

FROM THE REV. THOMAS JACKSON.

London, July 31, 1871.
My dear Mr. President.—I beg to acknowledge, with feelings of lively gratitude, the very kind letter which I have just received from the Conference, expressing regret at my absence, respect for me personally, and sympathy with me under the infirmities of old age; for it is pleasant to be remembered by those whom we have long esteemed and loved. It is true that for some fifty years I was a regular attendant at the Conference, and took a lively interest in the whole of its proceedings; that the infirmities of age press so heavily upon me that I durst not undertake a journey to Manchester; and that if I were there, I could not attend the sittings of the Conference with regularity, nor hear much of what is said in that assembly. I have felt it my duty, therefore, to remain at home; but while sitting in my quiet study, my heart is daily in the Oldham-street Chapel, and my prayers are offered to God, beseeching him to sanctify your intercourse with each other, and direct all your proceedings. No sight in this world would be to me so gratifying as the sight of the Conference; yet I murmur not. I have had my day; and God's will be done! Yet Methodism is dear to my heart, for it is just seventy years this month since I found peace with God in a Methodist prayer-meeting, and sixty-seven years since I received my first appointment to a Methodist circuit. O, what have I seen, and what has my heart felt, in connection with this good cause during this long period, in which have been comprehended times of severe trial and times of great prosperity, when ten or even twenty thousand persons have in one year been added to our societies.

Will the Conference excuse me if I say that the present state of the connexion perplexes and troubles me. If I rightly understand the facts of the case, we are at present in a new position. Our lay friends have attended the Conference Committees in an admirable spirit, not calling for organic changes in our institutions, but tendering their advice in the kindest spirit, and presenting their contributions with unwonted liberality; the societies are in a state of profound peace; we have chapels of larger size and in greater number than at any former period; we have a greater number of preachers, both travelling and local, than we ever had before; there is a greater amount of scholarship in our pulpits than there ever was before; we have regularly organized tract societies in every part of the kingdom; and have some half a million of children in our Sunday and day-schools; and yet for some years we have done little more than retain our hold of the Bible, and the last year our number has decreased! For this last fact there must be a cause. What is it?

I think that the entire history of Methodism will go to prove that in exact proportion as spiritual religion has prevailed among our people, they have set a high value upon the class-meeting; and as they have become lukewarm, and worldly in their spirit, they have become irregular in their attendance, and have shunned direct religious intercourse with their brethren. I regard it as an established fact, that indifference to the class-meeting is a sure sign of religious declension. In all real revivals of religion the converts flock to the class-meeting like doves to their windows. People must be awakened and converted or they will never meet in class with anything like regularity.

What then is the grand instrument of conversion? The answer is,—It is effective preaching. There is a direct connexion between the pulpit and the class-room. If then the preacher is unconverted, to hear us preach; they remain unconverted, and if one after another, they drop into eternity without any signs of a preparation for heaven; this, I fear, is an indication that our preaching is not what it ought to be. We explain and explain what everybody understands; we prove and prove what nobody doubts; and we do not reach the consciences of our hearers. It cannot be said of us as it was said to wrestling Jacob, "Thou hast had power with God and with man, and hast prevailed."

A volume of Methodist biography has just appeared, which is entitled to more than ordinary attention. It is the Life of Joseph Wood, by our esteemed friend Henry Williams. To a great extent Mr. Wood was a model Methodist preacher; a hard and successful student of the Bible, an able and impressive preacher, and an example of pastoral visitation, commanding the love of children, and speaking kindly to servant men and women on the subject of salvation. His path through life was a path of glory. When I read his life I was humbled that I had not done more to promote the cause of Christ. I wish the record of his spirit and labours were in the hands of all his brethren.

In the prospect of a bloody war I suggested to the Conference the propriety of recommending in our circuit towns weekly meetings of intercession, such as were common in the early periods of Methodism. Though the matter did not then command attention, I will repeat the suggestion at present. Inquiry abounds; the love of many waxes cold; preaching to a considerable extent is unsuccessful; we are threatened also with the cholera, and to the extent its ravages, should it appear among us, will produce lamentation and mourning, and woe, who can tell? In this emergency, O Lord, to whom shall we go but unto Thee?

