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Provincial Wesleyan.

MONDAY, FEBRUARY, 16, 1874.

THE QUESTIONS ON UNION.

We reprint to-day the President's letter. Considering all that is involved in the subject upon which our Quarterly Meetings are now asked to give a decision, its importance cannot well be over-estimated. For all future time our history is to be affected by the action of our laity at this juncture. We rejoice that the matter is in their hands for two reasons: Because it will forever prevent any prejudice that our Conference is imperious—disposed to carry things with a high hand. True, our annual gathering gave evidence that remarkable harmony obtains among the ministers in regard to the subject of Union—not a single vote having been cast against it. But while this fact ought to, and doubtless will, have no little weight on the minds of our lay brethren, they have the satisfaction of knowing that the fate of Union, so far as our Conference is concerned, rests with them without any limitations. Then, we are grateful that the decision is to be reached, not hurriedly or within the precincts of a single court, but by the judgement of every man within our church bonds capable of giving a vote, and after the most mature deliberation in Committee, Conference and Quarterly meetings.

In giving our opinion upon the Union Scheme, we have no desire to influence a vote for which many minds are now qualifying themselves, any further than by furnishing information which is essential to an intelligent decision. Our personal views bearing on the necessity for a consolidated Methodism throughout the British Provinces have been before the readers of this paper from the commencement of the movement. We have formed these from observation and inference. Balancing the merits and demerits of similar connections recorded in history or occuring in modern times; arguing from what has been accomplished by concentration of strength elsewhere to what ought reasonably to be hoped for by a union of our Methodistic forces, we long ago concluded that our churches throughout the Dominion should be under one government, representative, responsible and potent. That opinion has been confirmed by all we have witnessed during the past twelve months. Men of mature judgment, cultivated minds, wide-reaching observation, have spoken in conformation or approval of the main question acceeded to by the several courts before which the union scheme has been discussed up to the present moment.

Will the Conference of E. B. America gain or lose by a union with the Methodist Church of Canada? That is the form the question assumes naturally amongst us at present; and it is one upon which each person called to vote ought to have every opportunity of obtaining information. Our ministers should be prepared to answer all questions bearing on finance, discipline, transfers, missions, &c. And the fullest probability of union with the New Connexion of Canada must also be taken into account, for there can, apparently, be but one issue in their case. Instead of a union between a large body and a small one, we are to contemplate the union of *three* bodies—the two smaller ones being of considerable proportions as compared with that which is principal in numbers and strength. Though this latter consideration is not associated with our subject of Union direct, yet it will not readily be forgotten in preparing for a decision.

Next week we will glance briefly at the financial aspects of the Union Scheme.

OUR FIRST GENERAL CONFERENCE.—The *Guardian* furnishes an editorial on this subject, which we publish in another place. Similar opinions with those therein expressed had been uttered by some of our own more thoughtful Ministers some time ago. There is some force in the objections made to an early session of the General Conference: but there are arguments which may well be advanced against the delay suggested by the *Guardian*. In our judgement a General Conference is absolutely necessary in order to give formal effect to the Union. There are not, nor can there be, any authorities, officials, committees, executive, until the General Conference shall pronounce upon their appointment. The machinery must first be set in motion, or what becomes of Missions, Publishing concerns, Colleges &c. &c. They cannot remain under the direction of the existing Conferences, as these will have been dissolved; nor can they be controlled by executive Committees, seeing that there is no actual appointing power until General Conference shall meet.

There can be no confusion caused by the election of clerical delegates immediately after our ensuing Conference. Representatives suitable for such trusts are always on the surface, and a delay of twelve months would make little difference in regard to the material of which General Conference would be composed. Then as to the importance of having a year's experience before meeting for legislation:—what great advantage is to be gained by this? We have the history of bodies so similar to our own in many respects, that most of our difficulties may be anticipated. Indeed, our new constitution is to be based principally upon historic evidence, and any new phases of ecclesiastical condition for which the constitution does not provide, or which executive arrangement cannot meet, would be disposed of to far better effect after a lapse of four years than one. The General Conference need not do very much work; it would require, however, to give effect to the work done by the other Conferences in regard to the new order of things. Every thing said and done thus far in connection with Union, has been looking to one point as its essential and legal termination,—the General Conference. At all events we would not advise any authorities to take the responsibility of deferring the meeting of the General Conference. The "tinkering at the new constitution" it seems has begun already, and our voice is certainly in favour of leaving to General Conference that right which it alone can now exercise of saying when and where it shall begin and terminate its sessions.

