sion. But these are put on sometimes to excite pity. We feel this, and the effect is lost upon us. But is there a more piteous sight than a poor beggar with a boot on one foot and a shoe on the other? A man brought to this point of degradation must be demoralized beyond the hope of recovery. With women the moral influence of bad boots is not so great as with men, for the reason that they contrive not to show them; but the physical influence is far more serious. The writer, speaking from a long experience in the practice of a dispensary, where the poor mainly apply, can safely say that not a tithe of this class possess sound boots. Hidden under the petticoats they are allowed to wear sometimes until the feet are just upon the ground, and the wearer's stockings are from morning to night in wet weather in a state of sop.

This may be a minor evil, but it is just the one that causes half the diseases among the poor women, whose constitutions render them far less able to bear exposure of this kind than the other sex. There are clubs and benefit societies of all kinds but we, cannot fancy an institution that would do more immediate and lasting good than a Good Boot Club, for the benefit of women. We may ascend higher in the social scale and find the same evil pervading. Many poor governesses and servants are shockingly shod. It is just the weak point in their dress which they can hide, and they invariably do it whereas it lies at the foundation of their health and that of their children, and it should claim their first attention. We laugh at the clattering wooden sabott of the French and German working classes, but in comparison with the flimsy, ill-made foot coverings our own poor indulge in, they are more healthy and lasting, but fashion, even with the very poor, is far more powerful we fear, than considerations of health or service.

We have said enough to show that bad boots may be considered one of those social evils of the day worthy of recognition. It was the wish of one of the best French kings that every poor man should have a fowl in his pot. If wishes had the power of fulfilling themselves it would be a good wish that every poor woman had a sound pair of boots to her feet. If that were the case there would be far less disease, and half the dispensary doors in the town would be closed.—*Cassell's Magazine.*

Obituary.

REV. SAMUEL TUPPER, OF MASSACHUSETTS.

The last issue of the *Zion's Herald*, gives an account of the death of the Rev. Samuel Tupper, of New England Conference. Bro. Tupper was a son of the late Nathan Tupper, Esq., of W. Cornwallis, and was religiously trained from his youth. He experienced religion, and acted in the capacity of local preacher in our Church, in his native township; but subsequently to his marriage, he joined the New England Conference, in which sphere he laboured with much acceptance and usefulness. We take from the *Herald* the following notice of his Ministerial character:—

It was with great sorrow of heart that we announced last week the death of this most excellent brother. No one deserved more favor with his brethren and his churches, no one received more. He was one of the most unwearied workers. Giving up a lucrative business and growing wealth as a merchant, he dedicated himself, soul and body, to the service of the Church. He began with the smallest appointments and cheerfully labored for the salvation of souls. His financial experience made him of great value in relieving his churches of embarrassment, and he was one of those rare men, who knew how to make every one to whom he applied, a liberal and a cheerful giver. His reputation grew steadily and he rose to the occupancy of some of our most important charges.—Wherever he went. his churches recognized his singleness of eye and heart, in the work to which he was called, and many a convert will rise up in that day, and call him blessed. His frame, never rugged, was worn down by excessive labor, and at the comparatively early age of forty-eight years, he has entered into the joy of his Lord. His spirit was of the sweetest. Never. in much intercourse and intimacy with him, have we ever seen an expression of temper, or envy, or of any unrighteousness. Though not professing the blessing of perfect love, he was one of the best exemplars of that excellent spirit. His life was hid with Christ in God. His death was calm as became such a life. He knew in whom he had believed. He had given everything for Christ, business, wealth, a permanent home, even the many luxuries to which he had been accustomed, and of which a large family and not large salaries had prevented the possession. He had worn himself out in the Master's cause. The seal of His house had eaten him up. When therefore consumption struck him, he yielded quickly to its control, and despite rest and travel, failed rapidly and steadily. His end was serene. Trusting to his Divine Redeemer, he breathed his life out sweetly on His loving, supporting breast. Few brethren in the Conference will be more missed or more lovingly remembered. The Boston Preachers' Meeting passed these resolutions on the announcement of his death:—

Whereas this Preachers' Meeting has heard with deep emotion of the decease of our beloved brother, Rev. Samuel Tupper, therefore

Resolved, 1st, That brother Tupper in a life of devotion to the cause of Christ, in the gospel ministry, has shown himself to be an earnest and successful laborer in the vineyard of the Lord! a man of one work, and that work well done.

2d. That in the decease of brother Tupper, the New England Conference has lost one of its most devoted members, and we, as ministers, a loved and cherished associate, and an ever true and genial friend, and we shall ever cherish his memory as a choice and valuable legacy.

3d. That we assure his bereaved family of our warmest sympathies in this, their great bereavement, and of our earnest prayers that the God of all grace may be with, and comfort and sustain them.

4th. That a delegation of the members of this Meeting, be appointed to attend his funeral as our representatives.

DOUGLAS BRUNDAGE, LITTLE RIVER, CUMBERLAND.

