

Provincial Wesleyan.

WEDNESDAY, APRIL 30, 1873.

The two chief pulpits celebrities of Anglo-Saxon Protestantism, are probably Charles H. Spurgeon and Henry Ward Beecher. English-speaking Protestantism has other men more eloquent than these. It has men of vastly greater scholarship, and of a greater wider range of information. It has men who are far stronger and deeper thinkers, and though these are no doubt thoroughly good men, it has saints who are saintlier than they. Yet for years past, Spurgeon in Southwark and Beecher in Brooklyn have been more famous than their brethren.

They are unlike each other in many respects. The Yankee has the more genius, the Englishman the more common sense. Beecher probably has the richer emotional nature, and Spurgeon the more practical executive faculty.

They are both wonderfully fertile in resources. They have both done a great work in their day, and their influence upon the whole has been good as well as great. Both have for a long time ministered with undiminished efficiency to immense congregations, and each has gathered and successfully administered the affairs of a very large Christian Society.

Their name and fame have occurred to us just now in connection with the subject of congregational singing. It is well known that the form of public worship practised by these valuable ministers is perfectly simple and unadorned. They do not, when leading the devotions of their fellow-worshippers, don parti-coloured vestments, nor gaudy in sacerdotal raiment of any sort. The edifices in which they perform their ministrations are large, commodious, admirably fitted to see, speak and hear in, but plain. The aisles of these buildings are not traversed by stately processions with stoled priests, flashing torches, flaming banners and gleaming crucifix. Swarming sentry send no clouds of incense from the steps of the altar to the fretted roof, nor do tinkling bells admonish the worshippers when to rebuckle their devotions in these simple fane. No plaintive intonings, no pathetic chauntings are heard in these buildings. The rhythmic strophe and anti-strophe of liturgical forms, are not participated in by the congregations whose devotions are conducted by Beecher and Spurgeon. The worship offered is as simple, natural and direct as it can be. There is prayer audibly presented in the least artificial form by the minister officiating. There is praise in which all unite according to their vocal capacity. There is Bible reading in which God speaks through the voice of the ministerial reader, and there is an exposition and enforcement of what is held to be the truth as it is in Jesus.

Save on one point, there is nothing new in all this to these who frequent Methodist places of worship. For with trifling exceptions, Methodist worship all the world over is characterized by extreme simplicity of form. But alas! the one point to which we refer is an important one. Such singing *mirabile dictu*, is scarcely known in the chief congregations of Eastern British-American Methodism. It is not very well known now to Methodism anywhere.

It was otherwise in the days of the Methodist fathers. Then, Methodist congregations were noted for the life, spirit, power and fervour of their service of song, and their singing was such a joyous expression of love and faith that it became a converting force of manifest efficacy.

It was not by chance that this happened. It was the result of well defined, efficient causes. The Wesleys were men of remarkable musical endowments. They possessed musical genius, culture and taste. They had a just perception of the manner in which the service of song ought to be rendered in the sanctuary. They saw that in the act of public praise the whole congregation might and ought to bear a part. They recognized congregational singing as an element of power in the promotion of the work of God. They marked its effect upon the mind and heart of saint and sinner. They consequently exerted themselves strenuously to foster it in every direction. Great was the effect. Methodism developed a wonderful amount of singing capacity. Its singing men and singing women in their crowded assemblies justly interpreted the joyous spirit of the Wesleyan theology.

Were John Wesley to visit his great parish anew, with something of his old authority and all his old musical culture, he would, we judge, make short work of the substitutes for congregational singing found in many of his parish Churches. There would not be much shouting and quarrelling in those churches, after the masterful little apostle had caused the hundreds of dumb people in the pews to sing, who during the moments of praise read their Hymn books with closed lips.

John Wesley is otherwise engaged now. But why should not the Methodist people, who rise up and call him blessed, listen to his teaching in this matter of congregational singing? Why should they not in this respect emulate the example of their loyal co-religionists in the heroic days of Methodism? Why should they leave it to the Beechers and Spurgeons to illustrate the happy effects of congregational singing. It was but a week or so ago that Mr. Beecher publicly avowed his belief that one of the main attractions characterizing public worship in his church was the singing of the congregation. He had watched he said, its effect upon strangers, who had evidently entered his place of worship out of curiosity in search of entertainment. He had noted the change which passed over them as the great organ sent heavenward its volume of melody, and the congregation lifted up its voice like that of many waters. He had marked the sudden heaving of the breast,

the softening and filling of the eye, and the descent over the tremulous features of the unbidden tears.

