for if you go down the stairs in silence, you are lost. There are a hundred slight things which you may say at this time, such as, "It seems to me that the oldfashioned practice of offering a lady your hand to lead her down to dinner was much more courteous and graceful than our modern way of proceeding:" or you may say, "I think I saw you in the Park to-day when I passed through at about six o'clock." Some trifle of this sort,—it would be intolerably wasteful to use anything of more value at such a time—will do perfectly. Something must be said at starting, that is the essential. After that you will go on as well as you can. And besides talking yourself, it must be your constant endeavour to "draw out" to the very utmost the persons by whom you find yourself surrounded. If you see one of your guests sitting silent, either from natural diffidence, or because he has fallen among strangers or any other cause, it is your duty to look after him immediately, addressing your conversation to him, or in some other way giving him a chance of emerging from his present state of eclipse. A man owes something of attention, and of protection, to every person whom he asks to his table, and it devolves on him unquestionably. If he sees one of his guests unlawfully put upon, or ill-used by a fellow-guest, or reduced to silence by another's loudness and disabled thereby from doing himself any sort of conversational justice, to interpose and come to the rescue without delay. There is no doubt that much may be done in this and in other ways by a dexterous host towards making the party at which he presides a successful one. Sydney Smith—by all accounts a great master of our art—seems to have excelled in this way "There is one talent," he says himself, "I think I have to a remarkable degree; there are substances in nature called amalgams, whose property is to combine incongruous materials; now I am a moral amalgam, and have a peculiar talent for mixing up human materials in society, however repellent their natures." "And certainly," adds his biographer," "I have seen a party, composed of materials as ill-sorted as the individuals of the happy family in Trafalgar-square, drawn out and attracted together by the charm of his manner, till at last you would have believed they had been born for each other." And these functions, which develve upon the giver of an entertainment, need to be performed with the utmost tact and delicacy. It is very easy to make some fatal mistake in a matter of this kind. If when you see, as described above, a diffident man sitting speechless at table, you make a sudden assault, even of the most friendly kind, upon him, rallying him upon his silence, or urging him to relate some experience which he has recently passed through, or to tell some story for which he is celebrated—if you deal thus riotously with him, I say, it is ten to one that you will simply frighten him out of his wits, and make him more reserved than he was before.—*Cornhill Magazine.*

Obituary.

MRS. ELIZABETH WIGGINTON, CRAPAUD, P. E. I.

Died, at Crapaud, on the Bedeque Circuit, on the 31st March, 1868, Mrs. Elizabeth Wigginton, wife of George Wigginton, Esq., in the 71st year of her age. The deceased was born in Yorkshire, England, and being there married to Mr. Wigginton, emigrated to this Island in the year 1817.

At a very early age, she was the subject of serious religious impressions, and deeply felt her need of a change of heart. Being a constant attendant on the means of grace among the Wesleyans, she was encouraged in her youthful aspirations to seek the Saviour; and she soon found him whom she desired to love. From the note of her admittance on trial (which now lies before me), and signed by the Rev. Joseph Meek, superintendent of the Pocklington Circuit; she was received into the Church in Dec., 1809. At the time of her conversion to God, there was not one young female in the church in whom she might have found a companion; and fears were entertained that she being so young (being only about 10 years of age) that she would be discouraged, but having given her heart to Jesus, and trusting in him, she held on her way, increasing in piety and devotedness to God.

For many years after the family arrived on this Island, our Sister's path was rough and thorny. Many were the privations she was called to suffer, partly arising from straitened circumstances, and partly from the peculiar position of those who locate on wilderness lands, and who earn their bread by subduing the forest. Since then Divine Providence smiled upon the united efforts of herself and her husband, and increased their worldly substance. Like the venerable Patriarch they could say, "with my staff I passed over this brook, and now I am become two bands." In her house the preachers always found a welcome and a home, and many of these messengers of the churches will remember with gratitude her unwearied efforts for their comfort.

Fifty years ago, it was to these Settlements, a day of feeble things. At that time we had no place of worship in Crapaud, but our dear departed sister lived to see better days. Well do I remember her exultant exclamation, when the first little log chapel was completed, and more especially so, when the building was superseded by one more respectable and more commodious. It was always a matter of rejoicing to her to see the cause of God prosper. Her soul was all alive, when sinners were being awakened and converted to God; and many were the prayers presented to her heavenly father for the building up of the Church, and the salvation of souls.—Her family were the special objects of her prayers, her tears and her solicitude; and those parental efforts put forth for the spiritual welfare of her children have been owned and blessed of God. Some of her children she has left filling her place in the Church; while others have passed the gulf of death, and have safely entered the promised land, and I doubt not will hail her welcome to her home in heaven. Within the last few months, death has been doing his work among the members of her family. Her dear son, Thomas Wigginton, by a sudden casualty was removed to the spirit world, dying in the full triumph of faith. Since his death, his afflicted widow has been called to resign to the cold embrace of death two lovely youths; but thank God not without hope for those that sleep in Jesus shall God bring with him; and now the aged mother has followed them, singing "Home at last, home at last."