Douglas, fourth son of Wm. D. Brundage, of Little River, Cumberland County, died on the 25th Dec., in the 13th year of his age. Though so young he was found more than once in the attitude of prayer. The day before he died he said to his mother, "I am going to die, but I am going to heaven." Raising his hands he said, "Lord Jesus, receive my spirit," and continued in prayer for some minutes. His father being in Halifax at the time, he remarked, "Pa has often prayed for me, and now I will pray for him." He then left an affectionate charge to each of the family to meet him in heaven. He called his mother to him and bade her and all the other members of the family "Good-bye." He then asked for a slate that he might write upon it, "I love Jesus." He said to the writer, "I am going home to Jesus," and then repeated several verses, such as, "There'll be something in heaven for children to do." He requested the doctor to read and pray with him, and then said,—"Now, why can't I go home?" Shortly afterwards, while sitting in his chair, he fell asleep in Jesus. B. M. A.

Provincial Wesleyan.

WEDNESDAY, FEB'RY 3, 1869

Mr. Spurgeon and Temperance.

The Rev. C. H. Spurgeon has stood high in public estimation—and deservedly so—as a pulpit orator of rare talent, a christian minister of marvellous influence and usefulness, a large-hearted, liberal man, worthy of special regard. Such an one is an object of observation by millions; his every word is borne on the breeze around the world; his every act is narrowly scrutinized; his influence for good is beyond computation; but so also is his influence for evil should he unfortunately happen to go astray. Every manifestation of human weakness, every frailty or inadvertence, every act of indiscretion, into which such an one is betrayed, is rejoiced over by hisfoes; while those who walk in ungodliness take encouragement therefrom to believe that their course is neither so dangerous nor so sinful as some would represent.

Mr. Spurgeon has been widely known for some years as an advocate of total abstinence from intoxicating drinks, and was so regarded until a few weeks since. A rumor was lately in circulation that a change had taken place in his views and practise on this question. We hoped this would prove to be an untrue report; but we now regret to learn that it is too true. Not that he is charged with inebriety; by no means. But he has compromised his temperance principles. He tells the world that having tried total abstinence, he finds his labours so exhausting as to require the use of stimulants; that he used wine secretly for a year, but that this leaked out; and that others were known to drink in secret, encouraged by his example; and that now his use of wine must be open, lest any might say that he was ashamed of doing publicly what he did in private.

Proportionate to the high esteem entertained for Mr. Spurgeon, is the deep regret of very many of his ardent admirers, that he should take a position in favour of moderate drinking, thereby encouraging habits that are fruitful of mischief to thousands upon thousands of our race. Wide spread as is the influence of the great London preacher—and his name is a household word throughout the christian world—so general will be the regret of the best christian people of every church, that he could become so infatuated on the temperance question as to depart from the profession and practice of his previous life; and equally wide will be the hearty rejoicing of the lovers of the bottle, that one held in such admiration, one so generally acknowledged as a model of christian excellence, and a minister of Christ of so great usefulness, should avow himself in favor of the use of strong drink as a beverage. It gave us much pain a few days since to hear one who is, perhaps, in danger on this ground, applauding Mr. Spurgeon for the stand taken by him against temperance, and justifying his own practice in the use of strong drink by Mr. Spurgeon's example. But the best friends of a good man are not those who glory in his frailty; but rather those who while casting over him the mantle of charity, do not close their eyes to his acts of weakness and indiscretion.

That such a man could so change his principles of self-denial, and could so far countenance one of the most prolific sources of crime, unhappiness, poverty, and evil of every kind and degree, could not have been thought of by any friend of sobriety, nor by any patron of so-called moderation. But so it is. Mr. Spurgeon has renounced his total abstinence views, and is no longer to be ranked among the true friends of that cause. Many will say "Aha! Aha! so would we have it;" while not a few of the most benevolent, self-denying and useful of christian people are now mourning over his defection, and lamenting that another evidence should be so painfully afforded of the fact that great men, and even good men, are not always wise, nor at any time infallible. Alas, for the frailty of poor human nature! So true is it that the best of men, are but men at the best. So true is it of even the ablest and most honoured of the servants of Christ, that the treasure is committed to earthen vessels. Mr. Spurgeon may live long enough to become a wiser man, and deeply to deplore the mischievous consequences of his present inconsideration; but he cannot undo the evil his example and avowal on the temperance question have occasioned and will yet produce.

But let not any of our readers suppose that Mr. Spurgeon has knowingly and wilfully sinned against God and against humanity in this matter. He is too good a man thus suddenly to fall into such an evil as that of inebriety; he is too benevolent to allow himself *intentionally* to take a course that would bring sorrow and evil over any heart. He, no doubt, is acting conscientiously; he aims at doing what is right in the sight of God; but he has allowed himself to be blinded by a prevalent opinion, and in this is strangely inconsistent. He has uniformly until the present shown a manliness and independence of thought and action that could not but command respect; but on the temperance question he has now erred egregiously. He has yielded to the strong current of popular feeling, which more or less pervades all classes of society in Great Britain in favour of strong drink, as being not only of use as a medicine, but beneficial also dietetically, and even necessary for persons in ordinary health.

