

THE Provincial Wesleyan, PRINTED UNDER DIRECTION OF THE General Conference of the Methodist Church of Canada, And the only Methodist Paper published in the Maritime Provinces.

PROVINCIAL WESLEYAN

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Vol. XXVI. HALIFAX, N. S., SATURDAY, DECEMBER 12, 1874. No. 50.

To our Agents

Subscribers.

We are anxious to increase the circulation of the Provincial Wesleyan to something like the extent it deserves.

THE WESLEYAN.

Remember the Postage on the PROVINCIAL WESLEYAN is paid at the office of publication.

SPECIAL INDUCEMENTS.

Withrow's Catacombs, the best book ever written on that subject.

Half Hours with Best Authors, Illustrated and beautiful Binding, 2 vols. \$3.00

Macaulay's History and Essays, 3 vols. \$3.50

Prescott's Works, complete, 6 vols. \$6.00

PROUDES History of England, Besides the above Premiums, we offer an inducement for competition.

Chamber's ENCYCLOPEDIA, Ten Volumes—latest Edition.

Wor h \$25.00, To the person sending us the next highest number (not to be less than twenty-five), we will forward

Byard Taylor's Works, Gilt Binding—eight volumes. Worth \$12.00.

To the person sending us the next largest number (no, be not less than twenty), we will forward a

FAMILY BIBLE, Morocco, Gilt and Illustrated. Worth \$8.25.

For these Books we will substitute any others in book if desired.

The Wesleyan will be sent to subscribers from this date till 31st of December, 1875,

FOR TWO DOLLARS, has giving the paper nearly three months for nothing.

Agents will understand us. For every new subscriber, We offer a value of Fifty Cents,

Payable in Books mentioned, or any others ordered from our

Large and varied Stock. Besides, the three most successful Agents will be entitled to prizes of

\$25, \$12 and \$5.25. Here is a chance for making up a Library.

Religious Miscellany.

NOW IS THE TIME.

Now is the time; This Sabbath's setting sun May be the signal that the race is run;

See Jesus waiting at the heavenly gate; Come now—to-morrow it may be too late.

Now is the time; Ere night's dark curtain drops, Thy Maker may command thy breath to stop;

See Jesus waiting at the heavenly gate; Come now—to-morrow it may be too late.

Now is the time; The Spirit's gentle voice Knocks at thy heart, and calls thee to believe, rejoice;

See Jesus waiting at the heavenly gate; Come now—to-morrow it may be too late.

Now is the time; Beyond a narrow grave Repentance has no longer power to save;

See Jesus waiting at the heavenly gate; Come now—to-morrow it may be too late.

Now is the time; Accept, and thou shalt see The brightness of His glorious majesty;

See Jesus waiting at the heavenly gate; Come now—to-morrow it may be too late.

Two dollars cannot be better spent than in a good family paper.

REV. GERVAISE SMITH IN AMERICA. We give extracts from Mr. Smith's fourth letter to the Recorder, regretting that we are prevented by our limited space from publishing it in full—

THE CAPITOL AT WASHINGTON. The architecture of the Capitol seemed to us to be almost perfect.

As we looked upon Cornwallis handing his sword to the conqueror, the pride of the Englishman for a moment started, but we called to mind what we believed to be the grand destiny of America;

As we looked upon the White House not equal to some of the Royal palaces of the old world, but it is well situated, and must ever be to the traveller an object of commanding interest.

We were looking upon the basement of what is to be an immense memorial to General Washington, when an old negro whom we do not know gave us a little of his history.

He said that it was to be a monument raised by the free-will offerings of all the States.

On observing to him that the work was proceeding but slowly, he shrugged his shoulders, and with undecipherable droop in his face, replied, "You see, Sir, it takes a long time to get in the money."

A collector begs, say a hundred dollars, ninety-nine of these are taken for expenses, and one goes for the Washington memorial."

There are some superior churches in the city, the first of which is doubtless the Methodist Episcopal Metropolitan.

HEARING BEECHER. On the Sabbath morning we made our way to the Plymouth Church, and were fortunate enough to meet with one of the deacons at the door.

Mr. Beecher's popularity is not only undiminished, but recent and circumstances seem greatly to have increased it.

The crowds seeking admission were vast, and shortly after the doors were opened, every available spot of the spacious edifice was occupied.

At twenty minutes past ten Mr. Beecher ascended the platform, and took the chair without any outward exercise of devotion.

He occupied several minutes in arranging his notes and notices, when the members of his choir, amounting to nearly 100 persons, filed down each side of the organ, and took their allotted seats.

The choir rose and rendered the introductory anthem. Mr. Beecher's opening prayer was peculiarly soft and tender, evidently prompted by a heart full of sorrow.

We felt that listening to his prayer myself repaid us for our journey to Brooklyn, and if we had felt that it was over, it might have been well for our profit.

The sermon was what we presume should be designated purely *Beecherian*.

There was no attempt at exposition, but it was distinguished by a very able denunciation of everything and everybody except that which every one should denounce.

All Church creeds were attacked with vigorous declamation. His most effective illustration was that of his son being sent to school, who on his return was required to wear the little pair of trousers which had been carefully laid up during his absence, and when the boy declared that he had outgrown them and could not possibly get them on, the father vigorously insisted that as they were his own veritable garments he must wear them.

Mr. Beecher suited the action to the word by representing, in the little fellow most vigorously putting on the cast-off clothing before the immense congregation, and a peal of laughter followed.

This was designed to show that all creeds are outgrown by time, the preacher seeming to forget that all truths which the creeds embody is immutable.

We listened to much that was said with great anxiety, and yet we were drawn towards the man with a strange affection as we thought of his commanding ability, unbounded popularity, and present position.

ON BRITISH SOIL.

Not having time to remain in Boston, we left by the evening train, and the next morning found ourselves standing by the side of the Peabody river.

In the afternoon we crossed the St. Croix, and entered across the Queen's dominions, when of course we took off our hats and sang with heart and voice, "God save our Queen."

