

ever do too much for Christ; and no dying bed ever saw his testimony to too much labour in the Redeemer's cause. The sermon was listened to throughout with much pleasure and produced a deep impression on all who heard it.

REV. MR. DUTCHER, Oak Bay closed the services with prayer.

THE SALE OF THE PEWS.
took place on Monday at 2 o'clock. Jas. A. Grant, Esq., acting as auctioneer. The choice of fifty pews realized \$232.

REV. MR. PITILADO'S LECTURE.
REV. MR. PITILADO lectured in the evening in the Vestry. His subject was "Oratory and Orators," and he handled it in his usual masterly and interesting manner. In his review of the ancient and modern masters of eloquence, he kept his audience completely enraptured with his vivid, pathetic and humorous descriptions, interspersing his sketches with numerous anecdotes, which called forth by turns the applause, sympathies and laughter of his audience. At the close of a splendid peroration on the pulpit oratory of the present day. Z. Chipman, Esq., conveyed to Mr. Pitilado the cordial thanks of the audience.

Obituary.

A BRIEF NOTICE OF MR. JOHN W. CONNELL, OF WOODSTOCK, N. B.

Our departed young friend, Mr. John W. Connell, was the son of parents who have passed into the skies; and the last of a large family who with the exception of a beloved sister, have entered the better land. "The memory of the just is blessed," so the memory of Mr. and Mrs. Jeremiah M. Connell will long be remembered by the friends in Woodstock. With reference to our young friend, who passed most of his life in this place, he had so far as we can learn the esteem and affection of all. On this point one of his relatives said, "He (John) was the favorite of the town, every one loved him." He was strictly moral in his conduct, and attentive to the ordinances of religion; he also took a deep interest in the Sabbath school. On his dying bed he sent a message of love to the scholars and teachers, and made provision in his will toward the support of that institution. When consumption, which had taken away so many of his friends, laid its withering hand upon him, though as usual, it threw around him the delusive hope of recovery, yet he directed his attention more closely to his eternal interests. To his pastor he said that his great desire was to have an interest in Christ, and an assurance that he was a child of God; and while prayer was offered up that such an assurance might be given him, he would feebly respond with a hearty amen. To those who visited him it was pleasing to see his growing confidence in Christ, and the brightening of his hope of final admittance into the heavenly world. I am indebted for an account of the closing scene of our young friend's life, to his relative, Mr. Geo. Johnson, who says of him, "After lingering on a bed of sickness for nearly a year he reached the last stages of consumption, about a week before he died. During all these previous days, weeks and months, he exhibited the utmost patience, no murmur escaped his lips, a cheerfulness that was the frequent remark of those attending characterized him. His last week tried the virtue of patience to its utmost. The peculiar character of his disease rendered him extremely sensitive to all noise around him, so that the presence of persons other than his accustomed attendants tried him, a jarring noise—even the ticking of the clock, disturbed him; yet with all these peculiarities of his disease, he preserved his thoughtfulness for those around him, and was always desirous to see each one spared the least inconvenience. There was no trace of selfishness about him. Those two qualities patience and thoughtfulness for others, were the chief traits in his character as developed in a sick room. On the last Sunday of his life about three o'clock, a. m., spasms seized him, he appeared to be dying; the patient of death rested upon his face. He was committed to his minister and several friends. He was committed to God in earnest prayer, and his own prayer was that God would receive his spirit. In the midst of an effort to repeat the verse "God so loved the world," to the fact contained in which he clung with righteous pertinacity, he turned to a dear friend, and said "is Christ and God one?" seeming suddenly to have realized that for man's redemption a divine sacrifice was absolutely necessary, on being answered, he himself said "I and my Father are one;" he responded "I am satisfied!" While he lay prostrate he evidently felt that shrinking from the cold hand of death which is natural to sin conscious humanity, and fervently prayed if it pleased God, to spare him a week, or a few days. Almost immediately he began to recover and in a short time the paroxysms passed off leaving him very weak, but still clear in his intellect and conscious of what he had gone through. In speaking of the event afterwards he said to me "George, was I dying then, I answered 'I believed you were,' he said "who did I not die?" that is, "that is, you were spared for a few hours," he said, "that was the tenor of my prayer, did you notice?" Being asked why he had preferred such a request; he said he did not feel perfectly satisfied, because he was not conscious that God had pardoned his sins; he had not the witness within him that some had felt, during the whole of Sunday and Monday this was his desire, at length on Monday afternoon in answer to a question he said "I was not willing to die then, I am now, I am perfectly resigned to my heavenly Father's will." When the second and third psalms were read to him he said "What a meaning there is in that word 'forever.' He delighted in the 14 Chap. of St. John's Gospel and in such verses as "God is a refuge for us" but his favorite one was "God so loved the world" and which he would repeat clause by clause, pondering it over in his mind as a precious truth. He also found comfort in repeating the words of the psalmist, "I will trust no evil; show art with me thy rod and thy staff they shall comfort me," among the hymns he asked for one was "Come let us sing of heaven" and that beginning with "There is a fountain filled with blood." During his last night his mind wandered at times, he seemed to be talking with his mother and other deceased members of the family, sometimes appearing to be in a state of delirium, but about half past five he breathed his last, but so peacefully that the anxious watchers who stood around his bed scarcely could realize for some minutes that the sufferer had entered into his rest. Sept. 13th, 1870, in the 26th year of his age.

