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Provincial Wesleyan.

MONDAY, DECEMBER 1, 1874.

CHURCH COLONIZATION.

From information which has reached us indirectly, we are justified in concluding that a fine new church is to be opened within a few days in St. John's N. F.

Experiments have been made in our connection in these Colonies which afford almost positive data on church building enterprise.

Thus, while our time for editorial duties is often limited to those hours in which both body and brain should be in repose, we are thankful to have such promise of co-operation as will make the PROVISIONAL WESLEYAN a Paper of which our ministers and people, (if they cannot speak of it with admiration) shall at least have no cause to be ashamed.

We only ask in return a fair measure of assistance in circulating the Paper. We hope to have several new subscribers from each circuit. Shall we be disappointed?

THE QUESTION OF UNION.—In the New Connection, as reported up to a few days ago in the Evangelical Witness, the following was the state of the poll:—

The returns which have reached the Press office up to the time of going to press give the following exhibit:—

In favor of Union 48 circuits. Adverse to Union 16 circuits.

The Guardian, representing the Wesleyan Methodist Church, has this editorial paragraph:—

It will be gratifying to all, who are anxious to see the present divisions of Canadian Methodism healed, to learn that an overwhelming majority of the Quarterly Meetings whose decisions have been reported, have endorsed the scheme of union with the New Connection Methodists.

On the other side of the line, matters are not more favourable. Hundreds of young people are returning from the States to all parts of Canada. May they find comfort and prosperity at home, and aid in making their own country suited in every way to be the residence of a free, intelligent, and industrious people.

THE TIMES, it is generally felt, are rather oppressive. Business men complain of considerable uncertainty in monetary and commercial transactions, so that there is great hesitancy in trade.

On the other hand much is gained by church colonization,—by erecting new centres of activity and life among growing communities of people.

How is it?—A most perplexing problem to us is the attitude assumed by our Baptist friends at the Evangelical Alliance and in similar gatherings, as compared with their protestations through the Press.

OUR PAPER.—PROSPECTS FOR 1874.

We are preparing to place the PROVISIONAL WESLEYAN for next year among the very best of the Religious Journals. It shall be our aim to meet the principal object designed by the Conference in establishing and sustaining its literary Organ, namely, to inform and instruct our people in the knowledge of all good and important interests connected with the Church and the affairs of the world generally.

Our prospects for English News are such, that, by going to Press usually immediately on the arrival of the British Mail, our readers will have the very latest intelligence from beyond the ocean.

Contributions from the United States, and from Canada—in which we are becoming more particularly interested—will furnish us with regular letters on general and popular subjects.

Our condensed news, market rates, &c. &c., will have increased attention. Every effort will be made to ensure typographical accuracy to the satisfaction of our contributors.

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Circuit Intelligence.

MIDDLE MUSQUODOBOIT HOME MISSIONARY MEETINGS.

Mr. EDITOR.—It was my privilege to be present, and assist Bro. James Tweedie in the above services. Arriving at Laytonville on the 3rd inst., we were welcomed and most hospitably entertained by our much loved friends Mr. and Mrs. Wm. Layton.

Under their roof, we lived over again in memory and conversation, the two years spent upon the circuit, extending from Meagher's Grant to Sheet Harbour. They cover years of much anxiety, and the fruits that were visible comparatively small.

The lines that appeared in your last issue, Mr. Editor, embody personal feelings while looking back upon those happy years, happy and blessed indeed, yet unaccompanied by the large displays of converting power, that God has permitted his ministers sometimes to witness.

The first meeting was held at Higginville. Bro. Tweedie and myself first sat down at the well remembered table of Mr. Josiah Jennings, thence to the schoolhouse, where a good audience listened to those statements of our Home Mission work, which are annually growing in interest.

The next evening nearly twenty miles further down the river, at Meagher's Grant, we addressed another audience. The clear and moonlight glow, as we drove till midnight back to Laytonville, proved to be memory many a long journey in former times. Thursday evening the 6th, there was quite a "gathering of the class" at the parsonage. Bro. Shepherson, fresh from England, had arrived that day.

