at all. It magnifies three thousand diameters with the low eye-piece, or with a number five eye-piece fifteen thousand diameters—that is to say, in popular parlance, one thousand five hundred and seventy-five millions of times! It must immensely increase our knowledge of the lower organisms, and may even aid our researches into the ultimate constitution of matter. And who shall say that even its powers may not be exceeded in time?—*London paper.*

Provincial Wesleyan.

WEDNESDAY, APRIL 18, 1866

European Intelligence.

Our readers will expect our usual English Correspondence in this issue. To make up for this unavoidable disappointment, we copy at some length from our English exchanges. Our esteemed correspondent has, in the Providence of God, been called to bear a heavy and unexpected domestic bereavement. He has our sincere sympathy in this time of trial.

The twenty-sixth Annual Report of the Wesleyan Committee of Education is published, upon which the London *Recorder* remarks:—"We have perused it with the utmost pleasure and satisfaction. A more clear, full, business-like document it has not been our lot to witness. No part of our great education system in its theoretical principles or practical working has been lost sight of; every difficulty has been honestly stated and fairly grappled with. The whole tone throughout is clear, manly, vigorous, and encouraging. We devoutly thank the GREAT HEAD of the CHURCH that we have the right men in the right place in so interesting and important a department of our ecclesiastical organization, and that through another year in which our principles have undergone a severe testing, we have been enabled as a Church to maintain unimpaired and to carry on with vigour and success a work so dear to every Methodist heart, and so useful to the youthful community whose mental and spiritual interests we are called to guard."

From intelligence on our first page it will be seen that our South Sea Missions have been deprived of a valuable auxiliary, by the wreck of the Mission Brig, *John Wesley*, which took place in November last, on the Tonga group, while conveying Missionaries to the District Meeting. By the wonderful mercy of God, the passengers, crew and cargo were saved; the instrument of their deliverance being a great earthquake. The London *Times* reports that this remarkable phenomenon was felt on board an American ship two hundred miles distant from Tonga. A heavy, deep, rumbling sound was heard, accompanied by a violent vibration of the ship. The crew on deck were scarcely able to keep their feet. The sound at first resembled distant thunder, and increased in intensity, till it could be only compared to the deafening roar of heaviest artillery.

We notice in the Methodist Journals an extended and animated correspondence, chiefly between lay-members of our church, upon the observance of the Lord's Day, the result of which we doubt not will be to give a more intelligent apprehension of christian obligation in regard to this duty.

We give some extracts from the monthly, "glance at public occurrences," contained in the *Methodist Magazine* for April. Of Fenianism it is said:—

"Such of them (the Roman Catholic Irish) as had emigrated to the U. States, coming in contact with the jealousy and hatred of England which in not a few Americans raged during the war, have had their ancient feelings of hostility towards this country renewed and intensified. Many of these, finding themselves in military uniform, unwilling to lay aside their heroship and betake themselves to honest but humble pursuits, are anxious to measure swords with the Power which put down the first Napoleon! It is the emissaries of such visionaries who have succeeded in propagating treason in Ireland; and who, were it not that hundreds of them are kept out of harm's way by being kept in jail, would quickly bring destruction upon themselves and their dupes.

The remedy for Irish discontent is not within the reach of statesmen. Were the utmost claims of Tenant Right conceded; were the Protestant Establishment abolished, and its endowments given to the Roman Catholic priesthood; were Dr. Trench and other Irish bishops driven from the House of Lords, and Paul Cullen, John M'Hale, and the Romish hierarchy in Ireland elevated to their places on the episcopal bench; were a royal charter granted to the "Catholic University," and the Queen's Colleges and the National system of education handed over to the Ultramontane party; were all this, and much more in the same direction, accomplished, it by no means follows that it would make Ireland contented, loyal, prosperous and happy. With all this there might be Fenianism, or something like it, or something worse. The tree must be first made good. One thing is certain, that the Irish Protestants, although greatly discouraged of late years by the British Government, are intensely loyal to the British throne, and generally excel their Catholic fellow subjects in intelligence, in industry, and in all the characteristics of civilization and material prosperity. When all is said that can be said on the humidity of the Irish climate, and the absence of coal from the geological strata of the island, there is still the significant fact that the part of the country which is most Protestant is most prosperous and loyal. Does not this suggest that, after all, the remedy for the complicated ills of the country is a *religious* one? But then, how under the circumstances, with the patient so jealously guarded by those who hate the Gospel, is the remedy to be applied?

