

ANNUAL LOVE-FEST OF FOOCHOW MISSION.

FIRST SUNDAY, OCT. 13, 1870.

This occasion was no worthy of note in the history of Methodism in China. The services were held in the Tienan (Heavenly Rest) Church at 9 o'clock Sabbath morning, in Foochow city, Rev. Hu Yong Me presiding.

Opened by singing a translation of the hymn "I desire to praise God for his great goodness to me." I have been preaching during the year in Siam, Yew city.

Two years ago there was not one Christian in that city, now we have a flourishing society there. Some of the Christians have died in the faith; others have endured violent persecutions; but still the work goes on.

Persecutions have not hurt us; I want you all to pray for me. Li Cha Me—During the year I have labored on the Ngu Ching Circuit. We had good prosperity, and a few have been added to the Church.

I have been happy in my work, and yet I mourn on account of my own inefficiency. The preacher of the Gospel is like a master workman; the people are like the rough material in his hands from which he is to carve articles for use or beauty.

If the workman is skillful, the articles will be well made and durable. I have asked myself, why is it necessary at times to expel members from the Church? Is not oftentimes because we as preachers are at fault?

We do not instruct the members as we should do. When I think of these things, sometimes I am sad, and the devil tempts me to give up preaching; but hitherto the Lord hath helped me, and I feel ready to devote my whole life to his service.

I want to die as a Christian. So one time while travelling my circuit, it occurred to me that I might be drowned or killed by the robbers; and as I was stranger there, those finding my body would not know that I was a Christian.

So I prepared a little memorandum stating my name, place of birth, and that I am a Christian. This paper I carry constantly on my person, and it is a great satisfaction to me to know that no matter where I may fall, those finding my corpse will discover that I am a Christian and that I die for Jesus.

Pong Tong Hee—I praise God for the light of the Gospel. Once I was blind, but now I see. While travelling my Circuit, I have been greatly blessed and benefited by the letters of teacher Sia, and the quarterly visits of teacher Hu.

The Bible is now a new book to me. I never tire of studying it, and its precepts are a food for my soul. And yet at times my mind becomes careless, and I am disposed to be idle. This fills me with sorrow, and I pray the Holy Spirit to revive me.

I long to imitate the example of the ancient martyrs, and give up all for Christ. Even with my present poor attainments, I find great pleasure in preaching the Gospel. To stay at home is irksome; I am never so happy as when travelling over the hills trying to preach the Gospel and bring sinners to the Saviour.

I want to continue in this work all my life. Pray for me. Ting Mi He—I know that the time is precious, but I trust you will allow me to make just one brief statement. During this annual meeting we have heard a great deal about the subject of self-support, and I am very glad the subject has been introduced.

It is proposed to establish the Church of God in this province, and I am delighted to hear such an announcement. Now I want to help in the erection of this glorious edifice. If I am not fit to be a builder on the walls, I will help to carry the stones for those who are worthy to be builders; and if I am not fit to carry the stones, I can at least gather the stones into heaps for others to carry, for I must do something to aid in this work.

Heung Tak Ch'ong—I have been trying to preach the Gospel during the past year, and have travelled over a considerable extent of country. I often ask myself, "Why is it that people are willing to listen to the preaching of such a poor sinner as I am?" It is all of God. He gives me a mouth and wisdom, and inclines the hearts of the people to receive the message I bring to them.

When this Gospel first came to Foochow I was only a few years old; now it is spreading all over the country, and I am engaged in preaching it. I desire to give myself wholly to this work. Ch'ong Tak Liang—The past year has been a time of trial and anxiety. We have had some success in our circuit, for which I praise God; but the work is difficult, and at times I have felt greatly discouraged.

This annual meeting has been a rich blessing to me. I feel indeed as though I had been blind, and had just obtained my sight. I am now resolved to live or die for Christ. I am unworthy to be a preacher of the Gospel, and at times when I think of what the ancient Christian martyrs suffered, my courage seems to fail. But if God is willing to use the sufferings of my vile body to promote His glory, why should I not rejoice in it? Pray for me that I may endure unto the end.

Tung Tak To—I thank God for the mercies of the past year. We have passed through severe trials, but in the midst of all God has preserved us. A great many persons have heard the Gospel, and some have turned to the Lord. I am very glad that I can preach this Gospel to my fellow-countrymen, and in this service I am willing to lay down my life. The enemy may kill this body, but the soul is beyond his power. I expect to live forever in heaven.