Towards evening we struck the head of the Bay of Fundy, and entered St. John, the principal city of New Brunswick.

After resting here for the night, we took the car of the Intercolonial Railroad. On the line between Bangor and St. John no time-table is issued, but the Intercolonial possesses one of loud colour and varied intelligence.

Here is a single extract for the benefit of your readers: "Conversations are made at Shediac with stages to and from Connaught, Kouchibouguac, Miramichi, Dalhousie, and Restigouche."

During the morning we crossed or touched several important rivers, and passed the Roman Catholic School and College of Memramouc, but our principal object of attraction during the day was Sackville, the seat of our own important college and schools.

Dr. Stewart came to the depot and gave us a kind and cordial greeting. The buildings of our educational institutions are excellently situated, occupying the most prominent position in the place.

The Mount Allison Wesleyan College was organized in 1862. It has its charter from the Legislature of New Brunswick, and receives recognition and aid from that of Nova Scotia.

It has its regular courses of study for the degrees of B. A. and B. S., while the degree of M. A. can be taken in three years by any Bachelor of Arts of three years' standing.

It moreover confers the degrees of D. D. and D. C. L. There are also the male and female academies, under very able government, and containing a large number of students and graduates.

It is impossible to over-estimate the importance of these institutions in relation to the extension and consolidation of Methodism in the Dominion of Canada.

Resuming our journey, we passed through the flourishing town of Truro, and reached Halifax, the capital of Nova Scotia, on Saturday evening.

On Sunday and Monday we occupied three of the churches of the city and the Temperance-hall, and were glad to find that Methodism had so great a hold of the population.

This city does not strike a stranger as one of great beauty; as he wanders through it, however, he finds unmistakable proof of bustle and business energy.

Our visit was cheered here not only by our host, but by repeated interviews with good Father Pope, who is now in his eighty-seventh year, and who, for more than sixty years has been a faithful and laborious missionary in North America.

He is yet full of energy, preaching every Sabbath, and is regarded by all classes as a prince among the saints.

We left Halifax on Tuesday at noon in this last sailing vessel. The presence of a large number of naval and military officers on board accounted for the din of martial music which we steamed out of the spacious harbour.

St. John's, Newfoundland, was reached on Thursday morning. We went ashore in company with Mr. Milligan, the President of Newfoundland Conference. We visited one or two commodious churches, and a high school under the management of Mr. Holloway, from Westminster.

Methodism in this island is just now in a critical but hopeful condition. By the Treaty of Utrecht, France secured some territorial rights on its shores. Popery has therefore long had potential influence here; as its large cathedral on St. John's Hill may testify; but for many years past the High Anglican party has been striving for power, and the one of its main objects is said to have been the uprooting of Methodism, or at least its subordination, and we were told that some little sons, as they were designated, of Wesleyans in England have been prominent in this effort.

Petty persecution in various forms has been at work, the last of which is the driving from the chairmanship of a local school board of our excellent superintendent, Mr. Stonehouse.

We are assured that men are not in ecclesiastical office who do not only maintain the element of Apostolical Succession, but who also have the belief in the R. A. Presence, prayers for the dead, and the utter infidelity of the Scriptures without Church intervention.

We may safely say that there is no village in England where Methodism is more assailed by Ritualistic teachers than in some parts of this island.

Although unable to claim the position which law and social custom give to the hierarchy in England, there are men here who are its importance and claim its authority.

Methodism, however, has no ignoble position in the colony, and during the last two years a considerable movement has been made towards the conversion of the members of other sects, both in congregations and church members, have taken place.

Large additions, however, are being made. Its social status is rapidly advancing. It has six representatives in the Lower, and three in the Upper House of Assembly to-day, and the elections just now going on are expected to increase the number.

We hope that its recent connection with the Canada Conference will both bring to it increasing strength, and develop still further its own resources.

Most of the subscriptions to this Paper terminate this month. It is always best to pay in advance. The paper reads better. Call on your agent, the nearest Methodist minister, or remit directly to the office.

COUNTRY RECOLLECTIONS.—No. 11. "BILLY DAWSON."

(From the London Methodist.)

I had heard Mr. Dawson preach several times, and had listened to him in some of his grandest and most striking moods of thought and illustration.

All those who have heard his celebrated sermon on "The pale Horse and his Rider" will call to mind the vividness of his imagination, and his almost unparalleled power of picturing out the sublime visions of the Apocalypse.

I shall not easily forget the extraordinary influence that attended the delivery of that discourse.

General Miscellany.

TO THE ELECTORS OF NOVA SCOTIA. GENTLEMEN.—Following a sudden dissolution of the House of Assembly, you are called upon to elect your representatives on the 17th instant.

The time is short. The consideration of those matters which may affect your judgment must be hurried. We feel that the duty is ours in the present crisis to remind you that there is a question before the country which transcends all mere party differences.

We mean the legislation for the correction of evils which have developed under the present administration of school affairs, and for the maintenance of its integrity on the principle upon which our educational system is based.

In the city of Halifax some of these evils had grown so obtrusive and intolerable as to arouse the spirit which led to the formation of the Association which now addresses you.

Seeing that unlawful practices were rapidly multiplying in several of our schools, and that others were characterized only by utter inefficiency, whilst progress towards the higher grades of instruction,—annually promised, was year after year neglected, and the mode of appointing the School Board was itself unsatisfactory.

A large number of citizens interested in Education advocated the repeal of the clause in the Provincial Statute by which the right to elect to every other section of a Province, to elect its own trustees, is denied to Halifax.

If, in our shameful abuse of privileges, evasion of the law, and dereliction of duty characterized the working of the School Act in the city of Halifax,—the Government of the day were held to be at least the Legislature would not withhold from the citizens the right to undertake the task for themselves.

In this we were completely mistaken. A Bill carefully framed, intended to confer upon the citizens the right of electing their own trustees in the same way in which that right is usually exercised in incorporated cities, was submitted to the House of Assembly.

