The teacher showeth learning, but showeth Christ, and can be a means to distil God's graces into souls.—*W. Perkins*, 1606.

Ambition and pride are the rankest poison in the Church, when they are possessed by preachers.—*Luther's Table Talk.*

The devil, in the last day, shall rise against us in condemnation, for that he hath been more careful to get souls than we to save them.—*Bernard.*

A pastor's life should be vocal: his sermons must be practised as well as preached.—*Dr. Owen.*

Deeply consider, that to be successful in bringing souls to God, you must bring the spirit of the Gospel unto the work of the ministry.—*Dr. A. Clarke.*

Be faithfulness, rather than fame, your chief object.—*Bp. Bagot.*

Leave Christ out of your sermons, and you blot the sun out of the firmament.

To win a soul is your noblest prize; and the greater number you win, the brighter and richer will be that "crown of rejoicing," which you will wear in the day of the Lord.—*R. Watson.*

Three things make a divine—meditation, prayer, and temptation; and three things are to be done by a minister: 1. To read the Bible over and over; 2. To pray earnestly; 3. Always to be a learner.—*Luther.*

All men are orators when they feel. The language of the heart has an unction, and an energy, which no eloquence or sublimity can reach.

A minister should not only be a director, but a leader; he should not only point out the way, but walk before his flock in it.—*Bp. Hopkins.*

When once an idea is clearly expressed, every additional stroke will only confuse the mind and diminish the effect.—*Kirke White.*

Our churches will forgive almost any fault in a minister, rather than dullness.—*Hinton.*

A minister who is a "man pleaser," is a soul destroyer.—*Cooke.*

Ministers cannot too often be told, that they should leave the world to the people of the world.—*Quesnel.*

"Fear nothing so much as self-confidence."

Provincial Wesleyan.

WEDNESDAY, JAN'Y. 10, 1866

Ten Reasons

WHY OUR LIST OF SUBSCRIBERS SHOULD BE LARGELY INCREASED.

It is our deep conviction that the circulation of our Journal *might* be, and *should* be, widely extended. We, therefore, pen a few considerations for the thoughtful perusal of all our friends in the Lower Provinces. We may seem to speak in terms of self-commendation, yet, we presume, that but few of our readers will regard us as giving our Paper a character which it does not sustain. It will be understood that what we desire is to add to our List *a large number of good paying Subscribers*, and the reasons given for such an expectation, to the honest-minded of our present subscribers, who are in arrears, will be strongly suggestive as to the necessity of their paying up promptly. Those who have paid to the present month, will find their papers marked j 66; those paid for to the first of July next, are marked ju 66; those whose subscriptions are paid to June last,—the time of year to which our accounts are made up,—will see their mark to be ju 65. But we regret that on many papers the figures are 64, 63, or numbers even farther back, a grievance of which we hope we shall not long have occasion of complaint. But our present purpose is especially to urge forward the efforts now in progress to ensure for us a largely extended patronage; and we hope the few hints we now proceed to give will be productive of highly gratifying results.

Our expectation of a large addition to our List of Subscribers, will appear reasonable, on the following grounds:—

1. *The Provincial Wesleyan* is the Organ of the Conference of Eastern British America, and is the only denominational periodical which the Methodists have in the Lower Provinces.

2. One half of the Methodist families of these Provinces, well able to patronize our Journal, do not do so.

3. It is a religious paper; every number containing much that is well-fitted to counteract the noxious literature and evil tendencies of the age, and to benefit both the head and the heart.

4. It is a good Family paper, its management being directed with the aim of making it interesting and instructive to young persons, and adapted to the various classes of its readers, both in town and country. Its News department furnishes an epitome of current information on topics of general interest, and without any party-political bias.

5. It is a ready medium of Provincial intercommunication as to religious matters, besides affording intelligence from various parts of the Christian world.

6. It is a Temperance journal, advocating, moderately, yet firmly, the principles of total abstinence from intoxicating drink, as necessary to be practised and avowed, for the general good of society, in removing an occasion of widespread mischief and ruin.

7. While it is a denominational paper, it does not foster bigotry or uncharitableness, but breathes a spirit of christian catholicity and of good will toward evangelical christians of every name.

