has called you to the ministry? It is your desire to spend your life in this work? Are you willing to preach if the Mission cuts down wages? Do you want want nothing but Christ? Are you yearning after Christian perfection? Have you debts? In reply to the question on salary some replied they had not thought of their salaries; others that they could preach for less if the rest could, or, if need be, do like Paul, labor with their hands and still preach the gospel. Hu Po Mi is very appropriately called "the Paul among these brethren.

Sunday the 20th, at 9 A. M., the love feast was continued and the time mostly given to the brethren speaking the Hinghwa dialect. At 11 a very able discourse was delivered by Sia Sek Ong on the words: "Revenge not yourselves." Sacrament service conducted by Hu Po Ni at 2½ p. m., and a sermon in the evening. The examination of characters and the general business were concluded on Monday, and the "Anti Opium" Anniversary, conducted by Hu Yug Mi, held in the evening. This question takes the place of the temperance question in the home conferences, and the remarks made by the Revs. Li Yu Mi and Yik-Ing-Kwang, were witty and to the point. The latter, by his bright countenance, easy and natural manner, and the almost ceaseless flow of speech, would interest an audience even which did not understand him. "It simply requires a motion of the organs of speech," said our neighbor, for him to bring out those "twist-neck tones." He said in his speech, "The devil might be mistaken for a very affectionate fellow, as he holds servants so fast; and the practice of opium smoking is one of his main holds on the Chinese."

Tuesday morning, at nine, all met once more to receive their appointments, of which they had, with the exception of two cases, not the slightest intimation. Nevertheless all received their appointments in a spirit which would do credit to any American Conference. The interest of the meeting was uninterrupted. The decorum practiced could not be surpassed by such an audience in an enlightened land. All seemed to feel the importance of the occasion, and many spoke of their past errors with tears, and prayed for a rebaptism of the Holy Spirit.

Rev. Ling Ching Ting, the impulsive "Peter" and talented "leader" of God's host, residing on the Island of Laungit, was detained by the wind, and only reached in time to greet his brethren before they started for their homes. All were glad to see this robust, "go ahead" man, for whose welfare many prayers had been made during his absence. May God's blessings attend these brethren this coming year. Who of our Christians in Christian America will remember them, at least once a day, in their closet? We close by adding a summary of the statistics:

Missionaries	5
Assistant Missionaries	5
Native Preachers	81
Members, Probationers, &c., &c.	2,139
Increase over last year	523
Number of Sunday congregations	86
Total of aggregate attendance	1,905
Adults baptized during the year	402
Children " " "	82
Total " " "	484
Members in full connection	931
Probationers	969
Baptized children	239
Money for self support	$537.50
Value of mission property	50,000
Pages printed	2,148,938
Pages circulated	537,235
Girls' Boarding Schools	1
Pupils	32
Day Schools	5
Pupils	97

—*Pittsburg Advocate.*

INDIA AWAKING.

The following is from Rev. J. M. Thoburn, and is dated at Lucknow, India, December 13, 1870: "I have the unspeakable joy of being able to report a gracious revival in Lucknow. As intimated in my last letter to you, we began extra services on the arrival of Brother Taylor from Ceylon, about two weeks ago, and God has remembered us in great mercy. More than fifty have professed conversion, and many are still seeking the Saviour. Twenty-three have united with us on probation, and others propose to do so soon. Our native Church has been wonderfully revived, and the Church of England Mission is also sharing the common blessing. Many of the converts were members of the Church before conversion, which accounts for the disparity between the conversions and the number of probationers received. We feel that the revival thus far is but a preparatory step to fit us for a grand aggressive movement against the kingdom of darkness. Our native preachers are getting the Holy Ghost, and we look for much greater success than what we have so thankfully witnessed.

"The converts are about equally divided between natives and Europeans. Thus far we have had no English speaking members here, but we are now receiving them daily. We invite them to join us, with the distinct understanding that they become co-workers with us in our great work of saving the natives of India. We propose to initiate them into this work from the first, and hope that every Methodist in India may become an earnest worker for Christ.

"For some months past we have maintained a monthly English service at Cawnpore, in connection with the Wesleyan Chaplain of Lucknow. Some of our friends there urge us most importunately to open a more permanent work among them, or at least, to visit them more frequently. Our Wesleyan brother has also been wishing to get his Society to send a missionary there, but there seems little hope of this being done. We have finally told our friends that the only possible way to induce us to go to them is for them to open our way to the natives, and we encourage them to hope that in case they join us heartily in working for the salvation of the natives, we will give them more frequent services. Cawnpore is connected with Lucknow by rail, and we can easily go over on Saturday, P.M., and return on Monday morning. Brother Taylor will probably go there soon, and hold meetings for both natives and Europeans. Eighty miles East of Lucknow is the city of Fyzadad, as large as Cawnpore, and soon to be connected with Lucknow by railway. A similar work can be opened there as soon as we get our full quota missionaries.

