Obituary Notices.

Died at N. E. Harbor, near Shelburne, after a painful illness of considerable duration, on the 10th of January last, Mrs. MARGARET, wife of Mr. Samuel Whitney, senr., of that place, in the 79th year of her age. Though ever considered of moral and consistent deportment, and as a kind neighbour, she did not make any decided profession of religion until laid on the bed of sickness, sometime previous to her demise. In frequent visits of her pastor, she expressed a strong hope that in Christ she had received pardon and acceptance; and felt an entire submission and resignation to her Divine Lord and Saviour. The attendance at her funeral was large; to whom a suitable and solemn discourse was delivered by the Rev. Mr. Tweedy, of this Circuit, in the Wesleyan church at that place.

On the 12th January last, departed this life at N. E. Harbor, (of measles) in the 86th year of her age, Mrs. REBECCA, widow of the late William Hope, of that place, and sister of the above. She retained the use of all her faculties in a surprising degree, to the very last; and maintained throughout her last illness the same calm and unruffled tenor of disposition for which she had been remarkable during her extended pilgrimage. She expressed herself as perfectly resigned to the will of her Maker and her God; and fully believed that through faith she was accepted in the beloved. She united herself with the Methodist Church (to which she had been for many years attached in her feelings and sympathies) some four or five years since, and was much respected in her neighbourhood. Her end was in great peace. Her funeral, as well as that of her sister, was very largely attended; and on which occasion a solemn discourse was preached by the Rev. Mr. Tweedy to an attentive congregation, in the Wesleyan church at that place. For many years her house was the home of the Wesleyan Ministers, whose comfort and accommodation she ever laboured to ensure, at all seasons, by every act and word of kindness.

Died at Shelburne, on the 31st January last, in the 61st year of her age, Mrs. ELIZABETH, wife of Mr. George Irwin of that place. She had been a great sufferer, with but little exception, for several years, from that fatal disease, Consumption; and during that tedious period it is believed that but little murmuring or complaint was heard on her part. During the last four months of her life she expressed strong confidence and assurance that, through the merits of her Divine Redeemer, for her to depart and to be with Christ was much better—acknowledging herself to be in the hands of her Creator, who knew best how to dispose of her. From her bereaved partner she had ever experienced strong sympathy and the kindest care and attention. The struggle connected with departing life was severe; amid which she could still whisper, "All is well," and finally fell asleep in Jesus, to know neither pain or sorrow any more. She had been upwards of thirty years a member of the Methodist Church. She was interred on the 2nd inst.; and a very impressive discourse was preached by the Rev. Mr. Tweedy on the 3rd inst., from 2nd Cor. 5 ch. 1 v., to a large congregation in the Wesleyan church of this town.

Died, at Round Bay, near Shelburne, after an illness of twelve months continuance, on the 8th January last, aged 34 years, Mr. ISAAC HUSKINS. Though poor as to worldly circumstances, he was one of those who, through Him "who though he was rich became poor, that we might be made rich," had, during the period of his severe illness, been made partaker of the great salvation. He was frequently visited by the Rev. Mr. Tweedy, who on his last visit, a few days before his release from earth's sufferings, found poor Huskins extremely happy in the prospect of heavenly rest. C.

Shelburne Feb. 20th, 1861.

The subject of this sketch, Capt. ROBERT MCKAY, was the son of pious parents, William and Catherine McKay, who emigrated to this country from Scotland about 56 years ago.—When about 12 years of age he was deprived of his father, who was called away by death to enjoy the bliss of heaven. His mother was thus left with a family of ten children. Robert, the fifth child, being called from home at an early period of life, did not receive that instruction that he otherwise would have enjoyed, had he remained under the parental roof; but the example, blessing, and pious advice of his Christian father followed him through life. In a series of meetings held by the Rev. Mr. McMurray in 1845, at which time many joined the Methodist Church, he, with other of his brothers and sisters, were led to seek an interest in the Saviour; and from that time to his death was enabled, by the grace of God, to be found walking in the narrow path that leads to life. Being engaged in a sea-faring life he was often deprived of the public and private means of grace, by which the believer is strengthened for the spiritual warfare. On one occasion, subsequent to his conversion, in the winter season, being detained by the severity of the weather at Baltimore, he had the privilege of attending, for some weeks, a series of prayer-meetings in that city, through which he was highly benefitted. In the spring of 1859, being at home, he attended a series of meetings held by Rev. Mr. Tweedy, by which means he was led to see the necessity of attaining that holiness, without which none shall see the Lord. On the 3rd of October of the year just referred to, he sailed from Halifax in the brig *Thistle*, bound to Jamaica, at which place he never arrived. Though he thus found a watery grave, we are comforted by the assurance that those who sleep in Jesus will God bring with him; and when at the sound of the last trumpet

"The greedy sea shall yield her dead,"

he will be hailed, with those who have departed in the faith of Christ crucified, with "Come, ye blessed of my father," &c. He was in the 40th year of his age, and has left a widow and four young children, with a number of friends and relatives to lament the loss of a good husband, a kind father, a dutiful son, and a respected friend. J. C.