8. It would be a lasting disgrace to the many thousands of Methodists of the Lower Provinces to allow their Organ to be placed in embarrassment for lack of patronage.

9. Its wider circulation and support would ensure its increased usefulness and efficiency, and would bring to the Editor most desirable relief in his present burden of anxiety.

10. Because the amount of the subscription is very moderate, and the money thus appropriated is well spent, as a single article in our columns will often be worth more to our readers than the amount of the year's subscription; besides there is always satisfaction and advantage in employing our means in sustaining an enterprize that is essentially good.

Parsonages.

We cheerfully lay aside a leading article intended for this issue, to make room for the following communication on a subject of much interest both to our Ministers and our people. We quite agree with our esteemed correspondent, that it is high time the Parsonages of our Connexion should be made comfortable and respectable. None can know except those who have endured it, how great a trial it is to Ministers and their families, on entering a new sphere of labour, to have to make up their mind to the occupancy of a comfortless dwelling. The contrast presented, in almost every respect, between the ordinary class of houses occupied by Ministers and the residentes of other persons in about the same position in society, is painful. The improvement now going forward, in many places in the Provinces, in regard to the erection and furnishing of neat and comfortable Parsonages, cannot but be highly gratifying to all concerned, and the hope is cherished that such laudable examples will be imitated in every Circuit within our Conference bounds. Let efforts for the attainment of this very desirable object be provoked by the subjoined communication:

The fact that we live in an age of progress and improvement is manifest, and is variously demonstrated. The towns and cities of Eastern British America exhibit, in their public buildings, a beauty of architecture which but a few years ago was unknown; and if we extend our observations to private dwelling houses, or at least to those of the more respectable portion of communities, the same remarks will be applicable.

The Wesleyan denomination among others affords tangible evidence of bearing its share in this state of things. Those of our Churches more recently erected, both in external appearance and interior arrangement, are far superior to the edifices of the past, which they have superceded. We name, as one instance of this kind, the beautiful sanctuary, which a few weeks since was dedicated to the service of God, at Milton, Yarmouth, North, at which place, and the adjacent town, it will be long remembered by the Wesleyan Ministers, that they were most hospitably entertained during their Conference of 1865.

While we rejoice to behold these marks of increasing prosperity, not only as regards churches and public buildings, but in the homes and dwellings of many of the respected friends of Methodism, it is very desirable that *Wesleyan Parsonages*, built for the occupation of our beloved Ministers, shall exhibit a commensurate improvement. The Wesleyan Ministry has one peculiarity that of itinerancy; while this is believed to conduce to the prosperity and usefulness of ministerial labor, it cannot be denied that consequent and frequent removals are productive of serious discomfort and inconvenience to the Minister and his family, aggravated in a very material degree, if the Parsonage which he is appointed to occupy, be found in a neglected state and destitute of respectable and necessary furniture. A dwelling furnished with due regard to convenience and comfort is very essential in his case, and affords some alleviation to the toil and labor he incurs in thus changing his place of residence at stated intervals. The itinerant system prevents a Minister from attending to his own requirements in these important particulars, and consequently the task devolves upon those among whom he is appointed to exercise his office and ministry. In perusing a work written by one of our respected and talented Ministers who had himself long borne the burden and heat of the day, and who "in journeying oft" toiled in moving, the remarks which follow were met with, and being applicable to the case in point, the writer may be allowed to append a brief extract:—"Our Parsonages should be furnished in a style corresponding with the growth of wealth, the advance of intelligence, the increase of piety so observable in all our societies. Educated Ministers, men of cultivated minds and sanctified hearts, are required to fill our pulpits; circuits formerly of a subordinate character are now important ones, others are advancing in the same way, and these will expect and require too, the services of suitable Ministers, men of the proper stamp. To obtain such, we should at least provide them with a comfortable residence. This measure of reform is necessary, and will remove an incumbrance which has in some degree interfered with our itinerant operations, and which has rendered that itinerancy distasteful to many preachers and their families. Let us therefore furnish the Parsonages, let us remove every hindrance, and every impediment, so that our time honored itinerancy may be free and unrestrained, allowed to accomplish its work in its own legitimate way, and then more than ever shall the word of the Lord have free course and be glorified."