The whole body of Methodists in both hemispheres owes a debt of gratitude to Brother Taylor, for his great services in our common cause. Travelling at his own expense, refusing every form of remuneration, carefully avoiding collisions with all parties, and seeking only the souls of men, he goes about among the dark places of the earth, telling of a crucified and risen Jesus, and succeeds in leading many thousands to Christ. We all trust that God will signally own his labors in this land where Satan has so long held his seat.

We very sorely need more missionaries. The prospect of an extensive revival only increases our labor and our responsibility. If we only had one man for each million of population in Oude, we would be happy." January 10, the day before the opening of the India Conference of the Methodist Episcopal Church, Brother Thoburn writes:

"I am thankful to report that the good work of revival still goes on among us; in Lucknow eighty-three have professed conversion, and forty-nine have united with the Church. Others are still seeking the Saviour. In Cawnpore Brother Taylor is still carrying on a good work; twenty have been converted, and the same number have united with our Church. We have thus planted the Methodist banner on the west side the Ganges. In Shahjehanpore, Bareilly, and Budaon about forty been converted during the past month. At Moradabad twenty-two were converted during a recent "ten days'" meeting. God be praised for all these tokens of good!"

Rev. T. S. Johnson, M. D.—From this missionary at Shahjehanpore, India, we have these words; "We have enencouragement in our work; I recently baptized twenty-eight persons, sixteen adults and twelve children. Our schools are promising."

INDIAN MISSION CONFERENCE, OF THE METHODIST EPISCOPAL CHURCH.

The Conference was held in Lucknow, opening on Friday, January 13th. In the absence of Bishops, Rev. J. Waugh, D.D., was elected President, Rev. J. H. Messmore, Secretary. Visitors were present, representing six different missionary societies.

The reports from the several charges were exceedingly encouraging. The revivals of the year exceeded those of any preceding year in the history of the mission. The principle items of statistics are as follows:

	1871.	*Increase.*
Members,	1,067	296
Sunday Schools,	35	1
Scholars,	1,177	61
Boys' Day Schools,	69	—
Girls' Day Schools,	47	—
Total,	113	—
Day Scholars, Boys,	3,369	2,544
Day Scholars Girls,	1,074	938
Total Day scholars,	4,443	3,402

The next Conference was appointed to be held in Moradabad.

Since the above was in type the following additional note from Rev. S. S. Wetherby, comes to hand:

"While we do not report such an increase in figures as we did last year, our native church is in a much better state spiritually than ever before. The attention of the missionaries at present is more particularly directed to the conversion of the souls of those we number among us, and there is deep religious awakening spreading all over our mission. Our native helpers preach now as if commissioned from God and not from man, and the church is daily growing in grace and in the knowledge of Jesus.

"The reader must not think we have ever been recreant in the work of heart or soul conversion; we have not. It must be remembered that the people of India must first be converted from Hindooism and Mohammedanism. Until all trust in the traditions of their fathers is broken, there is no room for faith in Christ. The Church at home has no reason whatever to lose its faith in missions. Methodism will be true to itself all over the world. Wherever its doctrines are faithfully preached and practiced it must succeed. God is true to himself; let us, as a Church, be true to God.

"Our session was one of much spirituality and power. The Sabbath love-feast was indeed a *feast of love*, and I think we all love each other more this year than ever before. I am sure the India missionaries, as a Conference, are the most intelligent, unselfish, faithful and holy men I ever met or expect to meet out of heaven.

"Rev. Wm. Taylor, of California, is now with us. He preached three times before the Conference. Each time unusual manifestation of God's power to save and sanctify attended his efforts. Brother Taylor expects to spend a year with us in our several stations. God is certainly honoring this man's labors in the most wonderful manner. We hope the church will remember us, especially this year, in her prayers. I will write soon again a particular item of Conference business."—*Christian Advocate.*

Obituary.

For the Provincial Wesleyan.

DEAR MR. EDITOR,—Our beloved Brother Turner is gone from us—left the church militant to join the church triumphant. Notwithstanding all that rest, change of air, the kindness of friends, and the unremitted attentions of a devoted wife could do, he gradually sunk, till on Monday, February 27, as the light of a lovely and peaceful morning was breaking upon the earth, the Master called him home.

The kind remembrances you wished me to convey to him were received too late—the ear was deaf to earthly sounds, the eye had ceased to gaze on things around; beholding, however, more glorious sights—and the ear listening to the music of the skies.

