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all kinds of Methodist Books, constantly on sale at
the Book Room.

Provincial Wesleyan.

SATURDAY, DECEMBER 12, 1874

TO OUR MINISTERS AND OTHER
AGENTS.

We have again to request your co-operation
in obtaining the amounts necessary to
secure the subscribers to this paper for the
ensuing year. The great majority of these
are due, in advance, on the first of January.

The rule of advance payment is that
which now obtains in relation to all the principal
journals on both continents, and in
our case has worked so well that it would
be very unwise to depart from it. We re-
quest most respectfully that a patient, though
canvass be made of the entire field over
which each agent has control, and where a
substitute must be employed, that early
attention be given to the arrangement.
Let arrears, if any, be collected, advance
payments obtained, and a canvass pro-
spected for new subscribers.

In all cases where delay for a short time
is advisable, it will be necessary for the
ministers to order the continuance of
papers. We take no responsibility in re-
gard to postponed payments without due
notice from our agents. The list is in a
healthy condition, and to keep it so will be
best in the end for subscribers themselves
as well as for the office. It is always painful
to drop a subscriber; but it would be
infinitely humiliating to present a list of
bad debts, accumulated through delays and
misunderstandings, at the end of the year.
We choose the least of two evils.

This work can be done in a short time,
and during the next twelve months will
imply repay you in the intelligence and
impulse afforded by our paper to the several
Churches.

For sixteen years we made, personally,
a careful and conscientious duty of sustain-
ing and encouraging our Publishing and
Book interest; so that we have no delinquent
now in requesting from others a hearty and
diligent co-operation. Go to work early,
Brethren, and report soon.

OUR PROSPECTUS.

We pledged ourselves a year ago to give
the readers of this paper full value for their
subscription. Twelve months have elapsed,
and by God's blessing we have redeemed
that pledge. In a year of remarkable re-
vival throughout the land, we have record-
ed good tidings from many parts of our field
of ministerial and Church work. Stirring
events have attracted attention in different
parts of the world; the readers of the WES-
LEYAN have been kept well abreast of the
times. Regular correspondence has been
inserted in our columns from Europe, the
United States, Ontario, Montreal, and the
adjacent Provinces. Most cheering intelli-
gence has reached us from many parts of
the land as to the good influence of the
paper; and that practical evidence of this
might not be wanting, our subscription list
has steadily increased. Within twelve
months our number of subscribers has ad-
vanced nearly one-fourth. This we regard
as a very respectable record indeed, and
for which we are exceedingly grateful.

With a firm resolve to aim still at the
very best results possible in our circum-
stances, we ask for a renewal of confidence
and support. Our true, tried friends have
promised to write from different quarters.
The WESLEYAN will, more than ever, we
trust, be a medium of communication be-
tween the Churches. All possible secular
information will be continued. Reports of
market in Halifax and St. John will appear
weekly. Our condensed news will be re-
sumed, and conducted vigorously; having
been occasionally crowded out by extra cor-
respondence, we will provide for it, as our
readers in the country require it.

During the coming year the paper will
be enlarged and improved in its mechanical
construction. We are looking constantly
to this end; and, to accomplish it well, we
ask for a thorough canvass of our entire
constituency, until our subscription list shall
evidence that the paper is making regular
visits to at least one half the number of
families in our Church throughout the
Maritime Provinces. That would about
double our present subscription list, and
our general Church work and life, the
effect could not be too material. If our
people are to be intelligently loyal to the
Church, and in sympathy with its opera-
tions, they should have this paper in their
families.

SILENT CHURCHES.—There seems to be a
slender threatening Methodism in these
Provinces. Pastors appear among congregations
of Christians who have lost, apparently,
the power of Christian speech, and, disheartened
by a first or second failure to evoke a
response from the pew, the pulpit there-
after gives the only utterance in exhortation
or Christian experience. These silent churches
are, in many instances, Methodistic in all
other respects. They are benevolent, exem-
plary in attendance upon the means of grace,
devout and good—but they are, in social meet-
ings, speechless. In the recoil from boisterousness,
we have hurried into a condition so respect-
able that the world which once looked on our
services with astonishment now finds nothing
to condemn. This we have gained, then,
the approval of outside spectators, con-
quest over the world's scorn. It is doubtful,
however, whether we have not paid for all
this too dearly, by the loss we sustain in
our own soul-life, and in the influence
we might bring to bear upon each

other, and especially upon the unconverted
"Ye are my witnesses saith the Lord."
Two or three causes have contributed to
this state of things.

