

Now, gentlemen, if you see defects in your good wives, try kindness, and see if it won't do more good than all the unkind words, and cross looks you ever gave them.

I often think I have the best husband in the world. He is good and kind to me in sickness and in health, in joy and sorrow. We are happy then when we are married, nearly twenty years ago. He never scolds me or brings a long catalogue of complaints; but he comes in from his daily labor in good humor, with a smile on his lips and a sweet kiss for me, and says, "Now, dear, you have done enough for to-day. I put up your work," and then he seizes sweet little Nanny with a shower of kisses; and we often sit by side, and chat in the cool evening breeze. What woman in the world would make such a husband a good wife?—*American Messenger.*

Obituary.

REV. THOMAS ANGINW OF THE AUSTRALIAN CONFERENCE.

To the Editor of the Provincial Wesleyan:
DEAR BROTHER,—Will you oblige a Brother Minister by finding a place in your excellent paper, for the following Obituary notice of my sister brother's father, taken from the *Christian Advocate*, Sydney, New South Wales.
Yours truly,
THOMAS ANGINW.

Mr. Anginw was born of pious parents in the parish of St. Agnes, Cornwall. After his conversion to God, he labored for a time with great acceptability as a Local Preacher. In 1833 he passed the District Meeting, and subsequently the London examination, as a candidate for the ministry of the Methodist Church. Early in 1854 he embarked on board the *American* for Sydney, in company with the Rev. J. Blockford. His first station in the land of his adoption was Singleton, in the Midland District. Parramatta, Berriam, Goulburn, Bathurst, Orange, Mudgee, and Kiama, were the circuits in which he afterwards successively and successfully labored. In the last named place he was compelled by declining health to rest for a year, on the expiration of which, finding himself unequal to the work of a circuit, he removed to Mudgee; where during a residence of three years he made himself many friends, and in the hope that change would rally his exhausted powers, and enable him to resume the work he loved so well. But he went thither, as the event proves, only to die.

Of Mr. Anginw's character it is not necessary that we say much. His friendship was true and tender. His piety was embodied in a life that was evenly and earnestly good. His preaching was clear and forcible, affecting and bold. In all the circuits in which he labored, he was accorded in a more than ordinary degree, the affection of the people of his charge; the practical evidence of which did so much to lighten and smooth his passage to the grave. We had hoped that future years would have found him among the most useful and honored of the Ministers of our Church. But he is gone; and as we wrap our faces in the veil of sorrow, and drop our tears upon his tomb, we would lay to heart the words of the Holy Spirit, which he has left behind him, "whenever by hand or by deed, do it with thy might—for the night cometh when no man can work."
A ministerial brother who was with the departed during the last few days of his life, has kindly supplied us with the following particulars:
"I saw brother Anginw for the first time during this visit, on Saturday, July 27th. He seemed in a good state of mind, spoke cheerfully, and remarked how strange it was, that at each time I had seen him, he should be suffering from one of his attacks. After I had been some time sitting, he said that he was excited, brother Little and myself determined to leave him, lest by our presence we might excite him beyond his strength. On Sabbath he was about the same, and spoke to his wife concerning his illness, praying for submission to the Divine will. The following day, the friends thought him a little better. On the Tuesday afternoon, I read and prayed with him; he responded to our prayers, and seemed strengthened and blessed. This was about the last time he was able to unite in prayer with us. In the evening, brother Little conducted family worship, but his mind seemed to wander considerably, and next morning he was evidently worse. About 4 p. m. on the Wednesday, perfect unconsciousness set in, and it was soon evident that the final hour was near. During the night, his struggles were at times very great; the fever was frequently very high, but as morning drew nigh, his wasted frame commenced to sink, until at last, we expected his decease every moment. But the lamp of life flickered on, and he was still a quarter past one in the afternoon that his struggle ended,—and dear brother Anginw's spirit took its flight, to the other world. Up to the time of unconsciousness set in, his testimony to the preciousness of the grace of Christ was clear,—his faith faltered him not for a moment,—and at times he expressed his thankfulness that God had been with him throughout the whole of his trying affliction."
In closing this brief notice of our dear departed brother, we rejoice in the assurance that he has passed on to that country, "where there is no more pain, neither sorrow, nor crying."—Touching such as he, we may adopt the lines of Young—
"Death wounds to cure; we fall; we rise; we spring from our fetters; fasten in our sight; Where blooming Eden waits in our awake; Death gives us more than was our lot; This king of terrors is the prince of peace."
We pray, that she who mourns in the sorrow of early widowhood her loss, will be abundantly strengthened and soled by Divine consolation; and that "the exceeding great and precious promises" may ever prove to her and to her fatherless ones, a beacon of direction and staff of power, along the dark road that they are called to travel, as they move forward to that land where they shall meet and greet again the husband and the father, who is "not lost, but gone before."