For some months previous to her decease she was the subject of severe suffering, wearisome days and night were appointed to her. It was my pleasing duty frequently to see her. At these times inquiring about the state of her mind, she would reply, "Jesus is precious." Indeed I never remember, either before or in her affliction, her having any doubt as to her acceptance with God, or her title to heaven. As her bodily afflictions increased, she gradually lost the use of her mental faculties; her memory was so far gone that she did not know her own children. About a month previous to her decease in walking across the room, she tripped over a rug. After this she could not move from her chair but by the aid of others. From this period she appears to have known no person, until the day previous to her death, when she appeared to recognize Mr. Wigginton, she lay all day with her eyes closed, and next morning, quietly fell asleep in Jesus.

RICHARD HUDSON.

DEATHS IN PERLICAN, N. F.

Died, March 30, 1867, William Tilly, in his eighty-fourth year. He was a consistent member of the Church for more than fifty years; noted for his love to God, to his ministers, and to his people, and as long as he was able, regular in his attendance at the means of grace. He died saying "There is light in the valley."

July 6th, 1867, William Cooper, aged fifty-one Though he was poor, and had a large family to support, he found time to serve God and his church, and according to his means, contributed cheerfully to the cause of Christ. He was a class-leader and reader in the church at Grates Cove. He found the religion which he had professed, and which he exhorted others to receive sufficient to support and comfort him in suffering and death.

Oct. 24th, 1867, Bridget Burt, in her eighty-fourth year. Her end was peace.

Dec. 17th, 1867, Ann Cox, aged fifty-five She was brought to experience the saving grace of God under the ministry of the Rev. John Bell; and continued a pious member of the church over half a century. She was twenty years an invalid, and died happy in God.

Jan. 12th, 1868, Mary March, widow of William March, and mother of Stephen March Esq She feared the Lord from her youth. All who knew her speak highly of her moral character and peaceable disposition. She was converted to God, and joined the church through the faithful preaching of the Rev. John Bell, and continued in christian fellowship to the time of her death. Her affliction was short, and through mercy, was not attended with much pain. But she was ready. There was no alarm, no confusion. She was like a person prepared for a journey.

Feb. 27th, 1868, John Green, aged seventy-nine. He was brought to a knowledge of the truth in his fourteenth year, and was a class-leader about fifty years. Though poor in this world, he was rich in faith, and an example to believers. He lived many years in sight of the promised land; and the hope of reaching it sustained and comforted him in the time of affliction, poverty, and death. Being asked a short time before he died how he was, he replied, "Happy in the Lord." "I'll praise my Maker while I've breath." He fought a good fight, he kept the faith, and finished his course with joy.

J. A. D.

Provincial Wesleyan.

WEDNESDAY, APRIL 22, 1868.

Spirituality in the Church.

There is no subject of greater importance to us than the maintenance of spirituality in the Church. If Methodism lose in any degree this her essential characteristic, she becomes unfitted to fulfil her great mission. In the present day there is special need to guard against the prevailing spirit of formalism. The tendencies of the age are in favour of a showy and ceremonial religion; a religion that attracts by outward display, but which fails to reach the inner nature as far as any renewing process is concerned; the asthetics in religion are cultivated, but at the expense of spirituality and power. We have before us in two of our exchanges very plain utterances on this subject, both from Methodist sources, a Southern and a Northern testimony. We take the following extract from the *New Orleans Advocate:*

"There is a strong repellent force in spirituality. One of the safe-guards of our spirituality lies in this tendency to repel. Another is in the expulsive power of the same principle. Just as a vigorous plant or tree, from the vital forces from within, is continually casting off dead and useless matter, so the spiritual life of the Church throws off the decayed and dead material which it can neither vitalize nor assimilate. "They went out from us, but they were not of us."

When these processes are suspended there is danger that the powers of life will be overwhelmed and destroyed. The attempt to modify this free and healthful action, by lowering the condition of admission, or by an attempt to retain members who have no earnest desire for deep personal piety, must end disastrously.—And it is doubtful whether there is any real gain in making the accessories of worship factitiously attractive. When the gospel succeeds on its own merits, it is true success; but an interest which is excited by the mere accessories of worship is of doubtful utility. We have been in churches where we have felt that if the fine music, the stately liturgy and the robed prelacy were taken away, there would be nothing left.—The soul of religion, the power of godliness was not there. The maintenance of our spirituality at its highest point is the first consideration.—Adaptation to the tastes of the world, and to the standard of worship in other churches, at the expense of this principle, can be no gain. Class meetings and the old time altar exercises, will do more for us than "Sunday services" or operatic music. The golden mean in the external appointments is desirable, and this to be observed with regard to the spiritual life which it excites and expresses. Anything which smothers or extinguishes, in ever so slight a degree, ought to be rejected.

