

Provincial Wesleyan.

MONDAY, SEPTEMBER 8, 1873.

A GROWING EVIL.

We are reminded by certain laudable movements throughout the Provinces at the present time, that the Temperance reform has reached a transitional period. Like all great movements, this must pass through various stages as a natural consequence. Half a century ago, alcoholic beverages were freely used as an essential element in social life; and good men regarded them as a gift of God, over which a blessing might be asked with reverence. When here and there a man gifted with more than ordinary insight into the evils of dissipation, ventured to affirm that spirituous liquors were disguised enemies of social and national life, there were first sneers, then arguments. Gifted and influential persons at length came on the arena who, like the old Probes, persuaded, denounced and thundered by turns against alcohol as a demon and destroyer. Many still in the prime of their days can remember how villages and towns and cities seemed to wake up as from a dream; how they shook themselves as from a night-mare, and came bodily under the law of total abstinence. In England, Ireland, Scotland, America, a sweeping temperance revival followed, the blessings of which eternity cannot divorce.

Then came the common result. To the victors belong the spoils. Like every triumphant cause, temperance gained for itself many friends among the classes who would have frowned upon it had its destiny been different. And so it recommended itself to the wise by its advantages, to the prudent by the gain it might bring them. Its influence was felt in the Legislature, at the Polls, in the circles of Commerce, in the Church. Temperance became popular. Like Franklin's poor man when he gained a little wealth, every one was ready to raise his hat and show his approbation.

Soon, too, came a reaction. Among the ten thousand temperance institutions which everywhere blessed the land, there stood a place numbers of unworthy members. This disheartened a few noble adherents. Some of the organizations passed under the control of incompetent and inconsistent leaders. Gradually one here and another there drew off from the ranks, while the faithful advocates and disciples of a good cause suffered the humiliation of seeming defeat, and their institutions of organization made their appearance, too; and though all vied in a common object, there was no little distraction caused by the general rivalry. Very natural was the attitude then assumed by the thousands who formerly met the temperance reform with adulation. If it had nothing we need fear, they thought, or can offer nothing for our worldly advantage, we can afford to sneer at and condemn its pretensions once more. Hence the decline in the temperance enthusiasm; hence the antagonism and indifference with which the cause is everywhere met.

We shall not enter upon the subject of the executive management or the wisdom of measures adopted by temperance men to gain their purpose. There is room here for wide difference of opinion. We will merely point out a few facts which have forced themselves upon our attention.

While the lethargy of reaction is prevailing among temperance men, there is no hesitancy on the part of the agencies of the enemy. Intemperance is to-day as fearful a curse as it was before Father Matthew entered upon his great mission. Who shall say, indeed, that it is not far more deadly and universal? Our Legislatures are so deeply impressed by the prevalence of this evil that they are devising means for its amelioration. But how? By Inebriate Asylums. They license the sale of that which inebriates the man, and then expend a fraction of the income in providing means for his restoration! The consistency of this course may be proved by political logic,—of this we have very little knowledge. But not by any teachings within the code of religion or moral philosophy, we are quite sure, can it be justified.

And we fear that the decline of the Temperance cause is removing strong and wholesome restraints in other directions. Let any unprejudiced person traverse the streets of an ordinary town or city and make his own memoranda. By whom are all those multiplied liquor shops sustained? If each have but twenty customers, the aggregate must be plentiful; but it is reasonable that not fifty shops would suffice to keep a single establishment in existence. We are appalled by the conclusions drawn from circumstances and objects which meet us every day, through their hidden history is never fully apprehended.

The plain lesson is this:—The suppression of the liquor-traffic—the recovery of the inebriate—the removal of deadly temptation from the path of our youth, is the great duty of every one having a sense of moral obligation. And there is no excuse for inaction in respect to it. If Temperance Societies are not what they ought to be, (and we are convinced that they could do very much more if they enjoyed the countenance and co-operation of all good men) let us meet our duty some other way. The next generation may reap the results of our inaction; for evil germs grow rapidly and are greatly prolific.

CHILDREN IN CHURCH.—We appreciate the sentiments of a correspondent on this interesting subject. Who does not admire the presence in God's House of those who attracted so much of our Lord's attention while upon earth? And who does not miss them when absent?

We have felt more and more as years advanced that sufficient attention is not paid by Parents to the training of their children in this direction. Several things could be

done to make the sanctuary attractive to our children. The formation of a church-going habit; the special use of means by the Parents or officials to interest them present,—such as a sentence or two occasionally for them especially in the sermon, a Hymn for them in the service, a petition for them in the prayer. Give them their own Bible and Hymn-Book; their own piece of money for the Sunday offering; let them find Hymns, chapters, texts, &c. In short let them feel that they are essentially a part of the congregation.

Then the children should have their own week-evening service. Their room in the church should be the sweetest, most joyous place in the House of God.

ARRIVALS FROM ENGLAND.—The steamer arrived on Saturday at one p. m. Dr. Peckard, Miss Peckard with Dr. Stewart and four young men, candidates for the ministry, were among the passengers. After leaving Newfoundland, they were met by the boisterous winds which passed over our own coast a few days ago, making the termination of their voyage rather unpleasant. We were glad to see all, notwithstanding, they were in good health.

The young Brethren's names are Horace Peckover, John Craig, Charles Nickles and Arthur H. Clayton. They have been sent to places which seemed to present the most pressing claims for supply, namely one each to Goldenville, Oxford and Bridgewater, N. S., and one to Egmont, P. E. Island. Several others are expected shortly, it is hoped five or six at least.