Wong Heung Hei—I have been happy in the service of God during the past year, and rejoice in the privilege of meeting with you this morning. The Gospel is the power of God unto salvation. I want to see it spread all over the country. Pray for me.—Northwestern Advocate.

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Circuit Intelligence.

CANNING CIRCUIT.

MR. EDITOR.—Dear Bro.—We have just held our Home Missionary meeting for this Circuit. The Deputation, Bro. Taylor from Aylesford, and Bro. Pickles from Berwick were promptly in attendance, and rendered good service, in advocating the claims of this important enterprise of our Church.

Like all of the circuits from which we have heard in reference to this subject, we report progress as compared with former years, but not merely by fifty or one hundred per cent, but at least nine times as much as of the previous year. This large increase, we believe was chiefly owing to the fact, that subscriptions, for the first time were taken up, in addition to the usual collection.

From Canning the deputation and the writer proceeded on Wednesday, Feb. 1st, through water, soft snow-drifts and on bare ground in and out of their sleighs to Berwick, a distance of nearly twenty miles. We however felt amply paid for our trouble in seeing such a turn out at Gratton, with immersionist divine, in the hands of the Rev. Mr. Taylor, who has always practiced sprinkling, and make him appear to say; "there is no sprinkling in the Bible, and Baptist principles are true."

It may be proved that, in God's covenant with Abraham, provision was lovingly and graciously made for receiving infants into the visible discipleship of the Church, by its initiatory rite; and it may be proved that Christ did not come to destroy the provisions of the covenant, and never disturbed the existing privileges of infants, and did not close this avenue by which they might be brought to Him; and then, some eminent Baptist divine, in the hands of immersionist Taylor, who has always practiced sprinkling, and make him appear to say; "there is no sprinkling in the Bible, and Baptist principles are true."

Pedobaptists maintain that the truth is to be ascertained by appeal to the Word of God. The Bible alone is the Pedobaptist's authority. For immersionists, however, this plan, so popular with them, of introducing what they call "Pedobaptist testimony," is very convenient. They may find it unsafe to quote from the Bible. It is less perilous, generally, to make some Pedobaptist clergyman appear to say what he never meant to say, than to quote from the Bible.

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ing, and I am thankful to report other churches here are sharing largely in this blessing. The people say there has been no work of this kind, so powerfully affecting the population since the blessed revival in former years during the ministry of the Rev. Mr. Smallwood.

The Rev. Michael Pickles was with us a week, assisting very usefully in this happy work, though his home is on another circuit yet not far from us. The many friends of the venerable superintendent will be glad to hear, he is yet in labors more abundant, although nearly 75 years of age, freely and cheerfully aiding the work of God in surrounding circuits, preaching generally twice and occasionally three times on Sabbath, beside pastoral work, &c.

W. M. C. Feb. 9, 1871.

BLACK HEAD CIRCUIT, N. F. MR. EDITOR.—We are happy to inform you that the Lord has been pleased to favor us by reviving his work in this part of the harvest field.

The more devout of our people perceived the work of the Holy Spirit upon the minds of the unconverted some two months ago, and were cheered to find that those blessed influences were not like the morning cloud and the early dew; but that they bore fruit in an increased seriousness, and closer attention to the preached word.

With the opening of the new year, we held a week of special services which proved to be seasons of grace and sweet delight. After this week of prayer had passed we were induced to continue the services. The congregations were large and deeply interested in the offering up of prayer and praise to the great Head of the Church, who graciously heard us for the bestowment of his saving grace.

As a result of this heavenly visitation the Church has been quickened, backsliders have been reclaimed, and careless sinners converted to God. The work among us did not assume that wild and unmanageable aspect sometimes seen, when a devil mixes "strange fire" with the true, and when mere animal excitement is mistaken by the simple-minded for the operations of the Spirit of God.

Our meetings were conducted with decorum, and were pervaded by the presence of him who directs "all things to be done decently and in order." May the good accomplished be seen after many days. "Glory be to the Father, and to the Son, and to the Holy Spirit." Amen. G. Foskey.

Black Head, Jan. 30, 1871.

HANTS HARBOR, N-F. LAND. DEAR MR. EDITOR.—A very grave question has been asked more than once, more than twice. For these last ten years past, the Methodist of Round Arms, (North and South, and Smith's sound, Trinity Bay North), have been asking for a Wesleyan Minister to reside among them; and shall they ask in vain?