It is due to the memory of our young friend to say that he left in his will eighteen Dollars per annum to aid in the support of the Wesleyan Minister of Woodstock, a similar amount to the Sabbath School at that place, and Six Hundred Dollars to the Wesleyan Church that has recently been built in Woodstock and a still larger sum for a Free School, this example is worthy of imitation of all our friends who have property to bequeath. It was sometimes a strange thing to me that good people, who, in making their wills, commit their souls to the Lord Jesus Christ, do not receive by him into his cause or to charity. But a word to the wise is sufficient.

J. S. A.
Woodstock, Sept., 20th 1870.

MEMOIR OF ELIAS COOKE.
Died at Guysborough the 28th August 1870. Mr. Elias Cooke in his 82d year. He experienced religion when a young man in a revival that took place in his own neighbourhood through the instrumentality of Mr. Toly, an exhorter who lived in his own vicinity, but there being no Methodist minister stationed here, and no church established, his profession was of short duration. Under the ministry of the Rev. Mr. Cranwick, he and many others united with the church; from that time to his death he was a steadfast and consistent member. He was not given to change, but held the doctrines with a firm grasp, that were instrumental in bringing life and liberty to his soul. He felt his obligations to God and his church, and therefore strove to be a "Helper to the truth." His house was long open for the preaching of God's word; he hailed the calls and visits of his minister with great pleasure; and was much interested in his usefulness, and the comfort of himself and family in temporal matters.

Brother Cooke was a modest man; his profession was not florid, but characterized by meekness, gentleness, and Christian affection. He steadily attended the means of grace—maintained a good moral character; discharging his duty to his God and his fellow men—as far removed from guile and hypocrisy, as trusting in man or means for salvation. The cross of Christ was his boast—his glory—and the object of his affections.

After more than forty years' connection with our church he died as he lived, peacefully and quietly, resigned his spirit to God, trusting in the merits of Christ for acceptance and eternal life.

He, his two brothers and sisters; viz. Francis Moses, and Mrs. John Jost, all did good service in our church in their day, and as we hope and believe, have gone to be forever with the Lord. One sister still survives; a worthy member of our church, with silvered locks she is looking over the Jordan, anticipating a happy reunion with those who have gone before.

Brother Elias Cooke was much respected; after singing and prayer with the family, his remains were removed to the church contiguous to his house, where his death was improved by solemn religious services in the presence and association with a large and respectable assembly, who attended his funeral. "Blessed are the dead who die in the Lord."
JAS. BUCKLEY.

Provincial Wesleyan.

WEDNESDAY, OCTOBER 19, 1870.

INDUSTRIAL EXHIBITIONS.

During the present Autumn much interest has been excited throughout British North America by the various Industrial Exhibitions that have taken place in its respective Provinces. Exhibitions of this sort within a few weeks past have been held in Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island; and we trust with generally good effect.

Industrial Exhibitions are comparatively of modern date. The first great International Exhibition was held in London only a few years ago; and owed its existence and success largely to the wisdom and energy of the lamented Prince Albert. The idea embodied in an Exposition of the best products of the industry of the civilized world is a very noble one; and its object is praiseworthy in a high degree. The pleasure afforded to hundreds of thousands of people drawn from many lands by the survey of the most beautiful and the most useful productions of human skill and industry is very great; and the instruction obtained by intelligent observers from a careful inspection of those productions is very rich and valuable. The influence exercised by the International Industrial Exhibitions is upon the whole highly beneficial. They tend to moderate the violence of that overweening self conceit in which nations wrapped up in the contemplation of their own performances are apt to indulge. The people of each nation contributing objects to an International Exposition discover that in many departments of industry they are equalled by others, and in some departments of production excelled. This discovery not only tends to subdue national vanity, it is also calculated to awaken or strengthen feelings of international respect, and by so much to restrict the exercises of national prejudices and dislikes toward other peoples.

International Exhibitions in some measure furnish a good substitute for extended foreign travel. For we get a tolerably just idea of a foreign people by inspecting a good collection of objects illustrating the condition and character of their manifold industries.