SMOKING.—The *Abstainer* rather approves of it. "If a man likes smoking, let him have all he wants of it in every room in the house." so says 'Kate Crotchet," and her crotchets find space in the *Abstainer!*

At least that was our impression on glancing over the pages of our anti-evil-habit contemporary last week. But, we conclude now the article must have slidden in by stealth, as liquor advertisements sometimes steal into religious newspapers, or comical typographical blunders into fashionable magazines. Smoking is a habit, a useless habit, an evil habit We say this with perfect authority, because we have the experience of many years to reflect upon. And tobacco intoxicates. The sensation is first exhilirant, followed by a reaction. It affects the brain, exciting, benumbing, stupifying by turns; and we hold that if it be wrong to affect the brain by drinking liquor from a goblet, it is equally so to produce the same effects by drawing smoke through a tube. Both habits are injurious. The one imbrutes, maddens, impoverishes; the other exhausts the constitution, poisons the breath, impairs digestion, wastes money.

There are a thousand excuses accepted for smoking where none will be admitted for drinking. But any one surrounded as we are every day by boys who smoke and chew, and grow pale by the process, preparing themselves for more active stimulants and a premature grave, may be pardoned for writing on this subject with just a spark of indignation because of the manner in which this habit is petted and fondled throughout Society.

N. B. As we wish a true verdict upon the above, we beg that the jury be composed exclusively of ladies.

A CIRCUIT PLAN comes to us from England. It is that of the Aylesbury Circuit, having fourteen preaching places and forty-one preachers. At the head of these is our old and beloved friend, Rev G. Butcher. Truly he has work on his hands at length! By this plan we see that Rev. J. Simpson —we presume our Brother of Block House Mines—preached a missionary anniversary sermon at Aylesbury on the 9th November last.

METHODIST UNION.

No. 8.

The question of union has already an almost historic interest. Seventeen years ago in the first St. John Conference, before even confederation had been thought of, the subject was introduced by the Rev. Wm. Ryerson—a member of a very able deputation from Western Canada. Though presented in a business like manner, and advocated by a most eloquent speech, the Conference was not then prepared for any serious discussion upon the subject. No doubt to grave and solid members of that ecclesiastical assembly, which, to some of us attending such a meeting for the first time, seemed so venerable and impressive, the proposal was looked upon as somewhat Utopian—a vision of the far distant future. There were vested interests, funds newly formed, and financial arrangements which might be seriously affected. The matter was shelved at once. The time clearly had not yet come for the inauguration of a union scheme. But to some minds, not yet accustomed to grapple with financial or other ecclesiastical difficulties, the idea was not only new; it was grand and inspiring. From the beginning there has been a congenial element in the Conference and it has been constantly gaining force. It has grown with our growth and strengthened with our strength.

During the years between the spirit of the age has been moving in the direction of Union. Italian unity, the consolidation of Germany, the new Dominion of Canada have been amongst the distinguishing features of national change. Union in the Church has received a strong impetus from the movements of Presbyterian Bodies in different parts of the world. The subject has been mooted in various branches of British Methodism and some preliminaries discussed. After some abortive attempts, and the failure of more than one special deputation, a scheme of union, drafted by the Montreal Committee, under the wise and skilful presidency of Dr. Punshon, has, with some important modification, passed the Conference of Canada, the New Connexion Conference, and our own Conference of Eastern British America. After a thorough examination of a movement likely to form a new era in Colonial Methodism, the British Conference, cautious and conservative in regard to great constitutional changes, with the utmost cordiality concurred in the arrangement.

According to the intimation of the President, the scheme is to be submitted to the March Quarterly Meetings. This has already been done in the two Western Conferences, and the majority in favor has been overwhelmingly large. Only the concurrence of our own official members is needed to the consummation of this great movement.

The vote is first to be taken upon the scheme as a whole. Is it admissable? The practical bearing of the question would resolve it into several considerations:—In view of the annually increasing difficulty of securing Conference accommodation, ought we to adopt a scheme, which by provision for several annual Conferences and a quadrennial General Conference, greatly simplifies our organziation, and is capable of adaptation to an expansive and widely extended growth? Ought we to attempt centralization, and by that means secure more vigorous action, in education, in the diffusion of literature and in the prosecution of mission work? Ought we, instead of merging our efforts and responsibilities, almost losing our identity as a great Christian community, in the Foreign Missions of British Methodism, to attempt the carrying on of own separate missions and the assumption of all the responsibilities involved? Ought we in the spirit of Christian fellowship to aim at the union and consolidation of the scattered and divided forces of Methodism throughout the Dominion? There may be some disadvantages, and for a time there will be friction more or less; no plan is perfect; but the inauguration of the union scheme must contribute greatly in the future to the prosperity and progress of the work of God.