The *Sword and Trowel* for December admits Mr. Spurgeon's altered views on the temperance subject; but claims that he is no less a friend to that cause, though wishing to fight the demon of drink with weapons different from those employed by temperance men. Of course he thinks that while some may drink in moderation, those who are in danger should totally abstain. But such a defence is so lame as not to call for any reply. None know better than Mr. Spurgeon that there are thousands around him every day who cannot, with any safety, touch or taste that which intoxicates; that for such to take it as an ordinary article of diet, or even occasionally as a medicine, would be their certain ruin. None should know better than he that the cry thus taken up against temperance men as to the methods they employ, is the cry used by those who love the dram, as well as by those who are engaged in the liquor traffic.

None ought to know better than Mr. Spurgeon that his own course at present will certainly prove the occasion of stumbling to many a weak brother, and that wherever Mr. Spurgeon's name is known this painful fruit of his example will be witnessed. If some have copied him secretly, very many will now imitate him openly! But we look away from Mr. Spurgeon and his counsels, notwithstanding the reverence in which we have held him heretofore, to the noble principles and teachings of the Apostle Paul: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "*Abstain from all appearance of evil.*"

Ontario Correspondence.

To the Editor of the Provincial Wesleyan:

MY DEAR SIR,—We do not know how it fares with you in the Eastern Provinces, in respect to the weather, but we assure you that in Ontario we are having a somewhat singular winter. During the latter part of December, we had snow in abundance. On New Year's Day, we had a most pitiless storm, which continued for more than twenty-four hours, which blocked up the roads and made travel almost impossible. Since then we have had a continuance of fine, open weather, so that now, in some places, the snow has disappeared and sleighing is a thing of the past. How long this is to continue we pretend not to know, only we hope that we may soon be favoured with a good covering of beautiful snow, as nothing looks so well in winter as the pale sheet, which tends to improve the health of the community, and benefit trade and commerce in all its departments.

Our Legislators (in the Province) have been in session a considerable time. Attorney General Sandfield McDonald laboured hard to get through the business of the Session before Christmas, but "the opposition" were determined that such crude measures should not be adopted as characterized last session, and therefore demanded that more time should be taken for the transaction of the business of the country, which we think is highly commendatory, for while it is praiseworthy to save expense, by having short sessions, it is 'penny-wise' to hurry legislation to such a degree that it requires to be brought up again in future sessions.

The *Guardian* will have given you to understand, how the question of denominational Colleges was disposed of by the Toronto Parliament. The papers of Ontario which claim to be the organs of the people, raised such a hue and cry against 'sectarian grants' as you have perhaps never heard, and when the matter was taken up in 'the House' there was a full attendance. The debate was spirited and keen. The friends of the Colleges have no need to be ashamed of the arguments of their exponents in the House, but we regret to say that those who were opposed to the Colleges, and who were, of course, the defendants of 'the huge monoply system, used language, in some instances, which even their organs could not defend. We believe that all parties are weary of the 'granting system,' and even those who are opposed to the Denominational Colleges, pretend that any well matured system of superior education which may be hereafter introduced, shall receive careful deliberation. This we may regard as nothing better than a *ruse*, a bait thrown out to merely suit the present time. Perhaps the country will wake up some time on this question. At present the friends of monopoly and centralization are in the ascendant, and those denominations which have ever been first and foremost in the cause of education and everything that furthers the interests of the country are treated as though they were a unit, and had done nothing for the country.

The Colleges are now thrown upon their own resources, and the next few years will be the crisis of their being. An attempt is being made to secure an endowment for Victoria College. I gave an account in one of my recent letters to the *Prov. Wesleyan* of the meeting held in Cobourg to inaugurate the endowment movement. Since then, our esteemed President, the Rev. W. M. Punshon, has been very busy holding District Conventions, with more or less of success. Some of the most important Districts have to be visited, and we trust, that the object will be attained. Most are sanguine of success, some are doubtful.

The Presbyterians of the Kirk of Scotland, who own Queen's College, Kingston city, have lately held a meeting of Synod, in which they have resolved to imitate the example of their Wesleyan brethren, and raise an endowment too, and at the first meeting they succeeded in getting $25,000, so that they are hopeful of success. One of their ministers assured us, that but for the Methodist example they could not have ventured to hope that they could have done anything like what they now feel considerable certainty of accomplishing. Thus we provoke others by our example. Some think that our Presbyterian brethren have more wealth than our people, but we have been better trained in the art of giving than they have been; then, on the other hand, as a denomination we are more aggressive than the kirk, hence our people do more than they in respect to Church building and Missionary money, while only recently a debt of $30,000 has been removed from our College. But we are not afraid but that our people will do their part in the same noble manner as they have done hitherto. God has blest some of them with great success in business. They owe their all to Methodism, and if they will but look upon giving as a means of grace and as a duty incumbent upon them, there will be no fear but that our noble seat of learning, whose graduates are to be found in great numbers in every part of the Province as well as in many places in the United States, will live, and bless coming generations.