Most every family has its own voice for a Minister, and shall they not be responded to? Shall we have four and five hundred inhabitants left to mourn because the Eastern British American Conference cares not for their souls? The people of those Arms think highly of Wesleyan Ministers and they are not satisfied to be visited by the Hants Harbor Minister two or three times during the year.

Beside these people offer toward the support of a Minister between sixty and seventy pounds a year; a sum considerably larger than is raised in many of our Mission Stations. The people of Round Arms prefer a Wesleyan Minister, to a Minister of any other denomination. There are in the above named places twelve Saw Mills; and the people for the most part of them are in comfortable circumstances, and we think that every Minister who has been stationed in this Circuit, and has visited Round, will bear testimony to their kindness and liberality.

Said a wise man among them a short time since; now is your time to step in. If you do not send us a Minister shortly, one of another profession is ready to give his services. Nay he has already erected a house in the midst of our people; and he only waits the word from the Methodists to do and officiate among them. Why should we lose so large a number of old and tried friends. Remember as at your approaching Conference, said a good and influential person to the writer of this about a short time ago. There are about 50 members of society residing there whose piety is unquestioned; and in some of them the Holy Spirit "dwelleth richly." Say then Mr. Editor is not this a grave question "shall they have a Minister?" THOS. FOX.

January 17th, 1871.

Miscellaneous. CONSTITUTION OF THE HALIFAX AND DARTMOUTH AUXILIARY WESLEYAN HOME MISSION SOCIETY. Adopted January 30th, 1871.

PREAMBLE.—That this Meeting cordially approving of the object which the Home Mission Society of the Conference of Eastern British America, has in view, viz: "the sustentation of the work of God on those more recently occupied fields of labor which may with propriety be regarded as Home Missions, and its extension to destitute portions of territory yet unoccupied"—do hereby resolve to form an Auxiliary Society for the purpose of co-operating with the above, to be called the "Halifax and Dartmouth Auxiliary Home Mission Society."

Joseph Kaye, John Eckerley, S. L. Shannon, R. J. Hart, S. F. Bass, Jarius Hart, E. W. Chipman, E. Lloyd, N. Russell, John Forbes. President—THE ST. J. HALIFAX NORTH CIRCUIT.

Secretary—W. B. McNETT. POSTAL IRREGULARITIES. MR. EDITOR.—For the last three months "The Provincial Wesleyan" (as well as other papers) has been very irregular in its arrival at this place.

We ought to receive your paper by Wednesday's mail, but it is often Friday, and sometimes three or four weeks before the papers come to hand, and then indeed a dirty condition, as to be almost illegible. Happening to be at the Post Office a few days ago, we were shown a parcel of the "Halifax Citizen" directed to "Portuguese Cove" while a bundle of the "Halifax Reporter", due that mail had failed to put in an appearance.

The interests of the "Provincial Wesleyan" are very seriously prejudiced by this carelessness on the part of the clerks in the General Post Office at Halifax. A short time ago a subscriber to your paper told me that he intended to discontinue the paper, alleging as the reason that the paper was often a week and, sometimes a month old before he received it.

As we pay a pretty heavy postal tax upon newspapers now, we have a right to demand regularity from the hands of Post Office Officials. Hoping that these few hints may have their desired effect. I am, yours truly, C. W. DOKRILL. Musquodoboit Harbor, Feb. 11, 1871.

STATISTICS OF THE CLERGY OF CANADA. The following statistics of the clergy in the Dominion of Canada have been compiled from Lovell's forthcoming Directory. In any general summing up of Methodists, the Bible Christians must be reckoned. The different churches are here arranged in order according to their numbers.

(1) ROMAN CATHOLICS: Ontario..... 197 Quebec..... 890 Eastern Provinces..... 188 Total..... 1275

(2) METHODISTS: Wesleyan Methodists..... 287 Eastern Provinces..... 150 Methodist Episcopal..... 190 United Methodist..... 113 Primitive Methodists..... 99 Bible Christians..... 68 British M. E..... 25 Independent M. E..... 11 Total..... 1233

(3) PRESBYTERIANS: Canada Presbyterian..... 350 Presbytery of St. James..... 6 Eastern Provinces..... 111 Church of Scotland..... 188 Total..... 655

(4) CHURCH OF ENGLAND: Ontario..... 326 Quebec..... 156 Eastern Provinces..... 193 Total..... 675

