Provincial Wesleyan.

WEDNESDAY, DEC'R 19, 1866.

Our New Arrangement.

Several weeks since we made our readers acquainted with the alteration as regards the terms upon which the *Provincial Wesleyan* will henceforth be published, and which is intended to take effect from the first of January, 1867. To bring this matter with additional force before the notice of our patrons, and to show the necessity that existed for this change, two articles have appeared in our columns from an esteemed correspondent who takes a deep and laudable interest in the success of this, the Organ of the Methodist Church in these Provinces. Another communication from the same source on the same subject appears in our present issue; and from all that has been thus presented to the judgment of our readers, they must be pretty well convinced, not only of the reasonableness, but also of the feasibility, of the new arrangement. Our brother who so earnestly recommends enlarged effort to promote the wider circulation and usefulness of *The Wesleyan*, is giving, by his own exertions, practical evidence of his sincerity; showing that the advice he tenders to others, he is himself carrying into action.—Though in his present sphere of labour he has had to face great financial difficulties, and though his people have had during the past year to make great sacrifices, and to put forth extraordinary efforts, in the rebuilding of their Sanctuary and their Parsonage which had been destroyed by fire, and though they have not had by any means in their business engagements, a very prosperous year, yet *he* is resolved, and *they* are resolved, not to be behind in sustaining any interest of the Church; and the proofs of their zeal have not been wanting, among other objects in the amount of patronage they afford to our Journal. As an encouragement to others to make similar efforts; we copy a short extract from a bus ness letter from the brother above referred to, received a few days since:—

"I have been canvassing part of my circuit in behalf of the *Wesleyan*. I have so far secured *twenty-four* on the payment-in-advance plan. *Thirteen of these are new subscribers.*—Our people here are unanimous in their approval of the new system. This is somewhat remarkable when we consider how averse some persons are to any kind of radical changes. Indeed some of our friends wonder that we did not adopt this system long ago. I purpose to canvass the remainder of my field in a very few days. I am confident that I will secure more than my share of *ten thousand subscribers.*"

It must be admitted, there is often a great difference in different communities, in regard to both disposition and ability, in sustaining a religious journal. In some places there may be apathy and entire lack of interest in such an object, there being no love of the kind of reading that is fitted to improve the mind and heart. But where this difficulty exists, the greater effort should be put forth to create a higher and purer literary and spiritual taste; and as a minister succeeds in this aim, he is accomplishing that which will prove of untold advantage to the people of his charge, benefitting them in every sense, and preparing them the better to appreciate the labours of a gospel ministry. The wise pastor will not fail thus to employ whatever may be made auxiliary to his labours in the mental and moral culture of those to whom he ministers in holy things.

Much will depend in prosecuting a canvass for *The Wesleyan* upon the spirit in which this service for the Church is undertaken. A deeply-settled conviction of the importance of the work to be done, and earnestness of purpose to fulfil that work to the utmost are indispensable to success. There is no hope of succeeding in such a mission to the extent desired, by half-heartedness, or by the fear which says "a lion is in the way;" nor is there any, where exists the churlishness which looks at every dollar appropriated to church objects of a general character, as being just so much taken from objects nearer home. With such feelings but little will be accomplished. There is, on the other hand, everything to be gained by a single-minded nobleness of purpose to regard with a broad and generous view the furtherance of every interest of the Church. Such a spirit will prompt the resolution that the Church Paper must have the very widest extent of patronage that can by any possibility be secured.

The usual cry of "hard times" will, of course, be heard; and in some instances, doubtless, the objection will be truthfully made. But as a general thing, this very common remark should not be regarded with any sympathy or consideration whatever. Was there ever a period when, in the opinion of some, the times were not hard? We have no recollection of such a time; and could we ask our grand-fathers and our great-grand-fathers, they would tell us that as far back as their recollection extended, the same cry was made. We are inclined to think that in a great majority of cases where this reason is given for not sustaining public enterprises, even though such enterprises should be likely to be of advantage to the objector himself, it is but an excuse for niggardliness. We once heard the Rev. Theodore Harding, in a Missionary Meeting, tell how greatly he disliked to hear people complain of "hard times." Said the venerable preacher, "I would sooner that a man would pour a shovel of hot coals on my head, than to talk to me of hard times." We hope that such an objection will not in the least discourage our brethren in their efforts to extend our circulation; but that in the face of every such response they will push the canvass with earnestness and thoroughness, resolved to do their very best in sustaining their Connexional organ.

On the necessity of a change from the credit system to that of pre-payment, we need not enlarge. What has been written on this subject ought to be sufficient. We may but remark that if our brethren could but understand how much has been lost, during the nearly twenty years of the publication of the *Wesleyan*, by the credit system, and could they know the amount of trouble arising from misunderstandings as to payments made, they, one and all, would say, By no means continue the old system any longer!