Almost every individual has his own ideas of comfort in regard to his own dwelling; but too often a dwelling for the pastor of the flock is modeled without regard to his wants and necessities. A few extracts from an excellent architectural work, the writer hopes may be found applicable to our subject, which while it afforded illustrated plans for Wesleyan churches and parsonages, also described the *sort* of dwelling suitable for the occupation of an itinerant Minister, especially alluding to its interior arrangements.

"In arranging the plans for a Parsonage particular attention should be paid to furnishing a good, airy, well ventilated room for a study, this will be the principal point in which this should differ from other dwellings. In all cases it should be on the first floor, removed at the same time from noise of kitchen and children, suitable recesses should be constructed in the walls for book-shelves, also a respectable book-case, with drawers for papers and pamphlets. Here is the place where the studious Pastor will spend a large portion of his waking hours, where he will forge out his sermons, deliberate on the wants of his people, meditate on the holy themes connected so intimately with his work, hold communion with his God, and come forth all glowing as Moses came from the mount, after his communion with the Deity, to labor for the good of his flock, and point them to the green pastures and the flowing waters of a deep religious experience. Hence it should be a pleasant and attractive place, comfortably and respectably furnished: light, easily warmed in winter, shaded by foliage or suitable blinds in summer, and having all its accessories of such a character, that the mind may not be distracted by any uncomfortable feeling, with its connection with other objects. We think too much attention cannot be paid to this matter; for the study, above all other places, is the most important room in the whole arrangement of the pastor's home. With regard to the other rooms, less care may be exercised in reference to situation, although if possible those in use should have a southern aspect. Next in importance to the study is the kitchen, here the mother of a family must necessarily spend an important portion of her time, unless she is uncommonly successful in procuring good help in the form of servants; and at any rate, here must be performed a large amount of the household labour. Every convenience of closets, shelves, drawers, sink, water of both kinds, pantry for provisions, and if possible, a store room in addition, should be added to or connected with the kitchen. Too little attention has always been paid to the arrangements necessary to doing family work with ease and comfort, and they who *do* give requisite care to these matters, in their arrangements for the pastor's family, will most assuredly receive the blessing of both the matron and her domestics. Sleeping rooms should be of good height, and easily ventilated, and a bath-room ought not to be omitted, a linen closet and clothes presses should be remembered, and every window double hung with weights and pullies; rain water should be conducted into the cellar."

Thus reads the extract, and it may be added that every kitchen should be adequately supplied with necessary articles in the form of iron, wood, and tin ware. The lack of culinary apparatus is often much felt. These should always be found in the kitchens of Wesleyan parsonages. The requirements stated in the above extract may appear to some readers rather numerous; yet if provided for at the time of building, and attended to at the proper period, will cost comparatively little more, and greatly enhance the comfort of a noble body of self-denying men and their families, who seek to save the souls of those in divers places among whom they are called to reside in the exercise of an itinerant pastorate. United and systematic effort on the part of the numerous friends and members of the Wesleyan Churches will soon effect desirable changes; and marked improvement in the construction of the Wesleyan parsonages, and in their interior furnishing will be the result. The writer of this article hopes that the time is near at hand when Wesleyan ministers and their families may always find comforts and domestic convenience awaiting them when on their arrival at a new scene of labour they enter a WESLEYAN PARSONAGE.

January, 1866.

College Endowment.

The *Central Advocate* strongly appeals to Methodists possessed of means, on behalf of College Endowment. We make an extract for the benefit of Methodists in these Provinces, who have the ability to aid the Educational enterprises of the Church, hoping that in their benevolence they will remember our own rising College at Mount Allison, so worthy of being liberally sustained:—