I have not time before the mail steamer leaves to prepare an obituary notice worthy of our excellent brother; neither will my emotioned feelings warrant the attempt; and for these reasons, recollecting also that four weeks must elapse before any such notice could be sent, I willingly commit the duty to others who knew him well, when stationed on his last Circuit.

You are well aware that our departed brother was the son of the Rev. George Turner, an honoured member of the British Conference. He was born in the year 1838, I believe, at Halifax, Yorkshire. As a minister's son, he had the privilege of attending Woodhouse Grove School, and greatly profited by his educational advantages. His mind was well cultivated, and ever employed in adding to its own stores, or in imparting unto others.

That one so well qualified by gifts and graces to be useful should be called away, seems mysterious to us who remain; this, however, we know, that it is under the hand of Him who "holdeth the seven stars in His right hand." He Himself abideth for ever.

Our departed brother preached his last sermon in the month of November, 1869, and in the same sanctuary, on Sabbath, October 31, 1870, he joined in his last act of public worship with those to whom, for the space of three years, he had preached all the words of this life.

As his disease progressed, he was sustained by the "same gospel" which he had preached to others; and when all hope of recovery was given up, he was undismayed at the near prospect of death—he firmly believed that "To die would be gain."

In his affliction, as in actual life, God's word was his delight, and his well marked copy bears evidence that it was profitable and precious. For about a month he was confined to his bed, during which time he was unable to say much; but his utterances were of the right kind—full of holy confidence—and designed in some special cases to be a testimony for Christ to win others to the same Rock of Ages. In a certain sense it may truly be said of him, that "he ceased at once to work and live."

We have no doubt of his safety. He has beheld "the King in His beauty," and awaits the day when he shall receive the "crown of righteousness."

His body was committed to the tomb on Wednesday afternoon, March 1st, attended by a very large number of people.

The boys of the Sabbath Schools, accompanied by their officers and teachers, headed the funeral procession, and after Rev. M. Leed had finished the burial service, they sang at the grave the hymn, beginning—

"Hear what the voice," &c.

and this being done, we left the precious duty in the care of Him who said, "I am the resurrection and the life."

May the faithful promises sustain the sorrowing widow and bless fatherless children.

Yours truly,

JAMES DOVE.

Provincial Wesleyan.

WEDNESDAY, MARCH 15, 1871.

REVIVALS.

A week or two ago we gave an account of the Book Concern troubles which have been the cause of much unpleasant excitement among our Methodist Brethren in the United States. Now, we have the pleasure of alluding to an excitement of quite a different character, which largely pervades the numerous congregations of our great sister Church beyond the border. For weeks past, the columns of the Methodist Episcopal Church papers have teemed with intelligence of revivals occurring East, West, North and South throughout the vast field cultivated by Northern United States Methodism. The gracious visitation seems to be very general. The same cheering story of the rich out-pouring of the Divine Spirit and the conversion of souls to God comes from the Churches along the sea-board and on the Central plains, on the slopes of the swelling mountains, and by the waters of the great rivers. These are glad tidings of great joy to many people. They proclaim in language not to be misunderstood by those with whom is the secret of the Lord, that the Lord Jesus is still employing American Methodism as one of His chief instrumentalities in conducting the glorious work of evangelization in the United States. This is a most important and a most delightful fact. It would be sad indeed were its truth not demonstrable by the occurrences referred to. It would be unspeakably sad were the proofs not abounding and convincing that the apparently most powerful denomination in the United States, is probably the most effective in the Divine hand in bringing men to the saving knowledge of the One, True God. Established in the Lord's heritage without accomplishing the Lord's work, Methodism would be but a cumberer of the ground. Were that work not in course of performance, no well founded joy could arise from the survey of almost countless congregations, of a vast membership and of a constantly growing influence in the higher circles of the nation. Methodism might still build its temples, erect its altars and pile its sacrifices—might still endow its Colleges, multiply its seminaries and train a ministry more learned and eloquent than ever before; but its glory would be gone, should the cry of its penitents no longer mount heavenward, and the shout of its ransomed ones be unheard in the skies. Thank God, our great Sister Church beyond the frontier, though not without her trials, is alive with the power and presence of God, and the number of the saved within her communion increases day by day to the glory of the Divine Majesty.