One word as to outstanding arrears. Our brethren will have their attention considerably directed, and very properly so, to the payments required for the coming year. But we hope that in no case will they lose sight of the unpaid subscriptions of the past or of previous years. These arrears amount in the aggregate to a very large sum, the whole of which is really required if embarrassment is to be avoided; and required as early as possible to enable the Office to meet its engagements. The sooner therefore these can be collected and remitted, the better for all concerned.

We are hoping to receive information immediately, as to what may be relied upon for next year, so as to commence the New Year with confidence, enabling us thereby to guard, on the one hand against loss, and on the other against disappointment to our subscribers. Will our brethren, on every Circuit, have the kindness to communicate with us on this subject *during the ensuing week?* There is considerable work to be done in preparing anew our lists and in altering our addressing forms. Besides we want to come as accurately as possible to a judgment as to how large an edition we are to strike off from the first of January. We would like to know as to those non-paying subscribers who are to be now deprived of the Paper, and as to how many of our present subscribers are to be continued. We wish also to be informed as to the new names already secured, and the probable number of others that may be anticipated, all of whom we desire to supply with all the numbers to which they may be entitled. Prompt attention to this matter will oblige us greatly, and those subscribers who may not immediately have an opportunity of making known their intention to the Circuit minister, will please communicate direct with the Office.

We are very grateful for assurances of earnest purpose and of hearty effort in furthering the interests of *The Wesleyan*, received from many of our brethren, and we are disposed to cherish the hope that but one aim in this respect animates our whole ministerial fraternity. We by no means regard it as extravagant that we should expect to reach the point indicated by our correspondent last week—TEN THOUSAND SUBSCRIBERS. The largely increased patronage we might reasonably anticipate, would enable us to promise, on our part, to furnish a paper in every sense improved—more worthy of favour as the organ of the Methodist Church, and fully fitted to answer its design as *a good family Journal.* It should certainly be an object worthy of Connexional effort, to place '*The Wesleyan*' *in every family* connected with Methodism in the Lower Provinces. We commend the following to the earnest consideration of all our brethren and friends:—A Presbyterian minister of Cincinnati was asked by the Editor of the *Western Christian Advocate* whether his people generally took their Church paper. The reply was, "*Every family of them. We find that there is neither health nor progression where the religious newspaper is not taken; hence one of our rules is to see that every family, however poor, is supplied.*" Here is an aim worthy of being heartily and persistently pursued by every Minister in regard to the people of his charge. Here is an object worthy the attention of those who have means at their disposal for doing good; and to encourage such benevolence, we will cheerfully make a very liberal discount for any number of copies for gratuitous circulation, that thereby some families in indigent circumstances may be favoured with the weekly visit of the *Provincial Wesleyan.*

The Wesleyan: once more.

The appeal of the editor of the PROVINCIAL WESLEYAN, a few weeks ago, for "five thousand" subscribers, on the pre-payment plan, deserves the thoughtful consideration of the friends of the paper. We think a requisition for *ten thousand* subscribers would not have been unreasonable. Various reasons may be urged for holding this opinion.

Firstly. The field for canvassing is large.—The population of the territory, over which the ecclesiastical jurisdiction of our Conference extends, embracing Nova Scotia, New Brunswick, Newfoundland, P.E. Island, and Bermuda, must, according to the Census Returns of the several governments, include at the present time, 1866, considerably more than one hundred thousand nominal Methodists, and more than twenty thousand Methodist families. Is it too much to expect that one-half of these Methodist families might, and should take our Connexional organ?

Secondly. Our ministers, who are the agents for the paper, and who have access to these families, are supposed to recognize the value of our religious literature, and of the apposite and oft-reiterated instructions of Mr. Wesley to the preachers: "See that every society is supplied with books, some of which ought to be in every house." They are supposed, moreover, to possess those qualities of energy, tact, push, zeal, love-for-our-work, and faith, which are sufficient to ensure success for an agent in such an enterprise as this. One hundred and forty-five such men, in their position, with twenty thousand Methodist families waiting to be solicited, and a considerable per centage of patronage from without within easy reach, can obtain ten thousand subscribers for our paper, if they say *it shall be done.*

Thirdly. The work of canvassing for a paper of its excellence and reputation is commendable. Painstaking and indefatigable effort in its behalf is well-directed. He who gains for it admittance into any household, secures for that family an amount of healthful intellectual and moral food, that will compare favourably, in point of real value, with any other two-dollars worth of necessities or luxuries.

Fourthly. The people to whom we naturally look for co-operation are, at least, equal in industry, and thrift, and enterprize, and public-spirit to any part of the population. They will not be slow to appreciate the rightfulness and importance of an appeal to them in behalf of our paper. They will respond, if the facts are clearly and urgently placed before them, with an emphasis and a unanimity sufficient to swell our subscription list to the desired magnitude.

If this desideratum is to be reached we must ask for general co-operation.

Many merchants and clerks may do a good work by recommending the paper. These come daily into contact with persons who, perhaps, do not take any paper. A religious periodical might prove to be to some of these of incalculable value. The *Wesleyan* might be introduced sometimes, and thereby an avenue of spiritual profit might be opened. Can not our merchants and their clerks secure for many a fireside, and many a fisherman's vessel, and many a lumberman's camp, where no preacher's voice is heard, valuable religious reading for many a leisure hour?

