

SPECIAL NOTICE.

BOOK AGENCY.

The idea of sending out an active canvassing Agent in behalf of our Book-room, and, where it might be desirable, in the interest of the Paper as well, has been long in the minds of our ministers. It is a well-considered one whose means are only excelled by his love for our cause, and his facility for contriving good, practical measures towards its advancement, to put things into shape. He offered a fine bonus to start with, and we have reason to believe that it may have an effect more extended than he imagined.

Since our notice was published, we have received a number of letters from Brethren, Ministers and Lay, who rejoice at the prospect of initiating this movement. We submit a few extracts. As the project certainly originated without any intention of supplanting other agencies, we refrain from publishing remarks which have reached us relative to the Books which are supplied by the Collectors of the British American Book and Tract Society Depository. There is a strong feeling, produced by the opinion that the concern has embarked in classes of literature altogether beyond its province. This has come so distinctly and forcibly to the notice of the excoeterors of the Depository, that they have resolved to cut off its Agency sales every denominational. This would seem to render a Methodist agency all the more necessary, as our Hymns and other publications which were furnished by those Collectors will no longer be in their possession.

"I was much pleased" writes one minister, "to see that traveling Agents were likely to be employed for the sale of our Books. Such a move is certainly in the right direction. Our people complain that Book-Agents do not offer Wesleyan Books," &c. &c. Another says, "The enterprise would doubtless pay, but it did not, where can we find a better investment for our charity than in giving our good Books to the poor?"

DEAR SIR,—I have been pleased to see from the WESLEYAN that our Book Room is likely to employ a Collector. I have been convinced this is greatly needed on our country circuit, for while we find it in some of our well-to-do families, very few of these are Methodist books, to deepen their interest by increasing knowledge of their own church. In many of our S. S. libraries in the country not one specimen of our valuable Methodist biographies and other books can be found, and these libraries are bought in part of Collectors. Such an enterprise would doubtless pay, but it did not, where can we find a better investment for our charity than in giving our good Books to the poor?"

Little York, Charlotte-town, Oct. 20, 1873. REV. J. B. HEMMEON enters this week upon the duties connected with the Agency for our Book-room and the PROVINCIAL WESLEYAN. He will first visit St. John, N. B., and after wards intimate through the WESLEYAN his piece of record each following week.

Hemmeon will avoid any duties specially entrusted to our ministers on their own circuits. He will consult with each superintendent before entering upon his ground, and as our Agency is making an experiment, we specially request that all encouragement be given to him by the WESLEYAN. He will represent us in furnishing to ministers, sabbath schools or families, anything to be found in our Book-room, as far as can be conveniently carried, men will be sent in his possession, and every man will be used which can be employed in the Book-room and Wesleyan Office for his assistance.

THE CANVASS FOR THE WESLEYAN.

We are glad to receive information, justifying the hopes cherished from the beginning, that our Agents continue, as in former years, to bring the advantages of possessing our connoisseur Paper under the notice of our people. With 18,000 families in our Methodist territory, our circulation ought to be quadrupled. There are 15,000 families at least into which the Wesleyan never enters,—and these are in our several congregations. Do our Ministers feel the full force of this fact? Can we hope to educate our people fully in all our history, condition and necessities, without giving them the weekly organ of the Conference?

The statement made recently that the past month had brought us a large addition to the subscription list, must not deceive us. We fear that recent losses will not be repaired by the diligent canvass of several months to come, for many had fallen behind in payments, and patience, application and remonstrance, failed in securing more than a small proportion of them.

In regard to premiums, we have decided to adhere to the ordinary mode of working. Our Ministers have hard work in canvassing and getting, and they deserve the commission and premium also offered them. All extraordinary inducements bring the effect which is sure to follow after spasmodic energy—a reaction and prostration. If the Wesleyan can be recommended on its own merits, let it be pushed forward; if it can only live by periodical excitement, its final balance-sheet may as well be prepared first as last. But every indication as to the present, justifies the belief that our people are loyally in sympathy with their confidential organ.

As an inducement, however, to our Agents, we append with a statement of our usual conditions, a few sterling works which may be obtained by their exertions on behalf of the paper.

