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Provincial Wesleyan.
MONDAY, JANUARY, 19, 1874.
HON. FREDRICK DOUGLAS.

This distinguished orator has a history with which most of us are acquainted, but he is also the representative of great changes to an extent which scarcely occur to our readers. His book has long been before the public, a volume worthy to occupy in America some such place as Kossuth's in the old world. Eloquence in its most sterling phrases has issued from his lips and pen. Nature has endowed him with gifts which she denies to men of royal blood. How he inherits them, is a question for physiologists; but the extraordinary fact that he rose from indigence and obscurity to fame and comparative affluence, in the face of strongly opposing prejudices and amidst diverse social disabilities, is generally accepted in evidence of his mental and moral superiority. The transition with him has been comparatively rapid. This is notably a feature of our lives and institutions in the new world, but a moment's consideration of a few particulars will serve to bring out the fact in its history more clearly.

When Frederick Douglas came into public life one of the principal questions which employed the talents of American statesmen was—What shall we do with our surplus revenue? The country had grown up to maturity without any of the costly commitments which at once distinguished and impoverished the nations of Europe. Without either Army or Fleet it promised to show the world a republic of the genuine kind, whose surplus wealth should be expended for the benefit of the people. After a brief interval we find Americans rather inclined to boast that their national debt is counted by thousands of millions. What Britain accomplished through several centuries, the United States reached at a single stride. To-day there are formidable forces in every principal harbour; powerful ships in every ploughing the seas or roving in the docks; and there is a standing army at least of such dimensions as to form the nucleus of a national guard. How the nation's liabilities are to be kept within the bounds of solvency, is now seriously agitating a portion of the American press.

When Mr. Douglas first looked out upon the world, the distinction between the two races of the United States was universal and complete. He attained to manhood having no hope,—if even the idea ever occurred to him of seeing the coloured race emancipated. His first utterances in the use of that eloquence which has always distinguished him, were drowned in a torrent of invective. That society should yield its claims or bend its inclinations, after Providence had sealed the condition of mankind to the extent of placing four millions in subjection to forty, seemed too ridiculous. Mr. Douglas worked and waited. The thunder of artillery followed the suppressed eloquence of patriots, and discussion waxed warmer and louder day by day. How the four millions changed their relation to the other forty, most of them never knew; but they found themselves revelling in a freedom which seemed to have been brought about by miracle.

It is in his own condition and character, however, that the crowning transformation is to be observed. Honoured by the multitude, feted by the leading men in society, looked up to as a sage and one of nature's noblemen, he can yet look back over a brief life to an early vassalage and misery, whose memories must often fill him with wonder. America has atoned for her indignities to the race from which Douglas sprang. She takes by the hand to-day the man whom she once despised,—listens enraptured to him whom she once laughed to scorn.

What has brought all this to pass? The natural result of our superior civilization, this? No, indeed! Civilization has never of itself frowned upon slavery. The South boasted of its refinement. The force of public opinion? In part, perhaps. But that opinion was itself formed and directed by agents not always visible in the contest,—sometimes denied altogether. A vital gospel, influencing men's minds, and a divine Providence, shaping men's destinies,—these have been at work, and, whether praised or not, our God is the God and friend of Frederick Douglas.

JANUARY 27TH, 1874.—POSTAGE.—We have this day paid for all the Papers sent to subscribers from our office for the Quarter ending 31st Dec. 1873. The amount for the year is in the vicinity of \$500. We have a few words to say upon this subject.

1. As to the Tax itself. The Tax on Newspapers is a great injustice to the people. It is virtually a tax upon the nation's thirst for knowledge. If Publishers who pay for their subscribers had the amount to expend upon their publications, they would certainly improve them to that extent. We are compelled to withhold from our readers five hundred dollars worth of information, because we are taxed with that amount.