Whatever may be thought, upon the whole, of the sayings and doings of the new Parliament, many will feel sorrow at the course taken in the House of Commons in relation to the Parliamentary Oaths Bill. Both parties appear to have agreed that it is desirable to have one uniform oath to be taken by Members of Parliament. To this there can be no reasonable objection, if in this one formula the Protestantism of the British constitution be distinctly recognized. In this respect, however, the Bill as introduced by Government has been markedly defective. The amendments proposed by the leader of the Opposition, although not all that could be desired, are calculated greatly to improve the measure; but the particular one recognizing the royal supremacy, and declaring that "no foreign prince, prelate, state, or potentate," hath authority in these realms, was negatived by a majority of fourteen in a house of four hundred and fifty-eight members. The Attorney General, in resisting the amendment, asked, "Was there any human being in Her Majesty's dominions who doubted that Her Majesty, under God, was the supreme Governor in these realms?" That there are many such we learn from a letter of the Romish Archbishop of Dublin, addressed to the National Association of Ireland. Referring to the clause, "I swear that the Queen is the supreme Governor of the realm, and that no foreign prince, prelate, state or potentate has any jurisdiction or authority in any of the courts within the same," he says:—"No man of conscience, and no Catholic, can swear to that clause. It is false to swear that no foreign prelate has any jurisdiction in the countries subject to Her Majesty." It is said, too, that Dr. Manning—no half-Spaniard, half-Hibernian, like Dr. Wiseman, but an Oxford bred Englishman—is opposed to any form of oath that recognizes the Act of Settlement and the Royal Supremacy. This Popish prelate has lately been present at banquets where the health of the Pope was toasted before the health of the Queen. It is not difficult to see, from the signs of the times, that if the Romish faction in Great Britain thought itself strong enough to resist the claims of a Protestant dynasty, there would be English Fenianism as well as Irish. Will the House of Lords pass the Oaths Bill, without any recognition of the Queen's supremacy? Will the country remain passive while the safeguards of the constitution are thus tampered with? Will the Romanists, if they succeed in the present instance, try next to unsettle the Act of Settlement? These, after all, are questions more momentous than those which relate to the new Reform Bill.

There seems to be a growing conviction that the British Government will be able to carry a second reading of the Reform Bill. This feeling has been strengthened by the firmness of the Government on the night of the adjournment for the Easter recess. Mr. Gladstone distinctly stated on that occasion that the Government would regard Earl Grosvenor's amendment in the light of a want-of-confidence motion; and the fact that, if beaten, they would resign, has induced many waverers to return to their party allegiance. On the same occasion the same right hon. gentleman declared that before the House went into committee on the bill, the Government would lay on the table of the House bills respecting the re-distribution of seats, bills respecting the franchise in Scotland and Ireland, and one for the prevention of electoral corruption. This new move on the part of the Ministry has to a large extent taken the wind out of the sails of the opposition craft.

Marie Amelie, Queen of his late Majesty Louis Phillippe of France, died at Claremont on the 24th ult., in the 84 year of her age. She was in many respects an estimable lady, and during her residence in England, has won the respect and admiration of all within her circle, and the love and gratitude of the poor.

The painful news comes from Florence of horrible outrages having been committed in the town of Barletta upon inoffensive Protestants. The excesses of the populace had been excited by a priest. Houses were burned and sacked, four persons perished in a burning house, and nine others were otherwise murdered. Order was restored by the aid of a detachment of military. Seventy persons had been arrested for the outrage, among whom were several priests and monks.

The news from Prussia is warlike.—The assembling of two army corps will be immediately proceeded with, and it is reported that strong hints have been given at Vienna by the Ambassador of Prussia, that Austria must be prepared for extreme resolutions being adopted by his Court.

The last accounts from Jamaica are to the 11th of March, at which date the labours of the Royal Commission had nearly closed, and the persons composing it were expected to leave the Island by the following steamer. The subsequent evidence is confirmatory of the sanguinary system by which the riot or outbreak had been put down. As far as the inquiry had gone, it seems to have left Mr. Eyre without friends, or, at least, defenders. Indeed, the whole proceedings, as disclosed by the evidence, were so revolting that a satisfactory defence was impossible.

SHIPS OF WAR FOR THE ST. LAWRENCE.—The *Times* publishes the following:—"Orders have been received at Davenport to expedite the preparation of several ships of war for actual service. They are stated to be the frigates Liffey (39) and Galatea (26); the corvettes Jason (12) and the Satellite (21); the sloop Petrel (11), and the gunboat Rainbow. These ships are intended for service in the Gulf and River St. Lawrence.

Our Educational Institutions.

NO. VI.

The circumstances in which we, the Wesleyan Methodists of Eastern British America, are at present placed, are such as to demand our most solemn consideration. Obligations of no ordinary magnitude have been imposed upon us by the Providence of God. In upwards of a hundred Circuits—extending from St. John's, Newfoundland, in the east, to Grand Falls, New Brunswick, in the west, and from Labrador and Dalhousie in the north, throughout Prince Edward Island and Nova Scotia, and on to the Bermudas in the south,—we are called to exercise our Ministry among thousands of families, and to wield an influence more or less direct, over all classes of our fellow-subjects. To hold the ground we occupy, and to transmit unimpaired, to our successors, the trust which we have received, is our lowest duty. And in all evangelistic efforts, we ought at least to be as zealous and as preservering as those who went before us. But this is far from being all. New wants are about to claim our attention. Doors of usefulness are about to be set open before us. These Provinces, hitherto comparatively secluded from the observation of the busy world, have been seldom reached by the currents of population which have flowed so steadily from the Eastern to the Western Hemisphere. But this is not likely to remain the case much longer. The vast natural capabilities of these lands are becoming well known, and are attracting large numbers of artizans and capitalists to our shores. Changes in the political relation of these and the adjoining countries too, are drawing nigh, which must have the effect of developing our resources, and of increasing our wealth and our numbers still more. This will create a necessity for moral exertions which few, we fear, have begun to apprehend. If Romanism on the one hand, and infidelity on the other, are to be prevented from making these fair lands as depraved as some of the old kingdoms of Europe, or as vicious as some of the modern cities of America, then must Christianity in its purity and in its power be revived and extended around us.