Bro. Tweedie, in his usual splendid manner, opened up Sheet Harbour and other places, I felt it a very interesting privilege to assist in welcoming the brethren back to the station on that part of the Eastern Shore. At the meeting that evening in Laytonville, Mr. Shepherson gave us an account of his conversion to God, and call to the ministry of Christ in these provinces.

The cause of our young brethren from England, separated from home and friends, and thrust out by Providence into the fields of spiritual toil that lie in British North America, are certainly filled with much interest. May God bless especially our young brother on the Eastern Shore.

The Home Mission Fund is promised this year a good firm support in Musquodoboit. Bro. Tweedie is the great reason for encouragement. He lives in the affections of his people, who love a sound gospel fearlessly preached. Our great excellence, noticed among the others, of your correspondence and selections, Mr. Editor, is brevity.

Allow me to secure this, though I might greatly enlarge, by subscribing myself, I am, Yours very faithfully in Christ, A. STEWART DUBREUIL.

CALEDONIA CIRCUIT.

CALEDONIA, NOV. 20, 1873.

DEAR MR. EDITOR.—From this quiet but interesting Home Mission Station, I send a few words for the columns of the WESLEYAN. After days of darkness and gloom, it has pleased the Lord to visit us in a very gracious manner. For the past three weeks a blessed revival of religion has been in progress here. The arm of the Lord has been bared in the night of the people.

Heads of families have been soundly converted to God, by the preaching of the Gospel. Hundreds of numbers of young people have been brought to God. There has been very little excitement indeed, sometimes there has been the hush of hallowed joy, at others the exultation that follows the bestowment of the Holy Spirit. Christian parents rejoiced to see the answer to their prayers in the conversion of their sons and daughters, and angels have rejoiced over repentant sinners weeding their way to Christ.

Nor has our own church been blest alone, but members of other churches have been graciously welcomed and alien and guests for their efficient services. CALVIN PARKER.

HOME MISSION REPORTS.

(FROM SECRETARY OF HOME MISSIONS.)

MR. EDITOR.—The President of the Conference having transmitted to me a few more letters from our Home Missions, I beg with your permission to give some extracts, which I am sure will be interesting to your readers.

GOLDENVILLE.

Bro. Craig writes October 23:—"I got here all safe. I stayed with Mr. Brettle two or three days; he was exceedingly kind, drove me to Goldenville, and remained there one Sabbath, since which I have been telling of the great work. I have comfortable lodgings; the people are kind, social and agreeable. I enjoy the work very well, though there is not so much Methodism as I expected. The congregations are generally good, and very attentive. We have no class or prayer meetings yet. I am trying to establish a weekly night prayer meeting, and think we will have a class-meeting after a while. . . . By God's grace I am determined to do the best I can, preach the Gospel faithfully, and labor to the best of my ability to establish Methodism, and spread the religion of Jesus Christ among the people."

and the manifestation of the converting power and presence of God among the people.

BRIDGETOWN MISSION.

Bro. Jesse B. Giles, writes Nov. 11:—"I felt very sorry for not sending this report earlier, according to Regulation 7th, page 29, Minutes of Conference, I should say, we had nothing special to communicate. I entered upon the duties of this mission in memory and conversation, the field was, and the responsibility of my situation, seemed to overwhelm me; and for several Sabbaths I could not feel so much at home among my people as I wished, and knew to be necessary in order to success. These feelings have passed away, and I truly love this work, and hope to see great prosperity."

The Bridgetown Circuit is one of earth's beauty spots. Here Providence has scattered a profusion of blessings; beautifying the landscape with the farms and splendid orchards. But above this, scattered here and there, (though not distant) are its churches, silently saying to the traveller that the inhabitants are not unmindful of higher interests. A stranger passing through this circuit proper would ask, "Where is there a more beautiful view of the country?" In answering we would say, it lies on beyond. On either side of this circuit are what we call the North and South Mountains. On the North, we have regular preaching at Young's and Phinney's settlements. Our ministers, in visiting these in their regular rounds, have passed through fearful scenes of action. Tremendous rains had deluged the country, and washed away the houses of the inhabitants, scarcely a whole house being left standing. Thousands of refugees from the surrounding country were crowded about in the streets, amongst whom small-pox and other diseases were making terrible ravages. Mr. Rose was within sight of the battle of Elmina, the result of which was to drive the Ashantees back from the position they had occupied.

