

The Wesleyan

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Rev. A. W. NICOLSON,
Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXIX

HALIFAX N.S., FEBRUARY 10, 1877.

NO. 6

WESLEYAN BOOK ROOM,
125 GRANVILLE STREET,
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Curate Keating has at length received attention in the "Church Chronicle." It does not defend his letter—that would incur the indignation of a large number of churchmen; it does not rebuke the Curate—that would be too great a concession to non-conformists. It merely opens its columns for a second letter, if possible more slanderous than the Curate's, which asserts that disgraceful stories have long been circulated, "that the Reverend gentleman had merely done his duty," that scandals are floating about respecting Berwick," meaning we suppose, as regards its camp-meeting; though other things may be implied; that Mr. Keating made an effort in the right direction, and "that there are too many of us"—churchmen—"frightened of giving offence." The editors, in a note at the head of correspondence, states that "they are willing to publish letters on any subject connected with the Church, but they are not responsible for the sentiments expressed in such communications." The "C. Chronicle" imagines by this quibble it is legally free from the odium of publishing such slanderous utterances. It is cowardly, that is all. It dare not rebuke, it will not rebuke. We see no alternative, therefore, but for the slandered Berwick Christians to proceed against Curate Keating, demand from the "C. Chronicle" the name of the second libeller and have a jury of disinterested men to give judgment. All ways provided the Berwick people are really innocent of the sins and crimes of licentiousness and Sabbath breaking with which they are charged. For our part we believe they are innocent; but the "C. Chronicle" repeatedly asserts they are guilty. The author of this second epistle in the "C. Chronicle" maintains that the action of Curate Keating was "neither mean nor sneaking," inasmuch as he came out under his own signature; but the second letter, more defamatory than the Curate's, has an assumed signature. By his own judgment the latter has no single element of "manliness; his method is "mean and sneaking." This is his own finding. We would not have written this judgment.

The "Christian Intelligencer" and "Visitor" of St. John are discussing the question of close communion as related to baptism. The latter is the Free Baptist paper of New Brunswick; the former the organ of the Calvinist Baptists. The "Intelligencer" seems to us to have the tremendous advantage of consistency and common sense; but, then, we ourselves are outside of the true Christian pale, and therefore not competent to give an opinion. This we can see, however; that close communion brings in its train a vast amount of bickering and is a most potent instrument in splitting asunder Christian bodies. On several occasions when we have longed to honor Christ by observing his commands as regards the sacrament of bread and wine, among brethren brought from different countries and churches to signify their union in the common bonds of one blessed Lord, we have been met by the response that it could not be done for fear of offending the Baptists. It is high time such an obstruction were altogether re-

moved from the Christian brotherhood. The Greek Church, the Roman Catholic, the Episcopal, stand aloof and refuse to recognize other Churches in fellowship because really they are not Christian. The Baptists alone continue to acknowledge other Churches—after a sort; they will pray with them, work with them, exchange pulpits with them—anything but eat and drink with them. In the temple they call us brethren; but when they enter the sanctuary we must stay out. No wonder that Robert Hall, Spurgeon and other great men denounce the system.

Since our last issue a counter explanation has been sent out by the Committee of Moncton Baptist Church refuting and most strongly denouncing the review made by Lawyer Milner of Sackville on the Toad-Sears difficulty. Mr. Milner has met it by an intimation which may or may not mean that he will reply in due time. Till Mr. Milner's next expression shall appear, it is impossible to say whether peace is to ensue. There can be no doubt that Mr. Todd's officials believe in his innocence with a faith unquenchable; and this properly has its weight with every unprejudiced mind. Should, however, the war be renewed, friend Todd should not content himself with a newspaper discussion. Every honorable man will sustain him in an appeal direct to a tribunal which must command public respect—a council of his peers, and sufficiently disinterested to silence all gainsaying.

OUR EDUCATIONAL WORK.

BY REV. C. STEWART, D.D.

The Report of the Educational Society for the Methodist Church of Canada for the past year, has just been published, and is a document well worthy of a careful perusal. It contains facts and suggests inferences which if now unheeded, may, at no remote period, force themselves upon our attention, in a way neither flattering to our intelligence, nor honorable to our position as an important section of the Church of Christ.

"The objects of this society," to quote from the Discipline, "shall be to assist in maintaining our Universities, Theological schools, and Higher Mission schools; to defray the expenses of the Examination of candidates for the ministry in our Church; and to aid such candidates in obtaining an education." To further these objects, the net income of the society for the last year was \$7,083. "The first and largest" outlay was to aid candidates for the ministry, who are in training at our various Theological schools. Of these fifty-eight were appointed by the Conferences of 1875 to attend College, of whom forty-four received assistance to the amount of \$5,260, or more than two-thirds of the net income of the society for the year. The expenses of examination cost \$510 more; so that the Board found a balance of \$1,266 in their hands, to meet "all the claims of the institutions to which the Church has entrusted her work of education."

Never was that work of so much importance as it is to-day. Never were those institutions needed so much as now. On them depends very largely, the formation of right public opinion for this young but rapidly growing nationality. To them must we look not only for our trained missionaries for the foreign work, but also for the supply of our pulpits at home, from Newfoundland in the east to the shores of the Pacific in the west. Yet to accomplish all this vast and varied work our Connection last year provided a sum less than thirteen hundred dollars! This fact, one might suppose, is sufficiently startling and humiliating. It could scarcely be brought forth in proof that we are "a man that had understanding of the times, to know what Israel ought to do." But in turning to the records of the Maritime Conferences, we find that a special share of the humiliation falls to our own lot.

