a like manner. He fills his arms with books, and papers, and sermons, and straightway seems to forget what he wanted them for, for he falls to assorting them vigorously, *de novo*.

"Eight o'clock, and not half ready. Boat starts at nine."

"Where's my Burton?"

"Father, I have found the spirit of the Pilgrims."

"Don't want it. Where did I put that paper of extracts? Can't you make out another? Where did I lay my opening notes? Here Henry, put this book in the carriage, Stop, give it to me. Let's see—run up stairs for my Register. No! I've brought it down."

Half past eight. Not ready. Three miles to go. Horse not up.

At length the doctor completes his assortment of books and papers, packs or rather stuffs his clothes into a carpet-bag, no key to lock it, ties the handles, and leaves it gaping.

At length we are ready to start. A trunk tumbles out of one side as Thomas tumbles in on the other. I reverse the order, tumble Tom out, the trunk in. At length all are aboard, and father drives out of the yard, holding the reins with one hand, shaking hands with a student with the other, giving Charles directions with his mouth, at least that part not occupied with an apple; for since apples were plenty, he has made it a practice to drive with one rein in the right hand and the other in the left with an apple in each, biting them alternately, thus raising and lowering the reins like threads in a loom. Away we go. Charley hoars on the full canter down the long hill, the carriage bouncing and bounding over the stones, father alternately telling Tom how to get the harness mended, and showing me the true doctrine of original sin. Hurrah! we thunder alongside the boat just in time.

Obituary.

"Faith builds a bridge across the gulf of death,
Death's terror is the mountain faith removes,
'Tis faith disarms destruction, and absolves
From every clamorous charge, the guiltless tomb."

Nothing can more encourage the minister of Christ to prosecute his holy calling with unfaltering energy, than witnessing the triumphant departure of those who have been brought to a knowledge of the truth, through the instrumentality of a preached Gospel. As he from time to time visits the sick chamber, and sees the earthly tabernacle tottering to its final fall—and bends over the couch, and beholds a christian die with "glory in his view," his soul is stirred to the centre, causing him to feel that

"'Tis worth living for this, To administer bliss,
And salvation in Jesus' name."

We have on this Circuit recently been favoured with the blessed privilege of seeing living faith in Christ, triumphant in the hour of dissolution.

MRS. HANNAH MITCHELL, OF BURIN, N. F.,

Who may be truly designated "a mother in Israel," fell asleep in Jesus, on the morning of June 14th, in the 77th year of her age.

When the first Wesleyan Missionary found his way to this hitherto neglected and spiritually destitute place, and lifted up the banner of Methodism in the name of the Lord, Mrs. Mitchell was

"Deep wounded by the Spirit's sword,
And then by Gilead's balm restored."

Obtaining redemption through the blood of Christ, the forgiveness of sins, she "conferred not with flesh and blood," but immediately identified herself with the "sect every where spoken against," wisely determining that this people should be her people, and their God her God. This decision was followed by a uniform walk, worthy of the high name by which she was called. For nearly half a century did she "adorn the doctrine of God our Saviour," by being a consistent follower of them, "who through faith and patience inherit the promises." Consequently when the "last energy" approached he did not surprise her with her lamp untrimmed. Her work was done—she was ready. Though her bodily suffering was protracted and severe, yet her faith was never shaken for a moment. Firmly fixed upon the everlasting Rock, and full of glorious hope, she entered

"The house of our Father above,
The palace of Angels and God."

On Sabbath afternoon, June the 18th, her mortal remains were conveyed to their last resting place, followed by a long train of mourners, and hundreds of others, anxious to pay the last tribute of respect to one of the most respectable inhabitants of this community.

"Servant of God, well done!"

MRS. MARY ANN BRITT

Entered into rest on the 15th day of June, aged 33 years. This dear sister fell a victim to that terrible scourge of the human race, consumption, which for years preyed upon her constitution, and reduced her to a perfect skeleton. Having enjoyed the privilege of hearing the Gospel dispensed by Wesleyan ministers from her childhood, she was frequently the subject of powerful conviction, and during the residence of the Rev. J. S. Peach on this Circuit, fully decided to be on the Lord's side, and united with the Church. During her last illness, though she deeply mourned having followed the Master at too great a distance, yet she could cast her care on Him who hath said, "I will never leave thee, nor forsake thee." A few hours before "the weary wheels of life stood still," the "accuser of the brethren" made a terrible assault, endeavouring to overthrow her faith in Christ, and cause her to despair of acceptance. Being made aware of the fact, we hastened to her bed side, cast ourselves at the feet of Jesus, and implored Him to vanquish the tempter, when quickly the clouds dispersed. "The opening heavens around her shone,

"With beams of sacred bliss"

The enemy was put to flight—the floods of death could not make her afraid, and leaning on her beloved, she calmly entered the "valley," and with the words, "*Jesus is coming*," upon her lips, passed into the mansions of the Redeemer.

