Provincial Wesleyan.

WEDNESDAY, DECM'R. 5, 1860.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

Systematic Beneficence.

The present is an age of progress and enlightenment—not only in the world but also in the church of Christ, it would be a lamentable thing if in the world every thing went at railroad speed, and new inventions and fresh discoveries in science marked each successive day—and in the Christian church dullness and torpidity marked the fulfilment of accustomed routine—and no fresh discoveries of plans of usefulness and no brighter development of principles in action were to greet our vision. It is not so—thank God that there never was a time more prolific in invention of new schemes and more earnest in carrying out old ones than the age in which we live. We watch with each successive mail for new points of interest to be exhibited, and for new features of social improvement to be developed from our fathers and brethren in their church action on the other side of the Atlantic—nor do we watch and wait in vain. Among the many later plans for arousing systematic action, not in one section only, but in kindred sections of the church, that which forms our present caption is one of the newest, but not least interesting.

We clip the following remarks in illustration from one of the numerous correspondents of the religious press in the adjoining Union:—

British Christians are desiderating a better method of raising money for the better support and the more rapid spread of Christianity. The old methods are plainly insufficient, and some of them, at least, not to be commended.

The question in all the churches long has been, "How shall we sustain or increase our agencies? how shall we erect our houses of prayer? how shall we send forth and support our missionaries?" and the answer is patent in the constant dunning of what is called the "religious public;" by reports, appeals and platform oratory; and, occasionally, by some wealthy Christian offering a large sum as a challenge to the Christian world to make up some larger sum for some great purpose. When some great thing has been done by these forms of effort, many extol "the Voluntary Principle" to the skies, as if such acts were its genuine expressions.

There is no man, however, who looks at the whole machinery, and quietly contemplates the excitement, and knows the private feelings of those who are foremost in such things, who does not feel that such a state of things cannot last. Repeated fevers weaken the constitution, and when specialities become common, they become in proportion burdensome.

But while such methods are sounding the deep to which they must ere long be consigned, a great movement has been progressing almost unobserved, which, starting from the principle of the New Testament, and applying to Christian hearts motives drawn from the cross, seeks to educe the liberality of the Christian church through the simplest of scriptural channels.

Taking Paul's instruction to the Corinthians as indicating the true measure of liberality, and prescribing the model method, the promoters of this movement try to show that this simple method of storing weekly "according as God hath prospered," applies with equal ease to rich and poor; that it gives a spiritual character to temporal things, saves the heart from the love of money, gives the consciousness of rightful possession of the gifts of God's bounty, and would so replenish the treasury of God's church that all fear for means would pass away, and spiritual galvanism cease.

These principles found embodiment a few years ago in "*Gold and the Gospel*," a volume comprising the five Ulster Prize Essays, and in the Rev. Wm. Arthur's Lecture on the *Duty of Giving a certain Proportion of our Income*; but they are now being brought into greater prominence, and they are destined to advance, for they are of God.

The Rev. J. Ross has been long, effectively and earnestly inculcating this method, both by sermons and lectures, as well as by his pen. And now a society for its diffusion has just been constituted in London, with Sir Culling Eardley as its President, which has engaged the Rev. Dr. Cather, of the Wesleyan Conference, Ireland, to travel through the length and breadth of the land, advocating its claims. Dr. Cather was one of its earliest promoters in Ireland, where it has produced blessed effects.

As a further illustration of the success of the efforts thus initiated we have great pleasure in introducing to our readers the following letter from the chief agent employed, with some additional remarks taken from the *Watchman* newspaper—and we venture to ask whether with our various plans of usefulness, the introduction of the same principle may not be strenuously urged upon our benevolent friends within the circle of our Conference. It will be not only the "doing with our might" what "our hand findeth to do," but it will be giving a symmetry and a system to principles to which our friends are by no means strangers:—

To the Editors of the Watchman.

Redruth, Oct. 15, 1860.

DEAR SIRS,—On Tuesday and Wednesday last I had a fair opportunity of submitting our views on "Proportional Giving" to the Wesleyan and general public at Bodmin. The subject was well received, and the Ministers and brethren resolved ere long, to work up their finances to some point in advance of their present standard.

At St. Austle an earnest desire exists to get into some more efficient way of working the temporal affairs of the Church, and especially the support of their ministry. After a lecture there on Thursday, I received a pressing request to return, which I agreed to do on Sunday evening, the 28th; after which they are resolved to canvass their Circuit for a revised scale of contributions. On Friday, the lecture at Truro was well attended, and they too requested that I should again address them, which I hope to do on Sunday morning of the 28th.