To aid the work in the east, we ascertain that the Central Board contributed

the sum of \$2,520. On the other hand the total amount raised in the three Eastern Conferences—according to their own Minutes—was but \$1263.69; or, after deducting District expenses, \$1195.05, being considerably less than one-half the amount which we received. Now if the treasury were overflowing, or if even we could do no better, we might without compunction consent to receive so large a subsidy. The Connexion principal is, that the strong should help the weak; but the Central Board is not strong, and we are not so weak as the above fact implies. We certainly can do a great deal better than this, and shall but suffer if we do not. Let us briefly examine the details of last year's contributions. Nova Scotia is the "banner" Conference, for it raised 67 cents per member on an average, whereas the N. B. and P. E. I. Conference raised only 6, and the Newfoundland Conference 5. A still greater inequality presents itself however when we look into the District returns. For N. S. they stand in the following order, Halifax 104, Liverpool 6, Truro 5, Cumberland 4, Guysboro' 4, and Annapolis 2. In no District save that of Halifax is the Conference average reached! And how is this sliding scale to be explained? A plea might perhaps be found for the shore circuits of Guysboro' and Cape Breton—thinly-peopled, of wide extent, suffering from failures in the fishery, suffering still more from the continued depression of the coal trade; but how comes it that the thriving District of Cumberland should be no better, and that the fertile, compact, prosperous circuits of the renowned Annapolis valley—a Methodist field which the Lord hath so greatly blessed—should be so much worse; the very lowest in the Province?

But our anomalies are only commencing. Let us look at the Circuits in the most advanced District. The metropolis always does well. But taking out Grafton Street with its 30 cents per member, Brunswick St. with its 26, and adding Windsor with its 9, and there is not another Circuit in the whole District which raises the Conference average! Dartmouth is next with 6, and Newport and Hamilton, Bermuda with 5. Horton and St. George's, (Bermuda), are bracketed at 4, but Sambro leads them at 4; then comes Avondale at 3, Kentville at 2, Hantsport and Margaret's Bay at 1, and, finally, Burlington with half the last sum, three-fourths of a cent per member.

In the next highest District, Liverpool, there are inequalities too. Here the whole average is 6; but Lunenburg yields 6, Liverpool 8, Yarmouth S. 8, Yarmouth N. 10, Caledonia 11, and N. E. Harbor 22! Last, however, the returns from the last named circuit should lead to "great searching of hearts," not only in country parts but even in rich and generous circuits not distant from itself, it is sandwiched in between Port la Tour 13, and Shelburne at 8.

If we turn to the sister Conference, it will only be to obtain facts more humiliating still. The Conference average is 6 cents per member. By taking out the receipts of one circuit—and not a city one—that average for the remainder is 31-6. The order in which the Districts stand is, Sackville 11, St. John 9, St. Stephen 4, P. E. Island 3, and last of all Fredericton 3. Comparatively the St. John circuits do well, but they do not approach the Halifax circuits, nor are they first in their own Province. The Centenary yields 17, but Woodstock 22 cents per member; and Sackville 67. Charlottetown raised 42, but Fredericton took rank with Fairville, Elgin, Gibson and Pownal, at one cent and a half per member. Florenceville, Apohaqui and Kingston sink to the level of that one circuit in N. S., at 7 of a cent, and worse still, Carmarthen St. St. John, and Souris, Egmont and Alberton, in P. E. I., with an aggregate of 308 members, make no returns at all!

An analysis of the returns from the Newfoundland Conference would doubtless show how much has to be done there also, in bringing up this fund to a proper relation to our other Connexion interests. Yet considering the missionary character of our work there, and its recent rapid extension, and the poverty of many parts of the Island, it is creditable that the average should not have sunk lower than 51 per member. We observe too that St. John's, with its wonted liberality has a subscription list—which many other places more highly favored have not—and that its income from all sources made its average 31 cents per member, the second highest amount in the Maritime Provinces.

But the great question for us all is in reference to the future. The very lowest amount which, in order to meet its claims the Central Board requires for the present year is \$16,000. Of that amount our fair share would be at least one-sixth, or \$2,700. Can that be done? We think

so certainly, and without serious difficulty. We would suggest—

1st. That the importance of the work and the reasonableness of the claim be the subject of conversation in each Quarterly Meeting, at its next session. The youngest, weakest Circuit is interested in it. An able, and therefore trained ministry is one of the constant and pressing wants of our time. All are anxious to secure such a ministry—some circuits demand it as a right which must be conceded to them, whatever may become of others. Let none expect to reap without sowing. Let each circuit endeavor to understand its own responsibility. Our own experience has been, that if the cause be put fairly before our people, they will nobly sustain it. The Methodists are a common-sense people, and liberal withal. They believe in our institutions and modes of working. If this matter is not made unpopular, it will never be unpopular.

2nd. Let the arrangements of the General Conference—the embodiment of the wisdom of our laymen, as well as of our own ministers—be fully carried out. How desirable that once a year the subject of Christian education should be plainly set forth from the pulpit, and the collection made, in order to give the members of our congregations an opportunity to contribute. Then, as sermons are required "to be preached, and collections taken up in all our churches and preaching places, at some time in February or April in each year," so it is ordered that "meetings shall be held on each circuit or station, at which the claims of our educational work shall be placed before our people, and contributions taken for the funds of the society." (Discipline p. 93. Art. vi.) We observe that the cases are very rare in which subscriptions have been obtained. And yet it cannot be doubted that they might be obtained for larger or smaller amounts on every circuit in our work. If but one subscriber of five dollars, or five of one dollar were found in all our circuits it would almost at once double our income—and very much more than this can easily be done.

3rd. It may perhaps be urged that as times are dull, and as the circuits respectively have to bring up the ordinary receipts and the missionary lists as they have not been accustomed to do, that any further responsibility of this kind is impracticable. Yet this is no real hardship to our people. Many are the circuits which ought long ago to have been lifted above external aid, and who are now "putting on strength," because they have been thrown more fully on their own resources. And this Connexion interest, the benefits of which all come back to themselves, will still more develop their moral manhood. Nor can it be doubted that for each dollar contributed to the Missionary Society, our people will if they are asked contribute twelve cents for our educational work.

INTERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. FEBRUARY.

FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. C. 906. LESSON VII. ELIJAH AND HIS SAORIFICER; OR, THE LORD'S TRIUMPH. 1 Kings 18, 36-46. Feb'y 19.

EXPLANATION.