Warm sympathy with its object was expressed by many members, and positive and unhesitating assurances of support were given by some who, when the text of an actual vote came to be applied, were conveniently absent from their duty.

Through the process of postponement until another session, the Bill was shelved for the time, and now before that session is held the House itself is dissolved.

Our application having been thus disposed of, we addressed to our fellow-citizens a statement of grievances, enumerating fourteen particulars in which the law was broken or evaded, and passed for the law was none. To this day not a single allegation contained in it has been refuted.

Silence has reigned over the educational authorities. But more significant even than this has been the quiet efforts to evade the effects of the criticism and weaken the force of our attack.

One by one sundry evils complained of have been in some sort remedied. We denounced the neglect to advertise when teachers were required; advertisements have since appeared.

We pointed to the glaring injustice of clerical representation of one church only upon the School Board, and that a church in avowed hostility to a system which provides "mixed schools"—the anomaly has been ostensibly removed.

We exposed the violation of law in the use of school books not authorized by the Council of Public Instruction; we were assured that the Commissioners were ignorant of the fact, and their use has been discontinued.

We showed that in this wealthy city where ample funds for the best sort of education have been easily raised, not a single grade A teacher was employed;—two have since been obtained and placed at the head of important schools.

These facile concessions of some of our claims are the best possible testimony to their correctness, while they show how great was the neglect of duty into which the administrators of the law had fallen.

Thus far success has been apparently won in answer to our appeals, but the obnoxious principle under which no great evils have prevailed, and under which it is feared they may again expand and flourish, remains in full operation.

Having afforded ample time for inquiry into our allegations, we waited again upon the Government and sought to elicit from them an assurance that some remedial measure would be provided.

They would neither avow exceptional legislation to uphold the existing provisions of the law, nor would they undertake to amend it. We believe them in fact to be divided in opinion, and we fear that there is a secret influence more potent than principle, which determines the balance against us.

We now appeal to you. We do not make this appeal in the name or in the interest of party. Our Association comprises at this moment vigorous and valuable supporters of the present Government, and who would never with pain the idea of general concurrence in principle which has bound them to it; many who have been ardently opposed to the Government, and in intimate alliance with the Opposition; and many who look upon both existing political parties with distrust.

They are united upon one point alone; the sacred duty of freeing our educational system from the danger of being perpetually manipulated in the interests of its opponents, and of its faithful administration being subordinated to the exigencies of the party that may happen for the time to be in the ascendant.

Our experience has demonstrated to us that beyond the special grievance of which we in Halifax complain, the weak point in our School Law is the identity of the Council of Public Instruction with the Executive Council of the Province. This was foreseen and pointed out by wise legislators at the time the Act was passed. Their prayers and predictions have been too amply fulfilled.

We appeal then to you to see to it in the selection of candidates to represent you in the House of Assembly, that men are chosen who will not hold mere party allegiance to be more binding than their duty to their country in its highest interests; and we strongly recommend that, wherever practicable, candidates may be pledged to amend the Government and injurious clauses of the Education Act relating to Halifax, and to secure the formation of a Council of Public Instruction for the Province, which will consist of men fitted by training and experience to advance the cause of Education among us.

We suggest the following as suitable questions to be put to all candidates soliciting your suffrages.

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PROSPECTUS OF THE NEW CANADIAN METHODIST MAGAZINE.

A long felt want in Canada has been that of a high class religious and literary magazine.

The late General Conference empowered the Book Committee to adopt measures to meet this want. That Committee has arranged for the establishment of such a magazine upon a liberal basis, and for its vigorous and efficient management.

It is designed to be an exponent of the religious and intellectual life of our rapidly extending Church, to form a bond of union between its widely-separated parts, to provide the means for the expression of the most mature thoughts of its best thinkers, to give a brief life-record of its noblest examples of Christian character, to present wholesome reading for Christian households, and to foster the growth of a sound native literature in our young Dominion.

It will endeavor to meet the intellectual wants of the thousand Methodist preachers who are expected to be among its readers. At the same time the varied necessities of the ten thousand families where, it is hoped, it will be a welcome visitor, will not be overlooked.

It will endeavor to present the Higher Christian Life in the soul, and to fulfill our great Church-mission of spreading Scriptural Holiness throughout the land. It will discuss the religious and social problems, and great living issues of the times, in a devout spirit and from a Christian point of view.

A condensed review of recent books and higher literature, and reprints of the ablest articles in leading British and American periodicals, will bring before its patrons the best thoughts of the age.

A monthly survey of passing events will indicate the progress of humanity both at home and abroad. A department of Church Architecture will be illustrated by designs prepared by the best architects in the Dominion.

A summary of Religious and Missionary Intelligence will be given, and a department on Art and Music will cultivate the æsthetic tastes of its readers. Several of the foremost writers of the Methodist world will regularly contribute to its pages.

The Magazine will be printed with new type on good paper, and will be illustrated as copiously as a liberal expenditure will permit. It will be published on the first of each month, dating from January 1, 1875, at the Methodist Book Rooms at Toronto and Halifax.

Its size will be 96 pages 8vo., and its price \$2 a year. The numbers for a year will make two handsome volumes of 576 pages each. This will be one of the cheapest magazines in the world; and no reasonable expense will be spared to make it also one of the best.

A large circulation will therefore be necessary to meet the heavy outlay which the enterprise involves. As this is the only Magazine published under the authority and by the direction of the Methodist Church in Canada, we appeal to the patriotism, intelligence and Christian liberality of the large Methodist connexion, from the Bermuda to Vancouver's Island, to give the project a hearty and generous support.

It is hoped also, that it will circulate widely in the sister branches of the great Methodist family. All ministers and preachers of the Methodist Church in Canada are authorized agents, to whom subscriptions may be paid; or they may be sent direct to Rev. S. Rose, Methodist Book Room, Toronto, Ont., Rev. D. Savage, London, Ont., or Rev. A. W. Nicolson, Methodist Book Room, Halifax, N. S.