(5) BAPTISTS: Regular Baptists..... 408 Free-will Baptists..... 35 Free Christian..... 27 Total..... 470

(6) OTHER DENOMINATIONS: Congregationalists..... 89 Evangelical Association..... 31 German Lutherans..... 24 Canada Christian Conference..... 24 United Brethren..... 22 New Jerusalem Church..... 7 Christians..... 4 African Baptists..... 4 Jewish Synagogue..... 3 Lutheran..... 3 Unitarians..... 1 Universalists..... 1 African Episcopal..... 1 Total..... 275

GRAND TOTAL..... 4503 It will be seen from the above statement that the evangelistic agency of Methodism in the Dominion is very large. If our array of local preachers be reckoned, we venture to say that Methodism is far in advance of every other church in its facilities for evangelic work. It is reasonable that the whole number of Presbyterian ministers in the Dominion is just one more than the Episcopalians. In the printed tabular statement received from Mr. Lovell the Church of Scotland is not reckoned as Presbyterian, and the Bible Christians are not reckoned as Methodists.—Toronto Guardian.

A SWINDLER IN THE WEST. A correspondent in Annapolis county sends us the following:—"A man of German descent, about five feet ten inches in height, with Auburn colored hair, a full red face with a youthful moustache and imperial, having shaved off his side whiskers to prevent recognition, has been prowling about the county of Annapolis as a pretended fortune seeker for different families, under the assumed name of Miller in one locality and Kent in another, thereby securing his board and extorting what he can by false pretences. Now this rascal, who bears the prominent characteristics of pick-pocket, swindler, impostor and demon, pretends to be a devout Wesleyan, taking an active part in religious meetings of that society by way of introduction, and carries with him a Wesleyan Missionary Report from which he selects his victims upon whom to operate. He has been known to coruscate with parties throughout the Province preparing the way for his villainous practices, and to apprise the public of this impostor that he may be apprehended and assigned a position that his nefarious conduct and Julia like piety merits. He's a wolf in sheep's clothing."

General Intelligence. NOVA SCOTIA LEGISLATURE. On Monday the 6th inst., the House presented the address to the Lieut. Governor in answer to his opening speech. The Standing Committee for the Session were appointed; several petitions were presented and a few bills were introduced. On Tuesday—The Hon. Provincial Secretary laid on the table of the House the Correspondence between the Dominion Government and the Local Executive respecting the new Provincial Building; and at the same time in a long speech, explained and earnestly defended the course which had been pursued by the Government of the Province in regard to this matter. From his speech it would appear that the amount now in dispute is about \$100,000, being the sum expended in finishing the Building after the first of July, 1867—and the interest of

Provincial Wesleyan.

WEDNESDAY, FEBRY 15, 1871.

THE GOTHIC CHURCH ARCHITECTURE MANIA.

The London Watchman of the 4th of January contained a short review of a work entitled Church Design for Congregations. From the Watchman's account of the character of this work we infer that it boldly and convincingly proclaims certain truths relating to the Gothic style of church architecture, that for years past have been unfolding themselves to our apprehension with ever-increasing clearness. These are that while the Gothic architecture is well suited to a form of religious worship that rejoices in picturesque processions beneath high-vaulted roofs, by clustering pillars, through long-drawn aisles, that wraps itself in a dim religious parti-colored light streaming through many-tinted glass, that embodies mysteries in symbols of hidden meaning, and that invests the priesthood in its professed work at the altar with reverence and awe, it is not fitted for those modes of worship that are in harmony with the doctrines of general evangelical Protestantism; and that therefore some style of church building should be adopted for Protestant worship more appropriate for the purpose than is the Gothic system.

In the abstract it must be admitted by every person of taste and cultured sentiment that the finer specimens extant of old Gothic Church Architecture are beautiful exceedingly. Westminster Abbey, York Minster, Strabourgh Cathedral, and very many other stately and ornate Gothic piles can scarcely be surveyed by any one without delight. They are the creations of high genius in art; and they are the expressions of a piety that, how much soever beclouded with overshadowing and chilling superstitions, had yet visions of the King in his beauty afar off, and strove to embody in enduring rock the impressions of its glimpses of things and beings celestial. It is to be hoped that for many generations to come these lovely and majestic fanes may still point their pinnacles and spires to the sky; though one cannot withhold the prayer that they all may speedily resound with the doctrines of the crucified Jesus, the one proper Mediator between God and man.