2. As to our subscribers. We are the only office publishing a religious paper in Halifax which preys for its subscribers. The others pay only for those going out of the Dominion, which the law requires. Our readers

will therefore remember that the Provincial Wesleyan is really furnished to subscribers at \$1.80 a year, that is we pay for our subscribers into the post office 20 cents each every year. They are also spared the worry of quarterly taxes on their Papers at home. 3. As to the post office. Prepayment saves the post office department a great deal of trouble. Accounts must be made out, correspondence conducted and money transmitted between outlying post offices which collect taxes and the central department. We save them our share of this trouble. We pay them \$500 instead of requiring them to collect it. Besides, one third or at last one-fourth of the postal-tax on newspapers thus levied is lost to the department through inability of post masters to collect. We pay in full. Yet the post office of Halifax coolly turns upon us with a notice that we are prohibited from inserting their advertisements! We never did appropriate their advertisements without direct authority, yet some of the bills for the authorized advertisements are still unpaid.

A STRANGE CASE has been before the courts in Portland, St. John. A young woman avers that she was attacked and ill treated to a frightful extent by a young man armed with a three-bladed knife. Her story seemed so candid that an arrest was made and the accused party tried for the offence. The particulars are singularly like a case which came to the notice of the public in this vicinity some months ago. The sequel in this instance has been instantly on the part of the young woman, and there may be truth in the defence set up by the defendant in St. John, namely, that the accused is under the influence of some mental disturbance. It is a strange hallucination, that of imagining one's self the victim of a wicked scheme and the injured subject of recent villainy; but such notions have led sometimes to results very curious and often painful. Still, the St. John affair may be more real than imaginary, and if so ought to be very severely punished.

HOW NEWS GAINS BY TRAVEL.—Some months ago an interesting communication from Lunenburg revealed to readers of this paper the existence of a man who had seen and heard John Wesley. The intelligence has gone the rounds of the Methodist press, even to California and Australia. Since then it has been coming to the surface in new forms. Recently it appeared in Canada as "the introductory note to an autobiographical scrap by Rev. J. M. C. Fulton," in which shape the New York Advocate reproduces it. There is no saying where it may rest finally.

MR. EDITOR.—Permit me to announce to the readers of the WESLEYAN that any who are desirous of doing good, by the distribution of Tracts, may obtain a supply of those of the British Tract Society of London by making application, personally or by letter, at the Depository of the British American Book and Tract Society. They will be given without charge, except for postage when sent to the country, which must be prepaid, at the rate of one cent for every two copies, or twenty-five cents for one dollar and fifty cents worth of Tracts. If more Tracts are needed, money for postage can be sent at the above rate. God's people have been praying for the outpouring of the Holy Spirit on families and Churches. Let us connect labour with our prayers, in the use of this and other authorized means, that souls may be awakened and led to Christ.

Address, A. McBEAN, Secretary,
133 GRANVILLE STREET, HALIFAX.

Circuit Intelligence.

POWELL, P. E. I.—I am sure that you and your numerous readers will be pleased to learn that we are at Vernon, River, in the midst of a very gracious revival of religion. Several have already been justified by faith, and consequently have peace with God through our Lord Jesus Christ. Our communion rail is not sufficiently large to accommodate the numerous seekers that night after night, present themselves for prayer. The work began in the ordinary services, and has all along been remarkable for the absence of excitement, and for the deep solemnity that pervades the services. I am just now endeavouring to carry into effect the valuable suggestions made by the President in his letter to the Conference, and hope to reap increased gracious results. We have not been cheered so far with any ministerial help beyond that which the circuit supply affords. "The best of all is God with us." Hoping to furnish you further information as this blessed work proceeds, I am yours truly,
WESLEY COLPITS.

HAYLOCK, N. B.—Rev. E. Mills writes Jan. 6: We are in the midst of a glorious revival of religion on this circuit. Many have been converted, and many more are seeking. May it continue.

The friends of Wm. Hayward, Esq., of Canada, will regret to know that he is yet very low. We fear that the severe illness which he received a few weeks ago, resulting in the loss of so much blood, will prove fatal. May he be spared. Bro. H. is our circuit steward.

WALLACE.—The first Sunday in the year was a blessed day in our Church at this village. Several were received into the Church in public service. The Sunday School is working up well, and Mr. Watson's closing year is signally well prospered.

AMHERST.—Watch-night service was well attended, and the occasion one of great interest. There are hopes of blessing and indications that it is not without event now.