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MISCELLANEOUS.

OUR EXCHANGES.

We take this paragraph of sad news from the West Coast of Africa, from the (London) Recorder:—"We have been favoured with an interview with the Rev. Charles Rose, who arrived in London on Wednesday from the Gold Coast of Africa. Mr. Rose brings the sad intelligence of the death of the highly-esteemed General Superintendent of Wesleyan Missions in that district, the Rev. Henry Wharton, which, melancholy event took place at Madeira on the 11th instant. Mr. Wharton had spent more than thirty years in the Wesleyan ministry, twenty-eight years having been spent in Western Africa; and the death of such a veteran at this particular crisis cannot but be felt as a severe bereavement. The overwhelming anxieties of the last few months had brought on such prostration that, after the assurance of British succour had arrived, and the most imminent danger from the Ashantees was considered to have been passed, he set out for Madeira for the benefit of two or three weeks' change. But it was too late; his powers had been overtaxed, and on the day after landing at Funchal he was called to his eternal reward. Mr. Rose states that the missionaries had passed through fearful scenes of action. Tremendous rains had deluged the country, and washed away the houses of the inhabitants, scarcely a whole house being left standing. Thousands of refugees from the surrounding country were crowded about in the streets, amongst whom small-pox and other diseases were making terrible ravages. Mr. Rose was within sight of the battle of Elmina, the result of which was to drive the Ashantees back from the position they had occupied. He himself has suffered severely from fever, the enemy had possession of the greater part of the British protection; that with one or two exceptions all the native chapels in the villages had been burnt down; that the schoolmasters and others had been compelled, together with their neighbors, to come under the protection of the British Castle; that of this very Castle a part had fallen through the effect of the rains; that people were dying in the streets in every direction; and that the whole scene was one of indescribable misery, and of the most imminent peril."

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miscellaneous done to mankind by the introduction of the Bible and Christianity.

"When he paused, I said, 'Mr. Paine, you have spoken in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible; it is their school book, their church is full of Bibles. When a young man leaves his father's house, his mother always, in packing his chest, puts a Bible on the top of his clothes.'"

"He said it was true. I continued: 'You have been in Spain, where the people are destitute of the Bible, and there you can hire a man for a dollar to murder his neighbor, who never gave him any offence.'"

"He assented. You have seen the manufacturing districts of England, where not one man in fifty can read, and you have been in Ireland where the majority never saw the Bible. Now, you know it is an historical fact that in one county in England or Ireland there are many more capital convictions in six months than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the almshouse, State prison, Bridewell or penitentiary of New York."

"Now then, if the Bible were so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, almshouses and penitentiaries are filled with men and women, whose ignorance or belief prevents them from reading the Bible."

"It was now near ten o'clock at night. Paine answered not a word, but, taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another."

That was all the champion of infidelity could say with that argument. And this illustrates what we have often told our readers, that infidelity has nothing with which to answer the argument of a blameless, holy life and a quiet, happy death. Hence the best possible way to answer it is to do justly, love mercy, and walk humbly with God. And before this argument infidelity is obliged to quail and acknowledge itself beaten."

Years ago, when we who are now called old boys were somewhat advanced in their studies and thinking themselves smart, as school boys are apt to do, that frequently visited the home and the orchard and the melon patches of a pious man living not far from the school. This man treated the boys kindly, and always allowed them to help themselves freely of his fruit, and cheerfully entertained them at bedside during such winter evenings as they might be allowed to spend away from school."

These boys, or young gentlemen, as they were pleased to be called, had read the theological works of Mr. Paine and others of that ilk, and were often very free in peddling out their borrowed infidelity in the presence of this pious and worthy man. He rarely said anything in reply, and what he did say was always said in a very quiet, good-humored sort of way."