We all regret that we had not, in our youth better advantages for gaining knowledge. We can not in our own history retrieve our loss. But we can in the persons of our children, in an unselfish manner too, recover all that we lost, and far more. And what is nobler than to make our energy and benevolence do for our own flesh in the future, what we wish our fathers had done for us in the past? If we can not go back to mend our own damaged lives, we can go forward to make better lives for our offspring who are dearer to us than life. This is far more desirable than even to go back and live over our history again, for we may live so much more intelligently and happily in the blessings we confer on our posterity. Will you do it, rich men? How much has God done for you? And how much can you do for him—not how little, will excuse you? You can do nothing that will so greatly profit the church and the world for all coming time, as to make a glorious and a large hearted contribution for the benefit of education in our church. No other object of charity promises half so much good. No other funded charities are half so well managed. And no other one will so immediately bless your own children. We appeal to the men of the Methodist Church who enjoy the honors of wealth and its blessings, and ask them to bear the responsibilities, and discharge the duties which that wealth imposes. We beg them to remember how God has made them to abound in prosperity and grace. We beseech them not to forget their children and their children's children, and to put aside some fund which shall stimulate them to the latest generation to seek wisdom more than treasures; and which shall also secure to them the means of gaining that education which shall make them princes in the earth. Help our struggling colleges. Aid the toiling men engaged in carrying on these colleges—men laboring at double work on half pay, and amid greater trials and discouragements than any of their ministering brethren. Encourage the ministers of the church in their noble work of trying to give to the world the blessings of religion and the advantages of science at one and the same time.

Remember the colleges of Harvard and Yale, which, in their names and by their influences, keep alive the memories of those two noble men, and will do so until the day of doom. How men with ten times their wealth lived in the same States at the same age? And why have their names been forgotten, while those others are daily known to an ever-widening circle of admirers? They are unroiled among the stars—yea, above the stars—and the universe may perish, but those glorious names shall shine while a human soul lives and knows honor or truth. Our rich men may plant their memories in such a fertile soil, on such a mountain top, that it shall flourish like a tree planted by the rivers of water and where it shall grow like a cedar of Lebanon, green forever and scattering annual harvests of good seed till the consummation of all things. Why not do it?

How many a man has thought by hoarding and entailing property for his children to secure them from want and ensure them an honorable position in society? And how often has the devil at once taken possession of the legacy, and made it the trap with which to destroy the heirs—dissipating the first while making a ruin of the second? And how few others have given a small portion of their honestly earned wealth to found a college or a church, and that little has been the means of saving the family name and honour, as well as the souls of the whole household, and moved on through the ages as a sweet stream of healing waters to half a nation! We exhort and entreat men of wealth in the Methodist Church—the men of means who listen to the Methodist ministry—to think on our institutions of learning. Pile up such a sum for their endowments, as shall be worthy of the church which you love; of the prosperity you have enjoyed.

Be reminded of what Methodism has done in a past century, and prepare it to do vastly more in the coming one. See how it has already been the instrument of gathering into the various branches of our faith in America more than two millions—half in our own beloved church; how it has converted and helped on their way to glory more that as many more; how it has aided greatly in awakening all the churches, and in calling their attention to the great fact that perfect love is the privilege of the Christian. How it has made the preaching of all denominations more evangelical and practical. Think of the present power of Methodism for good in the world, and of her glorious prospects for the future; and then do in charity a deed which shall be worthy of her present responsibilities, her past achievements, her immortal memories and her inspiring hopes!

Spiritual Showers.

There is no better illustration of a *transient influence producing a permanent result* than is furnished by the rain. A bountiful June shower falls; and, in an hour, where are the raindrops? You look on the pavement; it is dry. You look at the trees; they are dry. The rain has come down from heaven; it has returned not thither; where is it? Ask the earth, and it would answer: "I was parched with thirst, and the rain gave me drink." Ask the flowers, and every brightened violet and hare bell will answer: "We were wilted and withering; the rain revived us." Ask the farmer, by-and-bye, and he will say, "My grass and my grain were dying of the drought. But in June, you remember, a plentiful rain came, and it saved every crop on my farm. I have the results of that rain in yonder wheat-bin, and in my hay-stacks and my full crib of yellow corn. I expect that my children and my cattle will *live on that rain* all through the coming winter." Now in the light of this beautiful, natural process, open your Bibles at the fifty-fifth chapter of Isaiah, and read the following passage: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but waereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall MY WORD be that goeth forth out of my mouth."