Nor are we without some cheering tokens of the Divine favor within the bounds of our own sphere of labor. Tis true that many portions of the field we cultivate tax the energies of the labourers to the utmost, and are not proving as productive as could be desired. Yet the seed time and the harvest have never wholly failed. Sometimes clouds of blessing have brought to us both the early and the latter rains. The effectual fervent prayers of men among us full of faith and the Holy Ghost, have always availed much before God, and always been signally answered in the revival of God's work upon a larger or lesser scale according to the fertility of the soil and the fitness of the time. Still it is well worth deep and anxious consideration whether revivals among us are as frequent and as extensive as they might be, and therefore ought to be. To secure the gracious results known to us under the general term revival, is not, it is granted our only work; and some men never known specially as revivalists, may be continuously useful both in the work of promoting conversion, and in the task of patiently building up the Church on the sure foundation laid in Zion. It may even be acknowledged that to succeed well in this every day department of Gospel work, is a more difficult achievement, than to triumph occasionally amid the more notable scenes of a conspicuous revival. Too much importance cannot be attached to the earnest, unwearied, persistent performance of this every day work which has for its well defined object the constant glorification of the Redeemer in the salvation of souls. And it is a great misfortune when a Church in its wishes and aims comes to substitute occasional revival for continuous prosperity. These to the Christian Minister seem almost self evident truths.

Nevertheless,, revivals of religion with their unusual displays of Divine power are greatly to be coveted. They are not arbitrary dispensations of the Head of the Church. They have their Divine philosophy, their condition, their principles. It is a truism to say that all seasons, all places and all circumstances are not alike favourable to their occurrence. Yet we feel disposed somewhat confidently to assert that no church aiming with a single eye at revival objects, living in a revival spirit, and judiciously employing revival means can fail to get a revival. Nay let us aim at revival objects in a revival spirit, and we doubt if there will be much trouble about the means. We grow strangely practical when we are in downright earnest in our resolve, and endeavour to attain some end greatly desired by us. But alas! how unlike the revival spirit, how unlike the spirit that animated our Collinses, our John Smiths, our David Stoners, our William Bramwells, our Joseph Bensons, is the spirit of our every day, common place, perfunctory, dyspeptic, but well meaning piety, that can neither digest strong gospel food nor wrestle by the brook till the day-dawn for great gospel blessings. May the Lord revive His work in us all, all! Spirit of burning, come!

J. R. N.

THE PRESIDENT AND MISSIONARY SECRETARIES OF THE CANADIAN METHODIST CHURCH VERSUS THE DOMINION MINISTER OF MILITIA.

It strikes us that the readers of the Wesleyan will not be ill-pleased to have placed in their hands a clear and truthful account of the difficulties which arose last spring and summer between the chief officials of the Canadian Methodist Church and the Dominion Department of Militia. These difficulties have at times during the year excited much attention in Ontario, and they were brought up for consideration a week or two ago in the Dominion Parliament.

To begin at the beginning, last spring after it became certainly known that a military expedition, composed partly of regular troops and partly of volunteers from Ontario and Quebec, would be sent to Fort Garry, it was resolved by the Missionary Committee of the Methodist Canadian Church that if permission could be obtained from the proper Dominion authorities, a Minister of that Church should be appointed to accompany the expedition to act as Chaplain to that portion of the force which desired the ministrations of a clergyman of the Methodist Church. The Committee were prepared to meet the expenses connected with such an appointment out of the Funds at their disposal, justly holding that the work to be done, would be of a completely missionary character.

It was quite natural that this committee should take a deep interest in the welfare of the proposed Red River Expedition. The object intended to be secured by that Expedition was the establishment of the reign of law and order in the North-West. That was an object to which the Committee could not feel indifferent. They represented a large and powerful denomination whose members and adherents felt the liveliest interest in the future of the great British North-West. They had long had their attention more or less occupied with the spiritual condition of the Aboriginal races of that extensive region; and were sustaining at different points in the territory earnest, devoted and successful missionaries. The interest which the Committee felt in the Expedition and in its objects was probably the greater from the fact that one of their agents the Rev. Mr. Young, with whom during the Kingston Conference of 1860, the writer had the pleasure of rooming, was labouring along the Red River and had remained faithfully at his post of duty during the whole period of Riel's reign of terror at Fort Garry. Mr. Young is one of the most valuable men belonging to our sister church in the Upper Provinces. He conducted himself at Winnipeg during the revolutionary troubles there with consummate prudence. He gladdened with his ministrations men whom Riel arrogantly imprisoned; and not in vain, during his last hours offered the consolations of the Gospel to poor Scott whom Riel caused to be foully murdered.

If the Committee naturally felt a deep interest in the welfare of the expedition, they as reasonably expected that their request for permission to send a Chaplain paid by themselves to minister to adherents of their own Church, on the force would be readily granted. At every great military station throughout the British Empire, Methodist Ministers were awarded full permission by the Imperial Military Authorities to take spiritual charge of the Methodist soldiery. There seemed no reason why the Dominion Military Authorities should be less just in such matters than those of the Empire at large, especially when it was remembered that the Methodists of Ontario were relatively in a political point of view, far more powerful than their co-religionists in England.

