

Wesleyan Office and Book Room, 25 GRANVILLE ST., HALIFAX

Provincial Wesleyan. MONDAY, DECEMBER 29, 1873.

A feeling of sadness passes upon us as we turn to take a last lingering look at the departing year...

An expensive year. The cost to keep it running has been enormous. It has cost science some of her most honored sons...

Commerce has been appalled by the daring and presumption of those who have paralyzed the financial world by speculations...

Russia has been showing her spirit by the Khivan expedition. Spain, with her Carlist rising at home and Cuban insurrection abroad...

Wickedness, with its hard heart and relentless hate, has piled up its victims. In this demoralized world woman has vied with man...

Has attended better than ever before to her home work, and has also sent her agents to the regions beyond...

The New Man.—Mr. Johnson, as will be seen by our opening article on the first page of this week...

RITUALISM.—The Toronto Guardian closes an admirable leader in a recent number, on "Apologists for Ritualism" by saying "It may be asked why the Guardian troubles itself about the growth of Ritualism in another church..."

PREACHER'S PLAN, HALIFAX. Sunday, January 4th, 1874. Brunswick St., 11 a.m.—Rev. J. Lathern.

—that they were approved by many in the Episcopal Church who had not access to any journal of their own with which to counteract the evil tendency of a paper which...

The Church Chronicle has expired. Its closing issue gave a prominent place to a leading article from the WESLEYAN of the 15th inst.

"THE DAYS OF THE FATHERS IN ROSS SHIRE." BY CLUTHA. A neat and compact volume bearing the above title, has been for several years reaching the public, and though it has reached its fourth edition, yet it is probably neither as well known, nor so highly appreciated by Christian readers generally as its contents deserve.

As Methodist, there are few schemes of evangelical enterprise with which we are so intimately acquainted as the early history of our own connection. The purity of heart, life, and doctrine inseparably associated with the memories of Mr. Wesley and his coadjutors; the various persecutions encountered, and struggles overcome by our fathers in the church; together with subsequent progress given us of the Lord...

Mr. Charles Calder of Ferintosh is singled out as a man "of vigorous intellect and refined taste, humble, holy, and prayerful in heart. His soul kept lying at the feet of Jesus, and he was wont to give forth, with all the freshness of a present experience, his utterances regarding the person, life, death, and salvation of the blessed Redeemer."

LONGEVITY OF MINISTERS. MR. EDITOR: Having seen a statement of the remarkable longevity of Wesleyan Ministers, I was curious enough to apply to the Registrar of the denomination...

THE CHURCH. Has attended better than ever before to her home work, and has also sent her agents to the regions beyond; and if diluted Romanism has been retained by some who should have been employed in breaking bread to the famishing souls...

RED TARK, OR THE VISION OF THE LAKE, IN FOURTEEN CANTOS, BY S. O. FULTON. We have a lurking dread and suspicion of all poetry. It is the ghost of the editors' anatomy. To-day it is an angel of light (and the readers of the WESLEYAN will have noticed that our bright visitors come to us occasionally); to-morrow it is a puling, sickly creature, uttering—no thoughts that breathe, but words that burn. We are always thankful at such seasons for Franklin's genius in giving the world a good, being apparatus...

Indeed, my dear friend, we make a greater fuss about the little which we give to God, or use to our higher interests, than it deserves. Where we spend one dollar for what should be the first consideration, we spend scores for what is in no wise a consequence, and even deny ourselves excusable, if in a hard season we spend all if retrenchment is necessary, we begin at the altar of the Lord. We cut off the spiritual supplies, and the intellectual supplies, and the charitable supplies, and rejoice, if by this means, we avoid the necessity of touching the supplies for our physical needs...

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Correspondence.

THE SPIRITS' CALLS.

In a recent conversation, on the subject of quoting poetry largely in sermons, one of the number, an acknowledged authority in Educational and Theological questions spoke somewhat disparagingly, as habit and sensible men will do, of the habit of stringing together rhyming stanzas in the pulpit. Another of those present was said to have the reputation of indulging in the practice. The charge was somewhat promptly repudiated. At any rate it was claimed that maturity of years and judgment had corrected that habit.

"Oh! Stammer thou there! Despite not the truth; Give me thy Christian days, thy youth; Why standest thou idle? The d' ye breakest, see! The Lord of the vineyard stands waiting for thee! Sweet Spirit! wait, I pray!"

"Oh! sinner arose here! Thy morning has past; Already the shadows are lengthening fast; Keep thy life, for the dark mountains; The Lord of the vineyard stands waiting for thee! Sweet Spirit! wait, I pray!"

