

MY GOD SHALL SUPPLY ALL YOUR NEED.

Troubled and doubting soul,
Tossed on life's stormy sea,
Is thy sky dark with gathering clouds?
Gleams there no light for thee?

Do storms thy bark assail?
Do tempests wildly roar?
And art thou by the angry wave
Dashed on a rocky shore?

Fear not the raging winds,
Or rocks which mark thy way;
Trust him who rides upon the storm,
Whom winds and waves obey.

And if he bids thee walk
The waters dark and deep,
The trackless way thou need not fear,
Thy steps He'll safely keep.

Is thy heart pressed with care?
Fear'st thou for daily bread?
Art anxious for the morrow's needs,
Whereby thou mayst be fed?

The birds in leafy nest
Are robed in plumage gay,
And though they neither sow nor reap
God feeds them day by day.

Thou seeest the lilies grow
Without a thought or care,
And while they do not toil or spin
Do gorgeous raiment wear.

God notes the sparrow's fall,
He hears the raven's cry,
He knows what all his children need,
And will their needs supply.

Thou trust his loving hand
To guide thy earthly way,
And what thou dost not understand
Leave to his sovereign way.

CORRESPONDENCE.

CONGREGATIONAL SINGING.

As the whole service is under the supervision of the minister, I shall reserve my remarks with reference to that part of the system of praise more especially within his province till after noticing those occupying subordinate positions.

THE LEADER OF THE CHOIR.

This is a very important office; its duties are at once themselves arduous and the most thankless in the church. Indeed very few people have even the faintest idea of what the labors of a choir leader really are, or of the trial and difficulties which constantly beset his path in the discharge of his duties, otherwise his labors would be more appreciated than they are. I refer, of course, to one who discharges his duties fully and faithfully. The care and responsibility of the entire musical part of the service rest upon him. Through storm and sunshine he must be ever at his post at the public services and the weekly practices. He has to provide music for special occasions, missionary and other meetings, entertainments, &c., involving a great amount of special effort and anxiety. He has a great charge resting upon him in preserving harmony and good feeling among the members of the choir, in devising means to keep them interested in their work, and inducing them to be regular in their attendance &c., requiring constant vigilance and watchfulness, and a large amount of skill, tact, and patience on his part. Perplexities arise from the constant changes taking place in the personnel of the choir, some members leaving, and new ones coming in, disturbing his plans and arrangements.

Few men are found in any community who are fully qualified to fill such a position. In addition to the qualifications required to enable him to cope with all the difficulties of the situation, of which the above is but a faint picture, he must, if non-professional, possess musical ability, both natural and acquired, quite above the average amateur; he must have an ardent love for the work, and a deep sense of its import, viz:—the leading of a company of immortal souls in their ascriptions of praise to Almighty God.

It is a fortunate congregation that has such an one among their number, and they should do all in their power to encourage and sustain him in his work. But how rarely is this the case. He is generally allowed to toil on year after year, with scarcely a word of encouragement or sympathy, the great majority of the congregation knowing little and caring less about what he has to encounter, and perhaps after the labor of a life time, he is unconsciously pushed aside without a single expression of recognition from the church for his life-long service! To the choir leader who has a proper appreciation of his high calling, and is faithfully devoting himself to its pursuit, I would say; you are engaged in a good work, persevere therein. Do not be diverted from your course by the difficulties, and trials, and discouragements which are sure to assail you; and though you may be neglected, misrepresented, and even persecuted, "let not your heart be troubled;" "the servant is not above his Lord;" the Master suffered all these. From Him whom you serve, and before whom a sparrow does not fall unnoticed, you will assuredly receive your reward.

THE ORGANIST.

As the proper use of the organ is to accompany and sustain the voices, instead of leading them, the Organist should be subject to the direction of the leader, except perhaps as relates to the voluntaries, and even in this respect the leader should have controlling influence to prevent the introduction of music not appropriate to public worship, as some organists have a propensity for doing. It is very desirable however that the organist should be impressed with a proper sense of the true character of his part he takes in the solemn worship of his Maker. The office of Organist being a professional one, the incumbent should be paid for his or her services.

THE CHOIR.

The members of this body should comprise the best musical talent and ability in the church and congregation. They should have a sufficient knowledge of music to read plain psalmody, and be of good moral character, if church members all the better. They should be regular in their attendance at the public services and the meetings for practice, and earnest in their endeavours to perform their several parts in the best possible manner. They should heartily and cheerfully sustain their leader in his efforts for promoting the general improvement of the choir and of increasing its efficiency and usefulness.