But who is responsible for laying a solid foundation for the future well-being of these Provinces? Who but those who are designated to this service by the Saviour of mankind. He has said, to all who bear His name "Ye are the salt of the earth. Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." We repeat it, to us, according to our position and our profession, that responsibility belongs: and it will be the saddest day of our history, when we seek, on any consideration, to evade it.

How may due preparation be made? By the strengthening and consolidating of all the interests of our Church, and especially of those which relate to the increase and effectiveness of our Ministry. This is, under God, the right arm of our strength. If in believing prayer we entreat the Lord of the harvest to send forth labourers into His harvest, and then, as they are raised up, if we follow our prayers with right action, by training those laborers for the service of the Lord, no doubt a large extension of the power of true religion will be the result. But now is the crisis, and whatsoever is done, ought to be done quickly.

There are two ways in which this work might be easily and happily accomplished; and both could be carried forward at the same time. First, let those who have the ability set about the establishment of Professorships. It is impossible to make College teaching a paying speculation, and at the same time make it accessible to all classes of the population. Men of first-rate parts, and of highest accomplishments are required for this service; and such persons cannot be obtained without adequate remuneration. This, the class fees are insufficient to furnish. Colleges, hitherto, have been endowed, and the necessity still exists. This is the case in the oldest Universities of Europe, and it is likewise the case in the flourishing Institutes of this Continent. It is scarcely necessary to refer to such establishments as the so-called University of New Brunswick, or the Dalhousie College of Nova Scotia, except to say, that if in no other respects, yet as regards endowments, they are entitled to the rank which they claim. Shall Christian zeal be inadequate to this want of our College? The indefatigable Principal undertook the commencement of this branch of our Educational Institutions at a time when the Conference had recorded its opinion that "arangements for the organization and systematic instruction of the regular classes for a full course of Collegiate study, in our Institution at Sackville, should be completed at the earliest practicable period." The work was begun by the erection of a building which though unpretending in appearance, has answered its purpose excellently, and which during the present year has proved itself the life-boat of our cause there, so far, at least, as the Male department is concerned. No Connexional aid was sought at that time. None has since been obtained. The College building, and the College instruction though of great value to us as a Church, have hitherto been dependent on local efforts, and one small grant from the Legislature of Nova Scotia. Yet in the Minutes of our Conference for 1862, p. 23, it is stated "that the Conference hereby gives its sanction to these arrangements, and furthermore pledges its cordial sympathy to this forward movement in the Educational enterprize, to which, as we have before solemnly declared, it is our deliberate conviction that 'God in His Providence seems to be calling our Church.'" Has not the time for the redemption of these solemn pledges already come? What more is requisite than a suitable, tangible expression, of the cordial sympathy above referred to? Will this now be forthcoming, or shall the acknowledged call of Divine Providence be heard only to be disregarded? If we admit the call to be Providential, we must also admit our ability, as a people, to comply with it, for God never requires man or Church, or nation to do more than it can. There are those among us, whom Divine Providence has favoured very highly. Yet they owe their all, under the blessing of God, to Wesleyan Methodism. Their spiritual advantages, they can never fully estimate. Saved themselves, how many of their dearest relatives have likewise through the influence of this form of "Christianity in earnest," been brought from the power of Satan to God, and some of them too, probably, have been raised from earth to Paradise! And even in temporal things, how much do they owe to the grace of God? To them, the language of Jacob to Laban is exceedingly applicable, as the appeal of Christianity and of Methodism, "It was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?" Is it asking too much from such highly favoured individuals, to request that in this respect they would become their own executors, and ere they depart this life that they would endow, in whole or in part, some chair of learning in the Wesleyan College at Mt. Allison, Sackville? Are there not in all our Chief Circuits men whose indebtedness to Methodism is quite as great as was that of C. F. ALLISON, Esq., and whose pecuniary ability is equal to what his was, and even surpasses it, who might with great advantage to themselves, and lasting benefit to others, contribute, joyously consecrate, to this service a sum equal to that which he bestowed upon it? Theirs, is a high responsibility. Theirs, a privilege of luxuriating in well doing which an angel might envy! But this privilege will not long be theirs. They must leave all their worldly substance behind them. Is it not better to ensure its doing good—to witness its happy results, perpetuating and multiplying themselves—than to leave it in the hands of those who may injure themselves and one another by it, when we have disappeared from the earth? Let us remember the words of the Lord Jesus, that "it is more blessed to give than to receive." Whatsoever our hand findeth to do therefore, we ought to do with all our might.