Yesterday, Sunday, Oct. 14th, I preached at Bridge and Redruth. In the latter place, the congregation was a most impressive one, of some two thousand persons, and the earnest attention with which they listened to the claims of Christ on their hard-earned means was quite surprising. To-night I have to address them in a lecture, and on Thursday next Mr. Garland has invited a number of Ministers and other gentlemen to meet at Redruth, for the consideration of the claims of a voluntary tenth, at least, in all its bearings on the work of God. We hope that the meeting will take up the question, as one which is worthy to engage a measure of their attention and co-operation until it is thoroughly understood and becomes a part of the ordinary teaching and practice of Christians. I shall take care to inform you of the result, as I hope that we are now entering on a new era of conscientiousness in regard to the whole duty of getting, keeping, and spending for God. Should this be the case, would not the Lord soon open the windows of heaven and pour us out a blessing that there should not be room enough to receive?

I am, dear Sirs, your obliged and obedient,

ROBERT G. CATHER.

P. S.—I have much pleasure in stating that I have met with a large number who already devote a tenth, at least, to God; and that the Ministers and leading friends are, in accordance with the Cornish motto, "one and all" with us in the desire that this honest, excellent habit should become general. It is, indeed, I hope, but a question of a little time, till it shall be so.

It will gratify Dr. Cather, and may serve the cause which he advocates, if we append to his letter some paragraphs which appeared the other day in the *Record*:—

"The British Systematic Beneficence Society is one of the most popular forms in which the zeal and earnestness of our time have expressed themselves. Its object is to deepen and extend the sense of individual responsibility in regard to the well-being of man, and to stimulate and call forth sytematic liberality. For good, and alas! also, for evil, the age is an age of life. It is no small privilege to live in it, to have our lot cast in days when Christian faith and love are keenly alive to discover fresh objects of compassionate effort, ready with an holy alacrity to supply the missing links to the ever-lengthening chain of beneficence, and put forth their diversified energies in some hitherto untilled field of evangelization and social improvement. Nevertheless, though every Society and organization and effort has a sphere of its own, despite their united efforts, the wants and necessities of the world are still long in advance of them. We are assured on all sides that they are short-handed and short-funded for the work before them, and we readily believe it. To doubt would be like questioning the existence of the sun at noonday. Witness the revelations of the last census, the urgent claims, and constantly-increasing demands of the home field, with the call for new churches, more schools, enlarged pastoral care, and extended missionary effort, which in spite of all that has been accomplished, it is heard more loudly than ever from one end of the land to the other! The colonies stretch their eager hands across every sea, imploring help from the Mother Country. The Jewish nation is still in unbelief. The fastnesses of heathenism in India, China, Africa, Persia, and the islands of the mid-ocean are yet uncarried, not to speak of Turkey, where corrupt Christianity and the system of the false prophet stand face to face in deadly antagonism, unrelieved by more than a faint gleam of Gospel light, and countries yet nearer home, scarcely less dark and benighted. In truth, turn where you will, we are met by startling evidence, if any were wanting, that, with all their profuse machinery, the scriptural churches of Europe and America united have but possessed and cultivated the outermost strip of the far-stretching field which lies before them. Were the means and the men at hand, our labours might at once be indefinitely enlarged in every direction.

"Are we then to accept it as an unquestioned fact that the Protestant churches of the world are doing all they can? that professing christians have risen to the full measure of their obligations? Is it not possible to enlarge the area of givers, which at present is comparatively small, and increase the measure of their gifts? something which will awaken in Christians generally a keener sense of obligation, and call forth the exercise of greater self-denial? The great *desideratum*, in a word, is systematic beneficence.—This is admitted on all hands; the only question is—is it attainable, and if so—by what means? It is as much a duty as meekness, or temperance, or any other of the round Christian obligations. The difficulty is, not so much in getting it recognised, as in getting it acted upon, and practically carried out so that Christian men shall deliberately and of set purpose appropriate one specific part of their income to religious and charitable purposes, as they do another to payment of houserent or the expenses of a summer excursion. The proportion is a thing to be settled between man and his God, and so also the objects to which it shall be appropriated. The principle is so scriptural, and withal so simple, that the idea of a society to promulgate and enforce it sounds like a rebuke to our ministers for their unfaithfulness in this matter. For, unquestionably, the duty of systematic and self-denying liberality is a part of that counsel of God which it is their bounden obligation to deliver to their people, and that in no spirit of timidity, but with the boldness inspired by a consideration of the prominent place which the subject occupies in the New Testament not less than the Old. Why should a clergyman be a whit more afraid of insisting on his duty than he is of enforcing any other precept, or of rebuking the neglect of it as a sin which God will punish just as any other? It may be objected that if a good foundation be laid in sound doctrine and a change of heart, charity will follow. But might not the same be said of other Christian obligations? Are we wiser than God? As for the Society whose prospectus has called forth our remarks, we can desire nothing better than to see it co-extensive with the entire Christian Church."

For the Provincial Wesleyan.

The Quarterly Meeting.

No. 2.