"The decay of spiritual life often impels the individual and a church to seek a remedy in forms. Methodism, with the spirit taken out of it, is like the finest wines that have lost their tone; there is nothing so loathsomely flat and dead. Hence our existence depends upon keeping up the unction and freedom of spiritual life, or of passing into other forms of progress and success. The latter will bring us into the valley and shadow of death; whilst the former will put palms of conquest and victory in our hands."

At a recent re-union of the New York Conferences, among numerous addresses of great interest by leading ministers, we take the following from an address delivered by Bishop Clark:—"If there is one danger in the Church imperiling its future—I speak here earnestly, thoughtfully and advisedly—I say, if there is one source of danger imperiling the future efficiency of the Church, it is in the decline of spirituality, the loss of the old spirit that inspired the hearts of our members, and blazed forth in the ministration of our fathers; and I say here to-day, with the deep and solemn conviction resting upon my heart, that when the Methodist Church loses this spirit she loses the chief element of her power. And is there no danger of this? I am not standing here to sound an alarm, but to awaken thought, to turn soberly and squarely in upon ourselves, and look with clear, scrutinizing eyes upon the condition and prospects of the Church. Have not some of us come almost to feel that this going to the little place of prayer, and praying loud and earnest, and having, if you please as the world would term it, a stormy meeting, the sound of praise, the shout and the voice of thanksgiving—have we not almost come to consider it as bordering upon disorder? have we not come to look upon it very much as our sister denominations looked upon us thirty, forty, fifty years ago? and do you not recognize, brethren, in that spirit the simple but strong element of the success of Methodism in this country?

"It was a source of spiritual power that took hold of the hearts of the great mass of the people; went down to the unintelligent and uncultivated, (and they in all countries and under all circumstances constitute the larger portion of the population;) went down to that class and took hold of them, warming their hearts and baptizing them with the Holy Ghost.—Whenever the Methodist Church loses this spirit and tone, I don't care what else she may have—she may have her splendid edifices of worship, her colleges and seminaries of learning—I don't care what other appliances she may have, when the Methodist Church loses this divine, indwelling Spirit she is shorn of strength. A Church that would live, thrive, and grow must have a firm hold upon God, and a deep sympathy with the toiling, sorrowing masses of humanity.—The Church that loses this may have every refinement and every elegance, and abound in wealth; but its maximum of growth and power is already attained. No longer will wild, wayward, wicked boys be converted at her altars, to grow up into merchant princes, large-hearted men, princely in their munificence, as well as in commercial enterprises. Any Church that loses this power has already reached the maximum of its growth; nay, has already passed into its decline. For it is in the order of the laws of Providence that the wealthy shall decrease, shall go down, while the poor and the struggling are to go up.

"That is the history of all families and of all men; and if the Church of God would preserve her integrity, would preserve her power of expansion and growth, would maintain her hold upon the great heart of humanity, and be able to wield it and mold it anew for God and the cause of Christ, it must preserve its connection with the sympathies of this great mass. We have reason to thank God that this revival work, this regenerating power, has not yet departed from the Church. In the providence of God, brethern, my circuit of travel has been wide, and I have been called to visit various portions of our work in almost every part of our own country, and I rejoice to be able to bear testimony this morning to the revival power that exists in the Church in all parts of the land. These converts are literally gathered from the world. Over 6,500 conversions are reported for the New York Conference during the past year. May the revival work never die out in the Church! May that Church—the church to which we have consecrated our hearts, our lives, and our all—move on, and on, and on; just and generous to all Christian bodies laboring in the cause of God and humanity, and yet aiming to achieve her own glorious mission given to her by the grace of God."

Union Temperance Meeting.

The union meeting of the Congregational Temperance Societies was held in the Temperance Hall, on Thursday night. The spacious room was filled at an early hour, and while the audience was assembling the Bands of Hope in the gallery sang the praises of "cold water." The platform was occupied by ministers of the several city churches, and other leading friends of Temperance. The chair having been taken by W C. Silver, Esq., all united in singing the hymn, "Mourn for the thousands slain, &c." (Boylston,) when the Rev. J. McMurray read appropriate passages of Scripture and offered prayer.

The Chairmen in his opening remarks referred to the weakness of the Temperance cause in days past, and the progress we are permitted to witness. Now the movement makes itself widely felt, and the voice of its advocates is heard in the Houses of Parliament. This meeting was held under peculiar circumstances. It was the first united demonstration of the Societies recently formed in connection with the various city churches. There were other influential organizations not represented, St. Mary's and St. Patrick's. He wished we had a Hall large enough to contain them all, and hopod we should yet witness a gathering which would include all the friends of temperance in the city.