International Exhibitions render important aid to the work of popularizing valuable industrial ideas as useful labour saving inventions. Nor are such Exhibitions less serviceable when they make it appear how admirably well calculated the productions of one country are to meet some important requirements of another, thus in a striking manner suggesting the interdependence on each other of the different nations, the desirability of cultivating between them the freest possible trade relations, and the claims of a universal brotherhood.

International Exhibitions by the spirit of not unwholesome rivalry which they develop greatly stimulate among the competing nations the desire for improvement in the several departments of industry, and summon to increased activity the faculty for invention among men of genius. The general result is, rapid progress in the various arts that minister to the health, the comfort and the happiness of mankind.

In behalf of National and Provincial Exhibitions of industry much is also to be said. They too afford pleasure to an ennobling kind to multitudes of people. They too afford instruction and present valuable suggestions to observant minds. They also furnish a much needed stimulus to the energies of the classes engaged in the prosecution of the various branches of local industry; and press those classes forward in the march of improvement. The objects of beauty, natural and artificial grouped together on such occasions tend to raise and refine the taste of thousands of spectators whose ordinary means of culture are of a limited description. The productions of the soil whose unusual excellence bespeak the skill

full culture bestowed upon them, and the productions of the workshop whose superiority of design and finish show extraordinary capacity in the workman, cannot meet the eyes of careless farmers and indifferent mechanics in a Local Exhibition without awakening in the breast of those spectators the desire to excel.

Nobody likes to be surpassed greatly in his own line of things by his neighbours. And when the fact of one's being so surpassed in matters in which improvement, if not easy, is at least possible to him, is brought home to his conviction forcibly as at an exhibition, one cannot be content to jog along in the mean old miserable way. A determination to seek improvement is begotten, a corresponding effort is made, and more or less of improvement is the certain result.

There can be no room for doubt but that Industrial Exhibitions in the several Provinces of the Dominion have been productive of much benefit, to the industries of those Provinces. These exhibitions have rendered good service in the main to the manufacturing interests of the country. They have proved still more beneficial in stimulating the development of the agricultural resources of the Dominion.

There are some drawbacks connected with the holding of these Exhibitions without doubt—some incidental dissipations to be lamented and shunned. But the chief influence exercised by the Industrial Exhibitions has been unquestionably good—not only in an industrial point of view, but also in moral and religious aspects. Religion has a natural affinity with the beautiful and the true as well as with the good, and no natural relationship with ignorance, idleness, clumsy workmanship and indifference to general improvement. It is true, a bad farmer may be a good christian and a good farmer may be no christian at all. Yet it remains that the spread of useful intelligence, the formation of frugal and industrious habits, and the increasingly faithful discharge of secular duty in any given community is friendly, to the advancement of that community in the knowledge and practice inculcated by true religion.

J. R. N.

ENGLISH CORRESPONDENCE.

"Progress of the War—The Relief for the and wounded—The Italians in Rome—The loss of the Captain—Financial District meetings—The Educational question."

DEAR MR. EDITOR.—The war excitement still continues, and but little attention is given to other topics. The events of the past fortnight are first of a very striking character yet on neither side is there any disposition to yield and the fearful struggle is now being resumed in the siege of Paris.

There have been attempts at negotiation and rumours have been circulated that they were in part successful. It is feared there is no foundation of truth in these statements as the Prussians will not abate from their demand for the cessation of the conquered provinces of Alsace and Lorraine, including the world-renowned fortresses of Strasbourg and Metz. The French on the other hand are anxious to treat for peace by the payment of fabulous sums for indemnity, and the expenses of the war, and by the dismantling of frontier fortresses, but they will not yield to the dismemberment of their beautiful country. The leaders are yet in consultation at the head quarters of the Prussians, but another serious difficulty appears to have arisen from the want of adequate authority on the part of M. Jules Favre, and the uncertainty that exists whether the new Provisional Government will accept the terms which he might agree upon. In the meantime the Prussians are losing no time but are pressing forward in most formidable array. Paris is literally compassed about with arms. The siege of the French Capital has fairly begun. It is at Paris, not Berlin that the closing scenes of this terrible war are to be played out. The railway, being torn up, telegraphic communication has ceased, the forests in the vicinity are burned down, and the whole country is generally devastated in order to hinder the progress of the advancing hosts.