And who that has heard the outbursts of praise which the thousands who weekly through Mr. Spurgeon's Tabernacle send toward the Throne has not felt his heart strangely touched and thrilled? But a few years ago a cultured friend went to Southern Europe in search of health. He found not health but death in the genial winter climate of a Mediterranean sea. But on his way thither, he spent a Sabbath morning with Spurgeon's congregation. The singing of that congregation greatly moved him. In a letter which passed under his name, he described this service of Sabbath song as enabling him to realize the blessedness of the Apocalyptic vision of the multitude which no man could number, singing the song of Moses and the Lamb. Why should not all our great congregations praise God with equal heartiness and delight? He will be a great benefactor to our church who shall render predominate in the Service of Praise the old glorious Methodist style in which every one sang as well as he knew how.

ONTARIO CORRESPONDENCE.

DEAR MR. EDITOR.—Were it not for a nervous fear that my correspondence is rather a burden to your columns than a pleasure to your readers, I would feel disposed to write more freely in not more frequently. It requires some moral hardihood even to be a correspondent, and I have often wondered since I undertook the task, of what kind of stuff editors must be composed of. Well! our winter is a thing of the past, and like all its predecessors with all its storms and stirring blasts will soon be lost in the confused memories of bye gone times. A few may remember it as one of unusual severity and length, and only a few and the spring freshets are playing their annual pranks, inundating flats, sweeping away mill dams, undermining bridges, and making travelling generally uncomfortable. London is suffering more than usually from this cause. The suburban village of Patersville has been pretty well waterlogged a week or two past, but no serious casualties have taken place. By the time your readers are perusing your correspondent's letter, the spring work on the farm will be well advanced. I think many will begin to plow on Monday; the snow has all disappeared and the frost has left the ground. Your correspondent did his last sleigh riding on the 31st ult., since which time we have had much rain and mild weather.

The dedication of the St. Thomas' church did not come off until two weeks later than the date I mentioned in my last. The result I have not heard, but was informed that the first Sunday (30th) was fully up to calculations when Dr. Pusey and Rev. E. H. Dewar, our talented editor, were the preachers. I am informed that my estimate of the cost of the new structure was above the mark, as including everything, it will not be more than \$18,000. The growth of our Provincial metropolis, Toronto, has demanded another new church in the important suburb of Yorkville. The foundation stone of which was laid on the 4th inst., by the president, Dr. Pusey. The cost of the church will be about \$6,000. And from the known influence of many of the residents, who do not doubt be the cause of long free of debt. If the erection of numerous substantial and elegant churches is to be esteemed as a mark of progress, there can be no question of the prosperity of Wesleyan Methodism in Ontario. Nearly every *Guardian* comes with the accounts of many such being dedicated in every part of the country.

The course of true love did never run smooth is an old adage, and is receiving some illustration from the course of the subject of union between the other sections of Methodism and ourselves. At a recent missionary meeting of the "New Connexion" Methodists in Toronto, our Editor warmly on the subject of union between that body and ourselves, as though it were a foregone conclusion. He was followed however by Rev. Mr. Medcalf, Superintendent of Missions and English representative to the Church, whose sentiments were far from being harmonious with the previous speaker, from whose remarks it would seem, that if we do not accept all the principles for which the New Connexionists have contended, viz., lay representation in all the courts of Methodism, and which has undoubtedly made that body so slowly progressive—its progress at all the whole of his influence will be exerted to retard, and if possible defeat the object. The Rev. Mr. Guttery, who occupies a similar relationship to the Primitive Methodist Church in Canada, takes the same stand. It seems a pity for the sake of these bodies and their ministers, as well as for the interests of Canadian Methodism that the success of so important a movement should be endangered by the action and temper of parent bodies at home. The duty of Wesleyan Methodism will be quite clear in the matter. Of all the bodies she has the least need of union. It will be hers to give every fair offer and make every reasonable concession, and if she then fail to effect union, to go forward in her mission of evangelizing every part of the country, and plant her standard wherever she has members or can gather a class irrespective of others.