If anything in this hasty letter should be felt to be offensive to anyone, I trust it will be forgiven. Above all things, my desire is the religious prosperity of the connexion.

With unforgotten love to all the brethren, I am, my dear Mr. President, yours ever most sincerely,

THOMAS JACKSON.

The Rev. the President.
The following is a copy of the letter sent by the Rev. Mr. Dixon.

FROM THE REV. MR. DIXON.

Bradford, July 29, 1871.
My dear Brethren, the President and Secretary of the Conference—I thank you and the Conference for the affectionate and hearty expressions of sympathy and love contained in your letter. Your appreciation of my poor services is far too exalted. I hope I have been sincere in the matter you refer to, but especially on the question of Popery, I am still so confounded as ever. That Protestant England should become Popish is a fearful consideration, and yet its growth in our country appears so obvious and rapid that I am afraid the Man of Sin will again have possession of our country.

The Methodist body has a very important duty in this respect, and ought, as I think, to do its best to prevent so deadly an evil.

Although I am sometimes rather depressed in spirit, I gather consolation from reflecting on the position now occupied by Methodism.

The field we partially occupy is next to universal—namely, the United States, Canada, New Brunswick, Prince Edward's Island, Nova Scotia, Newfoundland, the West Indian Islands; and in Europe we are in France, Switzerland, Germany, Italy and in Spain, whilst we

partially occupy the Western Coast of Africa, the Cape of Good Hope, Ceylon, and India, China, Australia, Fiji, and many other islands of the Pacific.

In my solitude I often go over these places with very great interest and encouragement. From our commencement Methodism has rather been a creation than a reformation. Mr. Wesley neither put himself to reform the Church and State, but beginning with the lowest of the population, he sought to create a Christian Society out of which all the rest had arisen. He seems to have made the Conference a central power of this creation, and of which you in your present session have arisen, and with you now rests the duty of carrying on this great creative work. I doubt not but it will still go on. Let us recollect that at first this work was purely spiritual, that when Mr. Wesley and John Nelson lay upon the floor with their saddle-bags for a pillow, they possessed nothing but the Bible in their hands and the love of God in their hearts. Strive, my dear brethren, to keep the spiritual upward and forward, but I see in all Church history that though the spirit was always the originating power, it invariably ended in the ecclesiastical power, that ecclesiastical power in its turn crushing the spiritual power.

I trust that this will never be the case with us. Praying, my brethren, that the Holy Spirit may richly rest upon you, and that your decisions may all tend to the glory of God, I am, your affectionate but unworthy brother,

JAMES DIXON.

To the President and Secretary of the Wesleyan Conference.

Provincial Wesleyan.

WEDNESDAY, SEPTEMBER 6, 1871.

How wonderfully different in the character of its events is the summer now hastening to a close from that of last year. The chief summer months of last year witnessed events of the most startling interest. First during that period the world listened with breathless attention to the story of the quarrel between the Governments of France and North Germany respecting the Hohenzollern candidature for the crown of Spain. Then came in hot haste the reckless declaration of war against Russia and the promulgation of the infallibility dogma from France. Instantly almost around the House of Brandenburg of all Germany, which surprised many wise people, and utterly defeated the calculations of the craftiest of Imperial French statesmen. Soon after there came tidings of the fall of the Papal power at Rome. On the great theatre of conflict for a time, there was the silence of preparation; and men listened from afar in nervous dread day by day for the first sound of the clash of arms between the terrible combatants. Alas it was heard all too soon. In the first days of August the curtain was rolled up, and the pitiful heavens saw the beginning of such a spectacle as has rarely afflicted and afflicted mankind. There was the combat of Weissenburg, the slaughter of Wörth and Forlích, the awful carnage of the three days conflict around Metz, in which from first to last half a million of men, armed with the most deadly weapons of slaughter, stood up in mortal strife. What surprising events soon followed the caging of Bazaine and his forces—the surrounding of McMahon and his troops—the capitulation of a great army—the capture of an Emperor and the subversion of an Empire. Never before had such a series of events been crowded within the short space of fifty days as last year filled the world with wonder from the middle of July to the close of the first week in September, and those events are likely to prove as enduring and wide-spread in their effects as they were surprising in their character.