S. T. T.

Burin, N. F., July 1865.

CORPORAL DOWNEY, ST. JOHN'S, N. F.

George Downey, the subject of this narrative, was a corporal in the 8th Battery of the 10th Brigade, R. A., which arrived at St. John's, Nfld., 22nd January, 1862. He had been blest with a pious mother, who died when George was about eighteen years of age. While standing by her death bed, listening to her earnest request that he would meet her in heaven, he not knowing that she was so near her end, she fervently commended him to God, then turned aside, and sweetly fell asleep in Jesus. This bereavement so affected him, that he left the paternal roof and immediately enlisted in the army. His character even then seems to have been more than ordinarily prudent, for he at once gained the esteem and confidence of the officers under whom he served, and of the whole Battery to which he was attached. Three years after his enlistment he was elevated to the rank of corporal, and promised fair by his industry and integrity to raise himself to a position of respectability and honor in the service he had chosen.

He first became the subject of serious impressions under the preaching of the Rev. John Turner, Baptist minister, then a resident of St. John's, N. F., who earnestly pleaded with him privately, and exhorted him to become a soldier of Christ. I often conversed with him in reference to his soul's eternal welfare, and on several occasions he seemed deeply affected, felt strong desires to be a follower of Jesus, but remained halting between two opinions, until as it were the devil would steal away the seed from the ground where it had not much earth, when he would again lose these good impressions and become careless. At the beginning of the year 1864, when there was such an outpouring of the Holy Spirit, and so many were added to the church, I invited him to the revival meetings, then being held in St. John's, Nfld., in connexion with the Wesleyan Church. At the first meeting he attended he became much concerned, sought pardon through the all-atoning blood of Jesus, and for a time regularly attended class meetings and other means of grace; but being surrounded with those who knew not God, and having to associate with irreligious companions, he again yielded to the tempter and fell into sin. I often reasoned with him on the subject of religion and endeavored to persuade him to yield to the strivings of the Holy Spirit. At times he would be deeply affected even to tears, and would say "O! if I were in other circumstances where I could be to myself, then would I serve the Lord, but I cannot do it at present, though it is my desire to become a Christian." At length his wishes in this respect, in the order of divine Providence, were realized, by his being placed in charge of a Battery. On his being appointed to the Battery, I reminded him of his vows, and told him to recollect that it was the Lord that had opened the way for him, and placed him in circumstances so favourable; that now he had nothing to prevent him giving his heart to God, and becoming a follower of Jesus. He promised me he would do so, but those promises and good desires were like the morning cloud and early dew, they soon passed away. He seemed altogether to forget the blessings God had bestowed upon him, and ran farther and farther into sin, by grieving the Holy Spirit of God, violating his laws, and dishonouring God's holy name and day. But the eye of the Omniscient was upon him, and at length arrested him in his career of guilt. While engaged in blasting a rock, he was overtaken by the blast, and several pieces of the rock entered his leg and high. I visited him on the evening of the same day. He was suffering much pain, but did not murmur. As soon as beheld me, he took me by the hand, and exclaimed, "O thank God I am not in hell, I know this is a judgment from God for my sins, I have been a great sinner and the Lord has stopped me at once. If he had taken my life I would now be in the flames of hell; but if I recover I will lead a very different life." I endeavored to show him that though the Lord had visited him in his just wrath, yet he still exercised mercy towards him, I commended him to God in prayer, and he breathed forth his earnest responses that God would save his soul. The next day he was conveyed to the military hospital, where I visited him in the evening, he seemed to think of nothing but the mercy of God in sparing his life, and again vowed if spared he would walk in religion's ways. The next day he appeared to be getting worse, and though he apprehended no danger himself, yet the opinion of all who saw him was, that he would never recover. After leaving him that evening I felt convinced it was my duty to speak plainly to him accordingly the next day being the Sabbath, I visited him early in the morning, he still appeared to grow worse. I said to him, now George you know not but this may end in death, are you prepared to die? "Well, he said I do not think I am going to die, I trust the Lord will raise me up again." I said I must tell you, you are a dying man, and in a few days you may be in eternity, are you prepared to meet your God? He burst into tears and said, "Ah! no, I am not, I have been paaying to God, but I feel my strength exhausted. I pointed out to him the simple plan of salvation. I prayed with and for him, and before I left he seemed to lay hold of some of the promises, I saw him again in the evening, when he seemed quite composed, he said he could now trust his all upon Jesus.