Shelburne, Jan., 1861.

"A Little Child Shall Lead Them."

A year or two since, at one of the noon prayer meetings in a distant city, where two or three thousand "were gathered together in one place," a man, evidently in the deepest distress on account of his sins, rose and besought the people to pray for him. For a brief space silence fell upon that vast concourse, when a little boy, seemingly about seven years old, with the simple earnestness, the unwavering faith, of a little child, pleaded with the Father of all mercy that the blood of a Saviour, which cleanseth from all sin, might be applied to this heavy-laden soul. As one would ask an earthly parent, even so undoubtingly did he pray, till scarce one could restrain his tears of sympathy and love. Strong men wept before this new instance of the presence of God, feeling that, truly, out of the mouth of a babe had God perfected praise.—*Sunday School Gazette.*

Provincial Wesleyan.

WEDNESDAY, MARCH 6, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

Anniversary of the Halifax Branch Wesleyan Missionary Society.

The annual Sermons in behalf of the above Society were preached in the Wesleyan Churches in this city on Sabbath last by Rev. Messrs. Hennigar, Sprague, and Brewster.

The first meeting of the series was held on Monday evening in Brunswick St. Church.

The evening was fine, and the attendance good, while all we think would go away satisfied that the subject of Christian Missions has lost none of its interest, nor its hold upon the affections of the Wesleyans of Halifax.

The Chair was well filled by the Hon. the Receiver General, who introduced the business of the meeting in a brief but admirably expressed address. A verbal report was given by the Rev. Mr. Churchill, presenting a rapid and condensed view of the present position and prospects of the Society. The two resolutions previous to the collection were moved and seconded respectively by Rev. W. Humphrey, (Baptist,) J. B. Morrow, Esq., Rev. Messrs. Brewster and Hennigar, in very effective speeches.

A sum of $100 was handed in by Rev. Mr. Churchill as "a thank offering for success in business" from an anonymous donor: a like sum of $100 was also handed in from "a well-wisher to the cause" through the Rev. Mr. Sprague—and Rev. Mr. Brewster presented $5 as the dying gift of two interesting Sabbath school children, lately deceased: including the above—the collection amounted we believe to upwards of Three hundred Dollars.

We place on record for future reference, the names of the Committee and Officers appointed at the meeting– M. G. Black, Esq., Treasurer. Mr. S. H. Black, Sec'y. Committee—Hon. J. H. Anderson, and G. H. Starr, T. A. S. Dewolf, S. L. Shannon, H. D. Frost, G. R. Anderson, Jairus Hart, D. H. Starr, J. B. Morrow, N. Russell, Esqrs.

The Meeting at Grafton St. will be held this evening—at Dartmouth a meeting will be held to-morrow (Thursday) evening—time. ½ past 7, P. M.

National Conscience: How to Purify it.

In order to a correct understanding of the troubles now existing in the neighbouring Republic, it is necessary that we take into account the aggravations of their sin of slavery, as well as the fact of it. The system has been perpetuated notwithstanding the increased light and influence of Christianity. The slave trade has been revived, by the covert patronage of a nominally Christian people. The boast of freedom, absolute, universal, and immutable; of freedom, as the foundation of their nationality, and as ramified through all their institutions, has been reiterated in the face of the world from year to year. Yet not only has slavery been tolerated, it has been carefully preserved, and anxiously guarded, while every opportunity has also been embraced for extending its territory. In this the guilt of the North appears. It permitted all this to be done, and of course sanctioned it. The South having obtained so much from the North demanded more. It said in effect, "We admit theoretically that all men are equal, but as you know that we practically deny the principle to our slaves, so we are minded to refuse you the benefit of it. You have exercised a right in placing the Presidential honours at the feet of your candidate, but unless you give up that right, unless you repeal that vote, and allow us, the minority, to rule your choice, we shall destroy the national government."

It is to be hoped that "godly sorrow" for past complicity in this great sin is, as much as self respect, the reason of the North's refusal to comply with terms so overbearing and despotic. Had the public conscience — and that is but the sum total of individual consciences—been kept in harmony with the word of God, or as much so as even professing Christians had the power of its control, the authority of the South would never have grown to such gigantic dimensions, nor have assumed such menacing aspects. May the late repentance not be in vain.

But let us remember the injunction about "the beam in our own eye." Political expediency is not confined to the American States. The evil too often reveals itself among ourselves, and Christian principle is also sacrificed to it, in our midst. It is not to be wondered at that worldly time-servers should be guilty in these matters, but it is deeply to be deplored that the professed disciples of Jesus Christ should support or co-operate with those who have no fear of God before their eyes. Every man should remember that he is accountable, as far as his influence extends, for the legislation of his country. In this respect therefore, as well as in others, he should "prove all things," and "hold fast that which is good."