The interest with which thoughtful men watched the rapid development of those astonishing events was enhanced by the belief that the arena of strife was likely to be one long immeasurably widened. It seemed probable that before the contest should be brought to a close between the two great but ill-matched combatants, almost every nation of the civilized world would be drawn into it on one side or the other. Sagacious people could scarcely conceive the possibility of England, Russia, Austria, and perhaps Italy preserving a strict neutrality during the entire conflict; and sensible men would not have been surprised if the other powers of the civilized world had by some means or other also been drawn within the sweep of the destructive vortex that was threatening to engulf the interests of many peoples. Happily in the good providence of God, the wisdom and energy of the Gladstone Government were rendered instrumental in saving modern civilization from the awful calamity of a general war.

With one exception, that of the subjugation of the Paris Commune in the early part of the season, how tame in comparison with the chief occurrences of last summer have been the principal events of this one. In France since the collapse of the Commune, the chief event has been the grand national subscription to the loan called for by the Thiers Government to pay the first instalment of the indemnity promised to Germany. Very creditable indeed to the patriotism of the French people was that noble effort of theirs. In Germany nothing of importance has transpired, unless we consider the development of the Dollinger movement among the German Catholics in opposition to the infallibility dogma, and the apparent breaking of Bismarck with the German Ultramontanists is entitled to be regarded as important. The chief efforts of the German leaders seem to have been directed to the peaceful but effective consolidation of the power and interests of the new Teutonic Empire; and these efforts appear to have proved thus far largely successful.

In Austria nothing of unusual note has occurred, but a wise and gratifying disposition to cultivate a good understanding with Germany has been displayed. Russia has not given more than common alarm to other Powers, and they have had a domestic conspiracy to deal with there. Italy has been trying to provide for the independence of the Pope while establishing its capital at Rome. Spain has been exhibiting the

chronic play of its factions to the gaze of the new king. The Grand Turk has not been packing his carpet-bag for an early departure from Constantinople and Europe. England has passed through a period of political disquiet, relieved however by the satisfaction felt at the thought of the settlement of the Alabama difficulty substantially affected by the Washington treaty. Dublin has had a riot, so has New York, and the Dominion has enjoyed peace, and rejoices in a generally good harvest.

Some tragedies have been upon a larger or lesser scale both by land and sea. But the world is fortunate in that the summer of 1871 has proved to be one of the least eventful ones of that world's strangely chequered history.

J. R. N.

BOAT-RACING.

The secular Press has been recently very generally occupied, and the public mind not a little excited by the circumstances of Boat-racing both in St. John and this city. What real advantage may have accompanied the enthusiasm of these occasions we have been unable to perceive. The cultivation of a certain kind of skill and endurance is a necessary part of a sailor's education, and to be the principal object; to induce among our young men a love of athletic exercises, which provoke innocent emulation, as well as to qualify them for maritime life—these are said to be the intentions of Boat-racing.

Viewed as a national sport, or a mode of physical training, it must now be very apparent that we are paying too dearly for advantages, which, at best, are only second-hand. It is certain that one life has been sacrificed to the ambition of the hour. The very highest term by which the death of Renforth can be designated, is self-immolation. We hesitate to give it the name which we think it deserves lest our intention in writing this article might be frustrated by a charge of heartlessness. Our usual quiet amongst us of many characters whose only object was to exercise their craft at the expense of innocent persons. The mania of betting has been beyond anything ever dreamed of in our Provinces, extending in some instances it is said to the extreme of having property mortgaged that more might be obtained for a wild venture. Hun-dreds have been irritated beyond degree by their losses; it may well be feared that some are financially ruined through the results of those sporting days.

The Government of this Province, not satisfied with contributing largely from the people's money to the interests of the races, has encouraged the dissipation attendant upon such seasons by lending itself to a holiday, among all the clerks and officers who occupy places in the city.

The interests of morality and religion demand the most faithful expression from Press and Pulpit, not that the public mind has had time to cool. If these interests, where shall we find the necessary restraints for excesses which, if they should be as they threaten to be, would not only be a disgrace to our Province, but a blot upon the name of the Holy Scriptures. He disposed of forty copies in less than two days. Let us hope, it should also be our prayer, that in the history, and moral effect of these, the divine promise may be exemplified. Word, that goodly gift of my lips, shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it."