The news of the great calamity happening in your vicinity, the wreck of the *Atlantic* has filled all hearts with sadness and indignation. The wail of those three hundred women and children, whose struggling forms were just seen in the dim twilight borne upon the crested waves into the jaws of death, seem to reach our ears and make them tingle with indignation against a company whose avarice prompted them to send to sea a ship with such a precious cargo of human lives insufficiently cooled, and insufficiently victualled. Whatever their loss they will receive but scant pity from us.

Our Parliament closed its labors two weeks ago. The Government which as you are well aware is a Reform one, was sustained in all its measures by a large majority. One of those measures was of a character that required the greatest skill to prepare, and which could not give universal satisfaction, viz., the Municipal Indebtedness Act, or an act for the distribution of the relief to relieve certain deeply embarrassed municipalities, and also to give aid to their railway enterprises. But though many may grumble that they have not got more—there can be no question, that it will be productive of great relief and promotive of great progress in the country. The Parliament shirked the responsibility of dealing with the question of a prohibitory liquor law—for which twenty thousand persons had petitioned, by the decision of the Attorney General, that it was a question for the Federal rather than the Provincial Legislature. Strange that our Government can make the traffic legal by issuing licenses to

manufacture and sell, and cannot prohibit the same! They have however done one thing for the temperance cause, if it may be said so, viz., appropriated \$100,000 to build in Hamilton an industrial asylum—i. e., they will keep open the establishments for the manufacture of drunkards, and when they are made and the work is complete; and the young man who came into their hands a sober, respectable, intelligent and promising youth, is turned out upon society, a sot, a nuisance, a vagabond and a confirmed drunkard, they will provide a home for him.

The Metropolitan Church of Toronto, has been holding its first anniversary services, and with great success. Its preachers were the same as last year, Dr. Pusey and Dr. Tiffany. The President chose for his text the 11th verse of the 29th Psalm. "The Lord will give strength unto his people; the Lord will bless his people with peace." Dr. Tiffany's text was the 23rd of the 1st chapter of Romans, "He that spared not his own Son, &c."

The President since his return from the South, continues his labors more abundant. Farewell lectures are announced in all parts of the Province, and he seems to possess an almost ubiquitous presence.

Yours truly,
H. R. S.
Ontario, April 12, 1873.

LETTER FROM ENGLAND.

EAST KEWICK, WETHERBY, YORKSHIRE, ENGLAND, April 7th, 1873.

To the Editor of the Provincial Wesleyan.

Rev. Sir.—The Adulteration of Food, Drink, and Drugs Act of 1872, came into operation on Monday last, and in accordance with its provisions, and in accordance with the spirit of the Act, the penalties are heavy, and on a second conviction being proved against any maker or salesman of adulterated articles, the punishment is imprisonment with hard labor for six months, and any person who suspects he is cheated, and any person who fills up the forms provided, and giving proof of the purchase of the article of the party to be named in the proof, put the act in force against him, in case it turns out to be adulterated.

Sir Henry Thompson, M. D., in a letter to the *Anti-Slavery Standard*, says: "I have long had the conviction that there is no cause of greater evil than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far beyond what is necessary for medicinal purposes, and such is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of my observations during over 20 years of professional life, and in private practice, and private practice in every rank. Cherishing such convictions, I rejoice to observe an endeavour to organize on a large scale in the Established Church, a special and systematic plan for promoting temperance, and I cannot regard this as an event of the highest trifling importance. My belief is that there is no single habit, as that of taking fermented liquor as a beverage, which so much tends to deteriorate the qualities of our race, and so much disqualifies it for that endurance in that competition which in the nature of things must exist, and in which strength of mind and superiority must fall to the best and strongest."

Artists have been of late busy in sending in pictures to the Royal Academy Exhibition which will this year be a very attractive one. Sir E. B. Lyell, M. P., Mr. Hillier, Mr. Gossall, &c., will show works that deserve the gaze and study of the gay and brilliant throng who will crowd the rooms of the Royal Academy. The Parliamentary Select Committee on coal are eliciting from reliable witnesses an account of what is being done in the iron trade in calculating that the increase of wages ought not to have raised the price of coals more than from 2s. 6d. to 3s. 6d. per ton, but it is found that the price of coals in the West of England is 3s. 6d. per ton in other places from 15s. to 36s. per ton.