It has been so far all in vain, and the guns of the German legions are now near enough to fire upon the shut up capital, and the invaders are not waiting for the issue of the peace negotiations, the storm of fire and death has fallen in part upon the once gay and careless city. Its vast treasures of art and wealth are removed or buried in vaults of security, but a few weeks of bombardment will work tremendous ruin in the populous capital. Metz and Strasbourg afford painful illustrations of wreck and dire ruin of famine and pestilence resulting from the siege and dire combats with out and against and sickness within the walls. A considerable portion of France is thus overrun with the enemy and the invader, and has to bear a double burden in the loss of its own population and the entire cessation of its industries; together with the tax imposed for the present sustentation of the conquerors.

With all that is being done for the relief of the sick and wounded, it is impossible to cope with the demand made by the almost incredible numbers which are ready to perish. England is doing a noble work in this respect. Money is being willingly offered and stores of various kinds are heaped up for transmission to the great centres of suffering, and in addition trained and skillful men are being sent to the front, and noble women as nurses for the suffering of both nations. It is less than we can do for the relief of this mass of misery, and in this blessed work many of the Americans in England and Paris are freely co-operating.

The Italians are in Rome and masters of the grand old city. This has followed as an almost inevitable consequence of the withdrawal of the French troops followed by the speedy downfall of their Imperial master. The Papal troops made some slight show of opposition, but it was a foregone conclusion from the first, and thus has passed away the last solitary shred of the temporal sovereignty of the Pope. As a spiritual ruler he may yet retain the semblance of authority over those who choose to submit to his sway, but Rome will be the free capital of Italy. The Pope is to retain a small part of his as his exclusive domain but it is hoped ere long a free Gospel will be preached again even in Rome; and the word of God unbound, will be allowed to circulate. It is only thirty hours since the triumphal entry of the Italians into Rome, and far too soon to estimate all the results which may flow from this overthrow of papal and priestly power; yet we cannot but rejoice in another token of the decline and waning of the great apostacy.

A sad calamity has befallen one of Her Majesty's noble vessels of war. The "Captain" was an armour plated ship of the first class. Built on the turret principle, and thoroughly equipped for war, it was asserted that the English Navy, or the world had not an equal in strength and formidable power. Yet in a short but heavy squall, through which all the other ships of the squadron passed unscathed, the Captain capsized and went down; with her vast complement of men and stores; into the dark depths of the relentless sea. At first it was feared that all had perished, but about twenty men have been picked up, and they alone remain of about 600 officers and men. It is a distressing affair, and has occasioned much sorrow through the land, compelling investigation as to the fitness of those immense masses of iron to combat with wind and wave far from land and shelter.

Our Financial District Meetings have been held, and the great work of the year is now fairly entered upon. It was expected that the enquiry which Conference directed, as to Educational wants and deficiencies throughout our Districts, would awaken much interest, and discussion, but such was not the case as far as my information extends. It is yet too soon after the passing of the New Bill for the people to judge of its value and fitness, and it is difficult to tell whether the allotted months of grace will be used by us as Methodists, for the much wider extension of our Denominational system. There is a general feeling of anxiety throughout the land, and we wait and see what the Government are about to do. "B."
Sept. 23rd 1870.

OUR CONFERENCE EDUCATIONAL SOCIETY.

NO. V.

The Financial economy of Methodism is peculiar. No stipulation is made between its Ministers and its people as to what the one must get or the other give. Superior talent is not bargained for, the highest bidder, and superior ability, in a monetary point of view, is not absorbed in sustaining merely local objects. Each Minister is entitled to receive certain allowances, which are granted strictly according to his necessities; while each Circuit is expected to raise all that it can, towards the support of the Ministry and the various Connexional Funds.

One of these is designated the Children's Fund, and is intended to equalize the responsibility of providing for the families of our Ministers. The Circuits contribute to it according to the number of their membership. It thus occurs that a large family is not more expensive to the Society in which it resides, for the time being, than a small one, or than none at all; and on the other hand the presence of a small family, does not add to the expense of the Circuit. The associated saving anything on this account. Some therefore are not unduly eased, and others are not unduly burdened.