THE TIME. Probably about three p. m. There might thus remain about five hours of light for the following events. Lord God of Abraham, Isaac, and of Israel, (Jacob, v. 31.) Unmistakable reference to Exod. 3, 15. It reminded them that the God of their fathers was a God that could answer by fire. Let it be known. By the descent of fire. Ver. 24. That thou art God. This was Elijah's foremost desire—the glory of God. Is it ours? I...thy servant. Not working for myself, nor by my own power, but in thy cause and in thy name. These things. Heretofore and that which is to come. At thy word. By thy power and might, and under thy direction. Happy the man who is consciously doing all things according to God's word.

TURNED THEIR HEART BACK. Elijah's desire, next to God's glory, was that Israel might return to God's service, and his prayer is not only that they may be converted, but that they may recognize God's gracious design in thus bringing it about.

FIRE OF THE LORD. Not a stroke of lightning. The sky was clear. An electrical discharge could not produce the effect. How it was done we need not know. It was as if one intensely brilliant flame came from the sky, consuming every thing, the sacrifice, the altar, both its stone frame and its earth center, and also the water that filled the trench. It was a great miracle, but what was it compared with the miracle of the incarnation of the

Son of God, and his suffering death and resurrection, that our hearts might be turned unto him?

FELL ON THEIR FACES. Unable to endure the brilliancy of the divine light. The demonstration was convincing, and they, perhaps involuntarily, prostrated themselves before the wonder-working God. The Lord, he is the God. See "Golden Text." Jehovah had proved his title. Baal is proved to be an impostor, and no God at all. All Israel pronounce the verdict, amidst no doing profess allegiance to the God of their fathers.

TAKE THE PROPHECY OF BAAL. A severe test of their sincerity. Their profession was to be followed by acts. The command was in the Mosaic Law; (See Deut. 13, 9.) it might expose them to the anger of the king and queen, but as felt that it would help them throw off the bondage of Baal. Brook Kishon. Rising at the foot of Mount Tabor, skirting Carmel on its north-eastern side, it empties into the Mediterranean at Ptolemais. It is perennial only in its lower portion, but as it drains a large surface, it becomes a torrent after heavy rains. It may have been chosen that the coming rain might sweep the slain and their blood into the sea. The present name is *Nahr-el-Mulatta*—"the river of slaughter." Show them. Not by stoning according to the command, (Deut. 17, 5.) but with the sword, (Chap. 19, 1.) Not by his own hand, but by his orders. The act is not to be judged by New Testament standards, nor to be imitated under the Gospel dispensation.

GET UP. From the brook, where he had witnessed the slaughter. Eat and drink. The prophets' faith sees the end at hand—forces the coming rain, and would have the king rejoice rather than mourn over the fall of the false prophets. Sound of abundance of rain. Possibly the wind rising, possibly a mysterious intimation to the ears of his prophet only. The time was come when the drought was to end.

WENT UP. Ahab and Elijah both went up, but to different parts of the mountain. Top of Carmel. Not the highest point (ver. 43, 44). Probably the brow of the mountain overlooking the sea. Carmel is a long ridge with various peaks, growing gradually higher inland. Ahab could feast—Elijah preferred to commune with God. (See John 4, 34.) Upon the earth face between his knees. The extraordinary attitude indicates extraordinary earnestness. Comp. Mat. 26, 39. Mark 14, 35; Luke 22, 44.

SERVANT. This and chap. 19, 3, are the only references to this servant. Tradition says he was the son of the widow of Sarepta. Go up. Elijah was withdrawn from a view of the sea, probably just back of the brow of the hill. Toward the sea. To the west. Seven times. A full number. Don't get weary, the storm will come. Elijah's faith is sure; no delay can shake it.

AT THE SEVENTH TIME. God sometimes tries our faith to the last, but "he is faithful that promised." A little cloud. Sailors say that a small cloud on the horizon is the sign of a coming storm. We should not overlook the first intimations that God is about to shower down his mercy. Go up, say unto Ahab. Ahab was farther inland, on higher ground. Get thee down. Jezreel is in the valley. Rain stop thee not. He must cross the Kishon, which would be swollen by the coming rain as to be impassible. Elijah was confident that the rain would come and that abundantly.

MEANWHILE, OR STRAIGHTWAY. Heb "till here and till there." Jezreel. The place of Ahab's palace, (chap. 21, 1,) or one of them, as the metropolis of the nation was Samaria. It was situated on a hill at the foot of Mount Gilboa, at the head of the plain of Esdraelon, and between it and the valley of Jezreel. Its modern name is Zerin.

HAND OF THE LORD. Hand frequently denotes strength in Hebrew. He had eaten nothing for many hours. It may mean a strong inward impulse, or in Exek. 1, 3; 3, 14, 22, etc. Under divine direction, probably with divine help, he ran before Ahab the sixteen miles to Jezreel. Probably to keep him in mind of the recent events, and support the irresolute monarch in carrying out the reformation thus inaugurated.

WHEAT AND CHAFF.

"Whose fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into His garner; but he will burn up the chaff with unquenchable fire."—MATT. iii. 12.

FELLOWSHIP WITH GOD, A FELLOWSHIP IN SIGHT.

REV. WILLIAM NAST, D. D.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." 1 John i. 5.

comes in the likeness of sinful flesh; He takes upon himself the nature of those who sit in darkness and the shadow of death; His humanity is real, he was tempted in all points like as we are; yea, he who knew no sin is made sin for us; He who is the light, the light of life, is brought into fellowship with the darkness of death.

Let us now return to the consideration of the inference which must be drawn from the declaration that God is light, in regard to our fellowship with God: if God is light, and if there is no darkness in him, our fellowship with him must be a fellowship in light.

RIOTOUS PROCEEDINGS AT ST. JAMES'S, HATCHAM.

On Sunday a scene took place at the morning service both inside and immediately outside the church of St. James's, Hatcham, London, which probably has no parallel in the annals of English Protestant worship.

concern, and places the onus of action upon Lord Penzance. It may be here stated that since Sunday week, when Canon Gee was sent down to take the services of the church by the Bishop, no correspondence whatever has passed between his Lordship and the Rev. Arthur Tooth, the vicar, a fact which leaves the vicar, his churchwardens and congregation in considerable perplexity as to what the next step taken by the authorities shall be.