Is the incorporation of Lay-Representation in the General Conference desirable? is the second question to be submitted to the judgment and decision of the official members of our church. There surely can be no hesitation in regard to the answer in this case. Under special and peculiar circumstances Methodism originated. The influence of laymen, by a plan peculiar to our own system, has been brought to bear upon Conference through the action of Committees. In British Methodism this influence is very strong and decided; and yet we cannot look upon or listen to those noble laymen who take a prominent part in committee work without feeling that their presence on he floors of the Conference would be an acquisition to the supreme Council of the Church. No one attending the last General Conference of the Methodist Episcopal Church, held in Brooklyn, could fail to be impressed with the high character of their lay representatives. They were alike distinguished for ability, for moderation, and for loyalty to all constitutional principles. The union scheme to be submitted to the March meeting, and needing only for its consummation this vote, makes provision for an equal representation of ministers and laymen in the General Conference. It will be an advanced step in our history, and one that we shall rejoice to have taken, when every minister at the Conference shall find a lay brother at his side.

J. L.

P. S.—To attempt correction of typographical errors is not pleasant; and where, as in the *Wesleyan*, a high average excellence is under the present *regime* attained, it is superflous. In the ninth line of my last communication, *out working* instead of *out looking* would have conveyed the sense. But the only correction desired is when the error would mislead. It was not my intention to say, at the close of the article, that the union and consolidation of Methodist bodies for the sake of a denominational influence and power, that would compel the respectful attention of Legislature, when questions of vital interest were under consideration, was *the only aspect* of Methodist union to be kept before us. The statement intended was, that *this is only one aspect*, rarely alluded to in conference discussions, but of great importance.

J. L.

Correspondence.

SCHEME OF UNION.

To the Ministers of the Wesleyan Methodist Church in Eastern British America:

DEAR BRETHREN,—At our last Conference it was—

Resolved,—"That the proposed plan of union between the Conference of E. B. America and the Canada Conference shall be submitted to the ensuing March Quarterly Meetings of the respective Circuits within the Conference bounds, to afford them an opportunity of giving an expression of their judgment upon the scheme, in the event of its receiving the approval of the British Conference."

The approval so contemplated having been given, and the time for holding the March Quarterly Meetings being now at hand, it is deemed proper thus to remind the Superintendents of the several Circuits of the duty which has been devolved upon them.

It is their part to submit the scheme as it was agreed upon at Fredericton, and as it is contained in the printed Minutes of Conference; and as the subject is one of great importance, every practicable effort should be made to secure a full attendance of the members of the Quarterly Meeting on this occasion.

The plan is to be submitted for the consideration of the Lay representatives of our Church, and for the expression of their opinion on two points:

1st. Is this scheme of union, as a whole worthy of our acceptance?

2nd. Is the incorporation of Lay Representation in the General Conference desirable or not?

On each of these questions a vote of the Meeting should be taken, and as soon after as practicable the decision ought to be forwarded to the President of the Conference who, with as little delay as possible, will make known the result through the columns of the PROVINCIAL WESLEYAN

Praying that in all our deliberations the Head of the Church may manifestly guide us,

I am,
Dear Brethren,
Yours very truly,
CHARLES STEWART.

Sackville, N.B., Jan. 24, 1874.

LIGHT NEEDED IN REGARD TO UNION SCHEME.

MR. EDITOR,—It has occurred to me that a few points in the scheme of union, upon which our Quarterly meetings are soon to pronounce, ought to have some light thrown upon them by the official or other luminaries of our Conference.

1st. What number of Representatives will each Quarterly meeting be allowed to elect to the annual District meeting? So far as Sub. Sec. 2 of section 5 of the scheme, as printed in the Minutes of Conference is concerned, each may send *two* or *ten*. Is this part of the scheme to be interpreted in the light of the 8th. Preliminary agreement between the Canada and the New Connection Conferences? which reads as follows:—

"There should be District Meetings and they should consist of all ministers and preachers on trial within the District, with an equal number of laymen (to be appointed as may be determined), such laymen to have the right of taking part in all proceedings except in the examination of ministerial character."