Praying for a good year in every department of our work,

I remain, Dear Sir,

Yours truly,

E. B.

Metis, August, 1871.

NEWFOUNDLAND CORRESPONDENCE.

DEAR MR. EDITOR.—This word has rarely if ever before appeared in your journal. To many of your readers it is unknown; a brief explanation, therefore, may not be unwelcome. Metis, (pronounced metter) in Manitoba denotes "half-breed," the offspring of an Indian and one European parent. Here the word has several applications, the primary of which is to a race that enters the St. Lawrence, at about the centre of the county of Rimouski, 205 miles below the city of Quebec. The Metis is not navigable, it is rapid, about fifty yards wide near its mouth, where it is crossed by a wooden bridge, of great elevation above the stream. About three miles up its course it falls sheer over a ledge of rocks, perhaps 30 feet high, making this a good point of view of the characteristic landscape of our country.

From the river, as may be supposed, a seignior which lies on its right or eastern bank took its name, "The Seignior of Metis." Seigniorial rights in the province of Quebec were greatly modified by the local legislature some years ago. Hence the Seignior of Metis is no longer the aristocrat of earlier times.

Near the mouth of the river, the banks of which are very high, are two stores, a post office, a smithy, an Inn. To these there has lately been added a telegraph office. This village is called, "Grand Metis." With scarcely an exception the villagers are French Canadians. About nine miles to the eastward, on the shore of the St. Lawrence, is another post office, known as "Little Metis." This now appears strange, as it stands in the township of McNider, but it was named before the township was surveyed. The post master is a farmer, and a Methodist. He is a simple soul. He has hitherto sought in vain to have the name of the office changed. It is an inconvenience that there should be two post offices named Metis within ten miles, as some in addressing letters, do not always remember, and others do not know of the difference between the "Grand," and the "Little Metis." Thus it appears to have come to pass, that the shore of the St. Lawrence for several leagues, is known by this name; just as Miramichi, is a populous, and well known lumbering district, in New Brunswick, so Metis is a smaller, less peopled, and farming neighbourhood in the province of Quebec.

The word is chiefly used, and by intelligent culture in good seasons produces remunerative crops. The summer of 1870, was exceptionally dry and hot. Hence the grain and hay were almost valueless. The present season has been moist, and otherwise favourable. The crops are very fine, and the prospect of a good harvest is more cheering than for several years. The river here is more than thirty miles across. On clear days the old Laurentian range of hills in the rear of the northern shore is distinctly visible, and seems to speak to the scientific eye most impressively of successions of animated nature through millions of years anterior to the origin of the broad and placid waters which they keep their silent and perpetual watch.

Metis has lately become a summer resort of people from the cities. It is easily reached by either of the boats of the Quebec and Gulf Port Steam Ship Co., but as there is no wharf, the landing is sometimes disagreeable. There is a public hall, and a large boarding house. Private families also accommodate visitors. One Montreal merchant has here a farm, and country house, to which he brings his family every summer. Arrived in the place, strangers may be well entertained, and they cannot

fail to find the air invigorating, and much cooler than in places remote from the sea. The Intercolonial Rail Road will come within four miles of this place. The work is progressing rapidly, the expenditure on the section being more than \$80,000 per month. The work is heavy in this vicinity, owing to the depth and width of a valley which the road must cross. The line is very sinuous, and will be cut through forty feet of rock in one place, and laid on high embankments in other places. When the road shall be completed Metis will be more easy of access, and then a large increase in summer population may be surely expected.

Our recommendation of it for those who go to the sea side is, that within a distance of four miles, there is a Presbyterian Church, and a Methodist Church, with a resident minister to each. The writer is acquainted only with the latter. The Rev. Henry Irvine, is the present minister of the "Metis" station, who, with his excellent wife, make themselves very agreeable equals to the residents and the visitors. Three public services are held every week. During this season Mr. Irvine has been aided by a supernumerary minister, who as many others, is in Metis for his health's sake. The services on the Sabbath are well attended. Visitors, to whom Mrs. Irvine lends her melodious, meet weekly to practise as a choir. Our hymns are thus sung more attractively than in the winter, and the congregations are increased. The church is unfinished. A railway contractor has lately erected a large paw to which he brings his family with exuberant exuberance. He has put a suitable desk, much to the comfort of Mr. Irvine. A class is regularly met after the preaching on Sabbath forenoon. The Sabbath school comprises sixty scholars, many of them being young men. These and others are taught by lady visitors, so that the interest of the small Methodist Church is promoted by their piety and accomplishments.