Rev. F. Almon called attention to the claims of the movement on the church of Christ. The principles of Christianity had from time to time to be applied to new evils. How great, for ages, was the apathy with which Christians regarded the slave trade! He considered that the liquor traffic inflicted even greater injuries upon the bodies, minds and souls of men. He complained of the refusal on the part of many to give a fair hearing to the advocates of the movement. They would not weigh the arguments for it. Referring to statistics from Great Britain, he said £100,000,000 spent in intoxicants was a vast waste of money, 600,000 drunkards a sad loss to society, and the 60,000 of these who die every year a terrible sacrifice of life and souls to the prevalent drinking customs. We had not only theory but facts Thousands had been reclaimed and brought to the house of God whom intemperance had rendered strangers there, and who could tell how many had been prevented from becoming drunkards? Experience proves that to recommend moderation to a drunkard is useless. Example must accompany precept. The commander who shouts to his men, "Follow me," is more likely to exert a good influence than he who merely says "go forward." He was often inclined to wonder at others who held back; but when he reflected how long it was before he himself was fully convinced of his duty in the matter, he felt he could wait for them. The Rev. gentleman then replied to a few of the standing objections to Temperance principles and the pledge, and argued from Scripture that total abstinence was lawful, and from present circumstances that it was expedient. He hoped that all Christian ministers would ultimately be led to join them. He thought the time would come when no communicant would take part in the liquor traffic, any more than in the slave trade. We must expect opposition. Many interests were involved in the maintenance of intemperance Many would say, "By this craft we have our wealth." He appealed to those who were not members of Temperance Societies, at least to help to diminish the sources of temptation by seeking the early closing of liquor shops, by providing refreshment rooms for the working classes, and by promoting social reforms; and concluded by a reference to the Rev. J. Wesley, "a man in this, as in many other respects, far in advance of his times," who advised abstinence, if not for our own, for our brother's sake.

Rev. Wm. Maxwell said he felt rather nervous in the morning when, on reading the advertisement of the meeting he learned that eloquent addresses were to be delivered. His ambition did not run in that direction, as the expression was generally understood. He was content to aim at speaking sober truth to sober, thinking men. Hitherto the movement had been outside the church. There had been a lack of sympathy. Some thought we were going a little too far, and that the movement had better be confined to Temperance Hall; but these newly formed societies were needed; they would reach persons who would not come to the Hall. If St. Paul had been a minister in Halifax, he would have been here, and his congregation would have been largely represented, unless he had drawn back from his own words which were just read in our hearing. Many thought Temperance Societies were all very well for drunkards, but asked, "why should sober men who are in no danger, join them?" Who ever heard of a life-boat being manned by half-drowned, shipwrecked seamen? You must have hands to work the boat if the endangered are to be saved. He would not say, that a man who drank spirits was not a Christian; but he would say that he did not understand the circumstances in which he was placed, or realize his responsibility. The example of one who had the reputation of an intelligent Christian had great weight and would prove a stumbling block to many Should we not do what we can to raise and save our fellow men? Let us bring the forces of example and association to bear upon the evil, and we shall soon see a change for the better.

Rev. J. Rogers remarked that it seemed at times as if the subject were worn out, as if all had been said that could be said. Perhaps it was true that all had been said that need be, if those who hear would act up to their convictions. Our greatest difficulty is not in opposition. Milton's words—"Let truth and falsehood grapple: truth was never yet worsted in that fight"—were as true as when they were spoken. Many say "we approve, we admire," but they do not join us. Look around and see how the evil rears its head on every side. What people does not groan under the pressure? Here are the trophies of intemperance everywhere displayed, poverty, wretchedness, infamy and ruin. If our principles prevail, this dark tide of sorrow will be rolled back. Does it not demand your practical sympathy? Do what you can to check drinking customs, and to promote a healthy public sentiment in the matter. The victims of intemperance are found everywhere; no class is exempt. Let Christians of every class join in the warfare till the foe is slain. We do not put Temperance in the place of Religion. Religion is a flood of light from the throne of the Eternal, and Temperance is a beam from the same glorious centre, and we mingle their beams together. Some asked, "Does Scripture enjoin abstinence?" He would ask, "Is there a word in the Bible against it?" We must not seek a "Thus saith the Lord" for everything. We had broad principles laid down, and one of these was self-denial for the good of others. There was no condescension in any one's signing the pledge It was a noble and an ennobling act when done from christian motives. In twenty-five years time the present generation of drunkards would have passed away. How are the ranks filled up? From the ranks of moderate drinkers. It had been said that these make drunkards. A young man might be asked to take a dram with some broken down debased, drunkard. If he never took the first glass till he drank with such a man, he would never take it at all. Some kind lady or respected gentleman must help him over the first step, and thus place him on the sliding scale. A confirmed drunkard had, to a great extent, lost his power of inducing others to enter upon that evil course. There was not a mother present who would not rather have her child burnt to death, its pure spirit rising from the flames to the embrace of Him who said, "Suffer the little children to come unto me;" than have him live to manhood, and then follow him to a drunkard's grave. Could all the evils that might result from such a beginning be presented to her mind, she would as soon think of thrusting her boy's hand into a scorpion's nest, as of putting the first glass to his lips. In spite of scorn and opposition, the good cause will prevail. We may not live to witness its final triumph, but when we sleep in hope, other ears shall hear the loud shout of victory which proclaims the earth at length free from the damning curse. On every hand voices from earth and heaven appeal to us to do our utmost to aid the good cause of temperance.