WRECKED.

Even if there were no further argument to duty and morality that 'virtue is its own reward' and vice its own punishment, examples like the following ought to be warning enough, against an evil and careless life.

"Why don't you go to Rome," "Come in and see the pantomime." Matters were getting very serious close to the entrances to the church, and a few men conspicuous by their ardent conduct were seized by the churchwardens and ejected, Mr. Croom requesting the police outside to take the names of the offenders with a view to summoning them.

HIPPOPOTAMUS DENTISTRY.

The hippopotamus now at New York aquarium recently underwent that most disagreeable experience to all juveniles the extraction of a tooth. "Baby," as the unwieldy young female is named, is now some twenty months old; and the second set of teeth or tusks are pushing out the rootless milk teeth.

OBITUARY.

FRANCIS GARDNER COWEN. Passed away from this life to her eternal rest on the 18th of January, in the sixty-ninth year of her age.

I do not think My daily work If it were That Jesus Unseen, but Some tend To fill There are That are Too so Things of Nor his d Each hour That The fallu The endu Deep The weari The yearn That turn And g These secr Are know And t I do not u He knows stir And by di Make And then My weary In spe Until it se That care Should be From A Dr. Ri very clew match. to the cla "And mathema "Yes. "How "Two. "Wha What dent's an An ins The d you atte also?" "Wel various one on "Yes "Do cause?" "Give "A m The posed n THE Some u Peoria, firmly thro' the St. A of som they b their he card co The Co To r To e To e The se "Th Peoria St. J across mail; crossed scanned be ver prairie How in B- The un ters in way, n as he t the du "A so bus Oh! "N "W The name Febr a part visibl of the Kane Ocean Augu and R of th South

To the Public:—

Duty to myself and the customers who hold me to certain obligations, demand that one or two explanations should be made on the subject heading this letter.

Since the Steam Line from New York so sadly broke down by its two-fold loss of steamboats, we have naturally had recourse to the Express Companies for transmission of goods. On two different occasions the "Intercolonial Express" has obliged me to pay amounts considerably in excess of the proper charge, and afterwards refunded the balances which had been paid under protest. These may have been mistakes; but they might be easier overlooked than other defects—provided they do not happen too often.

The office I hold is responsible to some hundreds of Sunday Schools and individuals for the delivery of certain Periodicals by the first Sunday in each month. On the 30th of December, a parcel of these was sent to the express office in New York to our address; the Invoice which was mailed at the same time, came to us on the 6th of Jan'y.

On the evening of Monday the 15th of January, a messenger came to inform us that a parcel for us had been in the Intercolonial express office since the Thursday previous. We sent down immediately but the office was closed. The Express Agent admitted the parcel had been lying there; but said he was waiting for an invoice to pass it through the Custom-house. This was a gratuitous service, excepting that it gave the express company a fee of twenty-five cents for entering goods which belong to other owners. The Agent confessed, however, it was their fault that we had not been notified immediately on arrival of the goods. I showed him that, after a period of sixteen days, during which the parcel was on its way from New York, the articles were of no value to us, and said he might keep or return them. He afterwards sent a clerk with an apology, offering to pay duty and expressage, and thus deliver the parcel free, if we would accept them. This I consented to do to avoid giving trouble.

Last Saturday, 27th January, we received another invoice from New York, stating that goods were forwarded by express at the same date at which said letter was mailed. We waited till Thursday, ten days after goods were despatched, and, as they had not arrived, we requested the Intercolonial Express Agent to enquire for them by telegraph. This he consented to do with some reluctance. On Friday, Feb. 2nd, a telegram came saying the parcel had left Boston on Wednesday night—ten days after leaving New York. Our clerks were kept at duty awaiting the arrival of the train on Friday night, that these articles might be mailed on Saturday to the country. On arrival of the train we were informed there was no parcel, and the through agent declared it had not come to St. John on Thursday night. Thus, after twelve days from New York, we were still without our parcel.

I cannot say what redress the public have in dealings with a company which commands a monopoly in the express line, and which advertizes that it will convey as rapidly as the mails are carried from place to place; but if the annoyance, cost of correspondence, and damage to business, which these transactions represent were laid before an intelligent jury, the Intercolonial Express Company would come under a little merited infliction of fines and disgrace.

Measures have now been taken to avoid these interruptions for the fu-

ture. We can only assure our customers that the anxiety to us, caused by these difficulties has been more than any discomfort they have produced to them.

MANAGER METHODIST BOOK ROOM,

PRAYER-MEETING HYMNAL.

We are glad to introduce to our readers, and to the Methodist people of the Eastern Conferences generally, a book bearing the imprimatur of the Conference Office. Great care has been bestowed upon the mechanical part of the work, and we are sure that, with allowance for some slight defects, which can be easily remedied in a future issue, our efforts in this direction will not be without somewhat of recognition.

The Prayer Meeting Hymnal comprises over two hundred hymns—selected with special reference to the various requirements of social worship and of Christian work. The hymns are, according to their subjects, distributed under several sections: Adoration, Jesus and Salvation, Kingdom of Christ, the Holy Spirit, Penitential, Consecration, Fellowship, Christian Life and Duty, Death and the Future State, and the Sunday School Service of Song.

It has been left by some members of the Eastern section of the General Conference Hymn Book Committee, that the introduction of numerous books and varied selections of hymns, sometimes of a class necessarily ephemeral, has been unfavorable; and has tended to mar that sublime unity of worship which has been in the past distinctively a feature, and which ought to be in the future an abiding characteristic of Methodism. It is hoped that the HYMNAL will, to some extent, meet an acknowledged necessity.

The strength and stamina of the book will be found in the selections from the Wesleyan Hymn Book. In it will be found the treasured and time-honoured compositions which have immortalized the sacred lyre of Charles Wesley, which in themselves were sufficient to constitute an epoch in Church psalmody, which, rich in their musical strain, and freighted with a noble theology, have supplied language of heart-trust and of rapt ascription of praise to thousands and tens of thousands of Methodist worshippers the world over.