Accordingly, the Rev. Mr. Punshon, President of the Canadian Conference, and *ex officio* Chairman of the Missionary Committee, and the Secretaries of the Missionary Society, acting in behalf of the Committee transmitted to the Minister of Militia, Sir G. E. Cartier, a joint request for permission to send a Wesleyan chaplain with the expedition to minister to that part of the force that might desire his services. To this request couched in respectful language came a curt reply written on a dirty scrap of paper with Sir George's name at the foot of it, merely stating that the communication had been received. Weeks rolled away and nothing further on the subject was received by Mr. Punshon from the Minister of Militia. But the public was informed through the Gazette that a minister of the Church of England, and a Priest of the Church of Rome, had been appointed to serve with the expedition, one of course, to take religious charge of the Protestant, the other of the Roman Catholic members of the force—both to be paid from the Dominion treasury.

In June, the Canadian Conference met in Toronto, and this matter came up for discussion. It was strongly felt that the treatment meted out to the representatives of the Church who placed themselves in communication with the Minister of Militia, was both uncivil and unjust—uncivil in that the gentlemen in question were not even informed as to whether their request would even come under consideration—unjust in that while two clergymen of other denominations were to be paid from the public funds for attending to those who desired to profit by their services, a Methodist minister was not permitted to attend adherents of his own Church on the force free of charge. The Conference passed three resolutions on the occasion. One characterizing the reply to the request transmitted by their President to the Minister of Militia as "discourteous and insulting." One denouncing that provision of the Manitoba Bill which reserves fourteen hundred thousand acres of land in Manitoba "chiefly to the Priests and co-religionists of Sir George;" the third, providing for the appointment of a large mixed committee to take such action in the matter as might be deemed desirable. The proceedings of Conference created great excitement, and caused much discussion in the upper Province journals. The first resolution did not seem as the matter then stood one whit too strong. The second, however, was utterly unwarrantable. The Conference, carried away by the fiery oratory of the hour, blundered sadly about the half-breed land reserve. But we cannot go into that subject here.

Friends of the Minister of Militia defended him in various ways in the public press. All indignantly denied that any slight had been intended to so eminent a man as Mr. Punshon, or to so influential a body as the Canadian Methodists. Some declared that Mr. Punshon's request had never reached Sir George himself; others dwelt upon the crushing weight of care devolved upon him by the alarming illness of the premier at a critical moment. In good time, Parliament assembled, and at a fitting season, on motion for the introduction of correspondence on the subject between Mr. Punshon and Sir George, that gentleman made explanations in respect to it. The explanations seemed upon the whole satisfactory to Parliament, no slight was intended either to Mr. Punshon or the Methodist Church. There had been numerous applications for chaplaincies to the expedition from gentlemen of various denominations. It had been decided in Council to appoint two, one a Protestant, the other a Roman Catholic. The appointments were made and officially gazetted, which gazetting was thought a sufficient reply to all applications. After the making of these appointments, the matter was entirely in the hands of Gen. Lindsay, with whom the Minister of Militia would not interfere. Sir George had great respect for Mr. Punshon—had satisfactory private correspondence with him after the passage of the resolutions in Conference, and acted upon the principle of rendering even-handed justice to all denominations, and would so act. So the affair ended. Tolerably, but not entirely satisfactory, we think,

J. R. N.

GRAND INTER-PROVINCIAL FESTIVAL AND BAZAAR.

DEAR DR. PICKARD,—Permit me through the columns of the *Wesleyan* to announce to the friends of the Mount Allison Institutions, and particulary to the *Alumnae* of the Ladies' Academy, an important project devised for the purpose of raising funds, to replace the present somewhat unsatisfactory Hot-air Furnaces of the Ladies Academy with new Steam-heating Apparatus, and to make other necessary repairs upon the Building.

The desirability of a better system of heating has been felt for several years, and its necessity has been recently so apparent, that at a full meeting of the Executive Committee of the Board of Trustees held a short time ago it was unanimously decided to take the preliminary steps towards entering upon the work at the close of the present Academic Year, so as to have it accomplished and the building fit for re-occupation at the commencement of the next school year in August.

The whole necessary expenditure will probably amount to about Four Thousand Dollars, and as it is both undesirable and unnecessary to burden the Institution with an additional debt to that amount, it was determined to hold a grand inter-provincial Festival and Bazaar at a suitable time and place during the coming summer.

