

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXV.

HALIFAX, N. S., WEDNESDAY, APRIL 30, 1873.

Number 18

THE LATE REV. THOMAS JACKSON.

SERVICE AT CITY-ROAD CHAPEL.

A deeply interesting service in connection with the recent decease of Rev. Thomas Jackson was held on Wednesday morning in the City-road chapel, the first-honoured sanctuary being densely crowded in every part. The hymn commencing—

Leader of faithful souls, and guide
Of all that travel to the sky.

having been sung, the President, the Rev. Luke H. Wiseman, offered prayer. After the singing of the 714th Hymn, the Rev. Dr. Johnson read 2 Kings ii. and Philipian iii. announced as his text Matthew xx. 27, 28: "Whoever will be great among you let him be your minister, and whoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." The preacher then remarked that to be great was the common object of mankind; almost everywhere the numerous classes of our fellow-beings—different as might be their position, various as might be their callings, they were all, more or less, animated by that one object. The greatness for which men strove was as opposite in its character as could be conceived, and, in some instances, to an enlightened observer, it seemed not to be worthy of the great efforts made to attain it. But there was strong persuasion in the mind of each individual competitor that which he pursued was the only greatness worthy the name. High and low, rich and poor, partook of the common desire to excel their fellows, and to gain distinction. The Lord Jesus Christ found it to be so in the days of his flesh; selfish ambition pressed upon him, and he went, in the temple, at the feast, and in the chief seats of the synagogue—yea, he found it among his own chosen disciples, whom He had called from their lowly occupations to follow him. Even the humble fishermen of Galilee, as they were generally described, sought distinction in the world and among one another. They deliriously dreamed of worldly honour following the Saviour, and proposed that He had come to restore visibly the throne of Israel. Yes, two of them, who it would have been supposed were the least likely to seek pre-eminence over their brethren, through the intercession of their mother asked that they might sit, the one on his right hand and the other on his left, when He should come to his kingdom. This self-seeking on the part of these two aroused angry indignation in the minds of the remaining ten, and our Lord took the opportunity of instructing lessons of real deserving greatness, enforced by his own illustrious example. He called them into His said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whoever will be great among you, let him be your minister; and whoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." Thus our Lord's teaching was that real Christian greatness was realized by subordinate and laborious service, and his condescending example in that respect was at once the pattern and the motive for its attainment among his own followers. He (the preacher) would just glance at these truths and afterwards, refer to the character, life, and labours of our departed father in the Gospel. First he asked whether in accordance with the true concept of Christian greatness given in the text: "Whoever will be great among you let him be your minister." How different was this precept of our Lord, for pre-eminence, from the common concepts of man for that honour—eminence by subordination, exaltation by menial and universal service! How offensive was the precept, positively and firmly given, to proud human nature! Men of the world, when they were endeavoring to attain to it, whether to advancement and pre-eminence, said, Hold your place, keep your position, bow down to no one let no person get before you, more higher and higher. "Excelsior," "Excelsior," was the cry of the man of the world; but our Lord said to his followers, Bow down before all, be the servant of all; and in that precept were found the very highest principles of true philosophy. And while that precept of Christ was rejected verbally by men in general, yet it was in accordance with the true concept of Christian greatness given in the text: "Whoever will be great among you let him be your minister." Who were the men who had distinguished themselves from their fellow-beings in fancied or pretended greatness—men who lived at ease in their homes, meditating dreamily in their minds upon plans of usefulness, schemes of benevolence to mankind never acted upon? No, but the men of actual and hard persevering service. It was so in all conditions of human life, in all professions, in all callings, and in all offices. The men to whom monuments had been erected in that metropolis were those who had practised self-denial. King Alfred had a good name, because he made good laws for his people, and circulated among them portions of the Holy Scriptures. So with Howard, who braved the terrors of the dungeon in order to relieve suffering humanity. All the nation was ready to do honour to the name of Wellington; many then present would remember how the streets were crowded on the occasion of his funeral; his name was honoured throughout the nation, and to a great extent throughout the world. What service he rendered in the Peninsula war! He exposed himself to hazardous, self-sacrificing enterprise for the good of the nation. So with Nelson, Clive, Wilberforce, and Clarkson. So with the man whose statue had been erected on the Exchange—himself, who continued in business feebly a year after he had sufficient for whatever station he might occupy, that he might minister to and serve the many. Whatever men were selected, the precept of the text would be found consistent. The men whom the world honoured were not dreaming theorists, but self-sacrificing men. It was so in the Church of God. How great were Enoch and Noah, the preachers of righteousness to a wicked world. So with the patriarch Abraham—the man who pleaded for