St. James, N. B.—Although most of the men are away in the woods, the services are well attended, and many of the meetings are pervaded with a spirit of deep seriousness. Much expectation prevails of good during the winter months.

AVONDALE.—There are drops of blessing. Great expectations are cherished of a plentiful shower. May very soon descend.

St. Stephen, N. B.—Rev. J. A. Clarke, A. M., has been and continues in ill health. We sincerely hope and pray for his speedy recovery. Even a brief cessation of work is missed in the Lord's cause, especially from good men and true.

Correspondence.

CONGREGATIONAL WORSHIP IN NEW YORK CHURCHES.
What singing! What a flood of song! was the first thought in the opening service of Plymouth Church. The organ, the choir and the great congregation all blending into full, triumphant harmony. There was not the linked sweetness, delicate cadence and plastic rendering one has sometimes heard from a quartette choir, but worship, congregational song. The music was sufficiently elevated to meet the requirements of the most fastidious taste, and with the science of song there was thrill and power, and life and holy joy in the ascription of praise.

The power of congregational song was still more manifest on the following Sabbath in the Brooklyn Academy of Music, when Morley Puncheon preached to a splendid congregation, and the singing was led by Philip Phillips, the author of *Hallelujah Songs*. Even more than the unrivalling strain of sacred oratory, and the burning impassioned eloquence, which enchanted and moved the great audience, the hymns of praise and songs of hallowed joy touched the heart, brought tears to the eyes, and became a treasured heavenly possession. In one of the week days, being on Sabbath alluded to as an accession Day. There was to be a special service in Trinity Church, for which elaborate musical preparation was made. The Broadway Church corporation is said to be very wealthy. Trinity Church is said to be the only ecclesiastical edifice on the Western side of the Atlantic in which one has the consciousness of a spell, as if the centuries were rolling past, while walking through its venerable aisles.

"With anxious pillars, massy roof,
And storied windows, richly light,
Casting their dim religious light."

A feeling well understood by those who have visited the grand old Cathedrals of Europe.

That accession service was conducted with consummate skill. There was all the pomp and parade of ritualistic service and all the magnificent that sense or æsthetic and operative taste could demand. But to the simple worshipper, drawing near to God in spirit and in truth, it was petrifying. Elaborate performance was substituted for devotion. There was nothing to move the heart, to lift the vision of faith, or to lift the soul up to God. Only one thing in that whole service seemed to meet the case, the text, the words of the psalm, "Why seek ye the living among the dead?"

If churches only understood the full power of congregational song, they would never allow it to die out, or to be superseded in any respect by any other kind of church service in the earthly sphere. It is the prelude of a nobler, sweeter strain which amid the splendours of eternity.

"The choir where seraph ministrals bow,"
shall, as the ages roll on, sweep the throne of God and the Lamb, before into richer, deeper chords—the *Hallelujah Chorus* of the ransomed church.

It changes this brief notice to worship in New York Churches, ought not to close without some reference to the Brooklyn Tabernacle of which Dewitt Talbot is Pastor. Here was not even a choir, but a powerful organ, formerly of the Boston variety, since destroyed by fire. There were no Psalms, as one might have expected in a Presbyterian Church, but hymns of the heart such as

"Jesus lover of my soul,"
"Nearer my God to Thee."
There were hymns of exalting, adoring faith:—

"O for a thousand tongues to sing,
"All hearts joined in unison."
To hear these time-honoured hymns sung by four thousand people,—sang with voice and volume scarcely to be heard anywhere else, outside of a Yorkshire Methodist congregation, was a glorious treat. Dr. Talbot is thoroughly understood and appreciated throughout the land. His congregational singing as an element of worship, and his influential position is working out a problem for churches of all denominations. Halifax.

P. E. ISLAND.

Recently many articles have appeared in American papers on the decline of Methodism in the large cities. Much valuable statistical information has been given, and the world revisits her earnest, untiring, evangelistic efforts as such as ever. Who is prepared or preparing to take her place? Our just and gracious God, send us aid, because of worldliness, and the non-improvement of our churches, and our members, more efficient agencies in doing His work on earth, none we shall say. But of this we see no intimation from any source.