Except "Gaspé," the most easterly circuit of the Canada Conference is "Metis," which has been worked well in the five years since it was occupied. This will appear from the returns published in the minutes of Conference. The number of members is 26, on trial 5. The contribution to the Church Relief Fund was \$4.39, Continuation Fund \$4.23, College Fund \$3.54, Supernumerary Fund, \$7.22. To the Mission Fund, the contribution was no doubt proportional, but it is not published in the minutes. The report of the Missionary Society is not at hand, the amount therefore cannot here be given.

The English speaking residents are a small minority. The Methodist congregation is composed of a large number of "habitants" are accessible for evangelizing purposes, but they must be approached by one who only speaks their mother tongue. The Conference has not yet been able to place a French speaking minister upon the charge. The importance of mission work among the French of this province is commensurate with the time has not yet come for any great movement by them towards the Methodist church.

A colporteur has lately been here, selling the Holy Scriptures. He disposed of forty copies in less than two days. Let us hope, it should also be our prayer, that in the history, and moral effect of these, the divine promise may be exemplified. Word, that goodly gift of my lips, shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it."

Praying for a good year in every department of our work,

I remain, Dear Sir,

Yours truly,

E. B.

Metis, August, 1871.

NEWFOUNDLAND CORRESPONDENCE.

DEAR MR. EDITOR.—Allow me through your paper to thank "J. G. A." for his zeal in publishing in the Wesleyan of the 2nd inst. a petition for "a spiritual guide," signed by several inhabitants of Red Bay, Strait of Belle Isle, bearing date March 28th 1871, which was "clipped from the Montreal Witness of the 21st ult." Your kind and considerate correspondence is quite correct. In his statements and suppositions concerning those men in reference to their country and religion. They are natives of Caribon and are by birth and training members of the Wesleyan church in this Island, and richly deserve the sympathy and assistance so earnestly solicited in their petition. For some time several members of our District; and it would have been sufficient means could be obtained to support a missionary in that locality. But they are not the only people, neither is the only place within the presumed limits of this District requiring our attention and labours. Owing to the migratory character of the population of this Island, many of those recently occupied by us, where Methodist ministers or missionaries are wanted and they would be very gladly received. The spiritual state of the scattered and isolated Methodist communities in various places in this Island, and the need of a long journey for the Christian sympathy and active benevolence, not only of our Conference but the great Methodist Church generally on the American continent. And I can but reiterate the appeal Mr. A. makes to the young men of our church, in his timely and praiseworthy remarks on the subject of our introduction into his letter, of our petition for a spiritual guide. There are doubtless many young men who are willing to become candidates for our ministry; who will wisely avail themselves of the invaluable privileges enjoyed by those who are trained for the "sacred office" in our Theological College. But not all are willing after their College course has expired to labour in places where their services are most wanted. Are not the souls of the poor and spiritually destitute of our people, who to earn an honest livelihood are compelled through pressure of circumstances to locate in isolated places as precarious as those of the elite and refined, who live in stately mansions and enjoy every blessing which nature, art, wealth, affluence, education and religion can lavish on them?

Is it because a wise Providence has been less bountiful to the one than the other, that they are not to receive our attention and to be denied the precious privileges of the gospel, which Christ has said "is preached to the poor?" Do they not stand in greater need of our preaching, pastoral visitations, and their collateral advantages, than many of those who are favored with this world's goods? Oh! let their call for help like the "Macedonian cry," find a response in the hearts of all—ministers and people. Let something be done, to meet these exigencies, to fill these gaps in the walls of our Zion, to cultivate these wastes in the vineyards of our Israel, to bring these neglected ones into the fold of the Great Shepherd and Bishop of souls. Let the wealthy members of our congregations duly