Most of our principal Missionary Meetings are held at this season of the year, and from what we have heard, we should infer that they are being more than usually successful. The proceeds of those that we have attended have been in advance of preceeding years. The President of the Conference has preached and taken part in four Missionary Meetings in Toronto. He has also been at Hamilton and Montreal. At the last named city, Great St. James Street Church was crowded to its utmost capacity, as it usually is at the meetings of the Anniversary week. The Missionary Sermons were preached in Great St. James Street Church by the President of the Conference, and the Rev. G. Douglas. A local paper says, "that it is seldom such two orators appear in the same pulpit on the same day." We incline to think that this witness is true. The children of the Sabbath Schools in that far-famed city *alone* have raised $1700 as their Christmas offerings to the Missionary cause for this year. Is not this noble?

It is important to train the young well, and that training is defective which does not include the Missionary cause. The Sabbath School in Richmond St. Church Toronto, the Red River Missionary's late post of usefulness, have resolved to raise an amount of money to enable Mr. Young to build a Parsonage in the town of Winnepeg, where like a true Methodist Missionary, he has commenced operations, and in one week he travelled some 170 miles, and preached nine times. He has formed a class of seventeen persons, and will soon we hope, have a Church] erected, for which $1800 have been collected in this Province, and we doubt not but that the appeal made to make up the amount to $3,000 will be responded to, without affecting the ordinary Missionary subscriptions in any way.

The forty-third Report of the Missionary Society in connection with the Canada Conference has just been issued. It is a massive document of nearly 200 pp The first Report, only contained 24 pp. The amount published in that *first* Report, was only $600 this forty-third informs us, that $70,000 were raised in Canada last year. What hath God wrought! Then the operations of the society were limited to a few sections of what is now known as Ontario, now, behold, how they stretch away over those almost boundless domains lying between the turbulent Atlantic and the placid Pacific.

Our beloved President, in addition to all his other labors on behalf of the Church, still goes from place to place delivering one or other of his popular lectures, to delighted auditories. Recently Richmond St. Church Toronto, was occupied by more than 1200 persons, among whom, were His Honor, the Lieutenant Governor of Ontario and suite, and not a few of the gentry of the Metropolis, who were drawn thither to hear the President's farfamed oration, on *Macaulay*. Some were pleased to say, that such an audience was never before seen in that City. In addition to those named, there were Judges, Barristers, Clergymen &c. comprising most of the *elite* of the City. The net proceeds exceeded $600, which were appropriated to the Magill Square, property fund.

The Venerable Chief Superintendent of Education, the Rev. Dr. Ryerson, has signified his intention of retiring from the important post which he has so long worthily held. It is we believe understood that the Doctor only holds office until his successor shall be appointed. Whether he will be allowed a pension, or in what way the Government will be disposed to act towards one who has served his country so faithfully for many years, we know not, but, we trust, that something will be done which will be creditable to country and satisfactory to the venerable man who is just approaching threescore years and ten, and has not yet laid by any means for declining years. He owns the house in which he resides, beyond which, he has nothing. He has saved nothing. All his Salary beyond what the bare wants of his family required, has been spent in deeds of benevolence and charity. We are sorry to add, that some of the leading journals of the Province have pursued a most heartless course towards the Doctor on the eve of his retirement. Men, who have never done a tithe of what he had done for his country dips their pens in gall, and scatter their scurrilous tirades of abuse broad cast over the country. Shame upon such conduct. If ever man deserved well of his country, that man is Dr. Ryerson. We hope that the evening of his days will be calm and peaceful, and that he will live for many years, to complete those works of a literary character, which we believe he has for years, been contemplating.

This communication is already too long; but, we must not forget to inform your readers that Whelan, the murderer of McGee still lives. His Counsel, the Hon. J. H. Cameron, is availing himself of every technicality to secure a new trial. The case has been argued before the Court of Error and Appeal, but, the decision of the Judges has not yet been given. It seems a little strange to those who are not versed in the Tergiversations of Lawyers," that a man, of whose guilt, there can scarcely be a doubt, should have every advantage which a clever Lawyer can avail himself of, while other persons, of whose guilt, there is great room to doubt, should be executed without the least mercy. On the other hand however, it is doubtless well that the Government should show a disposition to give Whelan the benefit of every doubt that may be raised by a skilful Counsel, as thereby the Fenians may see, if they will do so, that no unfair advantage is taken of their dupes. If only the ends of justice be accomplished, we shall be glad ever for the delay, but the longer the case is protracted, the more Whelan and his friends may hope that his reprieve may after all come. We wait the issue, and desire nothing unfair.