But after a while things changed. These young men were converted—converted in their heads, their hearts, and their lives. Soon after which they became very uneasy lest they had poisoned the mind of this good man, and as soon as a favorable opportunity occurred they visited him, intending, if possible, to mend the wrong they had done. Old Uncle Toby heard them with patience as they expressed their deep regrets, etc., and then greatly surprised them by calmly informing them that they had done no harm, that he was already a frequent traveler by them; that they were quite capable of understanding that what a steamer is on the water in point of speed and convenience, a railway would be on land. But so great is their dread of change, that if a railway were forced upon the matter, it would be a great advantage and worked free of cost, it is not improbable they would rebel against the innovation. That the official class would oppose permission being given to construct a railway is certain; and probably the shortest way to the desired result is to leave the matter until the pressure from without or from below becomes too strong to withstand. Several attempts which have been made to introduce lines of telegraphic wire have had to be abandoned through the influence of the official class; the last attempt, made between Hong-Kong and Canton, after a formal commencement had been made, has also been objected to by the authorities. In all such matters there is a singular contrast between China and Japan; the latter country being all anxiety to learn and imitate European ways. The real difference, however, is chiefly in the official class of the two countries. In both countries the masses of the people are contented with Western improvements introduced, though not particularly solicitous to learn and imitate the leading and official class are inquisitive, imitative, and anxious to learn; while the same classes in China, their intellect petrified through their system of education, are filled with the pride of ignorance, and obstinately blind to the advantages of change. Sooner or later, however, this obstinacy must yield, and the Mandarin obstructive must either give way to Western improvements or be made to give way themselves."

It is a novelty in good works, as reported and commented upon by the St. Louis Advocate:—"Paid Superintendents for Sunday-schools are the latest Eastern novelty. It appears that men are selected who will give their whole attention to the work, will visit on week days, and find out new scholars, will attend and manage the school and music on Sunday, and do all a superintendent's usual work. It is, as yet, an experiment; if it succeeds, we may expect every large church to have a paid Sunday-school superintendent. There is one objection to it:—Will such a man have the influence over and command the respect of the teachers and children as could one with whom it is solely a labor of love? The first teachers in Sunday-schools were paid for their attendance and services, but in the changed condition of the religious world, whether such a movement as is present will succeed may well be questioned. We will await the result of the experiment with much interest."

The same paper has an article on Paine and religious consistency, which, though somewhat lengthy, our readers will thank us for reproducing:—"NOT WILLING TO ANSWER.—Some years ago a citizen of New York, who had personally known Mr. Thomas Paine, and the avowed opponent of the Bible and Christianity, and who had spent much time in the company of Mr. Paine, especially in the later periods of his life, gave the following account of a conversation with him:—"One evening I found Paine haranguing a company of his disciples on the great

benefit done to mankind by the introduction of the Bible and Christianity. "When he paused, I said, 'Mr. Paine, you have spoken in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible; it is their school book, their church is full of Bibles. When a young man leaves his father's house, his mother always, in packing his chest, puts a Bible on the top of his clothes.'"

"He said it was true. I continued: 'You have been in Spain, where the people are destitute of the Bible, and there you can hire a man for a dollar to murder his neighbor, who never gave him any offence.'"

"He assented. You have seen the manufacturing districts of England, where not one man in fifty can read, and you have been in Ireland where the majority never saw the Bible. Now, you know it is an historical fact that in one county in England or Ireland there are many more capital convictions in six months than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the almshouse, State prison, Bridewell or penitentiary of New York."

"Now then, if the Bible were so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, almshouses and penitentiaries are filled with men and women, whose ignorance or belief prevents them from reading the Bible."

illness, and this, with unblest bread, gave them plenty of phosphorus for train-dollars. These early ministers were never invited out to late suppers, with chicken-salad and doughnuts. Nobody ever embowered sleepers for the night, and the whole frame, prepared for the preacher, a Tea party, with hot waffles, at ten o'clock, made nearly-pampered ministers; but good hours and substantial diet, that furnish nutrients