Now that the respective Legislatures of these Provinces are in session, it may be as well to remind our readers of a duty which we owe to our statesmen and to society generally through them. Infinite wisdom has declared, "By me kings reign and princes decree justice." And in answer to prayer, this wisdom "descendeth from above." "I exhort" says St. Paul, "that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." A praying people will secure national prosperity.

Trust in Providence.

The doctrine of a special Providence, divinely exercised on our behalf, is both clearly asserted in the word of God, and strongly confirmed by the events of every one's life. In the inspired record we are informed that the Lord not only "humbleth Himself to behold the things that are in heaven, and in the earth," but also that he directs and governs all things; "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" These statements, as well as the facts which bear them out, abound with consolation. We are short-sighted and selfish. Disappointment therefore often blasts our fairest prospects. Even what we regard as our most reasonable expectations, and right as well as reasonable, are cut off. On the other hand we sometimes find that what prospectively was most to be dreaded, has ultimately been most advantageous. Each review of the past, prompts the intelligent Christian to acknowledge the unceasing watchfulness, the infinite wisdom, and the eternal goodness of his Father in heaven. And the conclusion is irresistible, that he will continue to care for us. We are warranted, in view of severe trials, or under their influence, to "trust and not be afraid." From our own experience, as well as from the principles of the divine government, we may rest assured that "all things shall work together for good," in its highest sense, and on the broadest scale—"to them that love God, to them that are the called according to His purpose." Nor are we only guided to repose in this persuasion by the most conclusive arguments, it is a duty enforced by direct precepts. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

The obligation and the propriety of this duty will be readily acknowledged by the Christian believer, though its performance may frequently be attended with much difficulty. There is in humanity a principle which is stronger than reason, and more intractable than the will. We are creatures of sense, and subjects of infirmity. The pressure of our outward circumstances is a disturbing force. It beclouds the mind and tyrannizes over the spirit. And it is generally influenced more or less by inherent evil—by that which the sacred philosopher styles so truly, "the plague of the heart," which would either require God to give an account of those matters which he has wisely hidden from us, or would charge Him foolishly for concealing them. How often does the consciousness of present straits, or the anticipation of coming trials, outweigh the authority of judgment and the powerful influence of gratitude and hope! We feel the burden, and we ignore the strength which either we have, or might have, to bear it. We anticipate discomfiture rather than success, and to be victimized rather than to wear the victor's crown. Though therefore "the spirit of a man will sustain his infirmity," yet, "a wounded spirit who can bear?"

Such feelings are to be strongly resisted. That they exist is no reason that they should reign. It is part of our probation to come into conflict with them. The various circumstances of our life, by testing our principles, are designed to improve them; and the absence of trials would greatly tend to enervate our spirit and to mar our character, or at least leave it very imperfect. Not only so, but our security would then become more fancied than real, while if, indeed, we attained the rest of heaven, it would be with the deprivation of that far more exceeding and eternal weight of glory, which is reserved for "the man that endureth temptation." There is abundant proof that prosperity, in itself and in its adjuncts, is much more dangerous, and often more damaging that adversity. A large and brave army which had repulsed the repeated attacks of the enemy, was once ruined by a splendid victory which it obtained, and by the ease and luxury of which it became so suddenly possessed. Hezekiah's faith withstood all the insults of Rabshakeh, and all the forces of Sennacherib; but it basely yielded before the letters and the present of the king of Babylon. Seeing then that he who assuredly stands is nevertheless in danger of falling, it must be a blessing to be reminded, by any means, of our own weakness. Otherwise we could never learn the suitableness and sufficiency of the grace of God. "When I am weak, then am I strong." This is the lesson which the trustful soul learns in the time of trial. There is much of the divine mercy that we can only understand by a patient waiting upon God; and the power to wait is itself a precious gift, as well as a certain pledge of timely deliverance.

The most important means of relief and improvement under circumstances of providential embarrassment and affliction, is earnest prayer. And the ground of prayer is faith. This principle has been justly regarded as the sense of the soul; it is the medium by which "things unseen and eternal" are perceived by us, just as the sight or hearing, the taste or feeling are means whereby material objects make an impression upon us. "Faith is the substance of things hoped for, the evidence of things not seen." Now as this principle is the gift of God, not only in the facts which are presented to the mind in the work of truth, but in the divine illumination of the mind itself, to acknowledge these facts and to feel their power, so its glory transcends and absorbs that of sense or of reason—as the effulgence of the meridian sun would not only dim but drown the light of a taper. It is obvious then, that the discoveries of faith are not made with the view of assisting reason. They open an entirely new and distinct range of vision. The light which they shed does not enable us, any more than the light of reason, to scan the immediate purposes of God, or to comprehend the wondrous processes of His overruling government; but it shines upon the immutable and beneficent principles of that government, and more gloriously still upon the perfections of His character, justice, mercy, and truth. The practical effect then, is not to satisfy our curiosity, but to excite our confidence; not to enlarge our understanding, but to purify our heart. Faith turns our eye from the path of the present life, to the hand which holds us up, and which, by ways unknown, is guiding us to glory. It turns our thoughts away from immediate difficulties, to the results as about to be developed in eternity: it stills the voice of complaint, and leads us instead to "make known all our requests by prayer and supplication with thanksgiving unto God;" it produces perfect resignation to the divine will and even a joyful acquiesence in what is painful to bear. By this we cannot neutralize affliction but we can "come boldly to the throne of grace that we may obtain mercy and find grace to help in every time of need."