Sodom and Gomorrah as if the cities had been his own possessions. So with Moses who bore upon his mind and upon his heart the burden of all Israel, and who was willing to have his name blotted out from among the living so that the people might be spared. He was the servant of all. So with the preachers of whom there had been reading that morning—Elijah and Elisha, and Daniel, and Jeremiah, the suffering sorrowful prophet on behalf of Israel. So with David, the stripping conqueror of the defiant giant of the Philistines, his name was woven into the songs of the people, and they sang as he passed through the streets and the villages, "Saul hath slain his thousands, David his tens of thousands." Why was he thus honoured? He was the servant of all. So with Paul among the apostles; he was the greatest of all the apostles, and yet in one sense he was the least; but he labored more abundantly than they all. So with the early fathers of the Christian Church; so with the Protestant Reformers and Wycliffe, who used to go up and down in this country preaching the Gospel and endeavoring to the utmost to preach the truth, translating the Scriptures and circulating them as far as possible. So with Methodism. Who were the greatest men in Methodism? Men who had ministered and served the most. Look at the founder of Methodism, the man who travelled the country from end to end, up and down, preaching, it was estimated, 40,000 sermons, besides innumerable addresses, to his people, and circulating among the people everywhere instructive publications. So with Whitfield, who, not living as long as Wesley preached some 18,000 sermons, and when worn out, cried, "Lord, thou knowest I am tired in thy service I am not tired of thy service." So with John Nelson and the early Methodist preachers, as they were represented by the departed one whose memory was among them so tenderly that morning. Who were represented by the tablets on the walls of that chapel? Self-forgetful, devoted, laborious servants embalmed in the heart of Methodism—Clarke, Benson, Bunting, Watson, Newton—yes, it was that that had given eminence alike to the village Blacksmith, the Cornish fisherman, the Yorkshire farmer; it was that which gave eminence to the name of one to whom he (Dr. Johnson) preached in the village of Windybury—John Hunt—who went to the other side of the world ready to die for Christ, ministering to them, and serving the many poor heathen who were ready to perish. So with the name of William Shaw, great among them. Why? Because of his service in South Africa. And there was many a man in our community now, who, as he came down the aisle of the sanctuary for the service he had rendered to his fellow-beings in connection with the cause of Christ, had the homage of their hearts that earthly title and earthly wealth could not give.

But that truth was presented to them, not only in the form of precept, but also by Christ's own condescending example. "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." That example transcended, bright as they were all human examples; to whatever extent he might go in seeking human examples the enumeration would not be satisfactory unless it came to that, and oh what an infinite spirit of condescension was there in the one fact of Christ's incarnation; He had glory with the Father before the world was. In these days of scepticism and infidelity, when men were endeavoring to argue away the divinity of our Lord Jesus Christ on what they called natural grounds, and were endeavoring to separate him from his divine nature, they must not forget the pre-existence of Christ, such as was declared by John: "In the beginning was the Word, and the Word was with God, and the Word was God;" not only with Him as his fellow, but God Himself, and yet He became flesh and dwelt among us. He took upon Him the form of a servant, lived with the poor, and trod with an oblation of Galilee and Judaea. He did not call to Himself the great ones of the earth—he could have done so if he would—he did not call the princes, and potentates of the earth to attend Him. He came "not to be ministered unto, but to minister," yea, so complete and full was the surrender of Himself for mankind that He gave his life a ransom for many: He tasted death for every man; He died for every one present that morning! Christ redeemed them from the curse of the law, having made a curse for them. Christ, having given himself a sacrifice to God for a sweet-smelling savour. Thus by sovereign precept and by example of the very fullest and highest character that truth was presented to them that true greatness was by service. By obedience to that precept and in imitating that condescending example the cottage-boy and the Saviour had made him great, and obedience to his name to be honoured not only among his own people, but in the world; he had no superior advantages at the beginning; he was not possessed of high poetic genius, he was not a polished classical education, and yet there was a power in him which made his words weighty whenever he spoke, and there was a charm in him which drew his hearers about him with feelings of children, and looking up to him with veneration, and love they instinctively called him "Father," Jackson.