2nd. If the person or persons, elected by the Quarterly meeting is *not* to be allowed to take part in *all* the proceedings of the District meeting (the question of ministerial character excepted), what will he or they go there to do? Is it intended that the elect of the Quarterly meeting shall fill the place in the annual District meeting now occupied by the Circuit Stewards, or will these, not necessarily Circuit Stewards, perform the work formerly done by the Stewards, and *in addition* that of electing a representative or representatives to the General Conference? These are points that our laymen are likely to touch when called upon to settle the question, "Is the scheme as a whole worthy of adoption?" and each Superintendent, as representing the Conference in which the scheme was discussed, should be able to explain them. As one I confess at present my inability so to do, and shall thankfully hail the needed information. Yours, &c.

SUPERINTENDENT.

OUR HOME MISSION.

MR. EDITOR,—As intelligence from Home Missions appears to give satisfaction to your readers, I beg to submit a few more items, gathered from letters lately received through the promptness and courtsey of the President:—

FIFTEEN POINT, P. E. I.—This Mission is occupied by Bro. C. Nicklin. There are four preaching places, two of which have been opened since the arrival of Bro. N. Probably two more will be taken up soon. At Lot 16 an effort is being made to erect a church. One friend has given a lot of land and $100. And an additional $100 has been collected. The Brother is happy in the work, and encouraged by tokens of the divine presence. The field is wide and much work to be done.

MANCHESTER.—Rev T. D. Hart, in his Quarterly Reports, furnished some interesting facts, among which we note: A Tea Meeting held at Manchester; sum realized $132; object, the removal of debt on Parsonage; also a Tea Meeting at Bay field, the receipts of which were $44. This was supplicated by sixty dollars raised through the efforts of Capt. Key. With these amounts, and a small sum on hand, they hope to finish the Bayfield Church, and open it with free sittings and free of debt. The ladies of Manchester, not weary in well-doing, realized about thirty-two dollars at their annual Supper, spent in procuring furniture for the Parsonage. The Trustees, by sinking a well and other improvements, have added to the comfort of their minister. A better system of working the finances has been adopted with encouraging success. The loss of our church at Port Mulgrave by the August gale is seriously felt. The congregation now worship in the public school house. The following incident shows the desire felt by some to hear the word preached: "After one of our services, a man came forward to enquire when I next preached at Bayfield. He had come with his daughter *twelve* miles to hear preaching that day, and expected to travel *fifteen* to attend the House of God on next Sabbath."

SHEET HARBOR.—Bro. Shepherdson gives a report of his labors in tabular form. It might almost be published as a model for all our young Missionaries in reporting the work done. This Mission extends on the coast a distance of 55 miles, having six preaching places, viz: Ship Harbor, Spry Bay, Tangier, Sheet Harbor, Salmon River and Moses River. Over this ground the preacher travels every three weeks. From November 17 to December 14 he preached nineteen sermons, held six Bible Classes, gave oue lecture, made seventy-seven pastoral visits. Our dear young Brother says: "I am determined to do my best," and I think the above record is a sufficient evidence that he is in labors abundant. The prospect is good on this new Mission.

Yours, &c.,
Feb. 3. S. F. HUESTIS.

OUR ENGLISH LETTER.

Public Meetings—Woman's Suffrage, and Anti-Ritualistic—The Dissolution of Parliament—Marriage of the Duke of Edinburgh.

DEAR MR. EDITOR,—We have had during the past week, two rather exciting Meetings held in this Town, and as they may be regarded as average specimens of the many being held in all parts of the country, a brief description of this may not be uninteresting.

The first was held under the auspices of an Association which is busily at work, to confer upon all unmarried ladies, and widows, who are possessed of property, the right to vote at all Parliamentary elections. A Bill in accordance with the views of this Association has been repeatedly introduced into the House of Commons by Mr. Jacob Bright and although it has received as many as 200 votes it has not yet passed, but meets with considerable opposition of a very formidable character. The meeting held a few evenings ago was largely attended, the chief attraction being the addresses of two ladies from London. Whatever may have been the previous feelings of the audience, it was evident that the speeches of the fair Delegates carried every thing in their favor, and made the meeting a success. They spoke with great calmness and self-composure, in well selected and forcible terms, fairly grappling with the alleged difficulties of the proposition, and with well arranged and formidable facts pleaded earnestly for this moderate instalment of justice to the women-folk of England. This was my first opportunity of listening to ladies of real culture and ability, while speaking upon the great political problems of the day, and the impressions made upon me was on the whole decidedly favorable, and tended to the demolition of some of my standing views and impressions in relation to such advocacy of public questions. The result of the meeting was the adoption of a Petition to Parliament, and Memorials to the Members of the Town.