THE CONGREGATION.

In this letter it will be seen that I am treating this part of the subject as relating to such churches as have an organ, choir, &c. Churches not in such a position, must of necessity have congregational singing, if any at all, and I would say to our friends so situated, that the same responsibility rests upon them to make the most of the facilities they may possess and to do what they can for the general improvement in this most delightful part of worship, remembering that the smallest talent if rightly improved, is quite as acceptable as the greatest.

Where an organ, choir, &c., have been provided by the congregation, I would remind them that these appliances can properly only serve the purpose of leading. That the service of praise appertains to the whole congregation, and that every man, woman and child, present should earnestly and heartily join in its exercise. "Let the people praise Thee, O God, Ye let all the people praise Thee."

Some may object to those having very discordant voices taking part in the singing. Do not hinder them; their voices are such as God gave them, and it is their privilege as well as their duty, to exercise them in his praise. Let all who have good voices sing their very best, and the great volume of sound will so overcome the few discordant voices that these will serve to heighten the effect of the whole, just as discords are introduced by the best musical composers, to give greater effect to the concord by the contrast. In these remarks on the congregation, I refer, of course, to the Hymnal of the service, leaving the performance of anthems and other special pieces to the choir.

This letter being already too long, I must defer my remarks with reference to the minister in its connection, till my next.

ERRATA.—In my last letter (May 28) 16th line, for "practical," read "particular."

20th line from bottom of letter for "formations" read "foundations."

18th line from bottom, for "have" read "have made."

2nd line from bottom, for "continue" read "combine."

OBITUARY.

MRS. LUCINDA COLLINS, wife of Mr. Edward Collins, of Flat Islands, Newfoundland, departed this life in blessed triumph over the last enemy, on the 25th of April, 1880, aged 35 years.

During special services held in the beginning of the year 1879, she was among those who were seeking heart purity, and often her husband would miss her, not knowing at the time the cause of her absence; but in a few days she was enabled to rejoice in the possession of the blessing she sought, and then made known to him the cause of her absence, which was the time she spent in searching the Word of God and praying for the blessing. Since that time, up to her death, her experience and prayers have convinced us of the happiness she felt while thus devoted to her God.

Her sickness, which terminated in her death, was short, but severe and painful; during which she manifested such resignation and spoke in such joyful strains of the glory and blessedness of the home to which she was going, that those who were with her were led to exclaim, "We never witnessed such a triumphant death, or felt our faith more strengthened in the religion of our Lord Jesus Christ." Take

the name of Jesus with you," &c., was a hymn which she often asked for and joined in with all the remaining strength she had. She knew not how to thank God sufficiently for ever bringing her among his people, and leading her to see the great need of his salvation, and the emptiness of all forms and ceremonies, to which she had been prejudicially attached previous to her conversion. She could exclaim, "This religion will stand the test in a dying hour!"

The Word of God was more precious to her than ever, especially the 14th chapter in the Gospel according to St. John, which she tried to read for herself while in her pain, and testified to the preciousness of the words to those gathered around her bed. A little before her death she had her children brought to her, and to each she gave her dying charge, telling them how happy she was, and where she was going, hoping they would be good children and strive to meet her in heaven.

The language of many has been, since our sister passed away—

"O may I triumph so,
When all my warfare's past,
And dying, find my latest foe,
Under my feet at last."
May 26, 1880.

J. W.

MRS. JAMES TRAVIS.

The columns of the WESLEYAN recorded but lately the death of Mrs. James Travis, an old and much respected member of the Methodist Church. Though spending the latter years of her life with her son Mr. Stephen Travis, of Windsor, she belonged to one of the loyalist families of St. John, and was present when a gift at the laying of the foundation stone of the old German St. Church, during the time of Joshua Marsden. When the corner-stone of the new Queen Square church was laid this fact was omitted by mistake from the record of the survivors who were sent for to be present on the occasion.