ONTARIO.

Jan. 16 1869.

Anniversary of the Halifax North Sabbath School Society.

DEAR MR. EDITOR,—It will perhaps be acceptable to such of your readers as take an interest in Sabbath Schools to learn something respecting the delightful Anniversary of this Society, held in the Brunswick Street Church, on Monday evening, 25th ult.

So many children and youth as are enrolled in our Schools, respectably dressed and orderly, would be at any time an imposing sight; but on the occasion referred to, there seemed to be such a play of sunshine about their happy countenances telling of their perfect exemption from all solicitude and care, and bespeaking their joyous expectations of life's future, that it hardly seemed possible to the writer that any person could have looked upon the impressive spectacle without deep emotion—without realizing a solemn yet pleasurable blending of desire and hope that these hundreds of nurslings of the Sabbath School, carefully nurtured and trained for the great Husbandman by the patient and untiring hands of men and women of faith and prayer might not disappoint their present promise but bring forth abundantly the fruits of righteousness.

Rev'd. E. Botterell conducted the opening and closing exercises in his usual felicitous style, after which the Superintendent of the Circuit, took the chair, and spoke briefly concerning the almost universally recognized importance of the Sabbath School, and of the obligation of both Church and State and in particular of parents to those who labour in this department of God's work.

The Scholars then under the leadership of their teachers and accompanied by Miss Longard on the Organ, sang a Hymn with good effect—a part of the programme this, which was welcomed at intervals through the evening as it was well sustained throughout.

Rev. A. W. Turner having been called upon, addressed the children on a topic assigned him viz. "Precious Seed" and his apt illustrations and choice analogies were much admired by the adults present and rivetted the attention and greatly entertained those for whom they were specially designed.

Geo. R. Anderson Esq. Sec'y then presented a very luminous and able report of the operations of the Schools during the past year showing the number of officers and Teachers to have been 62 and Scholars 559, that $160, had been raised for School purposes $130 collected in the School for Foreign Missions, and $40 for the support of a youth at the Industrial School and various other interesting particulars. Very touching allusion was made to the death of three promising young men during the year, an affectionate tribute paid to their virtues and an earnest exhortation founded thereon to prompt all to duty and diligence. Nor must I omit to mention that this well-written document contained a stirring appeal to the Congregation for pecuniary help to relieve present liabilities, which *even* a Minister with all his reputation, for being "a good beggar" could hardly muster courage to imitate. It is certainly to be hoped that all for whose special benefit it was designed will as soon as they have the opportunity "read, mark, learn and inwardly digest."

The adoption of the Report was moved by M. H. Richey Esq., and seconded by W. Webb, Esq, both of whom spoke earnestly and forcibly respecting the duty of the Church to afford all needful sympathy and cooperation in sustaining the complete efficiency of our Schools.

Rev'd John A. Clark then addressed the Scholars on "Thoughts for little Children," suggesting and enforcing with much earnestness and power, a series of thoughts which if remembered and adopted, as we would fondly hope they may be, they will find to have been above all price when required, as soon they must if spared, to be chief actors in the world's drama.

As the programme which must have been particularly gratifying to the indefatigable Superintendents of both the Brunswick Street and Mission Schools and their valuable fellow-labourers, because of the good order of the scholars, was thus happily brought to a close the sentiment of many hearts arose heavenward in the fervent, devoted and patriotic strain of the Psalmist, Psalm, 144th 11, 12.

G. S. M.

Halifax, Feb. 1, 1869.

St. John's, Newfoundland.

To the Editor of the Provincial Wesleyan.

REV. SIR,—The Missionary meetings of this Circuit were held the early part of last month, and although reference to them comes late to your hand, there were circumstances in connection with them that demand our expression of devout gratitude to the Giver of all good.

On Sabbath morning, Nov. 1st, an eloquent discourse was delivered by the Rev. Mr. Harvey, (Free Kirk) founded on Matt. xiv. 24, and in the evening a brilliant discourse which set forth the past, present, and the future triumphs of the Church of Christ, by the Rev. H. L. Cranford, from Dan. ii. 35.

The anniversary meeting on the Tuesday evening following, was the most interesting and successful held for years past. Seldom has it been the good fortune of the St. John's Methodists to see so large an audience in their spacious church on a Missionary anniversary. Stephen Rendell, Esq., filled the chair in his usual efficient and dignified manner. A brief synopsis of the Report was read by Bro. S. Ackman. Several resolutions were moved, seconded and supported by a large array of ministers, including besides the Deputation, Rev. Mr. McRae, (Scotch Kirk), Rev. T. Hall, Congregational Church, and several lay gentlemen. I never listened to more able and powerful addresses on any similar occasion. The meeting was enlivened by the Sabbath School children rendering in good style a few appropriate missionary hymns. The collections of the services of Sunday amounted to £19 14s. 6d., and at the public meeting to £26 9s. 7d. Total £46 4s. 1d.