1. Our church training has not been suffi-
ciently faithful in this direction. The first
great aim in all management of cir-
cles by our fathers was to convert souls;
the second, to get them well into harness
for Christ's great work. The enemy's bat-
tery, once conquered, was immediately turned
against himself. This is the mode in
English Methodism to-day; and it is this
which places such an immense proportion
of sanctified talent at the Church's dis-
posal. The labors of drill are never relax-
ed. If a young man has it in him, it is
brought out in time. Hence, they have
probationers for the ministry by hundreds
every year, and a list of reserve always to
draw upon besides.

We earnestly advise our ministers to
face, faithfully and persistently, this grow-
ing disposition among our people to leave
all exhortation and testimony to the pastor,
or a few official members. Let the vows
of Christian work be laid upon converts to-
day, as it was upon most of ourselves years
ago. Call out young men, particularly;
encourage their speech till it becomes strong
and confident. Show them that the obli-
gation is theirs to speak as well as to live
for Christ.

2. Our Church members have been
yielding to natural reprobation and the
fear of man. "It is a severe trial to one
of sensitive and timid mind to speak in the
presence of a company." Granted. But are
we never to meet and endure trials ex-
cepting the kind suited to our choice? Re-
ligious duty is a cross; Christ commands
us to carry it and follow Him. Besides are
there no considerations of usefulness to
animate us? How many have been arrest-
ed by a relation of Christian experience or
exhortation to repentance, by unofficial
Church members! Read the records of
early Methodism, and observe the propor-
tion of converts brought to Christ by the
simplest agencies.

In parts of the United States the social
meeting is quite as powerful a means of
grace as the ordinary preaching service.
It is common there to have twenty, thirty,
or forty persons engage in a single service
in exhortation and prayer. The word of
God seems to be more skillfully handled
among ourselves than beyond the border,
but in conducting social meetings they have
unquestionably the advantage of us.

Let us seek to cultivate this gift. The
spirit of God will then be even more pow-
erfully in our midst.

Most of the subscriptions to this Paper
terminate this month. It is always best to pay
in advance. The paper reads better. Call on
your agent, the nearest Methodist minister, or
remitt directly to the office.

THE HALIFAX "CHRONICLE," in last
Friday's issue, did the Halifax and Dart-
mouth Wesleyan ministers the kindness to
publish their manifesto on education. As a
counter statement, however, the editor
published a column and a half of what was,
doubtless, the very best defence which the
other side can produce. It amounted to
this—those eight Ministers were exposing
themselves to criticism; were thoroughly
belligerent—like Irishmen at a Fair; were
guilty of publishing several falsehoods;
finally, were good, well disposed, respected
and educated men, who had allowed them-
selves to be deceived and imposed upon.

The following from Rev. C. B. Pitblado,
in the Chronicle of Monday last, in reply to
the Editor's strictures upon a manifesto
published by Presbyterian Ministers, is
quite sufficient to substantiate all the state-
ments made by those who seek a reform.
We merely ask our readers to imagine
what fine work of proselytizing must have
been going under such a system as this
during the past few years. And when they
have given imagination the rein, they may
call on witnesses for the proof. It can
easily be supplied.

"You deny most positively that R. C.
Separate Schools are in full operation in
the city of Halifax, and you challenge us to
the proof of it. Well, we do not know what
kind of proof would convince you, Mr. Editor;
but we are free to say that it is almost as easy
to prove the existence of Separate Roman Catholic
Schools in the city of Halifax as to prove
the existence of Roman Catholic chapels in
the same city. It is possible that those schools
are virtually under the protection of special legisla-
tion, but of their existence some of us have
been eye-witness, and we would like to
believe your denial we find we cannot do so.
Have the Convent Free School, Russell Street,
St. Patrick's and St. Mary's schools suspended
operations for the present, or changed either
the mode or matter of their instruction?"