Provincial Wesleyan.

WEDNESDAY, MARCH 4, 1868.

Responsibility of Church Goers.

In a previous issue, we endeavored to show that it is the bounden duty and reasonable service of THE CHURCH, to exhibit to the world, a living, pure, and practical Christianity. And to do this effectually, so that God will be honored, and souls saved, nothing more is required, than a steady and consistent life—a practice in all respects, corresponding with the profession of godliness; in keeping with those who are new creatures in Christ Jesus; and in whose souls the kingdom of God is set up, even "righteousness, peace and joy in the Holy Ghost."

Wherever such a Church is established, the word of God will have free course, and be glorified. The borders of Zion will be enlarged—her waste places will be built up—precious souls will be saved, and our adorable Messiah will see the travail of his soul and be satisfied.

But the outer world has its duty to perform. God has given us in the Bible a rule of Faith, and an inflexible standard, so that we are without excuse. Every thing necessary to our salvation is provided, and offered to us without money and without price; and in the preaching of the Gospel, the invitations, the remonstrances—the admonitions of the Bible—yes, and its promises and assurances, are sounded in our ears, in all their original force and earnestness—Isa. lv. 1-4.

But what classes of persons in the world we hope to reach by our address. Not the hardened and incorrigible; not drunkards, nor debauchees, nor blasphemers; but those conventionally termed "highly respectable" church-going people, who are never absent from the house of God on the Sabbath, regular hearers of the word, but do not do it; and to whom James, in his epistle to the twelve tribes, speaks in language that should be well weighed and pondered, James i. 21-24. Many have for years sat under the preaching of devoted and quick ministers; and although their word was good and powerful, and sharper than any two-edged sword, these remain dead in trespasses and sins; guilty of having spurned the overtures of grace, and of having rejected the method of saving souls, with indifference and contempt—guilty of having repeatedly grieved the Holy Spirit, and guilty of having abused their mercies, privileges, and blessings, in such a way, that if their souls were required of them this night, they would pass through the light of the gospel, into the blackness of darkness, which is for ever and ever, under the sight of the Cross into the bottomless pit—(from hearing the words of Zion, to the weeping and wailing of the lost)—and through the blood of Christ into "a lake which burneth with fire and brimstone."
"How shall we escape if we neglect so great a salvation?" "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Under the law, every transgression, every sin was punished. Conviction, upon the testimony of two competent witnesses, was followed by punishment, and that without mercy. The antediluvian neglected their salvation, and creating fatal sinners, the first born in God's wrath, "cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment."
To frustrate the grace of God; to thwart all the purposes of his mercy and love; to make the Holy Spirit a swift witness against us; to transform the cross into a throne of judgment and justice; and to paralyze all the gracious and combined efforts of the glorious Trinity to save us, have only to neglect our salvation. This is what we have done—this is our sin—this is our guilt, as if it had been decreed from all eternity; and this is the appalling condition of many of our congregations. O that the Lord in his mercy, and in whatever way it pleases him, would extort from all nominal professors—from all mere formalists—and from all that are neglecting their salvation, this solemn enquiry:—
"Who then shall live, and face the throne, And face the King severe?
When heaven and earth are dead and gone, Where shall I appear?"