consider their many responsibilities to God for the talents intrusted to their care, and with hearts filled with sympathy for the cause of their Divine Redeemer, nobly give of their wealth to spread the gospel among the poor and needy of our countries and Dioceses; that at least it may be said by Him who saw the poor woman casting her mites into the treasury, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Again I say, let some young men with hearts thoroughly alive to the spiritual wants of those who are perishing for lack of knowledge, and who will not fail to appreciate their readiness to come forth and offer themselves and their services unreservedly to the church of Christ. Let many be found in our Zion who will willingly consecrate themselves to this work, and with sanctified learning and pure gospel charity emulating the spirit which so beautifully characterized the lives and labours of a Carey, a Judson and a Hunt go forth into our natural and moral wilderness, and sow these deserts shall soon rejoice and blossom as a rose. And when the great harvest time shall come many shall return rejoicing bringing their sheaves with them."

I am, Dear Mr. Editor,

Yours respectfully,

J. P.

Conception Bay, Newfoundland, August 23rd 1871.

(For the Provincial Wesleyan.)

THE NEW SCHEDULE.

It has long been felt that much time was lost unnecessarily at our Annual District Meetings, in ascertaining and tabulating the statistics of different kinds. A Resolution was introduced at the recent Conference, bearing upon this matter, and the Conference ordered that 500 copies of a Schedule should be printed for use at the Annual District Meetings. A Committee was also appointed to prepare a form of Schedule such as would best meet the necessities of the case.

This Committee has accomplished its object, and the printer has done ample justice to the design. A regular Circuit Account occupies the principal part of the Schedule, which will show at a glance the various items received and expended having a distinct line revealing the "Total amount raised on the Circuit."

A footnote intimates the established rate of Salary on Dependent and Home Mission Circuits, so that there can be no mistake; while the old method of including various merely nominal items such as Board Quarantine &c. &c., is abolished. The Financial Secretaries in issuing these schedules may insert in each opposite the "Children's Fund claims," amount demanded from the Circuit by District regulation. Signed by the Circuit steward this Account becomes the authoritative source of information in regard to Circuit Finance, and by being kept on file will invariably ensure correctness in the records of District Meeting.

Attached to the same sheet are a "Circuit Schedule," and another for "Connexional Finance." These are designed to supply all the information usually included in the investigations of Conference for publication in the "Minutes."

Properly worked the Schedules must save much precious time to the Districts; dispense with the weary process of eliciting information upon statistics, by presenting questions to each Minister in detail; and ensure harmony in the records of Districts as required by the Conference.

The Book-Steward will have these Schedules in his possession. Financial Secretaries would do well to order them as required in time to issue them a month or two in advance of the Annual District Meeting. The expense will be but a small fraction for each, and may be collected from the Ministers at District or included in the general District expenses.

The footnote states that "The Schedule is to be filled up and returned to the Financial Secretary not later than the week before Annual District Meeting." Upon the faithfulness of the Brethren in meeting these conditions will depend much of the success connected with this most useful measure of the Conference.

A. W. NICOLSON.

FREDERICTON FINANCIAL DISTRICT MEETING.

DEAR EDITOR.—According to advertisement our District board met in the Wesleyan Church, Fredericton, on the 30th ult., to transact its usual business. All the ministers were present except Bros. Weddall and Strother from the north. The occasion was one of great comfort, unanimity, and expedition all of which are justly attributable to a great measure to the reforms which our Conference has wisely adopted in its financial policy. Never did our business matters run more smoothly and satisfactorily through the whole Connection than they have done for the last two years. The advantage of our excellent "Home Mission fund" is obvious in two important particulars—the occupation of new and hitherto unoccupied ground; and the lessening of unprovided for deficiencies on all dependent circuits. This is just as it should be. Long may our Home Mission movement live and prosper. After our usual routine business was disposed of, quite a while was devoted to the all important question of personal dedication to Christ and the work to which we believe he has called us. Judging from the tone and spirit of the conversation we have good reason to hope for the large fulfilment of our earnest prayer—"Oh Lord revive thy work!" The day closed with an excellent

HOME MISSION MEETING.