The preacher then read a sketch of Mr. Jackson's life and labours, and concluded by saying that Methodism had been given them as a trust, and they would have to answer for it at the last day. All they did must be done for Christ. If they lived to Christ they would have no fear of death; and whether they had honour in the world or not, they would have the honour of the world to come. With reference to the decease of Mr. Jackson, they might say "My father, my father, the chariot of

Israel and the horseman thereof," but they had not to add, blessed be God, "Where is the Lord God of Elijah?" For He was in the midst of them. They must rely upon Him. The best of all was God with them, and though He buried his workmen he would carry on his work.—*Methodist Recorder.*

(For the Provincial Wesleyan.)

DIALOGUE.

BETWEEN A METHODIST AND A BAPTIST.

"I HOPE YOU WILL SEE YOUR ERROR."

M.—Well friend Baptist, you think I am in error in baptizing these children with water, now let us in a friendly way talk over the matter between us. Are you agreed? B.—O, yes.

M.—Then I ask you do you not immerse?

B.—Because the Scriptural form is "with water and with the Holy Ghost." Now, baptize in the cloud and in the sea, were with water while the enemies of both were immersed in the waters of the deluge and of the Red Sea, and the only person ever called "Baptist" in the Bible, baptized with water, and declared that Christ his Divine Master should "baptize with the Holy Ghost and fire," and the water and the Spirit, both agree, and render their respective moral aids.

M.—But the translation does not in and not with.

B.—But the fact proves that Jesus baptized with the Holy Ghost. An explanation of the Pentecostal baptism, Peter said to the people, "This is that which was spoken by Joel, I will pour out my Spirit on all flesh; and Jesus in thy service I am not tired of thy service."

M.—John was called "the Baptist," not because he was baptized with water, but because he was baptized with the Spirit, and he baptized others with water, and neither John nor Christ's disciples were ever called Baptists, the first name they got was that of "Christians at Antioch," which has obtained ever since, despite their denominational appellations; and the origin of your name Baptist, is *an-aptist*, which was given your ancestors some centuries ago, because they baptized again, (ans, signifying again) or re-baptized.

B.—I approve this of dropping the ans, and retaining the name *aptist*, because we consider any mode but immersion not baptism—and baptism in infancy or before faith to be no baptism at all, so that we do not believe that we baptize again when we immerse those who have been baptized otherwise.

M.—But you can't prove, what ever you may believe, that immersion is baptism, or that Christ or his apostles immerse.

B.—The word means to immerse and that is sufficient for us.

M.—It is not what the word means sometimes in heathen writers, but how is the word used in Holy Writ, and that it is used for pouring out and into the water, and surely that proves that they were immersed.

B.—The preposition "in" and "into," (not under observe), refer to the places where the ordinance was performed, but don't refer at all to the mode of baptism. The grand question is not, where they went, whether at, or into the water, but how they were baptized?

M.—The immersion of the body in water represents our being buried with Christ, and our being risen with him.