The amount of coal got in, 1872, is reported to be about 120,000,000 tons. Northumberland and Durham raising one fourth of the total, Lancashire and Yorkshire and Wales and Scotland the rest. The Iron Trade consumes about 40,000,000 tons the Railway Companies, according to the estimate of Mr. Ellis, Director of the Midland Railway, about five million tons, steamers navigating the rivers and the ocean, the millstones, the quantity exported to other countries amount to thirteen million tons, and forty four million tons are used in manufactures and other works thus leaving about fifteen millions of tons for household consumption.

Notwithstanding the united opposition of Mr. Disraeli, the Tory party, and High Church Whigs, &c., Mr. Osborne Morgan's Bill, which is the second reading in the House of Commons.

This Bill gives to all Nonconformists the right of burying their dead in the national burial grounds, without requiring them to accept the services of the Episcopal Clergyman, and to pay the usual fees for such services. It is stated that Mr. Pimlott has received a kindly worded letter from Mr. Fortescue to request a hint to Mr. Fortescue to resign his office as a member of the Board of Trade, not to give any evidence to the Barristers employed by Mr. Pimlott in getting up and supporting his case before the Royal Commission which is now sitting at the British Museum.

The session caused by the marriage of Miss Keane to the Mohammedan Sheriff of Gussan, the chief of one of the two most powerful religious sects in Morocco, has not only not subsided, but has unexpectedly been intensified. An extensive epidemic of cholera, the Sultan of that Country, The Sheriff has violated Mohammedan Law, and the Sultan denounces the marriage of his subject to an unconverted Christian woman, and insists that she shall be abandoned, but he offers to pay the lady the \$40,000 compensation stipulated in the contract, if she leave the country and reside in England.

The income of the Roman Catholic Archbishop Manning is said now to amount to £7000 per annum, and he has been provided with a suitable palace in Westminster. Cardinal Cullen presided, pontifically, in the Roman Catholic Cathedral, on Sunday, at the dedication of Ireland to the "Divine Heart." The Lord Mayor of Dublin was in the congregation.

Mr. Justice or Judge Lawson, on Saturday, the 27th inst., sentenced Mr. McAleese, the Proprietor and Sub-Editor of the *Ulster Examiner*, who is a Roman Catholic, to four months imprisonment and a fine of £250, for an article on the sentence of seven year's penal servitude passed on two Roman Catholic rioters.

An extensive epidemic of cholera has been produced at Wiltshire by the labors of a Mr. and Mrs. Jackson.

The Bible Educator in monthly parts, price sixpence, edited by Rev. E. H. Plumtree, M.A., Professor of Exegesis in the Baptist Theological College, London, is about to be published by Messrs. Cassell, Potter, and Galpin, London, is likely, from the scholarship of Mr. Plumtree and his able coadjutors, to be much superior to any work of the same kind now extant.

Oxford University, has arrested the attention of Mr. A. Herbert, Member for Nottingham, who brought in a bill to be the House of Commons.

The stipend is £1500, a year, and that gentleman asked whether those attending the University are likely to get value received for that handsome amount of money. Mr. Herbert's bill is now before the House of Commons.

The pastoral work done by too many of the country Clergy seems to be ruling the roost, entering them to leave Dissenting and Methodist Churches, by giving to all such as so comply with their requests, frequent gifts from the various charities of which they are trustees. The poor are thus induced to get contrary to their principles, and confessions, and too frequently they become quite hypocritical. Among the Clergy there are, however, a large minority who act as pastors, a part worthy of their position.

Rev. Canon Woodford, Vicar of Leeds, as the commencement of the Assizes now being held, preached before the judges in his capacity as Sheriff Chaplain, and took for his text "A cloud of witnesses," apparently without reflecting that the picture thus summoned up would be an appalling one to his auditors. Fifteen or twenty witnesses often mean to a judge a wasted day, but what would he think if a cloud of witnesses appeared to give evidence.