Ship-builders, mill-owners, and others who are employers, may bring many families into acquaintance with the *Wesleyan*, and thus add to their sources of information and profit.

Prominent persons in our congregations—trustees, stewards, class-leaders, local-preachers, and Sunday-school teachers, may co-operate in giving to the paper a greater range of usefulness. Cannot these show the paper, and speak of its many merits, and make known the fact that fifty-two visits of the paper may be secured for less than four cents each?

A great part of the work of canvassing must be done by the ministers. Their immediate, and earnest, and well-directed efforts are essential. To ask every family to take the paper is just what is needed. This will be a considerable tax upon their time, and involve great labour. Ten thousand sub cribers, however, are never secured for a newspaper without hard work somewhere. An occasional effort will not bring them. A taking-it-easy canvass will not do. An appeal here, and there, will not be sufficient.—Newspapers never grow great by such efforts. There is no real excellence without great labour.

Success in this movement, as in others, depends upon well-defined conditions. Earnest, vigorous, prudent, and well-timed effort, will bring success. The practical moment is now. To delay will be to fail. The merchant and the clerk, the manufacturer and the professional friend, may be asked to give practical evidences of sympathy in this movement.

Let us lift our paper up into a healthy vigorous manhood. For these nineteen years we have given it a rather unnutritious diet. Those non paying subscribers were rather difficult of digestion, and yielded to it no nourishing element; and were therefore a source of weakness. It were no marvel if the paper sometimes groaned with dyspeptic pangs. A change of diet, and an abundant supply of the desired commodity, will work a wondrous cure. The paper will now go forth among men with a grander tread to its important work. Much remains to be accomplished. There are children to be educated. There are wicked men to be reclaimed.—Souls are perishing. The harvest truly is plenteous; but the labourers are few. *There is a power in the press, and within our reach, that* WE, *in these Provinces,* HAVE NEVER YET HALF USED. Let the *Wesleyan* go abroad, with ever-widening circuit, to the help of the Lord against the mighty.

D. D. C.

Liverpool.

The late Rev. Wm. M. Bunting.

This truly estimable servant of Christ, who for many years has occupied an eminent and useful position in British Methodism, departed this life at his residence in London on the 13th of November, aged 60 years. His health had been failing for some time, but the illness immediately connected with his death was but of a few days duration. He knew he was about to die, and the last solemn preparations were soon and fully made. Conscious to the end, it is yet doubtful, so peaceful was his departure, whether he had any experience of dying before he woke up into life everlasting. He was the eldest son of the late venerable Dr. Jabez Bunting. It is said that at his birth his father offered him to God, pleading that, if it were the Lord's will, the child might become a Methodist Preacher. The son thus devoted by parental piety to God's service, in his nineteenth year entered the ministerial ranks in connection with the Conference, and continued in the effective pastoral work, with great honour and success, untill 1849, expending therein the rich resources of his mind and heart. The Covenant hymn, on the 673 page of our Hymn Book, composed by him when but a lad of eighteen years, gave evidence of fine poetic genius, and the promise otherwise given in his early ministry, was well sustained through his future course. From an address at his funeral, delivered by the Rev. Wm. Arthur, President of the Conference, we make the following extract:—