There is a second way in which our Educational Institutions may be largely benefitted, namely, by the endowment of scholarships, or as they are sometimes termed exhibitions or bursaries. A few persons whose means will not enable them to provide for a professorship, or to add some needed building to the establishment as it at present exists, might nevertheless furnish an amount for investment, the interest of which would be sufficient, to defray the expenses of a young man at College, or at least to reduce those expenses very considerably. Genius and industry might thus be stimulated; for the amount applicable could be so conditioned as to constitute a premium for early attainments, and good moral character. What a boon this might be, and doubtless would be to many a poor young man, whose talents might qualify him for the highest services of the Church, but whose circumstances, if unaided, would effectually bar his way to success. In like manner, some of our more important Chapel Trusts might always keep, or assist in keeping a student at the Academy, either male or female, who should qualify themselves for the work of teaching in some part of our Connexion. And in additiou to these plans, we hope to see some scheme devised for eliciting the sympathy and liberality of the Church on the widest scale. The benefits of such a course would be immense and innumerable. Were a proper interest awakened in the operation of our Educational Institutions, means for support and success would not be wanting. It would be a mercy to our rich men, and also to our humbler classes to be induced thus to invest a portion of their income. It would be an incalculable blessing to have well trained ministers scattering the bread of life through all the coasts of our Israel, and to have godly teachers of our own persuasion occupying the ground that has sometimes been possessed by the irreligious and the profane. The blandishments of Rome, and the sophistries of infidelity would not then neutralize our efforts, as, alas, they now sometimes do. "Wisdom and Knowledge" would "be the stability of" our "times, and strength of salvation." And with every advancement in the work, new and deeper interest would be awakened in it, and a stronger guarantee be afforded to the world that "the dark ages" should not return upon mankind. With so absorbing a theme before us, with so great a duty urging us to action, let every one devise and give, of the ability which God has imparted to him. The contributions of the poor, like the widow's mite, may stimulate the affluent; while the benefactions of the rich may encourage the hearts of their humbler brethren. "Behold," says Christ, "I have set before thee an open door, and no man can shut it." "AND WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?"

* * *

Seventeen Reasons why Mr. * * of Halifax gave up Smoking.

1st. When he saw church members paying from $6 to $12 for Tobacco and only from $2 to $4 for the Gospel per year, he thought that if a man will rob of his tithes and offerings from love to his pipe, it was high time to cast to the moles and bats the "idol" that claimed such a supremacy.

2. It olten seemed to him that smoking beclouded the light of God's countenance in christian experience, and dampened the fire of love and zeal in God's cause.

3. When he saw professors of religion smoking *while* going to and coming from meeting—he felt a disgust at the practice both in them and in himself. When he saw preachers seeking a *secret* place to "puff," he would think if the deed were justifiable, why not do it publicly; or was it that they felt guilty and ashamed to be seen.

4. Everytime he saw the pipe and tobacco in the window of a grog shop on one side, and the decanter and glass on the other, his conscience would smite him.

5. When he saw boys and young men and women, too, smoking the pipe, he felt he could not *consistently* say aught against it: and when he beheld the drunkard and the profane likewise, he would say, "I am the brother and company of these characters in the *pipe*, at least," and then again his conscience would smite him.

6. When he read and heard so much against smoking, he would feel that he ought to give it up.

7. That as in drinking so in smoking, it was almost impossible to keep temperate, it was better to abstain totally.

8. It might be justifiable like liquor when used *medicinally*, but it was questionable with him, if the remedy in most cases was not worse than the disease; that if it did good in one part of the body, it did harm in another; and generally ended in a habitual life-long indulgence, and in some cases shortened that life.

9. When the *Provincial Wesleyan* would denounce "smoking," he often observed that smokers would shut their eyes, or if they read the article, they would feel annoyed, and justify themselves in the practice, and so smoke on in spite of all the arguments against it.

10. That when he read in the Bible, "Except a man torsake all that he hath—deny himself—he cannot be my disciple," it seemed to him that he ought to deny himself of the pipe, and when he read—Your bodies are the temple of God—defile not the temple, &c., he feared that the pipe might defile that temple.

11. When he saw professors on their dying bed with the pipe on the table beside them, the thought would force itself upon him, "Can death only separate us from the love of the pipe. Is there no other Saviour, and must *I* die a *smoker?*"

12. When he read of the millions of dollars expended by Methodists in the States on Tobacco, he was astonished and felt the righteous force of the affectionate and fervent appeal to abandon its use and devote that amount to the cause of God in this their Centenary year.