Within the last year they were to all intents
and purposes R. C. separate schools; we be-
lieve they are so still. None except Roman
Catholic teachers, and those principally Sisters
of Charity and Christian Brothers in their
respective religious orders, teach in these
schools—the holidays of the Roman Catholic
calendar are observed—as can be seen by the
registers—the Roman Catholic religion by
forms, images and pictures has been, and we
believe is still taught in at least some of these
schools; and the teachers and schools are
virtually under the control and management
of the Roman Catholic authorities. These
are facts for which we have ample testimony,
which cannot at the present time be put in the
columns of a newspaper. To say that all this
has been legalized in working out the law,
does not, even were it true, alter the fact.
We testify that our statement is true,—every
word of it.

MONTEAL ROMANISTS are in trouble.
A Roman Catholic died, and the Priests re-
solved to bury his body because he had been
a member of some society condemned by
the Church of Rome. A suit was lawfully
entered against the Priests. The judge de-
cided for the plaintiff. The case was car-
ried to a higher court, and the sentence re-
versed by three judges. Finally the plain-
tiff appealed to the Privy Council of Eng-
land. There, the priests lost the case. Cost

\$15,000, added to the profound mortifica-
tion that threatens of refusal to bury cannot
be repeated against recent Roman
Catholics. This is Romish papal No. 2,
and may be placed upon the same file with
the Cossign Resolutions.

Rev. A. SUTHERLAND, junior mission-
ary Secretary, has written a second letter
to the Guardian, in reference to the tour
of the Western Deputation. The brethren
seem to have enjoyed their visit. Mr. S.
speaks in the warmest terms of Eastern
hospitality, and of the progressive nature of
things in our churches. The advantage
we are quite sure has been reciprocal. In
using our influence that our churches here
might have the presence of a few able,
representative men from the West, we felt
quite hopeful as to the results. But it is
gratifying to be in a position now to say
that the deputation carried with them a far
greater influence than we anticipated. The
people have been, in the matter of mission-
ary benevolence, multiplying well their
talents.

Two dollars cannot be better spent than in
a good family paper. The WESLEYAN will
bring you good news for the next twelve
months, and help you in every good way. Or-
der it anew and recommend it to your neigh-
bors.

Correspondence.

MISSIONARY SERVICES IN
PICTOU.

MR. EDITOR.—After having noticed,
with regret, the name of Pictou omitted
from the first mention of the arrangements
made for the Missionary Deputation from
the General Conference, it was with great
pleasure that we learned that our church in
Pictou was to be included in the list of
places to be visited by these esteemed brethren.
Our pleasure was lessened by a subsequent
notice to the effect that Mr. Sutherland
had been detailed to Wallace, to hold a
meeting there on the same evening that
ours was to be held.

We yielded however to authority, and
meeting the deputation as they had from
the Charlotte town boat, in the shortest
possible time had the Assistant Secretary of
the Missionary Society speeding towards
the slopes of Cumberland to fulfil his en-
gagement in the old and important circuit
which has its head quarters in Wallace.

Our own meeting commenced in the evening.
The deputation appeared in good
spirits. The audience was not so large as
might have been expected under the cir-
cumstances. Our own congregation was
well represented. But we thought that the
more announcement that a minister who
had spent fifteen years in the ministry
among the Crees and Blackfeet was to ad-
dress a meeting, would, irrespective of the
important object, have drawn together a
crowded congregation.

The meeting, however, was one of un-
usual interest. After the usual opening
exercise, the chair was taken by H. T. N.
Narayan, Esq. The report was then pre-
sented by the Superintendent in brief
form. The Rev. Mr. McDougall was then
called upon by the Chairman, and, in a
speech replete with interest, laid before us
as well as it could be done in an hour, the
character, progress, and results of that
great work which, in the North West Ter-
ritory, he had, for a decade and a half,
been prosecuting at the command of his
Divine Master and under the direction of
the Methodist Church. We felt whilst he
was speaking that his had been a truly
apostolic work—he had been taming men
from darkness to light, and from the
power of Satan unto God that they might
receive forgiveness of sins and inheritance
among them which are sanctified by faith
in Christ. Never before did we so feel the
grandeur of our missionary work, never
before did we see so clearly the power
of his work in displaying to us the
character of individuals.