A very interesting service was held in Brunswick Street Church, Halifax, at 3 p. m. on Sunday in connection with the arrival of our friends thus reported. As our space is limited, owing to the change of day in our publication, we are reluctantly obliged to defer a full notice.

What shall be the destiny of these young men? It lies mainly of course with the directions and purposes of Providence. Their path has been guided hitherto, and what God may design for them especially. He alone fully knows. And results will be partly contingent upon their own conduct. Devoted, studious, sanctified to our holy calling they will excel—lethargic and recreant, they will suffer. But let us immerse upon their congregations the importance of receiving and respecting them as heralds of salvation,—as young men who have left home, braved the Atlantic, taken their lot among strangers for Christ's sake.

THE GREAT STORM of some days ago is still the topic of conversation. A correspondent alludes to its disastrous effects in Gaysboro' and vicinity. From personal observation we can attest to its frightful results on the coast of Cumberland County. Vegetation has been paralyzed in some places. All along the exposed portions of the forest country, foliage has been scathed as if by the poisonous East wind of the Desert. The feeling produced by gazing upon it is something akin to that of the spectator of a ruined city. Nature's wealth and animation have suffered greatly.

We are again disappointed in respect to Books ordered from England. Three orders forwarded are yet unappreciated; three letters written, unanswered. We can only state the fact, to exonerate ourselves from blame by those whose desires, like our own, have been frustrated. We have no solution of the mystery to offer.

Correspondence.

(For the Provincial Wesleyan.)

ANNAPOLIS DISTRICT MEETING.
MR. EDITOR: Having been duly authorized, I proceed to give your readers some account of our District Meeting, whose session at Annapolis Ferry has just closed. This thriving little Village, just opposite to Annapolis—embosomed in orchards, and ornamental trees—wealthy and abounding in Home comforts—entertaining and bristling with ship-building and other industry, with which Annapolis is now earnestly vying, is too nearly on the line of travel in this western valley to require description. The brethren found hearty welcome and good cheer, as they were often done before by the Granville friends, and were thus materially aided in their work.

The usual business of the meeting having been disposed of, several matters of unusual interest came up for discussion. As these matters were designed to have a wider influence than pertains immediately to the District, I have been requested to embody results of our "conversations" thereupon, for your numerous readers.

The first of these matters was the Camp-Meeting at Berwick. There was but one feeling among us as to Camp-Meetings, and the great end to be realized by them. There was no sympathy for the motive "that they should not be continued on the Sabbath," as a congregation of Christian people, in their associated capacity, can as well observe the Christian Sabbath, as a private family, or as a nation, as in former times at the feast of Tabernacles. Some indignation was expressed at the manner in which some portions of the Press had caricatured, and misrepresented the meeting at Berwick; and it may yet appear how journalists compromise their characters, by opening their columns to anonymous slanders; and to injure a people who are doing them no harm, and whose only fault is that they are labouring "in season and out of season," if by all means they may save souls. The Committee at Berwick were highly commended for inaugurating these as Institutions of our Church in this Valley; and the belief was expressed, that they would in due time, spread over our entire organization; thus realizing almost in tangible form the prophetic utterance, "How goodly are thy tents O Jacob, and thy tabernacles O Israel. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-wood, which the Lord hath planted; and as cedar trees by the waters. Lo! the people shall dwell alone, and shall not be named among the nations." The District strongly recommended that each Circuit should have a tent or tents, and should be duly represented on the Camp-ground; and that in due time these institutions of our Church, as they become multiplied, may be placed under the control of their respective District Meetings, and Conferences. The following resolution embodied their views on the subject viz.

"Resolved, that this Meeting, after a free and lengthy conversation, on the subject of the Berwick Camp-Meeting, unanimously and heartily approve the decision of the Committee in inaugurating the Camp-Meetings as an institution of our Church in this Valley; and having seen that the blessing of God is abundantly attending the meetings already held, it cordially recommends this institution to the co-operation and prayers of all our members; and that every Circuit on the District will provide at least one tent on the Camp-ground. It also recommends the Committee to take immediate steps in order to secure an enactment from the Provincial Legislature to prevent annoyances, and to maintain good order, and decorum on the Camp-ground; and its neighbourhood.

The next subject of public interest that occupied the attention of the meeting was a communication from the Rev. Mr. McCurdy; and a circular from the Presbytery at Pictou on the outrage and violence of the Roman Catholics, to two of their ministers, Rev. Messrs. Chiquay and Goodfellow, while promoting the evangelistic enterprises of their church in a perfectly lawful and orderly manner in their own territory. The Rev. Mr. McCurdy, following the Resolution which will show the feeling of the District meeting on the subject:

"Whereas, A communication from the Rev. Mr. McCurdy with reference to the riot at Annapolis, asking for an expression of the District meeting, has been presented by the Chairman.

"Therefore Resolved, That this meeting feeling deeply grieved at the unrighteous course pursued by Roman Catholics towards Rev. Messrs. Chiquay and Goodfellow, while striving to promote the cause of the Gospel, do hereby express their sympathy for these brethren, in the trials through which they have passed; and its indignation at the attempt of the Roman Catholics to blot out the glory of our British Constitution."

Even Rome, Mr. Editor is more tolerant than this: for in sight of the Vatican itself, Protestants may fully discuss and expose the errors of the Roman Catholic Church.