For further particulars inquire of the Book Stewards at Toronto and Halifax. Please press the canvass at once, and report probable number of subscribers as soon as possible, that the publishers may know what sized edition to prepare. A specimen number will be issued early in December.

N.B.—To the above rates (\$2 per copy) must be added 24 cents for the postage, which must be prepaid at the rate of two cents per number.

You cannot do without a good family Paper. Renew your subscription for the WESLEYAN, if it expires on the 31st of this month.

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125 Granville St., Halifax, N. S. DEPOSITORY FOR ALL METHODIST PUBLICATIONS.

Wesleyan Office and Book Room,
125 GRANVILLE ST., HALIFAX.
Provincial Wesleyan \$2 00
in advance.

ALL THE LATEST PUBLICATIONS and
all kinds of Methodist Books, constantly on sale at
the Book Room.
Provincial Wesleyan.
SATURDAY, DECEMBER 13, 1874

TO OUR MINISTERS AND OTHER
AGENTS.

We have again to request your co-
operation in obtaining the amounts necessary
to secure the subscribers to this paper for the
ensuing year. The great majority of these
are due in advance, on the first of January.
The rule of advance payment is that
which now obtains in relation to all the prin-
cipal journals on both continents, and in
our case has worked so well that it would
be very unwise to depart from it. We re-
quest most respectfully that a patient, thor-
ough canvass be made of the entire field
over which each agent has control, and
where a substitute must be employed, that
early attention be given to the arrange-
ment. Let arrears, if any, be collected,
advance payments obtained, and a canvass
prospected for new subscribers.

In all cases where delay for a short time
is advisable, it will be necessary for the
ministers to order the continuance of
papers. We take no responsibility in re-
gard to postponed payments without due
notice from our agents. The list is in a
healthy condition, and to keep it so will be
best in the end for subscribers themselves
as well as for the office. It is always pain-
ful to drop a subscriber; but it would be
infinitely humiliating to present a list of
bad debts, accumulated through delays and
misunderstandings, at the end of the year.
We choose the least of two evils.

This work can be done in a short time,
and during the next twelve months will
amply repay you in the intelligence and
impulse afforded by our paper to the several
Churches.

For sixteen years we made, personally,
a careful and conscientious duty of sustain-
ing and encouraging our Publishing and
Book interest; so that we have no delinquent
now in requesting from others a hearty and
diligent co-operation. Go to work early,
Brethren, and report soon.

OUR PROSPECTUS.

We pledged ourselves a year ago to give
the readers of this paper full value for their
subscription. Twelve months have elapsed,
and by God's blessing we have redeemed
that pledge. In a year of remarkable re-
vival throughout the land, we have record-
ed good tidings from many parts of our field
of ministerial and Church work. Stirring
events have attracted attention in different
parts of the world; the readers of the *Wesleyan*
have been kept well abreast of the times.
Regular correspondence has been inserted
in our columns from Europe, the
United States, Ontario, Montreal, and
the adjoining Provinces. Most cheering
intelligence has reached us from many parts
of the land as to the good influence of the
paper; and that practical evidence of this
might not be wanting, our subscription list
has steadily increased. Within twelve
months our number of subscribers has
advanced nearly one-fourth. This we regard
as a very respectable record indeed, and
for which we are exceedingly grateful.

With a firm resolve to aim still at the
very best results possible in our circum-
stances, we ask for a renewal of confidence
and support. Our true, tried friends have
promised to write from different quarters.
The *Wesleyan* will, more than ever, we
trust, be a medium of communication be-
tween the Churches. All possible secular
information will be continued. Reports of
market in Halifax and St. John will appear
weekly. Our condensed news will be re-
sumed, and conducted vigorously; having
been occasionally crowded out by extra cor-
respondence, we will provide for it, as our
readers in the country require it.

During the coming year the paper will be
enlarged and improved in its mechanical
construction. We are looking constantly
to this end; and, to accomplish it well, we
ask for a thorough canvass of our entire
constituency, until our subscription list shall
evidence that the paper is making regular
visits to at least one half the number of
families in our Church throughout the
Maritime Provinces. That would about
double our present subscription list, and
under our general Church work and life, the
effect could not be too material. If our
people are to be intelligently loyal to the
Church, and in sympathy with its opera-
tions, they should have this paper in their
families.

SILENT CHURCHES.—There seems to be a
new danger threatening Methodism in these
Provinces. Pastors appear among congrega-
tions of Christians who have lost, apparently,
the power of Christian speech, and
disheartened by a first or second failure to
evoke a response from the pew, the pulpit
thereafter gives the only utterance in
exhortation or Christian experience. These
silent churches are, in many instances,
Methodistic in all other respects. They
are benevolent, exemplary in attendance
upon the means of grace, devout and good
—but they are, in social meetings, speech-
less. In the recoil from boisterousness, we
have hurried into a condition so respectable
that the world which once looked on our
services with astonishment now finds nothing
to condemn. This we have gained
then, the approval of outside spectators,
conquest over the world's scorn. It is
doubtful, however, whether we have not
paid for all this too dearly, by the loss we
sustain in our own souls, and in the in-
fluence we might bring to bear upon each

other, and especially upon the unconverted.
"Ye are my witnesses saith the Lord."
Two or three causes have contributed to
this state of things.

1. Our church training has not been suffi-
ciently faithful in this direction. The
first great aim in all management of cir-
cles by our fathers was to convert souls;
the second, to get them well into harness
for Christ's great work. The enemy's bat-
tery, once conquered, was immediately turned
against himself. This is the mode in
English Methodism to-day; and it is this
which places such an immense proportion
of sanctified talent at the Church's dis-
posal. The labors of drill are never relax-
ed. If a young man has it in him, it is
brought out in time. Hence, they have
probationers for the ministry by hundreds
every year, and a list of reserve always to
draw upon besides.