The next time I saw him, he was very happy, though very weak, and suffering intense pain; still he never repined—in asking him how he was—he would say, "Thank the Lord, I am doing well." At one time I asked him if he suffered much—"Oh! yes," he said, "no one but God knows what I suffer, but I think nothing of that; if, with the pain of body, I was suffering in my soul, how awful it would be?" I asked him if he felt quite happy—"O, yes," he said, "I feel that I am a child of God, living or dying I am the Lords; I am willing to die or live as the Lord sees fit." He earnestly warned several of his comrades of their danger, entreating them to prepare to meet their God. On one occasion, overhearing the word poor, in reference to himself; he sweetly smiled and said: "Don't say 'poor George,' but when I am gone look at George in glory—O, he said, I have not only felt the blood of Jesus, but I have tasted his blood; O, if you knew what it was to taste his blood." On the Sabbath before he died, he appeared concerned with regard to his wife and child,—but I reminded him that he must now give up all, if God saw fit to take him from the evil to come, he must not grieve for those he was leaving behind. From that time he seemed to forget all, until Tuesday, July 11th, 1865, when he sweetly fell asleep in Jesus, after seven weeks of severe suffering, thus we see one at the age of 25 years, full of life and activity, one who promised fair for life, and who gained the respect and esteem of all who knew him,—called away by Death's resistless stroke,—it sends forth its warning voice to all—"Be ye also ready, for in such an hour as you think not, the Son of Man cometh."

His body was conveyed on a gun-carriage, covered by the British flag, and drawn by two horses to its last resting-place, on Thursday the 13th inst., preceded by Union Division of the Sons of Temperance (of which he was a member)—followed by the military, and a large concourse of the inhabitants of the city. Seldom have we witnessed so imposing a spectacle,—all seemed to be deeply affected. The solemn dirge of the military Band gave seriousness to the occasion, and sent a thrill to every heart. Subsequent to the burial service, which was read by the minister of the circuit; sharp cracks of the rifle, accompanied with the mournful roll of the muffled drum, told of the last honors paid to the remains of a young soldier. Men who would defy the roar of the cannon, and the din of war, were now constrained to drop a tear over their departed comrade. Truly it was a scene calculated to melt the stoutest heart. R. V.

St. John's, N. F., July 20, 1865.

"*Consent* to be the Lord's fully." What an abasement prostrated my soul when that was repeated; what an evidence that by nature I was a rebel. Consent to be Christ's? Why, I am his whether I consent or not; his to punish, if not reward; just to think that he will ask me to become Loyal? Yes, Lord, I am ashamed to think it has ever been needful for thee to woo my poor heart, which should never have known any other alliance more than thine.

Provincial Wesleyan.

WEDNESDAY, AUGUST 16, 1865.

Our Financial District Meetings.

The period is at hand when the Financial Meetings for the several Districts of our Connexion will be held. A principal part of the business of these Meetings, of course, will be in relation to financial matters; but no one on that account will be disposed to regard them as unimportant, for the intimate and essential connection between things secular and things spiritual is readily perceived. Carefully to watch over the material interests of the Church, is, in its proper place, a duty no less imperative than our obligation to guard its religious prosperity. Success in the latter cannot be secured apart from a due attention to the former. The ostensible design, then, of the Financial District Meeting is not by any means to be thought of as being of inferior moment.

In each one of the Districts of our Conference will be found some circuits more or less dependent upon Connexional assistance, being unable of themselves to provide for their own wants, to sustain their ministry and meet their working expenses. To help such Circuits, a limited grant is prospectively made; but the deficiencies beyond what such grants will meet are so large, as to occasion very considerable embarrassment in the apportionment to the several dependent circuits. When so many are deficient, and so largely deficient, it becomes a matter requiring nice discrimination and adjustment to ascertain equitably the probable wants of each, and so to make a fair distribution that the loss to be sustained by the several circuits shall, as nearly as possible, be equal. It will therefore be seen that the grants from the Contingent Fund to the Districts should be appropriated only to objects which were contemplated by the Committee of that Fund, and that to apply any portion thereof to other purposes will be to inflict an injury upon brethren who will otherwise be subjected to considerable loss. In the distribution of the grant every encouragement should be afforded to circuits to advance their regular income, so as to become, at the earliest period possible, self-sustaining. The Chairmen of Districts are specially directed by the Conference to call attention to the regulations adopted in regard to the classification of Circuits, as laid down in the Minutes.

To meet as far as possible the differences in Circuits in regard to ability, to provide for the families of married ministers, the Children's Fund arrangement, by which each circuit is expected to provide according to its membership for children's allowances, is judicious and equitable. This matter is adjusted at the Financial District Meetings. In this connection it is proper to note that an omission occurred in the copy of the Minutes of Conference prepared for the printer, in relation to the Children's Fund, which was not discovered until too late for correction, but which we now supply for the information of the several Districts.

The resolutions of the Conference on this question are as follows:—

1. That John Starr, Esq., and the Rev. Jas. Taylor be requested to act as Treasurers of this Fund for the ensuing year, and the Rev. D. D. Currie as General Secretary.