I shall not have discharged my duty till I have presented a subject of more personal interest, which elicited some conversation, in the District meeting; and on which I am expected to say something. The friends of the Rev. Thomas H. Davies have determined to signalize the Jubilee of his ministry, by presenting a substantial memorial token of their friendship and esteem. While it was felt that there are several venerable and esteemed ministers in a Superiority relation in this valley and elsewhere, among us, whose long and faithful services, merit our high appreciation; yet more educated, and called to the ministry as Father Davis was in this Valley; and having been permitted to spend the first thirty years of his life in the study of his ministry, his friends feel confident of a tangible response to an appeal on his behalf, not only from this District, but from all the Circuits within this venerable and excellent minister has been known and loved by us, and we will with all our heart let it be a worthy one.

Fraternally Yours, &c.,
G. W. TUTTLE,
Annapolis Royal, Aug. 30th, 1873.

FREDERICTON DISTRICT.

According to announcement, the F. D. Meeting of the Fredericton District, was held in Gagetown, on the 26th ult. Several of the brethren, either from remote distance or domestic affliction, were unable to be present. However, a satisfactory majority of the District were in their places to answer to their names. The first session of the meeting from half-past two till six o'clock, was occupied with the finances. As all Districts of the Conference are required to submit their accounts, marks would be void of interest. In the evening, a very enthusiastic Home Missionary Meeting was held. The church was filled by an attentive and interesting congregation. Rev. H. McKewen, Chairman, presided, and the Rev. Mr. Allen, in his concluding remarks, the Chairman invited the District to be inspired, but did not know it at the time.

As the brethren had to leave in time for the noon boat the following day, it was decided that we should meet at an early hour for conversation, and a spiritual refreshment, in the District. In this conversation several took part and many good suggestions were made.

Before concluding our remarks, we would refer to another very important matter. After the Stationing Committee had done its work, and disposed of all its men, this District required at least four more ministers to meet its pressing demands. It is with no little pleasure that we make mention of the fact that all these wants have been met. As you may be aware, we are laboring diligently and acceptably on the Canterbury Circuit for the last month. The Kingscarl Brother has engaged an assistant. Blissville and Dalhousie have both been supplied by the Chairman. Hence it will be seen that the District never so well prepared to do the work of the Lord and his church as at the present. And we are confident that if each brother feels the burden of his call to the work and goes forth in humble reliance upon the Divine Spirit, great may be accomplished. May abundant success be vouchsafed.

ARCANUM.

GLYSBORO COUNTY.

MR. EDITOR.—The gale of Sabbath night swept over us with uncommon violence. We are informed that through Manchester were blown down thirty barns, one house, and several other things moved and otherwise injured. The corner bridge over Clam Harbor River, about four hundred feet long, was also blown down. Two vessels supposed to be secure under the protection of the hills, were driven ashore not far from our door.

The intervals and Bayfield we hear of bridges down, have not been mentioned. Along the Strait of Canso several bridges and many wharves are down, and some swept away. But above all, our church is blown flat down. What we shall do under this great calamity, and affected by this loss, I do not know. May the Lord move some one who has money for God's cause to send us help in this time of need.

On the south side of Chedabucto Bay, from Canso to Salmon River, we hear that butts, houses, and barns to the number of fifty have been blown down, with great loss of nets and boats. At Gaysboro', every wharf and wharf store, is much injured, or entirely swept away. The loss is estimated at about twenty thousand dollars. Report comes from Pictou, that forty persons have been killed by falling buildings.

Respectfully,
THOMAS D. HART,
Manchester, Aug. 30, 1873.

(For the Provincial Wesleyan.)

OUR CHILDREN.

An attendant on the week-night services of the Churches in our towns and cities, can not fail to be struck with the fact, that but few of the young are found there.

Many who now hold official positions in the Church and a majority of its members, can not but remember in their youthful days, kind hands led them to the House of prayer, and how much of their present position is due to this training eternally alone can disclose.

The truths of our holy religion by these means had been distilled into their minds. A little and there a little; good impressions, and the conversation and example of the good and pure, had all combined to bring forth fruits in after years, and to impress and mould their hearts.

Can our Fathers and Mothers in the Church feel they have not this responsibility? Do they think of it? Do they allow any trouble of preparing to stand in the way? As they have had loved ones to care for their souls, how can they forget their obligation to their own dear ones?

If we had less anxiety for worldly advancement and fashionable associates, gaieties and show for our children, and more striving to procure for them the blessing, acquaintance and favor of the Lord Jesus, how much more would it be for our families and for the Church!

Christian parents look to it. H. L. E.
St. John N. B., Sept. 1, 1873.

FATHER DAVIES' JUBILEE.

DEAR MR. EDITOR: It is in contemplation of some of the friends of this and other Circuits, to celebrate the Jubilee of Father Davies' ministry during the present month, or early in October. The arrangements are not yet fully matured; when they are, due notice will be given. The Rev. Mr. Davies, if possible, to be comfortable for Father Davies and his family a comfortable dwelling, relieving him of the tax upon his small income for house rent.

We trust that, at least, upon all the Circuits where this venerable minister of the Gospel has labored, there will be found many of his friends who will attend the Jubilee Celebration and bring with them the donations of those who cannot attend. In the mean time contributions will be thankfully received by the Rev. W. H. Heaz, Harmon, Miner, Esqrs., Bridgewater, or by

Yours truly,
S. F. HUSTON,
Bridgetown, Sept. 4th, 1873.

MISCELLANEOUS.

WESLEY'S SUNDAY SERVICE.