This is in advance of last year notwithstanding the pressure of the times. Our Juvenile Collectors are working hard, for an increase upon last year, a much larger force than on any previous year are already engaged. This may be attributed to the good management of their much loved Superintendent, Hon. J. Bemister, who, notwithstanding, the prostration of his beloved partner for two years, has rarely been absent from the desk during the whole of that period. The teachers under his conduct, as also numerous friends deeply sympathize with him in his severe domestic affliction.

Our childrens' meetings are largely attended, (not a new thing in Methodism) and we hope an influence for good is exercised upon their hearts, that will tell upon their lives in after times. I once crossed a river in a boat, and I asked the boatman, if he sent his children to a Sabbath school, he replied by saying, yes, I send them to a school, where they "*take care of the little ones.*' If we wish Methodism to flourish we *must* take every care of the little ones. Prompted by this motive J. J. Rogerson, Esq., instituted a school for poor and ragged children of this city. It may be said, and with truth, that charity is the glory of a nation; and that which tends to lessen the sufferings of the poor, must have a tendency to morally elevate the people, for in too many instances poverty and sin are twin sisters.

The establishment of a Newfoundland Industrial School, might be considered a visionary scheme, but its praticability and utility would be clearly demonstrated by a proper trial. This plan might be objected to on the ground that the children being accustomed to a life of vagrant idleness, could never be brought to contribute in any material degree toward their own support. I am of a different opinion, something of this kind will have to be instituted in this country or many of its future generation will grow up in idleness, poverty, and irreligion. It must be admitted that poverty is the great hindrance to religion, in many out-port Circuits in Newfoundland. I have seen many free men of the city of Bristol, in England, occupying responsible positions in society, who in early life were trained by competent persons to earn their own bread. Many of them were once like some children I saw on Christmas-day, assembled under the auspices of Bro. Rogerson and numerous friends of all creeds, for the purpose of feasting perhaps some of them for the first time in their life, upon roast beef and plum pudding. Of the same class were those I have referred to, and such they would have continued to be, until completely accustomed to a wandering, idle, vicious life, and quite unfit to fill any useful station, they would have turned out pests to society had they not been rescued from the abyss of misery, by the benevolent kindness of philanthropic men. Those ragged beggars were metamorphosed into clean, orderly scholars, from that to trades, and from trades to good citizens, and members of Christian Churches. Mr. Wesley said, "The world is my parish;" these children then are ours as his sons in the Gospel, and the very knowledge that they cannot help themselves entails great responsibility upon us. They are but trampled flowers, let us gather them, and bring them to the "water of life," placing them under the beams of "Sun of Righteousness," and they will become ornaments instead of pests.

Yours truly S. A.

Methodist Popularity.

The ancient reproach is passing away. It does not involve much persecution to the Methodist. Our unparalleled numerical, and social growth, have given us a high position denominationally, and vast popular influence. The eyes of the nation are turned toward this great power in the land, Methodism. The prominent men of the Republic, appreciate the strength of our organization. A few weeks ago, Rev. Dr. DeHass, gave a glowing account of the Metropolitan church enterprise in Washington, its ample proportions, its costly embellishments, and above all, an enumeration of the distinguished men who are likely to occupy pews there when completed. This is one of the many links in the mighty chain which we are constructing with which to bind the nation. The late Centenary occasion afforded abundant opportunities for self glorification. On the eve of this display of denominational oratory, one of the ablest, and most judicious members of the New York Conference, said in the Preachers' Meeting, "one of the most painful experiences of his life would be, to be compelled to listen to these things for a year." Not that we had no cause for hearty congratulation, and especially for devout gratitude to Almighty God, who had given us such marvellous success. We had abundant cause. But it is to be feared that amid the profuse laudations of that jubilee, after all, there was not so much giving of glory to God, *from the heart*, as it would seem.

There is a stimulus given to enterprise in church building, and various improvements over the land. The city churches vie with each other in munificent expenditures, and the erection of magnificent edifices. The churches in the towns and villages, and even in rural districts, catch the spirit and they pull down their plain edifices, and proceed to march up to the "spirit of the times."

In the meantime, what becomes of the cause of real Christian benevolence! Where is the Church Extension Society, with voices from a thousand Macedonians, ringing in the ears of its managers? Where is the American Bible Society, with the whole world lying open before it, for the speedy dissemination of God's Holy Word?

Where do we find the Freedmens' Aid Society of the M. E. church, with as grand a field for Christian effort in behalf of famishing millions as ever opened to the Methodist eye? Where are the *Sailors*, say, the sailors, and the work of Methodism in their behalf? The Methodist church should be to-day taking the ships by storm. Methodist power (rather gospel power through Methodist channels) should be streaming through every forecastle. Here is a chance to belt the globe with missionaries. And yet we do not see it, though expressly pointed out in prophecy. The Sunday-school Union and Tract Societies, have immense claims upon us, and we utterly fail to meet them. The presses of these institutions should be moving as by lightning, to flood the country with soul saving literature.