The standing Role of Conference is at Agents are entitled to 5 per cent. on all subscriptions collected from old subscribers; and twenty-five per cent. on one-fourth for all subscriptions for new ones, obtained in advance. We offer  
For five new subscribers, One copy of Jackson's Recollections, worth \$2.50  
For ten new subscribers, One copy of Jackson's Recollections, worth \$5.00  
For twenty new subscribers, One copy of Jackson's Recollections, worth \$10.00  
And in the same proportion for any number of subscribers that may be forwarded to us before the 1st of January; premiums to be paid in any book or other material in our

possession, at cash rates. We will forward them promptly, and free of charge. Any books not in our possession will be ordered for premiums when desired.  
The amounts of premiums will be placed to the credit of Agents on their Book accounts if they prefer it.  
Subscribers' names may be forwarded to us as they are obtained, and we will, at their request, keep a list in each case till the canvass is complete.

Provincial Wesleyan.

MONDAY, NOVEMBER 2, 1873.

THE CHURCH OF CHRIST.—AS WE SEEK IT.

To one who has spent most of his mature life in the regular duties of the public ministry, it is delightful in one sense to enjoy an occasional respite. There is luxury in the feeling that one goes to church to sit and learn instead of to stand and teach; to be receptive rather than communicative. In such a condition, reflections crowd upon us which to ordinary persons, accustomed to religious repose, would seldom occur.

Two questions have entered largely into the discussions of the religious press during the short period of our exemption from pastoral responsibility,—the decline of Methodism, and the decline of that of which Methodism is but a branch—Christianity. What are the practical evidences of the one and the other as they present themselves to our observation?

We are in the centre of some 30,000 human beings. As a great railway terminus,—a port of call for ships from all parts of the world,—we are open to every influence and antagonism which operates upon and against the human mind. Does the evil predominate? Is religion passing out of fashion? Must Christianity really contemplate with sadness a grave without a resurrection?

As to the external evidences. It must be acknowledged that superabounding temptations exist as never heretofore, to engender among our people worldliness and selfishness. Yet what are the facts? Some ten or fifteen different religious schemes are before the public, and though several of these are rather general than denominational, while a support is accorded to all, a few of the most prominent are obtaining a princely consideration. Nor is this benevolence merely local. Ministers amongst ourselves are handsomely paid; yet from Protestant churches money is bestowed liberally for foreign enterprise, and Roman Catholics are by no means forgetting his Holiness the Pope! Christianity has a hold upon the hearts and purses of the population. Talented, active, devoted men, principally young, are increasing by hundreds. New organizations for moral, mental and spiritual improvement, and for the recovery of sinful beings, are coming into existence perpetually. With our prominent laymen religion is no pretence. We have come upon them abruptly, in business and benevolent relations, and our confidence is confirmed in their christian consistency and fidelity. To the honor of the Master we assert it,—not all the hurry of commerce or the temptation of gain can crowd Christ out of the counting-house. When we find men whose names are equal to a Bank for business stability, whose credit is good for any amount, within almost any limits, giving an hour in the busiest time of the busiest day to the recovery of the fallen or the encouragement of the despondent, we feel safe in giving this testimony. Those who move within a limited and monotonous sphere may see no religious revival; we see it, and rejoice over it every day.

The number of churches in this city according to the population, is something extraordinary. And though they are multiplying perpetually, the necessities of the congregations are not fully met. A good pew is difficult to obtain in the fine structures which adorn almost every street. Sanctuaries are generally full,—some of them crowded, the attraction being those ordinarily existing in the christian economy. It is true our preachers are, perhaps, superior in their earnestness, directness of aim, religious enthusiasm, and broad honest catholicity. Few strains of eloquence one may hear every Sabbath, but he must hear it in the same connection with pointed, practical, fundamental truths. The mind is provided for,—the heart and conscience are besieged and boldly summoned to surrender.

These are the evidences which present themselves to our notice. Either we are a specially favored people,—and unique in our religious dispositions and social relations, or the cause of truth and righteousness is gaining a firmer hold upon the human heart, and elevating the world slowly but positively towards its millennial alway.

THE ALLIANCE.—ITS PROGRAMME.—Several American papers are reviewing with a little surprise, the Alliance arrangements. There is but one opinion as to the tone of the services, they were elevating and inspiring to every Christian. The principal addresses were far beyond the ordinary in style, spirit and effect. But it is asked whether a representation more general and fair of the several churches might not have resulted equally well. One or two of the Christian bodies monopolized the opportunities of public address. There can be no doubt that this was occasioned by want of forethought, and future sessions both of the United Alliance and the various branches of the Alliance should be conducted.