I am happy to have permission to state that Robert Reed, Esq., of Saint John has most generously placed at our service his magnificent grounds on which to hold this Festival and Bazaar during the Session of the next Conference, which will be about the last of June. The attractions presented by these beautiful grounds, upon which both Nature and Art have lavished countless charms, will of themselves, doubtless, draw hundreds of visitors from all parts of the country. To ministers attending Conference, and to the distinguished delegates expected from Ontario and the U. States, a visit to such a scene will form a pleasing episode to their Conferential labors; while to the hospitable citizens of St. John it will afford a special gratification to have the opportunity of exhibiting to their guests, among the other attractions of their pleasant city, the enchanting scene of the illumination of these grounds at night with numerous Chinese lanterns, as witnessed on former occasions.

Let me appeal, then, earnestly to the friends of this Institutution, throughout Nova Scotia, Prince Edward Island, New Brunswick, Newfoundland and Bermuda, to lose no time in aiding in this important and necessary undertaking. Its financial success depends *chiefly* upon the prompt and energetic action of the ladies who have here received their education in whole or in part, and who, therefore must feel desirous of the continued prosperity and advancement of their *alma mater*. Every one may do something either in making articles for the Bazaar, or in soliciting subscriptions from their friends. The time is limited; only three months are left for preparation, but in that time much may be done if the work be commenced immediately and carried on energetically.

I beg leave to bespeak most respectfully, the hearty and active co-operation of all the Ministers on the different Circuits in aiding this connexional interest. The affair is in no respect of merely local importance. To maintain the standing which the Institution has already secured, and to extend still further its popularity and usefulness, the expenditure must be made, and with a general effort the means may be easily provided.

Yours truly,

J. R. INCH.

Mount Allison, March 10th 1871.

Circuit Intelligence.

FREDERICTON CIRCUIT.

(From the Frederieton Reporter, March 3.)

HOME MISSIONARY SOCIETY.

On last Wednesday evening, Rev. Mr. Currie delivered an exceedingly interesting lecture in the School-room of the Methodist church, on the subject of Wesleyan Missions, and the advisability of establishing, in connection with the Church at Fredericton, a Home Missionary Society.

The history of Methodism is itself the history of a grand mission work, being the birth and nurtnre of Missionary enterprise. Its record in this respect was detailed in the most pleasing yet forcible manner by the Rev. lecturer, who traced from the beginning its providential labors in the old world and the new, its trials, its struggles, its perseverance, and final success; closing with the proud boast that to-day its clergymen by far outnumber those of any other Protestant denomination in Canada, and in a few years would outnumber even the Roman Catholic clergy, while in the United States it claims a membership far in advance of all other religious societies.

Owing to recent action of the last Conference, the motion has become very general for the establishment of Home Missionary Societies, in the various districts throughout the Conference, an idea approved alike by clergy and laity, and it was to encourage and introduce such an organization in connection with the Church at Fredericton, that prompted Mr. Currie to the delivery of the lecture we have thus briefly noticed.

At the close of Mr. Currie's remarks, S. D. McPherson, Esq., briefly and appropriately moved the following Resolutions which were carried unanimously.

Resolved, That this meeting (recognizing the expediency of the action of the last Conference in regard to Home Missions,) hails with pleasure the opportunity of aiding so important an object, by the formation of a Home Missionary Society in connection with this Church, and hereby appoints the following gentlemen a Committee for the ensuing year:—

C. H. B. Fisher,	J. J. Weddall,
T. Harrison, LL. D.,	Isaac K. Long,
A. B. Atherton, M.D.,	A. Lottimer,
James H Ellis,	T. B. Smith,
George Hatt, Jr.,	George Sloat,
Henry Chestnut,	C. A. Sampson,
Wm. Lemont,	W. B. Coulthard,
Wm. Crewdson,	Eldon Carpenter,
Thomas H. Hogg,	William Edgecombe,
J. G. Gill,	George K. Lugrin,
James D. McPherson,	G. F. Fisher,
George H. Simmons.	

And further Resolved, That the Superintendent of the Circuit, for the time being, shall be *ex officio* President of the Society.

And further Resolved, That the said Committee shall elect from their number two Vice-Presidents, a Secretary, and a Treasurer.

A meeting of the Committee will be held shortly, due notice of which will be given.

RIVER PHILIP.—Bro. William Tweedy writes—"The friends at River Philip, and of some of the different localities on this Circuit, made us a donation visit at the Parsonage on the 28th ult. And after spending a very pleasant evening they left us $61 (Dollars) in cash, besides various articles for the Parsonage. In addition to this a few of the Oxford Friends met at the Porsonage on the 10th inst., and added $17.50. Making a total of 78.50

DIGBY CIRCUIT.—A lay Brother writes 6th inst.:—"Bro. Brown has been very busy since New Year's holding special services throughout the Circuit resulting in good. A number of accessions to the Church already and there will be others."