An announcement is made of the coming issue of an advanced Liberal Methodist paper, to be called *The Methodist*, and the capital of the company about to publish it, £500.

It is to advocate the disestablishment of the Church of England, the adoption of a national system of secular education, and to support approved measures for the suppression of the sale of spirituous liquors. It is to be in the hands of an Editorial Council. Methodist Newspapers of very advanced liberal principles have not hitherto existed.

On Monday, March 31st, in accordance with the invitation of Council of the Evangelical Alliance, prayer meetings were held by the various evangelical denominations of Christians both in our towns and villages, at noon, and in the evening, for a more abundant blessing from God to rest upon the preaching of the gospel and other evangelical efforts among the Irish in Ireland and Great Britain. Fifteen or twenty prayer meetings have been held during the rest of this week for the same purpose.

It is pleasing to us that eminent Irish Methodist Preachers are this year found in our Missionary Deputations to the various District and Circuit Mission Meetings. It is to be in the hands of an Editorial Council. Methodist Newspapers of very advanced liberal principles have not hitherto existed.

At BRIDGEWATER our meetings were well attended, as they have been all winter; the Hall in which we have been preaching is becoming a well frequented place. We are advancing well with our new church building—two or three months. It is to be finished in the Gothic style, with a tower 40 feet high. Dimensions of building 55x35 feet. The building is carried on quite extensively in the village. There are three large vessels on the stocks at present, furnishing lucrative employment to a large number of men, and giving quite a business-like aspect to the place. They certainly are not constructed on the same principle as Solomon's Temple, for the sound of the hammer, the axe, and the adze, is the constant music that greets our ear.

TEMPERANCE moves steadily forward in this locality at present. And most assuredly this is a need. One of the greatest enemies we have to contend with, is *moderate drinking in high places!* But the noble cause has some good staunch, fearless friends in this community, who are bound to do their duty. By continued fines and imprisonments the *murderous band of rum-sellers* is being broken up, their criminal occupation abandoned, and their dens of infamy one by one are being closed. May God help us to eradicate the accursed thing entirely! For how can we expect the cause of the Redeemer to prosper, while the *Devil's Churches*—these treacherous taverns—stand open on every side.

Death has visited us repeatedly during the year, removing the young, the middle-aged, and the old. We have marked the peaceful end of the upright, and we have seen the wicked buried, who had come and gone from the place of the holy! One name on our death-roll merits more than a passing notice. *Brother Thomas Swan* sweetly fell asleep in Jesus, on Sabbath, February 16. He was a native of Scotland, who emigrated to this country when a young man, and settled in New America. On his way to Newfoundland some years afterwards, whilst the ship was wedged into the ice, and all on board expected a lingering and painful death by starvation, he sought, and experienced in a most remarkable manner, the converting grace of God. Being subsequently released from confinement, and safely reaching Grand Bank, Mr. Swan immediately owned himself to the Wesleys, whose doctrines and usages he would fain be exactly to his taste, although he had never heard their message before *except in derision*. Whilst at Grand Bank, and on his return to New Annan, he remained a faithful, earnest, devoted Christian—determined to work while the day might last. The painful and protracted affliction which resulted in his decease, at the age of sixty-five, was borne with the utmost resignation; till at length, surrounded by his affectionate family, he gently and peacefully expired, and his triumphant spirit swept through the pearly gates "washed in the blood of the Lamb."

Many interesting particulars might be enumerated concerning our departed brother, but his record is on high.

On Saturday, 12th inst., it was my painful duty to commit to the dust the precious remains of the youngest child of Rev. H. B. McKay, Presbyterian Minister of that place.

A *Revival of Religion*, calm and gentle, but real and glorious, is now in progress among us. Finding that the earnest cry of the Church was "O Lord, revive thy work," and that already sinners were beginning to tremble beneath the Spirit's application of the Word of truth; we commenced a service of special services in our Church three weeks ago to-day. Our ever-faithful Lord has been pleased to visit us with quickening, convincing and converting power. Whole families are rejoicing in God together. Great things are witnessed in the Sabbath School. Yesterday it was our privilege to visit the sick, and such a sight we never saw before. Every Teacher was happy in God. The majority of the scholars young and old, stood up to testify of their love to Jesus, and all the remainder rose for prayer!