A correspondent of the New York Christian Advocate gives an account of a Sunday in Paris, during which he visited the Wesleyan Chapel. Our readers will perhaps understand his allusion to the "Abridgment of the English Prayer-book" which Mr. Wesley had translated into French, and which the Methodist Episcopal Church in America has adopted and it appreciates it better than most readers of Northern Methodist papers. Our Publishing House, by direction of the General Conference of 1866, put forth an abridgment of the English Prayer-book, which the New York Book Concern can find it without much editing, and our Agent would like to sell them a reasonable portion of the first edition. Note, too, the reference to the Hymn-book—he has not seen ours, we guess; and we will find what he desiderates. He says:

On entering we found the Wesleyan Chapel moderately filled with a mixture of English, Americans, and French. At 11½ a stoupe, gong-bell, and Englishman entered the chapel, and the service commenced. According to the English Book of Common Prayer, in a quite familiar and impressive manner. This Englishman was Dr. Pansob, who was visiting the English Wesleyan Society of Paris on his missionary voyage. At the close of the service, the Rev. Mr. Allen, with the addition of prayers for the Government of France and for the President of the United States) was gone through with, litany and all. Dr. Pansob began what seemed to us as the most interesting part of the service, by reading a hymn from Wesley's own Hymn-book. The Wesleyans are great sticklers for real old-fashioned Methodism; for they read the English forms of prayer precisely as Wesley did, and use to this day, unchanged, the same old-fashioned Hymn-book. I saw, with the addition of an supplement. Would it not be well for American Methodism to go back to old-fashioned Wesleyan Methodism in this respect? Our present Hymn-book certainly lacks something of the simplicity and grandeur of the old-fashioned hymns of Wesley. And would not the worship of many be more elevated, and of a less secular, sensational, and merely human character, by substituting the forms of the Prayer-book of the Wesleyan Methodists, and the responses required thereby, in the place of the feeble choir, and the (frequently) too rhetorical extemporizing of the individual preacher? At least would it not be well for our Book Concern to hunt up the original Hymn-book of Wesley, and the original Prayer-book of the English Prayer-book? Wesley himself prepared for the infant Methodist Episcopal Church of America? Certainly this matter is worthy of considerable attention, and we shall feel greatly flattered if we are among the first Wesleyan ministers to publish a promise to be so fruitful of good. Let our publishers bring out an edition in worthy style. It will certainly pay them pecuniarily. Then let individual congregations introduce it in their own Sabba services as they shall see fit. A few years will suffice to eliminate the people into a fondness for it; and it will not require long to bring about a great return toward the usages of Methodism as Wesley left it.

But to return to Mr. Pansob's sermon. It was, of course, good. But we imagine, it is very rarely that Mr. Pansob preaches to so sparse a congregation in so small a church. This, however, did not hinder him from glowing into enthusiasm, and from giving, in full, one of his most elaborate discourses. Perhaps many Americans have already heard it. It was from the words, "Let your light shine before men," etc. It is needless to add that it was bespangled all over with verbal and ethical gems. Few will forget, for example, how he spoke of those who think themselves sanctified when they are only sanctified as; or of how we are to let our light shine before men and not upon them—not during it upon them as a policeman thrusts his lantern in the face of a detected criminal; or of how that no light is so beautiful before God and man as a holy life behind a veil of humility. The highest word can be said of this sermon, namely, that it was at once intellectually stimulating and devotion inspiring. Master of English as Dr. Pansob is, he is yet makes wrong syntax occasionally.—An. Ec.

TAX PROTESTANT EPISCOPAL BISHOP OF WISCONSIN ADVISES YOUNG MEN PROPOSING TO TAKE ORDS IN HIS DIOCESE TO POSTPONE MATRIMONIAL ENGAGEMENTS UNTIL THEY BECOME FULLY ESTABLISHED, AND HAVE ASSURANCE OF COMPETENT SALARIES.

WESLEYAN METHODISM IN CANADA.

We have already given some of the facts connected with the origin, progress, and present condition of some of the religious denominations in Canada. One and all of them began on a very small scale, and have since that time increased with rapidity as the country has filled up. At the present day some of these denominations have attained very respectable dimensions, and exercise a large amount of influence for good, and their prospective growth bids fair to cast all their past progress entirely into the shade. The Wesleyan Church, among others, has made very marked advance. Its progress has been rapid and uniform, so that it now occupies a very prominent position among the religious agencies of the country.

The first Wesleyan missionary who preached in Canada was William Poole. He began his labours in the Bay of Quinte at Adolphustown in the February of that year. The third class was formed near Napanea on the 2nd of March, of that day on which Wesley died. From that time forward the missionaries who were from time to time sent to the field pursued their labours with assiduity and success, forming societies all along the lakes and river from Quebec to Detroit. In 1820, however, a division of the country took place. All the Province of Lower Canada was put under the charge of the missionaries sent out from England, while the Province of Upper Canada was retired to their own Province and henceforth confined their labours to that district. On the 25th of August, 1824—forty-one years ago yesterday—the first Canadian Conference was organized in the town of York, Ontario, under the leadership of Edward. It consisted of eighty regular members, with twelve preachers on trial, and three young men, viz., John Black, Anson Green, and Daniel McMillen, who took circuits under the Chairman. Thus the Wesleyan Church in Canada was formed, and has since that time been a non-division among the Methodists. All were comprised in one body, and numbered 6,150 communicants. So matters went till 1854, when a Union was formed between the Wesleyans in Lower Canada, who had been under the English Conference, and the Provincials of the Upper Province, while the Missions in the Hudson's Bay Territories were also put under the direction of the Canada Conference. In this way Wesleyan Methodism was united and consolidated from the Rocky Mountains in the West to the Atlantic on the East.