We think we are just as free from the possession of a bigoted spirit, as any of our brethren, and we desire to give the extent of our decided conviction, that the loss of no one branch of the church of Christ would be more deeply regretted than that of Methodism. Her influence for good on others is generally admitted, though undervalued by some. Methodists are sometimes blamed for an undue love of statistics in reference to church matters. Perhaps they are more attentive to this subject than others. But why? We, of all the denominations, are the most anxious to know the truth, and our church is a great family. It is true, that some of late years have set up for themselves, not however in opposition to the original family, but with the design of adding and carrying out the same principles of individualism, and the same principles of individualism. In order to have discipline, and to avoid partiality, every large organization must have method, and look after details, or confusion will be the result.

Every reader of the Bible knows that there is a book called Numbers. Figures are not all dry and uninteresting. There may be less devotional reading in that book than there is in Deuteronomy, yet it is profoundly interesting. The New Testament is not without statistics. We hear of them on the day of Pentecost, and shortly after an accession of two thousand to the number of believers, making altogether five thousand. It is therefore quite scriptural to give some attention to numbers. The motive, however, stamps the act as right or wrong. David the king once erred grievously in attempting to number Israel. We may also err. Let us not be too much attached with numbers. Yet who can but rejoice when the number of converted souls is increased.

In comparing the early days of Methodism with those of recent days, it is at once seen, that the progress is more rapid of late than it was in former times. Take for illustration P. E. Island. It is now about ninety years since the Rev. Wm. Black paid his first visit to this island. Occasional visits from other preachers were made until 1807, when the first missionary (Mr. Bulpin) was sent to reside among the people. Twenty years after that (1827), we find that there were on the whole island three preachers, and 234 members in society. All the liquor interest is on the side of license, and large numbers in the community who like their glass of wine and beer, though they claim to be on the side of temperance, will favor a license law. To execute any law where a large minority of the community are against it, is exceedingly difficult. Here we are between the two laws in a hard light, and it remains to be seen which will conquer, license or prohibition. I believe the temperance cause, after all, is advancing in the States, and we have reason to believe, that in some way, it will yet triumph in the country.

LITERARY.

The greatest literary enterprise of the day is the publication of a new edition of "Appleton's American Cyclopaedia," entirely re-written by the ablest writers on every subject. It brings down the information to the latest possible dates, and furnish an accurate account of the most recent discoveries in science, of every fresh production in literature, and of the newest inventions in the practical arts; and will give also a succinct and original record of the progress of political and historical events. Its illustrations are very abundant, and are designed to give greater lucidity and force to the explanations of the text, and all branches of science and of natural history, and the most famous and remarkable features of scenery, architecture and art, as well as the various processes of mechanics and manufactures. No pains or expense will be spared to insure accuracy, excellence, and they will be a most welcome and admirable feature of the Cyclopaedia. The work, when completed, will consist of sixteen vols., and will be a library of itself. It is issued in Boston by Messrs. Butler & Fleetswood.

Messrs. Porter & Coates are furnishing the reading public with excellent books. Their political and biographical works are particularly rich and valuable. Among their issues are several of the works of the celebrated Swedish writer, Madame Mancoska Schwartz, including the "Gold and Name," "Birth and Education," "Guilt and Innocence," "The Wife of a Vaiv Man," "The Right of Man," and the "Two Family Mothers." Mrs. Schwartz gives remarkably correct views of life and duty, and such is the spirit and moral tone of her works that they may be read profitably by all classes of readers. Her "The Family Manual" for worship in the family, is introduced by the celebrated Rev. Daniel March, D.D. "Sunday at Home" is a precious volume, by Rev. Wm. Bacon Stevens, D.D., Bishop of the Diocese of Pennsylvania, and is intended for those who are occasionally hindered from attending the House of God. It contains eight sermons by the pious author, which are among the best we recollect to have read for a long time. The publications of this excellent house, by Messrs. Noyes, Holmes & Co., Boston.

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This church, Mr. Editor, repaired by all as a great ornament to the city, and as reflecting much credit upon the public spirit of the Wesleyans of St. John's. It is ornamental Gothic, eighty-four feet by fifty feet, exclusive of towers and porch, and forty-four feet from main floor to ceiling beam, built of stone and brick facing imported from England, and covered with Portland cement. Its cost is about \$25,000, and it will seat about seven hundred persons.