But, this may be regarded as a digression. We started to write about Methodist popularity. We certainly are becoming popular. The potentates are doing us reverence. Grave Senators and Representatives confess our power Judges and Counselors glorify us at the bar. The press takes up the theme and lauds Methodism. The rich men take pews. The carriages with their out-riders, roll up to our church doors. No difficulty now to cipher out 100,000 increase in a year. Even high church Episcopalians sue for an alliance with Methodism. The numbers of Methodism and the enthusiasm of Methodism joined with the dignity and priestly vestments and apostolic succession—the gorgeous altars and burning candle of Puseyism—would they think, make a glorious *National Establishment*. And then, shortly it would be so easy, and so pleasant, to strike hands with "Mother Church" herself, and have "one fold, and one shepherd," *The Pope.*

Now can we stand this flowing tide of popularity? Is there no danger of our being afflicted with the Jeshurun-plethora? Are there not very combustible materials accumulating, and is not an explosion possible, at least may we not push this thing too far? The wine-drinking, card-playing, tableaux, dancing, style of Methodism may be very popular, very much in accordance with the spirit of the times. But how about the New Testament? Is that of authority now? Where is Mr. Wesley? Are his expositions of Bible truth of any account, or significancy? Either Mr. Wesley was one of the greatest fanatics brought to view in the world's history, or much of the Methodism of modern days, is greatly at fault.

If in the order of a benign Providence a *full grown persecution* could somehow be inaugurated, it would be of immense service to us. Oh! if the world would once more point the finger of scorn—if they would stir up some mobs and break up a few meetings—if they would just take a few Methodist preachers to prison, and kill one occasionally—perhaps it might be well. It would have a purifying influence. But it would seem that day is past. The present is a reign of popularity. What the end will be, who can divine? The end is not yet. The fires will burn sooner or later, the purgatorial fires—the dross and tin will be taken away and the pure gold appear. We tremble to think of what fiery ordeals modern Methodism, as well as all sister *isms* of Protestantism, many have to endure e'er the final triumph. God is not mocked, the day of trial approaches. Happy those who live with unspotted garments.—*Methodist Home Journal.*

Wesley's Persecutions.

BY ISABELLA L. BIRD.

From the day when John Wesley violated the proprieties of ecclesiastical conventionalism, by preaching on the Somersetshire hillside, his life became one long marvel. There was not only the tacit abandonment of his intensely High Church associations and partialities, the renunciation of his cherished schemes of religious retirement, or a learned seclusion within college walls, and the adoption of a course of living of which some of the leading features were, harrasing anxieties, superhuman labors, and vulgar indignities, but there was the grand trial of the desertion of nearly all the friends who stood beside him at the outset of his career, but who, ere many years had passed, were ranged in the hostile attitude of foes. On him devolved the care of all the infant Methodist Societies, and the conservancy of their purity and zeal constituted an episcopacy as burdensome as that of the Apostle Paul. On his head, for forty years, beat storms of opposition, which never fully spent their force until both brothers were gathered to their rest. Nor was the charge of schism, which was persistently brought against him, the least of his afflictions, as several of his letters, and a hymn wrung out of intense mental suffering, distinctly evidence. Throughout his career he shrank from the reproach, both for himself and his followers, of being other than dutiful sons of the Church. Yet if his own "field preaching" could have been forgiven by the dignitaries of the Establishment, his reluctant authorization of the preaching of unordained men would have been the signal for his virtual expulsion. Perhaps the least felt of the many trials to which he was exposed, was the storm of persecution which the preaching aroused. Throughout the land, the appearance of either of the brothers was the signal for disorder and violence. Preaching-houses were gutted and burned, the preachers assailed with stones and other missiles; they were waylaid and beaten, their property destroyed, their clothes torn to pieces. Even in Cornwall, where their labours made the desert places glad, their meeting houses were burnt as bonfires, and the gentle poet, Charles, on several occasions narrowly escaped with his life. A singular entry still remains in the parish-book in the vestry of Illogan Church, "Expenses at Ann Gartrell's for driving the Methodists, 9s!"

This is the enduring record of the fact that the churchwarden, placing himself at the head of an infuriated mob, drove Wesley and his congregation beyond the parish boundary, and afterwards regaled his followers with drink at the old ale-house at Pool. In Staffordshire, the story of the bloody and brutal assaults made upon the Wesleys, year after year, is still told among the regenerate descendants of the assailants. In Yorkshire, the fanaticism of the people, hounded on by the clergy, rose to such a height, that for many a year the brothers imperated among its fierce population at the peril of their lives. Even in the metropolis, the fury against these uncompromising evangelists for long defied the authority of the law. There is a triumphant hymn, very dear to Methodists associated with one memorable day in Whitechapel, when the word on Wesley's lips being sharp as the sword of the Spirit, a mob after vainly endeavoring to disperse the enthralled crowd by driving cattle among the women and children, assailed the preacher with stones, one of which cut him severely on the forehead.—Yet all the more earnestly discoursed he of righteousness, temperance, and judgment to come, as he wiped the flowing blood away.—For thirty years the history of Methodism is the history of unremitting brutal violence, accompanying Gospel triumphs such as have never been witnessed in our land.—*Sunday Magazine.*

Paragraph Readings.