While therefore we are in an imperfect and a probationary state, we shall be exercised by trials, and subjected it may be to severe discipline. Yet we know that wise and gracious designs are cherished concerning us by the Ruler of the Universe, who, to evince His love for us appropriates the name of Father, and deigns to call us His children. "And if children, then heirs." Sensible however as we must be of pain of grief, of loss, we are permitted to improve our knowledge of His character by seeking communion with Him; and if we avail ourselves of this privilege to its fullest extent, the peace of the soul will be undisturbed, the ills of life shall be transmuted into sources of blessing, and our reward in heaven shall be greatly increased. Unimportant as our personal concerns may seem yet even they are embraced in the scheme of mercy which respects our whole race, and which, moreover, forms the most illustrious display of the divine glory. This consideration may repel the gloomiest suggestion, and inspire the most unwavering confidence. Our interests are His concerns. Our successes are His triumphs. And our Immanuel "must reign till He hath put all enemies under His feet."

We observe by the Harbor Grace *Standard*, that the members of the three Protestant congregations of that town—Episcopalian, Wesleyan, and Free Church—presented their respective pastors with a united Haul of Wood on Wednesday, the 6th instant; the total number of loads was 120.—*Newfd. paper.*

For the Provincial Wesleyan.

The Pecuniary Claims of the Wesleyan Church

No. 3.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things."—ST. PAUL.

As "the labourer is worthy of his hire," do not those Circuits, which are favoured with the Methodist ministry support *wholly*, or, at least, *principally*, their ministers? Were we to answer this question, faithfully, many of our people would be disappointed and astonished, at the financial efforts of some of the Circuits. Only a few of them meet all the expenses of their Ministers. Many do not contribute anything like a sufficiency. Some do not raise much over one half, and others not more than two thirds, of the actual amount necessary. With some honorable exceptions, even the sums received, from too many Circuits, are *not paid quarterly* as they should be, and as the financial regulations of the Church require, as well as the necessities of its ministers. This is a source of great inconvenience, of positive injury, and, not unfrequently, of actual suffering, to the Minister and every member of his family. He is often greatly embarrassed, and his family placed in a truly trying position, in consequence of the greater part of his salary being withheld to nearly the close of the year. He must either go in debt, or purchase articles at great disadvantage; or, otherwise, borrow money and pay interest, to enable him to meet the daily and weekly wants of his family. Is this right?—is this just?—As to the Circuits, this course of procedure exerts a most baneful influence, both financially and spiritually. When the income of the Circuit is principally neglected to the end of the year, not anything like as much is realized as would be if it had been attended to quarterly; and, too often, the feeling produced, and the anxiety manifested on account of large arrears, are injurious to the spiritual interests of the Church. Is, then, this pecuniary position to be tolerated, or remain as it is, without the members of the Church being informed that God requires, and justice demands, and the Church expects, that they should do their utmost to meet the current expenses of the Circuits, systematically, regularly, and quarterly, and thus add to the comfort of the Minister and his family, and extend the Redeemer's kingdom in the world? We are free to admit that the Wesleyans, in this Conference, do as much, if not more, in proportion to their numbers and wealth, than some other sections of the Christian church; but they might do much more, should do more, and must do more, if they expect to please God, and to promote the efficience, and extension of Methodism, in the salvation of sinners! There are numbers who liberally support the cause of God, and are deserving of every commendation; and oh! that others would imitate them in this christian duty, and thus "come forth to the help of the Lord, to the help of the Lord, against the mighty; for the Lord loveth a cheerful giver."