At the close of the evening service the Sacrament of the Lord's Supper was administered, and our people were gathered so many communicants here before. One well-filled table consisted almost entirely of recruits from the Sabbath School.

We continue the services and look for still greater displays of divine power.

As the result of this gathering I was presented with a purse of \$45.00.

Our prosperity spiritually has not been great, but it has nevertheless been *encouraging*. Some souls have been converted and several have been added to the Society. My expectations have not been fully realized, but I am thankful for what has been done; and while I am looking for greater things than these, I feel that, in my present standpoint I view the past survey the present, and look into the future, I can "Thank God and take courage."

C. W. HAMILTON.
Victoria Corner, April 22nd, 1873.

It embraces the list of subjects:—History of the Sacred Scriptures; History of the English Version; The Books of the Old and New Testaments; The Geography of the Bible; The Etymology of the Bible; The Ethnology of the Bible; The Zoology of the Bible; The Chronology of the Bible; The Mineralogy of the Bible; The Music of the Bible; The Botany of the Bible; The Manners, Customs, Laws, and Antiquities of Bible Countries; The Poetry of the Bible; History of Bible Words, Difficult Passages, and Undesignated Coincidences.

Mr. George Smith, of the British Museum, who is prosecuting his Researches in Assyria in order to bring to light the portions of history of that country engraved on tablets, &c., found in the ruins of public buildings there, writes to his employer, the proprietor of the *Daily Telegraph* newspaper that he has already made many valuable discoveries.

Rev. Charles Kingsley, Professor of History of Cambridge University, has been appointed a Canon of Westminster.

The second part of John Murray's *Biblical Atlas*, edited by Dr. W. Smith and Professor Groves, price one guinea each part, is published.

Rev. J. Leumann, of Berlin, writes to the *Freeman Baptist Newspaper* that the notion that religious liberty will henceforth cease in Prussia under Bismarck's legislation, arises from a perfect misapprehension of the real state of the case.

I am, with kind salutations,
Yours truly,
JOSEPH LAURENCE.

Circuit Intelligence.

DORCHESTER, N. B.—Brother Temple writes, April 23rd, 1873: "I rejoice to see the *Provincial Wesleyan* doing so much good in this circuit. A number have been converted to God, and a number who had lost their first love, have happily regained it. To Christ be all the praise."

POUGHAM, N. S.—Brother LeChever writes, April 10th: "The Lord is reviving his work on the Hillsboro' part of this circuit. The Church is very much blessed; a number of prodigals have returned to their Father's house. Twenty-nine have been added to the Church, seven of whom I have baptized, about as many more have been blessed, who as yet have not joined our Church. The good work is still going on. Praise God!"

NEW GERMANY, N. S.—Bro. James Scott writes, April 21st, 1873: "I held special services in New Germany during the month of March, and notwithstanding the stormy weather, they were well attended, and our labor was blessed by the Divine Spirit, and some were led to the Saviour; and a considerable number who had backslidden, were reawakened to penitence."

AT BRIDGEWATER our meetings were well attended, as they have been all winter; the Hall in which we have been preaching is becoming a well frequented place. We are advancing well with our new church building—two or three months. It is to be finished in the Gothic style, with a tower 40 feet high. Dimensions of building 55x35 feet. The building is carried on quite extensively in the village. There are three large vessels on the stocks at present, furnishing lucrative employment to a large number of men, and giving quite a business-like aspect to the place. They certainly are not constructed on the same principle as Solomon's Temple, for the sound of the hammer, the axe, and the adze, is the constant music that greets our ear.

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REPORT OF SOCIETY, P. E. I. HOME MISSION STATION FOR THE QUARTER ENDING MARCH 31st, 1873.—The work on this Station during the past quarter has been without any very notable occurrence, having experienced no gracious outpouring of the Spirit to awaken and convert souls.