The spectator, viewing the front on George Street, will admire the magnificent window over the chief entrance, of ornate Gothic design, thirty feet by ten feet, and the circular tower at each corner, one of which, containing staircase and bellry, rises to the height of one hundred and four feet. Passing around Buchanan Street, on which it runs, he is struck by the beauty of the windows and the handiwork of the porch forming a main entrance on the side. Looking upwards, he admires greatly the roof, which is finished on the ridge with ornamental iron cresting and finials on towers and gables, and is covered with Trinity Bay slate, interlaced with green slate from the mother country—the two producing a very fine effect. Passing on to the north end, he finds it circular, with hipped roof, for the sake of beauty and to secure what is wanting in Gothic buildings, a good acoustic property—which in this case is excellent. Entering by the side into the lobby of the church, or by either of the staircases, rising eight feet from front entrance, the eye catches with satisfaction the open hammer-beam roof, ceiling on the purlins between the principals, which are oak-stained and varnished and all of which is of best Quebec pine. Then the observer notes the neatly-carved semicircular rostrum in a semicircular recess at the (north) end, supported by a Gothic arch thirty feet high. Above it is a Gothic window, and a book that will be read once and again, and always with profit.

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Cecil.

THE REBUKE REBUKED.—The Pastor of a close communion church took occasion at one of the services during the week of prayer, to call attention to the Catholic spirit manifested by Her Majesty the Queen, in partaking of the Lord's Supper in a Presbyterian Church. This act was declared to be a most telling rebuke to the Ritualistic element in the Protestant Church. As the congregation was retiring, a gentleman quietly remarked that if Her Majesty should visit the city and desire to observe that holy ordinance the church to which the Pastor who addressed us belonged, was not only Protestant one, but that would deny her that privilege.—Com.

The effect has been generally under a license law, that the traffic was thrown open to any and all who may desire to enter into it. As yet, it has been impossible to frame a license law, that would restrain or regulate, to any extent, the sale of intoxicating liquors. The prohibitory law is believed to be the only one that can effectually suppress the liquor traffic, and wherever it has existed and been faithfully executed, it has done its work well, and its results have been all that could have been desired. But the difficulty exists in executing such a law. All the liquor interest is on the side of license, and large numbers in the community who like their glass of wine and beer, though they claim to be on the side of temperance, will favor a license law. To execute any law where a large minority of the community are against it, is exceedingly difficult. Here we are between the two laws in a hard light, and it remains to be seen which will conquer, license or prohibition. I believe the temperance cause, after all, is advancing in the States, and we have reason to believe, that in some way, it will yet triumph in the country.

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'AYE AT IT AND A' AT IT.'

A Scotch minister once remarked that the reason why Methodists were such excellent singers was, because "they were aye at it, and a' at it," which in common English means that they were all and always singing. It is well known that the early Methodists were noted for their hearty and vigorous singing. Methodists in England still possess this characteristic in a high degree, much more so than in Canada and the United States. In this Western continent we are being not only emulated but surpassed by other bodies of Christians in the service of song. If some are inclined to dispute this latter statement they will not deny that there is, nevertheless, ample room for improvement. To secure this, efforts are constantly being made, and perhaps, we may say, with increasing success. Our Hymnology is growing and unrivalled; what is to prevent our singing from being too good? But many of our hymns, and these the most excellent, are practically a dead letter. However suitable to the occasion, however presenting their poetic rhythm and religious fervor, a minister dare announce them in any assembly of worshippers, and then the singing of them is confined chiefly to the choir.

These things ought not so to be. But where does the fault lie, and what is the remedy? We venture to say that not a few are implicated in the guilt of this state of things.

Ministers and people are equally to blame and ought to join in earnest efforts to bring about a reform. We shall not now attempt a discussion of this subject in all its bearings, but content ourselves with one or two questions of a practical nature.