The second meeting was Anti-Ritualstic, and intended to expose and denounce the Confession, and its abettors who now shelter themselves in the National Church. There was a fair sprinkling of Church gentry and Clergy from the surrounding country, but our dignified Archdeacon, his Clergy and Curates, were all conspicuous by their absence. The audience was mainly formed of our Nonconformist adherents, who turned out in strength, and listened with much apparent interest to the thorough exposure and unmitigated castigation dealt out by the Lecturer, a Clergyman of some eminence, upon the heads of those whom they cannot silence, who will not be shamed into quietness and retirement, and who defy all threats of expulsion. There was a good honest Protestant ring about the addresses, but all mingled with so much adulation of the Prayer Book, and so much learned ingenuity in proving that it did not, when properly understood, minister to the pretensions of the Confessors, together with such extravagant claims for the National Church as "the pillar and ground of truth," that we concluded there was little to hope from such displays as these. The meeting was dexterously hurried to a close, without an opportunity for reply or questioning, and the final move was to memoralize Her Majesty the Queen to recommend some repressive measure to Parliament. Of course we all voted for this preeminently safe resolution, and also joined in the ringing cheers which were called for in Her Majesty's honor. Then without prayer or benediction the audience retired, after being reminded that expenses had been incurred for the use of the Hall and the lighting. A plate was accordingly held at the door to receive offerings to defray the expenditure of the meeting held in aid of our endangered National Church.

The morning papers of Saturday took the nation by surprise, announcing an immediate dissolution of the Imperial Parliament. Mr. Gladstone makes known this decision in a letter to his old constituency of Greenwich, seeking for re-election. He declares his confidence in the wisdom and success of the great and important measures which the Liberal Government have carried, and hopes that the County when appealed to, will sustain them in the measures which yet await decision. It will be seen from a perusal of this address, that the great Liberal Leader is prepared to advance in the direction of the enfranchisement of the agricultural labourer by assimilating the county franchise to that of the Boroughs and also the abolition of the income Taxes; two capital points on which to appeal to the country.

The Queen's second son the Duke of Edinburgh was married on last Friday to the daughter of the Emperor of Russia. The wedding took place at St. Petersburg, in the midst of great rejoicing and with immense display and pomp. The ceremony appears first to have been performed according to the rites of the Greek Church and immediately after the Dean of Westminster married them in accordance with the usages of the Church of England. There was a considerable display of honors paid to the event in the larger towns of England, and principally at the great Naval Stations. The more imposing demonstrations are held in reserve until the arrival of the Bridal party, an event expected in about four or five weeks.

Jan. 26. 1874. "B"

(For the Provincial Wesleyan.)

MR. EDITOR:—As the WESLEYAN reaches a large number of families belonging to the Methodist Churches of this city, would you kindly permit me, through this medium, to call the attention of our people, especially of those who have given thought to the question of Education in the public schools of Halifax, to the meeting to be held in Temperance Hall on Friday, Feb. 20th.

The intention of those who have moved in this matter is to secure such Legislative change as would, by means of Trustees chosen by the citizens, on account of fitness for that special work, place the public schools of the city under direct supervision and control, and would, it is believed, contribute greatly to their efficiency.

It is only proposed by this action to place the public schools of Halifax on a level with the rest of the Province.

It will be unnecessary on a subject of such great importance to bespeak a large attendance at the meeting. It is not intended to have any political significance. There will be no religious questions to determine. The meeting will be purely for Educational objects.

JOHN LATHERN.

CHARLOTTETOWN.

MR. EDITOR,—The work of God in connection with the Prince Street Church in this city, about which I wrote you a few lines last week, is still progressing, as it was then intimated it was likely to do.

Every night since the date of the note referred to, our large School Room has been filled to its utmost capacity with attentive worshipers, while others have had to return to their homes for the want of suitable accommodation within its walls; and in each of the services newly awakened persons have presented themselves at the appointed forms, requesting the prayers of the Church members for the desired religious liberty and peace which an intelligent faith in the "blood of the Cross" is sure to bring to the truly penitent.

On Saturday night last, in the Fellowship Meeting, about eighty persons spoke, within the space of one hour and twenty minutes, of the might of Jesus to save. These, with few exceptions, were among the newly reclaimed from the paths of indifference or sin; and the occasion was one of great joy to those who had been long praying for similar tokens of the Divine favor and presence. And on Sunday morning, in the Sacramental Service, there was a large number present who for the first time gave in their allegiance to Jesus, by partaking of the tokens of His broken body and shed blood.