At Souris the services have maintained their usual interest, with the exception of the week-night prayer-meetings, which have not been quite so well attended as in some seasons past. One principal matter engaging the minds of the people is securing a site and preparing to build a church and thereby remove some of the difficulties under which we now labor. In this, we have been successful to the present, somewhat beyond our expectations. Our subscriptions amount to about \$500 which is half the required sum, and we feel sure that the other half will be obtained. The making known of this fact, by Mr. W. S. STANLEY, was not without some slightly favorable results, but our thanks are especially due to Charlotte and friends for the help they have rendered towards the above sum. The people of Souris are subscribing to the utmost of their ability, as proof of their desire for a comfortable place of worship in their midst.

At Dundas the services have not abated at all in interest, but have had good earnest attention. The class-meeting has been kept up as regularly as winter would allow in so scattered a settlement, and pastoral visits are most eagerly sought for.

At Mount Stewart where the church was completed last autumn, the congregation has increased, and a deeper interest in the services is manifest. Pastoral visits in every instance are thankfully received. A few miles beyond Mount Stewart and about forty miles from Souris is Clara, Scotland, where I frequently visit, and hold service on the Saturday evenings previous to services on Sunday at Mt. Stewart, to which the people of that settlement also come.

I am everywhere, on the station kindly received, and might occupy other places if I had time. Exclusive of four weeks that I have spent for missionary meetings on other circuits, I have travelled during the quarter 521 miles and made 141 visits. Our work has become established, and people not of our Church have come to recognize it as Methodist ground, and "very much laud to be possessed" for our God, and we have to lament the small degree of spiritual power pervading the minds of the people. Oh that the Lord would revive his work us, and turn again and visit this part of His vineyard to make it fruitful. For this great end we pray and labor. May it soon come.

QUESTIONS.—Mr. J. Lucas writes, April 21st, 1873: "I held special services in New Germany during the month of March, and notwithstanding the stormy weather, they were well attended, and our labor was blessed by the Divine Spirit, and some were led to the Saviour; and a considerable number who had backslidden, were reawakened to penitence."

NOTES FROM RIVER JOHN, N. S.—Dear Mr. Editor.—It is universally admitted in this part of the Province, that we have just passed through "an unusually hard year." In consequence of the lateness of the spring and the extreme wetness of the soil two months ago, comparatively little grain was sown, and a still smaller quantity came to perfection. All classes have felt the result. However, we have managed to move along, and the prospect is that we shall have an early seed-time and abundant harvest this year. Ship building is carried on quite extensively in the village. There are three large vessels on the stocks at present, furnishing lucrative employment to a large number of men, and giving quite a business-like aspect to the place. They certainly are not constructed on the same principle as Solomon's Temple, for the sound of the hammer, the axe, and the adze, is the constant music that greets our ear.

TEMPERANCE moves steadily forward in this locality at present. And most assuredly this is a need. One of the greatest enemies we have to contend with, is *moderate drinking in high places!* But the noble cause has some good staunch, fearless friends in this community, who are bound to do their duty. By continued fines and imprisonments the *murderous band of rum-sellers* is being broken up, their criminal occupation abandoned, and their dens of infamy one by one are being closed. May God help us to eradicate the accursed thing entirely! For how can we expect the cause of the Redeemer to prosper, while the *Devil's Churches*—these treacherous taverns—stand open on every side.

Death has visited us repeatedly during the year, removing the young, the middle-aged, and the old. We have marked the peaceful end of the upright, and we have seen the wicked buried, who had come and gone from the place of the holy! One name on our death-roll merits more than a passing notice. *Brother Thomas Swan* sweetly fell asleep in Jesus, on Sabbath, February 16. He was a native of Scotland, who emigrated to this country when a young man, and settled in New America. On his way to Newfoundland some years afterwards, whilst the ship was wedged into the ice, and all on board expected a lingering and painful death by starvation, he sought, and experienced in a most remarkable manner, the converting grace of God. Being subsequently released from confinement, and safely reaching Grand Bank, Mr. Swan immediately owned himself to the Wesleys, whose doctrines and usages he would fain be exactly to his taste, although he had never heard their message before *except in derision*. Whilst at Grand Bank, and on his return to New Annan, he remained a faithful, earnest, devoted Christian—determined to work while the day might last. The painful and protracted affliction which resulted in his decease, at the age of sixty-five, was borne with the utmost resignation; till at length, surrounded by his affectionate family, he gently and peacefully expired, and his triumphant spirit swept through the pearly gates "washed in the blood of the Lamb."