Her family, the Trearntins, were Episcopalian, but she frequently attended Methodist services, and was converted under the ministry of the Rev. Mr. Joll in St. John, she was then in her 35th year, and at the time of her death had been a consistent member of the church for 50 years. She maintained a very clear evidence of her acceptance with God through all those years, and died in perfect triumph. Her special characteristics were constant gratitude to God, strong faith in his word, and peace of mind. Death had no terrors for her. She could praise God with her latest breath. It was a great privilege to witness her victory over all her enemies; it will be a privilege to be partakers of like precious faith.

Windsor, June 4, 1880. R. B.

MRS. GEORGE TURNBULL.

Mrs. Turnbull was the daughter of the late George N. Arnold, Esq., of Sussex, N. B. She was born July 16, 1829, and united in marriage to Mr. Turnbull on Sept. 23, 1856. They settled at Bay View some four miles from the town of Digby and in this quiet but very pleasantly situated place they lived most happily together till death interrupted that union. Mrs. Turnbull was brought up in the Episcopal Church as all her people were members of that communion. About fifteen years ago she united with the Presbyterian Church and remained a very consistent and devoted member of this Church till the close of her life. Of the eight children given to her and her husband six remain, two having been taken in very early days to the heavenly fold. These that are left with their father are walking in the fear of the Lord. It may be said of Mrs. Turnbull that her life was a beautiful and serene one. Her trust in the divine Saviour was unshaken, and her communion with Him was most heart-comforting. It was a great privilege in the absence of her own minister to see her in the last days of weakness and prostration. Bronchial consumption, for many weary months, held her in failing health, steadily undermining her constitution. But amid very much weakness and distress God comforted her and upheld her by His presence. The last moment came. There was no indication that it was no near. She was seized with hemorrhage of the lungs and almost instantly with scarcely time to summon the family, all was over. The unbroken calm of death was upon her—the spirit had gained the homeland of Heaven. A blank in her home, her family, has been made by this bereavement. She fell asleep in Jesus May 17th, loved by all who knew her. Her funeral took place on the 20th, when a large company of friends and acquaintances attended, and after speaking words of comfort to the sorrowing ones and counsel to others the casket containing all that was mortal of one Christian woman was laid in the family burial place, beside the amatory where she often worshipped with devout and reverent heart. May husband and children by and by greet her in the heavenly home.

ROBERT WASSON.

METHODISM TO UNIVERSALIST EYES.

The following estimate of Methodism is from the pen of Rev. James Gorton, pastor of the Universalist church at Poughkeepsie, N. Y. It appeared in the Star in the West, published at Cincinnati:

The Methodist church, at a hundred years of age, has accomplished a vastly greater growth and achieved a more perfect and potent organization than had the Romish Church at the same age. And it has been accomplished as a free and spontaneous movement, and not by the prestige or constraints of political power, as was the case with the Catholics all over Europe, the Episcopalians in England, and the Congregationalists in New England. The growth of the Methodist church is indeed a marvel—has been and continues to be. It is a marvel, however, which finds its full explanation in the peculiar spirit, genius, and method, or in the peculiar ecclesiastical polity of that communion.

Beyond all question the influence of the church in our American civilization is widespread, far-reaching, and beneficent. The practical efficiency of its ecclesiastical polity in achieving great results seem to have no parallel in Protestant bodies. This is evinced by the fact that, as the results of an hundred years, it has 25,000 itinerant preachers, and a lay membership of 8,598,810. It has 40,000 churches, with seating capacity for about 10,000,000; and about that number are actually connected with Methodist congregations. It has, in this country, about four times as many preachers and eight times as many churches as the Catholics, and probably three or four times as many people connected with its congregations; and has a grand faith in freedom, and in the Protestant principle of the right of private judgment in religion. The Methodist is the only Protestant church that approaches the Catholic in its genius, and power, and polity, and organized equipment for propagandism. Its percentage of growth for the past eighty years has been more than twice the percentage of growth in the population of the whole country. It numbers something like 4,000,000 of children, young people and adults in the Sunday-school; and through some of its most eminent scholars and divines is doing a grand work for Bible-study, Sunday-school literature, and for the more perfect organization, equipment, efficiency and power of the Sunday-school as an institution to lead the rising generation to fuller knowledge of divine truth, to lead them into the fullness of the beauty and glory of the Kingdom of Christ.