B.—Baptism is not called a being buried with Christ in the Bible. Paul says "We are baptized into his death, therefore we are buried with him into death." The resemblance is between the literal death and burial of Christ and consequent resurrection, and our spiritual death and burial, and consequent resurrection to newness of life, and not our baptism; and then he tells us how this spiritual experience was obtained, viz, by being "baptized into Jesus Christ;" "baptized into his death;" "buried with him by baptism into death," and I ask from whom is this spiritual death, &c. obtained? I answer by the baptism of the Holy Ghost; "which he hath shed abundantly upon us," "by one Spirit are we baptized into one body, and have been all made to drink into one Spirit," and I think it is dangerous to believe because a person is immersed that he is buried with Christ, and that it is an error, to suppose that baptism is an emblem of the grave and not an emblem of Christ's heavenly baptism which is "with the Holy Ghost," and by whose operation upon us, we become dead unto sin and arise upon a new life. Moreover our Lord was carried and laid in a new sepulchre—he did not walk into it and be dipped into the tomb, nor was he raised by human hands, but by his own power; Surely as the legs of the lame are not equal, your immersion is an awkward resemblance of Christ's burial or even of the common way of burying with us, which rather favors our mode of baptism, which is by pouring on the earth upon the dead, and not by dipping the dead into the earth.

B.—All I have to say is, if I am in error, I hope for myself as I do for you that I shall see

M.—Listen to me once more, Jesus commands us, to disciple all nations, to preach the Gospel to every creature. Now you can "baptize with water wherever and whenever and to whomsoever you preach, whether sick or well, dying or living, by night or by day, on Greenland's icy mountains or Africa's coral strand. You can preach the Gospel in any house and administer the Lord's Supper, sing and pray and worship God, and Christ can baptize us with the Holy Ghost, and we can baptize with water then and there, and you have no need to tarry, but to arise where you are and be baptized with water. You need not go to filling tanks in churches—or breaking ice in rivers, or

changing your clothes for dry ones, or any other inconvenience—all can be done with better decorum, done in decency and in order, and with the genius, purity, simplicity and universality of the everlasting Gospel. I ask does not "Baptism with water," commend itself to every man's conscience in the sight of God? Let conscience be unprejudiced and under the guidance of the word and Spirit of God, give the answer, and let me advise you of warning to all—whichever way we baptize, let us not exalt it above Scripture, if we do, we shall find in the end ourselves like the raven in the fable, who thinking that the usefulness of the swan was because she dived so much in the water, betoo himself to the river, but soon found out that water could not make his feathers white.

(To be continued.)

WAKING.

I have done, at length, with dreaming! Henceforth, O thou soul of mine, Thou must take up sword and gauntlet, Waging warfare most divine.

Life is struggle, combat, victory— Where have I slumbered on? With my forces all unmarshalled, With my weapons all undrawn? O how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warded instead of wept!

I have wakened to my duty, To a purpose strong and deep, That I dreamed not of a lifetime, In my long inglorious sleep. O how often days of dalliance, When I waned with my fate, When I trifled with knowledge, That woe might have come too late!

O how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warded instead of wept!

Yet, my soul, look not behind thee; Let us hasten to do at last; Let the leaves of the Present Overarch the crumbling Past; Build thy great acts high and higher, Build them on the conquered soil, Where thy weakness first led bleeding, And thy first prayer rose to God!

O how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warded instead of wept!

—*Christian Advocate.*

EVIL SPEAKING.

TO BE GUARDED AGAINST.