Many interesting particulars might be enumerated concerning our departed brother, but his record is on high.

On Saturday, 12th inst., it was my painful duty to commit to the dust the precious remains of the youngest child of Rev. H. B. McKay, Presbyterian Minister of that place.

A *Revival of Religion*, calm and gentle, but real and glorious, is now in progress among us. Finding that the earnest cry of the Church was "O Lord, revive thy work," and that already sinners were beginning to tremble beneath the Spirit's application of the Word of truth; we commenced a service of special services in our Church three weeks ago to-day. Our ever-faithful Lord has been pleased to visit us with quickening, convincing and converting power. Whole families are rejoicing in God together. Great things are witnessed in the Sabbath School. Yesterday it was our privilege to visit the sick, and such a sight we never saw before. Every Teacher was happy in God. The majority of the scholars young and old, stood up to testify of their love to Jesus, and all the remainder rose for prayer!

At the close of the evening service the Sacrament of the Lord's Supper was administered, and our people were gathered so many communicants here before. One well-filled table consisted almost entirely of recruits from the Sabbath School.

We continue the services and look for still greater displays of divine power.

As the result of this gathering I was presented with a purse of \$45.00.

Our prosperity spiritually has not been great, but it has nevertheless been *encouraging*. Some souls have been converted and several have been added to the Society. My expectations have not been fully realized, but I am thankful for what has been done; and while I am looking for greater things than these, I feel that, in my present standpoint I view the past survey the present, and look into the future, I can "Thank God and take courage."

C. W. HAMILTON.
Victoria Corner, April 22nd, 1873.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory: Amen, and Amen.

Passover, April 21st, 1873.

CHARLOTTEVILLE, P. E. I. YOUTH'S MISSIONARY MEETING.—During the past winter, I have not had pleasure in the comprehensive reports of the various Missionary meetings, which have appeared in your papers. Halifax and St. John have received their full share of honour for their liberality to Missions, but Charlotteville and its efforts have been unnoticed. A few words will show that we have not been idle during the year. Our Conference—held at the Conference—was entirely conducted and supported by the "fathers" of the church. The hour—concerning which I now write—is the "Youth's Branch." During the last twelve years or more, it has by efficient working and generous contributions, proved a rival of the societies in St. John and Halifax. Its annual meeting was held on Easter Monday Evening. The Sermon in its behalf on the preceding evening, was worthily given by Rev. Anjala Lucas, now stationed at Souris, and late of Egmont. His sermon, heard with pleasure by a large congregation, was of the right stamp. No excess of adornment prevented the "power of the word," but through forcible argument and earnest suasion, it breathed the true spirit of our missionary enterprise.

On Monday evening we were greeted by a most interesting and valuable report, the absence of three of our junior Ministers, who had promised addresses on the occasion. We were almost tempted to postpone the meeting, but we remembered that a postponed meeting did not suit the *theology* of our Congregation, but that it suited the *theology* of our hearts. Having hastily improvised on the subject, we presented the report, and in his place installed Rev. F. Moore, (a friend in need), the meeting was opened by the Rev. James Taylor.

Mr. Chas. Full, treating on the "Divinity of the origin of Missions," in a concise and forcible speech, pointed out many inspiring thoughts to be derived from the study of his theme. Rev. A. Lucas, the next to speak, made a most happy effort. His depiction of the struggle in India was well-drawn and glowing. This topic, upon which have been given so many splendid speeches all over the world, lost none of its old interest; its claims were presented faithfully, its woes were painted right truly in his earnest sentences. Our esteemed junior minister, Rev. R. McArthur, followed. Going at once into the practical, his remarks pertinent and vigorous, took in the scope of our missions, and ably commended the success of the enterprise. The effects of missions on civilizations, was handled very impressively by Mr. Jacob Schurman—a young Baptist brother. In his speech, (or rather oration), cultured rhetoric, and genuine eloquence were made the more acceptable, from the spirit of the old interest; his claims were advanced every thought. The meeting closed in a most pleasant manner, with a neat address on Spain, by Mr. S. Hudson. The most attractive of all the topics, it was thoughtfully, cheerfully spoken upon. The speakers were interestingly addressed,