Transient influences produce permanent results. This is the truth that smiles on us from that passage. Look at the daily, hourly teachings of a faithful mother. How often she has "to speak to that boy!" How many reproofs, how many counsels, how many a line upon line she expends upon her child; and the words seem to dry off from his memory like the rain from the trees. But in after life the boy is a vastly *different man*, from the gentle yet mighty influence of that godly woman's teachings. The thorough talk and the severe punishment which my good mother gave me when a lad, for sipping the contents of a wine-glass left on a side-table, did more to make me a temperance man than any lectures in after years. John Newton was taught to pray at a mother's knee. Years afterwards when he had become a reckless sailor on a slave ship, he cried out under the upbraidings of conscience: "Oh! my mother's God have mercy on me." Richard Cecil says that he tried his best to be an infidel, but he never could get over his holy mother's teachings and example. They were quite too much for him.

As with a parent's teaching, so with a pastor's, I should soon grow discouraged if I measured the results of my preaching by the number of my *words* which my people carry away in their memories. Of all that I may say during half an hour, the most of my auditors may not carry away a dozen whole sentences. But, the *truth has gone deeper than the words*. The preaching is transient; the converting results are permanent. A poor woman, who was spreading out linen on a bleaching-ground, said to her pastor, who halted by the fence: "I cannot remember but little of your good sermons. I notice that the water I sprinkle on this linen is soon dried away by the sun. I keep on sprinkling, and it keeps drying off; but I see that that linen *grows whiter and whiter*. Your sermons dry off from my mind; but I hope that my heart gets cleaner and my life better."

Edward Payson preached in Portland for years. Who can quote his sermons to-day? Yet Portland is a greener spot to this hour for the spiritual showers of his devoted ministry. Only think how few moments it took the Apostle Paul to write these words: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." But when he uttered this "faithful saying," he set up a ladder into heaven, by which thousands have climbed to the heights of celestial glory.

It is often made an objection to revivals of religion that they are "mere temporary excitements." True enough; the actual scenes of the revival may be transient. So is an April rain transient; but the earth feels it for the whole season. *Pentecost* lasted but one day. But that one day changed the moral face of the globe. Luther's Reformation work was comprised within a few years; Europe and the world feel it to this hour. The memorable revival of 1857 began with a few praying hearts in New York—it culminated in a few weeks; its outward phenomena ceased in a twelve-month. The influence spread across the sea, and around the globe. Did the results end with the end of the excitement? Have its converts all gone back to unbelief and ungodliness? No! That revival has its enduring monuments in nearly every church on this continent. Its history will blaze on one of the brightest pages of God's record-books, which shall "be opened" on the day of judgment.

Revivals *are* temporary in duration. This is partly accounted for through God's sovereignty, and partly through human imperfection. Revivals are commonly short-lived, and they often are attended with a few excesses and false conversions. But would any sane man object to a copious rain because it did not continue to rain on forever? Would he object to it either because it had swelled a few streams into a freshet, and carried off a few mill-dams and bridges? Shall we do away with steam-power simply because the boiler of the "St. John" exploded and blew a dozen human beings into eternity? Revivals are indeed attended with incidental dangers; but they are only such as belong to the constitution of imperfect human nature. They are in accordance with the Divine plan. They are in harmony with church-agency in the best days of the church's history.

And to-day, the *vital necessity of our land is a general revival*. What the thirsty church needs is a spiritual shower of the grandest magnitude—a downpouring of the "power from on high." May God send it, and send it soon! If it does not come, then comes the famine!—Whoever is working with God faithfully works for a revival. Whoever is praying, as Elijah prayed on Mount Carmel, will quicken the coming of the rain.

And the Christian who neglects his duty practically votes against revival. He who is more busy in making [illegible] than in doing good is opposing the advent of Christ into our churches. When I see a vacant seat in the prayer-meeting, or an empty pew on an unpleasant Sabbath; I say to myself: "There is a vote against a revival." When I see a Sunday-school class left without a teacher, I say:—There is a vote against revival! When I hear of church-members quitting their places of prayer for the opera-house or the ball-room, I count up so many votes against God's coming among us. Drinking-usages hinder revivals. Injustice to God's poor, hinders a revival. Inconsistent Christians are just so many dams to obstruct the river of salvation.

Brethren of the American Church! we can have a revival *if we heartily wish it*. Only let us "bring the tithes" of hard work and abundant prayer into God's "store-house," and he will open the heavens and pour us out a blessing that there is not room enough to receive. There shall be "the sound of an *abundance of rain*."—*Cuyler.*

For the "Provincial Wesleyan."