Mr. Macdonald, of Toronto, was then
called upon to address the meeting, and
spoke with the authority of a man who
had himself made sacrifices for Christ and
his work, and was prepared to make still
in a clear, vigorous, and convincing
manner he set before us the duty
of the church—our own duty. Mr. Mac-
donald is evidently no ordinary man. His
business talent and great energy have
made him successful, but he is far from
a servant of the world, being raised by faith
into the service of God.

Dr. Bayne (Presbyterian) also addressed
a few earnest words commendatory of the
good work and expressing gratification at
past successes.

Financially the meeting was also suc-
cessful. Contributions have already been
received which amount to about a third
more than was paid towards both Home
and Foreign Missions last year, and more
will yet be contributed; and we believe
that a deeper interest has been created in
this holy enterprise of our church.

W. C. B.

LETTER FROM DR. RICHEY.

MEMORANDUM.

DEAR SIR.—I perceive from a recent
number of the PROVINCIAL WESLEYAN, that
Annabla, the wife of John Morris, Esq., of
Charlotte town, P. E. Island, is num-
bered with them that sleep in Jesus.
The announcement of this event has fallen
upon many hearts as the knell of the depart-
ure from earth of one, the purity and lov-
eliness of whose character eminently adorned
her Christian profession, and endeared her
to a wide circle of friends. In mine it
has awakened deep emotion and called up
hallowed and thrilling memories. Under
the influence of the feelings thus excited,
my imagination has so vividly portrayed
the scenes of my revered friend's death and
sepulture, that, for the time, I seemed not
only to mingle in sympathy, but to be asso-
ciated in person; with those who witnessed
that. Thank God; in such a case there
is no room for the agony of hopeless sor-
row. By a transition as natural as it is
consoling, the thoughts soon turn away
from the affliction, and gaze contemplate
the glory that shall be revealed in the eter-
nal destiny of all who die in the Lord.
And that Mrs. Morris died, will be
soon find that the policy of Bismarck is the
only safe one in dealing with an organiza-
tion in our midst that aims at subjugating
the whole world to Papal authority.

England, more than any other country,
since 1829, has aided in healing the deadly
wound of the beast, and in all probability
will yet feel most acutely the bite of the
serpent which has been sharpening by her world-
ly policy.

I trust that the approaching political
contest in my native Province, the security,
perpetuation and universal operation of the
unsectarian free school law, will be the

main issue. It is well known that every
possible effort is being made and will be
made that comes within the range of Satanic
and human nature to overthrow that well
deserved system, and to introduce in the
shape of sectarian schools, such elements
of discord and inaction, as will retard for
years the growing intelligence of the De-
pendence. The best men are chosen to libel-
lous honors who are sound-hearted, liberal
minded and true loyal; men that will not
be bought and sold by money or de-
ominational favour. Such men are to be
found in the Province, though but few of
them are willing to risk the dangers inci-
dent to political life in our day.

I rejoice to perceive by a recent number
of the "Sun" that the spirit of John
Knox still lives and operates among the
Presbyterians. The style and earnestness
of their utterances will doubtless tell for
good upon the minds of the people, and
will aid in the preservation of the school
law with them to preserve the school
law, there will be no occasion for painful
apprehensions.

Allow me, Mr. Editor, to express to
the first time, in the columns of your ex-
cellent Organ, the almost unmingled satis-
faction realized in the speedy union with
the doings of the late General Conference
in Toronto. Truly, there were good and
wise men there, and a large measure of
restraining, directing and uniting grace,
such remarkable unanimity would not have
been realized. The result of one act alone
will I believe lead to the speedy union with
as of all the branches of Methodism in the
Dominion, I refer to the dropping of the
name "Wesleyan" from the name of our
church. I am as intensely Wesleyan as
any man ought to be, but I prefer having
no man's name in the appellation given to
my religious society.