But two facts are here to be understood. First the "allowances" of a Methodist Minister, if all paid, are no more than sufficient to enable him to live honestly and frugally. This is capable of easy proof. For the ordinary expenses of living he receives, for himself and wife, a stated amount of "Board money" and "Quarterage." In addition to this, the expense of fuel and lights is provided for; and a certain sum, though invariably inadequate for the purpose, is apportioned to meet horse expenses and household assistance. The deficiency of the latter items, must therefore be made up out of the "allowance" for Board and Quarterage. If a Minister, then, and his wife, live as frugal and economical as the best of the Ministers of our country, Circuit, or of the artisans of our workshops, he will be able to keep his horse and carriage, obliged to travel at all seasons and in all weathers, and requiring to add to their preparation of road public services a state of readiness for every imaginable Pastoral duty. If favoured with all their claims would not be in a better position than the major of a regiment, or the captain of a ship, or the artisans of our workshops, or the men of the streets, in the great majority of cases, these claims are not met—their moderate allowances are never fully paid! During the year, especially in the country, the "evil day" of settlement is put off as long as possible. The weekly collections—copper collections, we believe they are called—made over Sabbath or on Quarter days, a few good and thoughtful persons generally pay their subscriptions at the same time in cash; others contribute their "mite" in such produce and at such time as they can quite conveniently spare; but the greater part leave everything unsettled till the end of the year. Then is a great bustle. The Circuit fund is discovered to be largely behind. An "adjusted" Quarterly meeting is appointed; and in the meantime a spandic effort is made to bring up the arrears. Of course it is but very partially successful; for this is the worst time of the year to get money, and those who have given generously do not like to have other people's debts to pay, while those who have paid nothing during the year cannot see very thoughtfully how they have not done so. In the past it has been the custom, if it be at all productive, even if it should still leave the Minister \$100 or \$120 deficient, it suffices to calm the conscience of those most implicated in the matter. Deep sympathy is expressed for the sufferer, yet it is fancied that all has been done that could be done; and ignoring the fact that the Circuit is repaying as just as ever, or even more manovred another, its official board closes the account!

Now the bearing of these two facts upon our Educational matters, is very obvious. If a Minister has children to educate, how is he to accomplish it? If his usual income is graded by his actual necessities, he has nothing to meet such expenses there. If the forty dollars which he receives annually for each child, no more than sufficient to afford it food and clothing for fifty two weeks, he has nothing to spare from that source for education. But if, in addition to this, he is obliged to lose from \$100 to \$150 every year, out of his small income, where, we ask, is the education of his children to come from? A good education they certainly ought to have. They are fairly entitled to it—every one who will. While the father is an educating force at home, there has been an educating force abroad. In the pitiless rain, in the chilling sleep, in the dark tempestuous night, when other fathers have sat with wife and family around the comfortable hearth, their father has often been travelling for long and weary miles, to administer the ordinances of religion to his scattered flock. Through his influence many have been brought to God; that "godliness is profitable unto all things having the promise of the life that now is, and of that which is to come," and as the result of that their families may look forward to some temporal provision being made for them in the future. But a good education is all that the travelling preacher can afford his offspring as a legacy—all that from his income he expects to leave them, and this expectation ought not to be cut off. Let this be granted, and it will follow that the Circuits must assume the

responsibility either separately or unitedly, to meet this exigence. This has been done in England; and by Connexional effort each Ministers' child for six years at a suitable age, is fed, clothed, and educated at Kingswood or Woodhouse Grove School, or if kept at home, has an allowance of \$62.50 per annum for Educational purposes. In the former case the parent gives up his appointment from the Children's Fund for those years; in the latter he receives in addition the sum above stated.

Something of the same kind has been attempted among ourselves. We have had our "Educational Fund for Ministers' children." But it has proved anything but a success. It is a source of income have been first, from the Ministers themselves—who all pay into it—and secondly from the Circuits respectively, by means of an annual collection. Our people generally ought to know that while the former source has been steadily increasing in productivity, the latter has for several years scarcely increased at all, and for the last four years has not equalled the amount contributed by Ministers themselves. Of them, even equally "lame," an abridgment of the same service, improved by the omission of certain repetitions, is still used on Sabbath mornings. We write "regret," for though in the communion of the Church of England are many of the excellent of the earth, and not a few whom we personally esteem and love, and though in her forms of prayer is much to be admired, we can but feel that the Wesleyan and other Churches which have no power to dispense, or purge St. Albus, is cause for real regret. To prove that we are not prompted by prejudice, we will only remind your readers that a son of one of the leading English Wesleyan ministers, and a brother of another equally honored, are to-day in the Church of Rome, one or both having taken the vows of the Church of England in the way. It is not impossible that the use of the bridged form of the Episcopal service in some of the Wesleyan chapels, has led indirectly to some of those fruitless charges of the leading ministers and laymen, by Episcopalians, at which the Wesleyans have quietly, as Washington's slave was wont to remark about his master, "laughed inside."