The work of the past week results in about fifty new converts to Christ, who with the fifty before reported will greatly augment the number of the Saviour's followers in this locality. But as yet there is no appearance of the blessed influence subsiding, for it has already reached, and made its impression on, scores of all grades and classes, who night after night are seeking the liberty of the children of God—

"that all might catch the flame,
All partake the glorious bliss."

I am,
Yours, &c,
F. SMALLWOOD.

Charlottetown, Feb. 4, 1874.

DALHOUSIE CIRCUIT.

DEAR MR. EDITOR,—Perhaps a short account of a visit recently made to the Dalhousie Circuit will not be uninteresting to the readers of the PROVINCIAL WESLEYAN. On Friday, Jan. 23rd, I left Bathurst with a sleety rain driving in my face, and drove 30 miles to Armstrong's Brook; and on Saturday, against a piercing North wind, finished the remaining 40 miles to Campbelton, which is at present the head of the Dalhousie Circuit. On Sunday morning I preached in Campbelton, and in the afternoon delivered a home missionary address, the congregation on each occasion being in marked contrast, as to numbers, with that to which I preached in the same Church more than a year ago. On Monday I intended to preach in Dalhousie, 16 miles distant, but a furious storm, with the thermometer at 26° below zero, made it impossible for me to travel; but on Tuesday evening I reached Armstrong's Brook, where I preached to a good congregation, and returned to Bathurst next day. The change on the Circuit since my previous visit, over a year since, was very gratifying. In Campbelton I found that the people, after expending about $50 to provide a sleigh and buffalo for the minister, had paid upwards of $100 for repairs on their Church, which is now beginning to look both neat and comfortable. Next summer they propose to expend a further amount in fitting up the interior. What was, however, even more gratifying was the evident religious awakening among the people, and the marks of the Spirit's working in their midst. All this is, in great part, due to the faithful exertions of Rev. W. Trewin, who was sent last summer by the Chairman to labour on this neglected Circuit, and who has heartily co-operated with the Y. M. C. Association and other workers in the Lord's Vineyard. In Dalhousie the prospect is not so cheering, owing to the scattering of the congregation after the Church was burnt; but for some time service has been held in Bro. Windsor's house. Arrangements have been made, however, by which a room will be secured. In Armstrong's Brook there is a deep religious awakening in connection with services held by Mrs. Trewin; and on the evening I preached there 6 or 7 persons stood up to request the prayers of the congregation. Mr. Trewin visits the Quebec side, and ministers with unflagging zeal to the settlers scattered along the coast. Had it not been for our Home Mission Fund this Circuit would have been still unoccupied by us, and some of our most attached members and adherents left uncared for.

C. H. PAISLEY.

Bathurst, Feb. 3, 1874.

Circuit Intelligence.

BEAR RIVER.—*My Dear Bro.*—Our friends at Bear River have just been shewing their love and attachment to their Minister and his family. First, the young people of the village got up a Surprise Party, and after spending a very pleasant evening at the Parsonage, presented Mrs. and Miss Barratt with some $22 cash; then, a few evenings afterwards, the members of our Church and congregation (*i. e.*, the greater part) paid a visit to the Parsonage had a joyous time, and presented their Minister with about $74 in cash and goods, and Mrs. Barratt with $10 cash, thus making the total sum of $106.

Yours very truly,
G. M. BARRATT.

Miscellaneous.

OUR EXCHANGES.

Our Canadian brethren build churches on a grand scale. Here is an account of one which almost rivals the Metropolitan:

The new Wesleyan Church at Stratford is a neat building in Gothic style, the material being white brick. The main body of the church is 50 feet wide by 90 feet long, with an addition in the rear for vestries and orchestra of 15 feet deep by 40 feet wide. There are four aisles in the church, giving three tiers of pews, which are furnished with bronzed metallic ends, exactly similar to those in the Metropolitan at Toronto, with draw seats for the aisles complete, these give increased accommodation to the extent of 130 sittings. There is an end gallery capable of seating 150 persons. In the rear of the minister's vestry are two class rooms and the stairway leading to the singers' gallery. The basement is of thick stone walls and extends the entire length of the whole structure. The principal room is 50 by 80 feet, and is used as a lecture and sabbath school room. It is pewed with reversible seats capable of accommodating 350 persons, and has platform, desks and book cases. The remainder of the basement under the main building is laid off in two large rooms, used for bible and infant classes, and separated from the main room by sliding doors. That part of the basement under the vestries contains two rooms and the stairway. One of these rooms is furnished with cooking stove, dishes and all the conveniences for tea meetings, and the others answer an excellent purpose for storing fuel. The church is warmed by means of three hot air furnaces in the basement. It is estimated to seat 800 persons without the use of the draw seats.