There are on this island two branches of
the Methodist Church—the Bible Christians
and ourselves. The former have about
half as many ministers here as we have.
In some small places there is a preacher of
each denomination, where one could easily
attend to the duties of both. I have
known two. In that case many little jealou-
sies, now operating injuriously would be
known. I clearly perceive most pleasing
indications of a union not very remote.
Equally pious with our people, they are
ready to do anything that will tend to the
extension of the Redeemer's Kingdom. I
anticipate that a short courtship only will
be necessary in order to the solemnization
of the marriage ceremony. If not allowed
to consummate the union on this island be-
fore the meeting of the next General Con-
ference, we shall try to have all the prelimi-
naries arranged for that occasion.

With many of my brethren I have had
some fears in reference to our incompar-
able hymns. But with such a committee having
charge of that tender subject, I feel assur-
ed that no serious change, either of mutila-
tion, dropping, or adding, will be the result
of the action of the Conference. Permit
me to suggest to the committee they will ac-
cidentally of a greater number of common
and long metre than are now to be found under
some headings in the present hymn-book.
Almost every tune book has a very large
proportion of these measures, so that our
people generally sing these more readily
than they do peculiar metres. Under the
head of "For the Society meeting" we
have 10 hymns, but not one of long metre,
and only one of common metre. "For
the Society giving thanks," 13 hymns, and
of common and long metres, 1 each. "De-
scribing death," we have 14 hymns, 3 long
and 11 common metres. "Believers pray-
ing," 11 hymns, 1 common metre. "Be-
lievers fighting," 27 hymns, but only one
of common metre. "Conquered of Back-
sliding," 14, but only one common metre.
"Pleasantness of Religion," 10, but only
one common metre only. "Forsaking sinners,
&c." 1 common metre, 17 others. "De-
scribing inward religion," 4; no common
metres. No common metre to supplement
any improvement in reference to the
proportion of these metres. On the "Es-
tablishment and extension of Christ's king-
dom," there are 20 hymns, but only one
common metre; 20 "on the experience,"
and 2 "beautifully done." There is good
promenade above the sands at Weston. We
should have thought that considering the state
of the weather, the members of the congrega-
tion would have been doing themselves more
good by taking the air than by listening to the
Rev. Henry Denison.

To the Editor of the Provincial Wesleyan
DEAR SIR.—In your excellent paper dated
Nov. 21st, a letter was inserted from
Minor Tipper Esq., of Bridgetown, in which
he refers to the successful mission work in
connection with the Bridgetown Circuit.
He asserts that about three years ago our
then worthy superintendent Rev. W. H.
Hearts preached the first Methodist sermon
in Dalhousie. I write to correct this mis-
take, because I believe it just to give
honour to whom honour is due. I am
informed that the only local preacher of
the above named Dalhousie, was the first
pioneer who visited Dalhousie. He was the
first who proclaimed to those settlers the
grand fundamental doctrines of our mother
Church, and his labours were attended with
the Divine blessing.

TRUTH
Granville, Nova Scotia, Nov. 4th, 1874.

A PRAYER AND A WISH.

To the Editor of the "Provincial Wesleyan."

DEAR SIR.—The Liturgy of the Church
of England, is on the whole a work of
great excellence, and well adapted to aid
the devotees of prayerful and pious hearts.
But like every thing else of human origin
—and such the compilation is, except in as
far as it consists of the *quiescent verba* of
Scripture—it is not perfect. There are
expressions contained in it of questionable
propriety, and some which must be used
with considerable reservation or qualifica-
tion. In the case with even that most
beautiful and impressive portion of it known
as the Litany, a petition or two of which
might well be omitted. Allow me to specify
one. I refer to that in which we are
taught as supplicants to say, "From light-
ning and tempest, from plague, pestilence
and famine, from battle and murder, and
from sudden death, good Lord deliver us."
The phrase which I have italicized will be
the subject of my remarks.

It has always seemed strange to me that
such a petition should occupy a place in the
Liturgy. How it was first introduced is
perhaps unimportant, but that it should
have been continued through so many
years of Protestantism, and increased relig-
ious light, is not so easy to explain.

Some may tell us that the petition is
appropriate, because of assumed unprepara-
ness, on the part of those who use it, for
the momentous event, which is depicted
in the solemn language. There might be
weight in the argument, if the unprepara-
edness so assumed, were excusable and
could not be removed. But the want of pre-
paration, if it exists, is our *quilt*, it should
not be allowed to continue a single hour,
nor used. With what propriety then can
we pray for deliverance from "sudden
death" on the ground indicated?