THE IMMERSIONIST STRONGHOLD.

The Baptist question is now being considerably discussed. It is interesting to notice the style in which the currents of immersionist thought and argument now set. The right arm of immersionist defence, in these times, is the alleged inconsistencies of Pedobaptist divines. The immersionist plan is to name eminent clergymen, whose fame is extensive, and dictated by Ezekiel (xxv) 25. Then they will sprinkle clean water upon you, you shall be clean; and who have regarded the promise as belonging to all believers in Christ, and their children; and then, it is affirmed, that those Pedobaptists have contended that the Holy Scriptures are in direct antagonism to the principles taught and practiced by Pedobaptists, and are in harmony with the principles and teachings of Baptist churches.

The works that have been written, in defence of immersionist dogmas, indulge very largely and emphatically in this species of argumentation. The newspapers published in the interest of the Baptist creed never weary of telling about the "confessions" of the Rev. Dr. This, and the Rev. Dr. That, "the most learned and the most pious Pedobaptist divines;" who during all their ministry received infants into the Church by its initiatory rite, as Christ himself in the existing rite of his day, and who "sprinkled clean water" both in the baptism of believers and of children, and who affirmed that they did those things by Divine authority. Those Pedobaptists are wrongfully made, by the misrepresentations of the immersionists, to "concede" that there is no sprinkling in the Bible, and that children are not included in Christ's gracious covenant and commission. The immersionist pulpit repeats, in its own way and with its own peculiar force, as might be expected, what has been so often reiterated in standard Baptist publications and periodicals, until the opinion must now somewhat extensively prevail among immersionists, that the only ministers of the Gospel of Christ who have any conscientiousness, and any faith in principle, are Baptist ministers.

GREENSPOND MISSION.

DEATH OF BRO DUTTON.

The Wesleyans on the Mission Station at Greenspond, situated on the north side of Bonavista Bay, were wont a few months ago to deplore the absence of a missionary among them. And often during the period of pastoral deprivation to which they were subjected, implored the Divine Head of the Church, to send a minister to the Gospel, who would lead them to the "Lamb of God," and be the instrumental means of saving the souls of men.

Late in the fall of last year they realised their much desired object, and with gratitude to God, joyfully welcomed the arrival of a Brother, whose name was unknown to the writer, and will remain so now, that he has passed away from their midst to join the hosts on high, where the light of the sun is never needed. He has left them behind to mourn his speedy departure from them. Soon after the late Bro. Dutton, had entered upon an arduous work in this Island, as a class-leader, and upon the same above named station, and referred to his new Pastor in terms of the most pleasing and gratifying character, showing that God had honored his labors by a precious soul to him. But how inscrutable are the ways of Him, who is the Judge of all the earth, who only doeth right and cannot do wrong.

On the thirteenth of last month, our Bro., a stranger a strange land, far away from home and relatives, and unknown to most of us, was called away to meet Him, whose it is to say to his creatures at any moment, "It is enough come up higher." Dr. A. Rellon of Bonavista informed me that Bro. D.'s sufferings were of short duration, they are over now for ever, and why do we thus speak? Why? perhaps a sorrowing father, or a weeping loving mother, or distressed brothers and sisters, far away from the resting place of the departed, may derive some consolation from the remarks we have ventured to make concerning their departed relative.

His campaign and warfare for Christ on this side of the Atlantic, were short indeed, it is finished now for ever, and he rests from his labors. The sword of the young warrior is sheathed, and he now carries a victorious palm-branch in the heavenly Fatherland, his armor is laid aside until another shall wear it, and in that country, where lofty statures, pure and holy, in robes of white arrayed, fill the everlasting dwelling, it was a robe whiter far than the snow, his sainted spirit left behind when it snowed aloft to those regions where the wintry blast is never heard, and the chill of night is never felt, so it has been, so it is, so it will be, until what we know not now, or what we know in part, shall be unfolded to us from whose voice will wake the dead throughout the universe, and thus speak the God-man Mediator to His beloved servant John, "I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death." I remain dear sir, yours truly, S. A. Catalina, Jan. 11, 1871.

HILLSBORO CIRCUIT, N. S. DEAR MR. EDITOR.—A very powerful religious movement is going on in our community at this present time. It commenced by prayer. The members of our Church and congregation are participating largely in this blessed work of God through the power of the Holy Spirit. Last evening we had a large and powerful meet-