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A SENSIBLE TALK ABOUT "TWO DOLLARS."

By J. RAND.

"Good morning Brother, shall I order the WESLEYAN to your address for the coming year? I shall be glad to do so, as I believe you take no religious paper."

"In the first place, you spend, not two dollars, but twenty or thirty dollars, say you, for any object which you think will be a good investment in your line of business, or perhaps out of it. You can buy an extra plow, harrow, or fishing net, if you get a good chance, or perhaps a sewing machine for your wife, or a mourning dress for yourself, and that, without interfering with your style of living, either in dress, food, or equipage. We do not mean to say that you can buy every thing in one year or enter into every speculation, but if you have the means, you can come down upon the season, we may pretty safely conclude that it would be forthcoming. Consequently we think that if you look upon a religious paper in the light of an investment that would pay well enough, we should seldom hear the complaint, 'I can't afford it.'"

"Secondly, you spend two dollars many times a year when there is no absolute necessity for it, and when you know that it will not bring you a cent. How many times have you spent two dollars by chance, but which you never come down upon again, and perhaps no better than another, but which was more to your taste—a better colour—finer texture, or better style? How often, in the same manner, in buying dresses for your wife? How often, for trimmings and fashions, do you spend more than you need for your family, to gratify some whim or to give the means for some amusement which you knew would be of no real service, but which your father's heart would not let you refuse? How often for little luxuries of food which you did not need, but which indulged in when you were a boy? How often for tobacco, or something else not only useless but a nuisance? How often for little fixings or big fixings, in the house where you know that the new furniture will give you a greater rest than the old one, and which you never use, or perhaps the bench in the corner? How often for the baazar or teaming, or the holidays which you take once in a while? Or perhaps a friend makes you a visit for a week. You are very glad to see him, and it is so all the time, and you mention the fact, that his board and the increased cost of your own living and other incidentals, will cost not only two dollars, but probably two or three times two. And yet you would very properly invite any man to mind his own business, and not to interfere with yours, and you were not able to gratify your taste a little, or surround yourself with a few of the comforts of life. You cannot deny these facts; now the conclusion deduced from them, which is,—that you do not consider a religious paper as a necessity, or as gratifying the tastes of yourself or family, or as a visitor whose company should be prized and sought after, otherwise, that little sentence, 'I can't afford it,' would not roll so glibly off your tongue, showing that it is used to the purpose, and comes almost before you without a thought of it."

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LETTER FROM ONTARIO.

DEAR MR. EDITOR:—We in the West can hardly believe that it wants but two weeks to Christmas. We are not only without snow, but our roads are mud, and our weather dark with fog and rain. And many are saying if this weather is the type of what the winter months will be, the snow fall is not heavy, nor does it continue so long as in the more central parts of the country. Scarcely was our lake navigation closed for the season, and our shipping housed in snug harbors for the winter, when just over the mountains, and down upon the coast from the south-west came a tempest of wind and rain, as we have not experienced many years past. Almost all our western towns and cities suffered severely from the effects of the gale, especially in buildings in course of erection. Our Wesleyan counterparts of a photograph of a former year, placed in the mission church in St. Thomas, now being built; the large school and class-rooms being erected in connection with North St. Church, London, are among those which have been either destroyed or greatly injured. Our November Quarterly meetings are all over, and our lady have spoken on the great questions of Confederation, Union, Lay delegation, &c., and endorsed the action of the Conference with an unanimity, which is a source of joy to our brethren. The prospective dropping of the word "Wesleyan," as a distinctive name of the Church of the future, should further union demand it, would be quite distasteful to our people. Nor are they eager to have so great an interest in the Quarterly Boards of our circuits. Our New Connection friends have not experienced so much unanimity. The unwillingness of the parent body to the union, together with the efforts of its representatives in the Country have produced a feeling of bitterness among them. And though a majority of their Quarterly Boards have voted for the measures, it is feared that the agitation may produce division. The present aggregate membership of the three bodies is about 35,500—and the number of ministers is nearly 1000. The two provinces of Quebec and Ontario held their last Sunday School Provincial Convention in Toronto, in the latter part of October. The occasion was one of no ordinary interest. All the Protestant denominations were well represented, and the assembly had every aspect of a Provincial Evangelical Alliance meeting. The new and commodious Lecture Room of the Y. M. C. A., called "Shaftesbury Hall," was daily filled by the delegates and others, while even the Metropolitan Church was barely sufficient to contain the multitudes who thronged the evening meetings. Dr. McLean, Esq., was chosen chairman. He is a member of the Primitive Methodist Church. A warm friend to Sabbath schools, and has been a very active member of the Association for many years. It is a very pleasing fact that the children of the times are uniting the fathers and mothers of the Church together. Here are Calvinists and Armenians, Baptists, Peo-Baptists, Congregationalists, Episcopals and Presbyterians all blended together in counsel and in prayer for the good of our youth, and led by that imitable master of sacred song, Philip Phillips, uniting in the praises of the one Great Head of the Church. On a similar gathering the same day five years ago, a Catholic lady met a Protestant lady friend on the street and said, "Why really Mrs. M., what does all this mean; for though you Protestants are all divided into sects and rival churches, but you are all meeting together as harmoniously as though you were all one church, and the whole city is excited about your meetings?" The lady friend assured her that Protestants were all one in heart, though divided in forms. The meetings five years ago gave one of the spring out of which have arisen