In my last I noticed some of the rights and prerogatives of the quarterly meeting, we shall now notice some of its duties and responsibilities. It is the duty of the quarterly meeting to see that the minister who labours for them and among them receives his salary. A Methodist minister's allowance is adjudged by the Conference—the District—and the quarterly meeting, to be no more than his necessities require;—any diminution or curtailment, therefore, of his allowed claims is an act of injustice, these tribunals being the judges. When a minister has toiled through the year—as the Methodist minister labours—and as it sometimes happens—is told by the quarterly meeting that they cannot make up his salary—that he must sustain a loss of 10, 20, or 30 pounds, must not this be very discouraging? Is it not very unjust? And it is not very honorable on the part of any circuit to treat its minister thus. In England the minister is paid his full claims quarterly, and if the circuit income is not sufficient, the circuit Steward either advances the money or he borrows it and pays his minister, while the quarterly meeting assumes the responsibility of paying the Circuit Steward. But the minister must not leave the circuit, or close his year and go to the Conference without receiving his salary. Is it not much easier for five, seven or ten hundred people, including Church members and the congregations found in a circuit, to raise, when necessary, by an extra or special effort 10, 20 or 30 pounds, than it is for the minister to sustain this amount of loss from his salary? But we must not dwell too long on the dark side of the picture, but see what can be done to obviate this state of things—so injurious to the minister and disastrous to the interests of any circuit.

First then, there should be a judicious selection of men to fill the office of Steward. If the persons appointed are wanting in piety, in zeal and attachment to the cause, or if they are penurious and illiberal, they will not only do little, but their example will be most pernicious. No circuit can prosper with such officials.

Secondly, it is very important that the quarterly meeting should be well attended; every Steward should be in his place from every section of the circuit. In the country, where some of the Stewards have to travel fifteen or twenty miles or more, it is very desirable that dinner should be provided for the members of the quarterly meeting; this will tend to strengthen the social feeling, and afford an opportunity for free conversation on the state of the circuit generally. This is the general practice in the rural circuits in England. In Canada the quarterly meeting is made very important and interesting, socially and religiously. Would it not be well to put forth a studied and determined effort to popularize the quarterly meeting in our circuits, by having at its close a sermon delivered on some special subject, and followed by exhortations and prayer?

Thirdly, in the quarterly meeting following the Financial District meeting, let the sum to be raised for or towards the minister's salary be levied on the several congregations in the circuit, according to their ability and the amount of labour they are to receive; this will enable every Steward to see what is expected to be raised in his locality, and will prove an incentive to exertion and diligence. These remarks will apply especially to country circuits.

Fourthly, the Stewards should commence their labours as early in the year as possible. The practice that obtains in some circuits, of leaving the work of collecting the revenue of the circuit to the last two or three months of the year, cannot but be very injurious to the circuit.

Fifthly, let each Steward apply to the people in his district, and bring all he can to each quarterly meeting, of his quota, to the minister's salary. The minister in England, and I hope in not a few of our Circuits in this Conference, is paid quarterly,—this is the law of Methodism. In some circuits the minister is greatly embarrassed by the most of his salary being withheld until near the last of the year. He has to go in debt, and purchase things at a great disadvantage. Others have to borrow money and pay interest, that they may be enabled to meet the wants of their families.

Sixthly, the conduct of some of our people is very reprehensible, in this, when the Steward calls for their subscription they will reply, it is not convenient now, but I will give it to the minister—*this is wrong*. The steward is appointed to receive your money. When your minister calls, it is to talk with you and your children of the things of God, and to lead you in devotion to the throne of grace;—do not draw him from these to the shrine of mammon; do not secularize your minister, but pay your subscriptions to the Steward, and pay them in time. "The liberal man devise the liberal things, and by liberal things shall he stand." As our ministers are appointed annually, and are liable to be removed at the end of the year, the Stewards should make every effort to have their work done and their minister paid at the May quarterly meeting. If through neglect, or the want of proper effort, these are not done, even if the minister remains, and these matters are carried into the next year, how embarassing they will be, and it generally turns out that they are never satisfactorily done.

We shall conclude with a few reflections. It will be seen from what has been stated in these letters, that the quarterly meeting has great power, in fact, the management and control of the financial affairs of our church. The Methodist minister is sent to a circuit as a pastor to take the oversight of Christ's flock, and while he labours in word and doctrine, the duty devolves upon the people to provide for him and his family according to the usages of our church.

Now it will appear further, that the state of a circuit financially depends nearly altogether upon our people. The minister's salary—the state of the Parsonage—and the character of our places of worship depend upon our people. Their faithfulness or unfaithfulness must have great influence for good or evil in regard to the circuit—the minister's success in his work, and his comfort in prosecuting his great and arduous duties. The cheerful and vigorous discharge of duty on the part of the officials of many—perhaps most circuits—has comforted and stimulated the ambassador of the cross in his numerous duties and engagements. But alas! too often the silent tear has fallen and the painful sigh has gone forth by the man of God while he has failed to lead the Lord's hosts to *duty* and victory.