"Every one of us who has intimately known him who has gone must feel as if the world was somewhat less beautiful, the Church somewhat less loveable; as if there was one figure gone upon which our eye was accustomed to rest with a combination of blessed, gentle, profitable, brotherly feeling that had in its total an individuality which will not be reproduced for us. We come to bury a man who bore God's mark in his person and his life. Providence put a stamp upon him, showing that he was not sent into the world merely to be a common man, or make upon his fellow-men an ordinary and average impression. We have known many, yet there are few whose personal communion will remain so distinctly outlined upon our recollections as that of our brother, now gone. The fragile grace of the form, the finished beauty of the head and the well-lighted face, the voice so completely in harmony, always striking in your own heart the three-fold chord,—talent, culture, feeling;—something there was in the whole that we know is not common, and that we must ever recognize, wherever it is found, as a token of the sovereign will of the Master who gives to his servants—to one man one pound, to another two, and to another five—just as He will, but who, whatever He gives, will require an account according. What would those gifts that he had have turned to without grace? Conceive him with all his literary tastes, with all his poetical powers, and all his tendency to ruminate in thought, with his love of beauty and of solitude, his love of society and of man—conceive of him with all those contradictory qualities which were most strikingly combined in his nature, adrift upon the world of imagination and impulse, without the saving grace of Christ? You might have had literary characteristics with a moral failure as complete as that of Hartley Coleridge, or some other such name. And if the result has been totally different, to God's great grace be the glory of all. Early the Lord converted him and brought him to Himself. What gifts could never have done, grace added to the gifts did—made that which by nature was intended to be beautiful, really beautiful. Oh how small a thing is the light of genius when it lights up nothing that is immortal! You pass down a stream on a dark night and see two ships floating in the darkness; one is all dark, but out of the other there is a brilliant light shining from the stern window. But both sink. One goes down with the light shining, the other does not. What is the great difference. Only that the wreck is a little more melancholy in one case, that is all. But when the grace of God enters a soul that has natural illumination within it, then grace and nature do combine to make a total that is extremely beautiful. With the gifts and the graces, in the case of our friend, we cannot help being reminded of the trials. He was appointed years of feebleness—very, very frequent suffering, great pressure, and much trial. One sometimes wondered how it was that powers such as he carried were not placed in a frame that could have wielded them with greater effect; but, in all that, the Master's will again appears, and those long years of constant feebleness and of frequent and intense pain, had in them a blessing not only to himself but for many others. We know that in sorrow he learned to think of the sorrowful; in sickness, to remember the sick; in pain, to feel for those hearts that were bleeding; and, if all the letters he wrote to comfort the bereaved—all the prayers he offered up on behalf of those who were troubled, all the counsels, and visits, and care that he gave with a view, as God's Minister, to comfort some in distress, could be put together, they would make a wonderful sum of lovely labour,—labour carried on under a heavy weight, but under the animation of a blessed spirit, a spirit ever urging him on by its own comforts within to be the comforter of all that were suffering by his side. I often times thought he seemed near death, but the last time I saw him the impression on my mind was that he seemed as likely for life as I had ever seen him. It was at his own table, in company with Mr. Spurgeon and some other dearly beloved friends. He seemed happy, and, as I say, my impression was that he looked rather more likely for life than usual; and yet how near he was to eternal life. God give us grace to feel as if we were each one marching, we know not how rapidly, toward that moment when we shall stand before the great Master, when of all our work in the Church, whether as people or as Ministers, nothing will remain but that which had in it Christ and Him crucified. The Lord never removes a man such as has been just taken without meaning that the loss should be made up to the Church, and I should not do my own duty if I did not mark one particular part of his character in relation to us as a body. He stood a connecting link,—ay, and a silken link—between us and other bodies. He had a permanency of residence in London which gave him particular facilities for that. He loved his own, but he loved all who were Christ's, not with a love that is in word nor in tongue, but in deed and in truth. I know there are people calling themselves Methodists who think they are the better Methodists for scowling upon other bodies. The only thing to say to them is, that so far as that temper goes they are no Methodists at all. Time was when love to a man's own family and name showed itself by hatred of those bearing another name. As Christian influence pervades the land, the better a man loves his own family, the better he loves the family of his neighbour, and that is the spirit among the denominations of God's Church. The man who makes friends to his own Body by true friendship to everyone that loves Christ, is a better friend to that Body than the man who narrowly scowls upon everyone else. Our friend's departure is to all of us a whisper of charity, and a call of concord, to lead us to delight in whatever is admirable, to love whatever is lovely, to praise whatever is worthy of praise, to seek communion with whatever has communion with Christ and his truth; and not merely in secret places of the heart, but in open places, or anywhere, to acknowledge the oneness of the body of Christ."

From our Canadian Correspondent.

To the Editor of the Provincial Wesleyan:

MY DEAR SIR,—Our public journals are full of news respecting the discovery of Gold in Madoc, about 16 miles from Belleville. The *Globe* has a special correspondent at "the diggings," who gives some extraordinary accounts of what he has seen during his sojourn at the Canadian California. Some of the farmers have already sold their farms, for what, at one time, would have been considered the most fabulous prices; companies have been organized, and the work of exploring has commenced in good earnest. In the meantime, a wonderful impetus has been given to trade of all descriptions. Madoc is a village of a few hundreds of inhabitants so that it could not afford accommodation for any great influx of people, consequently, many who have gone thither, have had to take up their quarters on the floor, or pass the hours of midnight on the soft side of a plank. Carpenters are busily employed erecting houses, and a large hotel has been commenced near the place where gold was first discovered. Of course, different opinions are entertained as to the quality of the mineral, but men, whose experience in other gold regions ought to be of some value, pronounce a very high opinion of its merits; so that every encouragement is held out to encourage the speculator. Should future explorings prove successful, it will be a great boon to the country at large, but, more especially, to the immediate vicinity, which abounds in rocks, and is not remarkable for fertility.

The Fenian trials, have at least, for the present, come to an end. Seven of the deluded men, including the Catholic Priest, are under the sentence of death, pronounced to take place on the 13th of the present month; but, we have no idea, that they will be hung. Some of them doubtless, richly deserve it, but we do not think, that the Government, will inflict the severe penalty of the law, as to do so, would make the unhappy men martyrs; and doubtless, if clemency is exercised, we shall be told, that the Fenian threats of revenge have deterred the executioners of the law.