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Above all you want your children to be intelligent Christians. Then they must be intelligent men and women. The zeal and purity of our church is not half of it available for the accomplishment of high results, because not sufficiently intelligent. Provide your children then, with religious reading. They will read in this day of cheap literature—it depends upon you, largely, whether their reading is to be a benefit or a curse. Lay in your stock of intellectual food as carefully as you do your fuel or provision. In particular, buy this morning, we purpose having a little "sensible talk" with our good brother, and all other good brethren of a similar type about this article. "Two Dollars."

Let me say to you, then, in all kindness that you are laboring under a mistake in reference to your not being able to afford a religious paper if you wish one. In other words—you are humbugged—humbugged yourself. Don't be offended. I know that you are in earnest in your religion, but I should be like it is right, now, careful are the facts of the case? You are a reasonable man, and will listen to reasonable talk.

In the first place, you spend, not two dollars, but twenty or thirty dollars, say you, for any object which you think will be a good investment in your line of business, or perhaps out of it. You can buy an extra plow, harrow, or fishing net, if you get a good chance, or perhaps a sewing machine for your wife, or a mourning dress for yourself, and that, without interfering with your style of living, either in dress, food, or equipage. We do not mean to say that you can buy every thing in one year or enter into every speculation, but if you have the means, you can come down upon the season, we may pretty safely conclude that it would be forthcoming. Consequently we think that if you look upon a religious paper in the light of an investment that would pay well enough, we should seldom hear the complaint, 'I can't afford it.'"

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Circuit Intelligence.

MURRAY HARBOUR MISSION.

DEAR MR. EDITOR:—Our Conference organ has not been wanting in "Circuit news since the commencement of the Methodist year. This is cause for thankfulness, inasmuch as it sets forth the activities of preacher and people.

This mission is small, but capable of greater development. Last year Montague and adjacent settlements, were cut off from Murray Harbour and made a separate circuit. This is one of the oldest stations in the Conference. It is over seventy years since the first Methodist preacher sounded the Gospel trumpet to the few Guernsey settlers. The total withdrawal of Methodist agency for many years has greatly militated against its spiritual prosperity, but we believe brighter days are in store. The following statement will doubtless interest the readers of the WESLEYAN.

The Parsonage.—This is a most comfortable and convenient home. Our friends here must have made a great effort, and some sacrifice to bring to completion such a building. It is commodious, and its internal arrangement is complete.

Spiritual State.—We found this anything but satisfactory. There were twenty-one members returned last Conference,

of whom we found only one able and willing to help us in our social means of grace. Coming fresh from revival, where scores of voices were heard in supplication, we felt that we had gravitated from the vital Galesness usual to have been required for years—but so far as revival it required more than natural sight to discover its limits.

Revival.—The time is come for which we have longed and prayed. "The times of refreshing from the presence of the Lord." It is our unspeakable joy to be able to send forth a number of sinners converted to God. Many a time had we ascended "Mount Carmel" and watched and waited for the appearing of the "cloud." By and by one stood up to be prayed for after the Sabbath evening service, and we felt that we could do so as its welcome sign, though no bigger than a man's hand. A little later, while visiting, we met a young friend by the way, when to the question, "Are you willing or anxious to leave the Nation?" she answered in the affirmative, adding, "that her young companion was also anxious." Here we saw a ripple on the distant waters, assuring us that the tidal wave of divine grace was near. About a month ago many at the Cape became deeply anxious about their souls, and heartily engaged in the pleading with the Lord in the cellar, another asking his companion to pray for him while going home through the woods after service. Our numbers have gone on increasing, until last Friday, nearly forty stood up for their conversion. Prayer was the weapon Thomas Collins wielded so effectively, the success of which is stamped upon every page of his life? Permit me here dear Mr. Editor, to ask you to recommend the fruit of this holy man to every member of our church.