2. That in accordance with our standing rule which makes provision for the support of the children of our Ministers from a certain rate of contributions in proportion to the number of church members, it is agreed that for the ensuing year *seventy-eight* members shall provide the allowance for one child. The following statement has accordingly been drawn up, determining the number of children's allowances to be allotted at the Financial District Meetings, viz:

Districts.	Members.	Children.
Halifax 1600, Bermuda 452,	2052	20½
		6
St. John,	1894	24½
Truro,	1381	17½
P. E. Island,	1164	15
Fredericton,	1294	16½
Sackville,	1544	19½
Annapolis,	1451	18½
Liverpool,	992	12½
Newfoundland,	3257	41½
	15,029	193

The Financial District Meeting has to do not only with the probable income and expenditure of each circuit, but also with the probable receipts in aid of the Contingent and Home Mission Fund. If disappointment in meeting the claims upon this Fund is to be obviated, there must from year to year be some estimate made, judging by the liberality of previous years, of the probable resources available for the current year. This mode is pursued by the Committee of this Fund at each Conference in regard to each District, leaving it for each Financial Meeting to apportion the *minimum* contributions to be raised by each circuit of such District. But while past efforts afford some guide for the future, we are not thereby to be limited. "Onward" is the word. A due regard should be had to that steady progress which is essential to true success, and when all circumstances are taken into account in the apportionment, and each circuit is dealt with in the same ratio, there cannot be much room on this ground for injustice to any.

The Financial District Meetings make the appointments for the Missionary Anniversaries, both as regards the time when these will be held, and the deputations to attend them. This is a business of some consequence, and good judgment should be exercised, in order that the interest of the Missionary Meetings may be well sustained, and that the largest amount of information on the subject of Missions may be afforded. It will generally be found that large deputations are not desirable. Two ministers, rightly adapted, who will make suitable preparation to discharge their duty, will, perhaps be a more efficient arrangement as a deputation, than if the work is devolved upon twice that number. Besides expense is thereby saved, and a greater number of meetings can be held simultaneously, and held when suitable weather is likely to be had. Missionary Meetings are not always as productive or as spiritually profitable as they might be, owing to their not being held opportunely.

Arrangements are made at the Financial District Meetings for the examination of the ministerial candidates, which takes place at the Spring District Meetings. By a prospective arrangement we may ensure that this important duty shall be attended to with thoroughness and discrimination. The attention of the candidates is to be directed to the studies they are expected to pursue, and the brethren are appointed who will be specially required to conduct the examination upon the several studies, according to the years and standing of the candidates.

Another matter for present consideration, as directed by the Conference, is in relation to the Missionary Jubilee, in ascertaining whether the order of last year in regard to holding Jubilee Meetings has been carried out, and where not, to provide that, at the earliest period, compliance shall be had with such direction. It is further ordered that the Superintendents of those Circuits from which complete Lists of subscriptions to this Fund have not been forwarded to the General Secretaries, be required to furnish them; and it will be necessary at the Financial meetings to inquire if this matter has received attention. It is expected that at the approaching Financial Meetings the first instalment of subscriptions to this Fund be fully paid; and we would suggest that on every circuit earnest efforts should be made at once to secure this desirable object, and that in the case of small subscriptions, the whole amount, if possible, should be at once secured, thereby guarding against the probability of loss.

At the recent Conference forms of Schedules were adopted, which will be found in the Minutes, and to which attention is to be directed by the Chairmen at the Financial District Meetings, so as to ensure uniformity and completeness in the next annual returns.

The *Provincial Wesleyan* accounts are, by direction of Conference, (see Minutes, page 36) to be sent to the respective chairmen, and handed to the brethren at the Financial District Meetings. On some of these accounts in the column for arrearages will be found a large amount due the Wesleyan Office. Earnest endeavours are expected from each Minister in the collection of these monies; and at the Financial as well as at the Annual District Meeting it is very desirable that attention should be directed to this subject. We are desirous of gathering in these arrears during this year, and thenceforward retaining on our books those only who will pay up promptly. The interests of our Office may be effectually served by due inquiry being made at the approaching Meetings, as to efforts in collecting for the *Wesleyan* and in canvassing for new subscribers.

The last particular suggested to our minds, as especially proper to engage the attention of the approaching Meetings, is in relation to the state of the work of God within the bounds of our Conference. It is altogether proper that when a body of ministers and of circuit stewards thus assemble, they should employ some portion of their session in exercises purely and essentially religious in their bearing, thereby to promote their personal spiritual profit, and to furnish themselves to perform better service for Christ and his Church. It will be remembered that in the Parent Connexion last year, when the general state of religion was made the subject of earnest and heart-searching inquiry, it was ordered that special consideration should be given to this subject in the Financial District Meetings, and that accordingly a day was set apart expressly to this object and with gratifying results. At our recent Conference more than ordinary attention was given to inquiry as to the hindrances to the prosperity of the cause of Christ among us, and after lengthened deliberation upon the subject, among other suggestions it was advised that in the observance of each Quarterly Fast, special religious services should be held in the principal churches on each circuit, preceded by a sermon on the Lord's day relating to the revival of the work of God; and further the Conference directed that at the ensuing Financial District Meetings, very special attention be devoted to a consideration of the spiritual state of the Church, with a view to the adoption of such measures as may be best adapted to promote religious prosperity. May we not fervently hope that these inquiries, and the efforts that may be employed, wil, under the divine sanction and blessing, result in rendering the present year one of great prosperity to our Zion, and that our ministers who have commenced anew their hallowed toil, and have gone forth to their respective spheres of duty "weeping, bearing precious seed, will come again with rejoicing, bringing their sheaves with them."