A few words to our people. The Steward needs your cordial co-operation; remember the Steward's time is precious; that he gives his time and labour gratuitously for the good of the church; cheer him in his work; anticipate his coming by having your liberality in readiness. Bear in mind your obligations to God and his church, and do all you can to forward the Ark of the Lord. Methodism has a great mission in these Colonies, let us not only try to better the state of things at home, but let us extend our operations and the bounds of our Conference, until the desert shall rejoice and blossom as the rose.

LEGALITY.

For the Provincial Wesleyan.

Letter from St. John, N. B.

MR. EDITOR,—As the *Wesleyan* which you have lately sent out in such beautiful dress, and so charmingly filled with things new and things old, is designed to represent the various interests of "Provincial" Methodism, I need make no apology for asking a small space in its columns, in which to chronicle a little of our Sabbath School doings.

In St. John South Circuit we have four Sabbath Schools, all in successful operation. They are numerously attended, efficiently conducted, and will, we hope, long continue to be nurseries of the Church of Christ.

The Benevolent Hall School has been in operation about six years. The Hall in which it is held is a beautiful and commodious building in Gothic style of architecture, erected by the munificence of D. J. McLaughlin, Esq. It is admirably adapted for Sabbath School purposes, to which it is fully dedicated—containing a large room, which will accommodate over 300 children, and also several smaller ones for Bible-classes and infant classes, which are separately kept, only mingling with the rest of the school when addresses may be given, and during the opening and closing exercises.

The *Benevolent* Hall is no misnomer. It is really what its name implies. Connected with the Sabbath School is a "Benevolent Society," the ladies of which visit the homes of the poor, the outcast, and the helpless, administering to their temporal as well as their spiritual wants.—In efforts of the same kind the officers and teachers have been unwearied; many of their charge have been sought out from the abodes of darkness and destitution, provided with clothing, and perseveringly watched over until better habits have been formed, and purer principles have impressed the mind. Cases might be recorded which would supply material for thrilling chapters in another "missing link," of those who have been rescued from ignorance, vice, and poverty, and who have been trained to habits of industry and self-respect; who have acquired a thirst for instruction, secular and sacred, and some of whom have already been led to the Friend of Sinners.

The festal celebration of this school took place on Friday, the 23rd inst. The Hall was beautifully decorated with evergreens, interspersed with appropriate mottos. At 6 1-2 p. m. the door was thrown open to visitors—admission by ticket. In a short time every available space was crowded. Then came the children in procession from the upper rooms of the building, where tea had been prepared, and where doubtless they did justice to the good things so amply furnished for their annual treat. The procession continued, until the galleries,—erected for the occasion—seats, and every inch of space had been occupied. It was a beautiful sight—the boys orderly, and the girls mostly dressed in white, looked lovely. It was impossible not to be impressed with the grouping together of so many fine countenances, while remembering that but for *benevolent* effort it might have been far otherwise with many of these bright, joyous and happy looking children.

And the singing! The teachers sing—those white-robed girls ranged along that gallery sing—the infants sing—hundreds of voices join together in thrilling anthem-strain, so appropriate for the occasion:

"Six years have sped their rapid round
Since first we reared this sacred Hall,
And still beneath its roof we're found,
An earnest band, united all.

"'Tis true we've had our darker days,
When clouds and sadness hung o'er all;
But not on these our memory stays—
'For brighter scenes have blessed this Hall."

After prayer by Rev. Mr. McMurray, the opening address was earnestly and eloquently delivered by a young man belonging to one of their Bible Classes. After speaking of his own indebtedness to the Sabbath School, he said:

"A brother of mine was trained in a Sabbath School in this city—first a scholar, then a teacher, and only separated himself from it to go forth into a wider sphere as a teacher and preacher of the Gospel of Peace. Another brother, after exchanging the position of scholar for that of teacher, only yielded up his place at the call of Him who said, "It is enough!" and went to a brighter, happier scene."

Another passage I will venture to give from that soul-stirring address, as it so truly describes the peculiar vocation of those connected with the Institution: "Behold," said he, "that woe-worn woman! Her children are scattered—one dies of small-pox—another rushes from a cheerless home to commit theft, and pays the penalty in yonder penitentiary—the third has wandered from home—where they heard not—a little stunted girl is all that remains to attend a mother whose accumulated sorrows have reduced to utter helplessness, both mentally and physically. The inebriate husband is seen staggering down the alley, and that poor girl has to flee from a hand which is never raised but to chastise.—This is no fancy sketch—would to God it were—it is one, among others, which has fallen to the lot of the teachers of this school to aid and ameliorate."

Such facts and appeals speak volumes. But in looking at those hundreds of well-dressed, well-behaved, intelligent and happy-looking children, never would it have occurred to a stranger that such outcast ones were now numbered with them.

"Who loves me best?" by three motherless children; "Sabbath school doings,"—a very characteristic piece—giving much interesting information concerning the school,—by a German Girl who appeared on the platform in her own country costume, and commenced talking in what she called her own *sweet tongue*; but at the request of the manager condescended to address us in English words—which she did with propriety of emphasis and action which must have surprised all present; "The Friendless Boy," "the Triffler," and "the Farewell" were pieces which attracted much interest.