IDLENESS.—Once when the devil tempted a poor soul, she went to her pastor for advice, how she might resist the temptation; and he gave her this answer: "Never be idle, but be always well employed; for in my own experience I have found it, when the devil came to tempt me, I told him that I was not at leisure to hearken to his temptation, and by this means I resisted all his assaults." Thus must all of us do: when the devil comes to tempt any of us, say, "I am not at leisure to lend an ear to thy temptations; I am otherwise employed. I am in the work of my God, busied in the work of my lawful calling, and taken up with the thoughts of God's blessings thereupon." Then he will never be able to fasten upon thee; for so it is, that he never gets advantage of any man or woman, but either when they are out of God's way, or idle, or have their hands in some sinful action. Then it is that they do even tempt the tempter to tempt them, and lay themselves open to a world of sin and wickedness.—*Caudray.*

"I AM THINE."—When God saith to the soul, "I am thine," it is enough; He cannot say more; He will be his people's God as long as he is God.—*Old Author.*

I WILL TRY TO WIN ONE.—Fellow-Christian have you ever experienced the pleasure of winning a soul to Christ? Suppose you resolve, "I will try to win one soul to Christ this winter:" is that too large a work to undertake for Him who loved you and gave himself for you? Suppose every Christian should so resolve, and be successful in his effort, plainly there would be such a revival as was never known before, and which would attract the attention of the whole Christian world. The membership of our churches would be doubled, and thousands of souls saved from eternal death. If only half of Christ's professed followers should succeed, the result would still be wonderful and unprecedented. And may not this glorious work be done, if the resolve is only made, remembered and acted upon?

REPEATING SERMONS.—A poor, juice less sermon ought never to be preached the first time; but a nutritious, savory discourse may be made all the better on a second delivery. Dr. Addison Alexander preached his glorious sermon on the "Faithful Saying" until he wore out the manuscript; and Dr. Griffin repeated his elaborate discourse on the "Worth of the soul" ninety times! He never wearied of it—nor did his audience either. His congregations change constantly, and memories are leaky. A first-rate practical sermon ought to be repeated (with extempore improvements) about once in five years. *Fewer sermons and richer*, should be a settled pastor's aim. Whitefield attained great finish and power, by giving the same discourse over again through all his missionary tours.—*Cuyler.*

PRIVATE PRAYER.—In the morning the mind is calm; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you. Before you go to the day, to its cares and anxieties and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you. Go to him, and ask his counsel to guide you, his power to uphold you, his presence to cheer you, his Spirit to sanctify you. Then will you have done what is equivalent to half the duties of the day when you have thus engaged his care and assistance.—And when the evening comes, when you have done with the duties of the day, the body is wearied, and the mind is jaded when the world is shut out by the shades of night, when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself, or for others, or for God, the day past, *then* is the hour of prayer. It will be sweet to feel that you have one to whom you can go, and who will hear you; one who will forgive you, if you are penitent, and ask in the name of Jesus Christ, one who will accept your evening sacrifice, and give you strength for the morrow, and gird you with his righteousness. This hour, if rightly improved, will be like the cheering countenance of a most beloved friend. Take care that nothing come between you and these hours devoted to God.—*Dr. Todd.*

"YOUR OWN MARY."—What a home lesson is this which we clip from an exchange:

Dr. Todd tells us, in his 'Polished Diamonds' of a little inquiry meeting he once appointed with some hesitation, though he felt God's Spirit was among his people. To his surprise, in a dimly-lighted apartment, he met with thirty inquiring ones. Going to one little, weeping girl, he asked 'if she felt herself a sinner, in need of a Saviour.'

'I do, oh, I do!' was the answer.

'Whose little girl are you?'

'Why father, I am your own Mary.'

We can imagine the thrill that passed through that father's heart as he heard those words, but might not many more parents have their hearts thrilled, did they but speak thus tenderly of Jesus to their little ones?

General Intelligence.

Colonial.

HORRIBLE TRAGEDY.—A horrible murder and suicide have been committed in Milltown, St. Stephen, by one Stephen McInnes, who was recently discharged from the Lunatic Asylum. The wretched man killed his sister with an axe and himself with a knife, in presence of their mother, who would have been killed also if she had not escaped from the room. The young lady was to have been married next week, which fact was the supposed motive for the lunatic's horrible act. McInnes, after leaving the Lunatic Asylum, St. John, came to Eastport, where he remained some time, and made his first appearance in Milltown to-day, coming to his mother's house in his stocking feet. He entered the kitchen to which his sister, who was in the sitting room, went on seeing