Here is a little compensation for that which causes no little sorrow to Christians, namely, the occasional desecration of Church property to unhallowed uses. Says the N. W. *Advocate*:

The mills of the gods grind slowly, but they grind exceeding small. Wesleyans preach the Gospel in Rome, *The Northwestern* is printed on the site of the old whisky bought Chicago opera-house, and now a Methodist Church occupies the exact site of the old hall of the Montezumas in the city of Mexico! An item from our Mission room, New York, says:

We have accounts of one of the most extraordinary dedications in the history of Methodism in the new world. On the 25th day of December, 1873, there was dedicated in the city of Mexico a house of worship for the use of the Methodist Episcopal Church. The morning service was conducted by Rev. Thomas Carter, D.D., and the afternoon by Rev. Dr. Ramirez. The edifice itself is, according to reliable historical records, on the site of the palace of the Montezumas.

THE *Advocates* are repudiating honors which the *Christian Union* would thrust upon Methodists. The protest is sufficiently strong:—

The *Christian Union* advertises in Methodist papers, ours included, that Methodist people ought to subscribe for the said *Union*, because it is publishing a Methodist novel. When Methodism's "herioc age" grows so dim, and the Church becomes so poor in incident that it must embellish its barren history with fiction, or caricature it for the sake of exciting an interest, it will be time to drop her own papers and take other people's. None but silly people will catch at that bait.

We find the foregoing in the *Western Christian Advocate*, and reproduce it with our broadest endorsement. That the *Christian Union* should make for itself special claims to the favor of Methodists is not a little remarkable. Because we have been unwilling to do or say anything that might seem unkind or unneighborly toward our friends of the *Union*, we have freely recognized their good points, and passed silently over others to which we might have taken decided exceptions. But it is going a little too far for the *Union's* people to set it forth as having special claims upon Methodists. That it has some decidely good qualities as a newspaper need not be repeated, but as a religious paper it is entirely out of harmony with the religious views and experiences of "the people called Methodists." The three ruling minds of the concern are Mr. Beecher, whom every body knows, Mr. Oliver Johnson, a professed free-religionist and supporter of Mr. Frothingham, and Dr. Edward Eggleston, of the "End of the World," etc., etc; of all of whom personally we would say nothing but good, but as theological guides we could scarcely anywhere else find less trustworty.

As for that "Methodist novel," it must seem to somebody that Methodists are wonderfully covetous of notoriety for their "ism," to be pleased at seeing it drawn in caricature for the amusement of the profane public. The dose of that sort of thing administered in the shape of "Cartwright's Biography," some years ago, ought to suffice for a generation. In the name of Methodism we decline "all right, title, and interest" in "The Circuit Rider," now appearing serially in the *Cheistian Union*. Respectable colored people do not feel themselves flattered by "Charcoal Ministrels," and "Jubilee Singers." Nor do Methodists possessed of real self-respect fancy the presentation in caricature of the eccentricities of some of their pioneers as the truthful characteristics of their church's heroic times.

THE *Northwestern* has a couple of pointed paragraphs about Revivals:—

Methodists have often been criticised for their revival system, and very many have flinched at the unintelligent comments of those who caught not the spirit of the system. Papists, too, have sneered at us, but Papists are wise and are ready to rename and then adopt all useful hints. They hold "missions" which as far as applied, and with necessary adaptations to their theology, do good work for them. It may be well therefore just now to remind our friends who are now engaged in successful revival efforts in various parts of the country that the Roman Catholic Church has begun to copy them in order to propagate Romanistic converts with greater rapidity. We all remember the Romanist revival which took place last summer at Paray-le-Monial in France where thousands of devout Catholics renewed their vows, and where many converts were made to the church Somewhat similar revivals are in progress at various points in this country. For instance, a Chicago Roman Catholic organ noted last week that Rev. Father Damen of the Jesuit church of the Holy Family in this city had organized a "mission" in St. Stephen's church which continued some two weeks, three sermons being preached daily, all attended by immense throngs. The Roman Catholic paper states that at the conclusion of the special services forty-five hundred people "approached" the holy communion; ten converts were made, etc., Father Damen, with several helpers, purposes to institute these revival "missions" in several cities of the East.