We earnestly advise our ministers to
face, faithfully and persistently, this grow-
ing disposition among our people to leave
all exhortation and testimony to the pastor,
or a few official members. Let the vows
of Christian work be laid upon converts to-
day, as it was upon most of ourselves years
ago. Call out young men, particularly;
encourage their speech till it becomes strong
and confident. Show them that the obli-
gation is theirs to speak as well as to live
for Christ.

2. Our Church members have been
yielding to natural reprobation and the
fear of man. "It is a severe trial to one
of sensitive and timid mind to speak in the
presence of a company." Granted. But
are we never to meet and endure trials ex-
cepting the kind suited to our choice? Reli-
gious duty is a cross; Christ commands
us to carry it and follow Him. Besides
there are no considerations of usefulness to
animate us? How many have been arrest-
ed by a relation of Christian experience or
exhortation to repentance, by unofficial
Church members! Read the records of
early Methodism, and observe the proportion
of converts brought to Christ by the
simplest agencies.

In parts of the United States the social
meeting is quite as powerful a means of
grace as the ordinary preaching service.
It is common there to have twenty, thirty,
or forty persons engage in a single service
of exhortation and prayer. The word of
God seems to be more skillfully handled
among ourselves than beyond the border,
but in conducting social meetings they have
questionably the advantage of us.

Let us seek to cultivate this gift. The
spirit of God will then be even more power-
fully in our midst.

3. Most of the subscriptions to this Paper
terminate this month. It is always best to pay
in advance. The paper reads better. Call on
your agent, the nearest Methodist minister, or
remitt directly to the office.

THE HALIFAX "CHRONICLE," in last
Friday's issue, did the Halifax and Dart-
mouth Wesleyan ministers the kindness to
publish their manifesto on education. As a
counter statement, however, the editor
published a column and a half of what was,
doubtless, the very best defence which the
other side can produce. It amounted to
this—those eight Ministers were exposing
themselves to criticism; were thoroughly
belligerent—like Irishmen at a Fair; were
guilty of publishing several falsehoods;
finally, were good, well disposed, respected
and educated men, who had allowed them-
selves to be deceived and imposed upon.

The article began by designating those
ministers as knaves, and ended by allowing
them the courtesy of being merely tools in
the hands of others.

The following from Rev. C. B. Pitblado,
in the *Chronicle* of Monday last, in reply to
the Editor's strictures upon a manifesto
published by Presbyterian Ministers, is
quite sufficient to substantiate all the state-
ments made by those who seek a reform.

We merely ask our readers to imagine
what fine work of proselytizing must have
been going under such a system as this
during the past few years. And when they
have given imagination the rein, they may
call on witnesses for the proof. It can
easily be supplied.

"You deny most positively that R. C.
Separate Schools are in full operation in
the city of Halifax, and you challenge us to
the proof of it. Well, we do not know what
kind of proof would convince you, Mr. Editor;
but we are free to say that it is almost as easy
to prove the existence of Separate Roman Catholic
Schools in the city of Halifax as to prove
the existence of Roman Catholic chapels in
the same city. It is possible that those schools
may be under the protection of special legisla-
tion, but of their existence some of us have
been eye-witness, and we would like to
believe your denial we find we cannot do so.
Have the Convent Free School, Russell Street,
St. Patrick's and St. Mary's schools suspended
operations for the present, or changed either
the mode or matter of their instruction?"

Within the last year they were to all intents
and purposes R. C. separate schools; we believe
they are so still. None except Roman
Catholic teachers, and those principally Sisters
of Charity and Christian Brothers in their
respective religious orders, teach in these
schools—the holidays of the Roman Catholic
calendar are observed—as can be seen by the
registers—the Roman Catholic religion by
forms, images and pictures has been, and we
believe is still taught in at least some of these
schools; and the teachers and schools are
virtually under the control and management
of the Roman Catholic authorities. These
are facts for which we have ample testimony,
which cannot at the present time be put in the
columns of a newspaper. To say that all this
has been legalized in working out the law
does not, even were it true, alter the fact.
We testify that our statement is true,—every
word of it.

MONTECAL ROMANISTS are in trouble.
A Roman Catholic died, and the Priests re-
solved to bury his body because he had been
a member of some society condemned by
the Church of Rome. A suit was lawfully
entered against the Priests. The judge de-
cided for the plaintiff. The case was car-
ried to a higher court, and the sentence re-
versed by three judges. Finally the plain-
tiff appealed to the Privy Council of Eng-
land. There, the priests lost the case. Cost

\$15,000, added to the profound mortifica-
tion that attends refusal to bury cannot be
repeated against recent Roman
Catholics. This is Romish papal No. 2,
and may be placed upon the same file with
the Cossigan Resolutions.

Rev. A. SUTHERLAND, junior mission-
ary Secretary, has written a second letter
to the *Guardian*, in reference to the tour
of the Western Deputation. The brethren
seem to have enjoyed their visit. Mr. S.
speaks in the warmest terms of Eastern
hospitality, and of the progressive nature
of things in our churches. The advantage
we are quite sure has been reciprocal. In
using our influence that our churches here
might have the presence of a few able,
representative men from the West, we felt
quite hopeful as to the results. But it is
gratifying to be in a position now to say
that the deputation carried with them a far
greater influence than we anticipated. The
people have been, in the matter of mission-
ary benevolence, multiplying well their
talents.

Two dollars cannot be better spent than in
a good family paper. The *Wesleyan* will
bring you good news for the next twelve
months, and help you in every good way. Or-
der it anew and recommend it to your neigh-
bors.

Correspondence.

**MISSIONARY SERVICES IN
PICTOU.**

Mr. Editor.—After having noticed,
with regret, the name of Pictou omitted
from the first mention of the arrangements
made for the Missionary Deputation from the
General Conference, it was with great pleas-
ure that we learned that our church in
Pictou would be included in the list of those
to be visited by these esteemed brethren. Our
pleasure was lessened by a subsequent
notice to the effect that Mr. Sutherland
had been detailed to Wallace, to hold a
meeting there on the same evening that
ours was to be held.