13. As it appeared evidently to be now the duty of the Church to set up a standard of total abstinence against the floods of *intemperance*, which is annually destroying its hundreds of thousands, it also appeared to him, to be the duty of the church now that *smoking* is keeping pace with its elder brother intemperance to set up a like standard against *it*.

14. That for the Church wholly to abandon both smoking and drinking and setting an example of total abstinence to the world, it seemed to him that it would remove two great hindrances out of the way of a more general outpouring of the Spirit of God, and hasten the latter day glory.

15. Often when smoking he would ask himself, "If Victoria were here now could I smoke in her presence? and is not a greater than England's Queen here and shall I respect her more than the King of Heaven?"

16. That when he smelt his own smoky breath when at his devotions—he wondered if God would accept the incense of tobacco.

17. That "if it be as hard (he would say) for the drunkard to give up drinking as it is for me to give up smoking then I should have more feeling for the poor drunkard"—and now he asked, can I *consistently* advocate total abstinence from drinking while I am intemperate in smoking?

After duly weighing all these facts and arguments he determined to try if he could not abandon the pipe. When the appetite would cry for "the pipe—the pipe—haste give me the pipe," he would sometimes give it an extra cup of tea, and sometimes a little licorice, and bye and bye it got less clamorous and craving until finally it calmed down into a willing submission to total abstinence, and when he got the victory, he could not help praising God for the deliverance, which, he often wished for, but never he thought could obtain; and now he feels better in health, more lively in his spirits—less peevish and fretful—has a clearer intellect—a better memory—a peaceful conscience—a brighter evidence and sweeter and nearer communion with God and his church. And now he says to all, "If I have conquered, so may you, only try and rely upon *Divine* strength, for you will need it if smoking has been a long habit with you, and the victory will be yours also and the result the same.

TIMOTHY PAUL.

For the Provincial Wesleyan.

Letter from Avondale.

DEAR BROTHER,—There is no part of your valuable paper read with greater eagerness than that which contains information respecting the work of God on the various Circuits in our Conference. And notwithstanding your numerous readers have been informed respecting the gracious outpouring of the Spirit—and the addition of an hundred or more souls to the Church of Christ on the Avondale circuit; yet, I deem it my duty to write you a few lines over my own signature.

Your correspondent "Hospes" has left us little to communicate of any importance, as it respects the blessed revival through which we have passed. Most of those who gave themselves to the Lord, afterwards gave themselves to the Church, and are now, we trust, branches of the living Vine, whose fruit will be "unto holiness" and whose end will be "everlasting life.

Twenty-three adults have been baptized *with* water, and there are yet others, who are about thus publicly to put on Christ. What can be more pleasing or encouraging to the Minister of Christ, while conducting Divine service, than to have the entire congregation accompany him upon their knees to the throne of grace, while he offers thanksgivings and praise, or invokes that holy power which can reach the sinner's heart and revolutionize the world? This is literally true of the congregations now worshipping in the Avondale and Oakland churches. Last Sabbath I exchanged pulpits with Bro. Hennigar, which gave him an opportunity of meeting his friends in Avondale, who were much pleased to meet their former pastor, whom they esteem very highly in love for his work's sake. While our exchange brought Bro. Hennigar to see his friends, it took me among strangers, and to a part of our Conference field which I had not previously visited. Judging from my short stay on the Canning circuit, I should pronounce it a promising field of labour, and as it is an independent Circuit, I hope the quarterly meeting will not fail to claim the privilege granted to such Circuits, by the Conference; and as at the coming Conference, they must have a change of ministers; ask their man, and thus encourage the heart of him, who may labour among them, and also relieve our Contingent Fund. Our friends in Canning deserve honourable mention for their noble efforts in raising the Church, and putting a large and well arranged vestry under it, capable of seating about 400 persons, which was well filled on Tuesday, the 27th inst., while the writer delivered a lecture on *Ireland and the Irish*.

On my return I stopped at Lower Horton, and had the pleasure of visiting the Seminary under the able management of Arthur McNutt Patterson, Esq., and Thomas Harrison, A.B., LL.B. of Trinity College, Dublin. Though the schoolroom was full, yet the most perfect order prevailed, and the recitation to which I listened, gave evidence of careful, thorough training, creditable alike to both teacher and scholar. The arrangement for the domestic comfort of the students, though numbering 44 boarders, is most perfect, and gives to the visiter the idea of an orderly, well regulated, and deeply interesting family.

H. McK.

From the Christian Guardian

The Financial Obligations of the Church.

No. VIII.

THE OBLIGATION IN ITS APPLICATION TO THE BUILDING OF CHURCHES AND PARSONAGES

The building of churches and parsonages forms a prominent object for the exercise of enlightened Christian liberality. For the public worship of God it is essential to have a place of worship, and where a people have been blessed with temporal prosperity it should be neither a dwelling house, nor a school-house, but a church; and, in order to the comfort of the minister who "preaches the word," there should be a Parsonage. To the honor of Methodism, it may be recorded that in this department of Christian zeal and benevolence it occupies a foremost place among other denominations.