The Wesleyans have devoted a large amount of attention to the native tribes of Canada, and have brought to a very considerable number of these tribes a Christian influence. The first Indian baptised by any Protestant clergyman was in 1801, but it was only after 1823 that the work progressed with any measure of rapidity, or on anything like a large scale. Since that time there has been established among the various tribes settled throughout the Province very many of whom are now zealous and devoted Methodists.

In 1859 missions were commenced by this Church among the inhabitants of the Hudson's Bay Territories, and during the present year missionaries have been sent to Japan. There have at different times since 1855 been formed very respectable, though not very large, denominations of other Methodists. Attempts have been made to unite the Wesleyans into one great and powerful body, but hindrances of one kind and another have come in the way, and what may be the ultimate result of these negotiations cannot as yet be more than guessed at. The Wesleyans of Ontario amounted to 96,540, or about one-tenth of the population. In 1861 they were 218,427, or rather more than one-seventh, while in 1871 they had become nearly one-sixth.

In connection with what was the case in 1824, there are at present connected with the same Conference 682 ministers, 70,684 church members who are communicants, 969 Sabbath Schools, with 9,565 teachers, and 70,421 scholars. For contributions to the cause of the Wesleyan Church, the sum of \$140,000 are raised annually, besides what is given for the support of the regular ministry, church and parsonage building, and other religious purposes.

All this shows an advance that is very astonishing, as well as a great versatility of career, and most encouraging. Great, however, as has been the advance in the past, there is every likelihood of still greater advancement taking place in years to come. Very few of the members of the two conferences of this city and some new ones, may be taken as the worthy representatives of those possessors of Methodism in that older time, which is not so far back after all, but yet appears from the Canada Wesleyan as if ages had intervened.—Toronto Globe.

(From The Theological Journal.)

THE LATE JOSEPH HOWE, LL.D., GOVERNOR OF NOVA SCOTIA.

In his portrait we see the indications of constitutional strength and vigor. In that broad, broad chest, in that stocky and substantial body, are elements of power, and all that goes to make a vigorous manhood. In that strongly-marked countenance we see earnestness, stability, steadfastness, and sincerity.—We see courage, fortitude, self-reliance, and decision of character in that high brow and in that broad base of brain. In the length of head, from the opening of the ear forward, are the signs of intellectual acumen, acute criticism, breadth of thought and comprehensiveness, power of analysis and criticism, and a most wonderful memory, as well as a great versatility of talent. He could read character like a book, could discriminate in respect to arguments and historical facts, and exhibited that sterling common sense and practical judgment which enabled him to say the right thing in the right way, and at the right time; to act promptly, bravely, and as a leader to be in advance of his contemporaries. His power of self-control was remarkable. He was competent to be a leader; capable of marking out a course for others, and of walking in whatever was reformatory and desirable. His large Veneration gave him high respect for religion and its institutions, for whatever is sacred and patriotic. His firmness rendered him almost fiercely steadfast, and his self-esteem gave him reliance upon his own resources, which enabled him to take an advanced position, and maintain it without assistance. He had strong social affections; was loving, friendly, and affectionate; and those whose interest were at variance with his own, he would be melted by his personal friendliness, so that he could modify opposition, and lead men who were constitutionally his opponents. He was frank, outspoken, and direct; was not extra cautious; trusted more to the merits of his cause, and the correctness of his motives, and his personal ability to rise above opposition, than to policy, persuasion,

or fortuitous circumstances. He expected to work his passage, and felt able to do so; and when he had anything to do, he went about as if he were the only worker entirely competent to carry it out.

His Language was large, though it does not show very distinctly in the likeness; his ability in the use of speech was superior, though he did not waste words.

He had a good deal of imagination, strong spirituality, ardent sympathy, and earnest courage and sterling integrity, backed up by self-reliance and determination; and he opened his pathway to success with a clear and vigorous intellect, which made him a natural leader.

It was altogether a strong head, and a strong Physiology, and but for overwork he should have lived seventy or more years.

A GIFT TO THE METHODIST COLLEGE AT BELFAST IRELAND.

Four leading and influential Methodist merchants of Belfast have purchased the library of Rev. Robert Crook, LL.D., the retiring President, and presented it to the College. Among rare and valuable works in this collection are Walton's Polyglot Bible, eight volumes, folio; whole Russia, a splendid copy, purchased at the sale of the late Lord's library, by the Rev. Dr. Kennedy Baillie, F.T.C.D.; Westcott's Greek Testament, two volumes, folio; Irenaeus, Concordance to the Septuagint, two volumes, folio; Rosenmuller's Scholia on the Old Testament, twenty-two volumes; Examination Papers given in T.C.D.; twenty-six volumes, from the library of the late Lord's Testament, two volumes, folio; Hebrew Bible, five volumes, interleaved with MS. notes, by Dr. Todd, T.C.D.; Calvin's Works, nine volumes, folio; Gesenius' Hebrew Thesaurus; Fuerst's Hebrew Concordance, etc., etc. The entire number of volumes thus handed over to the college will not be far from 1,500, comprising many standard authorities in theology, Biblical history and geography; ancient and modern history, science, chronology, and general literature; and the value of the gift is estimated at several hundred pounds sterling. Dr. Crook's retirement from the presidency of the college is universally regretted.

LONGEVITY OF WESLEYAN MINISTERS.

The records of the British Conference again give evidence of the great age attained by many of its ministers. Among the names of those who have attained the age of ninety years are: Thomas Wagh, 88; Daniel Macafee, 82; William Shaw, 77; and eleven others whose ages ranged from seventy-four to ninety years. Of the ministers who retired permanently from the ministry, Dr. Staup had travelled 65 years; John Lomas, 53; and William Piggott, 51; the majority of the other supernumeraries had seen 40 years of service.