In addition to the standard hymns of our church, will be found a considerable and varied selection from the Gospel hymns, sacred songs, and familiar melodies, which in recent evangelistic services have been mainly used, in many cases signally blessed, and which in consequence have attained to an almost universal popularity.

Though only one section of the "Hymnal" has been devoted to the "SUNDAY SCHOOL SERVICE OF SONG," yet the requirements of the Sunday School have been kept in view throughout the work. It is grievous to know that there are Sunday Schools in which the singing of our own noble hymns is an exceptional thing. The young people are unable in consequence to appreciate, or unite in, the hymns which form the staple of congregational worship. This fact, painfully realized, was, we believe, the originating cause of the publication. And while, in the section for Sunday Schools, there are many hymns suitable only for this service of song; yet it will be found that the hymns, as a whole, are admirably adapted to this department of Church work; and thus the younger members of our families will have their minds imbued with hymns most frequently used in public worship.

The volume now published is not intended in any way, of course, to forestall the action of the General Conference Committee in relation to the preparation of a Hymn Book for the Methodist Church of Canada. One of two things must, of necessity, be done at the next quadrennial; either to adopt one of the two Wesleyan Methodist hymn-books—the old, and continue to print it here, the new, and get the supply from the British office of publication—or to prepare a new book for our use, based upon the Wesleyan Hymn-book.

In any case we shall still need just as much as ever a book specially for the prayer-meeting and the Sunday-school—a book that shall not be so small and meagre as to become very soon worn and thread-bare; and which yet shall

be sufficiently brief for convenience and easy reference.

The publication of the hymn-book for "the Methodist Church of Canada," if one be decided upon, will, we presume, devolve upon the stronger and more influential Western Branch of the Book Concern, but having provided ourselves with material, at some considerable cost, we shall be able to meet any demand which may be made upon us for the "Prayer-meeting Hymnal and Sunday-school Service of Song."

For further particulars we refer to the advertisement on the eighth page of this issue.

A POSTAL NUISANCE.—There are two Lawrencetowns in Nova Scotia—one in Halifax county and another in Annapolis County. Paper and letters addressed to, or intended for Annapolis county, take the liberty—a pardonable one under the circumstances—of going to the Lawrencetown of the metropolitan county, and after hobnobbing with the aristocracy there and becoming dissipated generally, are despatched home with proper explanations. This is the revelation made to us secretly by a friend who desires a remedy. Will the authorities see to it?

WILL SOME ONE TELL US?—How can christian journals, despising and denouncing as they always ought, intoxicating liquors, and advocating economy, cleanliness and godliness among the poor, can take money themselves for advertising Tobacco?

Moody and Sankey are vigorously at work in Boston. Their example will do more for some other Ministers than for the Methodists who have always believed in, and faithfully worked revival services. Yet to even these the Evangelists will be very helpful. As we have before suggested, a visit to Boston just now would be a lasting benefit to Ministers of these Provinces. Dependent as we always are upon the prayers of the multitude, we are also stimulated by enthusiastic and successful religious meetings.

Good Temperance in Nova Scotia is still to be preserved from destruction. By action of a special grand session, held this week in Halifax, it is decided that no further secessions will occur on account of the "colored question" for some time at least. Surely a body with so humane an object can overlook quarrels which do not affect them materially in this country, and work together for the common good.

GOSPEL SONGS IN THEATRES.—Our readers will remember a scene which was said to have occurred about a year ago in some English city. Play actors took liberties on the stage with Moody and Sankey, punning upon their names and throwing inuendoes at their motives and labors. The "gods in the galleries" replied by hissing the actors till they were compelled to drop the curtain. Then was heard a most extraordinary sound; one present caught up a suggestion and sang a verse of "Hold the Fort," to which the galleries gave back a mighty chorus. We see in a Halifax paper a letter which to outsiders is not very plain; but it seems to enquire as to the propriety of singing "Sweet bye and bye" and "Pull for the Shore" by a theatrical company on theatrical occasions. We do not attempt a judgement upon the question thus raised, not knowing all the facts involved; but the marvelous hold which modern revival hymns have taken of the public mind may be clearly pointed out by such incidents. It is a poor, cold region to which they have not penetrated. And surely where such good seed falls, good fruits must grow sometime.

That New York Preachers' meeting gives American and Provincial newspapers a deal of employment. It is now stated that during a recent session this great institution held a discussion upon revival agencies, in which some very radical things were spoken against itinerant Evangelists, and two or three doctrines and customs which Methodists have cherished from the beginning. The Preachers' meetings in both New York and Boston are regarded by non-Methodist readers with a great deal too much reverence, and their utterance received as meaning entirely more than

facts at all warrant. Coming together by scores on Monday morning, when all preachers are supposed to be bilious, much may doubtless be said which has the tinge of a cloudy, mental and spiritual sky. When the electricity of companionship, too, fills the assembly—for they are, in such circumstances, as jolly a company as ever congregated for innocent purposes—sparks will flash out here and there which mean nothing more than pleasantries at any rate. Besides, there are some great men among them who are fond of showing their independence by attacking existing authorities and institutions; and other great men who may be disappointed office-seekers; and others still who are cranky and gnarled as old weather-beaten oaks—some of them might be reformed by the process which George III suggested when asked what was to be done with a contumacious ecclesiastic, "Make a Bishop of him," said his majesty. These meet to compare notes, to discuss connextional questions, to exchange greetings. But such meetings have no great significance. Their expression ought not to be quoted as the judgement of the Methodist body. It would be refreshing to find the papers taking up some of the loyal utterances and proceedings of the Preachers' meetings. Would it not? But they prefer to seize the story of some erratic Preacher's or Bishop's sayings in regard to a third presidential term, or in opposition to Sankey and Moody, or as opposed to the doctrine of entire sanctification. The country could afford to lose some of the wisdom incorporated in editorials which are inspired by the American Preachers' meetings.