"Speak evil of no man" says the great Apostle; as plain a command as "Thou shalt not murder." But who, even among Christians, regard this command? Yes, how few are there, that so much as understand it? What is evil speaking? It is not, as some suppose, the same with lying and slandering. All a man says may be true as the Bible; and yet the saying of it is evil speaking. For evil speaking is neither more nor less, than speaking evil of an absent person; relating something evil, which was really done or said by one that is not present when it is related. Suppose, having seen a man drunk, or heard him curse or swear, I tell this when he is absent; it is evil speaking. In our language, this is also by an extremely proper name, termed backbiting. Nor is there any material difference between this and what we usually style tale-bearing. If the tale be delivered in a soft and quiet manner (perhaps with expressions of good will to the person, and of hope that things may not be quite so bad,) then we call it whispering. But if it is delivered in a loud and angry tone, in the same sense in substance, if it is circumstantial. Still it is evil speaking; still this command, "Speak evil of no man," is trampled under foot; if we relate to another the faults of a third person when he is not present to answer for himself. And how extremely common is this sin, among all orders and degrees of men! How do high and low, rich and poor, wise and foolish, learned and unlearned, run into it continually! Persons who differ from each other in all things else, nevertheless agree in this. How few are there that can testify before God, "I am clear in this matter," "I have always said a watch before my mouth, and kept the door of my lips?" What conversation do you have of any considerable length, whereof evil speaking is not one ingredient? And that even among persons, who in the general, have the fear of God before their eyes, and do really desire to have a conscience void of offence toward God and toward man. And the very commonness of this sin makes it difficult to be avoided. As we are encompassed with it on every side, so, if we are not deeply sensible of the danger, and continually guarding against it, we are liable to be carried away by the current. In this instance, almost the whole of mankind is, as it were, in a conspiracy against us. And their example steals upon us, we know not how; so that we insensibly slide into the imitation of it. Besides it is recommended from within, as well as from without. There is scarce any wrong temper in the mind of man, which may not be occasionally gratified by it, and consequently incline us to it. It gratifies our pride, to relate those faults of others, whereof we think ourselves not to be guilty. Anger, resentment, and all unkind tempers are indulged, by speaking against those with whom we are displeased; and in many cases, by reciting the sins of their neighbors; men indulge their own foolish and hurtful desires.

Evil speaking is the more difficult to be avoided, because it frequently attacks us in disguise. We speak thus of a noble, generous, (it is well if we do not say) holy indignation against these vile creatures! We commit sin, from mere hatred of sin; we serve the devil, out of pure zeal for God! It is merely in order to punish the wicked, that we run into this wickedness. "So do the passions" (as one speaks) "all justify themselves," and palm sin upon us, under the veil of holiness!

But is there any way to avoid this sin? Unquestionably there is. Our blessed Lord has marked out a plain way for his followers,

in the words above recited. None, who warily and steadily walk in his path will ever fall into evil speaking. This rule is either an infallible preventive, or a certain cure of it. In the preceding verses, our Lord has said, "Woe to the world because of offences;" unpeppable misery will arise in the world, from this baleful fountain; offences are all things whereby any one is turned out of, or hindered in the ways of God.) "For it must be, that offences come;" such is the nature of things; such is the wickedness, folly and weakness of mankind: "But woe to that man," miserable is that man, "by whom the offence cometh." Wherefore if thy hand, thy foot, thine eye cause thee to offend; if the most dear enjoyment, the most beloved and useful person, turn thee out of or hinder thee in the way, "pluck it out," not then off, and cast them from thee. But how can we avoid giving offence to some, and being offended at others? Especially, suppose they are quite in the wrong, and we see it with our own eyes? Our Lord here teaches us how. He lays down a sure method of avoiding offences, and evil speaking together. "If thy brother shall trespass against thee, go and tell him of his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." You are under no obligation to think of him any more; only when you commend him to God in prayer. You need not speak of him any more, but leave him to his own Master. Indeed you still owe to him as to all other brethren, earnest, tender goodwill. You owe him courtesy, and as occasion offers, all the offices of humanity.

But if this be the rule by which Christians walk, where is the land where the Christian lives?—*John Wesley.*

COMPLETE CONSECRATION.

BY THEODORE L. CUYLER, D. D.

Complete consecration! The very mention of these words makes the heart of some of our readers leap within them. It is for that blessing they are now longing; toward that goal of spiritual attainment they are pressing and struggling. And for all such earnest souls let us breathe a word of encouragement from the Apostle Paul for his Thessalonian brethren: "Be ye very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be kept blameless unto the coming of our Lord Jesus Christ."