No doubt this long endurance is in part due to an equable climate, but much more to the provision for ministers, which leaves them free from anxious care. Wesleyan ministers need take no thought for the morrow. The education of their children is provided for by the Church; their own necessities are supplied, so that they can give themselves wholly to their one work. It will be well for us if we can contrive a like method of equalizing the support of our ministers.

PRIESTS' SALARIES AND FEES.

A comparison is sometimes drawn between the salaries of Protestant ministers and Roman Catholic priests, and it is often said, in disparagement of the former, that they require several times as much money for their support as do the latter. It will readily be conceded that the presbyter who after Apostolic prescription is, "the husband of one wife" and the father of a family, must demand more for the support of himself and those dependent upon him than the ecclesiastic who pretends to practice celibacy need spend if he be but moderately frugal. But the apparent difference between the incomes of the two orders, and no doubt generally is, deceptive. Take for instance, the state of things on the island of St. Lucia, under British rule, where the two clergymen of the Church of England receive £200 a year each, while the nine Roman Catholic priests have put £100 each. Under the recent introduction of Lord Kimberley's plan of "concurrent endowment" they are told by Mr. Des Voeux, the administrator of the island, that "there has been no complaint or jealousy on the part of the Roman Catholics." Why? Because, whereas the Anglican clergyman receives no fees of any kind, "the custom of the Catholic Church, by which fees are required for the performance of certain religious rites, is a means of increasing the salary of their clergy to an amount double, treble, and sometimes, I believe, quadruple the amount of their stipends." We quote Mr. Des Voeux's words from a letter of the London Protestant Alliance on British Ecclesiastical Grants (Colonies), dated July 8th, 1873; in which we also find the following tariff of fees paid in the Roman Catholic Church in St. Lucia, as given by Governor Rawson in a despatch to the British Government:—"A baptism 8s.; a marriage £1 12s.; a burial, first class £13 4s.; second class, 5s. 8s.; third class, £2 17s. 7d. Of which sums the priest and the Church receive—first class, £9 4s. 10d.; second class, £3 19s. 2d.; third class, 12d. 0s.; high mass for a dead, £2 3s. 2d.; an ordinary mass, 4s.; a mass of thanksgiving, £3 4s."

"To confess or not to confess"—that is the religious question in England now. Bishops are speaking out their minds upon it, but still the confessors are as determined as ever to pour the tale of their sins into some reverend Father's ears. The Bishop of London has written a public letter, in which he declares that the "Church of England in no wise encourages habitual confession, or the resorting to a priest for spiritual direction," and that she knows no such a term as "habitual confession." Yet, bishop-like, he believes that the laity can do nothing to stop the practice, but advises that the laity can do much to discourage it by not sending their children to schools where it is practised, or taking them to churches in which it is taught. What an important conclusion! A Protestant Church with no power to put down a Popish practice!

THE CAPTURE OF THE JESUITS AND MONKS.—The following translated from one of the daily papers (May 22, 1873) in the city of Mexico, by Rev. Thomas Carter, missionary in Mexico, shows that the annuities are not in much favor among the Mexicans. The monasteries and nunneries were suppressed some time ago, but the monks desired to keep up their order in a private way, and now the government has come upon them.

The governor of the district has had the goodness to give us, verbally, the facts in reference to this event. Senior Montiel (the governor) having had information that the village of Guadalupe, there were twenty-two houses of monks or nuns, and that in this capital and Tacubaya there were five houses in which Jesuits met together, made suitable preparations, and last night, between eight and ten o'clock, by surprise every one of these lawless houses was put to the sword and sent in various directions, and about seventy men, Jesuits and brothers, were taken to prison, where they remain to be tried by the military courts.

All these unfortunate men, the greater part of whom were deprived of their liberty against their own wish, have returned to the bosom of their families, and are freed from the toils of those who have, for wrong purposes, made use of their credulity and fanaticism.

The TEMPERANCE QUESTION is gaining upon the public attention of England if we may credit such statements as these:—

The temperance question is taking hold of the Methodist people. Very many of the ministers and people are total abstinents, and Good Templarism prospers in some parts of the Methodist connection. There can only be one opinion among the Methodists as to the evils of intemperance. It has blighted many a home, and destroyed many a Christian. But earnestness of opinion as to the evils of intemperance, does not lead to earnestness of opinion as to the means to be employed for its suppression. It is the churches set themselves in direct opposition to temperance organizations they will make a great mistake, and that the temperance societies set themselves against the churches, they will make a mistake. The churches are ought to foster all good means for the lessening of human sin and sorrow, but fostering means oversight as well as toleration and friendship. Good Templarism will run into evil, if unguided, it falls into unwholesome, but if any church attempt to stamp it out by severe and strong handed legislation the evil will be infinitely greater.

FATHER O'KEEFE is in trouble again. Upon the recommendation of the Government, the Irish Commissioners of Education issued a rule that no manager of a school should be displaced without an investigation by themselves. This rule was to be applied retrospectively to the case of Father O'Keefe. The Commissioners have now postponed his application to be recognized as manager of the Catholic schools till the 4th of November. In his letter to Mr. Gladstone, Father O'Keefe says: "This answer is fully equivalent to an absolute refusal to do my school. I have exhausted all my means in support of these schools for the past fifteen months, and the Commissioners know well that the unhappy man they have reduced to beggary will have something else to think of next November besides the management of schools. It is a frightful state of things when two public boards issue as *infallible* the utterance of a Pope, and condemn to death, at his discretion, a man charged with no crime, but seeking for protection for his character from a court of justice."