Blockhouse Mines, Cow Bay, C. B.

CAPE BRETON, [illegible]

The Coal fields of Cape Breton,—rich in mineral wealth, and to all appearance inexhaustible—have attracted large and increasing populations to the numerous collieries, until the Poet's couplet has been verified:

"Hark! the wastes have found a voice;
Lonely deserts now rejoice."

In these new towns—rising into existence as if by magic, the School and the Sanctuary must be erected for the training of our youth, and the worship of Almighty God. Already the Teacher is at his mind-work, and the Doctor is exercising his healing-art, and the Ambassadors of Heaven are arriving to negociate terms of peace, *within, above*, and *around*. May they largely increase, and abundantly succeed in their work divine.

BLOCKHOUSE MINES CIRCUIT.

I was appointed to this place a few months ago. The only preaching place was a large carpenter's shop, with boards for benches. Here, every Sabbath, morning and night, the people assembled in crowds, and to their praise be it spoken, listened attentively to the preached word; bowed reverently before God, and blended their voices in the service of song. "The best of all, God was with us," and we proved the truth of the couplet.

"WHERE'ER men seek Thee, Thou art found,
And every place is holy ground."

BLOCKHOUSE WESLEYAN CHURCH.

Soon an effort was made to erect a house for God in our midst, and in a few days, more than twelve hundred dollars were contributed. Five hundred of this sum was the noble contribution of our excellent friend, on behalf of the company, Robt. Bellowni, Esq., who is also munificently assisting in the support, and attending upon the ministrations of your correspondent. Preparations are now being made to build a church early in the spring, which is intended to be large, commodious, beautiful, and free from debt. May the divine Architect assist us.

RELIGIOUS PROGRESS.

Meanwhile, the *spiritual* edifice is being reared, and many precious living stones are already adorning the church of Christ. We have also our *nursery*, for nearly a hundred scholars meet every Sabbath afternoon to read and learn the Word and will of God, to pray for mercy, and to sing his praise. It is a delightful gathering, and our excellent staff of Teachers are greatly encouraged in their glorious work. Nor must I omit the Library of nearly two hundred volumes of choice and suitable books, all paid for, and which from week to week are pouring a stream of godly instruction into every dwelling. Already the little cloud is visible, and we are "directing our prayers and looking up" for the descending Spirit. "O that all might catch the shower," not only here, but all along these shores, where many rising communities are thirsting for the Spirit's word and power. We are visiting some of these places, and heartily wish they could be supplied with ministers in their midst.

CHRISTMAS FESTIVAL.

We have just held our Sabbath-school christmas Festival. The large room had been prepared and tastefully decorated for the occasion, when early in the afternoon of Christmas day, the scholars, in large force, sat down to an excellent tea, gratuitously provided, in which we were largely assisted by the contributions and labors of the ladies, and other friends. This over, the tables were again prepared and spread with a numerous variety of tempting viands, which were soon surrounded by a host of friends. It was truly a scene of social happiness. About seven o'clock the tables were removed, seats provided for the friends in the centre, and for the scholars at the sides, whose heads sloped up to the roof. A large platform bore a double Cabinet Organ, surrounded by the choir and speakers; and it is almost impossible to describe the scene and exercises that followed. The Vocal and Instrumental music—the Hymns and Anthems—the sweet voices of the Scholars—the well-sustained parts of the effective choir—the dialogues and recitations of the children—the appropriate and spirited addresses of the speakers—ministerial and lay, one of whom was the Rev. J. T. Kempton, a cordial Baptist brother—all combined to make it a most delightful and profitable festival.

At the close of the exercises, as a large amount of good things remained, it was unanimously decided to have a similar festival on the next evening. Accordingly the room was again crowded, the Rev. R. Morton and his talented son, Mr. Arthur M., who had been detained by the weather yesterday, now came to our help, and favoured us with pleasing and appropriate addresses. The meeting was well sustained, and at a late hour all retired highly gratified.

The financial results of the festival, including expenses, amounted to the sum of $55.

JOHN WINTERBOTHAM.