The Methodist church is a strong friend of free public schools, of universal education, and of the greatest possible prevalence of higher learning among men. It recognizes these as essentially Protestant forces—and all true learning as the handmaid and mighty helper of religion. Within its communion it has given abundant evidence of its interest in higher learning, and in the prevalence of universal education. It has established 71 conference seminaries, attended by eight or ten thousand students, and 28 colleges and universities, attended by 4,458 students; and to all the advantages and honors of these institutions women are admitted as fully and freely as men. It has 10 theological schools for the professional training of ministers, with an average attendance of 517 students. And it has, of course, considerable accessions to its ministry from other sources.

The Methodist more nearly than any other Protestant church approaches the Catholic in obliterating all distinction in church relations between the rich and the poor, the cultured and the ignorant, and at the same time far exceeds the Catholic church and is fully equal to any Protestant body in its liberality and zeal for the promotion of comprehensive and sound learning, and for universal education. The Methodist church, probably by its peculiar method and polity, has genius for adaptation which no other Protestant church has. It is fully prepared to minister to the highest—to the most cultivated and refined; it is equally prepared to minister to the lowest, and to every grade; but seeks, after bringing them into church relations, to lift them high—continually in the intellectual and social as well as in the religious scale. Not only by its peculiar polity, but by the widely-varied type of its ministry, it is able to accomplish this result. It has good service for rude, uncultured, but Christian men in its ministry. It has also ample work for men of learning, ability, and popular power to sway the multitude, and to organize forces and administer affairs for victory. And of such men among its ministers and bishops it has no lack. The character of its ministers and communicants is vastly diversified. And the polity of the Methodist church, however criticized within or without its own ranks, is one of consummate wisdom and masterly efficiency far beyond that of any other Protestant body. By that polity, and by its genius for adaptation to all classes

of people, and to all circumstances and conditions, it is able to establish itself and to grow strong in almost any and every community, and in multitudes of places where no other Protestant church could gain a foothold. The spirit of the Methodist church is that of a burning, impetuous, undying zeal. They are the Peters of Protestantism. They appeal largely and constantly to the impulses and emotions of men. Hence their success. Other Protestant sects do not do enough of this. The Methodist church has a genius not only for adaptation, but also for planting, nurturing, begging, praying, singing, preaching. This it is which insures its growth. The Methodist church, pre-eminently by its ministers, is a strong and uncompromising friend of reform. They strike constant and hard blows at every popular iniquity, whether it be slavery, intemperance, or vice of whatever name or kind.

NOVA SCOTIA METHODISM.

HISTORIC NOTES, SINCE 1855.

For more than fifty years Nova Scotia, New Brunswick, and Newfoundland, were mission districts, under the direction of the British Conference. But in the year 1855, they united, and thus was formed the Conference of Eastern British America. This ecclesiastical arrangement continued nineteen years, till 1874. Then, this Conference became part and parcel of the Methodist Church of Canada, and is now known to the world as the Conference of Scotia, New Brunswick and P. E. Island, and Newfoundland. Thus one became three. And the three were constituted one, with the larger Methodism of Canada. Thus we have, at least in name, a united Methodist Church in British America. In endeavoring to adjust itself to its new circumstances, this ponderous machinery, as was expected produced some friction, which we trust is wearing away. We earnestly hope, that under the guidance of Divine providence, Christian charity, and wise legislation, this ecclesiastical union will contribute to the stability of our beloved Methodism.

A few statistics respecting Nova Scotia and the other Provinces. In 1855, there were in this Province forty ministers; eight being supernumeraries. Not one of these supernumeraries is now alive. Of the 40 preachers then, in what are now the bounds of this Conference, 21 are dead. And only 10 are now in the Conference; eight laboring elsewhere.

There are at present, according to the "Minutes" for 1879, 101 preachers in this Conference, 18 of whom are supernumeraries. English preachers, in 1855 were 14, one-third of the whole number, to-day they number about the same. Then, there were 14 who had been in the ministry not more than 10 years; now there are 48. It is a youthful Conference. There are only 10 in the active work, whose standing is over 25 years. Five only have travelled over 30 years. There is, in the effective ranks, but one brother who has travelled more years than the writer. So that were it not for our supernumeraries we would have no "aged men" among us. We are grateful for the example, prayers and counsels of these retired brethren. Their presence and words of wisdom, are always welcome in our confessional gatherings.

In 1855 all the circuits in Nova Scotia, including Bermuda, were 30; now 81. Members then, 5,638. Now, 8,809. The increase of members, has not been in proportion to that of ministers. This result has come from various causes, which we forbear to mention. Our mistakes should make us wiser. This branch of Christ's Church is still growing in Nova Scotia, as well as elsewhere. It has, in its distinctive doctrines, and peculiar organization, elements of usefulness and popularity which warrant its advancement.