A voice from heaven says not here: a voice from the excellent glory, says not here. The innumerable company of angels, say not among us. The spirits of just men made perfect cry with a loud voice, and say, not with us for we came out of great tribulation, and washed our robes, and made them white in the blood of the Lamb.
There are thousands in our congregations, who, by neglecting their salvation, are laboring hard to earn the wages of sin. They treat the Bible as if it were an allegory—the Gospel as if it were a cunningly devised fable—like the foolish virgins, they are slumbering and sleeping, when they should be watching for the coming of the Bridegroom. They are living, as if Almighty God himself, were but a myth; and Christianity the production of priestcraft. They are living as if they had formed a league with Hell, and a covenant with Death. They are crying peace, peace, and dreaming of happiness and heaven, while they are treasuring up to themselves wrath against the day of wrath—against that terrible day, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel."
From every sanctuary in the land, "an evensong of praise to our Lord, from every closet where prayer is wont to be made—on every praying heart—let this cry come "up before God"—"O Lord revive thy work—In the midst of the years make known in wrath remember mercy."

From our English Correspondent.

Death of the Rev. John Scott.—Proposed Revision of the Wesleyan Methodist Hymn Book.—Bill of England.—Debate in Convocation Day.—Mr. Bright on the Subject of the Methodist Temperance Magazine.—Newly-billed Letters of War—Severe Gales—Our Periodical.

Things will no doubt have already reached the readers of the *Provincial Wesleyan* of the loss which has befallen us in the death of one of our oldest and most esteemed ministers, the Rev. John Scott. The Sunday before Mr. Scott was seized with the attack of illness which proved fatal, he assisted, it being the first Sunday of the new year, at the Covenant service held in Blackheath chapel. With the exception of a slight cold he seemed then in his usual health. During the week a paralytic seizure occurred, which resisted all medical skill, and in a few days our beloved and revered father and friend passed away to his heavenly rest. Mr. Scott entered the ministry in the year 1811, and fulfilled a most honorable and useful course of service in the Church of Christ. His pulpit exercises were of a high order both in grasp of

thought and in clearness of evangelical sentiment, while in administrative ability few men perhaps have ever equalled him in practical sagacity coupled with meekness of wisdom.

Twice he was elected to the office of President of the Conference. In times of controversy and difficulty, his sound judgment, Christian endurance and ripe experience have rendered him a small service to our community. More intimately Mr. Scott was known, the more he was loved and trusted; his path was eminently that of the just, thinking "more and more unto the perfect day."

For nearly seventeen years, as Principal of our Normal Training Institution at Westminster, Mr. Scott had occupied one of the most important offices of Methodism. Only those who are personally acquainted with the demands which such a situation makes, and who saw Mr. Scott meet those demands, can appreciate the amount of information on the general question of education, and the skill, industry and perseverance which he brought to bear upon the work entrusted to him. It is at Westminster, in our educational department generally, he will specially be missed. Many years of patient and comprehensive study, and close observation of public affairs, had made him familiar with the various details of the great educational questions of the day, and whether in Conference, or Committee or Deputation to a Minister of State, whatever he said was listened to with the utmost respect.

It seems as if we could ill spare him, and yet we should rather be thankful that God gave us to us for so long a period.

Last week both Houses of Convocation for the Northern Province assembled at York Cathedral to discuss various matters of ecclesiastical business. The session was presided over by the Archbishop, and an energetic debate took place on a motion of the Rev. Archdeacon Hamilton relating to the removal of the Wesleyan Methodists and the Church of England. The resolution which the Archbishop submitted to the Convocation was to the effect: "That whereas there now exists a very general desire for Christian unity, and the cases which led to the formation of the Wesleyan body as a distinct community are sensibly diminished, it is the opinion of this House that an attempt should be made to effect brotherly recognition between the Church of England and the Wesleyan body; and that a committee be appointed for the purpose of considering the possibility of a thorough reunion between the Wesleyan community and the Church of England."

The motion was seconded by the Archbishop of Cashmere, and led to a debate in which various opinions and sentiments *pro* and *con* were stated.

The tone of the Convocation seemed upon the whole friendly to the spirit of the resolution, and a modification of it proposed by the Bishop of Ripon, omitting that part relating to formal overtures, and merely expressing in general terms, that a "cordial welcome would be given to any practical attempt" in the direction of reunion, was unanimously adopted.