1. *As a general rule, every circuit should have a parsonage for each of its married ministers.* The practice of renting a house for the minister is frequently productive of a great amount of trouble, anxiety, and vexation. When a new minister reaches his circuit he is often without a home for weeks, until a house can be secured, and even then the rented domicile is anything but comfortable and convenient; and it sometimes happens that the minister and his family are compelled to shift their quarters in the middle of a year entailing much unnecessary inconvenience and labor. Quarterly Boards may sometimes argue that it is cheaper to rent than to build; but if the circuit happens to be deficient it is the minister, not the people, who pays the rent, and which to him, is economy too dearly purchased.

2. *It should be commodious.* The families of ministers numerically differ; the circuit with a minister who has a small family one year, may have a minister with a large family the following year. A parsonage of contracted dimensions is a serious inconvenience to a large family; while one commodious in its arrangements is no detriment to a small family, and a great comfort when the "wee ones' number six or a dozen.

3. *It should be comfortable*; not a shell, through which the piercing cold wind can enter at pleasure, necessitating an enormous consumption of fuel to keep up a proper temperature, and sometimes failing when ingenuity has been taxed to its utmost in making fires.

4. *It ought to be supplied with all the essentials of a modern dwelling-house.* There should be a good cellar. Vegetables are ordinarily cheaper in the fall than in the winter; but the exercise of careful economy in purchasing must all be lost without a cellar in which to keep them, for they would certainly fall a prey to the depredations of "Jack Frost."

There ought to be a good well of water, and convenient to the kitchen. The changes of the itinerancy frequently place the minister's wife in the position of being compelled to do her own work, and in the country her husband is often from home. There is certainly no propriety in her being under the necessity of carrying water from a distance; and to obviate the trouble and annoyance of barrels and puncheons for soft water, breaking and bursting with the frost there should be attached to every parsonage a cistern for rain water, with a pump in the kitchen.

A Methodist Minister is famed for love for his horse, the companion of his travels: a good stable is therefore desirable; and exposed to all weather, and frequently returning home at night, a comfortable drive-house, where minister and horse can be protected from the storm and rain, is certainly no objection.

A home is rendered attractive by shrubbery and the presence of a smiling garden, and the country parsonage is never complete without the latter.

5. *It should be furnished*—at least, all the heavy articles of furniture, should be found in every parsonage. It is not reasonable that the minister be subjected to the expense of "wear and tear" in moving furniture from one Circuit to another, to say nothing of the immense labor in packing and unpacking. Then, it is true economy for the circuit to furnish the parsonage, because it lessons the expence of moving, which the circuit, not the minister, is always expected to pay.

As a general rule the parsonage, in comfort and convenience, ought to be equal to the average of "homes" occupied by the people among whom the minister labors. There is a great inconsistency when the majority of families surrounding the minister live in comfortable and respectable houses, while the minister and his family are very differently situated. A true sense of propriety and right among the members of the Methodist Church has resulted in the erection, from year to year, of numbers of model parsonages, and they are constantly increasing. And sometimes, when a different state of things has prevailed, the fault is to be laid, not upon the people, but upon the minister. The former were willing to "devise liberal things," but the latter, contracted in his views, pursued an opposite policy, inflicting upon his successors an uncomfortable home, and burdening the Connexion with a parsonage, not an honor, but a disgrace. Assuming that an individual has commenced the practice of "Systematic Beneficence," a subscription for the erection of a parsonage would be a proper charge in his "giving account."

For work whatever importance must be attached to the building of parsonages, there is far greater in the building of churches. The church is the temple of the living God; here His word is preached; here, on each succeeding Sabbath, His people assemble for Divine worship, happy meet their pastor, whom they esteem very highly in love for his work's sake. While our exchange brought Bro. Hennigar to see his friends, it took me among strangers, and to a part of our Conference field which I had not previously visited. Judging from my short stay on the Canning circuit, I should pronounce it a promising field of labour, and as it is an independent Circuit, I hope the quarterly meeting will not fail to claim the privilege granted to such Circuits, by the Conference; and as at the coming Conference, they must have a change of ministers; ask their man, and thus encourage the heart of him, who may labour among them, and also relieve our Contingent Fund. Our friends in Canning deserve honourable mention for their noble efforts in raising the Church, and putting a large and well arranged vestry under it, capable of seating about 400 persons, which was well filled on Tuesday, the 27th inst., while the writer delivered a lecture on *Ireland and the Irish*.

On my return I stopped at Lower Horton, and had the pleasure of visiting the Seminary under the able management of Arthur McNutt Patterson, Esq., and Thomas Harrison, A.B., LL.B. of Trinity College, Dublin. Though the schoolroom was full, yet the most perfect order prevailed, and the recitation to which I listened, gave evidence of careful, thorough training, creditable alike to both teacher and scholar. The arrangement for the domestic comfort of the students, though numbering 44 boarders, is most perfect, and gives to the visiter the idea of an orderly, well regulated, and deeply interesting family.