Often, while travelling on the Southern coast of Nova Scotia, where kind hearts dwell in the neighborhood of granite rocks, we have sought to beguile a weary hour on the road by reading sermons in stone. We lacked a geologist's hammer, and a lively imagination, and therefore failed. One must possess the ocean to feel the force of Shakespeare's idea. In the Canonage, now one of the most "odorous" streets of that noblest of British Cities, Edinburgh, we read an impressive sermon on the power of prayer, and stood before the front of John Knox's house and looked at it, and at the companion picture Holyrood Palace. In the quaint old building lived the stern old Scotch Reformer; in the palace, Mary of Scotland held high revelry. Knox, Mary in the name of his God, sought to free his native land from the fetters of Popery; Mary resisted. Not once nor twice had the Reformer gone from his study dwelling to the audience chamber of the Palace, and by his bold words made Mary learn as she might have feared Satan: Who was successful the world knows. With a slight change, Knox might have sent Mary the message which Savonarola had a reputation bore to Lorenzo de Medici, who urged him to leave Florence, "Tell him that he is the first man in the city, and I am but a poor fish; nevertheless, it is he who has to go from hence, and I will have to stay; tell him that he should repent of his sins, for God has ordained the punishment of his land and his." For so it fell out; Mary's just does not even rest in Scotland; a glance at the relics which remain in rooms in the Palace, awaken a strange, sad interest, while Knox is the man whom above all others his countrymen delight to honor. And why? Because in a quiet room in that house we loved so to look at, the stern man, who never feared the face of mortal had fought out the battle, where every man must fight out the battle of personal as well as national salvation,—on his knees. We shall never hear of the power of prayer without thinking of John Knox's quaint old house in the Canonage.

There is a strange attraction in a crowd of human beings especially when in moments of excitement the veil which hides the feelings of the heart is partially turned aside. The morning we left Queenston Harbor a tender brought out a number of emigrants bound to America. In the crowd were old folks, on their way to join "the children" and rest in a quiet grave in a foreign land, and with these sodate middle age, buoyant youth, and almost unconscious infancy.

Strange country, the Ireland which sends so many wanderers from her green shores to every part of the earth. As we leaned over the upper deck, watching them as with the rude politeness of the sailors they were addressed to by a young Irish Minister whose acquaintance we had made in the hotel at Burslem. The every tone in which he asked if there could be any wrong in a Minister leaving the work in his native country, and following his flock across the sea, seemed to suggest that frequent departures of warm hearted members had left him an Irishman in the Irish Conference with his heart in America. A few calls late from members of our own church for notes of introduction to Ministers of the M. E. Church enabled us to feel a certain sympathy with him.

But Mr. Editor, let me not suppose, from the expression of sympathy, that we intend to visit the States to seek a transfer to a Conference there, or to get some more or less definite offer, to be held as a whip over the heads of the Stationing Committee next summer, if they should put us down for a circuit which our friends, or possibly we ourselves, might consider hardly the thing for men of our ability. We cannot at present see our way clear to take such a step. Here we were brought to a knowledge of the truth; here we were called into the ministry; here we have found kind Christian friends, whose presence would make heaven on earth; here we have seen the good Rutherford said, and while they are in our midst, our Conference have sanctioned to them in the "Minutes, not the name of some active laborer, but the indefinite remark "one to be sent," or "one wanted." We cannot soon think of looking elsewhere.

And further, while some of our people may go elsewhere without identifying themselves with the country in which they are giving their labor as an equivalent for their support, the minister who goes to the same country must become a republican heart and soul, body and bones, or be treated as a deserter. We are not prepared to abjure our loyalty to Britain. We were not a little amused by being told that the members of a certain church talked of having a certain minister from the U. States, and that the minister if hired, intended to "change his principles and come over." The idea of a railway engineer, guided the engine by his hand at one crossing, and

A GLANCE AT OUR NOTE-BOOK.

NO. II.

Our visit to the Tabernacle suggested some thoughts on church music. We went fully prepared to appreciate the congregational singing, of which we had heard so much, but came away with the impression that in rare cases only, can the service of song be performed satisfactorily by a large congregation, without the aid of an organ, and an organized choir. Spurgeon's Tabernacle can scarcely be ranked in the catalogue of rare cases. "Let us sing heartily," said the preacher, with a superciliously strong emphasis on the last word, as he arose to announce the hymn and tune at the commencement. Three verses being sung, he requested the congregation to sing in "quicker time." These hints not sufficing, he paused again during the singing of the third hymn, and remarked, "I suppose that heavy bodies move slowly, but you are of a different order." He then sang in his usual tone, but with a "whipping-up," gave the church for the time being an unpleasant resemblance to a singing-school. We sympathized with the preacher, standing at the time beside the organ. Arago in his "Memoirs of Bailly" writes that "he who except in pure mathematics pronounces the word impossible is deficient in prudence." Few who have had any experience in conducting church music will regard us as deficient in "prudence," when we express an opinion that the leading of a congregation of four or five thousand, all of whom trained or untrained, are expected to sing, by one voice however strong, is an impossibility. The evening spent in City Road Chapel where organs are essential, and a choir seated below the pulpit, remains a few good and thoughtful persons generally pay their subscriptions at the same time in cash; others contribute their "mite" in such produce and at such time as they can quite conveniently spare; but the greater part leave everything unsettled till the end of the year. Then is a great bustle. The Circuit fund is discovered to be largely behind. An "adjusted" Quarterly meeting is appointed; and in the meantime a spandic effort is made to bring up the arrears. Of course it is but very partially successful; for this is the worst time of the year to get money, and those who have given generously do not like to have other people's debts to pay, while those who have paid nothing during the year cannot see very thoughtfully how they have not done so. In the past it has been the custom, if it be at all productive, even if it should still leave the Minister \$100 or \$120 deficient, it suffices to calm the conscience of those most implicated in the matter. Deep sympathy is expressed for the sufferer, yet it is fancied that all has been done that could be done; and ignoring the fact that the Circuit is repaying as just as ever, or even more manovred another, its official board closes the account!