1. How many of our ministers and members make singing an integral part of their family worship?
2. How many of us, as so do, use our hymn-book for the purpose, not singing a hymn here and there because it is more familiar than the rest, but using them all, for with few exceptions all are suitable for such occasions. How else can acquaintance with the hymn-book be cultivated; how else a knowledge of its various meters be acquired. We believe that if singing on such a plan be introduced into our families in connection with morning and evening worship, the number of non-singing members in our churches will rapidly decrease, and an improvement in our congregational singing be effected in an incredibly short space of time. We know of no manual of sacred music better adapted to facilitate such a course as the Canadian Harmonist published in Toronto. As a nomination we have excellent choirs in Halifax, St. John, Fredericton, Charlottetown and other places, but in which they do the congregations unite as one.

As to singing the high praises of God? If any exception be made it must be in favour of Charlotte-town; but even here we think "the former days were better than these." We put down our pen, in hope that our congregations, both ministers and people, will consider improvement in this matter not only desirable, but a positive duty.

NEWFOUNDLAND LETTER.

DEAR MR. EDITOR.—Our beautiful new church, which has been for the last eighteen months in course of erection, was dedicated to the public worship of God on Sabbath, December 14th. Rev. T. Harris, chairman of the Carboneur district, and Rev. James Dove, under whose superintendency the foundation stone was laid, kindly came to our assistance, and by their presence and highly-praised services, did much to render the occasion interesting and profitable.

As the building was very admirable, many (including His Excellency and lady, who had arranged to be present) were unable to attend. The congregations were, notwithstanding, very good, and may could be accommodated with seats in the evening. Brother Harris preached a sermon in the morning from Rev. 26, on the Christian Conflict and Reward. Bro. Dove discoursed on II. Cor. iii. 6; in the afternoon, on the Necessity and Importance of the Work of the Holy Spirit. Both sermons gave great satisfaction, and were listened to with great attention. In the evening the writer presided from II. Chron. iii. 6; his theme being Thanksgiving and Gratulation as suggested by circumstances connected with the dedication of Solomon's Temple and comprising Reasons, Methods and Results. The collections for the day amounted to upwards of one hundred and eighty pounds (\$174). On Monday the preference to a part of the pews realized over four hundred pounds.

This church, Mr. Editor, repaired by all as a great ornament to the city, and as reflecting much credit upon the public spirit of the Wesleyans of St. John's. It is ornamental Gothic, eighty-four feet by fifty feet, exclusive of towers and porch, and forty-four feet from main floor to ceiling beam, built of stone and brick facing imported from England, and covered with Portland cement. Its cost is about \$25,000, and it will seat about seven hundred persons.

The spectator, viewing the front on George Street, will admire the magnificent window over the chief entrance, of ornate Gothic design, thirty feet by ten feet, and the circular tower at each corner, one of which, containing staircase and bellry, rises to the height of one hundred and four feet. Passing around Buchanan Street, on which it runs, he is struck by the beauty of the windows and the handiwork of the porch forming a main entrance on the side. Looking upwards, he admires greatly the roof, which is finished on the ridge with ornamental iron cresting and finials on towers and gables, and is covered with Trinity Bay slate, interlaced with green slate from the mother country—the two producing a very fine effect. Passing on to the north end, he finds it circular, with hipped roof, for the sake of beauty and to secure what is wanting in Gothic buildings, a good acoustic property—which in this case is excellent. Entering by the side into the lobby of the church, or by either of the staircases, rising eight feet from front entrance, the eye catches with satisfaction the open hammer-beam roof, ceiling on the purlins between the principals, which are oak-stained and varnished and all of which is of best Quebec pine. Then the observer notes the neatly-carved semicircular rostrum in a semicircular recess at the (north) end, supported by a Gothic arch thirty feet high. Above it is a Gothic window, and a book that will be read once and again, and always with profit.

Messrs. Robert Carter & Bros. are adding largely to our Biblical literature. "The Argument of the Book of Job Unfolded," by Rev. Wm. Henry Green, D.D., is a work of great value, and should be read by every one desiring a Bible knowledge. "Lyle's Notes on the Gospels" should be in the hands of all Sunday School Teachers and Bible Students; and "Dr. Jacobus' Notes on Exodus" are admirably adapted to the illustration and explanation of the International Series of Sunday School Lessons for the first three months of 1874. "Songs of the Soul," by Rev. Dr. Prime, is a precious work, and will aid minister comfort to multitudes. "The Sacred World," by Dr. Wm. Arnold, should be read by every one desiring a "better world, that is an heavenly."