Blockhouse, Cow Bay, C. B., Dec. 28th, 1865.

Suggestions as to Public Worship.

Though by no means disposed to endorse all the recommendations put forth in the following letter, yet some of the suggestions it contains may be deemed worthy of consideration:—

DEAR MR. EDITOR,—Having been a "looker on in Vienna" for some few months, I have seen much to admire and approve; yet being a lineal descendant of "John Bull"—albeit a Yankee—I have inherited to some extent the old gentleman's disposition to grumble, and therefore want to lay before you my complaint in the hope that, if no other good may be accomplished, at least

"Speaking may relieve me."

Being a Methodist Episcopalian I have been tolerably faithful in my attendance upon the public services of the Church, and while I have found much to remind me of home scenes and customs, there is one custom you have which jars upon my nerves—so to speak.—I refer to the custom of *lining* out the hymns. When Methodism was young, the members poor, and books few and difficult to be obtained, there was a manifest propriety in so uttering the hymns that all might take part in this delightful branch of music; but with the increase of books, added to the low price at which they can be obtained, and the fact that every person in the congregation is provided with them, the necessity of lining the hymn ceased, and the custom is now not only unnecessary, but actually detrimental, inasmuch as it produces a break, not to say *discord* in the music, and thus in no small degree disturbs the solemnity of worship. Why would it not be much better to follow the practice of your brethren in the "States," in reading the whole hymn through and then allow it to be sung without interruption? By this plan the hearer, seeing the connection of the poetry, can better understand the sentiment therein contained, and can sing indeed "with the spirit and with the understanding also," while the harmony of the tune remains unbroken.

But it is not so much in the more public exercises of the Sabbath that the evils of this practice are perceived, as in the more social means of grace—for instance in the prayer-meeting: for there it not only destroys the music, but also the freedom with which that means of grace should be conducted. I have observed a stiffness—a formality about this meeting which should not, which does not, belong to it, and which I believe to be very much, if not altogether, attributable to this practice. Imagine, Mr. Editor, upon a battle field, the commanding officer obliging his troops to go through the motions of loading and firing as upon parade! As much out of place does this practice appear to me in the prayer-meeting. There can be no great warmth of action where every movement is restricted by rigid rules in *any* scene of life—least of all in prayer or class-meetings. When you have the book in your hand, what is the use of giving out the hymn, two lines at a time?

Let me give you a short description of how things are done in my country. The leading brethren when the sermon is over—if on the Sabbath—or at the beginning of the meeting—if on a week-night, assemble within the communion (or altar as we term it) when the pastor or brother in charge reads a hymn, which is sung by all the people, standing. The first prayer is then made, followed by a short address, [illegible] which the meeting is declared "open," that is, any brother, or sister, is at liberty to speak, pray, or sing. So long as these exercises follow each other in sufficiently rapid succession the pastor does not interfere; but should they flag he then designates some brother to pray, or hints to some one in his neighborhood to start a hymn—not necessarily from our Hymn Book—and thus the meeting goes on pleasantly to its conclusion, without confusion on the one hand or coldness on the other. The people usually sing sitting, except when the first or the last hymn is to be sung, when all rise. The Benediction is invariably pronounced after the last hymn without other prayer. The advantage of thus leaving those present to pray at will is, that as we don't always feel like praying in public, and when called upon to do so, in that case our prayers are not likely to "rise much higher than our heads," and sometimes when we feel we *could* pray we are not called upon, we may by this plan pray or not as seemeth to us good. It is not customary, with us, for the people to kneel, but incline the head upon the edge of the seat-back in front, which avoids the confusion caused by turning round, prevents the indecorous and seemingly contemptuous habit which is prevalent here, of standing and staring around during prayer, as though those, who have not "taken upon them the name of Christ," has not only "no part or lot in this matter," but thought it beneath their notice.

I have thus delivered myself, Mr. Editor, not in the spirit of carping criticism, but because, though of another nation, I feel myself none the less one of the household of Christ, and having an ardent interest therein I would have our meetings rendered more attractive, and at the same time more useful.

I am, my dear brother,
Yours in Christ,
RICHARD OF YORK.

Halifax, Jan. 1st, 1866.

Socials.