We yielded however to authority, and
meeting the deputation as they had from
the Charlottetown boat, in the shortest pos-
sible time had the Assistant Secretary of
the Missionary Society speeding towards
the shores of Cumberland to fulfil his en-
gagement in the old and important circuit
which has its head quarters in Wallace.

Our own meeting closed off in the evening.
The deputation appeared in good spirits.
The audience was not so large as
might have been expected under the cir-
cumstances. Our own congregation was
well represented. But we thought that
the mere announcement that a minister who
had spent twelve years of his ministry
among the Crees and Blackfeet was to ad-
dress a meeting, would, irrespective of the
important object, have drawn together a
crowded congregation.

The meeting, however, was one of un-
usual interest. After the usual opening
exercise, the chair was taken by H. T. E.
Narver, Esq. The report was read as pre-
sented by the Superintendent in brief
form. The Rev. Mr. McDougall was then
called upon by the Chairman, and, in a
speech replete with interest, laid before us
as well as it could be done in an hour, the
character, progress, and results of that
great work which, in the North West Terri-
tory, he had, for a decade and a half,
been prosecuting at the command of his
Divine Master and under the direction
of the Methodist Church. We felt whilst he
was speaking that his had been a truly
apostolic work—he had been turning men
"from darkness to light, and from the
power of Satan unto God; that they might
receive forgiveness of sins and inheritance
among them which are sanctified by faith"
in Christ. Never before did we so feel the
grandeur of our missionary work, never
before did we see more clearly the power
of his work in displaying to our eyes
of his work in the character of individuals.

Mr. Macdonald, of Toronto, was then
called upon to address the meeting, and
spoke with the authority of a man who
had himself made sacrifices for Christ
and his work, and was prepared to make
still more. His subject was the blessing
manning manner he set before us the duty
of the church—our own duty. Mr. Mac-
donald is evidently no ordinary man. His
business talent and great energy have
made him successful, but he is far from
a servant of the world. Being raised by faith
into the service of God.

Dr. Bayne (Presbyterian) also addressed
a few earnest words commendatory of the
good work and expressing gratification at
past successes.

Financially the meeting was also suc-
cessful. Contributions have already been
received which amount to about a third
more than was paid towards both Home
and Foreign Missions last year, and more
will yet be contributed; and we believe
that a deeper interest has been created in
this holy enterprise of our Church.

W. C. B.

LETTER FROM DR. RICHEY.

MEMORANDUM.

DEAR SIR.—I perceive from a recent
number of the *PROVINCIAL WESLEYAN*, that
Annabella, the wife of John Morris, Esq.,
of Charlottetown, P. E. Island, is nu-
mered with them that sleep in Jesus.
The announcement of this event has fallen
upon many hearts as the knell of the depart-
ure from earth of one, the purity and lov-
eliness of whose character eminently adorned
her Christian profession, and endeared her
to a wide circle of friends. In mine it
has awakened deep emotion and called up
hallowed and thrilling memories. Under
the influence of the feelings thus excited,
my imagination has so vividly portrayed
the scenes of my revered friend's death and
burial, that, for the time, I seemed not
only to mingle in sympathy, but to be associ-
ated in person; with those who witnessed
that. Thank God; in such a case there
is no room for the agony of hopeless sorrow.
By a transition as natural as it is
consoling, the thoughts soon turn away
from the conflict. Every Christian is as-
sailed with enemies intent on his destruc-
tion. The Church of God is in jeopardy
every hour, whose results, to the individual
concerned, are more important than were those
of Waterloo and Sebastopol, to their respec-
tive countries.

The present excitement in Britain, occasioned
by the outspoken, truthful statements of
an eminent English statesman, respecting
the policy and aims of the Papacy, is but
one of the preliminaries of a culmina-
ting struggle which is soon to be felt in
a peculiar manner throughout the Protestant
nations. In the gathering gloom of Germany
may have been somewhat in advance of
Britain. It was so in the first great Reform-
ation. Both Britain and America will
soon find that the policy of Bismarck is the
only safe one in dealing with an organiza-
tion in our midst that aims at subjugating
the whole world to Papal authority.

England, more than any other country,
since 1829, has aided in healing the deadly
wound of the beast, and in all probability
will yet feel most acutely the bite of the
poison which has been sharpening by her world-
ly policy.

I trust that the approaching political
contest in my native Province, the security,
perpetuation and universal operation of the
unsectarian free school law, will be the

LETTER FROM P. E. ISLAND.

In the history of every nation, sanguinary
struggles form a large portion of the events
recorded. And yet, it is true that the most
important battles of our world have been
bloodless, those between truth and error, and
the Church of Christ on earth is a
militant Church. Her members are warriors,
and by the authority of the Captain
of our salvation are exhorted to "fight the
good fight of faith." Nor has the period
yet arrived when we may with safety, retire
from the conflict. Every Christian is as-
sailed with enemies intent on his destruc-
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every hour, whose results, to the individual
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ly policy.

I trust that the approaching political
contest in my native Province, the security,
perpetuation and universal operation of the
unsectarian free school law, will be the

main issue. It is well known that every
possible effort is being made and will be
made that comes within the range of Satanic
and human nature to overthrow that well
designed system, and to introduce in the
shape of sectarian schools, such elements
of discord and inaction, as will retard for
years the growing intelligence of the De-
voted. The latter have been chosen to lib-
erative honors who are sound-hearted, lib-
eral minded and true loyal; men that will
not be bought and sold by money or de-
onominational favor. Such men are to be
found in the Province, though but few of
them are willing to risk the dangers inci-
dent to political life in our day.

I rejoice to perceive by a recent number
of the *Truro "Sun"* that the spirit of John
Knox still lives and operates among the
Presbyterians. The style and earnestness
of their utterances will doubtless tell
for good upon the lukewarm members
and Baptists and Methodists will harmonize
with them in efforts to preserve the school
law, there will be no occasion for painful
apprehensions.