Several papers have taken up the question, and some formidable difficulties in the way of such an movement have been pointed out. Some of these arise from two or three of the terms of reunion as laid down in the discussion. For instance the Bishop of Ripon while expressing a very earnest desire to see the Wesleyans joined to the Church of England, remarked that if concessions had to be made they must come from the Wesleyan side, as he did not "see what concessions they had to offer on the part of the Church of England." Then the necessity of requiring Wesleyan ministers to receive reordination at episcopal hands was recognized. Now I presume there is not a minister among us who suspects the validity of his ordination, and to ask such to submit to episcopal ordination, as if that could confer really any new powers, would be simply—useless. Still, while any prospect of the incorporation of Wesleyan Methodism with the Church of England is very remote, it is by no means to be unnoticed, as the "signs of the times," that such a question should have received considerable attention in the present assembly.

A card on the back of each pew announced the seats free on three conditions to be considered by all who take sittings.

"I. To leave as in the presence of the Almighty."
"II. Not to leave the Church during service, and to remain until the clergy and chorists have retired."
"III. 'To contribute,' making a special offering."
Securing a good seat we first observed the coming in of the worshippers. All of them made obedience to the cross over the altar; most of them knelt in their pews facing the altar and crossed themselves, and we suppose, said the presbyters.

The door swung was rung. The door of the vestry opened and the lamp-lighter entered with white gown over his clothes, at least we suppose so, and after lighting the gas burners passed to the front of the altar, crossed himself, bowed, and lighted two clusters of tapers—seven in each—one cluster on each side of the altar. The door swung open again and the organist also came in with his place at the key table, and began to play, and did passably well. He was "doing" some part of the service. Again the door swung open. A cross ladder and came forth, borne on a high pole by a small boy, also in a white robe over a blue pet—The priests, with robes, chorists, etc., all in white gowns paraded before the altar, bowing and crossing, and service began. One of them assured the people that "the Scripture moveth us," and then all joined, with crossings and bowings, in the subtle—very audible—repetition of Confession. Then came the Lord's Prayer intoned—especially the amen. The Gloria Patri was sung, all swinging round to face the altar and bowing to the cross.

There were about seventeen of the white-robed, some of whom were boys—chorists. The Psalms for the day were sung, and the Psalter was heavily drawn upon. They were broken in sections, at the end of each was a rendering of Gloria Patri with more crossing and bowing.

The study "celebrant" faced round and made some remark, which intimated a collection. A boy habited in a bright scarlet pet—The collectors crossed and bowed, and the baskets and handkerchiefs were handed to the first "celebrant" who passed them to second—the short one. There was additional crossing and bowing. The Magnificat was sung. The short celebrant offered a short prayer, with his hands resting on the altar and his back to the people. The benediction was said. Then came another song.

The chorists faced the altar, crossing themselves, and bowed before the celebrant, who passed them to second—the short one. There was additional crossing and bowing. The Magnificat was sung. The short celebrant offered a short prayer, with his hands resting on the altar and his back to the people. The benediction was said. Then came another song.

So ended our first experience at St. Alban's. We walked away and tried to analyze our feelings. At first it seemed as if we had been in a straight-out heathen temple, but though the idolatry was there, it professes to be Christian. It then seemed as if we had been breaking Sabbath by attendance upon a cheap circus or show of some sort.

And that the fall very good that the Protestant Episcopal Church is going straight into this same hole. Most of its Bishops are very High Church. Let Bishop Melvill and Bishop Lee die and the other evangelical bishops will be ground to powder. The evangelicals are fighting a good fight, but the Palladians will be too hard for them.

Well, if we ever make up our mind to go into popery, we shall go it straight and honest and not stop with bastard imitations.

So much for a Sunday afternoon at St. Alban's! Will the American Churchman please copy and credit?

Singing in our Churches.

That singing is one of the more important features of religious worship we are all agreed. But as to how this part of religious worship should be conducted, there is some disagreement. Shall we encourage choirs? Or say, no. Another says, no. Shall we have congregational singing in our churches? I give my judgment after thirty years experience as a pastor.

Singing must have a head. If possible, let him be one selected as a leader. Let him by all means be one who loves the Saviour, and has the Spirit of praise in his heart, and loves to sing "praise." Where it can be done, associations of singers should be formed, and practice the application of tones to hymns and psalms. It is a well regulated head to our singing. But let our singers be, if possible, those who love the Saviour, and love to pray as well as sing.