As an example of ecclesiastical independence, where it is least expected, in Ireland, this case is decidedly interesting.—Meth.

THE MORMON DYSOXY SIT.—A special dispatch from Salt Lake City, August 22, says:

In the suit of Ann Eliza Webb, seventeenth wife of Brigham Young, against her husband, the court has ruled in favor of jurisdiction, and that the case must be taken before the Probate Court. This is in direct opposition to the opinions of Judges McKean and Hawley, and virtually of the Supreme Court of the Territory. The case came up for final hearing yesterday in the United States District Court before Judge Emerson. It will be remembered when the case came up for preliminary hearing on the 11th instant, the counsel of Mr. Young demurred to the jurisdiction of the Court. The Judge refused to order the defendant to pay the plaintiff any thing, and said the settlement of the matter would depend upon his decision as to the jurisdiction of the Court. Three causes of divorce were alleged by the counsel of Mrs. Young, to-wit: desertion; second marriage of the parties to live together in peace; third, the failure of the defendant to properly provide for her inadequate support. The plaintiff asked \$1,000 a month *pendente lite*, \$20,000 attorney's fees, and \$200,000 for her portion.

On the calling of the case, the court room was crowded to suffocation and excitement ran high. The very prevalent opinion that the whole affair is a plan concocted to blackmail Brigham Young, and to hope that the Judge would dismiss the suit on those grounds. One of the great difficulties of the case has been that when similar suits had been instituted previous to this the decisions have varied so that no precedent could be taken as a guide.

Amid the most perfect silence Judge Emerson announced his decision. The case will come up again before Judge McKean at the October term of the District Court.

The Family

COME UNTO ME.

With tearful eyes I look around; Life seems a dark and stormy sea; Yet 'midst the gloom I hear a sound, A heavenly whisper, "Come to Me."

JOHN TREGONWETH: HIS MARK.

By the Rev. Mark Guy Pearce.

Author of "Mister Horn and His Friends."

His tone altered a little bit, and he asked me what I was going to do for a living; so I said that I was going to be a minister.

"Nay, my friend, the fiddle is gone, and a good thing too. It would always be a temptation to thee, John—always a snare."

Well, that seemed to knock my only hope clean out of me; so, vexed that I had come to a dead end.

"Sit down, friend, sit down," says he, in his quiet way.

I put down my hat and stood by the chair, but I hadn't heart enough to care for anything he could say.

He was quiet again for a long time, and then he began very slowly and quietly.

"John, I've been thinking if thou hadst a donkey and cart it would help thee. Thy daughter Mary could lead it to the beach, and thou couldst fill it with sand and sell it to the neighbours."

"May I have a donkey and cart, Sir?" I cried out; "why, I might as well think about a carriage and pair."

"I think we can manage it for thee, friend," says he, as quiet as ever.

He got up a paper, and wrote something down that he read to me, and told me to take it round and see what I could get; and he put down his own name for an amount to buy the donkey, and said moreover that he should lend me five shillings for the time.

I couldn't thank him,—my heart was too full; but I could almost have worshipped then and there. I spoke as well as I could, and then was just going out when he says,

"—Friend, dost thou ever go to the house of God?"

I stopped, and putting my hand down over my coat, I felt the rack and holes, and I said,

"—There, Sir, that is the only coat I have got, and that isn't fit to go to chapel in."

"Well, friend, that difficulty is soon got over. I will give thee an old coat—wilt thou go then?"

"—Yes, Sir, thank you that I will," I cried.

He was gone for a minute or two, and then he comes back and puts a bundle in my hands. I couldn't thank him now so well as before. Here was what I had longed for; now I could go to chapel with the little maid.

I had got a good way from the house when all of a sudden it came across me—perhaps he'll want me to go to the Quakers' meeting. I must see to that before I tell her anything. So I turned back again.

"—Please Sir, I asked, putting my head inside the door, "where must I go to?"

"To all the neighbours who will help thee, friend," he says, thinking about the paper.

"But I mean, what chapel or church, Sir?"

"—O, anywhere, anywhere—only go somewhere!"

"—May I go to the Primitive with my little maid, please, Sir?" I asked.

"The very place for thee, John; go there, and the Lord bless thee," says he, kinder than he had spoken before.

So I came home.

Of course Betty was kind and glad to have five shillings more, and she couldn't stay to hear me out, but must go bustlin' to get something to eat; and then I went on talkin' all about it, and didn't know but what she was a listenin', till the little maid came in and found me all by myself.

Up she came running in her happy way, and then I pulled the bundle from under my arm.

"—Mary," says I, "guess what that's for, and I held up the coat."

"When I told her she could scarcely live for joy."

"Will it be Sunday?" she kept asking.

"Will it be Sunday to-morrow?" was the first word of each day. Never did hours and days seem so long as that week was to the little maid.

I was busy enough every day gropin' my way to the different places, ashamed to let folks see me, and never thinkin' that any one would help. Many a time I got to the door and lifted my hand to knock, and then all of a sudden it came across me—what I had done—and I turned and went away again. I've heard people talk about sin as only a sort of a trifle that can't make much difference—but if a man's sin can make him feel like I did, in the eyes of everybody, what must it make us look like to him who knows through an' through.

But I did wonderful well. You see, that start of the Quaker gentleman gave them confidence somehow; for they knew that he would be the last man to throw his money away for all he was so kind.

The next Saturday night I was sittin' at home with Betty, in a nice sitting room that she had been for months, and we could talk of nothing but the donkey and cart, so that it wasn't until I was going to bed that I thought of the fiddle. And then the words came to my mind, "Tis gone, friend, and a good thing too."