If some of the Circuits do not, to a considerable extent, meet the claims of their respective Ministers, how do they support themselves and their families? If they were wholly dependent on such Circuits, they must assuredly suffer. In this emergency the Conference has, by means of the Contingent Fund, hitherto, to the utmost of its ability, kindly met a considerable portion of these deficiencies, the remainder being borne by the Ministers themselves, and often at times when they could ill spare a part of that support which was their actual due. The unpaid deficiency of some of the Brethren has to my certain knowledge, exceeded in one year, *twenty, thirty, and even forty pounds.* These it must be admitted, are large sums for a Methodist Minister to be deprived of annually, who has a family to support, and whose salary is considered no more than scarcely with the strictest economy, adequate to meet the necessary expenses.—But is it right—is it just?—is it not a reflection on members, who are either directly or indirectly associated with the Conference?—is it not morally wrong?—that those Ministers who labour for their spiritual edification, should be dependent on the Contingent Fund, for so large a portion of their pecuniary support, and, after all, have to be burthened with such an amount of deficiency? And upon what principle can those who are able, or who might do something, or considerably more than they are doing either, by a little sacrifice or extra effort, for the support of religion, reconcile the course of conduct with their sense of duty and justice; that those who have laboured for them through the year, should only receive from them a portion of that compensation to which they are justly entitled, and which they were informed they might expect, and which, with proper views and efforts might be procured? These questions are worthy of attention, both for the present and future state of the Church, for both time and eternity.

As *public collections* constitute a part of the income of the Wesleyan Church, are they systematically taken, and methodistically applied, to the sustentation of their ministers? Here, we conceive, at least, in some instances a considerable improvement might and should be effected. In some of the old chapels the collections are only taken quarterly, and not weekly as they should be, and the receipts of the Circuit consequently do not come up to the amount required. In a few Circuits, the current expenses of the chapels are not paid, as they ought to be, and as they might be, with a little proper methodistic management, from the *pew rents*, but from the weekly collections! This is not only the cause of inconvenience to the minister, by depriving him of a little ready cash, paid weekly or quarterly, arising from the collections; but at the end of the year, when the deficiences are not forthcoming, he is really deprived of those Sabbath collections, which have been diverted from their legitimate object. A reformation here should be accomplished, in order that these excrescences, which have been permitted to grow up, slowly and gradually, may no longer mar the beauty and harmony of our financial system. The sooner this reformation commences, and is perfected, the better for the peace, prosperity, and temporal efficiency of the Church. In relation to these arrangements, the Stewards and Trustees should be fully Wesleyan in their views, ready faithfully to carry out the provisions of the details of trust, and to assist in the establishment of the whole system of our financial economy. All that is wanting, for the completion of an object so necessary and desirable, is to have men of the right stamp in the right place. Such men, working together with the Ministers, having a single eye to the glory of God, and the advancement of our holy Christianity, would soon place the finances of the Church in a healthy position.

ALIQUIS.

For the Provincial Wesleyan.

Lecture by the Rev. Mr. Lathern.

Amid the clamor of assembled Politicians, the incessant click of the home-driving bolts in the sides of the many colossal ships that are rapidly rising up into graceful and majestic proportions in our shipyards, the monotonous burr of the busy saw-mill, and notwithstanding all this the constant cry of bad times—it is pleasant to the christian to note the little rills meandering along to maintain a City's moral health, spreading their irrigating influence through the various phases of society. Here it may be originating in an Orphan Asylum—there in a home to retrieve the once supposed irretrievably fallen woman—and in another locality having its source in a Ladies' Benevolent Society.

It was our happiness the other evening to be one of the auditory at a Lecture delivered by the Rev. Mr. Lathern on behalf of the Ragged School (one of these popular modes of reforming the little vagrant) at Smith's Hall, kindly offered for the occasion by the proprietor, free of charge, a not unusual occurrence with that gentleman. Had the writer anticipated that he would have turned reporter on the occasion—care would have been taken to prepare himself by notes or other means for the task, but not having done so the loss will be your reader's.—I can only allude to the Lecture, considering it would be unkind to allow it to pass unnoticed.

The subject, very fitting for the occasion, was "John Howard the Philanthropist"—The Rev. Lecturer, as some of your readers are aware, is one of those men whose contour is so very unassuming that, on his appearance before an audience, so far from any expectation being raised an almost involuntary idea is apt to arise how one, apparently, so diffident, should venture before an audience with the hope of interesting—but here, in some measure at least, is one element in his success—a sympathy towards the gentle Lecturer is the pervading feeling, but soon this yields to one of admiration, as anon sentence after sentence of chaste and lofty conceptions carry you along with the speaker, as with him you gaze in admiring wonder on the sainted hero the subject of his panegyric.