Some 39 against whom no evidence could be brought, have been set at liberty, and were escorted, by a number of soldiers as a "body guard," from Toronto goal to Suspension bridge, when each man had a $5 greenback given him, three cheers were given as the parting word on both sides, one of the sons of liberty is reported to have said, "Bedad and when I go back, you'll have the cell carpeted for me, and so you will." Others remain in *durance vile* waiting their day of trial, which will take place at the next term. Probably those condemned, will also be tried again.

Whether we shall be troubled again, with the Fenians invading our shores remains to be seen, but some think, that our government will need to be on the alert, as the clouds are somewhat dark and lowering. According to the latest accounts which we have received, it seems that an outbreak has really taken place in Ireland. One account states, that Stephens is at, or near, the scene of action, another states that he is preparing for a raid to our shores, but, this will be contrary to all his professions of good will towards Canada. We cannot say, that we feel much dread of another raid, the last was so short-lived, that the leaders, will not be apt to try again.

The ministers of our Government are gone to England on the Confederation business. Both the chief Superintendents of Education, have also gone to the fatherland, report says, on the same business. Certain dignitaries of the Roman Catholic Church, have also gone home. Poor Mr. McGee only is left behind, the reason why, we pretend not to say, as there are different rumours in circulation. We trust, that the important business will be brought to a successful and happy issue, but we confess, that our fears are somewhat aroused. We dread the cloven foot of Popery. We know that with the adherents of that system, the end justifies the means. We would not debar them a single privilege which we claim for ourselves, but, we are afraid, lest our excellent system of Common School Education should be marred and frittered away to suit the Priesthood. We are aware, that Mr. Cartier, promised that there should be the utmost fair play towards all parties, but the past, does not yield much ground to hope. We trust, that Dr. Ryerson will guard well the system, which he has spent so many years of his eventful life in building up.

We have had some specimens of High Churchism which would satisfy we should suppose even the Ritualists of England. A somewhat lengthy correspondence has been going on between the Rector of Guelph and the Rev. W. Ball, Presbyterian Minister. The latter Rev. gentleman occupies the part of chaplain to the volunteers of that town. For some time, he has held a special service on Sabbath afternoons for their benefit. In the true spirit of the gospel, he called upon all the Ministers to take part. The Rector received the application of Mr. Ball very cordially, but, instead of going forth in the spirit of a soldier of Christ, he addressed a letter to a publication journal, assigning reasons why he could not do so. This necessarily called forth a reply from the Rev. Mr. Ball, in which he disposes of the high notions of his Reverend brother, in a somewhat summary manner. The Bishop of Ontario has been holding his Synod in the good old city of Kingston, during which, he did not fail to administer a rebuke to those, who dared to say one word condemnatory of Ritualism, and even went so far as to say, that he was to a certain extent a Ritualist himself. His Lordship also, spoke strongly against the custom of the Government issuing Marriage Licenses, and thought this was the province of the Bishops. Beat that, if you can. Surely we live in eventful times, and it becomes more and more necessary, that Methodists and others should give no uncertain sound. The Episcopalians are making vigorous efforts to gain the ascendency over all other denominations. We fear that the system of proselyting is very strenously adopted. Recently the Bishop of Huron held an ordination, and amongst others, who were installed by imposition of hands, were a Congregational and a Methodist Minister. Both these gentlemen had been ordained before, but, of course, I suppose they are now in the apostolical succession.

Our Methodist papers have recently been discussing the subject of Methodist union. This subject has been brought up year after year, at the different Conferences. Last year committees were appointed to see what could be done. The editors have been showing their opinions on the matter. The Episcopal Methodists claim that there must be an Episcopacy, while the New Connexion and the Primitive Methodists both contend for Lay Delegation in Conference. Thus, while all are looking upon their own system as *par* excellence, they are not likely to take many steps to union.

In connection with the Wesleyan Church, an important meeting was recently held at Napanee the County town of Lennox and Addington. It was the annual meeting of the Missionary Committee, which makes the appropriations to the respective Missionaries. We were present most of the time. To see how the Chairmen of Districts pleaded for the poor brethren, was enough to excite the sympathies of all, unless it might be those who have the guardianship of the funds, who are compelled from necessity to assume a degree of stoical indifference, which is more apparent than real. Four hundred and fifty dollars was the utmost, that could be appropriated to any Missionary, which was to include his receipts from all sources. The state of the funds would not allow more, for though the income of the past year, exceeds that of the preceding by $3,000, and that of any previous year by $5,000, still the huge debt, bears down upon the Society like a mighty incubus.

We were pleased with the doings of the Committee which consists of an equal number of ministers and laymen, from all parts of the Province. Amongst the latter were two members of the Legislature and a County Judge. Methodism is a power in Canada.

The Methodists of Napanee showed how they appreciated the honor of having the meeting of the Committee in their town, by giving a complimentary supper to the members and friends, which was attended by about 300 guests, after which an interesting public meeting was held.