Rev. John Forrest said his name was not on the programme; but one speaker had failed to appear from ill-health, and he had been requested to take his place. He was not sorry to have an opportunity of avowing himself an advocate of temperance principles. Nothing great or good could be accomplished without self-denial. Both Scripture and history declared this to be essential to a good and useful man. We had good reason for self-denial in this matter. He had friends, whom he very much esteemed, whose views differed from his. He believed they were conscientious in what they did, he well remembered the time when he was as conscientiously wrong as they. In conclusion, he called upon every patriot and philanthropist to aid in combatting an evil which was sapping the very vitals of society, and upon every Christian to follow in this matter the example of that Saviour who denied himself that he might save us.

Rev. E. M. Saunders quoted the proverb:—"The last straw breaks the camel's back." He would not however trespass upon their patience at any length. Perhaps an effort would enable them to listen a little longer. He had been taking notes on this matter of intemperance since his recent coming to Halifax. He would not read them, for they were so lengthy that the rising sun would find the task still unfinished He would call attention to the singular power of strong drink over men. It was not to be seen merely in a corner, or in one class, among the low and ignorant. If you take a section of society you find it the same throughout. When other evils threaten a man, his children, his property, he is up in arms to resist with all his might; but here we have men of intelligence and of strong will, sensible of the danger foreseeing and deploring the consequences, yet rushing on. They are not weak men. Senators, commoners, ministers, magistrates, professors, men and women in the case of each and all, this strange power is seen. The Rev. gentleman remarked that it was all very well to be temperance folk in the Hall, when speeches were being made and stirring music was sounding in our ears, but we wanted every young man and every young lady present to adhere to their principles under other circumstances. When they found themselves in other company, and friendly hands filled the glass and pressed it upon them, then was the time to remember and act up to their principles. Let every one resolve to say, "No."

Of course the above is but an imperfect sketch of the excellent addresses delivered at the meeting. The thanks of the assembly were presented with enthusiasm to the ladies and gentlemen of the choir who sang several pieces in the course of the meeting. Never were thanks better deserved, for the music and singing were first class, the audience shewing their appreciation by general applause, and in one instance succeeding in obtaining an *encore.*

The Benediction was pronounced by Rev. Canon Cochran. The meeting was a decided success. It will no doubt have a good effect in stimulating the societies which took part in it, and also in promoting the formation of others.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan.

MR. EDITOR,—If apologies were of any value, I would make one for my long silence, but, presuming that neither you nor your readers would thank me for such, I pass it over.

Yesterday we were stunned by the melancholy intelligence that the Hon Mr. McGee had been shot, in Ottawa, as he was about entering his boarding-house on the morning of Tuesday at 2 30. The assassin had arranged matters well inasmuch as his unfortunate victim had only just left the company of some M. P.'s, with whom he was returning from the House; and was stooping to open the door with the latch key, just at that moment the villain must have put the pistol to the back of his head and fired, and immediately disappeared The front teeth were knocked out, and the ball entered the door of the house. Sir J A. Macdonald, the Hon. J. S. Macdonald, the Hon. Mr. Holton and others were soon on the spot, and the excitement was necessarily tremendous. Immediately a Cabinet meeting was held, and the Police Magistrates throughout the Provinces of Ontario and Quebec were put on the alert, a reward was offered for the apprehension of the cold-blooded murderer, and while we write, we have heard that he has been apprehended. We trust that the news is true. If so, you will no doubt hear, from some of your exchanges from Ottawa, and also the particulars that were gathered at the inquest.

You may be sure, that the melancholy tidings have absorbed universal attention. Nothing else is talked about. Such an event, thank God, is of rare occurrence in Canada, and may it ever be so. A public man was never before shot down in our midst. The unfortunate gentleman is well known to have made himself odious with all Fenian sympathizers, and the excitement that was connected with his last election in Montreal was very great. It has often been remarked, how fearlessly he discharged his duties to the country, and not a few have again questioned his motives in so doing. Whatever the Hon. gentleman may have been in the past, all must acknowledge that since he became a citizen of Canada, he has laboured unceasingly for the promotion of its welfare. He was a strong advocate for the union of the British Provinces, and has often eloquently expatiated on the future of our Dominion. One of his last lectures was on this very subject. How melancholy to contemplate his sad end! In the city of Ottawa, on the 17th of March last, a banquet was given to him, at which some hundreds of persons attended, and then, in the same city, about three weeks afterwards, he was shot dead.