His Honor Lieut. Governor Wilnot presided on the occasion, and addressed the meeting in his usual most happy and affecting manner. The Rev. Messrs. Sutcliffe, Ably and J. S. Allen addressed the audience with few but spirited and well-chosen words, which we feel assured will tell favorably upon their hearers. The meeting was in every respect worthy of the inaugural of our Home Mission campaign. The brethren left this morning for their homes in excellent condition and spirits.

With kind regards,

Yours sincerely,

L. GAETZ,

Financial Secy.

Fredericton, Aug. 31, 1871.

TRURO DISTRICT.

Pursuant to notice the Financial Committee of the Truro District met at Pictou on 30th ult.

There were present the ministers, Brethren Read, Emsley, Harrison, Wasson, LeLachur, Morton, Tweedy, Brown, Cassidy and Mills;—all the Circuit Stewards, Brethren Burns of River John and Huestis of Wallace.

In the absence of the Chairman, Bro. Tweedy conducted the opening services, and subsequently Bro. Cassidy was elected to preside.

The financial interests of the Circuits se-

parately and of the Districts in its relation to the entire Connection received due consideration.

Bro. Reid furnished a statement of the admirable method that obtains in the town of Truro, for raising the Pastor's salary and after comments and remarks by others, the sentiment of the Brethren was embodied in a resolution to the effect that we conform as fully as possible to Primitive Methodist customs in this department of our work.

The conversation held with regard to God's work in our hearts and on our circuits, was edifying and encouraging. Full consecration and entire devotion to the work of saving souls seemed to be the aim and purpose of every preacher.

Considering this and the fact that at least two new churches are likely to be dedicated to God's worship during this year, we are hopefully looking for a year of great prosperity both spiritual and material.

In the evening we were permitted to attend service in the Methodist church Pictou, and listened to a beautiful discourse from Mr. Cassidy founded upon Isaiah 66, 13.

One remark now Mr. Editor. The comparative smallness of the attendance at our Committee Meeting, and the letters of absent Brethren produced upon at least one mind the conviction that Truro District, covers by far too much territorial area, thereby involving much fatigue, expense and loss of time in attending these our important connexional gatherings. Having said this much we leave the matter to those older, wiser and better.

By order

A. D. M.

September 1, 1871.

The Rev. Dr. Green of Toronto during his recent visit to the Maritime Provinces wrote a series of letters to the *Christian Guardian*—No. 5 of which is as follows:

A TRIP TO THE SEA SIDE.

HALIFAX, August, 1871.

DEAR BRO.—This morning I had the pleasure of seeing the *Guardian* containing my letter of the 18th ult., and considering that the whole was crowded into one small sheet, and not a line rewritten, I must say your printers have done me good justice. When we parted we were talking about the buildings of Halifax. There are but few buildings in the course of erection now, but I am told quite a number of respectable dwellings were erected last year in the south-west part of the town. In this respect, we discover a marked difference between your city and this. In Toronto buildings are rising up in all directions, and in almost every street; and it does not require much reflection to induce one to believe that this enterprise is being overdone, and may, ere long, produce a reaction detrimental to some of the poorer speculators; but here all is quiet, though rents are much higher than with you, and good houses exceedingly scarce. When the Intercolonial Railway is finished, it will doubtless impart such an impetus to trade and commerce, as will put new life into the Basin, and along the North West Arm, where there are many charming spots unoccupied.