The Dialogues and pieces for recitation were ingeniously composed, so as to give to the audience all necessary information concerning the operation of the school—the material with which they have to deal—their mode of management—the principles inculcated—the objects at which they aim, and the general success of the Institution. They were mostly original, composed I believe by E. Lloyd, Esq., the manager of the school.

The manner in which the scholars both old and young, performed their part, was equally creditable to themselves and to the teachers of the school—It was a striking example of what may be accomplished by persevering effort and unwearied application. It was evident that no child had been neglected, all had been well-drilled.

The effect of the whole must have been gratifying to those connected with the school—furnishing a delightful treat as well as useful discipline to the children—pleasing to the parents whose minds would be inspired with renewed confidence in the faithfulness of those to whose charge their children have been entrusted—giving evidence of the powerful influence brought to bear on the mental and moral character of these youthful and immortal minds—and leaving an impression on every christian mind, that they are doing a good work for Christ; and on every Wesleyan mind, that they are nobly contributing to the future success of Methodism in this part of the city.

Earnestly would we pray that they may be "steadfast, unmovable, always abounding in the work of the Lord" and that as successive years shall roll their round, they may still meet, to sing, as at this Festal Anniversary:

"Then still we'll labor in this field;
Our Shepherd's voice invites us all,
And when His lambs and sheep are told,
There'll many count from Benevolent Hall."

As this communication may already be deemed somewhat lengthy—for newspaper articles are very much the same as plat form speeches—people generally like them "short and sweet"—it will be impossible, at present to refer to others of our Sabbath Schools. At a more convenient opportunity I may report progress.

J. L.

St. John, N. B., Nov. 26, 1860.

For the Provincial Wesleyan.

Letter from Newfoundland.

DEAR MR. EDITOR,—You will no doubt have heard ere this reaches you of the loss we have sustained in this District in the death of our dear brother Gaetz. But as many of your readers were personally acquainted with him, and will naturally look in the columns of the *Provincial Wesleyan* for some information respecting his last illness and death, I have thought it my duty as I was with him during the last hours of his earthly pilgrimage, to send you for publication, this short account. When our beloved brother was at the Financial District Meeting he several times spoke of being very unwell; and the evening that he reached home from that meeting he was very much exhausted. This was the commencement of the sickness from which he never recovered. His disorder was billious fever. Very little fear was felt by any of his friends in reference to the issue of his affliction until within a day or two of his decease. On Sunday, Oct. 21st, he appeared better than he had been since he was laid aside, and it was hoped that the fever had left him. But in the night, intense thirst returned, and the fever became more violent than ever. Inflammation of some internal part had taken place, which staggered our hopes and defied medical skill; and on Wednesday morning, (Oct. 24th) shortly before seven o'clock, the spirit of our dear brother returned to God who gave it. He was thirty years of age, nine of which he spent in the ministry.

It was my privilege to be with him on Tuesday afternoon, and to unite with him in prayer to God. I found him possessing his soul in patience and casting all his care upon his adorable Redeemer. No murmuring word escaped his lips, and committing his cause unto him who judgeth righteously, he was enabled to say, "The will of the Lord be done." In the evening I preached to his people; and on my return to his sick chamber he said that whilst we had been in the house of God he had had a blessed interview with his Saviour, and had felt as if he could have flown away to the everlasting arms of love." I said, I hope God has yet more work for you to do in his vineyard. He replied, "most gladly would I labour for Him a little longer should He see fit to restore me to health." But the prevailing sentiment of his heart was, "It is the Lord: let Him do what seemeth him good."

Shortly after this the Doctor saw that death had commenced its work, and intimated to him and dear sister Gaetz that humanly speaking all hope of his recovery was gone. But this created no alarm in the mind of our dear brother. He said, "all is well: my peace is made with God." During the night he encouraged us much by the clear and unwavering testimony which he was enabled to bear to the power of Divine grace to sustain the Christian in his final hour."

"Those looks proclaimed the sunshine of the breast,
That more than hope, that heaven itself express'd.
Yes, love felt hope, and sorrow felt serene,
And all was comfort in the death-bed scene."

With holy triumph he repeatedly exclaimed, "I fear no evil;" and with much fervency of spirit would repeat those lines

"No condemnation now I dread,
Jesus, and all in him, is mine!" &c.

Not long before he died I said, shall I again pray with you? to which, with much emphasis and feeling he replied, "Praise! Praise!" we then lifted our hearts to God in praise and prayer, and felt that God was eminently with his servant to strengthen and comfort him in his conflict with the last enemy. The last words he uttered were, "Jesus is all love!" and a few minutes afterwards passed away to the bosom of that Saviour whom he loved and served on earth.