In thus referring to the Methodism of this Province, the mind of the writer naturally reverts to 1846, when he became a probationer for the ministry. There were then in Nova Scotia, only 22 preachers. Of those 22, thirteen are dead, namely, W. Bennett, W. Smith, H. Pope, T. H. Davies, B. Knight, W. Crosscombe, W. Webb, S. Bamford, W. Wilson, C. Dewolf, R. Weddall, W. Smithson, and G. M. Barratt. The nine living are the following: A. W. McLeod, J. Morton, J. E. Narraway, J. V. Jost, J. Buckley, G. Johnson, John Allison, and R. Smith.

New Brunswick proper, had twenty-one preachers at that time, of whom 10 are dead, namely, W. C. Beale, A. McNutt, Albert DeBriay, S. Busby, R. Shepherd, R. Chesley, W. McCarty, W. Temple, and M. Fickles. The living are Wood, I. Sutcliffe, J. G. Hennig, S. D. Rice, H. Pickard, J. F. Best, F. Smallwood, H. Daniel, W. Allen, C. Lockhart, and H. Pop.

Newfoundland then had 14 ministers, of whom 9 have departed this life, E. Williams, W. Faulkner, J. Snowball, J. England, J. Norris, W. Marshall, G. Elidge, J. Ingham, and A. Nighthingale. Those living are, J. S. Peach, J. S. Ady, T. Angwin, S. W. Sprague, and J. Brewster.

P. E. Island, in 1844, was included in the N. S. District, and had only two

preachers, J. B. Strong shall, both of whom have by death. Canada East then only 34 preachers, following we know to Robey, C. Churchill, Job Botterell, E. Evans, W. Bredin, J. Douce, W. S. J. y, W. Fawcett, and E. I. May 1880.

WEDDING BE AT THE BRUNSWICK ST. CHURCH.

Between eleven and to-day, there was a large beauty and fashion such an assemblage as day would be considered usual circumstance in all city churches. The capacity was taxed to the utmost accommodation been every seat would have been filled.

The occasion was the marriage of M. Oxley, (eldest son of B. Oxley), Swedish, N. Italian Consul at Halifax, Mary, daughter of J. Esq., (of the firm of S. O. and French Vice-Consul. There could not possibly be a more beautiful day, brightly from early dawn, gentlest of breezes fanned trees, and rippled the surface of the harbor. The horizon was fully the happy concept.

"Oh what is so fair as Then it ever, come per The ceremony was Rev. S. F. Huestis at 11 before that hour hurried, and when the bridesmaids and almost every which a glimpse of the be seen, was occupied pews were occupied by guests.

THE BRID entered on the arm and was of course all eyes. It is needless she looked charming, of cream colored and with full trail; illusion blossoms, and an orange head. The bridesmaid Laura Morrow, and Mr. row, sisters of the bride, Stairs, Nellie Morrow as cousins of the bride. The groom was account J. Seymour Scott. After the organist—Miss Maud Mendelssohn's Wedding the happy pair left the drove to the residence father, where the party The wedding couple train for a tour through them the best wishes of friends.

It is rarely that such of costly and handsome gathered together on a and the friends of the showed that she held a in their estimation. silver and china; the as and vertu; the objects and beauty; were innumerable.

"Happy is the bride on," says an old couple should be anybody reciprocal manifestations of rearing on the sea of life's "The Beta" and "T ships at Cunard's wh decorated with bunting staff at the head of the Tri-color and a bridal w ed, June 10.

SOME OF DR. JO STORES

From an Address at Dr. Hall said that he in Ireland who used to his pulpit every Sunday mon, and the people, in front of him, would pass the compliments of older told the pastor on the Lord keep you hum will keep you poor!" policy of too many churches as they are with the ministry should be apostolic plan of poverty.

Dr. Hall told a story by the late Richard W. a prominent Congregationalist. Mr. Hamilton, fill a pulpit in a province waited on in the vestry service by the presenter the latter laid down which provided for a v and a shorter sermon, terminably long hymns: "Our people; we are very few plenty of it, and we long prayers or long ser you to cut it short, si phasize as before that music, because in he the chief order of the Hamilton answered, "