It is not too much to say that Mr. McGee was one of the most eloquent speakers in Canada. When not engaged with Parliamentary duties, he has often been engaged delivering Lectures on various subjects, in our different cities and towns, and in every instance he was cordially received. It is well known, that like too many other public men, he was not so steady as was desirable, but for the last twelve months, at least, he had entirely reformed, and though for a time he suffered dreadfully, he was heard to say, that sooner than he would again return to his former manner of life, he would chose to die. Happily he did survive, and wrote a beautiful sketch of the late Father Matthew, chiefly compiled from the larger work of Mr Maguire, and which was published in the Dominion, issued by Mr. Dougall, of Montreal. How lamentable that when Mr. M. had attained to such a noble position, in which he was likely greatly to promote the interests of his country, that he should be taken away, under circumstances of such an atrocious kind, that thrill every fibre of one's system to contemplate. Peace be to his ashes. He has died a martyr to his country, and his tragic death will be a monument to perpetuate his memory.

The Dominion Parliament will doubtless soon adjourn for the Easter recess, and the death of Mr. McGee will no doubt cast a gloom and terror over the members. The estimates have been issued. They sum up pretty well. The year's expenditure appears to be *seven millions* and upwards. In the copy which we have seen, the Governor General's salary is not specified, unless it is included in the "Civil Government," but this is unlikely, we should think. Such being the gross amount of expenditure, we do not wonder that one member talked of moving for a reduction of all the salaries, beginning with that of His Excellency, the Governor General. Whether he did so, we have not heard. The Committee on Contingencies recommended numerous reductions, but these were chiefly relating to the *employees* of the House, and not a few have thought that "penny wise and pound foolish might describe the doings of that Committee. It seems small business indeed, to reduce the salary of a faithful servant *a hundred dollars*, and leave untouched those of the gentlemen whose income is reckoned by thousands.

There seems to have been some pretty "sharp shooting" between some of the members of the Opposition and the Government. Dr. Tupper's appointment to England was severely condemned. Hon. Mr. Dorion made some cutting remarks respecting the appointment of the Government to the office of Judges in Quebec Province. The fountains of Justice should surely be pure, but, the Hon. gentleman's statements would lead one to think it was otherwise in the particulars which he described. The Hon. Mr. Holton, who is pronounced one of the ablest financiers of the House, severely criticised the financial policy of the Government.

From what we can gather, from reading the Debates of the House, there seems to be a disposition on all hands to act considerately towards your people in Nova Scotia and New Brunswick, and you will see in the Estimates, several sums appropriated for purely local matters pertaining to those Provinces. Of course, in promoting the well being of any Province, the welfare of the Dominion is thereby necessarily promoted, and we would fain hope that our beloved countrymen, if you will allow us to call you such, will be one with us, and that we shall become one grand nationality, allied to the throne of Britain, combined against all adversaries, and united for the purposes of advance and extension.

The new Postal bill has come into practice. We feel the change equally with you. Now, your sheet costs us a little more than it did, but if we mark our correspondence *Editorial*, then our letters will not be so much as formerly. Sometimes one wants to send a paper to a friend, to do so, we must pre-pay it with two cents, but of this we will not complain seeing the postage of letters is to be reduced for every part of the Dominion and the United States We only wish the reduction had also extended to Britain, for those who write much home, feel the pre-payment of 12½ cents rather heavy, but we will hope that Mr. Postmaster General, will effect these reforms in due time. We confess that we do admire the system of Savings' Banks in connection with our Post Offices, as we think it will have a tendency to encourage habits of industry and economy among the working classes and young men, whose means are limited.

Mr. T. Casey, whom we recommended to your readers some months ago, has lately returned to Ontario, and gave a very pleasant account of the manner in which he was treated by the people both in Nova Scotia and New Brunswick. He gave a Lecture at several places respecting his tour amongst you which created great interest, and communicated much information respecting the Maritime Provinces. It has occurred to us, since we saw Mr. Casey, that a little interchange between the respective Provinces of the Confederation would do no harm. Gentlemen who can afford the expense of travel, should, we think, visit the different parts of the Dominion, and thereby increase their own geographical knowledge, as well as promote good feeling among brethren. We would gladly do so if our means would allow.

We have had some rather startling occurrences in Ontario, since I last wrote you. You would hear of the cruel murder of the poor man, Sykes, who was thrown off the train at midnight, after being robbed of his watch and his money. The villains have so far escaped the vigilance of the police. A man has been sentenced to be executed at Napanee for the murder of his child. Reports have been circulated respecting the antecedents of the unfortunate man and his wife, which prove the truth of the Scriptures, "Be sure your sin will find you out.' A man called Lambert, with seven children and servant man, nine persons in all, were recently burnt up by the dwelling house taking fire about midnight. Only one person escaped to tell the catastrophe. When help got to the spot, nothing remained but mere charred remains.