This comprehensive prayer is worthy of our most devout study. It bears more closely upon the great vital question before us than almost any passage in God's precious Word. It is a petition for complete consecration. The word translated "sanctify" in our version often has the meaning of consecrate, or set apart for a holy use. In the twenty-third chapter of Matthew we read that "the temple cleanser (i. e., makes sacred) that the temple Paul speaks of "a vessel consecrated and meet for the Master's use." In his beautiful and extended prayer for his disciples our Lord might have said that wonderful prayer of the Apostle Paul for his Thessalonian brethren: "Be ye very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be kept blameless unto the coming of our Lord Jesus Christ."

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Provincial Wesleyan.

WEDNESDAY, APRIL 30, 1873.

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

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

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

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

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

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

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

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

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

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

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

J. R. N.

ONTARIO CORRESPONDENCE.

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

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

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

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

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

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

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

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

Yours truly,
H. R. S.

Ontario, April 12, 1873.

LETTER FROM ENGLAND.

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

To the Editor of the Provincial Wesleyan.

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

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

Artists have been of late busy in sending in pictures to the Royal Academy Exhibition which will this year be a very attractive one. Sir E. B. Lushington, M. P., Mr. Hillier, Mr. Gossall, &c., will show works that deserve the gaze and study of the gay and brilliant throng who will crowd the rooms of the Royal Academy. The Parliamentary Select Committee on coal are eliciting from reliable witnesses an account of what is being done in the iron trade in calculating that the making one ton of bar or plate iron requires six tons seven hundred weight of coal. Ocean steamers consume large quantities. Messrs. Imrie & Co., state that their ill-fated *Atlantic* Steamer, wrecked at Liverpool, with 967 tons of coal on board, and that her average consumption for the previous eighteen voyages was 74 tons, though in the January and December ones she consumed 896 tons.

I name these details as it seems to me that they may be of value in stimulating those persons owning coal mines in your colonies and Newfoundland to a greater development of their trade.

To such an extent is attention of Englishmen absorbed in this subject, that various schemes are suggested for reducing the consumption and increasing the output of this mineral. Rev. H. W. Kemp, Head Master of the Charter House School, Hull, has published a pamphlet addressed to the Premier, Mr. Gladstone, calling on him to purchase on behalf of the State all the coal mines in England which should then be worked for the public benefit and yield a large profit to the national revenue. It is not likely this will be done.

It will be the month of April has come in the month of the year, and the poor at least will now be greatly benefited by the diminished cost of firing. The visit of the Queen to the opening of Victoria Park, at the East End of London, was eminently successful. On that day there was a display of loyalty by the artists, the poets, and the ink-blot makers of low slums, quite as impressive as that which greeted the Prince and Princess of Wales on the opening of the Bethnal Green Museum, in the same vicinity a year ago. The pleasure she felt was marred by the intelligence that morning received by telegram of the loss of so many precious lives by the wreck of the noble steamer *Atlantic* on your coast. Her Majesty takes an interest in all her own people, and those passing through this country on their way to your Continent.

The appointment of Rev. Dr. King, as Regius Professor of Pastoral Theology at

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

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

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

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

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

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

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

It is pleasing to us that eminent Irish Methodist Preachers are this year found in our Missionary Deputations to the various District and Circuit Mission Meetings. We are glad to see that they are so well represented, and it is thought by many, their speeches will probably awaken the apathetic among us to take a deeper interest in the support and extension of Irish Methodism.

To me it seems desirable that it may lead to the employment of Irish Preachers in our various places of worship. We are advancing well with our new preaching building in the Gothic style, with a tower 40 feet high. Dimensions of building 55x35 feet. The building is carried on quite extensively in the village. There are three large vessels on the stocks at present, furnishing lucrative employment to a large number of men, and giving quite a business-like aspect to the place. They certainly are not constructed on the same principle as Solomon's Temple, for the sound of the hammer, the axe, and the adze, is the constant music that greets our ear.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Circuit Intelligence.