Now the bearing of these two facts upon our Educational matters, is very obvious. If a Minister has children to educate, how is he to accomplish it? If his usual income is graded by his actual necessities, he has nothing to meet such expenses there. If the forty dollars which he receives annually for each child, no more than sufficient to afford it food and clothing for fifty two weeks, he has nothing to spare from that source for education. But if, in addition to this, he is obliged to lose from \$100 to \$150 every year, out of his small income, where, we ask, is the education of his children to come from? A good education they certainly ought to have. They are fairly entitled to it—every one who will. While the father is an educating force at home, there has been an educating force abroad. In the pitiless rain, in the chilling sleep, in the dark tempestuous night, when other fathers have sat with wife and family around the comfortable hearth, their father has often been travelling for long and weary miles, to administer the ordinances of religion to his scattered flock. Through his influence many have been brought to God; that "godliness is profitable unto all things having the promise of the life that now is, and of that which is to come," and as the result of that their families may look forward to some temporal provision being made for them in the future. But a good education is all that the travelling preacher can afford his offspring as a legacy—all that from his income he expects to leave them, and this expectation ought not to be cut off. Let this be granted, and it will follow that the Circuits must assume the

theist than believe that." We almost waited to hear the old tablet behind the pulpit speak out, but it remained silent. The old Calvinistic antagonist of Wesley and Fletcher has gone where good men see eye to eye.

As we sat listening to the evening service of the Church of England, which according to some old regulation is read at the commencement of the exhortation, we thought of a quaint remark of his old age that he had gone through life with one foot on the other, alluding to the fact that the "irregularities"—as some were pleased to call the earnest efforts of Wesley, Whitefield, Hill and others, committed after his ordination as a deacon, had prevented him from receiving full episcopal ordination. The "one boot out" problem, of the use of the Episcopal service in the Independent Church. The lively, earnest manner in which the remainder of the service was conducted, is accounted for we suppose by the "other boot off."

We regret that in some of the London chapels of Rowland Hill's contemporary, Wesley, who in the view of some, was not equally "lame," an abridgment of the same service, improved by the omission of certain repetitions, is still used on Sabbath mornings. We write "regret," for though in the communion of the Church of England are many of the excellent of the earth, and not a few whom we personally esteem and love, and though in her forms of prayer is much to be admired, we can but feel that the Wesleyan and other Churches which have no power to dispense, or purge St. Albus, is cause for real regret. To prove that we are not prompted by prejudice, we will only remind your readers that a son of one of the leading English Wesleyan ministers, and a brother of another equally honored, are to-day in the Church of Rome, one or both having taken the vows of the Church of England in the way. It is not impossible that the use of the bridged form of the Episcopal service in some of the Wesleyan chapels, has led indirectly to some of those fruitless charges of the leading ministers and laymen, by Episcopalians, at which the Wesleyans have quietly, as Washington's slave was wont to remark about his master, "laughed inside."

Often, while travelling on the Southern coast of Nova Scotia, where kind hearts dwell in the neighborhood of granite rocks, we have sought to beguile a weary hour on the road by reading sermons in stone. We lacked a geologist's hammer, and a lively imagination, and therefore failed. One must possess the ocean to feel the force of Shakespeare's idea. In the Canonage, now one of the most "odorous" streets of that noblest of British Cities, Edinburgh, we read an impressive sermon on the power of prayer, and stood before the front of John Knox's house and looked at it, and at the companion picture Holyrood Palace. In the quaint old building lived the stern old Scotch Reformer; in the palace, Mary of Scotland held high revelry. Knox, Mary in the name of his God, sought to free his native land from the fetters of Popery; Mary resisted. Not once nor twice had the Reformer gone from his study dwelling to the audience chamber of the Palace, and by his bold words made Mary learn as she might have feared Satan: Who was successful the world knows. With a slight change, Knox might have sent Mary the message which Savonarola had a reputation bore to Lorenzo de Medici, who urged him to leave Florence, "Tell him that he is the first man in the city, and I am but a poor fish; nevertheless, it is he who has to go from hence, and I will have to stay; tell him that he should repent of his sins, for God has ordained the punishment of his land and his." For so it fell out; Mary's just does not even rest in Scotland; a glance at the relics which remain in rooms in the Palace, awaken a strange, sad interest, while Knox is the man whom above all others his countrymen delight to honor. And why? Because in a quiet room in that house we loved so to look at, the stern man, who never feared the face of mortal had fought out the battle, where every man must fight out the battle of personal as well as national salvation,—on his knees. We shall never hear of the power of prayer without thinking of John Knox's quaint old house in the Canonage.