Allow me, Mr. Editor, to express to
the first time, in the columns of your ex-
cellent Organ, the almost unmingled satis-
faction realized in the speedy hearing of
the doings of the late General Conference
in Toronto. Truly, there were good and
wise men there, and a large measure of
restraining, directing and uniting grace,
such remarkable unanimity would not have
been realized. The result of one act alone
will I believe lead to the speedy union with
us of all the branches of Methodism in the
Dominion, I refer to the dropping of the
name "Wesleyan" from the name of our
church. I am as intensely Wesleyan as
any man ought to be, but I prefer having
no man's name in the appellation given to
my religious society.

There are on this island two branches of
the Methodist Church—the Bible Christians
and ourselves. The former have about
half as many ministers here as we have.
In some small places there is a preacher of
each denomination, where one could easily
attend to the needs of the congregation be-
tween two. In that case many little jealous-
ies, now operating injuriously would be
known. I clearly perceive most pleasing
indications of a union not very remote.
Equally pious with our people, they are
ready to do anything that will tend to the
extension of the Redeemer's Kingdom. I
anticipate that a short courtship only will
be necessary in order to the solemnization
of the marriage ceremony. If not allowed
to consummate the union on this island be-
fore the meeting of the next General Con-
ference, we shall try to have all the preliminaries
arranged for that occasion.

With many of my brethren I have had
some fears in reference to our incomparably
great hymn book. With such a committee having
charge of that tender subject, I feel assur-
ed that no serious change, either of mutila-
tion, dropping, or adding, will be the result
of the action of the Conference. Permit
me to suggest to the committee the expedi-
ency of a greater number of common and
long metre than are now to be found under
some headings in the present hymn-book.
Almost every tune book has a very large
proportion of these measures, so that our
people generally sing these more readily
than they do peculiar metres. Under the
head of "For the Society meeting" we
have 10 hymns, but not one of long metre,
and only one of common metre. "For
the Society giving thanks," 13 hymns, and
of common and long metres, 1 each. "De-
scribing death," we have 14 hymns, 3 long
and 11 common metres. "Believers pray-
ing," 11 hymns, 1 common and 10 of
common metre. "Commended of Back-
sliding," 14, but only one common metre.
"Pleasantness of Religion," 10, but only
one metre only. "Exhorting sinners,
&c." 1 common metre, 17 others. "De-
scribing inward religion," 4; no common
metre. No common metre in the present
any improvement in reference to the
proportion of those metres. On the "Es-
tablishment and extension of Christ's king-
dom," there are 20 hymns, but only one
common metre; 20 on the "experience,"
and 20 fully done. There is good
promenade above the sands at Weston.

We should have thought that considering the state
of the weather, the members of the congrega-
tion would have been doing themselves more
good by taking the air than by listening to the
Rev. Henry Denison.

**WHOM THE GODS WOULD DE-
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with a clipping from a late English paper.
It suggests a novel mode by which those
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lieve and call themselves Wesleyan Minis-
ters, may test themselves as to their right-
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seems so sure of his direct succession from
the Apostles that it seems hardly fair to
ask him to pass (if he has not already
passed) the test himself.

Joking aside, it is painful to know that so
much ignorant bigotry is possible in the
nineteenth century. I think it is a sign of
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proverb that whom God wishes to destroy
He first deprives of his senses. What say
you? Yours faithfully,
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St. John's Nfld. Nov. 27th, 1874.

"At a service held the other day in East
Brent Church, the Rev. Henry Denison said
he could not recognize Wesleyan teachers as
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A PRAYER AND A WISH.

To the Editor of the "Provincial Wesleyan."

DEAR SIR.—The Liturgy of the Church
of England, is on the whole a work of
great excellence, and well adapted to
the devotion of prayerful and pious hearts.
But like every thing of human origin
—and such the compilation is, except in as
far as it consists of the *quiescent verba* of
Scripture—it is not perfect. There are
expressions contained in it of questionable
propriety, and some which must be used
with considerable reservation or qualifica-
tion. Such is the case with even that most
beautiful and impressive portion of it known
as the Litany, a petition or two of which
might well be omitted. Allow me to spec-
ify one. I refer to that in which we are
taught as supplicants to say, "From light-
ning and tempest, from plague, pestilence
and famine, from battle and murder, and
from sudden death, good Lord deliver us."
The phrase which I have italicized will be
the subject of my remarks.

It has always seemed strange to me that
such a petition should occupy a place in the
Liturgy. How it was first introduced is
perhaps unimportant to plain, but that it
should have been continued through so many
years of Protestantism, and increased religious
light, is not so easy to explain.

Some may tell us that the petition is
appropriate, because of assumed unprepar-
edness, on the part of those who use it, for
the momentous event, which is depicted
in so solemn language. There might be
weight in the argument, if the unprepar-
edness so assumed, were excusable and
could not be removed. But the want of pre-
paration, if it exists, is our *quilt*, it should
not be allowed to continue a single hour,
nor used in the church. With what propriety
then we pray for deliverance from "sudden
death" on the ground indicated?

If the petition is objectionable as regards
those who have not complied with the
claims of the Gospel, still less, if possible,
is it in the case of those who "have em-
braced the hope set before them." Strange
indeed is it, if they have turned from the
blissfulness of the eternal inheritance, and the joy-
ments and employments of the heavenly
state. Instead of praying for protection
from "sudden death," the Scriptural
word "Come Lord Jesus, come quickly,"
would seem more appropriate and
consistent.

I enclose some verses which in another
form present the leading thought of the
above remarks. Although they have never
before appeared in print, they may be new
and acceptable to some of your readers.
W. H. J. W.

THE CHOICE.