TRURO CIRCUIT.—Bro. Read writes 10th inst.:—Our Congregation at East Mountain has been visited with a gracious outpouring of the Holy Spirit, already thirty persons have sought admission into the Church. Bro. Emsley's labors have largely contributed to this work."

Miscellaneous.

CLIMATE OF THE NEW NORTHWEST.

Harper's Weekly, in a recent interesting article descriptive of the country traversed by the route of the Northern Pacific Railroad, gives the following reasonable explanation of the remarkable mildness of climate and fertility of soil which characterizes the vast region which has come to be known as the New Northwest. That journal says:

The fact of the mildness of the climate which prevails along the belt of the country tributary to the line of the Northern Pacific Railroad, is abundantly established. Nowhere between Lake Superior and Puget Sound is the climate colder than in Minnesota; and this great State is not surpassed as a wheat-producing region, or in healthfulness of atmosphere. Dakota is very similar to Minnesota; and from Dakota westward the climate steadily modifies, until, in Oregon and Washington Territory, there is almost no winter at all aside from a rainy season, as in California. Throughout Dakota, Montana, and Northern Idaho, cattle and horses range out all winter, and in the spring are fat and strong. Records kept by Government Officers at the various military stations on the upper waters of the Missouri show that the average annual temperament for a series of years has been warmer in Central Montana than at Chicago or Albany. This remarkable modification of climate, the existence of which no well-informed person now questions, is due to several natural causes, chief among which are these: First, the country lying between the 44th and and 50th parallels, is lower by some 3,000 feet than the belt lying immediately south. The highest point on the line of the Northern Pacific Road is 3,500 feet lower than the corresponding summit of the Union and Central line. Both the Rocky and the Cascade ranges, were they are crossed by the Northern Pacific route, are broken down to low elevations compared with their height 400 miles southward. This difference in altitude accounts for much of the difference in climate, as four degrees of temperature are usually allowed for each 1,000 feet of elevation. But, second, the warm winds from the South Pacific, which prevail in winter, and (aided by the warm ocean currents corresponding to our Atlantic Gulf Stream), produce the genial climate of our Pacific coast, pass over the low mountain ridges to the north of latitude 44°, and carry their softening effect far inland, giving to Eastern Washington the climate of Virginia, and to Montana the climate of Ohio, without the dampness and chill.

The same cause—the depression of the mountain ranges toward the north—accounts for the abundant rain-fall in nearly all parts of this vast area. The southwest winds, saturated by the evaporation of the tropics, carry the rain-clouds eastward over the continental divide, and distribute their moisture over the "fertile belt" stretching from the mountains to the lakes. Further south the mountains with their greater altitude act as a wall against the warm, moist west winds; hence the cold winters and the aridity of portions of the regions south of Montana and east of the mountains. That the climate of that new Northwest which is now to be opened to settlement, travel, and trade, is such as to make it a congenial home for the migrating millions of Central and Northern Europe, and the crowded portions of our own land, there is no doubt.

THE RED RIVER CHAPLAINCY.

We see by the *Globe* that a lively debate on the chaplaincy business took place in the House of Commons, on Monday evening. Mr. McGill, seconded by Mr. Gibbs, moved for the correspondence between the Cabinet and the Rev. Mr. Punshon on the chaplaincy question. Mr. Cartier denied any personal knowledge of the affair, till he saw it in the papers. He disavowed any intention to treat Mr. Punshon or the Methodist body with any discourtesy. He said that after the appointment of the two chaplains, the matter was with the commanding officer, and not with the Government. Mr. MacDougall argued, that the course of events in Manitoba since, and the subserviency to the Bishop of St. Foniface, proved clearly enough that the reserve of 1,400,000 acres was in the interest of the adherents of the Roman Catholic Church. Mr. Howe defended the Minister of Militia. Sir A. T. Galt, Mr. Gibbs, Mr. MacKenzie, and others, said the correspondence should be produced. Mr. MacKenzie expressed his dissatisfaction with the explanation of the Minister of Militia, and called the attention of the House to the fact that chaplains of two other denominations were sent out by the Government, while the Methodists were not allowed to send a chaplain at their own expense. He believed that if the Minister of Militia had written a letter to the commander of the troops, asking that a Methodist clergyman be allowed to go with the expedition, there would not have been the slightest objection. Mr. McGill's motion was carried. We wonder that the partial action of the Government, in appointing and paying a Roman Catholic priest and a Protestant Episcopal minister, was not questioned and condemned. There has been a great deal too much of this favoritism in the past.—*Christian Guardian.*

THE CURRENCY.