For the Provincial Wesleyan.

Newfoundland Revival Intelligence, &c.

No. 2.

From the cottage prayer-meeting—of which I spoke in the closing paragraph of my last—we were obliged to seek a more commodious place of worship. The sacred flame spread in the community, like fire among dry stubble. The luke-warm became suddenly hot; the silent found their voice, and the idlers their hands! The evening following, was the evening for our regular preaching service, and shortly after 5 p.m., the doors of the "house of prayer" were open. Our congregation was much larger, and during the sermon, more animated than usual. By the time this first service was concluded, and the prayer-meeting had commenced, the last glimmering of "the dead flame of the fallen day," was gathering toward the west. It was very evident that the arm of God was made bare in the congregation; there was a mighty breaking down in almost every pew. We felt strongly desirous to continue the service a little longer, until the sorrow at least of some, should be turned into joy. But we were confronted with a difficulty. Our stock of candles—for in O. P. we still worship amid the dim light of candles—was consumed. To proceed in the dark—though there was a probability of many souls finding the "true light"—was out of the question. In this emergency, a young man who bids fair to be a pillar in God's house, and a leading spirit in the community, came to the rescue. Right cheerfully did he supply our lack, and he was well repaid; for during the revival, his wife, who but recently had been at death's door, was converted; and two of his brothers were "quickened together with Christ," and made very happy.

Our church was now lighted *i. e.* the darkness was chased away from many little centres; and we fairly and fearlessly committed ourselves to a powerful conflict with the powers of darkness. There was a mighty mustering of christian soldiery in the open valley; and aggression upon the kingdom of the great usurper, was the commanding desire that thrilled every soul. If I could give a full and truthful description of the battle, tell how devils were summoned to the battle-field, how their exhausted quivers were replenished, and with what fury they hurled their fiery shafts; and tell how they were repulsed and routed by the mail-clad veterans of Christ, who prayed and agonized in prayer, and looked with determined aspect toward the blood that was shed for sin, when the Prince of this world was judged—it would be seen a more wonderful engagement than any that ever took place between contending armies of mere mortals.

We could now see what we were doing, and what we had to do. The scene to the eyes of one unacquainted with the philosophy of religion, and the operations of the Spirit, was one of utter confusion. Not only were there penitents in the neighbourhood of the communion rail, humbling themselves before the Lord, and pleading for mercy; but the aisle was filled with wounded sinners, and anxious inquirers. To have attempted to keep the people calm and orderly when the house felt awful from, and almost appeared to tremble at the presence of God, would have been utterly vain. For a time it was impossible either to sing or pray. Directing the mourners to Christ, and pleading with God in their behalf in the different parts of the church where we found them, was all that we could do. The meeting had not been long in progress, before one here, and another there, were set at liberty, and they rejoiced in their freedom, as was meet they should. Now the wail of the penitent, and the glad song of the young convert, were mingled, and made most delightful concert—even concert with which listening angels were no doubt delighted. It was a late hour in the night before "silence and darkness" held sway within the hallowed walls of the old church. Many hearts that night were "sprinkled from an evil conscience."

The following night this work was resumed. The hearts of the people being warmed, they came up to the help of the Lord, with a will. There is perhaps one circumstance connected with the service of this evening, which ought to be recorded. Several youths—remarkable sinners—came to church scoffing, and cursing in the most alarming manner; the evil spirit seemed to exercise over them uncontrolled authority. They had not been long within the precincts of God's house, when one after another their armour was pierced, as by an arrow from the bow of a mighty man; they were filled with bitterness and holy sorrow; and, behold they prayed! To witness their agony of soul, was to me, and to others, a refreshing sight. To see them writhing under the stroke of conviction, and struggling in their anguish, as though hell was opening wide its voracious jaws to swallow them up, was to my own heart most reviving. When one of them obtained mercy, he commenced to labour like some manumitted slave, to help forward the deliverance of his companions. To cut short the story; before the meeting closed, they were all released, and able to rejoice together in Him, who is indeed "mighty to save." What a change came over the spirit of these youths, within a few short hours! They came to church glorying in their shame; they returned home, glorying in the cross. How grace abounds!