I imagine that some one is ready to inquire, Would you recommend an "organ" in our churches? I certainly would, and the best man, or most devoted sister to play it. An organ aids greatly in getting a right pitch or start, and it, when it is rightly managed, hides discord, and carries the tune along, amidst various failures in human voices.

My own judgment is, that an organ, and a good religious organist, and one good treble leader in each congregation would be of great use in our churches. Where there is a choir of singers, they should never sit in a gallery.—This is a great mistake, sound rises, we want it to start as low as any of the audience. A place a little back from the altar is about as good a place as we can have.

Some have had a great deal of excitement and trouble in our churches on account of choirs.—This is unfortunate. In some places the choir is a mere quartette, and the whole congregation almost hushed to silence in reference to singing. What a drawback on Christianity!

Some choirs are singing their tune books while the minister and the congregation are praying. Oh, shame! Such persons ought to pray a good deal before they go to church.

All this must be carefully regulated by the pastor and his efficient board, for there is just as much need of regulating our singing as of making it accomplish what it is intended to do, as there is in anything else. And instead of fighting against organs and choirs, let them be made to subserve the worship of God's house. And this can generally be done by prudence and patience, and by getting as much religion as possible in our singing leaders. Avoid "oper" singers.—We have no use for them.—*Con. Central Ad.*

application to all the Methodists in the city; but should any connexional regulation or local circumstances render such an appeal impracticable we can only say we fully appreciate the kindness and sympathy of those who have helped us without being asked, and we trust that hereafter we shall be able to do more for them as elsewhere, noble examples will not fail to secure noble imitations. It is matter of devout thankfulness that we have hitherto succeeded so well, but we are still a long way from the \$30,000 or thereabouts that will be required.

March 2, 1868.

[We are informed that at a united meeting of the Brunswick Street and Richmond Trustees, on Monday afternoon, resolutions were adopted expressive of hearty and brotherly sympathy with the Grafton Street congregation, and an arrangement was come to which will admit of a practical expression of that sympathy without any undue interference with the projected re-arrangement. At a meeting of the Grafton Street Trustees it was stated that the amount promised was \$11,750.—Ed. P. W.]

For the Provincial Wesleyan.

The Grafton St. Wesleyan Church.

We have seen the falling timbers. We have seen the crash to hear. We have seen the dying embers. Dying sooner from a tear.

Hours of gladness we remember, Realized within thy walls; But the gloom of ser December, Now upon the spirit falls.

But not the truths presented, By the messengers of heaven, Many sinners have repented, And rejoiced to be forgiven.

Some to glory now are tending, Others on the happy shore, Feast on pleasures never ending; Weep with us on earth no more.

Jesus with His people tarries, Though the house of prayer has gone; He our griefs and sorrows carries, Pleads for us before the throne.

Still the praying inceseth, For the praying heart remains, Humble prayer God never despiseth, Nor the stammering praise disdains.

Has God's worship really ceased, With the burning of the house? May it not have been increased? Some now pay neglected vows!

Better than the house remaineth, God and truth and human love, Though the fiery trial paineth, Still the sorrow will remove.

"Bring the titles," withheld from Jesus, Hasten to the treasury; Showers of blessings will refresh us, We shall see prosperity.

Hope around the ruin singing, Shall see another temple rise, Towards the house above the skies. G. O. H.

Extracts from Correspondence.

ST. JOHN, N. B.—An esteemed correspondent, who takes a deep interest in all that relates to the cause of God, writes very favorably of the Missionary Anniversary Services recently held in St. John and its vicinity. He says that in all the meetings, including German street, Centenary, Exmouth street, Portland, Carlton and Fairview Circuits, a fine missionary spirit prevailed, and that notwithstanding the hardness of the weather, the collections in some instances exceeded those of former years. The presence of God was felt in all the meetings, warming many hearts with love to Him, and inspiring new zeal in His work. The same writer gives encouraging intelligence respecting the revival work in progress in Carlton and also in Exmouth St., and in connection with some of the Sabbath Schools. Many have professed peace with God through faith in the atonement, and have united with the Church. To God be the praise for ever.