We take the following from the *Christian Guardian*, as describing a substitute for Parsonage Aid Societies, Bazaars and Tea Meetings. The correspondent writes from Ottawa, C. W.:

"Mr. Douse gave notice yesterday from the pulpit, of a Social to be held this evening in the Lecture Room of the Wesleyan Church, will ye come?"

"What are Socials?" enquired Mr. Lindsay.

"They are sociables," I replied "for Ladies' Aid Societies; for the purpose of furnishing parsonages and liquidating the debt on them, as well as on churches. The Female members and friends of the Wesleyan Church met at the commencement of each year, elected a president, secretary and treasurer, and appointed committees to take up subscriptions and purchase goods with which, in weekly meetings, they made useful and ornamental household articles of clothing, &c., which they sold at the end of the year in Ladies' Bazaars, and at public Tea Meetings, where the audiences were entertained by short appropriate speeches, choral music, &c.

"And why substitute Socials for them?" said Mr. Lindsay.

"The principal reason," I replied, "appears to be that the burden of the work fell on the faithful few who attended the weekly meetings regularly, and on the few who subscribed most liberally, after a considerable amount of labour, anxiety, expense and loss of time on the part of the ladies in soliciting subscriptions to procure materials, planning, cutting out, and making the articles for sale. The coaxing and importuning they were obliged to resort to to sell tickets for the tea meetings, and to induce parties to make purchases there, and after all their year's labour, and anxiety, and expenses of the tea, &c., a considerable quantity of the articles often remained on hands; consequently they were obliged to call auctions, and sell below cost. Those who subscribed in the first instance paid for their tickets, and went prepared to expend a certain amount of money, did not like to be pressed beyond measure to purchase articles which they did not require. Other faithful friends whose families had pressing necessities for money kept aloof from the stalls where, in the presence of their wealthier brethren, they might be tempted by the honeyed words of the most winsome of saleswomen to make purchases. Young men who, in most cases, require all the spare money they can command for books, dress, and recreation, &c., kept away from the stalls or from the meetings altogether to avoid the pressure; all such parties would cheerfully give small sums at short periods to aid in such church matters, which would not press on them, and in the end would amount to much more than they would give in a yearly bazaar for articles not absolutely required. By Socials, more money is received in small sums from a greater number of people who seem well disposed to patronize them, and the ladies are relieved of a yearly burden of toil and anxiety in producing and disposing of articles which could be procured elsewhere for less money if required.

"You are great people for raising the wind," said Mr. Fletcher.

"Therein lies our success," I replied, "we are all it, and always at it," as one said when giving the reason for the success of his people. I hope the Methodists will never be at a loss to devise and procure ways and means for the extension of the Redeemer's kingdom.

"How are Socials conducted," enquired Mr. Fletcher.

"A lady volunteers to furnish tea, coffee, bread, butter, and cakes, the average cost here being about $7, the Minister announces from the pulpit the time and place for holding the Social, taking care to name the lady who gives it, her lady friends assist, the charge for admission is 12½ cents, some voluntarily give more. After tea the company divides into groups or pairs, and take seats or promenade as they may choose. The conversation embraces a variety of topics—as Sabbath Schools, Socials, Missionary enterprise, Church and parsonage-building, early history, present position and future prospects of Ottawa, Methodism in Canada, character and stations of ministers, &c. New acquaintances are formed, old scenes and friendships adverted to, invitations to parties given and accepted, select pieces of music are given by the choir, and the minister concludes by reading a portion of Scripture, and leading in prayer and thanksgiving. The meetings are held here once a fortnight, commencing at 7 p. m. and closing before 10 p. m. The proceeds of each, about $25, are applied to the building of our parsonage—a substantial two story stone building, which, it is expected, will be ready for occupation in the ensuing spring, cost about $2000; we will then be relieved of about $300 a year for rent and taxes, consequently better able to pay our ministers and repair our church. Such an Aid Society is worthy of special effort.

Mr. Lindsay—"But have not these Socials—in places set apart for sacred purposes—a tendency to lead young people into levity, flirtations, and questionable courtships, and marriages with those who are careless about their everlasting welfare, which are not exempted from those gatherings?"

"By no means," I replied, "our ministers and heads of families being present, perfect order pre-

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