By this time, there was no doubt remaining in the minds of the most spiritual of our congregation, with reference to the spirituality, and thoroughness of the work in progress. It was evident to all, but the wilfully blind, and those who were "past feeling," that we were being visited, by what an apostle would designate, "a time of refreshing, from the presence of the Lord." Of course, as John Wesley *Methodists*, with the open Bible before us, containing a mine of "exceeding great and precious promises;" and a mercy seat, unto which we can approach boldly, and where we can pour out our hearts freely, there is to us nothing at all startling or remarkable in such Divine manifestations. Rather, as we are in earnest when we say, "We believe the Bible to be *the Word of God*;" "believe in the Holy Ghost;" "believe in the forgiveness of sins;" we should be astonished and amazed if promises were not fulfilled, if prayers were not answered, if sinners were not converted to God, if Pentecost was not repeated, if the church was not purified, and if the works of the devil were not destroyed. We have so much regard for reason and logic, that we look for these things, as the natural, the legitimate effects, of certain frutent and Divinely ordained causes.

Every evening for three succes ive weeks the doors of "the house of prayer," in Perlican, were open. And almost every evening we witnessed such tokens, as constrained us to say, "This is the finger of God." We might single out some individual cases of conversion, or of restoration of backsliders to Divine favour, in which the powers of darkness appeared to put forth all their might in resisting the operations of the Holy Spirit. The way in which some poor souls were beleaguered, the fears with which they were vexed, and the anguish with which they were tortured, was enough to excite the feelings, and enlist the sympathies of all,—even formalists and hypocrites—but especially of those who were "fellow-helpers to the truth," and "workers together with God." I confess that some cases, of which I was an eye-witness, filled me with feelings of awe and astonishment; and I could but stand quietly, and marvel at the power of the agents, Divine, and diabolical, that were at work. I must now bring this letter to a close, and with it—though the account is very imperfect—close the record of our revival services, in O. P. During these services, Mr. Christian, Mr. Wm. Mews, and others, rendered valuable assistance. The Master will not fail to notice and reward His labourers. J. W.

Old Perlican, July, 1865.

Rhetoric and Logic.

We commend to Students generally, and especially to Candidates for the ministry, the following just observations, from the pen of the editor of the *Zion's Herald*, on the importance of the two branches of study above named.

Writing and speaking have become powerful instrumentalities for moving the people. A popular maxim is, "The pen is mightier than the sword." Speaking in the lyceum, the senate, at the bar, and in the pulpit, is equally if not more influential. Entertainment, pleasure, and and instruction, are eagerly and almost universally sought from the writers of the day, and the speakers of the hour. Good and evil will flow through both of these channels. Rhetoric and logic are the branches which, having been thoroughly studied and understood, give to the student great power and advantage over his less informed brethren in either of these departments. Woshington Irving's elegance of style and Macauley's brilliant periods will secure readers and carry influence where scores of other authors, writing on equally important subjects, will never be pursued. When Socrates converses, Demosthenes speakes, or John Wesley preaches, the multitude is spell-bound and swept along by their resistless logic, while hundreds of ordinary orators would fail, not only to convince, but even to fix the attention of their audience. It was said of John Wesley when he left Oxford, that he was well versed and skilled in *logic*. The best writers and the most logical speakers, other things being equal, will control the popular currents of thought and carry the people with them.

Undoubtedly strong native talent which we sometimes call genius, will push its way to the highest fame and success without the aid of the schools, but it is because the instinctive power of their genius leads them along the precise path where rhetoric and logic would teach the less gifted to try to make their way. Their design is to help the student with fair abilities and industrious habits to find the paths of genius, and walk in them—to aid in the formation of a good taste and an attractive style of composition and in finding the right methods of arranging thoughts so as to give them their greatest effect. We do not think that any branch of study pursued in our literary institutions is more important for those who design to make speaking or writing the chief part of their business, than rhetoric or logic.

While engaged in teaching the above named branches, we were throughly convinced that time enough is not given to them in most if not all of our American Colleges. Sometimes only a single term is allowed to both, a half term to rhetoric and a half to logic. It is impossible for ordinary students to get even a smattering of either science in that time. In our judgment a whole academic year is not too much to be given to each of these. Their relative importance demande it. Under a good teacher logic perhaps might be crowded into half a year as a daily recitation, with at least a tough weekly exercise in Praxis during the balance of the year. One half the year should be devoted to the study of rhetoric proper, in learning the "*names of the tools*" as they are sometimes called, and how to use them; and then a full half year more under a good teacher should be devoted to the *art of rhetorical criticism*. The above is our mature judgment formed after an experience of five years of earnest teaching in that department.

We would have no difficulty in arranging a catalogue on this plan. Studies of less importance should either be left out entirely or restricted to less time. The above are our convictions, and we throw them out for the benefit of those whom they more immediately concern. We are thoroughly convinced that many who write occasionally for some of our periodicals, could not justly be convicted in a court of equity on a charge of knowing anything about either rhetoric or logic.

Claims of Colleges and College Professors.