To ourselves, there has been, all through the reports, something anomalous. In St. Paul's Methodist Episcopal Church, for instance, several services were conducted. The Pastor's name—Rev. G. Foss, D.D.—never appears in the detailed description of the services, yet Foss is a very able man, and has been honored repeatedly by the church of which he is a distinguished ornament. In East New York, Methodism has a representative, whose finished eloquence has

charmed and captivated great audiences, whose fervency has often stirred assemblies with extraordinary effect. Mr. Chapman would have sustained a fine reputation for learning and oratorical power. Bishop Simpson did not speak. The cause can only be master of surmise, but his absence was a severe disappointment to a large number of strangers. Altogether, Methodism, as one of the great religious bodies, made but a small figure at the Alliance, and other churches have the same tale, though that does not place the wisdom of the Executive Committee in any better light.

THE DELEGATES TO THE ALLIANCE addressed public gatherings in St. Matthew's on Tuesday night of last week and in Brunswick Street on Thursday night. We were prevented from attending the former; but the city for some days was full of congratulations and joy at the result. It was unanimously felt, and very gratefully by all good people, that our delegates not only brought away the fire of that memorable Alliance Convention, but also were the means of distributing the holy inducement. The blessed feeling at this moment in Halifax is so perceptible that every hope is cherished for immediate results among the unconverted.

Mr. Reed particularly distinguished himself on Tuesday evening by his graphic portrayal of the Alliance celebrities. Mr. Lathern equalled,—and this is something to say of his speech—the representations given in his inimitable letters. Rev. Geo. Hill was animated, fraternal in the highest degree, and eloquent. This is the public report.

On Thursday evening, Brunswick Street, spacious as it is, was densely packed. From the commencement there was a blessed spiritual atmosphere. Mr. Hill led the large assembly in repeating the Apostles' Creed and the Lord's Prayer. Mr. Murray of the Presbyterian Witness gave a succinct account of the rise and progress of the Alliance. Rev. Mr. Saunders, (Baptist) told of the effects produced by the Alliance gathering both in New York and other cities he had visited. Several most impressive incidents he related, such as that of 30 Foreign Missionaries, the converts of Christianity in many instances, singing, at a Missionary Meeting, a fine old hymn, such in his own language, to the good old Coronation Tune. Rev. Geo. Grant followed with a contrast between the Alliance and the Ecumenical Council. He spoke for nearly an hour, and in elaborating the thought of the Alliance superiority in regard to its two great fundamental principles—the supremacy of the scriptures and freedom of conscience—he appeared to find animation. During twenty minutes particularly, he quite equalled anything we have heard on either side of the ocean. J. B. Morrow, Esq. addressed with great earnestness the young men. Mr. Forrest (Pres.) gave an animated address for fifteen minutes, when Mr. Reed closed with an appeal to the unconverted, so touching, tender, impressive that great good must have resulted. Altogether it was an extraordinary meeting.

PRESS ASSOCIATION.—A meeting of those constituting, or intending to constitute, such an association, is summoned to meet in Truro on Thursday, Nov. 13th. There are several very strong reasons in our estimation to justify this gathering. There are combinations energetically endeavoring to control the press for mercenary purposes. Those kindly sympathies which grow out of intercourse and cooperation are sure to issue from this meeting, and they will aid in making the press more influential. We have a fine country and a hopeful destiny; let the press materially contribute to the accomplishment of our highest aims. It will afford us pleasure to meet our brethren of the fourth estate at the time appointed.

CHURCH OPENING.—WESTVILLE. Our church was opened on the 19th inst. The early morning prayer meeting, though not largely attended, was with those present a "season of grace and sweet delight." The dedicatory sermon was preached by the President, from Gen. xxviii. 17. It opened up to us this scripture, it was increasingly felt that we were in the "house of God," and to not a few it was a truth the "gate of heaven." The hopes of the worshippers were realized, their earnest prayers answered, for God by His word and presence consecrated the building and indicated His acceptance of their offering.

In the afternoon, the Rev. R. Cumming, of New Glasgow, preached from 2 Thes. iii. 1. His sermon was one unfolding of the progress and triumphs of the Gospel, and all earnest, scriptural and spiritual discourse.

In the evening the church was insufficient for the accommodation of those who sought admission. Bro. Brown from Pictou was with us, and discoursed upon Titus ii. 14. His sermon was well fitted to stimulate all to higher attainments in holiness of heart and life. The services of the day concluded with a social religious service in which prayer, praise and testimony were happily blended. We have purposely refrained from giving any outline of the excellent sermons delivered. They were in harmony with the occasion, and good in their effects upon many minds. The best of all was "God was with us."