The mortal remains of our departed brother were consigned to the tomb on Monday, Oct. 28th. Brother Peach read the burial service, and the solemn occasion was improved by a very impressive sermon by Bro. Brettle, from Eccle. 8, xii.—"Yet surely I know it shall be well with them that fear God; which fear before him." The weather was very unpropitious, which prevented many, who desired to be present, from attending his funeral. As it was, the attendance was very numerous, and many were the tears shed by the people over the remains of their dear pastor.

We recommend her, who has been made a widow, and the dear infant that has been rendered fatherless, by the death of our late brother to the care of that God who has proclaimed himself to be a father to the fatherless and a judge of the widow. And we also pray that this loss to our Church may be over-ruled for good, and trust that God will still give us a merciful supply of labourers for this portion of his vineyard. Our consolation is—that although God removes his workmen he still carries on his work.

I am yours truly,

CHAS. COMBEN.

Hant's Harbour, Nfld., Nov 7th, 1860.

Letter from Sydney.

MR. EDITOR,—REV. & DEAR BROTHER,—Although residing in what is politically considered a part of Nova Scotia, yet I believe the Capital of P. E. Island and the Chief city of New Brunswick are not so distant from Halifax as Sydney, C. B. However, as we are favoured with three mails every week, opportunity is afforded to communicate occasionally intelligence respecting passing events.

At present we cannot impart Methodistic information of importance, this branch of the Church of Christ being but a small minority of the inhabitants of this Scottish Isle. The ministerial force consists only of four Preachers, all unordained except one. Our membership is also small, owing chiefly to almost constant emigration. During the present year several families from Sydney and vicinity, have removed to other places,—yet we are not discouraged, believing that God has a work to be accomplished by Methodistic agency in this place. In few places have I found more friendly feeling existing between the various Evangelical Denominations, than here, yet vital godliness appears to be in a languishing condition. The same may also be said in reference to temporal matters, marks of prosperity are not manifest; and yet this town is surrounded by a fine country, intersected by numerous Creeks and Rivers, affording every facility in reference to Agriculture and Commerce. Many reasons might be given why we are not more prosperous. I shall mention but one.—Rum drinking and the abominable traffic, this curse is doing its blighting work constantly, not even Sunday excepted.

A few Temperance organizations are effeeting a little good, but the mass of the people are less or more addicted to drinking habits. In one part of this Circuit there is a very stirring active place, called the Bar, (the loading ground of the Coal Mines.) Here drunkenness has fearfully abounded, chiefly, however, by a foreign population, (Sailors.) Some check to the progress of the evil is now being made by an active division of the Sons of Temperance, lately organized.

Recent occurrences of a public nature, compel me to make a few observations, which, I hope, may meet the eyes of the Authorities in question, who, I trust, believe that the first religious institution God gave to man, was intended for his Physical, moral, and Eternal benefit so long as the race occupy this Planet. Last Sabbath in approaching the Bar to conduct Public Worship, I could not but think of Lithgow's doctrine, that the Law to keep the Sabbath has been repealed,—Coal cars were in motion,—Trucks and men as busily engaged as on a week day, and this has been the case (on Sunday), frequently of late. Do you ask for what cause? Was it not a work of necessity? I will answer indirectly by making a few enquiries.

Is it necessary that the Newfoundland Branch of Cunard's Steamers, should discharge and receive cargoes or freight, immediately, upon arriving here on the Lord's day? Does not the Steamer, remain two or three days, in Halifax waiting for the larger ones from England and Boston? Does she not also remain some considerable time in St. John's, N. F. If rightly informed, I believe she could accomplish all the contract stipulates without thus flagrantly breaking the fourth commandment. This state of things is matter of deep sorrow and humiliation to the christian, because God is dishonoured, while the ungodly are encouraged in their infidelity.

Another aspect of the subject should also be considered, (if this state of affairs continue,) the retributive providence of the Most High. Does it not seem as though a special providence has watched over the Cunard line of Steamers? Hence the public confidence in them. Hitherto arrangements have been made to avoid leaving ports on the Sabbath day. Let the Company still continue to honour God's law and His providence will preserve their ships.

But let them become Lithgowites, in this matter, and we shall not hesitate to prophesy, serious catastrophes, not distant in the future.

I am sorry to inform you, that there are in this place, a few persons, exceedingly zealous, not in efforts to turn their fellow men from sin to God, but to persuade them to believe that do as they please, live as they list, all will be well as soon as they die. The drunkard, the adulterer, the liar, and the unbeliever shall, even if they die in their sins, go to be with Jesus, for there is no other place to go to after death, but heaven. God is love, an unchangeable Being, too good to punish sinners in the next world, although He does it in this. These do not go quite as far as Lithgow, for they believe the moral law is still in force. Though it matters not, as regards the next world, whether we break it constantly or not, all are treated there alike. Well did the Apostle Paul prophesy—"In the last days perilous times shall come." Certainly one of the most plausible—ingenious schemes of the devil, to lull men asleep in their sins, is universalism. From all evil doings, and from such heresy—good Lord deliver us.