The Rev. Dr. Cobleigh, Editor of *Zion's Herald*, in an article upon the Wesleyan University, remarks upon the efficiency of the Institution, and the credit due to President Cummings, as follows:—

Few men know the anxiety he has felt during these years, the hours that he has spent in thinking and contriving for the future prosperity of the College, when others have been asleep. From those who love the University a debt of gratitude is due the President, the magnitude of which we fear but few fully realize. It is necessary to carry his or similar burdens to appreciate the full value of his services. The staring eye of the public sees the office and its supposed honors, but not the labors and the cares which often feed like hungry vultures at the heart, night and day drinking up the spirits and wasting the strength. It is a great work to build up our colleges. No men in the itinerancy work harder than the faithful teachers in our academies and colleges; none of the former sacrifice more than some of the latter. There are noble men, tied by convictions of duty to presidents' seats and professors' chairs, who look with longing hearts and sometimes tearful eyes upon the green and inviting fields of the itinerancy. We wish the church could realize these things, so as to properly sympathize with and pray for those men who are so effectually serving the church in these important fields of labor.

One thing tries us, and tries them. We speak from experience, and understand what we say. There is a great want of interest in certain portions of our church for our own literary institutions. If another college or seminary, under the control of some other denomination, is a little nearer home, where students can be sent for a few dollars less, or where there are a few more attractions, some are sure to send to other schools. They prefer to build up the schools of other denominations by their patronage, rather than their own. This is a great evil, and a selfish folly. While some are denying themselves, in order to sustain our institutions and build them up, others seem not to have a spark of denominational interest. Brethren, that is wrong, and should be immediately remedied. Let every Methodist sustain, though it be at some sacrifice, our own institutions. That is the way and the spirit in which some of our sister denominations have made their colleges strong and well endowed. Their sons always help to swell the number of students in their own schools, while their influence and example secure many more. That is wise, and highly Christian. We should imitate their wisdom, and follow their example. If all would do this, our schools and colleges might flourish as no others in the land. We have the money and the students to make them so.

Brethren, suffer a kind word of exhortation. Sustain by every means in your power our own institutions of learning. Love Christ more than self, his cause more than money. Give all your influence to our own College, until we make it sufficiently strong. It will soon pay you back with interest.

Saratoga Temperance Convention.

A large and enthusiastic gathering of prominent Temperance men, from various States and Provinces, met at Saratoga on the 1st inst. The result of their deliberations will be seen in the following resolutions:—

Resolved. 1. That as a Convention we gratefully acknowledge the good hand of God in the past history of the Temperance Reformation, and exhort its friends to a constant dependance on the Divine Spirit and Providence.

2. That in its inception and early progress it was largely a religious movement, and that in its subsequent stages it has been greatly promoted by the Christian ministry and the Christian church.

3. That we invoke the continued and increased services of ministers and professed Christians, especially in the example of total abstinence from intoxicating drinks, and the thorough inculcation of temperance principles from the pulpit and in the Sunday Schools.

4. Whereas, There is no longer, in the estimation of many eminent ministers and Christians, a plea for the use of intoxicating wines, in Christian ordinances, as the fruit of the vine unfermented can so easily be obtained, giving full satisfaction, therefore

Resolved, That should all Christian churches confine themselves to that at the table of the Lord, it would remove one of the strongest pleas for the necessity and morality of the (intoxication) wine traffic, and one of the chief supports of the pretended innocence and divine sanction of intoxicating drinks.

5. That the education of the young in the principles and practice of total abstinence is of paramount importance; and we appoint Rev. T. Cuyler, R. G. Pardee, Esq., and C. C. North, Esq., of New York, a Committee to bring the subject of Juvenile Temperance Associations and Publications to the special notice of the managers of the Sunday School cause and Boards of Education, that this may become a more prominent part of school instruction and literature.

6. That the entire community should be educated not only in the principles and practice of total abstinence, for personal safety and the good of others, but up to such a consciousness of the right of self-protection as shall secure the enforcement of existing legal restrictions on the traffic and the speedy universal enactment of the strongest prohibitory statutes.

7. That as a means of this education, besides the family, the pulpit, the Sabbath School and the press, local organizations should exist in towns and parishes on a permanent basis, for mutual instruction and quickening, as well as for union and strengthening in the pledge and practice of total abstinence.

8. That "home-made" wines, bitters and beer are a too common means of educating children and others into a taste for stronger alcoholic drinks, and occasions for the fall of partially reformed men, and should be discountenanced by all friends of temperance.

9. That we should do all in our power to secure the nomination and election to office of men known as thorough and consistent advocates of total abstinence from all intoxicating drinks.

10. That the friends of temperance should not give aid and comfort to its enemies by dealing, when it can be avoided, with those who by ministering to or helping to [illegible] petite, are dealing destruction [illegible] land.

11. That this Convention, [illegible] imposed upon it which devolved [illegible] gree on no previous occasion [illegible] asmuch as four millions of [illegible] free and consequently thrown [illegible] efforts. We express deep [illegible] with that class of the people [illegible] them to the special attention [illegible] organization that may be formed.