Miscellaneous.

OUR EXCHANGES.

The *Scientific American* has a most judicious word of counsel on the attention that ought to be given to ventilation and draft of stoves. In this country where life is chiefly spent by women and children in a heated atmosphere, this subject deserves every consideration.—

The noxious effects of carbonic acid and carbonic oxide gas were recently illustrated, in an alarming manner, at Oakland, Pa., at a school near the Susquehanna depot. The school had been in session about two hours in the morning, when, to the astonishment of the teacher, one of her scholars fell to the floor, apparently in a swoon; very soon three or four were in a similar condition; then the number quickly increased to a dozen, all thrown down and unconscious. The teacher, greatly alarmed, dismissed the school, but only a portion of the scholars were able to move from their seats. The windows and doors were thrown open and assistance summoned. The teacher, with the aid of other scholars, dragged out the unconscious ones. A physician came, and after long effort, all were restored to consciousness and recovered, except a few who are still suffering.

It appeared, on examination, that the smoke pipe had been jammed too far into the chimney, causing a stoppage of the draft of the fire, throwing all the daily gases of combustion into the school room. The escape of the children as well as they did it matter for congratulation.

The gases of combustion, chiefly carbonic oxide and carbonic acid, are, when taken in, of a comparatively small quantity, are innocuous, dangerous to life. One hundredth part of carbonic oxide gas in a given volume of air renders such air noxious. Carbonic acid gas is not quite so bad. It may be taken into the stomach without injury. Such water, as everybody knows, is water charged with carbonic acid gas. But when the gas is taken into the lungs, even in small quantities, its effects are injurious. One of the great causes of ill health is the accumulation and retention of the deadly carbonic acid gas in the cellings and apartments in which people live. Too little attention is paid to ventilation. Every one hundred volumes of air discharged from the lungs contain four volumes of carbonic acid gas. Now if air containing one two-hundredth part of the gas is breathed, headache and languor are soon produced. Air that has been once breathed is therefore highly dangerous. The average amount of the gas thrown out by every person is seven cubic feet per hour. A single six foot gas light in a room gives off as much carbonic acid gas as a person in breathing.

The Newfoundland correspondent of the *Toronto Globe* has been contributing a new chapter to our Natural History. Had the letter from which we give an extract appeared in a New York sensational paper, there would have been wide shakings of the head, and contemptuous wrings of the lip among readers of the "Devil-fish" would have been plenty. "Barnacle Bill." But the writer is pretty well known as truthful, learned, scientific. Here is the extract:

I mentioned in my last letter that I had been so fortunate as to obtain a perfect specimen of the Devil-fish. Since then I have had it photographed, and have examined and measured it carefully. It evidently belongs to the gigantic species of cuttle-fish, but is not full grown, being, as I thought, here, about two or three years old. A very promising imp, however, it is. Its body is eight feet in length, and when in the water, must have been at least five feet in circumference. The arms are ten in number, radiating from the head, and in the middle of the central mass is the powerful leek, about three feet in diameter. The eyes are on each side of the central mass, and are four inches in diameter, very dark and beautiful, and surrounded by a white circle. Two of the arms are the longest, and are nearly three inches in diameter, and armed near their broadened extremities with rows of powerful sucking disks, having sharp denticulated edges. The eight arms are each six feet in length, and at the junction with the head are nine inches in circumference, tapering to a fine point, and covered with rows of powerful suckers, all denticulated. Connected with the body, which is but a huge sack or stomach, are two tubes or lungs, one for expelling the inkly fluid, which it manufactures unlimited quantities, and the other for drawing in and expelling the water which it uses for propelling purposes. The water is admitted by valves, and then, when the oxygen is extracted, forcibly expelled through this tube. When driven out with great force, the reaction of the outgoing medium enables the creature to dart backward with great rapidity. It moves forward by the action of its tail. It is certainly one of the most extraordinary monsters ever