If the petition is objectionable as regards
those who have not complied with the
claims of the Gospel, still less, if possible,
is it in the case of those who "have em-
braced the hope set before them." Strange
indeed is it, if they are to be delivered
from the suffering of this life, and the bless-
ings of the eternal inheritance, and the enjoy-
ments and employments of the heavenly
state. Instead of praying for protection
from "sudden death," the Scriptural
word is "Come Lord Jesus, come quickly,"
would seem more appropriate and
consistent.

I enclose some verses which in another
form present the leading thought of the
above remarks. Although they have be-
fore appeared in print, they may be new
and acceptable to some of your readers.

W. J. W. Dec. 7, 1874.

THE CHOICE.

Which is the happiest death to die?
"Oh," said one, "I might choose,
Long as the gates of bliss would lie,
And feast my spirit ere it fly,
With bright celestial views;
Mine were a lingering death—not pain,
A death which all might love to see,
And mark how bright and sweet would be
The victory I should gain.
Pain would I catch a hom of love,
From th' angel harps that ring above,
And sing it as my parting breath,
Quivered and expired in death.
So that those on earth might hear,
The harp notes of another sphere;
And mark when nature faints and dies,
What springs of heavenly life arise,
And gather from the death they view,
A ray of hope to light them through,
When they shall be departing too."
"No," said another, "not so I,
Sudden as though it were the death I would die,
I would suddenly lay my shackles by,
Nor bear a single glance at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame with mortal terrors shaking,
Nor the heart where love's soft bands are breaking,
So I would die!"

All bliss without a pang to cloud it,
All joy without a pain to shroud it;
Not slain but caught up—death how fair!
To meet my Saviour in the air,
So would I die,
Oh! his bright robes the realms of light,
Bursting at once upon the sight;
These perishing hours how sad and slow!
His voice grew faint and fixed his eye,
As if gazing on visions of ecstasy,
The hue of his cheeks and lips decayed,
Around his mouth a sweet smile played,
They looked—he was dead.

His spirit had fled,
Painless and swift as his own desire,
His soul untroubled,
From her mortal vest,
Had entered her car of heavenly fire,
And proved how bright,
Were the realms of light,
Dawning of heaven upon the sight.

"WHOM THE GODS WOULD DESTROY"

DEAR MR. EDITOR.—I send you here-
with a clipping from a late English paper.
It suggests a novel mode by which those
of your readers who have been wont to be
lieve and call themselves Wesleyan Minis-
ters, may test themselves as to their right
to the title. If successful they will assuredly
pass muster even with the Bishop of
Lisieux. The Reverend gentleman to whom
the honor of making the suggestion belongs,
seems so sure of his direct succession from
the Apostles that it seems hardly fair to
ask him to pass (if he has not already
passed) the test himself.

Joking aside, it is painful to know that so
much ignorant bigotry is possible in the
nineteenth century. I think it is a sign
of the times however, an illustration of the
proverb that whom God wishes to destroy
He first deprives of his senses. What say
you? Yours faithfully,
G. J. B.
St. John's Nfld. Nov. 27th, 1874.

"At a service held the other day in East
Brent Church, the Rev. Henry Denison said
he could not recognize Wesleyan teachers as
gospel ministers unless they could show by
working a miracle that they had been sent from
God. We read in the Daily Telegraph that
he cautioned members of the church against
attending the preaching houses of Wesleyan
or Baptist, as by so doing they encouraged men
who called themselves ministers, which was not
true, and partook of a sin called schism. "The
church clergy," he maintained, were the direct
descendants and representatives of the apostles,
and 2 "beautifully done." There is good
promenade above the sands at Weston. We
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of the weather, the members of the congrega-
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the above named Dalhousie, was the first
pioneer who visited Dalhousie. He was the
first who proclaimed to those settlers the
grand fundamental doctrines of our mother
Church, and his labours were attended with
the Divine blessing.

TRUTH
Granville, Nova Scotia, Nov. 4th, 1874.