Death has been invading our ranks. Three of our esteemed Superannuated Ministers have departed this life. Revs. G. F. Playter, well known as the author of a valuable History of Methodism in Canada; Horace Deane, who spent many years amongst the aborigines of the forest; and Thomas Campbell, a man of deep piety, and distinguished for varied scientific acquirements. Latterly he has been the agent for that interesting and valuable little monthly, "The Guide and Beauty of Holiness." Thus, you see death comes to us as well as to you. May we all be ready whenever the pale horse and his rider may cross our path.

CANADA.

Newfoundland.

MISSIONARY MEETINGS.

DEAR MR. EDITOR,—We are still endavoring amid many discouragements to perform our allotted work, especially in connection with the great Missionary enterprise. The depressed circumstances of many of our people, at the close of the last fishing season, led many to surmise that in a pecuniary sense, our Missionary meetings would be a failure. The estimated loss of our potatoe crop is £150,000; this with a succession of bad fisheries, unprecedented in our Colonial history, was not calculated to afford much encouragement. But the remembrance of success in past seasons of embarrassment, bade hope to smile, and we entered upon our work somewhat confident that the fears of friends, as well as the hopes of enemies were groundless. We rejoice to be able now to testify, that our people though suffering from adversity, are not unmindful of their obligations to God, and the great mission cause. Though the contributions in some places may not be as large as former years, they have reached, and even exceeded our most sanguine expectations.

On Monday Nov. 12th; coming from various distances, through winds and storms, over precipitous hills, bad roads and broken bridges, the appointed deputation met at the parsonage at Blackhead. At 7½ p. m. a crowded audience welcomed us to advocate the cause of missions. After the usual opening exercises, the Chairman of the District was called to the chair; who struck the key-note of the meeting, by a highly interesting and instructive address, which was listened to with deepest attention. The annual Report had not come to hand, and the Superintendent read some extracts from Missionary Notices. The first resolution was moved by Bro. Fox, who spoke with great earnestness, of "the glorious gospel of the blested God,' its marvellous success, the efforts now being made to disseminate religious knowledge to the uttermost parts of the earth, and the duty of every christian to put forth still greater effort to save a ruined world. He made some pointed allusions to the superfluous adornings of the ladies, and questioned the propriety of christians thus decorating their persons and withholding from the cause of God. Bro. Duke followed with a soul-stirring address, attributing the success which has attended the great Missionary enterprise, to the presence and blessing of the Lord the Spirit. He believed that no section of the Church had honored the Spirit more than the Methodist, and none had been more successful in the work of evangelization. He closed with an earnest appeal to all christians to invoke larger measures of His holy influence. The three addresses which followed were brief, earnest and appropriate. The amount realized was not as great as last year. Yet still we reckon the meeting as a glorious success. "The best of all God was with us." Never has it been our privilege, to attend a Missionary anniversary which was conducted with such reverence and decorum, and where the presence of the Master was so joyously felt.

Tuesday 13th. The morning was propitious and we started for Island Cove, and after a pleasant ride of two hours and a half, were heartily welcomed at the parsonage. Knowing Bro. Fox's propensities, we expected that we would not be permitted to remain idle for a great length of time, and we were not surprised, when we were almost immediately introduced to our somewhat delightful task. And we flatter ourselves that we did it harmoniously, cheerfully and thoroughly. The meeting which commenced at 7 p.m. was presided over by our highly esteemed friend John Lewis, Esq., who in a brief, comprehensive, highly appropriate and pleasing address, delivered with his usual ease and urbanity at once won the attention and deeply interested the audience. The "sharp, cute, large, great and good men" of whom he so harmoniously spoke, followed with addresses characteristic of the men. Bro. Pike the mover of the first resolution, in speaking of the character and self-denial of our Missionaries, referred at some length to the self-sacrificing labours, the undaunted courage, the earnest sympathy for souls, the untiring zeal and the unwavering faith of the late lamented D. J. Draper; and the honor of being associated with such a man in the noble work of saving souls. Though the evening was stormy, there was a good attendance, and the meeting was pleasant and profitable.

Wednesday 14th was wet, and not an agreeable day for traversing Newfoundland roads. We, however, buckled on the harness, and started for Grates Cove. We must need pass thro' Old Perlican. Our friend at the parsonage taking advantage of our necessity, raised an almost insuperable barrier to our passage through the settlement, and we were constrained to effect the removal of an embankment planned and constructed by sister Duke. But the labor was more pleasant than otherwise, and after having strengthened the inner man, we hastened on our journey. There were many circumstances combined, to prevent our meeting at the Grates, from being a very enthusiastic one. One of the deputation became indisposed and could not attend; the evening was exceedingly stormy; the new church is not yet ceiled, and the heating apparatus was not in a position to be used with advantage; and a large majority of our liberal-hearted, earnest men were absent. However the deputation present did their work well, and the congregation gave abundant evidence of their love for the mission cause.