THE ARGOSY.—We are sorry to find that our reference of last week to this Collegiate monthly conveys a different meaning to some readers from that intended. It was farthest from our thoughts to impute anything dishonorable to the Argosy. We supposed its readers would rather enjoy an allusion to a circumstance we hinted at; but as it is quite possible, in the absence of the Argosy itself, that we have obtained an incorrect impression as to the particulars, we have only to explain that it was merely our intention to do for the Argosy what we have always striven to do, viz: help it as far as such an ably-managed sheet can really require help.

The March number of the "Canadian Methodist Magazine" will contain an article of special interest to Canadians from the pen of the Rev. W. Morley Punshon, LL.D.

Several communications and other matter crowded out.

METHODIST MATTERS.

NOVA SCOTIA.

The principal event this week to be recorded, is the reopening of Dartmouth Church. As will be seen by a description to be given in this or next issue, the building has been considerably enlarged, externally and internally beautified. Though familiar with Dartmouth Methodism, both as to congregation and edifice, we could not have believed ourselves as looking upon either one or the other, had not our knowledge of the locality been definite. As a work of art the building is now really something to be proud of, an ornament and a joy. As a financial undertaking, the enterprise is evidence that bad times and local hindrances are no obstacle to a plucky trustee-board. This official body has been rejuvenated, reconstructed, and has every element of a courage which deserves to be rewarded. The president, whom we heard in the evening, was intensely earnest. With a fine voice, well under control, an active intellect and a finely wrought nervous organization, Mr. Temple appears to fine advantage as an orator.

Though not having strictly a Methodist object, a meeting of a unique character held in Halifax last Monday evening deserves notice. The Young Women's Christian Association having need of funds, Mr. and Mrs. J. B. Morrow invited friends of benevolent institutions to spend an evening at their house, and contribute as they felt

disposed toward the Treasury of the Y. W. C. A. A double advantage resulted, one to the needy institution by a very considerable amount of money, and a most enjoyable occasion to those assembled. This—an American plan we believe—of securing both social and pecuniary gain. The occasion might be systematized into something consecutive and exceedingly instructive.

We learn indirectly that Rev. S. F. Huestis is thoroughly convalescent, at least so far so as to wonder why he should not be at home and at work. This impatience of restraint is sometimes more difficult of cure in ministers than actual disease. God calls some men to wait; others to work; others to suffer and endure.

Two donations are reported from Wentworth, a rising and generous mission. Through the energy of active committees, a large amount, for that region, was secured toward sustaining an honorable financial independence.

Nobility of boyhood, as in the case of Willie Francis, is not likely to lose its merited commendations and rewards in any British country in our day. Besides the medal of the Gov. General, as noticed in another column, the Royal Humane Society of England has, through Vice Admiral Sir A. Cooper Key, commanding Her Majesty's fleet on this station, sent the little hero a token of its remembrance. An English paper referring to the circumstance, says:

"The bronze medallion was unanimously voted, with a suitable testimonial, to a little boy, 12 years of age, named Willie Francis, of Windsor, (Nova Scotia), for saving the life of Stanley Bezanon, who was in imminent danger of drowning in the River Avon, at Windsor, (Nova Scotia), on the 24th of Oct. last."

Rev. Wm. Sargent of Hillsburg has not been improving in health. His circuit has been very efficiently manned, however, during his enforced retirement from active work. Rev. J. Strothard, of Avondale, has also been in a very indifferent state of health. Much prayer should be offered for our brethren in affliction.

From Aylesford, Rev. A. S. Tuttle writes us: "We are just now in the midst of one of the most powerful religious awakenings ever witnessed at Aylesford West."

Rev. Joseph Gaetz, of Wilmot, sends us also cheering news: "We have a glorious work of grace at Tor Brook East."

At Truro a revival of very considerable power is in progress. Mr. Rogers, the pastor, is very much beloved, and admired as a preacher. Best of all the Master graciously acknowledges his labours to a great extent.

All this is blessed tidings! May they continue to refresh our eyes and hearts.

From the Union Prayer Meeting held during the Week of Prayer—which began January, 8th and ended January 16th—has sprung a series of gatherings which have been remarkable for the deep and fervent interest they have evoked and the harmony and good will with which they have been conducted. The ministers of the Presbyterian, Congregationalist, Methodist and Baptist churches have joined amicably and earnestly in their Master's work; the cordial union of the different churches serving to show "what thin partitions do their bounds divide." At first these meetings were held in the different churches in rotation, every evening except Saturday, and every afternoon; but on Friday night last, the attendance was so great that it was decided to hold the evening service in the First Baptist Church, as the largest and most central place of worship in this place, the afternoon services being held as before. A most pleasing feature of the matter is that the audiences seem to increase with each successive nightly meeting, and the interest is not only unabated but grows in strength so much so that an enquiry meeting has been held at the close of each service. A large number have professed conversion and many more are apparently earnest seekers after the truth.

The plan adopted at these meetings is to open with a short sermon from one of the clergy present, which is followed by addresses by other clergymen. Short testimonies are then given, occupying not more than half a minute each, interspersed with singing and prayer. The afternoon services occupy from 2 p. m. to 3 p. m., those in the evening commence at 7.30 p. m.

To-night Rev. Mr. Pyle will deliver the opening address.—Yarmouth Tribune 31st ult.

N. B. & P. E. ISLAND

Special services in Woodstock are said, by the Sentinel, to afford great encouragement. Woodstock was, twenty years ago, a centre of great Methodist strength.

Hon. Geo. E. King, we are grieved to see, has lost a second child by Diphtheria. This dreadful disease seems to invade alike the city and the rural home, to mark as its victims the children of the lowly and the great.

New Brunswick papers announce the restoration of Hon. C. Perley, whose illness we noticed last week. At Fredrickton some ten days ago, an event occurred of great interest, which would have been noticed last week but that the paper on which we depended for information was spirited away from the office.

LECTURE.—We are sorry to say that the usual small audience attended the lecture in the City Hall last evening. Prof. Burwash of Sackville, was the lecturer, and his subject was "Modern science as a school for imagination."