We have very encouraging intelligence of revival services from Rev. A. S. Tuttle, Bath, N. B., also from Rev. B. J. Johnson, of New Germany of the same import.

The Rev. J. R. Hart of Florenceville writes: Williamson, one of the appointments of this Circuit has been visited with an outpouring of the Spirit of God. Recently a number have been brought into the liberty of the sons of God, and there are many others acquiring the way to Zion. The Rev. G. O. Huestis writes from Lunenburg: "I have recently heard of a very blessed work in this District, of which no intimation has been given in the *Wesleyan*.

Your correspondent was greatly cheered to hear that his successor at Carlton, St. John, was in the midst of a gracious work. I trust we shall hear of its continued advancement in that locality. In this wide circuit, during the two years of my predecessor's ministry, there were extensive revivals at Mader's Cove, and at Riverview; and now in the town of Lunenburg and surrounding country we are realizing the outpouring of the Spirit of God. Many are awakened, some deeply convinced of sin, seeking the Lord under the influence of agony of the soul, while a few have obtained peace with God, and are happy in His love. Our members of society generally have been quickened and refreshed in spirit, and we are confidently expecting greater things.

Principal of the Wesleyan Academy, in this city. About eighteen months since, it occurred to this gentleman, that several years had elapsed, since the first students had gone from the Academy, and who were no longer boys at school, but engaged in the "battle of life." He considered it would be both pleasant and profitable to many of those to maintain still in form and connexion with the Institution by forming themselves into an Academic Literary Society. It is gratifying to find that this Association is increasing in numbers, and that its interests and efficiency are promoted by its excellent and esteemed President, S. Rendell, Esq., and by other gentlemen whose names are intimately associated with Methodism in the colony. The object in view is simply the elevation of the population in general, morally and spiritually, independent of Sectarian or Party spirit. Our banner having but one motto, "The world for Christ and Christ for the world." There is an epoch in life's history when the young of both sexes, especially the boys and girls of our Sabbath schools, should be carefully watched over, so that in launching out on the world's rough way, they may be induced to take their early religious and mental training with them in the common duties of life. Such is the object, I presume of all kindred Institutions, and whatever tends to promote the better welfare of the young of our Churches, scattered providentially as many of them are, into various parts of the world, will also qualify them for honorable positions in society, and will prove in itself a check to the "falling timbers."

The first meeting for the season, in connexion with the Y. M. L. and E. classes, was held in the large upper room of the Wesleyan Academy on Wednesday evening, Jan. 29th. The opening Lecture was highly interesting and instructive. The Lecturer, the President, S. Rendell, Esq., the subject chosen by him was, "Aetioic Explorations." It was well handled throughout. He spoke at length of the expedition under Sir John Franklin, alluding to his misfortune, which was the noblest character, and showed that the noble-hearted explorer was a man of indomitable courage, but possessed a peculiar knowledge of the Christian Religion whereby he found a passage to the heavenly rest, in the land where no storms arise. The discovery of relief by Capt. McClintock was touchingly referred to, particularly a Bible, a book more precious than gold to the distressed adventurers. It has been arranged that a lecture shall be delivered every second or alternate Wednesday evening, the intermediate evenings will be devoted to the youthful members, who it is hoped, will be the ready and other intellectual productions brought forth, manifesting improvement, and a determination to become acquainted with those subjects and branches of knowledge, which are calculated to make their positions in life useful and happy. On Thursday evening, Feb. 13th, the Rev. J. Prince, lectured before the Institute, his theme being "Immanuel, Wiseman the German Philanthropist, his labors and success." The audience was on the previous occasions was a pure Philanthropist; and this love for mankind based on Christian principles, a subject worthy the attention of all right minded persons. A sense of duty ought thus to influence every man possessing mind or means. This is in accordance with a motto well known to all Philanthropists, "The greatest amount of good for the greatest number." This was a principle upon which our blessed Lord acted when he fed five thousand hungry persons. Such kind of person the Rev. gentleman proved the German Patriot to have been. We have seen the falling timbers, We have seen the crash to hear, We have seen the dying embers, Dying sooner from a tear.

Hours of gladness we remember, Realized within thy walls; But the gloom of ser December, Now upon the spirit falls.