There is a strange attraction in a crowd of human beings especially when in moments of excitement the veil which hides the feelings of the heart is partially turned aside. The morning we left Queenston Harbor a tender brought out a number of emigrants bound to America. In the crowd were old folks, on their way to join "the children" and rest in a quiet grave in a foreign land, and with these sodate middle age, buoyant youth, and almost unconscious infancy.

Strange country, the Ireland which sends so many wanderers from her green shores to every part of the earth. As we leaned over the upper deck, watching them as with the rude politeness of the sailors they were addressed to by a young Irish Minister whose acquaintance we had made in the hotel at Burslem. The every tone in which he asked if there could be any wrong in a Minister leaving the work in his native country, and following his flock across the sea, seemed to suggest that frequent departures of warm hearted members had left him an Irishman in the Irish Conference with his heart in America. A few calls late from members of our own church for notes of introduction to Ministers of the M. E. Church enabled us to feel a certain sympathy with him.

But Mr. Editor, let me not suppose, from the expression of sympathy, that we intend to visit the States to seek a transfer to a Conference there, or to get some more or less definite offer, to be held as a whip over the heads of the Stationing Committee next summer, if they should put us down for a circuit which our friends, or possibly we ourselves, might consider hardly the thing for men of our ability. We cannot at present see our way clear to take such a step. Here we were brought to a knowledge of the truth; here we were called into the ministry; here we have found kind Christian friends, whose presence would make heaven on earth; here we have seen the good Rutherford said, and while they are in our midst, our Conference have sanctioned to them in the "Minutes, not the name of some active laborer, but the indefinite remark "one to be sent," or "one wanted." We cannot soon think of looking elsewhere.

And further, while some of our people may go elsewhere without identifying themselves with the country in which they are giving their labor as an equivalent for their support, the minister who goes to the same country must become a republican heart and soul, body and bones, or be treated as a deserter. We are not prepared to abjure our loyalty to Britain. We were not a little amused by being told that the members of a certain church talked of having a certain minister from the U. States, and that the minister if hired, intended to "change his principles and come over." The idea of a railway engineer, guided the engine by his hand at one crossing, and

to-day, when we hear a minister speaking of leaving a country where there are so many calls for ministerial labor, for the honor of the Republic, save on account of really poor health, that idea comes back, and we think of a man holding his principles, and we who honest men can hold them—in his face.

We forbear speaking on any other topics. We should not probably have spoken at all if you had not bound us to a promise. We have given you but a glance; we had but a moment to spare, and said as we started "Is it not forty or five weeks in Britain," but the recollections of pleasurable conversations on board the steamer; interesting sights in several of the larger cities of England and Scotland; of profitable hours in the churches, and subsequent meditation for which we have little time at home; and of a happy and interesting Conference, when John Farrar graciously presided, and William Artar with the sweet spirit of the beloved disciple ruled, and Hoarson from France, and Cox from China, and Wharton from Africa, and returned missionaries from many lands, made one feel "the world is our parish," have convinced us that we were not foolish in crossing the ocean as we did.

We are "in harness" again and intend henceforth to mind our own business.
T. W. S.

REV. MR. WELTON ON BAPTISM.

(NO. V.)

MR. EDITOR.—(If an addition should ever be proposed to that series of interesting histories which is supposed to be inaugurated by Burton's Anatomy of Melancholy, and which treat of various subjects, is chiefly valuable for its dark and sombre aspects of our frail humanity, we would suggest as a suitable subject,—"The History of Misrepresentation." To the author of such a future volume, we would commend, with the greatest pleasure, Mr. Welton's pamphlet, as one most invaluable on account of the brilliant illustrations it will afford. And this we do with the more gratification, because, on our first perusal of it, our mind was greatly gratified with the thought that the pamphlet was absolutely of no value at all. To think that so much excellent matter, on which the author had so carefully and laboriously displayed his lack of information, would be a total loss, deeply pains us. "We cannot therefore tell how profound is our gratitude" for as we suddenly read this work in at least one great line of "Misrepresentation," it is unexcelled.