Which is the happiest death to die?
"Oh," said one, "If I might choose,
Long as the gates of bliss would lie,
And feast my spirit ere it fly,
With bright celestial views;
Mine were a lingering death—not pain,
A death which all might love to see,
And mark how bright and sweet would be
The victory I should gain.
Pain would I catch a home of love,
From th' angel harps that ring above;
And sing it as my parting breath,
So that those on earth might hear.
The harp notes of another sphere,
And mark when nature faints and dies,
What springs of heaven life arise,
And gather from the death they view,
A ray of hope to light their way.
When they shall be departing too,
"No," said another, "not so I,
Sudden as though it were the death I would die,
I would suddenly lay my shackles by,
Nor bear a single glance at parting;
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame with mortal terrors shaking,
Nor the heart where love's soft bands are breaking,
So I would die!"

All bliss without a pang to cloud it,
All joy without a pain to shroud it;
Not slain but caught up—death how fair!
To meet my Saviour in the air.
So would I die,
Oh! his bright were the realms of light,
Bursting at once upon the sight!
These perils hours how sad and slow!
His voice grew faint and fixed his eye,
As if gazing on visions of ecstasy,
The hue of his cheeks and lips decayed,
Around his mouth a sweet smile played.
They looked—he was dead.

His spirit had fled,
Painless and swift as his own desire,
His soul untroubled
From her mortal vest,
Had entered her car of heavenly fire,
And proved how bright,
Were the realms of light,
Dawning its new upon a Sabbath.

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If the petition is objectionable as regards
those who have not complied with the
claims of the Gospel, still less, if possible,
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indeed is it, if they have turned from the
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from "sudden death," the Scriptural
word "Come Lord Jesus, come quickly,"
would seem more appropriate and
consistent.

Letter from P. E. Island.

In the history of every nation, sanguinary
struggles form a large portion of the events
recorded. And yet, it is true that the most
important battles of our world have been
bloodless, those between truth and error, and
the Church of Christ on earth is a
militant Church. Her members are warriors,
and by the authority of the Captain
of our salvation are exhorted to "fight the
good fight of faith." Nor has the period
yet arrived when we may with safety, retire
from the conflict. Every Christian is as-
sailed with enemies intent on his destruc-
tion. The Church of God is in jeopardy
every hour, whose results, to the individual
concerned, are more important than were those
of Waterloo and Sebastopol, to their respec-
tive countries.

The present excitement in Britain, occasioned
by the outspoken, truthful statements of
an eminent English statesman, respecting
the policy and aims of the Papacy, is but
one of the preliminaries of a culmina-
ting struggle which is soon to be felt in
a peculiar manner throughout the Protestant
nations. In the gathering gloom of Germany
may have been somewhat in advance of
Britain. It was so in the first great Reform-
ation. Both Britain and America will
soon find that the policy of Bismarck is the
only safe one in dealing with an organiza-
tion in our midst that aims at subjugating
the whole world to Papal authority.

England, more than any other country,
since 1829, has aided in healing the deadly
wound of the beast, and in all probability
will yet feel most acutely the bite of the
poison which has been sharpening by her world-
ly policy.

I trust that the approaching political
contest in my native Province, the security,
perpetuation and universal operation of the
unsectarian free school law, will be the

**WHOM THE GODS WOULD DE-
STROY** &c.

DEAR MR. EDITOR.—I send you here-
with a clipping from a late English paper.
It suggests a novel mode by which those
of your readers who have been wont to be-
lieve and call themselves Wesleyan Minis-
ters, may test themselves as to their right-
to the title. It is a full and complete
copy past master even with the Bishop of
Lisieux. The Reverend gentleman to whom
the honor of making the suggestion belongs,
seems so sure of his direct succession from
the Apostles that it seems hardly fair to
ask him to pass (if he has not already
passed) the test himself.

Joking aside, it is painful to know that so
much ignorant bigotry is possible in the
nineteenth century. I think it is a sign of
the times however, an illustration of the
proverb that whom God wishes to destroy
He first deprives of his senses. What say
you? Yours faithfully,
G. J. B.
St. John's Nfld. Nov. 27th, 1874.

"At a service held the other day in East
Brent Church, the Rev. Henry Denison said
he could not recognize Wesleyan teachers as
gospel ministers unless they could show by
working a miracle that they had been sent from
God. We read in the *Daily Telegraph* that
he cautioned members of the church against
attending the preaching houses of Wesleyans
or Baptists, as by so doing they encouraged
men who called themselves ministers, which was not
true, and partook of a sin called schism. "The
church clergy," he maintained, were the direct
descendants and representatives of the apostles,
and 2 fully done. There is good
promenade above the sands at Weston.

We should have thought that considering the state
of the weather, the members of the congrega-
tion would have been doing themselves more
good by taking the air than by listening to the
Rev. Henry Denison.

A PRAYER AND A WISH.

To the Editor of the "Provincial Wesleyan."

DEAR SIR.—The Liturgy of the Church
of England, is on the whole a work of
great excellence, and well adapted to
the devotion of prayerful and pious hearts.
But like every thing of human origin
—and such the compilation is, except in as
far as it consists of the *quiescent verba* of
Scripture—it is not perfect. There are
expressions contained in it of questionable
propriety, and some which must be used
with considerable reservation or qualifica-
tion. Such is the case with even that most
beautiful and impressive portion of it known
as the Litany, a petition or two of which
might well be omitted. Allow me to spec-
ify one. I refer to that in which we are
taught as supplicants to say, "From light-
ning and tempest, from plague, pestilence
and famine, from battle and murder, and
from sudden death, good Lord deliver us."
The phrase which I have italicized will be
the subject of my remarks.

It has always seemed strange to me that
such a petition should occupy a place in the
Liturgy. How it was first introduced is
perhaps unimportant to plain, but that it
should have been continued through so many
years of Protestantism, and increased religious
light, is not so easy to explain.

Some may tell us that the petition is
appropriate, because of assumed unprepar-
edness, on the part of those who use it, for
the momentous event, which is depicted
in so solemn language. There might be
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