There is not the slightest occasion for the alarm which has been raised against the assimilation of our currency to that of New Brunswick, Quebec, Ontario, and the United States. The measure will not make any one a cent the poorer, except a half a dozen men who do a considerable business in exchange. The loss to these individuals will be a gain to the public. There will be as much gold, silver, and precious paper in the country as before. The only appreciable difference will be that a cent will be worth a very small fraction more than at present, and that our Dollar will be worth as much as the New Brunswick and American gold Dollar. Surely there is nothing appalling in all this

It is arrant nonsense to talk about the change in currency causing a change in the value of Bank Stock and other Stocks. The *number* of dollars which will represent the value will be smaller; but the *value* of each dollar will be larger, so that there is no actual difference in the result.

In these days of intercolonial trade and travel, it is a loss and a nuisance to have a different currency in each of the Provinces. Every one who has gone to St. John or to Montreal for a few days, knows what loss he has to incur on his Nova Scotia notes. The nuisance of different currencies should be abated without unnecessary delay, and we are glad that the Dominion Parliament has grappled with it. Of course, our patriotism would lead us to wish that the other Provinces should be compelled to use the Nova Scotia currency. But we cannot conceal from ourselves the absurdity of expecting that we should have our own way in the face of an overwhelming majority. We cannot truthfully urge the plea that our currency is the same as the "universal currency" spoken of by some financial doctrinaires. It is not the same. When that bright day comes, when all nations count their money in francs or multiples of francs, our great grand children will be so skilled in arithmetic, and so familiar with the clink of the precious metals, that they will have no difficulty in adapting themselves to the new circumstances. Meanwhile let us do what lies straight before us; let us have one currency for this Dominion; and since the Dominion cannot be persuaded to accept the Nova Scotia currency, let us have the next best thing; let Nova Scotia adopt the Dominion currency. It will be a material advantage to bring our currency into agreement with the gold currency of the United States. Thus all America will rejoice in an assimilated currency—with the exception of Newfoundland and Prince Edward Island, which will likely fall into line in a year or two.—*Colonist.*

METHODISM IN AUSTRALIA.

The three Victoria districts have held their meetings during the early part of this month, and our present issue contains very full accounts of their proceedings. The review of the work of the Church which is thus annually taken is always one of interest. On the present occasion, it was natural that some anxiety should have been felt as to the effect which the long and most serious depression in trade, together with the unusual continuance of wet weather, and the unheard of floods in so many parts of the colony, would have had upon the spiritual and financial condition of the Church. Happily, whatever may have been the fears, they are, for the most part, dissipated by the results reported. These show that throughout the colony there is a net increase of three-hundred and forty-four members.

We believe that the prayer of Agur is one which is applicable to communities as well as individuals—"Give me neither poverty nor riches; feed me with food convenient for me." Such a condition of society is that most conducive to spiritual prosperity. We are not therefore, surprised to find that in some parts of the colony there has been a serious loss of members. Still, in the face of a year so trying, the net increase in almost every department of the Church is cause for great encouragement and devout thanksgiving to God.

In addition to the various business which receives consideration at the district meetings, there are two subjects which have received special attention. The first of these is Sunday-schools. Their growing importance and great value is felt each year to an increased degree. It is felt that there should be a closer intimacy between the Sunday-school and the Church; that the former should not be regarded as a mere offshoot of the latter, but an integral part of its organization. To accomplish this, recommendations are made that annually the entire Sunday-school affairs of the circuit should come under consideration in the quarterly meeting; that there should be circuit Sunday-school unions as a part of our regular organization; and one district has recommended that each such Sunday-school union should elect a representative, who should have a seat in the quarterly meeting.

The other subject was that of a "Home Mission and Contingent Fund Society." The necessity of some energetic action in this direction becomes apparent every year. At each annual district meeting, places and neighbourhoods, greatly needing spiritual care, have to be passed because of want of funds. In many of these places sufficient income could be obtained for the maintenance of an unmarried man, but not enough to provide house and additional support for him when married. Now as at the end of their probation—four years—almost all the ministers marry, and are therefore entitled to an additional salary and allowance, it is impossible to maintain these weak circuits unless those which are strong give financial aid. Here our Connexionalism ought to be, and doubtless is, of great service to us; nevertheless, it is a painful fact that, for some years past, while our numbers have increased our Connexional and district funds have diminished. One of two things is inevitable, either that we must abandon much of the ground we now occupy, lessen the number of our ministers, and concentrate our efforts as a Church upon fewer centres, or there must be a vigorous and persistent effort made to raise the necessary funds for maintaining efficiently the weak circuits. Let us resolve to be true to our fathers, our traditions, ourselves, and above all to God and the former alternative will be averted.—*Wesleyan Chronicle, Nov. 19.*