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

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

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

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

KNOWLESVILLE N. B. (HOME MISSIONS).—Like too many others I have neglected my duty in not sending in quarterly reports during the year from this station. Hoping that I will not be too severely punished for my neglect, I will now endeavor to press into our communication all of interest connected with my field of labor that has occurred during the year now so fast drawing to a close. If I met with a cordial reception when I first came to this Circuit now nearly two years ago, I received a more hearty welcome when I returned after last Conference. I feel that my friends I have, and for the multiplied tokens of their kindness and their appreciation of my humble efforts to break to them the Bread of Life.

The Foreign and Home Missionary Meetings have been held; at the former, on the 10th inst., I was most ably assisted; and at the latter the District Chairman, Bro. McKewen, proved himself fully equal to the work which devolved upon him. The receipts for these funds, when all collected will be considerably in advance of any previous year. The collection for the other funds will be as good, if not better than they were last year.

Through the kindness and solely at the expense of Mr. Murdoch Matheson, who is one of our warmest friends and strongest supporters on this circuit, we now have at Hillsboro' a commodious and comfortable Hall in which to conduct our services. It was opened on Sunday evening Nov. 17th, and since then the services have been seasons of considerable interest and profit. Our church at Smith's corner, which was begun under the superintendence of Bro. Mills and so far back as to fitly connect it, I regret to say still unfinished, and owing to the failure in business of our leading man in that part of the circuit, the prospect for completing it is at present very dull. Our Church at Middle Simonds, though unfortunately dilapidated in appearance, the Arrangement for being made to repair it this spring, and I hope that by the beginning of next year it will present a much more creditable appearance.

Our friends here are not unmindful of my necessities, but having learned that "The Lord had ordained that they who preach the gospel should live of the gospel," they act accordingly. In addition to our ordinary subscription lists which have been liberally patronized, I have been made the recipient of a handsome donation. On the evening of the 5th, of Feb. we met per announcement, in Matheson's Hall which was crowded. During the evening we were favored with an excellent musical concert prepared specially for the occasion, principally by the Victoria Corner friends, who have more than once before in a similar capacity acquitted themselves creditably.

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

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

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

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

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

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

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

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

AGNES LUCAS.

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

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

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

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

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

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

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

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

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

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

R. B. M.

Passover, April 21st, 1873.

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

On Monday evening we were greeted by a most interesting and valuable presentation of three of our junior Ministers, who had promised addresses on the occasion. We were almost tempted to postpone the meeting, but we remembered that a postponed meeting did not suit the *theology* of our Congregation. We had pleasure in a large congregation, and the meeting was held in its place installed Rev. F. Moore, (a friend in need), the meeting was opened by the Rev. James Taylor.

Mr. Chas. Full, treating on the "Divinity of the origin of Missions," in a concise and forcible speech, pointed out many inspiring thoughts to be derived from the study of his theme. Rev. A. Lucas, the next to speak, made a most happy effort. His depiction of the struggle in India was well-drawn and glowing. This topic, upon which have been given so many splendid speeches all over the world, lost none of its old interest; its claims were presented faithfully, its woes were painted right truly in his earnest sentences. Our esteemed junior minister, Rev. R. McArthur, followed. Going at once into the practical, his remarks pertinent and vigorous, took in the scope of our missions, and ably commended it to the success of the meeting. The effects of missions on civilizations, was handled very impressively by Mr. Jacob Schurman—a young Baptist brother. In his speech, (or rather oration), cultured rhetoric, and genuine eloquence were made the more acceptable, from the spirit of the old interest; his claims were advanced every thought. The meeting closed in a most pleasant manner, with a neat address on Spain, by Mr. S. Hudson. The most attractive of all the topics, it was thoughtfully, cheerfully spoken upon. The speakers were interestingly addressed, by singing from the choir, which is well known to be, if not the most artistic—the most pleasing in our Conference.

Talking about pleasing matters, Mr. Editor, your will I know we pleased to hear that our meeting was financially a very profitable one. The average of the year was \$51.00; the schools presented their noble offering of \$430.00; which our List will swell into a total approaching very nearly \$700.00; one hundred dollars in advance of any previous year.