G. O. H.

Sydney C. B., Nov. 27, 1860.

A number of cases of small pox were discovered in a house in Barrack street on Saturday, and removed to the hospital at the North West Arm. Every effort is being made by the city authorities and health officer to arrest the spread of the disease.

General Intelligence.

Colonial.

Domestic

The Sydney, C. B., *News* says that the fall Mackarel fishery on that shore, has been almost a complete failure, and in most parts the fishermen during the past season have been more unsuccessful than for many years past. The low price of haddock and cod during the summer, and the want of success in the fall fisheries, will leave the fishermen in a destitute condition.

Notwithstanding the cry of dull times, the coming winter promises to be as brisk as any we have seen for some years. Ship building appears to have taken a new start in Pictou; and at the present moment there are three large vessels on the stocks, with a probability that one or two more will be added to their number before the winter is over. At New Glasgow a number of vessels, intended principally, we believe, for the British market or the timber trade, are also being built. This, with the construction of the Marine Railway, will give constant employment to lumberers, besides ship carpenters, sailmakers, and others, and promote the activity of business generally.—Quite a number of our larger class of vessels, which generally remain frozen up in our harbor during four or five months, have gone abroad in search of foreign freights, and we trust will do a good winter's work.—*Eastern Chronicle.*

The *Chronicle* says that a large bear was killed in Lunenburg county, a few day ago, by Mr. David Publicover. Publicover, and a lad named Fleet went to the woods to procure pitchfork handles—on their way they discovered the moss partially cleared away in a particular spot; looking carefully around them they discovered the head of a Bear put through a small opening. Publicover, who was armed with an axe, immediately attacked the animal, and after aiming several blows, some of which were parried, he succeeded in planting the axe in Bruin's skull, which caused his instant death.

In addition to the large paddle-wheel steamer Scotia, and several screws now building, the Cunard Company have contracted for a splendid screw steamer of 2,536 tons for their line between Liverpool and New York, to replace the steamer Etna, sold by them to the Liverpool, New York, and Philadelphia Company.

A lunatic, named Coehran, made his escape, says the *Reporter*, from the Lunatic Asylum, on Saturday last.

A horse backed over the Market wharf, yesterday afternoon. The animal was attached to a cart at the time; and, in consequence, was unable to escape drowning.

The Moose's head and antlers presented by Mr. Downs to the Prince of Wales, have been for some days on exhibition at the Reading Room, previous to being sent to England by steamer.

We are informed that a telegram received in this city on Monday from New York, says that the money panic in that city is at an end, and that there had been a favorable reaction in stocks. This gratifying result has probably been produced by the combined action among the Banks, noticed elsewhere, for a liberal extension of discounts.—*Chronicle.*

The month of November just closed, has been one of the mildest experienced for many years in Nova Scotia. Friday last was much milder than the weather which St. Andrew usually brings us. Before this time last year we had one of the heaviest snow storms that occurred during the whole winter.

TEMPERANCE DEMONSTRATION.—On Friday, Nov. 16th inst., a Mass Meeting of the inhabitants of Musquodoboit, was held at the Temperance Hall, Middle Settlement; the object of the meeting being to express its indignation at the fact that a shop had been opened in the village for the sale of spirituous liquors.

William Layton, Esqr., having been called to the chair, and Rev. William C. McKinnon being appointed Secretary, the following resolutions were put and carried, by a nearly unanimous vote; in one instance, where a negative vote was given, the minority consisting but of *two*.

Moved by Mr. Samuel Archibald, seconded by Mr. Thomas McCurdy.

Whereas, in the estimation of this meeting, the traffic in spirituous liquors is prolific of much human misery, and calculated to degrade and demoralize the community.

Resolved, That we regard ourselves as pledged to employ all justifiable means for the suppression of this traffic, and consequently of the moral and physical evils which result therefrom,

Moved by Rev. Robert Sedgwick, seconded by Mr. William Gould.

Resolved, That this meeting regards with strong disapprobation the indifference exhibited by the Legislature, in relation to the opinions of the friends of Temperance throughout this Province, as expressed by petitions addressed to that body; and this meeting believes that the evils of the Liquor traffic can only be put down by a law prohibiting the manufacture, importation, and sale of intoxicating beverages.

Moved by Rev. W. C. McKinnon, seconded by Mr. Matthew J. McCurdy.

Whereas, in the estimation of this meeting, the present license system is immoral, disgraceful and unchristian, alike an outrage on the feelings and good sense of the community,

Resolved, That we pledge ourselves to aid in securing its immediate repeal, so far as it affects the interests of this Electoral District.

Passed unanimously.

Moved by Isaac McCurdy, Esq., seconded by Mr. Samuel Braiden,

Whereas, this meeting has seen with indignation and abhorrence, the opening of a shop for the sale of spirituous liquors in this peaceful and sober community;

Resolved, That we will not in any manner sanction nor countenance the parties engaged in this inquitous business, but on all occasions show our marked disapproval of the same.