Thursday 15th, we returned to Old Perlican. The meeting commenced at 7 p. m., and was presided over by our well-known and attached friend and brother Jabez Tilly, Esq. His opening address was practical, earnest, and impressive, and was highly appreciated by the audience. Some men are remarkable for adapting themselves to circumstances, and for making speeches founded on something they happen to see transpiring around them; and in this particular the Chairman of the District was not a whit behind, on the present occasion. After thus having riveted the attention of the audience, he discoursed very fluently and eloquently upon the work of the Spirit upon the world's evangelization. The health of Bro. Fox having suffered some "deterioration," he was unable to be present, and the remaining speakers tried to make up the deficiency. A large number of the people were away, and the collection fell short.

Saturday 17th, a part of the deputation undertook to find their way to Hants Harbour, a task which to those unaccustomed to bogs, broken bridges, and almost perpendicular hills, is not very easy. True, there is something marking the way, which by a very great stretch of imagination might be termed an apology for a road.

Missionary sermons were preached on Sabbath at Hants Harbour and Scilly Cove by the brethren Fox and Waterhouse, which were highly beneficial and instructive. The missionary meeting was held at Hants Harbour on Monday evening, and was a decided success. The church was comfortably lighted and heated, the deputation were in good health and spirits, the chairman, E. C. Watson, Esq., was youthful, and in warm sympathy with the mission cause; and delivered a fluent and telling address, dwelling chiefly on the overruling providence of God, in connection with the late war in Europe, making even *this* subservient to the advancement of his kingdom, and the manifestation of His glory. "He maketh the wrath of men to praise Him." Bro. Waterhouse in referring to events transpiring in Italy, sarcastically eulogized the poor decrepit old man, now occupying the chair of St. Peter, and was very enthusiastic in prophetic declaration concerning that classic land, now cruelly priest-ridden, but soon to be emancipated.

Tuesday 20th. Our old church at Scilly Cove, much too small, was at an early hour crowded to excess, and many could not obtain seats. The meeting was a cheerful and successful one. The amount raised on the Hants Harbour circuit, about the same as last year.

Permit me to say that the people of Scilly Cove, though their prospects for winter support are gloomy, are making a united and most praiseworthy effort, to erect a larger and more commodious edifice for the worship of God. I have no doubt, but contributions towards this highly necessary undertaking, would be gratefully received and acknowledged by the superintendent of the circuit. I close with the prayer of the Psalmist. "God be merciful unto us, and bless us; and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

Newfoundland, Nov. 30, 1866.

Manner of Leading Class.

[FROM BISHOP JANES'S ADDRESS TO CLASS-LEADERS.]

Our rules require a spiritual interview between the leader and each member of his class weekly. To forward this, a time and place are appointed for the meeting of the class. If all assemble, the requirement in this respect is fully met; if any are absent at the time of this general interview, it is the duty of the leader to visit them at their homes to ascertain the cause of their absence, and to minister to them proper instruction, or admonition, or consolation, as the cases may require. In conducting his class the leader must do two things: he must edify his members. We do not simply say he must try to do this—we say he *must do it.* In order to this—

1. He must remove from them all timidity or restraint. To do this he must be easy and simple in his manner, and affectionate and gentle in his address. A benign look, a kindly tone, invite confidence, and soon remove embarrassment, and make even the diffident perfectly at ease and self-possessed.

2. The devotional exercises must be brief, appropriate, and fervent. The singing of a long hymn, and the offering of a long, promiscuous prayer, have a most deadening effect upon a class-meeting.

3 The other exercises of meeting must be simple, spiritual, and varied. Formality, uniformity, and monotony are blighting to all the interests of the interview. Every class-meeting must have some speciality, some particular service that gives it a zest, a freshness, and a life.

4. The members of the class should be invited to perform the larger part of the services. The leader may invite the members alternately with himself to make the opening prayer. It is not necessary, nor even desirable, that he should make a long address to each member of the class. In the exercise of a sound discretion, he is "to advise, reprove, comfort, or exhort."—How? Not as a matter of course, but as occasion shall require. In some instances he may do neither; but if he shall judge that either is called for, he should administer it in the fewest and most appropriate words he can command. Then he will leave time for the members to express their feelings, to ask questions on any subject about which they are perplexed, and for special intercession for any one who may be afflicted. Thus the leader must be the intelligent, spiritual head of the class, presiding over and directing, but not *engrossing*, the exercises of the meeting. Nothing will more certainly or more deeply interest the members than this free, general participation in the exercises of the meeting, giving all to feel that they are not mere pupils or catechumens, but fellow-Christians, met for the interchange of religious experience, congratulations, sympathies, and assistances in the way of life.

5. These interviews must be short, never wearying to the flesh, and never exhausting to the spirit, and never so extended as to interfere with domestic interests at home, and especially with the obligations of the junior members of the class.

6. The class-meeting must not only be pleasurable, but also profitable. Happily, whatever edifies a true Christian usually is pleasant to him, so that in securing the profitable we do not leave the pleasing.