Circuit Intelligence

ST. STEPHEN, N. B.—I am happy to
say that we had a glorious missionary
meeting, both as it regards the members at-
tending, the feeling that pervaded the large
assembly, the speaking, and also the results.
The visit of these beloved brethren to the
circuit will do us a great deal of good,
spiritually and financially. Perhaps you
would do well to copy the account of the
meeting from the *Courier* into the WES-
LEYAN.

[It has been crowded out.—Ed.]

ST. JOHN'S, N. B.—The friends of Upper
Kent, went to the woods a few days ago,
and cut the frame for a mission house, and
hailed it to the site. The weather was de-
lightful, the sleeting splendid, and everyone
worked earnestly. There were Presbyter-
ians, Baptists and Methodists, all aiming
to do good. We purpose to get it framed
and put up in the coming spring. The
main house will be 25 x 33. Kitchen 14 x
20. Fourteen feet post. The rooms will
all be in proportion.

SILAS JAMES.

You cannot do without a good family Paper.
Renew your subscription for the WESLEYAN,
it expires on the 31st of this month.

Miscellaneous.

Two dollars cannot be better spent than in
a good family Paper. The WESLEYAN will
bring you good news for the next twelve
months, and help you in every good way. Or-
der it anew and recommend it to your neigh-
bors.

LIQUOR LICENSES IN HALIFAX.

Licenses to sell Liquor in Halifax are
granted only on the recommendation of a ma-
jority of rate-payers in the District where the
seller lives, the same as it is in other parts of
the Province. To afford facilities for doing this
in our good city, the law provides that the
City Council shall have power to divide the
Wards into Licensing Districts, of not more
than one hundred rate-payers in each. We pre-
sume that the Council have divided Ward
One into nine such Districts having rate-
payers as follows:

No. 1, 105; No. 2, 105; No. 3, 107;
No. 4, 105; No. 5, 126; No. 6, 122;
No. 7, 121; No. 8, 119; No. 9, 123.

They will probably do the same thing with
the other Wards, and will carry out the law
in a number of Districts, would be a fair and
prudent movement.

If therefore a majority of the rate-payers in
any district wish to have a large number of
rum-selling establishments in their immediate
neighbourhood, they may do so, and any one
wishes to engage in the purchase and sale of
liquor, he may apply to the Council for a license.
The petition to the Council for a license, must
be a majority vote to sign any such peti-
tion, and they may drive away such a man
from their midst. Let any person who
is solicited to add his signature to such a peti-
tion, ask himself, before complying with the
request, if he would like to see his prop-
erty next door to his own dwelling, and then
refuse to inflict on others what he would not
wish to have put on himself. Here is an oppor-
tunity for the friends of temperance to
work in their own neighborhoods by insti-
tuting their neighbors with temperance
principles, and putting them on their guard
lest they should be induced to let their
names towards encouraging their neighborly
body-destroying business around their own
homes.

When we think of the dreadful ravages the
demon of strong drink is making in our
country, surely no friend of humanity, or well
wisher of the race, will allow his name to be
stand among those who encourage the degra-
ding vice of Intemperance. Let any person
who may be betrayed into affixing his signature
to such a petition, consider that by so do-
ing he must charge himself with the respon-
sibility of all the destruction, poverty and even
death that follow the progress of the demon
of the poison under the license granted on such
a petition.

Our legislators have not yet arrived at the
conclusion to prohibit the traffic, but they
have made some approach to it in this way
granting the issue of such traffic on the people
in each district.

Halifax is under a large debt of obligation
to the fifteen or twenty thousand people—
friends of temperance—throughout the pro-
vince, who petitioned for the enactment, giving
these provisions to the law of the land.
While the rural districts have for some time
enjoyed comparative freedom from the evil
under which Halifax has been suffering, we
are thankful that at length a slight advance
has been made in the metropolis. The City
Council should feel thankful that in this
they have some check put upon the host of
petitioners for licenses that have hitherto
been so numerous. Let them carry out the law
in its full integrity and we shall feel that they
are becoming worthy of the honored title of
City Fathers.

We append the sections of this restrictive
law as it now stands:—

5. Licenses for the sale of intoxicating
liquors shall only be