12. That in view of the [illegible] of scientific investigation in [illegible] country and the published opinions [illegible] men on both continents, and [illegible] of the evil effects which are [illegible] low the use of alcoholic medicines [illegible] vention respectfully but earnestly [illegible] joying this honored and influential [illegible] substitute other articles in the [illegible] far as in their judgment it can [illegible]

From the Zion's Herald.

Presidents of the English Methodist Conference.

Mr. Wesley always presided [illegible] hence the first President was [illegible] There have been 51 Presidents [illegible] Of these 36 served only one term [illegible] twice, 2 three times, and 2 four [illegible] five Presidents have died, two [illegible] their year of office, viz.: Joseph [illegible] a second time in 1815, and W[illegible] elected in 1864. Sixteen are still [illegible] these, John Hannah, D.D., has been [illegible] three times, and Thomas Jackson [illegible] Scott have each filled the office twice [illegible] now living, seven are occupying [illegible] viz.: G. Osborn, D.D., Secretary of [illegible] Missionary Society; C. Prest, [illegible] Home Missionary Committee; J. B. [illegible] Theological Tutor of the Northern [illegible] the Theological Institution at Richmond; [illegible] mas, Theological Tutor of the Wesleyan [illegible] of the Theological Institution at [illegible] Farrar, Governor and Chairman [illegible] house Grove School for the sons [illegible] F. A. West, Governor and Chairman [illegible] Kingswood School for the sons [illegible] and J. Scott, Principal of the [illegible] Institution, Westminster. Three [illegible] tendents of Circuits, viz.: S. D. [illegible] W. W. Stamp and J. Rattenbury [illegible] T. Jackson, J. Dixon, D.D., J. Stoner [illegible] ing, R. Young and J. Bowers are [illegible] ries.

The figures to the right indicate [illegible] tions to the office. A * shows [illegible] was living at the Conference of 1864 [illegible] he died during his year of office.

1791	Wm. Thompson,	1828	[illegible]
1792	Alexr. Mather,	1829	[illegible]
1793	John Pawson,	1830	[illegible]
1794	Thos. Hanby,	1831	[illegible]
1795	Jos. Bradford,	1832	[illegible]
1796	Thos. Taylor,	1833	[illegible]
1797	Dr. Coke,	1834	Jas. [illegible]
1798	Jos. Benson,	1835	[illegible]
1799	Saml. Bradburn,	1836	J. [illegible]
1800	James Wood,	1837	[illegible]
1801	John Pawson, 2,	1838	*Thos. [illegible]
1802	Jos. Taylor, senr.,	1839	Thos. [illegible]
1803	Jos. Bradford, 2,	1840	Robt. [illegible]
1804	Henry Moore,	1841	*James [illegible]
1805	Dr. Coke, 2,	1842	*J. Hanson
1806	Adam Clarke, LL.D.	1843	*John S[illegible]
1807	Jos. Barber,	1844	A. [illegible]
1808	James Wood, 2,	1845	*Joseph [illegible]
1809	Thos. Taylor, 2,	1846	Wm. [illegible]
1810	Jos. Benson, 2,	1847	Sam. [illegible]
1811	Charles Atmore,	1848	Eleazar [illegible]
1812	Jos. Entwisle,	1849	*Thos. [illegible]
1813	Walter Griffith,	1850	*J. [illegible]
1814	A. Clarke, LL.D.,	1851	*Elijah [illegible]
1815	†Jos. Barber, 2,	1852	*John [illegible]
1816	Richard Reece,	1853	*John [illegible]
1817	John Gaulter,	1854	*John [illegible]
1818	Jos. Edmondson,	1855	*Jas. [illegible]
1819	Jon. Crowther,	1856	*[illegible]
1820	Jabez Bunting,	1857	*T. A[illegible]
1821	Geo. Marsden,	1858	*John [illegible]
1922	A. Clarke, LL.D.,	3, 1859	*E.D. [illegible]
1823	Henry Moore, 2,	1860	*W. W. [illegible]
1824	Robert Newton,	1861	*J. Bu[illegible]
1825	Jos. Entwisle, 2,	1862	*Chas. [illegible]
1826	Richd. Watson,	1863	*G. Osborn
1827	John Stephens,	1864	†W. L. [illegible] M.A.

The Atlantic Cable.

The greatest interest attaches to the Atlantic Cable, the most [illegible] prize of the age. The following [illegible] commencement of operations [illegible] pondence of the London *Times*, [illegible] July 24th:—

Before this reaches the [illegible] *Eastern*, if all goes well, will [illegible] some two hundred miles of the [illegible] will have passed over the shoal [illegible] submarine maps as the Irish [illegible] steadily settled down to her work [illegible] fathoms of water. Nothing could [illegible] been more auspicious than all the [illegible] attending her departure, both as regards [illegible] and the mechanical fitness of all [illegible