You will have seen in the papers an account of the death of the Hon. R. Spence. He was a worthy man, a great advocate of Temperance, and through all his Parliamentary career, though a Cabinet Minister for several years, he never violated his temperance principles. In 1858 he retired from Parliament, and became Collector of Customs in Toronto city, where he distinguished himself as an earnest advocate of Sabbath Schools, Temperance, &c. The last time we saw him was at the Sabbath School Convention, held in Toronto in September last, which was a season never to be forgotten, in which he took deep interest and contributed towards the expenses in a liberal manner.

In Methodist circles we have famous news The Missionary meetings this season have never been surpassed. The snow storms have been tremendous, sometimes rendering all means of travel of no avail, and yet the churches and school houses have been crowded almost everywhere. And now that Rev. G. MacDougall must return to Hudson's Bay next month, the following brethren have been appointed to accompany him: Rev. G. Young, Chairman of Toronto District, to Red River; Rev. P. Campbell, to Edmonton House; thereby enabling Rev. John MacDougall (son of our noble brother who is about to return) to commence a mission among the Blackfeet Indians; and the Rev Egerton Ryerson Young, who goes to Norway House and relieves Rev. C. Stringfellow.

Of course the Red River Colony is an entire new mission. One gentleman has offered to be one of six, who will support a Missionary for three years among the Blackfeet Indians, and so, thereby, relieve the Mission funds of all extra expense, that will necessarily be incurred in starting a new mission among these benighted Pagans. I hope to have the pleasure by and bye of informing you that other five gentlemen have accepted the challenge of H. A. Brethorn, Esq.

I may say more respecting these Missionaries elect in my next. You may be sure that their departure from Canada will create no small stir among us. A farewell breakfast is to be given them in Hamilton at the close of the dedication of the Centenary Church, which is to take place on the second Sabbath in May, at which W. M. Punshon, Geo. Douglas, and Bishop Simpson are expected to officiate. It will doubtless be a time never to be forgotten, and the interval between now and then will be a season of hallowed expectation.

The honoured brother who is appointed to Red River is of twenty-seven years standing in the ministry, and has long been regarded as deserving of honour. He has been stationed to such cities as Montreal, Hamilton, Quebec, Kingston, and now a second time in Toronto. He has been Chairman about nine years, and once Secretary of Conference, so that you see he is one whom we delight to honour; but he has now received the highest honour of all. The young brother of the same name was ordained last Conference, and has already made his mark as one that aims at usefulness, and is now stationed in Hamilton city. He is the son of a worthy superanuated brother, who laboured successfully in that work to which his son is devoted. He bears the honoured name of E. Ryerson, a name already illustrious in Canadian history, but which, we feel sure, he will never disgrace. Bro. Campbell is not so well known, but those who know him best, regard him as a meet companion for his brethren in that far distant land. He has already laboured some ten years in the ministry, and is regarded as an earnest, laborious son of John Wesley. Heaven prosper them in their toil.

ONTARIO.

The Twillingate Fire.

DEAR SIR,—I am sorry to inform you and the readers of your valuable paper of the total loss by fire of the Church and Mission House at Twillingate on the night of Wednesday the 14th inst. On that day as usual we held our week night preaching service, and after its conclusion we held a meeting of the trustees and pew-holders to consider the ways and means of ridding the building of an existing debt of £90. Resolutions were passed to accomplish this desirable object, and full of hope for the future we retired to our homes. I would here mention that during the last hour we were together, no fuel was put into the stove, and that when I reached home I was extremely cold. At half-past 2 o'clock on Thursday morning I was awoke by a loud crackling noise, and by our bed room being filled with light. Looking out of the window (the parsonage was not above 20 yards from the church) to my utter dismay I found the church was wrapped in flames. I immediately roused my family, and by the time we were fairly out of danger, the Parsonage also was one sheet of flame. Owing to the fire occuring in the dead hour of the night we received no assistance until it was too late. By the effort of a few, we succeeded in saving a few articles of furniture, the most of my provision, and one bed and bedding. All the rest of my things I lost. I saved just what I stood in and two coats. Mrs. Goodison lost nearly all her clothes, and my little boy the same, and one of my girls escaped in a state of semi-nudity, whilst the other courageously secured her box. Had I not awoke just when I did the probability is that we should have been smothered, and then burnt in our beds, as no one was about for ten minutes from the time I first discovered it. It is of the Lord's mercies we are not consumed. To his name be all the praise and glory.

The greatest loss to myself is my valuable library. I saved my manuscrips and Circuit Books at the peril of my life, when my study was in flames.

The night of the fire was extremely cold, the Barometer being below zero, and the wind blowing strongly from the north-east.

The fire seems to have originated between the arch of the roof, and was caused by the shifting of the stove pipes. It was first seen by the Watch on board the "Ariel" S. S., frozen up in the harbor. Such was the force with which it raged that in one hour from the time it was first seen both parsonage and Church were burned down to the ground. The loss of Church, Parsonage &c, including my own is not far short of £2000, and the worst is that neither of the buildings nor myself were insured. Such are the circumstances of our people here this year, unless we obtain some help from different parts of the Conference, we shall not be able to rise.