But not the truths presented, By the messengers of heaven, Many sinners have repented, And rejoiced to be forgiven.

Some to glory now are tending, Others on the happy shore, Feast on pleasures never ending; Weep with us on earth no more.

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Hope around the ruin singing, Shall see another temple rise, Towards the house above the skies. G. O. H.

For the Provincial Wesleyan.

Rebuilding of Grafton St. Church.

A meeting was held at the school-house, Grafton St., on Wednesday night last, for the purpose of rebuilding the church. After singing, Rev. J. McMurray offered prayer, commending the undertaking to the guidance and blessing of Almighty God. The minister of the circuit then briefly called attention to the circumstances of the society and congregation, and to the necessity for taking prompt and decided action to erect a new sanctuary. He also gratefully acknowledged the kindness of the Pastor and Trustees of St. Matthew's in offering the use of their Church for Sabbath evening services.

S. L. Shannon, Esq. addressed the meeting on behalf of the Trustees. In happy style he sketched the history of the church from its commencement as a Sunday school under the superintendence of Rev. Dr. Evans, and referred to the various additions and improvements, including the fine organ, which made it what it was when last Sabbath, it fell a prey to the flames. He stated that it was intended to replace it by a brick edifice which, it was thought, would cost from \$25,000 to \$30,000. He was convinced that all our friends in the circuit would assist heartily, and that the Methodists of the North would also be found willing to aid us in grappling with the difficulties into which the recent disaster had plunged us.

A short conversation ensued as to the cost of Trinity church in the time occupied in its erection, in which Mr. Blacklock, the builder, and other gentlemen took part; after which a subscription was opened. The list was commenced nobly, and heartily supported, the amount promised being \$10,200. This considerably exceeded the expectation which had been formed with a knowledge of the depressed state of trade, and is most encouraging. The feeling of unanimity and the desire manifested by all classes of the congregation to take part according to their ability is most pleasing. A good beginning has been made, but there is some hard work yet to go, and cannot afford to spare any effort or leave any stone unturned. May He whose words we build upon and bless the work!

We are happy to learn that, since the meeting, additional contributions have raised the amount to \$11,000. The subscription has hitherto been limited to parties connected with Grafton St., with the exception of three or four instances in which substantial expressions of sympathy have been tendered, without solicitation, from the North circuit and other quarters. It seems very desirable that, with such a calamity pressing upon us, we should make personal

Principal of the Wesleyan Academy, in this city. About eighteen months since, it occurred to this gentleman, that several years had elapsed, since the first students had gone from the Academy, and who were no longer boys at school, but engaged in the "battle of life." He considered it would be both pleasant and profitable to many of those to maintain still in form and connexion with the Institution by forming themselves into an Academic Literary Society. It is gratifying to find that this Association is increasing in numbers, and that its interests and efficiency are promoted by its excellent and esteemed President, S. Rendell, Esq., and by other gentlemen whose names are intimately associated with Methodism in the colony. The object in view is simply the elevation of the population in general, morally and spiritually, independent of Sectarian or Party spirit. Our banner having but one motto, "The world for Christ and Christ for the world." There is an epoch in life's history when the young of both sexes, especially the boys and girls of our Sabbath schools, should be carefully watched over, so that in launching out on the world's rough way, they may be induced to take their early religious and mental training with them in the common duties of life. Such is the object, I presume of all kindred Institutions, and whatever tends to promote the better welfare of the young of our Churches, scattered providentially as many of them are, into various parts of the world, will also qualify them for honorable positions in society, and will prove in itself a check to the "falling timbers."