After a rapid survey of the great men of the past century, in which we are bid to listen to the moving eloquence of a Burke, to contemplate the noble patriotism of the noble Pitt, to once more con the pages of a Cowper, whose vigorous style imparts new life and beauty to English poetry, or a Johnson whose ponderous labors enrich and strengthen our language—now the warriors pass in review with others, whose names have made the pages of English History famous,—but amid them all he forgets not the men of sacred song, those sweet poets whose lyrics are this day so powerful in Christian worship; and the noblest of all a Wesley and a Whitfield, at whose cry, resounding through the length and breadth of their native land and then on this continent, awake myriads from their death spell, sending on their mighty influence into these soul-refreshing times. Thus revelling in the galaxy of great ones presented to you, suddenly you leave them as with the speaker you pass through the streets of London, E.C. from Westminster's noble Abbey, the mausoleum of the great dead; nay, they never die; to old St. Paul's, where with lowly reverential awe you enter. Your eye follows his as upward it gazes to the vaulted dome as if in search of some unearthly being—and then falls, and passing over many a sculptured monument, rests on one alone—He read to you the name, 'tis the Hero of his tale—John Howard—and now how lovingly he stands by that memento of his country to a good man's worth, and expatiates with glowing warmth on one of the greatest of England's great—until your enchained heart does involuntary homage to the priceless worth of that great philanthropist.

I cannot attempt to follow the Rev. Lecturer, but must draw this imperfect sketch to a close by merely adding that the pathos, the quiet ease, the occasional flash of eloquence together with the sparkle of wit and well-timed drollery to relieve the narrative, all culminating in his admirable peroration, stamp the Lecturer as a man of genius, and one who will doubtless gain in the public esteem as his moral worth deserves.—*Com. from St. John, N. B.*

Holiness.

The will of God is paramount law. If we resist or neglect it, we are guilty of disobedience; we contract guilt, and come into condemnation. What then is the condition of those Christians who do not seek at all the entire sanctification which God requires? Are they *doing the will of God?* Let all concerned lay their hand upon their heart and decide the question according to truth and evidence. I must not be understood to say that all who are not entirely sanctified are in a state of damning sin: this sentiment I have explicitly and honestly disavowed on a former occasion. But what I do mean is, that those Christians who do not seek, and seek constantly for an entirely sanctified nature, fall into condemnation; and I may add, that this condemnation must be removed by pardon, upon repentance, or it will finally drown the soul in destruction and perdition.—*Dr. Peck.*

The great difficulty which a vast majority of Christians feel, in respect to holy living, is the want of the constant presence and influence of a filial, affectionate, confiding Spirit towards God,—a Spirit which perpetually cries, Abba Father, and consists in the spontaneous flow of the heart's purest and best affection towards Christ. This Spirit, Christians often resolve to cherish. They find their resolutions, however, wholly inefficient to move the heart. To remedy the difficulty, they resort to their Bibles, and to prayer, and renew their resolutions with increasing earnestness. Still the heart remains comparatively unmoved; and whatever effect is produced by such means, very soon passes away like the moving cloud, leaving in the heart the same aching void as before. Now, while the Christian is thus "resolving and re-resolving," and constantly sliding back to the cheerless state from which he started, while, in spite of his efforts, he is perpetually sinking deeper and deeper "in the mire and deep waters," suppose the Divine Redeemer should pass along, and say to his weary desponding disciple, "If you will at once cease from all these vain efforts, and yield yourself up to my control, relying, with implicit confidence, on my ability and faithfulness, I will enter into a covenant with you, that I will myself shed abroad in your heart that "perfect love which casteth out all fear;" that filial and affectionate Spirit which you have vainly endeavored to induce in your own mind. I will so present the truth to your apprehension, that your heart's purest and best affections shall constantly and spontaneously flow out toward me. I will secure you in a perfect and perpetual obedience to every command of God, and in the full and constant fruition of his presence and love. All this I will do in perfect consistency with the full, and free, and uninterrupted exercise of your voluntary agency." Such a message would be to the believer, "afflicted, and tossed with tempest, and not comforted," as life from the dead. This, Christian, is precisely what the Lord Jesus Christ offers to do for you, as the mediator of the New Covenant. With the Psalmist you can say, "I will run in the way of thy commandments, when thou shalt enlarge my heart." Christ is now ready thus to enlarge your heart, that under the spontaneous flow of pure and perfect love, you may do the whole will of God. Till your faith is fastened upon Christ as the life and light of the soul, as the "quickening spirit," who alone is able to breathe into your heart the breath of spiritual life, all your efforts after holiness will be vain.—*Rev. Asa Mahan.*

The Reformations.

LUTHER AND WESLEY.

To resume our subject, however, we have instanced the remarkable coincidence in many respects between the reformation of the sixteenth and the one of the eighteenth century. There are general features of marked comparison between the men of both times, and especially between Luther and Wesley themselves.

