their American brethren. The delegates of the other countries might share in the same feeling, but they had enjoyed the special advantage of intercourse with those who were not only kindred in Christ, but related to them by the closest ties of language and race. In the most enthusiastic manner the resolution of the three French speaking sections of the delegation—France, Switzerland and Belgium—was presented. More characteristically sober was the German letter from the German delegates. As the Canadian representatives were not offically recognized in the British delegates, a separate address was presented by them. Canadians found themselves classified in common with men of another speech as *foreign* delegates. The word at first was a little rasping; but we soon found, that the courtesies extended to *foreign* delegates were so generous that we were glad to be included; and as Arnot of Elinburg beautifully said, we were made to feel, that we were "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." At a meeting of Canadian delegates called for this special purpose, of which Rev. Dr. Green was chairman, and the Rev. G. M. Grant, secretary, a plan was arranged for the formation of an independent organization for the Dominion of Canada, with provision for the formation of branches in all the principal cities. Paris and Rome have been named as the next place of meeting in Europe, but when the next Conference shall be held on this side of the Atlantic, the honor will go not to the Republic, but to the Dominion. From the committee appointed by the Canadian delegates, to draft a constitution for a separate organization, came the address of Canadian acknowledgement. Compared with any foreign delegation the Canadian representatives, in number at least, presented an imposing array, and standing as their address was presented by the secretary, were greeted with enthusiastic applause by the crowded audience. As little of the time of the Alliance had been occupied by Canadians, the force presented by the standing delegation must have been somewhat a sur-