Thus it will be seen that the most sagacious enemies of Protestantism have commenced to use the very means which have been so successful in spreading the cause of true Christianity throughout the world.

CIVILIZATION and Christianity have not yet completed their work. A belief in witchcraft survives and works its mischief, even on our own continent. This story is really pitiable:—

An old Indian woman was, according to the New York *Herald*, stoned to death in Pine Nut Valley, Nevada, for witchcraft. Her name was Az sup-pee-ah-wy-pah, and she was accused of causing the death of many of her relations by her dark arts. No one could dream of her without being afflicted by either sickness or death. Her son-in-law died from the effects of such a dream five years ago, and but for the entreaties of a few of her personal friends, she would then have been hurled from the top of a lofty cliff. A year ago a young niece of a distinguished warrior of her tribe died from the effects of her witchcraft, and she would have been then and there despatched by the warriors of distinction but that she sought safety in flight. Another Indian died at Pyramid Lake from her fatal influence, and an attempt was made to capture and kill her, but she soon eluded the pursuit of the enraged warriors with singular activity. The matter was then taken up in the grand council in Pine Nut Valley, and the result was the appointment of a large detail to stone her to death—which was soon done by the unfortunate woman being placed in the centre of a ring formed by the detail armed with stones. At first her husband felt somewhat annoyed, and threatened to "clean out the whole tribe," but on the circumstance being more fully explained to him, he became convinced of the necessity of the step, and joined with the other relations of the deceased in expressing satisfaction with the deed—all of them saying that it ought to have been done long ago.

SAYS an exchange:—

All the world has read of Mr. Tupper's "Proverbial Philosophy;" and all the world, when it has done so, found itself no wiser than when it commenced. It may perhaps have taught a pagan the obligation of duty, affection, patience; but to modern Christians, even the garb of verse failed to make these familiar moral platitudes endurable. Notwithstanding, Mr. Tupper has been rewarded by a grant of a pension of £120 a-year from the Civil List. His name has always excited a satirical smile; and the danger is lest the satire be transferred to the worthy class of pensioners of which he has become a member. We have had many a joke at Mr. Tupper's expense: we do not grudge him his pension.

THE Montreal Daily *Witness* reports this bold but justifiable expression by one of our Ministers in Ottawa. Few are aware that the country is taxed for keeping a bar-room in the Parliamentary building at head quarters. It is time Christians felt upon this subject:—

At the Sunday afternoon Temperance Meeting yesterday, the Rev. Mr. Hunter said he had not observed that any of the candidates on the hustings had been pledged to support a prohibitory liquor law. The question, he thought, had never come up, everything having been subordinated to mere political exigencies. He thought, however, that the present Government would countenance the petition of the people He referred to the House of Commons saloon as a burning shame to the Legislature, and trusted that the new Government at the outset would cause it to be abolished.—*Globe.*

—Rev. E N. Hitchcok, pastor of the American chapel, Paris, writes to the *Evangelist* a touching eulogy of Emile F. Cook, one of the French delegates to the alliance meeting at New York. Mr. Cook was one of the saved from the wreck of the Ville du Havre, only to be attacked with lung fever, ending in dangerous pulmonary symptoms, as the result of the fatigue and excitement incident to his exciting rescue. Mr. Hitchcock mentions the following touching incident: "The first time I called upon my brother after his safe arrival in Paris, I saw the telegram that brought the good news to Madame Cook. 'There it is,' she said to me, pointing at the same time to a slip of paper pinned to the wall of the sitting-room, that her eyes might any instant revisit it,—'the good messenger that broke the agony of my suspense, and told me my husband was living still, and coming to me!' And then she led me to her husband's room and bedside. I was unprepared for the emotions which the living presence of my friend—twice brought back from the opening gates—would awaken." Mr. Cook leaves his wife and seven children for a visit to the south of France, in search of restoration of health.

THE Montreal *Witness* gives a fine photograph of Mr. Jenkins, and adds this record of his life:—

MR. EDWARD JENKINS, M. P.—Mr. Edward Jenkins is a son of Rev. Dr. Jenkins, Minister of St. Paul's Church in this city. He was born in the State of Mysore, India, in 1838, so that he is now in his 36th year. After receiving his education at the High School and McGill College in this city, he studied law at the University of Pennsylvania, and was on the point of passing for the bar in that State, when his strong English proclivities con-