In both these eras of reform the men were raised up of God, adapted to the emergency, and respectively qualified for the position they were to assume. Luther, in the sixteenth century, was the man to thunder at the gates of Rome until the very throne of Antichrist was shaken, and papal Rome trembled at the reverberation from center to circumference. Reuchlin, by his compilation of the Hebrew grammar, which gave him a key to the comprehension of all that portion of the word of God which was written in the Hebrew vernacular, was the man to unearth that long-hidden lamp of Divine truth, to wrest it from its hiding-place of obscurity, and to cast its bright rays of light athwart the thick darkness of that gloomy moral night. Erasmus, with his scientific lore of Greek and brilliant intellect, was the man to do for the New Testament precisely what Reuchlin had acomplished for the Old, as well as also, by his words and writings, to do more than almost any other man towards exposing the corruptions of Rome, and helping on the great reform. Melancthon, too—the mild, meek-spirited Melanethon—was the man to console Luther in his hours of despondency and gloom, to moderate his excited wraths or joys, and to guide him by the light of his clearer wisdom with an unseen hand! Well has D'Aubigne said of Melancthon, in respect to his relationship to Luther: "Had Luther been without Melancthon the torrent might perhaps have overflowed its banks." And with these men there were a host besides, equally needed, and equally fitted for their place, but whom we cannot name.

John Wesley was the Martin Luther of the eighteenth century, a less impetuous and a more prudent man. He was the man to assume the leadership of those revival times, and to become the founder of a mighty Church; no other man in that age probably could have been found so efficient for the work. Whitefield, the impassioned orator, was the man to draw out the crowd and to excite a deeper interest in hearing the word of God. He was pre-eminently, in this respect, the pioneer of Methodism, for thousands who afterward flocked together to hear the "Methodists" were led to it from hearing him. Coke, with his heart of burning love and quenchless missionary zeal, was the man to cross oceans, seas, rivers, lakes, and mighty continents, so that in every land might wave the banner of the cross; while the sainted Fletcher was the Melanchton of John Wesley and of the eighteenth century.

There is a wonderful coincidence between the two prime movers in these twin eras of reform, Luther and Wesley. Both were possessed of pious parentage, both dated their first serious impressions from universities, both struggled long while with self, and into life and liberty, and both seemed to have been led, by a wonderful train of providences, to the same results. D'Aubigne tells us that, full of joy and gratitude, Martin's father carried his son to St. Peter's Church, where he received the seal of consecration to the Lord. The father of John Wesley was rector of Epworth Church, a man of puritanic integrity and strictness of religious life, while his mother was remarkable for her intelligence and piety. Both were, therefore, undoubtedly of pious ancestry. Luther became deeply awakened to his own sinfulness, and to the indifference of others to religion, in Wittemburg, as Wesley did in Oxford University. Discovering a Latin Bible by accident in the library of the Erfurth Univesity, Luther devours it with avidity and greediness and with feelings indescribable. "O that God would make me master of such a book!" is the one ardent breathing of his soul every time he leaves the place. God did make him "master of such a book," and also of such a translation of it as is to be found to-day in almost every Protestant house in Germany. It was the practice of the Wesleys, with others of the Holy Club, to read the Greek Testament every three or four evenings through the week, and it was in this way that Wesley became more and more deeply convinced of sin.

Through a sickness which brought Luther nearly to the grave, through a violent storm of lightning which struck his fellow-traveller dead, through an attempt to satisfy his soul (but a fruitless one) with severe fastings, macerations, and watchings, and an immuring of himself within the precincts of a monastic cell, through repeated conversations with Staupitz on the subjects of assurance and of faith, and through a journey to Rome, where those mysterious words are spoken to him again, "the just shall live by faith," and where he flees from the abhorrent steps of Pilate's stairs, he is ultimately brought to renounce the errors of Popery and to seek and find absolution only in the blood of the cross.

And it was through a like train of wonderful providences and of hard strugglings with self that Wesley was brought to Christ. He tried hard, by a life of the most rigid and astonishing asceticism, to justify himself in the sight of God, and it was only through an exposure to shipwreck, which wrought powerfully upon his mind through fear of death, through repeated conversations with Peter Bohler, the Staupitz of the eighteenth century, and through the hearing of Luther's Preface to the Romans read by a layman of the Moravian Society in Aldersgate, that Wesley found peace with Christ. For more than thirteen years he had been struggling into life. "I went," says he, "to the Society in Aldersgate-street very unwillingly, and heard a layman read Luther's Preface to the Romans. While listening to his description of the change the Spirit works in the heart through faith in Christ, I did feel my heart strangely warmed. I felt I did trust in Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine." No wonder that Wesley found peace and comfort in those words of Luther's. Their strugglings into life had been almost identical; there was a oneness in their feelings and experience; and as these words were being read over, heart looked into its fellow-heart and saw in it an exact type of itself. What, therefore, Luther had done Wesley did; he renounced every false hope, he trusted in Christ alone, and experienced the renewing power of the Holy Ghost.

What wonderful coincidences between times and men! Thus does God choose and appoint his seasons and instruments.—*N. Y. Christian Advocate.*

The Committee appointed by the City Council to select sites for the Steam Fire Engines, have reported as follows. They recommend "that the watch house in the Police Building be altered, and used for one of them; and that the other be placed in Upper Water Street. The report stated that the Committee had held a consultation with Mr. Cunard, and that gentleman had agreed to erect a building on the upper side of the street, and lease it to the City for ten years, with the proviso that he might take possession after 12 months' notice, during that time. Also, that he would provide a fireman and engineer, and oil, tallow, fuel, &c for one year for £250." The report was adopted and Mr. Cunard's offer was accepted.