H. McK.

From the Christian Guardian

The Financial Obligations of the Church.

No. VIII.

THE OBLIGATION IN ITS APPLICATION TO THE BUILDING OF CHURCHES AND PARSONAGES

The building of churches and parsonages forms a prominent object for the exercise of enlightened Christian liberality. For the public worship of God it is essential to have a place of worship, and where a people have been blessed with temporal prosperity it should be neither a dwelling house, nor a school-house, but a church; and, in order to the comfort of the minister who "preaches the word," there should be a Parsonage. To the honor of Methodism, it may be recorded that in this department of Christian zeal and benevolence it occupies a foremost place among other denominations.

1. *As a general rule, every circuit should have a parsonage for each of its married ministers.* The practice of renting a house for the minister is frequently productive of a great amount of trouble, anxiety, and vexation. When a new minister reaches his circuit he is often without a home for weeks, until a house can be secured, and even then the rented domicile is anything but comfortable and convenient; and it sometimes happens that the minister and his family are compelled to shift their quarters in the middle of a year entailing much unnecessary inconvenience and labor. Quarterly Boards may sometimes argue that it is cheaper to rent than to build; but if the circuit happens to be deficient it is the minister, not the people, who pays the rent, and which to him, is economy too dearly purchased.

2. *It should be commodious.* The families of ministers numerically differ; the circuit with a minister who has a small family one year, may have a minister with a large family the following year. A parsonage of contracted dimensions is a serious inconvenience to a large family; while one commodious in its arrangements is no detriment to a small family, and a great comfort when the "wee ones' number six or a dozen.

3. *It should be comfortable*; not a shell, through which the piercing cold wind can enter at pleasure, necessitating an enormous consumption of fuel to keep up a proper temperature, and sometimes failing when ingenuity has been taxed to its utmost in making fires.

4. *It ought to be supplied with all the essentials of a modern dwelling-house.* There should be a good cellar. Vegetables are ordinarily cheaper in the fall than in the winter; but the exercise of careful economy in purchasing must all be lost without a cellar in which to keep them, for they would certainly fall a prey to the depredations of "Jack Frost."

There ought to be a good well of water, and convenient to the kitchen. The changes of the itinerancy frequently place the minister's wife in the position of being compelled to do her own work, and in the country her husband is often from home. There is certainly no propriety in her being under the necessity of carrying water from a distance; and to obviate the trouble and annoyance of barrels and puncheons for soft water, breaking and bursting with the frost there should be attached to every parsonage a cistern for rain water, with a pump in the kitchen.

A Methodist Minister is famed for love for his horse, the companion of his travels: a good stable is therefore desirable; and exposed to all weather, and frequently returning home at night, a comfortable drive-house, where minister and horse can be protected from the storm and rain, is certainly no objection.

A home is rendered attractive by shrubbery and the presence of a smiling garden, and the country parsonage is never complete without the latter.

5. *It should be furnished*—at least, all the heavy articles of furniture, should be found in every parsonage. It is not reasonable that the minister be subjected to the expense of "wear and tear" in moving furniture from one Circuit to another, to say nothing of the immense labor in packing and unpacking. Then, it is true economy for the circuit to furnish the parsonage, because it lessons the expence of moving, which the circuit, not the minister, is always expected to pay.

As a general rule the parsonage, in comfort and convenience, ought to be equal to the average of "homes" occupied by the people among whom the minister labors. There is a great inconsistency when the majority of families surrounding the minister live in comfortable and respectable houses, while the minister and his family are very differently situated. A true sense of propriety and right among the members of the Methodist Church has resulted in the erection, from year to year, of numbers of model parsonages, and they are constantly increasing. And sometimes, when a different state of things has prevailed, the fault is to be laid, not upon the people, but upon the minister. The former were willing to "devise liberal things," but the latter, contracted in his views, pursued an opposite policy, inflicting upon his successors an uncomfortable home, and burdening the Connexion with a parsonage, not an honor, but a disgrace. Assuming that an individual has commenced the practice of "Systematic Beneficence," a subscription for the erec-

A Revival—and its Lessons.

BY REV. THEO. L. CUYLER.

On a late Sabbath, a scene was witnessed in a Brooklyn church that will live in the memory of every beholder. That sanctuary stood on that bright Sabbath morning within the "land of Beulah," where we were "in sight of the heavenly city and heard voices from out of the city, loud voices saying, *Say ye to the daughter of Zion, behold thy salvation cometh!*" The house was thronged with a great cloud of witnesses Angels looked down with joy to see more than an hundred souls making their covenant of consecration to Christ—to see three-score of husbands and wives sitting together for the first time at the Lord's table; to see six-and-thirty youths from the Sunday-school gathered before the children's Saviour. That Sabbath's harvest was the "first fruits" of a revival that had been in progress for two months. Some of its *lessons* may be of interest and value to other churches now seeking or else now enjoying the "early rains" of God's spirit.