The first meeting for the season, in connexion with the Y. M. L. and E. classes, was held in the large upper room of the Wesleyan Academy on Wednesday evening, Jan. 29th. The opening Lecture was highly interesting and instructive. The Lecturer, the President, S. Rendell, Esq., the subject chosen by him was, "Aetioic Explorations." It was well handled throughout. He spoke at length of the expedition under Sir John Franklin, alluding to his misfortune, which was the noblest character, and showed that the noble-hearted explorer was a man of indomitable courage, but possessed a peculiar knowledge of the Christian Religion whereby he found a passage to the heavenly rest, in the land where no storms arise. The discovery of relief by Capt. McClintock was touchingly referred to, particularly a Bible, a book more precious than gold to the distressed adventurers. It has been arranged that a lecture shall be delivered every second or alternate Wednesday evening, the intermediate evenings will be devoted to the youthful members, who it is hoped, will be the ready and other intellectual productions brought forth, manifesting improvement, and a determination to become acquainted with those subjects and branches of knowledge, which are calculated to make their positions in life useful and happy. On Thursday evening, Feb. 13th, the Rev. J. Prince, lectured before the Institute, his theme being "Immanuel, Wiseman the German Philanthropist, his labors and success." The audience was on the previous occasions was a pure Philanthropist; and this love for mankind based on Christian principles, a subject worthy the attention of all right minded persons. A sense of duty ought thus to influence every man possessing mind or means. This is in accordance with a motto well known to all Philanthropists, "The greatest amount of good for the greatest number." This was a principle upon which our blessed Lord acted when he fed five thousand hungry persons. Such kind of person the Rev. gentleman proved the German Patriot to have been. We have seen the falling timbers, We have seen the crash to hear, We have seen the dying embers, Dying sooner from a tear.

Hours of gladness we remember, Realized within thy walls; But the gloom of ser December, Now upon the spirit falls.

But not the truths presented, By the messengers of heaven, Many sinners have repented, And rejoiced to be forgiven.

Some to glory now are tending, Others on the happy shore, Feast on pleasures never ending; Weep with us on earth no more.

Jesus with His people tarries, Though the house of prayer has gone; He our griefs and sorrows carries, Pleads for us before the throne.

Still the praying inceseth, For the praying heart remains, Humble prayer God never despiseth, Nor the stammering praise disdains.

Has God's worship really ceased, With the burning of the house? May it not have been increased? Some now pay neglected vows!

Better than the house remaineth, God and truth and human love, Though the fiery trial paineth, Still the sorrow will remove.

"Bring the titles," withheld from Jesus, Hasten to the treasury; Showers of blessings will refresh us, We shall see prosperity.

Hope around the ruin singing, Shall see another temple rise, Towards the house above the skies. G. O. H.

Extracts from Correspondence.

ST. JOHN, N. B.—An esteemed correspondent, who takes a deep interest in all that relates to the cause of God, writes very favorably of the Missionary Anniversary Services recently held in St. John and its vicinity. He says that in all the meetings, including German street, Centenary, Exmouth street, Portland, Carlton and Fairview Circuits, a fine missionary spirit prevailed, and that notwithstanding the hardness of the weather, the collections in some instances exceeded those of former years. The presence of God was felt in all the meetings, warming many hearts with love to Him, and inspiring new zeal in His work. The same writer gives encouraging intelligence respecting the revival work in progress in Carlton and also in Exmouth St., and in connection with some of the Sabbath Schools. Many have professed peace with God through faith in the atonement, and have united with the Church. To God be the praise for ever.

We have very encouraging intelligence of revival services from Rev. A. S. Tuttle, Bath, N. B., also from Rev. B. J. Johnson, of New Germany of the same import.

The Rev. J. R. Hart of Florenceville writes: Williamson, one of the appointments of this Circuit has been visited with an outpouring of the Spirit of God. Recently a number have been brought into the liberty of the sons of God, and there are many others acquiring the way to Zion. The Rev. G. O. Huestis writes from Lunenburg: "I have recently heard of a very blessed work in this District, of which no intimation has been given in the *Wesleyan*.

Your correspondent was greatly cheered to hear that his successor at Carlton, St. John, was in the midst of a gracious work. I trust we shall hear of its continued advancement in that locality. In this wide circuit, during the two years of my predecessor's ministry, there were extensive revivals at Mader's Cove, and at Riverview; and now in the town of Lunenburg and surrounding country we are realizing the outpouring of the Spirit of God. Many are awakened, some deeply convinced of sin, seeking the Lord under the influence of agony of the soul, while a few have obtained peace with God, and are happy in His love. Our members of society generally have been quickened and refreshed in spirit, and we are confidently expecting greater things.

Principal of the Wesleyan Academy, in this city. About eighteen months since, it occurred to this gentleman, that several