"He was right," I says to myself, "he was right." They say, you know, Sir, that music's best on water. I know that that night there were such pretty airs coming and going through my soul as could never sound in a drunkard's ear. It was very different kind of music.

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music to what I'd heard for many a Saturday night past, and the echoes of it seemed to linger in my dreams, sweet as most, as the little maid's singing.

The next day was Sunday. The little maid was full of excitement; the day had come at last, and off she went to school, telling me to be ready soon, for she would be back in time to fetch me.

"Ah, that wonderful old coat, Sir! It's almost like magic, all that it did."

The first thing it did was to get me nearly a who's new size. Betty had been trying all the week to make the other things come up to the coat, and that was no easy matter.

She managed to patch up an old pair of trousers that they looked quite respectable; and then—just like her saving ways—she brought out an old waistcoat that I was married in, and that had scarce seen daylight since—a sort of velvet, with big flowers all in gay colours, like they used to wear years ago, and with brass-buttons. Then she put a yellow handkerchief round my neck, and last of all the coat. I had felt it all over, and knew that it was Quaker fashion,—no collar and a cut-away tail. I thought Betty would never have done a-tidivatin' me. She walked round and round, a touchin' here and a pullin' there, and broun' and a-pickin' all over till last of all she stood looking at me for about a minute, and then gave me a smackin' kiss—it must have come out of the waistcoat, it was so long since I'd had one like it.

"Bless you, John," she said, "you do look a most gentleman again;—upon my word, if I be not quite proud. You shall never go in rag again if I have to work away my bones for it."

What a wonderful old coat! I think I to myself.

(To be continued.)

A SCHOOL BOY'S STORY.

John Tubbs was one day doing his sums, when little Sam Jones pushed against him; and down went the slate with a horrid clatter.

Take care of the pieces," says the boys laughing. But Mr. Brill, the master, thought it no laughing matter, and, believing it to be John Tubbs' fault, told him that he should pay for the slate, and have his play stopped for a week.

John said nothing. He did not wish to get little Sam into trouble; so he bore the blame quietly. John's mother was by no means pleased at having to pay for the slate, as she was a poor woman, and had to provide for several other Tubbses besides John.

"I tell you what it is, John," said she, "you must learn to be more careful. I will not give you any milk for your breakfast all the week; and by this I shall save money for the slate, which it is right you should pay for."

Poor John ate his bread with water instead of milk; but somehow he was no unhappy, for he felt that he had done a kindness to little Sam Jones; and the satisfaction of having rendered a service to another always brings happiness.

A few days after, Mr. Jones came to the school, and spoke to Mr. Brill about the matter; for little Sam had told his father and mother all about it. Sam was a timid boy; but he could not bear to see John Tubbs kept in for no fault, while the other boys were at play.

"What!" said the master and has John Tubbs borne all the blame without saying a word! "Come here, John."

"What's the matter now?" said John to himself something else I suppose. Well, never mind, so that poor little Jones has got out of his scrape."

"There, Sir, that is the only coat I have got, and that isn't fit to go to chapel in."

"Well, friend, that difficulty is soon got over. I will give thee an old coat—wilt thou go then?"

"—Yes, Sir, thank you that I will," I cried.

He was gone for a minute or two, and then he comes back and puts a bundle in my hands. I couldn't thank him now so well as before. Here was what I had longed for; now I could go to chapel with the little maid.

I had got a good way from the house when all of a sudden it came across me—perhaps he'll want me to go to the Quakers' meeting. I must see to that before I tell her anything. So I turned back again.

"—Please Sir, I asked, putting my head inside the door, "where must I go to?"

"To all the neighbours who will help thee, friend," he says, thinking about the paper.

"But I mean, what chapel or church, Sir?"

"—O, anywhere, anywhere—only go somewhere!"

"—May I go to the Primitive with my little maid, please, Sir?" I asked.

"The very place for thee, John; go there, and the Lord bless thee," says he, kinder than he had spoken before.

So I came home.

Of course Betty was kind and glad to have five shillings more, and she couldn't stay to hear me out, but must go bustlin' to get something to eat; and then I went on talkin' all about it, and didn't know but what she was a listenin', till the little maid came in and found me all by myself.

Up she came running in her happy way, and then I pulled the bundle from under my arm.

"—Mary," says I, "guess what that's for, and I held up the coat."

"When I told her she could scarcely live for joy."

"Will it be Sunday?" she kept asking.

"Will it be Sunday to-morrow?" was the first word of each day. Never did hours and days seem so long as that week was to the little maid.

I was busy enough every day gropin' my way to the different places, ashamed to let folks see me, and never thinkin' that any one would help. Many a time I got to the door and lifted my hand to knock, and then all of a sudden it came across me—what I had done—and I turned and went away again. I've heard people talk about sin as only a sort of a trifle that can't make much difference—but if a man's sin can make him feel like I did, in the eyes of everybody, what must it make us look like to him who knows through an' through.

But I did wonderful well. You see, that start of the Quaker gentleman gave them confidence somehow; for they knew that he would be the last man to throw his money away for all he was so kind.

The next Saturday night I was sittin' at home with Betty, in a nice sitting room that she had been for months, and we could talk of nothing but the donkey and cart, so that it wasn't until I was going to bed that I thought of the fiddle. And then the words came to my mind, "Tis gone, friend, and a good thing too."

"He was right," I says to myself, "he was right." They say, you know, Sir, that music's best on water. I know that that night there were such pretty airs coming and going through my soul as could never sound in a drunkard's ear. It was very different kind of music.

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