New Church.—We are going to build a new church at the Cape. Samuel Prowse, Esq., a liberal supporter of Methodism in this circuit, generously offered fifty (\$50), towards the purchase of the lot. The local liberality has helped us. The Hon. D. Davis, promised \$250, George Full, Esq., \$20, and W. E. Dawson, Richard Heaz, Ralph Brecken, Robert Longworth, Esq., and Rev. F. W. Moore, \$10 each; other friends and a daily increase of help in the aggregate for Charlottetown to \$170. We expect about 100 more from the same place. We have been promised altogether nearly \$500, we want about 300 more. Friends at a distance kindly help us!

Our quarterly meeting. This was pleasant and profitable. The attendance through the storm to evening, which came in us, they agreed to get a new sleigh, &c., for the Circuit. When congregational help, we can feel better the force of our hymn, "Labor is sweet."

Faithfully yours, H. J. CLARKE. Murray Harbour, Dec. 15, 1873. WALDACE CIRCUIT. OUR FEAST OF TABERNACLES. We have just closed one of the most interesting, delightful and profitable religious services that we have ever helped to promote. Of one day of general thanksgiving, as appointed by the powers that be, we concluded to take eight days; holding two services each day. The interest in these services began and grew, and increased from day to day. On the sixth evening we held a vision of praise which in spirit and power was glorious. The influence of this service on our hearts will never be forgotten. The glory of the Lord was manifested upon his people. The divine melody that thrilled our souls and the unutterable peace that filled our hearts will be remembered forever—remembered with gratitude too.

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"Secondly, you spend two dollars many times a year when there is no absolute necessity for it, and when you know that it will not bring you a cent. How many times have you spent two dollars by chance, but which you never come down upon again, and perhaps no better than another, but which was more to your taste—a better colour—finer texture, or better style? How often, in the same manner, in buying dresses for your wife? How often, for trimmings and fashions, do you spend more than you need for your family, to gratify some whim or to give the means for some amusement which you knew would be of no real service, but which your father's heart would not let you refuse? How often for little luxuries of food which you did not need, but which indulged in when you were a boy? How often for tobacco, or something else not only useless but a nuisance? How often for little fixings or big fixings, in the house where you know that the new furniture will give you a greater rest than the old one, and which you never use, or perhaps the bench in the corner? How often for the baazar or teaming, or the holidays which you take once in a while? Or perhaps a friend makes you a visit for a week. You are very glad to see him, and it is so all the time, and you mention the fact, that his board and the increased cost of your own living and other incidentals, will cost not only two dollars, but probably two or three times two. And yet you would very properly invite any man to mind his own business, and not to interfere with yours, and you were not able to gratify your taste a little, or surround yourself with a few of the comforts of life. You cannot deny these facts; now the conclusion deduced from them, which is,—that you do not consider a religious paper as a necessity, or as gratifying the tastes of yourself or family, or as a visitor whose company should be prized and sought after, otherwise, that little sentence, 'I can't afford it,' would not roll so glibly off your tongue, showing that it is used to the purpose, and comes almost before you without a thought of it."

Thirdly, you lose two dollars many times a year, and scarcely think of being the poorer on account of it. You are a fisherman, perhaps, and when you sent your fish to market, you were disappointed. How many times did you shed over your loss? And yet here was the price of two papers. A stormy day prevented fishing and you lost twice as much. Do you feel much poorer? You are a farmer. A rainstorm injured several acres of hay to the amount of half a dozen newspapers. You wear a smile the next day for all that. A heavy wind blew off ten, twenty, fifty barrels of apples, enough to keep you in papers for a lifetime, and yet you did not go into sackcloth and ashes. In fact, you did not feel half so bad as you would, had you been induced to take a paper when you couldn't afford it."

Indeed, my dear friend, we make a greater fuss about the little which we give to God, or use to our higher interests, than it deserves. Where we spend one dollar for what should be the first consideration, we spend scores for what is in no wise a consequence, and even deny ourselves excusable, if in a hard season we spend all if retrenchment is necessary, we begin at the altar of the Lord. We cut off the spiritual supplies, and the intellectual supplies, and the charitable supplies, and rejoice, if by this means, we avoid the necessity of touching the supplies for our physical needs...

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