Parliamentary.

House of Assembly.

TUESDAY, February 26.

Mr. James McDonald brought in a petition from the Custos and Justices of the County of Pictou, praying for an alteration in the present Assessment Law; also a bill in accordance with the prayer thereof. Some discussion ensued.

The petition presented by C. J. Campbell in relation to an additional polling district in Victoria County was, after some discussion, referred to Committee—Blanchard, Henry, and Cochran.

Mr. Morrison wished to know if any one was authorised to report the proceedings of the House?

Hon. Prov. Secretary proceeded to state the manner in which the contracts had been made, rates, &c.

Mr. Morrison stated that he had noticed several inacuracies—that he had been dismissed with having "made a few remarks"—knowing his rights he meant to claim them, etc., etc. (We are unable to report him verbatim.

Mr. Wier made some remarks upon the manner in which a petition of his was reported.

Hon. Prov. Secretary laid on the table papers connected with the seizure of sugar.

Mr. Henry presented a petition fron Ebenezar Rand, of Canning, King's Co., late Collector. The petition was read by the Clerk.

Mr. Morrison made some remarks upon the nature of the petition.

Mr. Henry proceeded to reply.

After some further discussion the House adjourned.—*Journal.*

WEDNESDAY, February 27.

Several petitions were presented.

Mr. Townsend presented a petition asking a grant in aid of steam communication Westward.

Hon. Prov. Secretary replied that the Government had the matter under consideration. They were about to propose $4,000 to a steamer to run between Halifax, the Western Ports and Boston.

Several Bills were presented.

Mr. Esson presented a Bill to incorporate a Water and Gas Company at Dartmouth.

Mr. Henry requested that the Resolution for abolishing the Railway Office, and transferring the duties to the Board of Works be made the order of the day for Thursday.

Hon. Prov. Secretary wished to defer the matter until his Railway scheme was brought down.

Mr. J. McDonald wished to know when that would be.

Hon. Prov. Secretary replied when the house gets through with the papers before it.

A lengthy discussion here ensued upon the Railway Policy.

House adjourned.—*Ib.*

THURSDAY, February 28.

Some time was occupied with discussing the merits of the published reports.

Several of the members stated that they had been inaccurally reported.

Hon. J. W. Johnston made some remarks to the same effect.

We believe the truth of the matter is that many of the speeches have been much abridged in order that the published debates may not lay behind hand for weeks, as heretofore, and those who have had their addresses thus condensed are naturally vexed.

Mr. Stewart Cambell brought before the House a dispatch in relation to Bankruptcy—stating that as Hon. James McNab was a member of the firm of John H. McNab & Co., that his seat should, in accordance with that dispatch, be vacated. This occasioned considerable discussion of a rather personal nature.

Hon. J. W. Johnston, Messrs. Tobin, Wade and others addressed the House.

This and other topics arising from it occupied the House until seven o'clock, when it adjourned till next day.—*Ib.*

FRIDAY, March 1st.

Several bills were read a second and third time; and a number of petitions on education and other subjects introduced.

Hon. Prov. Secretary laid on the table correspondence relating to steam communication with the Gulf of St. Lawrence.

Mr. Shannon's Bankruptcy Bill was read a second time, and referred to a select committee.

Mr. Hatfield read some letters from his constituents, in reference to the meetings held in his township. Upon which Dr. Tupper addressed the house for three quarters of an hour, and hon. Mr. Howe replied.

After some further debate, Mr. Tobin, presented a petition from James R. Lithgow relative to fishing on Sundays. By universal consent, the petition was not received.

Mr. McFarlane brought in a petition relative to Amherst harbor; also, an act in accordance with the same.

Mr. Pryor brought in a memorial from the Volunteer Rifle Companies of the City of Halifax, asking exemption from certain street taxes.

Mr. Morton presented a petition relative to the river fisheries.

The House adjourned until half-past ten o'clock Saturday morning.

SATURDAY, March 2.

House met in the morning, but no business was done, except in reference to the Committees which were in session as usual. After an hour and a half had elapsed an adjournment was made to Monday.

The debate on the despatches will then commence.

MONDAY, March 4th.

MORNING SESSION.

Several petitions were presented.

Mr. Henry, as chairman of committee of private bills, reported favorably of eleven bills, without amendments, and three bills with amendments, viz: a bill relating to the Steamboat Relief Company, increasing the liability of stockholders to double the amount of their stock; and a bill incorporating the Medical Society, confirming the Bye Laws when they receive the Governor's assent; and amending the bill to provide for the erection of an hospital at Pictou, by imposing a small tax upon vessels.

The House went into committee on bills, and passed a number of local bills without discuss