I. This revival began with earnest prayer and hard work on the part of *the people*. No extra "machinery" was employed, in which the clatter of the wheels drowned the still small voice of the Spirit; no evangelist was invited from abroad to reap the harvest whose seeds had not been sown by him. The people did the work for Christ, and the pastor simply helped them. For three months the congregation had been fighting the enormous sin of *drunkenness* at their own doors, and within the doors of some church-members. A series of powerful public meetings were held, and hundreds took the pledge of abstinence. This work of practical reform stirred the people's hearts; they were ready for the "week of prayer" in January. Before the week closed, three or four well-known business men rose for prayer, showing that the grace of God was laying hold of adult minds. In the early stages of the revival, two men were reached who had been enslaved by the intoxicating bowl.

II. The principal instrumentality employed during the revival has been the personal visitation of and conversation with the impenitent by the church-members. The best teachers went to the houses of their scholars and talked with each one; there are over fifty hopeful conversions already in the Sabbath-school. The eighteen officers of the church met together, and assigned to each one certain persons to be seen and labored with. Those who could not be reached by a visit were addressed by friendly letters. Several of these letters brought men to the mercy-seat and to the cross of Christ who had stood out thirty years of preaching perfectly unmoved.

As an illustration of the *chain* of influences that has been created, I may mention the case of a merchant who came into one of the inquiry-meetings (held after the preaching service), and there decided to do his duty to God and his household. He immediately waited on an intimate friend, and brought him to the meetings; the man thus brought rose at once for prayer, and gave his heart to Jesus. He, in turn, handed to a lady friend on the ferry-boat a copy of Newman Hall's admirable little treatise, "Come to Jesus;" within a fortnight she was enrolled in the church. Who can tell when the last link will be added to that golden chain?

III. During the process of this work, hundreds of tracts and small books have been freely circulated. The inquiry-meetings have been held after the other services, in an adjoining room, and none have been conducted by any but the pastor and two or three church-officers—the rash and inexperienced do more harm than good in such interviews. At those meetings the invariable counsel has been to yield the heart at once to Jesus, and to begin to serve God without delay. One gentleman, who rose first for prayer on a certain evening, commenced prayer with his family the next morning, and on the next evening spoke with happy animation of his soul's deliverance, in a crowded meeting. In the New Testament cases—such as Saul's, the Philipian jailor's, and the Ethiopian treasurer's—we read only of immediate conversions. Why need an inquiring sinner drag his weary way through weeks of distress and delay, when Jesus stands waiting with pardon in his outstretched hand?

IV. The new converts have generally taken part immediately in the prayer-meeting, and gone at once to some field of Christian labor. Their first speeches, spoken out of a full heart, and their first broken prayers, have told more powerfully on others than the more studied addresses of older disciples. One new convert said, in his simple way, "My friends, Jesus found me, like John, by the seaside, mending my net; I left it, and followed him." Another said, "I have made up my mind that when I come to die I don't want to be catching at straws." A little negro boy, who rose to pray, simply said, "Blessed Jesus!" and then he sat down. His prayer was like the widow's mite—"more than they all."

We do not pretend that these methods and experiences are models for all revivals. We do not offer them as such; but only as an humble contribution to the history of a work of grace that is now overspreading our land. There is the sound of an abundance of rain. Blessed is the thirsty soul that gathers the cooling drops of the water of life to cleanse his wounds, and to revive the languishing spirit!—*Independent.*

Parliamentary.

House of Assembly.

MONDAY, April 9.

Nearly the whole of the afternoon was taken up with Mr. C. J. Campbell's propositions respecting the Free Church and the United Presbyterian church, the object of which appears to be unjustly to black any papers from the table. The matter was satisfactorily dealt with by Messrs. Archibald and Blanchard, in reply to Mr. Campbell.

TUESDAY, April 10.

The Legislative Council informed the House of their agreement to several bills.

The Hon. Prov. Sec'y said that having consulted the other members of Government, and those of the Opposition who were favourable to Union, he was in a position to reply to the inquiry made by Mr. Miller on the previous day. The Prov. Sec'y in a lengthy and able speech went into a consideration of the present state of the question, and the urgent reasons at present prompting the Provinces to desire Confederation. He concluded by moving the following resolution; the consideration of which, it was agreed, should be made the order of the day for Thursday:

"*Whereas* In the opinion of this House, it is desirable that a Confederation of the British North American Provinces should take place—

Resolved, therefore, That His Excellency the Lieutenant Governor, be authorized to appoint delegates to arrange with the imperial Government, a Scheme of Union, which will effectually ensure just provision for the rights and interests of this Province, each Province to have an equal voice in such delegation, Upper and Lower Canada being for this purpose, considered as separate Provinces."

Mr. Archibald seconded the resolution. He said the Legislature was about to exercise a great power but they had the right to do so. A year or two ago the Legislature had disfranchised about one fourth of the voting people of this Country. They had a right to do so. It is said that responsible government is about to be lost. That is not the case. Responsible government is preserved in the Quebec Scheme. It has been said that this is not the time