Yours truly,
C. D. W. H.

ST. JOHN'S, N. F., APRIL 1st, 1873.

To the Editor of the Provincial Wesleyan.

Dear Sir,—Fancying that your musical readers would be interested in an account of two concerts of Sacred Music, which recently took place in the Wesleyan church in St. John's, I venture to forward you a brief description of the performances. An account of one will be virtually an account of both, for the second was a simple repetition of the choral pieces with some additional solos. The choir consisted of over fifty voices, and it is not unnecessary to assure that fifty better voices could not have been obtained in Newfoundland. The idea of such an enterprise was at the outset regarded as presumptuous, but thanks to the indefatigable zeal and high musical attainments of the conductor, Mr. E. Handcock, difficulties apparently insurmountable were triumphantly surmounted. The programme consisted of nothing but music of the highest class, such music in fact as is above the so-called

The Family

EVERY DAY.

Oh, trifling tasks so often done,
Yet ever to be done anew,
Oh, cares which come with every sun,
Morn after morn, the long years through!

Every true patriot must see that great national perils threaten our future;
and we greatly fear that the multitudes are blind to some of them.

What we need to-day, more than we need wealth or intellectual culture, is home influence for children and youth.

Of course they copy their elders, and as a result, they are thrust into a round of actual scenes, and trained to empty follies that ought to alarm every patriot and Christian.

That there are no words to express the faithful trust there is for such homes, no one will doubt who will see eyes and ears.

home. A marble palace with every luxury, with cheerless without true Christian love.

What's a house? You may buy it, or build it, or rent;

It may be a mansion, a cottage, a tent; its furniture costly, or humble and mean;

Which none from its heartstone may ever remove,
And be lighted at eve with a heart-kindled smile,

POWER OF A CHILD'S PRAYER.
A physician, who for many years practiced his profession in the State of California,

JOHN HENRY WRITES TO HIS GRANDMOTHER
ABOUT THE NEW MINISTER AND THE PRAYER MEETING.

On one Friday night what do you think we found when we got to the vestry? First of all the pulpit was gone, and with the old lumbering thing out of the way the room seemed half as large again as before.

For an instant the teachings of a pious and tender mother flashed over my mind. They had been long neglected and almost forgotten.

TEMPERANCE LEGISLATION IN THE UNITED STATES.
During the past few months, the Legislatures of quite a number of States have been greatly agitated by the liquor question.

Why, Doctor! you are not so superstitious as to connect that boy's prayers with his sister's recovery," said he.

"Yes, I do, I replied; 'for the life of me I cannot help thinking his prayers were more powerful than our remedies.'

OBEDIENCE MOTHER PLEASANTLY.
Little Harry had seen some older boys try their kites from the tops of the houses, and he thought it would be nice fun if he could do so too.

TEXAS HAS BEEN FLOODED WITH PETITIONS FOR THE PASSAGE OF 'THE OPIO' LAW, and there is a strong sentiment in its favor throughout the State.

A DINNER EXCUSE.
Apologies for poor dinners are generally out of place. But when a lady has a forgetful husband, who, without warning, brings home a dozen guests to sit down to a plain family dinner

FEED FOWLS A LITTLE AND OFTEN.
It is a very careless method of feeding fowls which we see so often adopted, where the grain is thrown down in great heaps on the ground or floor.

OBITUARY.
Mrs. Magdalene Smith, wife of Mr. John Smith of Broad Cove, departed this life on the 26th of February, in the 67th year of her age.

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The Word of God Opened. By Rev. Dr. Angus. 1 vol. \$1 50

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The Evidences of Christianity. By Rev. J. J. Blunt. 1 vol. \$1 50
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- Provincial Wesleyan Almanac, MAY, 1873.
First Quarter, 4th day, 8h. 19m., morning.
Full Moon, 12th day, 7h. 3m., morning.

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Table with columns for SUN, MOON, and other celestial data for the month of May 1873.

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