Moved by Mr. Robert Braiden, seconded by Francis Layton, Esq.,

Resolved, That a committee consisting of five persons, viz., Rev. Mr. Sedgwick, Isaac McCurdy, William Layton, Robert Braiden, and James McCurdy, be authorised by this meeting to embody the desire of this meeting in a petition, addressed to the Court of Quarter Sessions, requiring of said Court to refuse all applications for licenses to sell spirituous liquors in this electoral district.

A vote of thanks was given to the Chairman for his efficient conduct, the meeting broke up at a late hour,—in the estimation of those present, one of the largest and most influential conventions ever held in this community.

W. C. MCKINNON, *Sec'y.*

INSTITUTION FOR THE DEAF AND DUMB.—The Directors have great pleasure in acknowledging the following timely contributions in aid of the above Institution, received since their last monthly announcement:

From the Ladies Committee of the Londonderry Bazaar	£67	12	6
Judge Marshall, Halifax	1	0	0
Judge Robert Parker, St. John, N. B.	1	5	0
Rear Admiral Sir A. Milne	2	10	0
Mr. S. Liswell	2	0	0
A friend, by Miss Lawson	1	0	0
A friend of one of the pupils	1	0	0
Dr. R. H. Bell	1	0	0

Shingles from Mr. Donovan.
2 bbls Apples—Mr. W. Ackhurst
4 Shovels—Mr. E. Albro.
1 bbl Flour—Mr. Maclean (Maclean, Campbell & Co.

The Directors feel bound to acknowledge, in a particular manner, the kind and zealous exertions of all connected with the Bazaar above mentioned, among whom are Mrs. Wier, of Halifax; Mrs. E. Putnam, Middle Stewiacke, Mrs. Fulton, Great Village, Mrs. E. Fletcher and Geo. Fleming, Folly Mountain, and Mrs. D. Mitchell, Wallace Harbor. Also, Mrs. John Mahon, Great Village, Mrs. S. Morrison, Middle Dyke, Mrs. Thos. and William Fletcher, Debert River, Mrs. Geo. Foltons, Folly Mountain, and Mrs. Chas. Layton, Folly Village, and likewise the Ladies of the several Sewing Circles in the neighbourhood, all of whom took an active part in the good work. While thankful for the generous contributions so freely given from time to time, the Directors beg to intimate that the number of pupils (and of course the consequent expenditure) has largely increased, and that four-fifths of the Provincial grant having been applied towards the purchase money of the premises, they depend, under God, on the continued aid of the Christian public, for carrying on the Institution.

JAS. C. COCHRAN,
Halifax, 3rd Dec., 1860. Secretary.

New Brunswick.

It is reported that the St. John river was frozen on Monday morning last, as far down as Gagetown.

ENTERPRISE.—The first step toward the foundation of a manufacturing company in this county has been taken. At a meeting held on Wednesday evening last, present, among others, Hon. C. Connell, R. A. Hay, L. P. Fisher, Wm. Stevens, John Fisher, Robert Davis, Senr., W. Lindsay, Esqrs. the propriety and practicability of forming a company was discussed. After the organization of the meeting, by the appointment of James Robertson, Esq., to the chair and of Samuel Watt as Secretary, Mr. Connell, Mr. Hay and others, expressed their views as being strongly in favour of some immediate measures for the promotion of domestic manufacture, thus opening up a channel for the direction of the industry of our people, giving labor to our artizans, trade to our merchants, a market to our farmers, and wealth to our country.

The meeting was only preliminary, a committee being appointed to report with reference as to what branch of industry it would be best to start with, the probable cost, and other matters of importance. This committee will meet next Wednesday evening, to which time the present meeting adjourned, and we advise every one who feels at all interested in the prosperity of the place to attend, hear the report, and make up their minds on the subject.—*Woodstock Sentinel.*

The St. John *News* of the 21st inst. says—"The grass yesterday in several places was two inches high, as fresh and green as if it were the month of July. This time last year the river was frozen hard."

Sir Allan McNab has been elected a member of the Legislative Council of Canada for the Western Division, by a majority of 26 over his opponent, in a constituency of about 4000 voters.

HOME MANUFACTURE.—On Thursday last we found another new Locomotive placed on the line of Railway, from the manufactory of Messrs. Fleming & Humbert. We understand the engine was taken directly from the work shop and attached to a very heavy freight train, (thirteen cars if we remember rightly,) where she was taken charge of by Mr. Z. Lord, Superintendent of Locomotives on the line. So confident were all parties as to the completeness of their work, that without any previous trial they immediately placed the machine in a position for employment. On arriving at this Station Mr. Lord informed us that the "Norton" (for such is the name) is the fifth engine turned out of the same establishment and now at work on the line, and that in point of workmanship and material he has never, in the course of twenty years experience, seen