Correspondence.

A NEW BOOK RECOMMENDED.

In these days, when our book stores are filled with cheap novels which any book seller, with the most moderate pretensions to religion, ought to be ashamed to offer for sale, and unwilling to take the responsibility of introducing into a family, it is refreshing to meet such a work as that which has recently been written by Mrs. Alexander Ross, with the title of "The Legend of the Grand Gordons." Mrs. Ross has already gained for herself a reputation as the author of "Violet Keith," &c. The work before us bids fair to become more popular than either of the others. The style is clear and vigorous, rising sometimes into the sublime, but always animated and free. There is, perhaps, a lack of incident in the story; yet never a lack of interest. We are disposed to think that the character of Percy has been drawn too dark and fend-like, and

that Miss St. Clara is disposed at times to be a little cynical. Yet these blemishes will, to the general reader, only give more plausibility to the volume.  
Mrs. Ross is not afraid to make her characters speak out their religious sentiments; and she has no ill-natured taunts or sneers to throw at religion or religious people or things. She never ignores the fact that religion is the real source of that true nobility of mind and character which are the basis of all creeds, and in every Christian country, and nowhere more conspicuous than amongst the peasantry of Scotland.

We hope this book will have, what it deserves, a large sale. It is admirably got up, and does credit to its publishers, who have spared no pains to give it an attractive appearance. We welcome the volume to a place in the growing literature of our country—a place beside the works of Mrs. Moody and others of Canadian reputation.

Circuit Intelligence.

CORNWALL AND LITTLE YORK CIRCUIT.

The Home Missionary Meetings for this extensive circuit have all been held, according to announcement in the WESLEYAN, with one exception. Nine meetings were held during the two weeks, ending on the 10th October; every evening but one being perhaps a failure. Not many circuits in the conference can speak of ten places for holding missionary meetings. And only three have raised more for Home Missions than this. We joined this year to retain the position already gained, and perhaps advanced little. This circuit has not raised more than it ought, but many others have not yet done their duty. Our meetings were interesting and some of them very profitable as means of grace. It is more blessed to give than to receive, missionary meetings being the seasons of peculiar delight. And such they are to those who attend them in the right spirit.

We were assisted in the meetings by Bro. Jost, whose health has greatly improved since Conference. Only ten years have elapsed since he had charge of this circuit, and having been not only a faithful preacher, but a diligent visitor the people hailed his presence and speeches with delight. Bro. Penna's pleasing eloquence fairly fascinated the audiences. Some of those recently imported Englishmen are rather small in stature, but they seem to have large souls. We are glad they have come, and hope more will follow them. Two youthful Brethren from Charlottetown, Butcher and Heard also rendered us valuable assistance. And last, though not least, we were indebted to the Rev. Mr. Cumming, of the Cornwall circuit. I need not inform your readers that Bro. Cooperwhite always does his work well.

With gratitude to God we report some cheering signs of prosperity on this circuit, at least in one locality—pleasant grove, formerly called Tremor, but now the word began in the midst of harvest, and without any special meetings. Some six or eight persons have turned from sin to God, and profess to have found the pearl of great price. Last Sabbath I baptised, with not in water, three happy adult believers.

Many seen awakened, and on the point of giving their hearts to God.  
We hold only one service a week additional to the ordinary meetings. Probably we shall soon have some special services.  
One faithful servant of Satan for many years, has espoused the cause of Jesus, and the enemy seems very angry, almost throws him down when he is entering paths of duty. A still more aged one, recently an opponent of religion, has just found the Saviour.

G. O. HURSTIS.

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good cause were ably advocated by our good Bathurst brother, the Rev. C. H. Esley, A. M., for your two excellent articles. Presbyterians brethren of Chatham, Rev. W. Wilson, of St. Andrew's, and Rev. J. Allan, of St. John's; and by our earnest Baptist brethren of Newcastle, Rev. Mr. Coleman. It is a good thing for ministers to stand shoulder to shoulder, not only in meetings of the Evangelical Alliance, but also on the Missionary platform, at least so we found it.

J. WATERHOUSE.

ST. JOHN'S, Nfld., MISSIONARY MEETING.

According to previous announcement, two sermons were preached last Sabbath in the Wesleyan Church, in connection with the usual anniversary services of the Wesleyan Auxiliary Missionary Society of the St. John's circuit, one in the morning by the Deputation, Rev. George Forsey, of Barin, who delivered a very excellent discourse on Isaiah vi. 5, and the other in the evening by Rev. Moses Harvey, who with characteristic ability, addressed the congregation from Matthew xxvi. 8.