You have in your neighborhood two brethren whose knowledge of Twillingate and its wants exceeds my own, and who, I have no doubt, if called upon, will do their best for us in this the day of distress. I have no need to tell you the circumstances in which it has placed me and mine. It has almost ruined me. Oh! when I think of my people's loss, my books gone, and my present situation, I am almost heart-broken. But, then, shall not the Judge of all the earth do right? O, for submission to His will, and for faith to believe that He that sitteth in the heavens *ruleth* in the earth beneath. Let me urge upon your readers and the Wesleyans of the Provinces to help us. Never was there such a case of necessity as this;—a congregation of 800 souls without a sanctuary, and in very poor circumstances. Men of Israel, Help! You have several brethren among you who have labored in Newfoundland, and who know the history of the establishment of Methodism in Twillingate. Urge upon these brethren to help us in their different Circuits, and let them come to the next Conference with their offerings to a stricken people. Let those brethren who know what Newfoundland toil is, although they may have never experienced it, come to our help. The bones of the devoted Marshall are buried here. His success is seen to day. O, could he but rise from his resting-place, how he would plead for his people.

Our people have gone for the frame of a new church into the Bays. Shall we receive help to have it covered in before next fall. There is no place here large enough by one half to hold our congregation, so that we must at once have another temple. May the Disposer of the hearts of His people, dispose the hearts of all to help us in this trying hour. I have no doubt, Mr. Editor, you would be glad to receive any contributions or donations for so desirable an object. With kindest regards, and at the same time begging pardon for trespassing on your valuable space,

I remain,

Sincerely yours,

JOHN GOODISON.

Twillingate, Feb'y. 17th, 1868.

[When the painful intelligence of this calamity first reached us, we expressed our earnest hope that practical sympathy would be shown to the sufferers. We again commend to our benevolent readers the urgent necessity for help being afforded to this poor people; not forgetting our beloved brother minister and family, whose situation, as we learn by a private note, is one of extreme privation and loss. There are thousands, surely, in our Provinces who would gladly aid in such an emergency; nor is there a minister of our body who would not cheerfully, even at a personal sacrifice, put forth an effort to help these suffering ones. We would gladly coöperate in any plan that may be devised to afford the needful succour, and trust that proofs will be afforded, under these pressing circumstances of connexional regard, and of genuine christian charity. Ed. P. W.]

Our Sabbath-School Interests.

Among the many important interests connected with our work, the Sabbath-school is entitled to, and should receive a large share of attention. This interest has long been much neglected and we are perhaps just awakening to the importance of caring for the children of the Church. That portion of our discipline which imposes certain duties upon superintendents of various charges in regard to the children of the membership, has, we are are glad to say, been particularly noticed in the discussions of the Conference, and we hope the effect will be not only to stimulate the ministers to a greater interest in the children of their charges, but also to incite the membership to an active and zealous participation in that work which seeks the salvation of the little ones. An unusual interest has already been awakened in this cause, and it is to be hoped that the interest already excited may not be allowed to die out, but be kept alive and increased, and that the present Conference year may be one of greater activity and zeal than ever before.

To say that the Church cannot prosper without a well-organized system of Sabbath-school instruction would be to reiterate a universally acknowledged truth. It is a patent fact which needs no demonstration. It does need, however, to be kept before the people and constantly impressed upon their minds and hearts. While we all acknowledge very readily the importance of attending carefully to our children, at the same time we practically ignore it by our apathy and listlessness. And just here, in this particular, is where we need reformation. We must be alive to the importance of this work. Other denominations around us are entering upon the work with renewed energy, and if we do not speedily bestir ourselves and put forth our strength, we will certainly be outstripped and left far behind in the race. We must realize that the Sabbath-school is a part and parcel of the Church—the continued neglect of which cannot but prove suicidal. This matter must be forced upon the attention of the people. The alarm must be sounded with no uncertain sound."—We want this matter to be kept before the people. Let the whole Church be impressed with the vast importance of sustaining this interest by their aid and encouragement. Our people do not as yet feel any very great interest in this matter. Too many Church members never see the inside of the school room, and know nothing whatever of the workings of the system. Their children are, perhaps, dressed and sent off with habitual regularity every Sunday, in order that they may not be in the way while their parents are preparing for Church. The little ones meantime, are expected to be well taken care of by their teachers in school. It matters not whether they are rightly instructed, so that they are safely out of the way of father and mother. Farther than this very many parents do not go. They never call in to see the school and seldom ever so much as inquire how their children are progressing.

Now this, we take it, is one of the chief causes militating against the entire prosperity and success of Sabbath-schools. If we would have them prosperous and successful we must regard them as a part and parcel of the Church and look after them as such. We confidently assert that where the membership are actively engaged in the school, or manifest an encouraging inte-

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General

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