The Poor House and Lunatic Asylum are beautiful and commodious edifices. The former built of granite and red brick, is just finished at a cost of \$260,000, and is a fine commanding building, occupying a good site in the south-end. The latter is built in a lovely spot on the east bank of the Basin, and may be seen from every part of the harbor, and from most parts of the city. Indeed, it is impossible to imagine a retreat more lovely for the poor, demoralized sufferers, or better calculated to soothe their deranged minds and restore them to health, than the one here provided. The building stands upon an eminence about 200 yards back from the Basin, with a gentle slope of ground in front descending southwards to the water's edge. On this beautiful declivity is a large garden, recovered from the primeval rocks, and planted with fruit trees, roots and flowers. It is laid out in sections and terraces, with summer house, graperies, lawns, walks and croquet grounds, where the insane sons and daughters of sorrow may smell their sweet perfume of flowers, cultivate the plants, or divert themselves at play. The grounds in rear are interspersed with pasture fields and groves of spruce, pine, alder, &c., with hill and forest in the distance. In front of the city, with its buildings, fortresses, spires rising up in their beauty and strength, and nearer by, the ample harbor with crabs and sails floating about in different directions, with the ocean in one direction and the village of Bedford in another. There have been 315 patients under care during the year, 70 of whom were admitted during that period. I preached to about 200 of these last Sabbath week, among whom was one who had started for home that morning, fancying that his brother was dead. He had nearly paid himself over the Basin when the Doctor overtook him. When asked why he left, he replied that "God told him to go and attend his brother's funeral." "Well," said the Doctor, "and God sent me after you to bring you back again." "No!" he said, "it was God who sent me away, but it was the Devil who sent you after me." I remained and took tea with Mr. DeWolf, the Superintendent, and his excellent lady, which gave me time to go through some of the wards, which were very clean, the beds good, and the inmates orderly. The city is also favored with an Asylum for the Blind and a Military Hospital.

The churches of Halifax are not very large. Of these there are seven Episcopalian, five Presbyterian, three Wesleyan, three Baptist, three Roman Catholic, one Congregational, and one colored Methodist. I have preached in two of these—Brunswick and Grafton. The Brunswick Street Church is spacious, has a rich interior, and will seat 1,200 people. The gallery is much too high, with grained arches above and below. The pulpit corresponds in height with the gallery, is ample, rich and beautiful, but rendered extremely awkward for me, inasmuch as I am a feature more than a inch high, on which we are obliged to stand when reading or preaching. To a man of low stature such an arrangement may be tolerable, but when I stripped upon it, before a large congregation, I trembled lest I should pitch over the front or tumble off backwards.

The Grafton Street Church is just the reverse of this, and more in the style of the Century Church in Hamilton, with a reading desk, merely on a spacious platform. It is not as large as the Brunswick Street Church, but will hold about 1,000 people; it is built of brick, and is very chaste and beautiful, with modern arrangements and improvements. On entering the vestry, in the rear, last Sabbath morning, we passed by several graves with monumental stones, designed to perpetuate the memories of their peaceful inmates. Among these was one over the silent resting place of that memorable saint and heroic pioneer, the Rev. Wm. Black, who was the apostle of the church and the father of Methodism in Nova Scotia. Peace to his ashes, and honour to his memory; for "he being dead, yet speaketh," among at the Lords table the President of the Conference, and the Rev. Dr. Peckard, the gentlemanly Book-Steward of the Conference, as well as with the Rev. Mr. Clarke, the pastor, and a large number of devoted followers of Christ. The services were solemn and refreshing, inducing us to say, "Lord, it is good for us to be here."

The good people of Halifax appear to be a social and lovable race of beings, hospitable as they are friendly and intelligent. A large number of respectable people called upon us on our arrival, and we have found it impossible to find an evening for all those who have kindly invited us to their homes. Our excellent host and hostess, Mr. and Mrs. Morrow, leave nothing undone which can add to our happiness, or contribute to our enjoyment, while the younger members of this well-regulated household—three of whom, James, Mary and Matthew, are members of the Church—have laid us under many obligations by their attentiveness and kindness. Indeed, our visit to this city, thus far, has been one of unmingled pleasure and enjoyment; forming one of those bright and sunny spots in our pilgrimage, on which Christians can reflect with great satisfaction, and to which they can look back with gratitude and delight.

Last week Mr. Morrow drove me over to the Gold Fields in Montserrat. Here we witnessed the tedious and laborious processes by which the precious metal is brought up from the rocks below, and separated from the quartz to which it adheres when found bedded in the bowels of the earth. There are two mines here, the best of which belongs to Mr. Lawson, of railroad notoriety. Last week he was dug down into the solid rock, and the vein of quartz containing the gold is very narrow, and they have to dig up a large amount of rock on each side of it, in order to get room to quarry the gold. Two tubs are employed, worked by a horse. One of these comes up filled with rock, while the other goes down; as one of these is being emptied above, the other is being filled with water below, and thus they alternate, one bringing up stones and the other water. The stones are emptied into a box, and the water emptied out to wash them, when the fruitless stones