The old pews have all been altered to correspond with the new, and are much more comfortable than before, the backs and seats being lower and the seats broader.

CORRESPONDENCE

GRANVILLE WEST.

MR. EDITOR.—A note from this little Mission may not be out of place. We regret that we cannot report any great spiritual progress. Yet we rejoice that the good work of last winter is seen in connection with our services, and we are encouraged to hope for better days again.

We have a Sewing Circle in connection with our Society, and contemplate holding a sale soon to raise funds for our Church. Bro. Weldon is laboring faithfully among us, and we hope that his earnest prayers may be answered in a gracious revival of pure and undefiled religion.

READINGS AT KENTVILLE.

DEAR MR. EDITOR: Last week our village was favored with a visit from C. Edgan DeWolf, Esq., who gave a reading in Scotia Hall. The programme consisted of nineteen selections from popular authors; and was admirably rendered from memory without a single reference to the book, or the slightest hesitation.

DARTMOUTH METHODIST CHURCH.

The Methodist congregation of the little city across the water have reason to be proud, and we have no doubt are not a little proud, of the improved condition of their church. Soon after the entrance of their present pastor upon his work amongst them, he succeeded in impressing upon the trustees and congregation the sound philosophy that a commodious and handsome church is far more likely to attract good congregations than a small and dingy building.

The church was put into the hands of the builder about the first of November, and although the weather was for some time unfavorable, the work has all been done in the period of about three months, and that without interfering for a single Sunday with the regular services, which have been held in the basement.

Inside the church presents a decidedly handsome and attractive appearance. A broad flight of steps inside the largest tower leads from the ground level up to a roomy vestibule on a level with the main floor of the church. The auditorium is well proportioned and well adapted for speaking in. It contains 70 pews, which will seat 280 couple very comfortably, while five persons can be crowded into each pew on occasion.

As was to be expected of a Methodist service our Dartmouth friends took up a collection at each service, and at the close of the evening service the amount was found to be no less than \$107; the collectors found no difficulty in raising it to that figure.

Next Sunday the Rev. J. A. Rogers of Truro, a former pastor of the Dartmouth Church, is expected to preach there morning and evening. By that time several little matters that the trustees were compelled to leave unfinished at the opening services will be completed, including the graining of the pew ends, the papering of the wall back of the gallery, &c.

NEWS IN BRIEF. NOVA SCOTIA. The Government steamer Newfield, which arrived at Halifax from Whitehead, passed through heavy ice on the coast up to Beaver Harbor. It extended to sea as far as the eye could reach.

for meeting and utilizing all the shades and diversities of religious opinion and belief; while in each of these respects it was shown that in heaven there would be no need of the temple which was found so necessary here for the cultivation of the Christian character.

Then, taking up the latter part of his text, the preacher dwelt upon the divinity of Christ, and the doctrine of the Redemption as implied in it, and concluded by an earnest appeal to the congregation, and especially to the young, to prepare themselves by cultivating the spirit of devotion and a love for the Sabbath and its holy exercises, to enjoy the eternal Sabbath of the new Jerusalem.

The afternoon an open meeting or praise service was held. The building was crowded to about the extent of its capacity. Persons sitting in the gallery are said to have counted three hundred and ninety five present. The platform was occupied by the President of the Conference, the Chairman of the Halifax District, Rev. A. W. Nicolson, the pastors of the Brunswick Street and Grafton Street Churches, Revs. Messrs. Brecken and Hartzel, the venerable Supernumerary residing in Dartmouth, Rev. T. Angwin, and the pastor, Rev. G. Shore.

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The losses of the Jackson gold mine. Fifteen Mile Stream, after their last crushing, sold out and left.

The captain and mate of the schr. C. W. Anderson, was arranged in the Halifax County Superior Court recently, on a charge of pilfering a coloured seaman at sea during the recent passage from Mayaguez, P. R. The captain was fined \$10 and the mate \$5.

The Grand Division, Sons of Temperance, met at Barrington on the 30th ult. thirty-seven representatives being present. The Grand Scribe's report, and report of Committee on Charters, showed that since the annual meeting five new divisions had been formed, with one hundred and sixty charter members.

The Masons of New Glasgow claim to have one of the finest places of meeting of their order in the Lower Province. It is situated in Mr. D. M. Karacher's new building at the west end of the town, and is furnished most elegantly with everything conducive to the comfort of the mystic brotherhood.

The Windsor and Annapolis Railway have reduced their fares. The Digby "Courier" relates that two families named Small, living on the Neck Road, had a feud, and one day recently a son of John Small, when passing the homestead of Thomas Small, observed through the window the latter sitting within the house, picking up a rock he cast through the window with great force, but missed his mark, and instead of striking Small, the stone struck his daughter on the head, breaking the skull.

The Nova Scotia articles from the Centennial Exhibition have arrived at the North street depot. Judge James has received his commission from Ottawa, and sworn in before the Chief Justice.

Earl Dufferin has forwarded to Mr. B. G. Gray an exquisitely cut bronze medal to be handed to Willie Francis, the little Windsor hero.

Mr. Gray, since his last note of contributions, then about \$97, to the testimonial fund, has received \$100, which was handed in by Master John A. Scott, of Halifax, who had collected it in small sums from about 25 individuals.

The "Windsor Mail" is informed that there is considerable destitution and want on the North Mountain, Kings County. A gentleman who was there a few days since, informs us that many families have not tasted bread for five or six weeks but are living off potatoes and shore berries.

During the past week Halifax Harbor had an unusually wintry aspect, being full of ice, not of such a character, however, as to obstruct navigation. Some foolhardy people crossed at the North end and one got a ducking for his pains.

Mr. Eliza Simpson of Jacksonville, has a calf twenty months and 16 days old which weighs 1,200 lbs.; girls 8 feet, and stands fifteen and a half inches.

Great credit is due to W. E. Mallory for the punctuality and regularity with which he carries on his business. He regularly carries on his business, and he has never missed a trip during the late heavy snow storms.