If the member leaves the class-room, feeling that he has had some harassing perplexity solved, some distressing temptations removed, some anxious doubts dispelled, or some stumbling-block taken out of his way, or that he has gained a better knowledge of himself, of his duty, of his Saviour, of the office-work of the Holy Spirit, or that he has received power to devote himself more fully to God; his spiritual affections have been revived, religious emotions quickened, his faith increased, or his hope animated—feeling his profited, the remembrance of the class-meeting will be fragrant, and the time of its return looked to with desire.

7. To render the class-meeting edifying instruction should be carefully given on specific subjects. In a part of the meetings, perhaps in most of them, a particular subject can be introduced for general conversation, the leader being prepared to direct and control it. For instance, at one meeting the duty of searching the Scriptures, the necessity of it, and the manner of it; at other interviews private prayer, family prayer, public worship, Christian benevolence or charity, the whole round of religious duties in turn; then at others the subjects of repentance, justification by faith, regeneration, the witness of the Spirit, and sanctification; the whole circle of experimental theology, and each of the institutions of the Church, so as not only to indoctrinate the members of the class in Bible truth, and lead them on to the fullness of the blessing of the Gospel, but also to make them intelligent Methodists.

8. The leader should invent and devise ways and means to make the class-meeting both interesting and profitable? Suppose, for instance, once a quarter the leader should request all the members to bring their Bibles, and read a paragraph or quotation that most fully described their experience and state, and that he should make such suggestions and exhortations as might seem appropriate; who would retire from such a social Bible-reading, intermingled with singing and prayer, without great profit and much pleasure; and who can estimate the benefit of the preparatory examination of the Bible, which would be requisite? Suppose once a quarter the leader should request his members to give some account of the sermon that had specially profited them, naming the text and the doctrines, and the light and the comfort it gave them, would it not be a good way to learn their spiritual estate?—Would it not give the leader just the passage of Scripture he needed to direct him in his response to them? Would it not lead the members to give attention to the preaching, and be a discipline to their memories? Would it not give a pleasing and profitable variety to the class-meeting? And suppose once or twice a year the leader should request his members to select a hymn descriptive of their spiritual condition, and read or repeat it to the class. In our hymn book there are hymns, or verses of hymns, descriptive of every stage of religious experience from the first dawning of light in the understanding, and the first awakening of conviction in the conscience, to the fullness of Christian character, and even to the entrance into heavenly beatitudes. And now if these members were to relate their religious experience by selecting a verse or hymn that is descriptive of their state, how the bringing together of some twenty such portions of our beautiful hymns would vary and enrich the exercises of the class-meeting! I can see nothing more appropriate, no method more happy. Suppose, for instance, one member should say:

If I have only known thy fear,
And followed, with a heart sincere,
Thy drawings from above;
Now, now the further grace bestow,
And let my sprinkled conscience know
Thy sweet forgiving love.

The leader would know precisely the want of that spirit. That heart requires now the office of the Holy Ghost in witnessing to its adoption. Suppose another were to say, This verse is descriptive of my present state:

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?

The leader would understand the condition of that member. For some reason or other, doubt and depression have come over his spirit. It may be sin, it may be neglect of some duty, it may be temptation. The leader is to find the cause, and give his assistance to remove it.—How appropriate, how natural! Suppose another should say:

My soul breaks out in strong desire
The perfect bliss to prove;
My longing heart is on fire
To be dissolved in love.

You would understand that experience; you would know what the Holy Ghost was doing in that heart, and just the direction to give; and in this way you might vary and give interest to those services, and besides rendering profitable the class-meeting itself, you would lead the members to study the hymn book, perhaps the most profitable book, next to the Bible, which you could put into their hands or induce them to study. Brethren, if our class-meetings were thus conducted, if they were made thus interesting and profitable, they certainly would be a power felt, not only in the Church, but in the congregation; and I insist that they would be places of the highest enjoyment, of the deepest religious interest; the class-room a heavenly place in Christ Jesus, and the class-meeting a spiritual banquet to the soul.

General Intelligence.

Colonial

Y. M. C. ASSOCIATION.—Rev. F. Almon delivered before the Association on Tuesday evening of last week an admirable lecture on "The Modern Development of Christian Philanthropy."

The Home Circle is the title of a new weekly published by Messrs. A. F. Porter & Co., printed by McNab & Shaffer. It looks well, and we dare say will receive patronage.

The Rev. G. O. Huestis, G.W.P. of New Brunswick, visited Athenæum Division of this city in his official capacity on Friday evening last, and was received with appropriate honours.

The *Reporter* is informed that the military authorities have furnished the officers and non-commissioned each with a photograph of the Head Centre Stephens.

The Rev. John Forrest was ordained and inducted as Pastor of St. John's Church, Gerrish St., on Wednesday evening last. The Rev. Colin M. Grant was inducted to the pastorate of St. Andrew's Church on the same evening. Addresses were delivered by Rev. Messrs. Ray, McMillan and Botterell.

The City Marshal recommends an amendment of the License Law for the more certain conviction of those selling liquor without license.

NEWFOUNDLAND.—We regret to hear of great mortality among children in St. Johns, N. F. A correspondent writes:—"Scarlatina and diptheria are carrying off the children by h