On Tuesday evening was held the accustomed Missionary Meeting, which was presided over by the Hon. N. Stabb, who graced the chair, in a neat speech in which he paid a tribute of respect to the zeal and piety which have characterized the promoters and supporters of the Wesleyan Missionary Society since its commencement. "Second to none," he said, "its Missionaries are laboring in every part of the world where the gospel is preached." The report which was characterized by the Rev. J. Pascoe, gave a lucid and comprehensive view of the operations of the Society throughout the world; and showed an increase of £3,324 17s. 4d. st. in the receipts for the year, and a total amount of £16,910 12s. 5d. stg.

The 1st Resolution, viz.—That the Report, of which an abstract has been read, be adopted and circulated, and that the success of the Wesleyan Missionary Society be deemed a just cause for our gratitude to God for what He has accomplished through its instrumentality." was moved by the Rev. G. Forsey, in a very able and elaborate speech, remarkable for thought, power and pathos, and seconded by Mr. Henry J. B. Woods, who did himself credit by the thoughts he had advanced.

The 2nd Resolution—"That this Meeting, while gladly recognizing all true efforts of civilization, and every agency that promotes the good of men, is profoundly impressed with the conviction that it is a duty of paramount importance to obey the Divine command, 'Go ye and preach the Gospel to every creature.'" was moved by the Rev. Mr. Forsey, in a very able and elaborate speech, remarkable for thought, power and pathos, and seconded by Mr. Henry J. B. Woods, who did himself credit by the thoughts he had advanced.

The 3rd Resolution—"That the propriety of the Report Society is a pleasing evidence that the Providential opening throughout the world for preaching 'Christ and Him crucified,' are being justly interpreted by its friends as an imperative call for increased prayer and effort," was briefly moved by Stephen Kendall, Esq., and seconded by Rev. G. Forsey, who expatiated on his theme with a glow of spirit showing deep interest in the promulgation of the gospel and cited from evidence in favor of christian missions given by Lord Napier at a meeting recently held in London, England.

The 4th and last Resolution—"That the thanks of this Meeting be presented to the Lady, and Juvenile Collectors, for their indefatigable and very successful services last year, and that they be requested to act in the same capacity for the present year," was moved by Mr. George Steer, and seconded by the Rev. Mr. Harvey. The former speaker on this occasion, made his debut on the Missionary platform, and if his maiden speech may be regarded as an indication of the future, we may expect valuable assistance from him at coming Missionary Meetings. His address to the Ladies was very graceful, and his advice to the Juveniles sympathetic and encouraging.

The Meeting throughout was marked by a spirit of earnestness worthy of the occasion. The hymns sung at intervals greatly enlivened the whole, and reflected much credit on the choir.

The Collections at these Services amounted to £22 3s 8d, currency.—Com. to Courier.

Miscellaneous.

SUNDAY SERVICES.

RELIGION AND DEMOCRACY.

The Boston Evening Transcript, has this reference to Dr. McKown in that city:—Rev. A. McKown, D. D., of the Harvard Street Methodist Church, Cambridgeport, preached yesterday morning on "Religion and Democracy," from Deuteronomy, xxviii. 1. He spoke, in opening of the great love Americans have for their country, of the proofs they have given of it; and said that the dangers to the republic were from wealth, from freedom itself, and then sanctified knowledge. He announced as his theme the paradox, that the highest type of religion is attainable only in a pure democracy, and yet that a democracy is unfavourable to religion. An essential element of religion was voluntarism, which found its fullest expression only in a free nation like ours. No priest drove us to the confessional. No State church authority required our attendance on public worship. It was not necessary here for a man to belong to the church in order to hold office.

The greater intelligence and prosperity of free nations were also spoken of as conditions of the highest type of religion. But especially the greater the freedom from restraint, the more exposed the situation, the greater the temptation to go astray, the higher the religious life possible. A free nation religious—giving itself understandingly to the worship of the Heavenly Father—gives to the world an example, which the speakers idea of the millennium. In arguing the second point—that a democracy is unfavourable to religion—he asked, Is there always great danger that its liberty will degenerate into licentiousness? Is that its peculiar exposure? Does the spirit of proud defiance, which democracy refuse to submit to any human laws except such as are of their own imposing, naturally tend to lead them to flout all authority higher than themselves? Is not the very idea of self government taken in its widest sense, anti-religious? 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