The Newfoundland papers speak in the highest terms of the new dredging boat now at work in St. John's harbor. Her engines were constructed by Messrs. Aitken, Allen & Co., of St. John.

The New Station house at McAdam Junction appears to be more commodious than that destroyed by fire some time ago. Both of the waiting rooms are fitted up better, and the other offices in the building are on a par with them.

A second of the "tramp" class, named Chase, recently went into business at Bathurst, N. B., as a repairer of watches and jewelry. He was, however, last he decamped, carrying with him the watches, rings, brooches, etc., belonging to his patrons. His flight was stopped at Moncton, where he was arrested, with what of his stock remained in his possession, and brought back to Bathurst where he has been committed for trial.

At Point St. Julien, one morning last week, Mrs. Dangle, nee McGinnis, while "yawning" opened her mouth so wide that she was unable to shut it. For eighteen hours the mouth remained open, the unhappy woman during that time being prevented from either taking or partaking of any nourishment. Dr. Burke was sent for to Richibouctou, and succeeded in setting matters to rights, so Mrs. D. was able to resume her conversational powers, and also to enjoy her food as usual.

UPPER PROVINCES.

Benjamin Paquet, Dean of the Faculty of Theology of Laval University, has been appointed secret chamberlain to the Pope.

Recently the Customs authorities have made another seizure of fraudulently entered American iron manufactures. The offender in this case was Layton, of Rochester, contractor for the iron roofing for the Western Block extension. The matter was settled by the firm paying the duties on fifty per cent, increased valuation, in addition to a heavy fine.

More empty coffins have been found in the dead house at Ottawa. Somebody has been doing a big business on subjects. Cemetery guards now watch night and day.

The Manitoba Legislature opened Jan'y. 31st. The speech from the throne expresses thanks to the Dominion Government for the grasshopper relief fund, and congratulates the country on the progress of the Pacific Railway. The public accounts show that the expenditure of the Province was within the revenue.

Instances of carelessness of Canadians in regard to small-pox are daily coming to light. A telegram from Toronto announces that, as the result of the recent Ministerial caucus, the Government will likely allow a special Act incorporating Orange Lodges to pass the Legislature.

Three stills were seized by inland revenue officers on the premises of A. Brass, at Toronto. Seventeen vessels are now on the stocks in Quebec ship yards. They average a thousand tons.

A telegram to the Ottawa "Free Press" from Winnipeg, states that 3,000 Icelanders and Indians have died of small-pox.

Up to this time the Montreal French Benevolent Society have sent back 68 destitute emigrants to France. There are 56 more to send. The loss to the Grand Trunk Railway by the engineer's strike is estimated at half a million dollars.

Annie Tusaud a resident of the Kingston Penitentiary for the past twenty years, has been pardoned by the Minister of Justice for the murder of her husband at Three Rivers, and has now gone home.

Quite a trade with the United States has sprung up in plumbago since the close of the Centennial Exhibition.

Mr. John Nelson has been offered through passenger rates for immigrants from Montreal to Winnipeg for next season at \$18, or to Duluth for \$8; and 40c per 100lbs for freight, horses \$10, and cattle \$8, to the last mentioned point. The route is from Montreal to Hamilton by boat, thence to Southampton on the Great Western Railway, and thence to Duluth by boat, then by Northern Pacific and Red River boats to Winnipeg.

MISCELLANEOUS.

The public debt statement of the United States shows a reduction during January of over two millions.

President Grant favours an immediate resumption of specie payments.

A Havana letter says negotiations for peace initiated by the Spanish General Comos resulted in a response demanding autonomy for Cuba similar to that of Canada, abolition of slavery and general amnesty. The Madrid Government refused, and the insurgents seek to enforce their demands by laying waste every locality they gain possession of. Great suffering for lack of food exists.

A despatch from Berlin says Serbia is willing to raze the fortifications of Deligrad and Alexina if Turkey leaves the other fortresses in her hands.

The Romanians are erecting batteries opposite the Turkish redoubts at Widien.

The mobilization of the Russian guards has been resolved upon.

In view of the failure of the Conference and the prospect of continued misrule and unredressed grievances, it is stated that the Greek Government has given notice that it cannot longer undertake to restrain the Greek population in Turkey from seeking to obtain their rights by force of arms.

WESLEYAN ALMANAC, FEBRUARY, 1877.

Last Quarter, 5 day, 9h, 45m, Morning. New Moon, 12 day, 4h, 45m, Morning. First Quarter, 19 day, 9h, 1m, Morning. Full Moon, 27 day, 3h, 5m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and various astronomical data points.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Parramatta, Corangubilla, Horton, Hantsport, Windsor, Newport and Sydney.

CHILDREN'S EVENING HYMN.

The little birds now seek their nest; The baby sleeps on mother's breast; Thou givest all the children rest; God of the weary.

WHO TOOK THE STRANGER IN?

By Mrs. J. D. Chaplin. Olly Van Loon sat in the corner of her poor cabin smoking a pipe, and dandling a rattle baby on her knee.

now arose above her temper, and she began to ask the poor outcast the news of the town below, and to abuse the people for not sheltering the homeless. Olly and her lazy giant were of the class styled "mountaineers," in the hills back of the Hudson, who, while they boast of a common origin with their wealthy neighbors, too often live by begging and stealing sheep, poultry and fence-rails.

into perfect helplessness. Her mind floated back to the happy past, and she rejoiced again in the smile of her mother and the fond words of her father. She talked with them, as if she had passed through deep waters of sin, humiliation and repentance, and had come forth to walk with them, in robes washed and made white in the blood of the Lamb.

encourage her return. They all knew that the last place on earth she looked for mercy was her native town, where her innocent days had been spent. Her brothers, if they had any conscience left, must have quailed under the eye of these chief of sinners—the mountaineers to whom their sister had fled as a last refuge when the weakness of death was on her.

CHILDREN'S CORNER.

PUSSY'S MISTAKE. Mrs. Pussy Cat one night Went abroad to see a neighbor, As she really thought she might. After days of honest labor; Having driven every mouse From the kitchen and the house.

